

The Relationship between Ways of Attaining the Truth in the Mathnawi of Maulawi

Abstract

One of the important topics in Sufism and Islamic mysticism is the ways to reach the truth. The Mathnawī Ma'navī of Maulawi is one of the most prominent mystical works in the Islamic tradition, in which the goal of mystic journey and the ways of arriving at the Truth are discussed. Considering the importance of the ways of attaining the truth on the one hand, and considering the importance of The Mathnawī Ma'navī on the other hand, this article aims to investigate "The Ways of Attaining the Truth in the Mathnawi of Maulawi" with an analytical method. Maulawi calls a person sometimes through action and performing religious duties, sometimes through knowledge, and sometimes through Grace and submission to the truth. According to the Mathnawī, there is a mutual and two-way relationship between these ways, so that the possibility of separating one from the other seems unreasonable. One who acts without knowledge is only in the realm of the external senses. Knowledge is born of action. Selfless action is the same as having knowledge. Also, grace is not realized in a field far from action and knowledge. Action and knowledge also evolve only with grace. This article, which is written with an analytical-descriptive method, shows that Mathnawī Ma'navī of Maulawi has presented a new theory and initiative in transcendental wisdom in the matter of attaining and the problem of ways of attaining the supreme truth. For this reason, it can be said that Maulawi is the first mystical thinker who introduced Seleucid thinking and important proof reflections about the truth and the ways to reach the supreme truth with these elements. Therefore, Mathnawī Ma'navī of Maulawi has a metaphysical interpretation of religious practices.

Keywords: Ways of Attaining the Truth, Action, knowledge, the grace of god.

Introduction

The Mathnawi of Maulawi by Jalāl al-Dīn Muhammad of Balkh is a kind of encyclopedia including a great deal of topics concerning God, man, the universe, social and moral concepts, jurisprudential questions, sets of religious duties, and various theological and mystical themes in which the deepest human existential preoccupations such as the way of reaching the Truth, immortality, knowledge, action, indifference to the result of action, and finally love for God are discussed.

Perhaps it can be told that the Mathnawi of Maulawi, among the Sufi literature, is the only work which is unique in introducing practical journeying and the ways of reaching the Truth. For it links the principles and teachings of the way of action to those of the ways of knowledge and love. Mystic journey in the Mathnawi has some degrees which begin with performing the religious duties and the canonical services and rules which may finally lead to ecstasy, love, passion, intoxication, and whirling dance. (Homāi 1362 Sh., 2: 592).

Hereby, it can be told that the Mathnawi of Maulawi has a distinctive position in discussing the aims of mystic journey and the ways of reaching the Truth. For, in this text, three ways of action, knowledge and love are talked about and each of them has an interactive and bilateral relation and connection with the other ones. Of course, the basis of the text is on love and loving journey. Here, before investigating the connections among the ways of reaching the Truth in the Mathnawi, firstly, we talk about the way of action and then about the ways of knowledge and love.

The way of action

God, in accordance with his wisdom, has provided some devices and means of reaching the Truth; one of them is the way of action and performing the religious duties. Ignoring these devices is against the norm of creation and may be regarded as the denial of the divine wisdom (Forūzānfar 1377 Sh., 1: 368-69). Hence, in the Mathnawi, the true rank and dignity of humans is in action. For God requires action from all people whether believers or disbelievers. (Akbarābādī 1386 Sh., 4: 1662) (مثنوی ۱۹۸۲, I: 929-31).

Also, in the Mathnawi, the existence of the body members such as the eye, ear, and hand is a reason for the fact that humans are obliged to make efforts and to do action, and bestowing the far-sighted wisdom and prudent thought is in reality an indication of gaining and acting (Akbarābādī 1386 Sh., 1: 109). Thus, the creation of the body organs denotes the fact that God wants us to do action and he has assigned us the mission of acting (Rūmī 1982, I: 932-33).

In the continuation of the story of the lion and the beasts, Maulawi says that humans have come to this world to do some work. For if someone keeps avoiding action, he will gradually develop this type of assumption and he will arrive at the real inability and consequently the person may be regarded as belonging to the

dead people who are deprived of thought and action. (Akbarābādi 1386 Sh.,2: 410)(□ū□ī۱۹۸۲, I: 1069–70).

