



International Journal of Advanced Academic Studies

E-ISSN: 2706-8927

P-ISSN: 2706-8919

www.allstudyjournal.com

IJAAS 2020; 2(2): 86-90

Received: 15-01-2020

Accepted: 17-02-2020

Sayed Yahya Hazin

Associate Professor, Faculty of
Literature and Humanities
Herat University, Afghanistan

Study of two concepts of the world, including moral virtues and moral vices in Masnavi Manavi

Sayed Yahya Hazin

Abstract

The development of new knowledge and the establishment of scientific and cultural relations between human societies through new technology, even in the poorest and most remote countries, have allowed humanity to achieve far greater and more advanced possibilities than in the past. Regardless of who has benefited or suffered from it, the impact of this phenomenon on human life around the world is so widespread that research on its implications is essential. Language and literature are among the most critical topics in the discussion of global development, or globalization, especially since every pure literary and artistic work is inherently capable of becoming universal and finding a global audience. Persian language and literature are no exception to this rule, especially because of its proud and ancient history and intellectual and literary representatives. The works of Persian literature contain many components of the world's masterpieces. "Masnavi Manavi" is an example of the result of Mawlana's genius and intuitive knowledge, and due to its pure experiences and excellent human teachings, it is the most pleasant and attractive text in the human mind. This research seeks to study and recognize the two dimensions of the various dimensions of Mawlana's thought and its relation to different cultural, political, and social realms. The present study seeks to answer the key questions concerning the main features of the thought of the eminent human beings of Maulana Balkhi and how they can be given a human and global dimension by taking advantage of the existing intellectual structures and technical capacities. The method used in this research is a library with a descriptive-research approach and is one of the most authoritative scientific sources in the field of library, books, internet, and digital libraries.

Keywords: Mawlana, Language, Masnavi Manavi, Thinking, Human, Mysticism, Virtues, Vices

Introduction

Literature, as an art form, has become the best and most enduring means of expressing certain human feelings, perceptions, and desires. As it is clear, literature, especially poetry, has a higher capacity and scope for being melodic, and in terms of being adorned with various arrangements, it can bear the burden of deep and thin concepts and ideas. In Dari Persian literature, one of the fields and types in which the field of expression of human desires and aspirations is more widely known is the Masnavi (Farmand, 1363:74) [8], especially from the point of view that Dari Persian language and literature have an honorable and ancient history, and its intellectual and literary representatives have a special place in the world. The Masnavi Manavi of Maulana Jalaluddin Mohammad Balkhi is one of the rare texts in the world in terms of identity and culture, both in its field of civilization and in terms of the inclusion of knowledge, ideas, and heritage of human culture. The attention of scientists and researchers around the world to this precious collection, especially in recent centuries, confirms that Masnavi Manavi contains many of the components of the world's masterpieces, both in form and meaning; Masnavi Manavi is another example of the ingenuity and intuitive knowledge of a great civilization. Besides, due to its pure experiences and transcendent human teachings, it is the most pleasant and attractive text in proportion to the subconscious and self-conscious of the human mind. Of course, in addition to Maulana Balkhi, speakers such as Sanai Ghaznavi, Attar Neyshabouri, Saadi Shirazi, Saeb Tabrizi can also be mentioned, whose pure works can be globalized. In addition, Ibn Sina, al-Farabi, Zakaria al-Razi, al-Biruni, Khawaja Nasir al-Din al-Tusi, and many others are familiar letters to thinkers and scientific circles around the world. The existence of such a unique capital in the treasury of the realm of Islamic culture is very strong support for us because with the least worries and anxieties, we can move towards cultural communication and interaction with the world and in the best possible way from the created space. Benefit from the amazing development of information and communication technology to strengthen and expand our

Corresponding Author:

Sayed Yahya Hazin

Associate Professor, Faculty of
Literature and Humanities
Herat University, Afghanistan

Islamic culture as well as our human identity. What should not be overlooked is the extent to which we can use networks, cyberspace, and computer equipment. If we want to stand out in this unequal field of confrontation with developed countries, we must increase our ability to produce and use new communication technologies. The more we move forward, the more we can increase the volume of our cultural exchanges and interactions, and not only do we not fear this confrontation due to our rich cultural capital, but we also see it as an opportunity for better understanding and interaction. Hopefully it will have a more significant impact on other areas of culture. Of course, this is possible only when we acquire and strengthen our scientific and technical capabilities, recognizing, extracting, and explaining our main cultural characteristics in a reasoned and understandable language and expression for the global audience.

