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Unity of existence in the spiritual Masnavi

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Abstract

The main issue of this academic article is "Unity of Existence in the Spiritual Masnavi", in which the views of Allah Garbalkh and some of the mystical personalities have been intensively discussed and studied. Rumi strongly believes in unity of existence and has given countless subtle examples to explain the unity of existence in Masnavi and his other works. And no one can be compared to him. But in this belief he has taken the path of moderation. Rumi, opens the way to the big picture through the symbols, signs and allusions of the world of multiplicity, which is the truth of the existence of truth. It is in objects and in essence out of objects. Existence is other than the existence of the absolute right of imagination within imagination, and he considered the world with all its visible and hidden phenomena as an expression and manifestation of the names and attributes of truth, that true existence is the supreme truth, and other beings and phenomena are the manifestation of it as a principle.

Keywords: Rumi, unity of existence, spiritual Masnavi, mysticism, spirit

Introductions

This article mainly concerns with "Pantheism in Masnav_e_Manawi" and it briefly focuses on some of the famous Sufist figures of Balkh. Mulana is agreed with the idea of pantheism and therefore he has brought many examples and references in Masnavi and in his other works. It must be said that no one has reached to such maturity as Mulana has reached in Sufism and it should be confessed that he constantly has remained a moderator in his respected notion. He has opened the door towards the absolute image which is the true existence (God) by considering symbols, indications and other qualities which are there in the world. From the lens of Mulana's Sufist attitude, Pantheism with godly aspects is not in and beyond of things which meant it is there concretely in the things and is out from the abstract part. Mulana considered the world with its obvious and mysterious phenomena as indeed the representation of his qualities and perfection and he is the true creator (ALLAH) and the rest of creatures and phenomena are the beauty and masterpiece of him.

Introduction

The most important theory of Islamic mysticism in the famous definition states that "the essence of existence is one but the same and its example is the truth (Allah) and beyond it, its appearance and manifestation and the evidences of Evid." Every inherent thing has true unity, that is, it is not only one but also one. The essence of existence also has true unity (the unity of the true truth) and as a truth it inevitably enjoys oneness and transcendence, and its example is the one essence of Allah; The existence of his rights and honors, because they are realized in multiplicity, will exist in multiplicity without any contradiction, along with the truth of the unity of existence. Since the truth of the unity of existence is received only by the mystic intuition, apart from the mental concept of all its understandings, it is also called the unity of intuition from the epistemological point of view.

As colors appear with the emission of light, when Allah extends existence to objects, they appear in the world. But since things have no existence of their own, what is perceived is nothing but the existence of Allah, which is filled with the qualities or judgments of things. In trying to explain this point in a concise discussion, the best way is to seek the similarity of the rainbow, where the diversity of colors does not negate the unity of light. The colors blue and red have no existence of their own, because only light is bright and obvious. We can speak of reality or existence or red or blue object, but not on the basis of their own independent existence, because their existence is only a form of light.

The sages and mystics did not mean that Allah is the sum of the universe; Because "totality" does not have real existence and unity. Moreover, it was not intended to unite Allah with

beings, because "unity" (meaning that two things become something without changing their nature) is impossible. Rather, they meant that existence is unique in the nature of Allah, and that whatever is beyond Allah is only His manifestation.

The Unity of Existence in the Spiritual Masnavi

Before we say that the belief in the unity of existence is fundamentally based on a kind of idealism, we have said that this belief differs according to the character of the Sufis who have accepted it. It has taken on a whole human form. Rumi does not leave his unity in the infinite space with the help of inner peace which is inspired by the realistic method. Rather, he puts aside his individuality and becomes impossible in human beings. Our inanimate beings and our existences are our absolute mortal existence

But he describes the created being as follows:
He must embroider his heart in the hearts of the dervish.
We were expanding and we were in essence to give it all away
We were a home, we were as carefree as the sun, and clear as water.
Because it came to light

As many as the shadows of Congress

All these dualities of the earthly world are born from the captivity of the colorless in the world of color. Everyone has entered a colorless world where Moses and Pharaoh have reconciled. If you turn to one hundred directions, the purpose is the altar, all the way to a house. Thousands of clusters have sprouted from the seed. A food says that you have seen a hundred thousand foods:

The Indian, the waqf, the Roman, and the savage in the house of Gorik, the color of Andain, are in the sense that the tabernacle is all the color of the hijab. This sea has no contradiction in nature and action. Existences are covered and disguised from the disgrace of existence. Infinite puts humanity on the throne of domination and connects the world to eternity (272:5-274).