In the Mathnawi of Maulawi, action is one of the ways of attaining the Truth. In this way, the foundation of the true action is to attend to the Truth and if a human pays attention to something other than the Truth when acting, it seems that he has not done any action and he, like children, has spent this ephemeral worldly life in playing and entertainment (Rūmī1982, VI: 585–87).

The Mathnawi, in Book IV, in “the rest of the story of Solomon, on whom be peace: how he built the Farther Mosque (the Temple of Solomon) by instruction and inspiration from God...”, has depicted humans as demons and their lust as a chain. Maulawi believes that the chain of lust drags humans to earning and hunting. According to his commentary, this chain of lust is of the category of fear and bewilderment which directs some humans to action and some others to different affairs. (Akbarābādi 1386 Sh., 4: 1661) (Rūmī1982, IV: 1116–21).

Also, Maulawi, in Book I, in the story of “How a conflagration occurred in the city (Medina) in the days of ‘Umar, may God be well-pleased with him”, talks about the station of those who performed action out of habit. According to him, the people of that town, though being generous and hospitable, as they gave away the bread because of habit and particularly to show their generosity, they were not able to extinguish the fire of wickedness with water. Thus, he believes that in acting, humans should attend to the action per se to attain the Truth (Rūmī1982, I: 3713–17).

Nevertheless, it could be said that in Mathnawi, action has different degrees. Some act out of habit, some in pursuit of fame, some due to fear of the Hell, some in hope of the Paradise, and some perform action out of their love and faith.

In Book V, in the story of “How the King (Maḥmūd), in the midst of (the company present in) the Dīwān and assembly-place, put a pearl in the hand of the Vizier and asked him what it was worth...”, Maulawi says: the ascetic person acts out of fear. But the mystic is not after the result of his actions since he sees the Truth and because he is aware of the previous records of eternal divine love. But Muḥammad Akbarābādi by quoting from Ibn Arabi, believes that the ascetic one is in the bonds of the result of action because he has a determined love in his head like that of Leyli and Salmi. But if there were love for God in his head, this much movement and fear of separation would not appear (Akbarābādi 1386 Sh., 5: 2250-52) (□ū□ī۱۹۸۲, V: 4065–70).

In any case, every action done by human beings has an appearance and an inner aspect. The apparent degree of action is the same doing performed by a human and it is reflected in the world of existence. The inner degree of action is the same

as the motive, the intention and aim of a human which prepares the ground for the emergence of action. Therefore, the inner degree of action has inherent precedence over its apparent domain.

In Mathnawi, the ugliness or beauty of action depends on the aim and intention. Wherever the intention is only obeying the divine command, the action is approvable and wherever the intention is something other than the Truth, the action is ugly. Hence, Khadir's breaking the ship and killing the boy is approvable indeed. This is because he is in the position to recognize, that is he is a man of knowledge. Then, there is a difference between a person who act upon his sensual aims without awareness and a person who acts upon the Truth's orders. In "the story of the king's falling in love with a handmaiden...", Maulawi believes that the goldsmith's being killed by the hand of the physician was not based on personal interest and in greed of wealth and eminence or for the fear of punishment but it was based on the Truth's command. (Akbarābādi 1386 Sh., 5: 117) (□□□□□□□□□□, I: 222–24).

In the Mathnawi, a benevolent servant of God is the person who presents his actions without personal interest and intention. Because, if it is something other than this, he will not reach the Truth. For example, the reason why every moment, the grandeur of the Farther Mosque and the Ka'ba accrues is due to Abraham's and Solomon's sincerity and purity of action when constructing them. Also, in the Mathnawi, the excellence and superiority of the mosques, the heavenly books of prophets, temples, the religious rites and services are due to the lack of personal interest in acting (Rūmī1982, IV: 1136–45).