Significance of the Study

Due to the attention of many scholars, scientists, philosophers, and scholars to study and research on the works and ideas of Jalaluddin Mohammad Balkhi and especially about the mystical and human views of this great man, a lot of research has been done. The importance of this research is that it expresses two specific views of "moral virtues and moral vices" in the Masnavi Manavi. This study is a step towards recognizing and recognizing the two specific dimensions of the personality and identity of Maulana Balkhi both domestically and globally, which carries the messages and capacities of Islamic civilization and culture. Due to the ancient history and rich in human values, Dari Persian literary texts created by geniuses in this field have a very high capacity in this regard, and in the meantime, the works of thinkers and poets such as Mawlana Balkhi can be designed and is reviewed.

Research Questions

The following research questions are addressed in this study:

1. How can we use the new facilities and opportunities created by the development of new communication sciences in the global era to introduce and offer the world's components, including our identity to the global audience?

These two sub-research questions are also addressed in this research:

1. What are the essential human components in Masnavi Manavi?
2. What are the main components of the world, particularly Islamic identity, in Masnavi Manavi?

Research Method

The research employed in this study was a descriptive-analytical method, in which valid scientific sources were used in books and libraries. This research reviews the theoretical foundations of Jalaluddin Mohammad Balkhi's views on cosmopolitanism in the Masnavi Manavi. At the same time, it deals with only the subject of its ethics, while Mawlana Balkhi's universal character lies behind hundreds of human theories and perspectives that are crystallized in his works.

Research Purpose

This research aims to achieve two primary goals: (1) to understand how Mawlana Balkhi became global and his personality in the face of globalization, (2) to recognition,

extract and explain the most important components of the universe, due to the mystical prominence of Dari Persian civilization in Masnavi Manavi.

Mawlana's Globalization and Worldview

In recognizing Masnavi Manavi, we must first pay attention to Mawlana's unique worldview. When it comes to Mawlana's worldview, one should not expect a systematic worldview or a conventional scientific approach. According to Mawlana's intellectual method, which is mixed with an extraordinary psychological excitement, and in general, given the diversity of dimensions and the development of the mental talents of a developed brain, the expectation of a systematic philosophical school and general worldview, as well as a typical scientific approach, is completely useless. Those who want to include this volcano of knowledge in ordinary philosophical and scientific forms such as Mashaei and Ishraqi and idealism and ordinary realism. Either they are not sufficiently aware of Mawlana's mental and emotional state, or the usual philosophical and scientific molding has become so absolute for them that the supernatural notion of that molding does not come to their minds" (Jafari, 2012: 22) [4]. One should not be mistaken and consider Balkhi lacking an excellent worldview; He must be considered to have a special insight in his view of the universe. Mawlana Balkhi's worldview is a mystical worldview that is "the axis of the mystical worldview of the unity of existence" (Motahari, 1385: 84) [11] and the basis of this worldview is the unity of existence and the unity of manifestation; "That is, the world was created by a manifestation of truth" and the secret of this manifestation is love; With this in mind, Mawlana Balkhi considers love to be the source of the creation of the world. (Motahhari 1385: 110) [11]

Globalization is one of the most important issues in the field of humanities, especially in political science and sociology today. Globalization, as a growing and pervasive phenomenon, affects all aspects of economic, political, social, literary, and cultural life.

The issue to be addressed, as Anthony Giddens puts it, is that "the phenomenon of globalization is not a purely economic phenomenon that seeks to integrate the production, distribution and consumption of goods and services." Globalization is not a one-dimensional phenomenon, but a multidimensional phenomenon" (Gidney, 1384: 124). In the last decades of the twentieth century, we are witnessing the emergence of culture. One of the most challenging aspects of the world is the cultural aspects of societies. The unification of the culture of nations, which is the result of great advances in communication technology and the exchange of information and the influence and expansion of computer and satellite networks, is considered one of the positive aspects of the global phenomenon

Globalization of culture is the formation and expansion of culture in the global arena. This process creates a wave of cultural diversity in the world. A common and familiar concept of the globalization of Western culture is "cultural imperialism." From this point of view, globalization is the will to the cultural diversification of the world, which in this sense speaks of globalization, in other words, the westernization of the world. (Golmohammadi, 2013:101 and 102) Anthony Giddens, meanwhile, argues that globalization does not mean that global society is "integrating"; on the contrary, it is, in some respects, divided and fragmented rather than united. In other words, the process of

globalization does not make the process universal; Rather, it is a process of segregation (Saeedi Rahman, 2006: 14).