In the book Farhang-e-Farq, he says: "Rumi is in fact Sufism" and I say: but in the unity of existence, which of course is the essence of most Sufis, he has said and in other places he has compared the same unity of existence to sea and waves, sun and stars and says:

attribute of the sun of knowledge and the sun of the wheel is an attribute
Sometimes you are sunny and sometimes you are in the sea
(373:6)

So far he says

For example, the peaks do not remember their numbers
The sun of the souls shone within the rosette of the bodies
(374:6)

The summary of the promise of the unity of existence is that transcendence is like the sea and creation is like the waves,

and the wave is in fact the same as the sea, as they have said:

The world, like a salty salt, became impotent wherever it went
This effort, polytheism, fear and greed all became one color, Zan Alp Olugh
(374:6)

Then, to confirm the difference between the Romans and the Turks and the Persians, who all wanted grapes, he said one grape, the other grape, the third grape, and the fourth grapefruit.

Regarding the dispute, Moses also said:

Because colorlessness was captured, Moses fought with Moses
Because Moses and Pharaoh were reconciled to the colorless clay
(374:6)

In the book of study and history of Sufism, it is stated: Among the mystical and neo-Platonic issues that attracted the attention of the Sufis, there was a belief in the unity of existence. "The ascetic asked me a dream that was: I am unAllah ly".

And in the above-mentioned book, one of the external scholars is mentioned that: "Indians say: Buddha is the one truth and that is the first reason that has appeared in various forms from the scene of existence".

Hazrat Allameh Mohaghegh Qomi says: "And some others say of grains that Allah appears in one case from his creation. It is transferred from one form to another, and whenever someone recognizes them, he loses his duty.

The late jurist, sage and complete ascetic Haj Haj Marza says: "Mystics and Sufis believe that it has no existence and no other existence." The late Marzai Qomi says:

Each mourning took the form of a heart-shaped idol and was revealed.
Mansour did not think that the commander-in-chief became ignorant
(376:6)
Existence is the manifestation of the ancient essence in their images.
Alhamdulillah, who created existence from the beginning, found on the screen all kinds of secrets.
Praise be to the Allah who created him from non-existence.
(377:6)

The speech of the hospital is the same as the speech of the Jokians of India which was quoted from Abu Rihan, as well as the poem of Masnavi which said:

As it turned out, it shone as brightly as the shadows of Congress
Destroy the Congress from the catapult of Taroud.
(377:6)

Now, after mentioning the examples, Faradah listens and says: We are really surprised, as if Masnavi has forgotten the Qur'an at all, and all of it recites different kinds of human beings in the Qur'an, for example:

"I mean you are three kinds on the Day of Judgment: the former, the companions of the right, and the companions of the north".

In the selected book, he mentions the works of the same judges of Hamedan, for whom an intellectual change took place at the end of his life, and he interpreted all the verses with similes and parables (373:6-379).

"The fifth point of such a bodily resurrection is that all Muslims rejected the event to prove the bodily resurrection and the philosophers and accepted the spiritual resurrection. "Return is like the body, not itself, and this promise is weak as it will come".

Then, in explaining the arguments of bodily resurrection, he says: "Thirdly, bodily resurrection is one of the necessities of the religion of Prophet Mohammad (PBUH), although it is possible." And then he said: "But what we have said that the truthful one has informed about its occurrence is because in the Holy Qur'an the verses of Dalah have been included in this matter in a way that cannot be interpreted and justified, like the word of Allah Almighty which says from that person:

Who revives these bones while they are covered? And Allah answers: Say: He revives them, the One who created them first, and He knows all things. " The late martyr Bad says: "After it became clear from what we have mentioned that the bodily resurrection is a necessity of religion, it is obligatory for everyone to acknowledge and believe in it. .4380:-381)

The late Muhaddith Qomi in his book Safina al-Bahara quotes the late Majlisi in Baharalanvar, which is translated as follows:

"Know that the promise of bodily resurrection is one of the things that all people of religions agree on, and it is a necessity of religion and it is not denied to Muslims. The verses of the Qur'an are the text in this matter and their interpretation is not reasonable.