In Book I, in "The story of the Caliph who in his time surpassed Hátim of Tayyi' in generosity and had no rival", Maulawi says: none of the actions of a real lover is out of self-interest or gaining results and rewards. For, he has arrived at abandoning of the action. That is, if he worships the Truth, it is neither for attaining the Paradise nor out of habit or the fear of the Hell, but since he sees the Truth, the desires of his heart do not overcome him. Hence, he views inaction, exactly like the sun which shines on everything without any self-interest (Rūmī1982, I: 2800).

In the Mathnawi, the person who wants to imitate, acts out of self-interest. But the person who has a spiritual link to God, acts without any self-interest and cause (Rūmī1982, III: 4595-96).

This degree of being a lover, in the Mathnawi, is the dignified rank of Friends of God acting, like the Truth, "flawless (incorruptible) and unbribed" (Rūmī1982, II: 1936).

Unless a human does not abandon the existent actuality, his reaching a higher actuality is impossible. Therefore, the truth of action must be sought in

abandoning action. Because, till the time the wayfarer has the human attributes, he cannot be described by the divine ones (Rūmī1982, I: 1735).

In Book VI, in the story of “comparison of (the behavior of) the heedless man who wastes his life and (only) begins to repent and ask pardon (of God) when he lies in extreme distress on his death-bed...”, Maulawi says: The truth of knowledge lies in abandoning it and the truth of action is in abandoning action. But humans, because of their fear of non-existence and perishing from the illusive and false existence, flee into action and existence while the true way of salvation is leaving the existence (Rūmī1982, VI: 822-24).

In the Mathnawī, for a wayfarer who has not reached the Truth yet, action is essential. But when he is purified from the traces of egoism and carnal desires and his selfish aspect is annihilated into the divine being, he reaches the station of abandoning action; if he comes with the self after the essence of unity, then actions are issued effortlessly from him. (Forūzānfar1377 Sh., 2: 371, 442-44) (Rūmī1982, I: 934-37).

Action is necessary during the time in which the wayfarer has not reached the stage of union but after reaching and accompanying the Beloved, his due position is abandoning of action (Forūzānfar 1377 Sh., 2: 371, 442-44) (Forūzānfar, IV: 2068-69).

It is possible to say in such a situation that the Truth’s will has replaced the wayfarer’s will and his actions have found a transcendental foundation. Unlike the opinion of some who interpret this belief as a type of determinism, the Mathnawī contends that this method of acting and journeying is “being united with God” and not escaping from the social and individual responsibilities (Rūmī 1982, I: 1464). Because the wayfarer who has exterminated his will into the Truth’s will, is a God-like creature that whatever he does, he attributes to God (Rūmī1982, IV: 401-3).

The way of knowledge

The importance and necessity of this way in the Sufi literature is so great that Hujwiri in the book of Revealing the Mystery (Kashf al-mahjub) which seems to be the oldest book written in Persian on Sufism, contends that: “The most important thing for a man in all times and in all circumstances is knowledge of God”. For “the worth of everyone is in proportion to gnosis, and he who is without gnosis, is worth nothing” (Hujwiri 1371 Sh., 161).

According to the Mathnawī’s account, knowledge is like the soul. The true nature of the human soul cannot be separate from his knowledge (Homāi1362, 1: 181-82) (Rūmī1982, II: 3326-30).

In general, two types of science and knowledge, in the Mathnawi of Maulawi, are discussed: sensory knowledge or (science of bodies, science of the people of the body, conventional knowledge, exoteric knowledge) and intuitive knowledge or (science of religions, science of the people of the heart, real knowledge, esoteric knowledge). The sensory sciences often keep humans busy and instigate self-conceit and arrogance and selfishness. The Mathnawi compares this kind of science to a muzzle of young calf (Rūmī1982, I: 1016). Since the young calf is deprived of drinking milk and sucking an udder because of the muzzle. Then the supporters of this type of science cannot reach the Truth due to their self-conceit and arrogance. In the Mathnawi, the science of people of the heart makes them reach the Truth. In this type of knowledge which is resulted from the intuition, there is a kind of the tranquility of heart. (Rūmī1982, I: 3446-453).