Ethics in Masnavi Manavi

One of the most important topics in psychology is the discussion of ethics or the psychology of ethics; That is, a branch of psychology that focuses only on the moral man and the current psychological mechanisms within his mind and conscience; But one of the most important debates in the field of moral psychology is what distinguishes between moral knowledge and moral action? That is, why do we not act in accordance with our moral knowledge while at the same time, having moral knowledge in many cases? What is going on in my mind and conscience that makes me lie when I know I should not lie, or while I know I should be humble, arrogant, and not humble? Why does moral knowledge not always and necessarily lead to moral action commensurate with it? What is so significant about a goat's head that it makes it impossible for us to move from moral knowledge to moral action? "Why, though, in many cases, if not in all cases, do we know morally what to do and what not to do? However, at the same time, don't we have a practical commitment to it? That is, we do not do what we know we should do, and we do not do what we know we should do. What is the gap between moral knowledge and moral action? And what fills this gap? What makes a person act morally as soon as she acquires moral knowledge, but others have this moral knowledge, while they do not have a practical commitment to this moral knowledge? This seems to be the most important issue in the psychology of ethics, and I think all the discussion of the psychology of ethics ultimately goes back to the debate over what is the gap between moral knowledge and moral action.

Mawlana Balkhi's answer to the question of the gap between moral knowledge and moral practice has long been debated in Eastern cultures such as Hinduism, Buddhism, and Daoism, in Western religions such as Judaism and Christianity, in Islam, and in various philosophical systems. And it has been answered a lot.

Mawlana Balkhi has referred to this point more in "Masnavi" and to a lesser extent in "Fih Ma Fih", "Maktoobat" and "Divan-e- Shams". Now there are many references, especially in Masnavi Manavi, from which it is possible to extract Mawlana Balkhi's opinion on this subject. There are many phrases in which Mawlana explores the reason for our delay in moral action towards moral knowledge. The results of Mawlana's views on this subject can be summarized in one sentence: According to Mawlana, what makes our moral knowledge, while perfect, does not lead to appropriate moral action is that we are deprived of love; So from Mawlana Balkhi's point of view, if you want your moral knowledge to lead to a moral action commensurate with it, you must fall in love; Because it is just love that fills the gap between moral knowledge and moral action. According to Mawlana Balkhi, a person who has fallen in love necessarily lives a moral life, and as a result, a person who does not live a moral life can be understood to have not fallen in love; Therefore, if one wants to live morally, one must first fall in love, so that Mawlana believes that even if Yazid fell in love, he would become Bayezid, and Satan, if he fell in love, would become Gabriel; That is, in Mawlana Balkhi's view, even if the devil and Yazid, who embody all moral evils, fell in love, they would, in fact, become moral beings:

Translation of a Poem

If the demon falls in love, it will be Gabriel's victory, and that demon will die.

(Masnavi, 1391:366) [2]

Translation of a Poem

If the devil fell in love, he would be Gabriel and his demon; That is, his evil and evil qualities were destroyed. There was a phenomenon that became Yazidi.

(Masnavi, 1391:6)

The Prophet (PBUH) has said: "Satan was converted to my hands" (Sadri Nia, 1394:49). That is, the devil brought Islam to me. According to Mawlana Balkhi, the reason the devil brought Islam to the Prophet (PBUH) is that the Prophet was in love. If he did not fall in love, he could never convert his devil to Islam. We see the same thing in the Divan-e Shams:

Translation of a Poem

If you look me in the eye, you will be blindfolded, and you will be dumbfounded. In the demon of zeal, you turn to face and face him and enter the night of the wolf in the night.

(Balkhi, 1386: 1094) [3]

In the following verses, Rumi addresses man from the language of love:

Translation of a Poem

You are like a dry valley, and we are like rain in a ruined city and we are like architecture.