"It is consistent that they can neither be rejected nor harmed, and most atheist philosophers have rejected it. This argument of the late Kashif al-Ghatta 'is the best rational proof of resurrection from those who believe in the goodness and ugliness of reason, which in short is that if there is no resurrection, oppression is necessary, in addition to the justification of the book and tradition.

And it is strange that the extremist Sufis consider Pharaoh as a muhtadi because Mohi-ud-Din and even more strangely, some of them protested and said that Pharaoh and Mansour were both righteous and said why should Pharaoh be in Sajin and Mansour in Ali.

As we have written about Muljam and Ali and this other poetic poem that we have brought is the subject of a poem that has said:

If it is possible to snow, it is not necessary to do anything
(6:381-383)

Creation in Rumi's eyes is a manifestation of a thousand colors and a thousand patterns of colorless and bright light, meaning Allah. He sees the color of the glass in front of his eyes, that is, depending on his point of view, he mixes the truth with another color. One sees the blue glass. The other

sees the red glass. See it not scattered. Rumi's pre-verse (2365) speaks of the "monotony of Jesus" elsewhere:

Sdrang's clothes are simple and clear in color, like Zia
(514:8)

But mortal existence in the lower order of the universe is a color in the world of colored rays.

Rumi, using the metaphor of the polo game of the kings of Iran, states that the divine commandment of "Ken Fikon" which is mentioned in the Qur'an has moved us like a ball to the blow of his polo. We are caught in colors and patterns.

Judge in front of the polo players, we think we run inside and outside the place
Because colorlessness was captured, Moses fought with Moses
Because you had clay colorless, Moses Pharaoh is reconciling
The horseshoes are back, O Salim, the rebellion of Pharaoh knows the climate
(51:4)

This word evokes a conversation about predestination and free will. The devil turned to Allah, did not Allah disrespect this rebellion? Did Pharaoh oppress Moses and the Jewish people, did not Allah stone him? They are not the will of Allah, Rumi explains this belief of criminals in their natural servitude to Allah in the language of Pharaoh and the language of the ignorant devil to be an angel

In the midst of the duality of his obedience and disobedience and the blasphemy of good and evil, all of which are the product of the multiplicities in creation, Jazna is not a single entity, and you see Rumi mean believing in the oneness of Allah. Rumi tells us about the names of regions and believers. They are separate from each other, both sources are flowing without a source.

The ugliness of that name is not bad. The bitterness of that sea water is not

The word container came to mean the water in the literal sense of the word mother.

The most bitter and cruel degree in the world is among the filth of Leibaghian

Know that these two zigzags are basically the soul of both
(515:4)

If you are fascinated by outward roles, it is the worship of idolatry. A person loves the essence of things, not the outward appearances. The appearance of a particular religion or denomination closes the way to the esoteric meaning of the point of view of unity, from which multiple signs radiate to the face of the world. When we look at it instead of seeing the light that shines, it causes duality and love for the lamp. When we embroider it, we can see that light is emitted from different glasses into different patterns and sizes:

If you have glass, you will be lost because glass is a double number.

Do you have the vision of marriage and the promise of your body?

From the point of view, it is the brain of the existence of the difference between the believer and the existence of existence (516:4).

If it were not all difficult to look beyond our physical existence and be able to see the end, the followers of religions would never disagree with each other. Even if you have to sacrifice yourself to see it, but quoting "Anna Rabbi", which Pharaoh said, prefers to explicitly prefer the light of Starborn and we will be cursed.

Few believers have faith but one body but a few souls
Collectively, I said that their world, in the name of Kahn, was one hundredth to the body
Such a direct sunlight over the courtyards of houses
(4 :514-516)

The perfection and transcendence of the soul

Rumi sees all creation in both the universe and the supernatural in great change and transformation, which goes through a cycle of transcendence and perfection. Allah created the earth to quench the water and the plants leave it. When it becomes fat, it enters the human food table, man removes it from his body and becomes dust again, which devours the inanimate body of man:

Swallow the soil, thanks to Allah, water intake, and plant a hundred plants.
Forgive the throat and eat the ribs.
When the plant ate the animal, the animal ate a human bite
It came back to life because human beings were separated from human beings.
I saw the particles in their mouths
(517:4).

But everything takes sustenance from Allah, and man must strive to destroy the desire of the soul to "think". According to Allah, minerals in the soil climb into the food chain to become plants, plants become animals, animals become human and human lives:

I died of a stroke and I got a name and I died and I hit an animal
I died, I became an animal and a human being, so what am I afraid of?
Another attack, I die from a human being, I am overwhelmed by angels
And the property, I have to look for the whole thing, except the face.
I will become a victim of what I do not want to be
So I did not go around because I was an organ. I said: I am returning to Allah (517:4)

Die before you die

Therefore, the seekers of truth must die to themselves in order to shine with the light of truth. When these curtains are lifted, the light of Allah shines in the soul, when the mirror of the soul shines from the stain of all lusts, and the light of the attributes of Allah shines in it.

Also, seek the door of Allah, because Allah came, be a seeker

Although that connection to survival is not the same as Lake Zawl, it is not survival

The shadows that existed do not seek light because light does not appear

When did the intellect stick to his head? The whole thing is a hilarious object

The Hulk comes to its forefront and is not a one-sided internalize being

In this notion, the crumbs were broken because the pen reached here and broke (518:4)

The existence of unity in the poetry of Rumi:

One Existence in Masnavi Poetry: Mystical Motives and Knowledge of Unity of Existence mostly constitute the subject of Rumi's poems. It is a mystical and non-mystical issue, but many of its verses and poems are devoted to the "existence of one" and in the general sense of the word, it can be considered as one of the principles of the pillars of this noble book.

Masnavi is the source of unity (732:7)

From the moment he breathed in from Noya "Ney" and from the description of the grief of his separation from "Neystan", he shouted.

A listener complains of separation because he tells stories

They took me from Nistan to me, they complained about the curse of men

(732: 2)

The words used in the first verses of Masnavi, such as: "passion, difference", "principle and season", "couple and population", "bloody way", "insane love", as if all of these are translators of unity.

Breasts I want a description Description of the difference of radiance I explain the pain of longing I complained to every community, I became miserable and happy

(732:2).

The various contents of Masnavi, which are related to human behavior and behavior, such as various mystical, moral and religious issues, bypass all the axes of unity, and in short, the people who have come here from there. The original returns and joins the real Simorgh.

Rumi has statements about the occurrence of the world that require his opposition to the "unity of existence", especially if he intended the occurrence of the occurrence of time.

Vaghar's poetry was not explicit in "Unity and Existence", it seems that according to his belief in the existence of the world (that is, the existence of time) does not believe in any relationship between Allah and creation, but the commentators of Masnavi generally believe in the unity of Rumi. His poems in this regard are so great that they leave no room for doubt.

According to Mawlana, the unity of existence is the "profession of manifestation" in the sense that beings have been revealed from the manifestation of a single state.

The command "now" was a verb and it was spoken and it was clear (738: 2).

That is, the grace of existence is not more than one, and the number that is observed in things is due to the designations and the world of the face. At this time, the course of existence reached this point, division and separation began and "you" became apparent. He recalls that from their essence and unseen, identity was transferred to the world of names and attributes, and from there to the world of abstractions and intellects, the world of predestination (and then to the world of people, and finally in this earthly world. Destroy the Congress from the catapult of Taroud (713:2) Destroy the Congress of the body with the catapult of austerity and the slingshot of love, and crush the determination in order to realize your unity.

Conclusion

A summary of the research that has been done on the subject of the unity of existence and its result can be expressed as follows:

According to Mawlana, the unity of existence is the "profession of manifestation" in the sense that beings have been revealed from the manifestation of a single opium.

Rumi has statements about the occurrence of the world that require his opposition to the "unity of existence", especially if he intended the occurrence of the occurrence of time, and if the expression of the other was not explicit in "the unity of existence", it seems that according to his belief in the occurrence of the universe. There is no difference between Allah and creation, but the commentators of Masnavi, to the extent that they have been obtained, have generally considered Rumi to believe in the unity of existence. His poems in this regard are such that there is no room for doubt. It is like the sea and creation is like the waves, and the wave is actually the sea.

Mystical thoughts and issues of unity of existence are reflected in the poems of Mawlana Jalaluddin Balkhi.

The words used in the first verses of Masnavi, such as: "passion, difference", "principle and season", "couple and population", "bloody way", "insane love", as if all of these are translators of unity.

In the works of Allah Gar Balkh, the issues of unity of existence are discussed.

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