(Balkhi, 1386: 972) [3]

Therefore, love is an elixir that turns the copper of our existence into gold and transforms a person from an immoral person to a moral human being. At the beginning of Masnavi, Mawlana discusses the epistemological issues of the soul in mysticism; The discussion of separation from the world of lords and the world of divinity and the desire to return to the supreme origin, which is the discussion of the descent of the soul, the connection with the soul and the desire to return. In the story of the king and the maid, he explains the moral issues with a mystical approach. The king asks the doctors to treat his sick maid, and they accept, but in the end, unable and helpless, they fail to cure the maid. Because in the presence of the truth, the condition of politeness has not been fulfilled, they refrain from mentioning "Inshallah" (Saba, 1381: 6) A noteworthy point that we are facing in Masnavi Manavi is the literature of Sharia, the literature of truth. After that, king complained to the divine court and asked for a divine doctor. In this part, Mawlana Balkhi composes verses that are exactly about literature. Then, by telling the story of Moses and Jesus in the context of a historical analysis of the tribes, he expresses the destiny of humankind. Moses descended on the table, over the ingratitude and more shalt, (Jesus, the son of Mary, O our Lord, may God give us a table from the heaven that will be a feast for us first, and foremost among us and for you and for us and for you and for us to be different from us (Holy Quran, Almaydh: verse 114).

In the first book of Masnavi Manavi, in the story of "making the Romans and the Chinese in the science of painting and sculpture," Mawlana expresses "emptying" and "delivering" the soul or dressing and beautifying the soul. In this story, while explaining the importance of self-purification, the purpose of self-purification is emphasized, The heart is ready to play a role in the teachings of God (Homayi, 2006: 562-

573). Human beings can be moral but not mystic. However, to attain a higher spiritual level, one must attain the level of mystical conduct by transcending the status of morality. In this case, there are two trends: Secular morality or morality without God and morality with the presence of God, which is the morality that Mawlan Balkhi proposes in Masnavi Manavi. Basically, man must turn to Habib to be divine and moral. By connecting with Habib, the beloved of the whole, one can become moral and find a normal spirit. Without the connection with God, the fatness of the soul cannot be attained; In the stage of manifestation of the soul, it becomes divine and a righteous person act. This is the considerable difference between divine morality and atheistic secular morality.

The morality that is discussed in Mawlana's Masnavi is the divine morality, the origin, axis, and motive of which is God. It is a prelude to entering mysticism and the flight of the soul to a much higher level.

Translation of a Poem

Seek the truth of this feeling from the doctor. Ask Habib for the truth.

(Masnavi, first book, verse 304)

Spiritual and spiritual excellence and spiritual healing can be achieved through Habib.

The philosophy of ethics is different from the science of ethics in the science of ethics, moral issues, including good traits and actions and ugly and disgusting traits and actions, are discussed by determining the relationship between them. Philosophy of ethics discusses the theoretical foundations of moral issues. In the science of ethics, moral issues, including good traits and actions, and ugly and disgusting traits and actions, are discussed by determining the relationship between them. Philosophy of ethics discusses the theoretical foundations of moral issues. In discussing the theoretical issues of mysticism, Mawlana also explains the theoretical foundations of ethics, and in the field of practical actions and mysticism, on the mechanism of course and how It is as if he is discussing the realm of morality. Of course, we have to differentiate between theoretical issues and philosophical discussion or modern philosophy. Mawlana's domain is the domain of mysticism. He discusses the theoretical foundations of ethics and mysticism within the framework of the same mystical view.

The philosophical discussion in the sense that is proposed in the philosophy of modernity is not discussed in Masnavi. Masnavi is by no means a philosophical book. Mawlana Balkhi is not a philosopher. He is a mystic, and in the framework of mystical thought, in addition to the theoretical foundations of mystical thought, he also proposes moral theoretical foundations. Just as philosophers discuss existence, God, and science, mystics also pay attention to these issues in mystical thinking from a mystical perspective with a different method and purpose. However, the goal of mystics is to see and to know the end of philosophers.

Basically, in the philosophy of the new age, the realm of philosophy is the realm of the partial intellect, while Mawlana does not give any weight to the partial intellect. It becomes the guide of man by discovering the truths. Otherwise, it is the result of the action of the partial intellect, war, killing and destruction. With a mystical view, Rumi has proposed the main moral virtues and vices in Masnavi Manavi.

The moral virtues of any good morals that God praises in the

Qur'an and Rumi in Masnavi Manavi and moral vices include all the immoral morals that the Qur'an and Masnavi Manavi have obligated the believers to beware of.

Moral Virtues in Masnavi

Indeed, peace, humility, courage, patience, chastity, patience, grief, contentment, contentment, anonymity, good manners, thankfulness for blessings and good deeds are justice, self-sacrifice, forgiveness, benevolence, kindness, cooperation, ethical behavior, charity, guests, Playfulness, chastity, moderation in behavior, suppression of anger, cleanliness, the fulfillment of vows, peace of mind, protection of the oppressed, inadmissibility of what they do not like about others, kindness to others, kindness to human beings, reform among the people, respect for human rights, kindness to parents, chivalry, kindness and generosity are words for moral virtues which is taken from Islamic guidance reflected in the Masnavi Manavi.

Moral Vices in Masnavi

Lying, jealousy, greed, arrogance, conceit, arrogance, anger, contempt, bad suspicion, slander, avarice, greed, squandering, hatred, cruelty, arrogance, arrogance, greed, flattery, negligence, despair, hypocrisy, hypocrisy, anti-criticism, fault finding and eloquence, are the words for moral vices which is reflected in the Masnavi Manavi. Some of the ugly and reprehensible moral acts which mentioned in Masnavi Manavi are: eavesdropping, spreading lies, fun and games, ridicule, extravagance, lying testimony, betrayal, fainting and cheating, cunning, refusal to possess wealth, grumbling, immorality, ingratitude, Stealing, oppression, lust, flattery, the praise of oppressors, Chinese eloquence, hypocrisy, selfishness, believing, making a case, spying, absenteeism, slander, slander, selfishness or wonder, fame-seeking, fault-finding, breach of contract and infidelity.

As can be seen, all three of the above themes and concepts can be used to introduce Mawlana Balkhi's beliefs to the world. At the same time, paying attention to these themes and principles of belief and morality from the point of view of poets and thinkers such as Mawlana can be the solution to all social, personality, and psychological problems of human beings.

Results and Conclusion

The two world categories, namely "moral virtues" and "moral vices" in Masnavi Manavi with the use of words such as good manners, charity, hospitality, chastity, moderation in behavior, suppression of anger, cleanliness, fulfillment of covenant, mercy of the womb. In moral virtues, concepts, such as bad suspicion, slander, stinginess, greed, squandering, hatred, cruelty, arrogance, arrogance, greed, flattery, negligence, despair, hypocrisy, hypocrisy, anti-criticism, fault-finding and eloquence are discussed. Some of the ugly and reprehensible moral acts are eavesdropping, spreading lies, fun and games, ridicule, extravagance, lying testimony, betrayal, fainting and cheating, cunning, refusal to possess wealth, grumbling, immorality, ingratitude, Theft, oppression, lust under the moral vices have a very high frequency in the Masnavi Manavi. These categories are equal to human origins at the level of all humanity; It is for these reasons that Mawlana Balkhi's character is presented as an encyclopedic and universal human being. Throughout the Masnavi Manavi, spirituality is full of poems that express such a global perspective, and this is the address that Masnavi

Manavi and Mawlana Jalaluddin Mohammad Balkhi unequivocally identify within the process of globalization and cultural relations around the world.

References

1. The Holy Quran.
2. Balkhi, Jalaluddin. Masnavi Manavi, Second Edition, Morvarid Publications: Tehran, 1391.
3. Balkhi, Jalaluddin. Generalities of Divan-e Shams, second edition, research publication: Tehran, 1386.
4. Jafari, Mohammad Taghi. Molavi and Worldview, 8th Edition, Scientific and Cultural Publications, Tehran, 2012.
5. Saeedi, Rahman. The Role of Globalization and the Media in Cultural Identity, First Edition, Khojasteh Publishing: Tehran, 2006.
6. Saba, Seyed Noor Al-Haq. A Look at the Story of the King and the Maiden, Orang VIII, Year 4, Issue 3, Herat Literary Association Magazine: Herat, 1381.
7. Sadriyeh, Baqer. Farhang-e-Mathhour, Mystical Texts, Second Edition, Nashr-e-Khan: Tehran, 1394.
8. Farmand, Hossein. Reflection of Human Characteristics in Some Lilies and Insane, Khorasan, Issue 2, Year 4, Published by: Academy of Sciences of Afghanistan, 1363.
9. Gol Mohammadi, Ahmad. Globalization, Culture, Identity, Publishing: Tehran, 2013.
10. Giddens, Anthony. Perspectives of Globalization, Translation: Mohammad Reza Jalalipoor, First Edition, Mohaghegh News: Tehran, 1384.
11. Motahari, Morteza. Erfan Hafez, Volumes 1 and 2, Eleventh Edition, Dehkhoda Dictionary Institute: Tehran, 1385.
12. Homayi, Jalaluddin. Rumi Molavi Name, Agah Publishing House: Tehran, 2006.