According to the reports of the Mathnawi of Maulawi, humans enjoy different degrees of knowledge and science in accordance with their existential ranks. Some are people of the superficial and formal sciences and some others are people of insight and intuitive thought. The one who lives in the domain of sciences has a position of reasoning and argumentation. But the one who is in domain of “insight”, his station is intuition and illumination and he does not need to hear the philosophical or theological arguments. If he resorts to arguments and reasoning, it is for the sake of the other people’s understanding. The Mathnawi of Maulawi, in book VI, in the “story of Hilal, who was a devoted servant to God...”, talks about degrees of knowledge. He believes that knowledge is a subject with different degrees and every human enjoys a special level of it. For example, it is possible that someone sees only “the minaret” but cannot see the bird perching upon it. A higher level belongs to the person who can see both the minaret and the bird that has perched on it. But in this level, he cannot see the hair in the bird's beak. A still higher level of knowledge is owned by a person who through the Truth’ light is able to see both the bird and the hair in the bird's beak (Rūmī1982, VI: 1140-42). Then knowledge in the Mathnawi has various degrees. According to their esteem and importance, these are: 1- The conjectural knowledge which is the same as knowledge based on senses. 2- The rational knowledge which is based on reasons and arguments. 3- The knowledge by heart which may not be interfered with any doubts or arguments. Maulawi believes that those in the first level of knowledge desire to reach the knowledge based on certainty and the very desire conveys them to the level of the rational knowledge. But the one in the level of intuition sees the truths through his heart. Hence, he is not after reasons and arguments (Rūmī1982, IIV: 4120-28).

Of course, Maulawi calls humans to the domain of intuition in different parts of Mathnawi. In the Mathnawi, this realm is such that there is no need for argumentation to gain knowledge about things and it is precisely this attitude from which Maulawi says: “The Gnostic is he who knows outside of argument” (Rūmī1378 Sh., 47) or “evidence is hidden within his soul” (Rūmī1982, IV:

2847). Thus, the knowledge of the Gnostic is based on intuition while the knowledge of the scientists of the superficial sciences comes from philosophical reasons and argumentation. Hence, such knowledge is ephemeral and incomplete which cannot be sufficient for reaching the Truth (Rūmī 1982, IV: 2844-48).

In the Mathnawi of Maulawi, for the wayfarer to rescue himself from the noose of words and to help himself to reach the degree of intuition of the Truth, he must purify his interior from the sensual diseases through obedience and ascetic way of living and he should endure much suffering and difficulties to know the truths and make his heart a place of knowledge and love for God (Rūmī 1982, IV: 2984-85).

In the Mathnawi of Maulawi, humans must go beyond the imitational knowledge and superficial insight and they must direct their hearts toward the divine inspirations and light so that the Truth attraction conveys him to the realm of Intuition. Therefore, in the Mathnawi of Maulawi, man must seek the Friends of God, for they are the source of intuitive knowledge. Thus, in the Mathnawi, it is a basic principle that humans should drop the partial reason and they should not follow the rational level known as “the meddling intellect” and they must not be after intellectual objects like men of imitative sciences. Maulawi adds that this mystical intuition comes through linking to the Universal Intellect which does not resemble the partial reason (Rūmī 1982, IV: 2515-533).

Regarding the different realms of knowledge, the Mathnawi of Maulawi says the knowledge which comes from the East is like the Zephyr that is transcendental. But the knowledge which comes from the West is like the Destructive wind that is dark and captivating (Rūmī 1982, IV: 3055-56).

On the basis of the Mathnawi of Maulawi’s report, the true knowledge flows in the human heart from the invisible world and we should cherish and respect it like a guest who enters a house and we should give it the opportunity for manifestation and emergence (Rūmī 1982, V: 3644-46).

In Maulawi’s perspective, the imitator brings on to his tongue a hundred proofs but they have no souls and do not bring about the light of knowledge. Thus, a wayfarer who enjoys nothing of the spiritual soul, cannot rescue anybody by his words because they lack the effects or fruits and they cannot lead the wayfarer in the way reaching the Truth. For this very reason, only God can assist the wayfarer to reach the Truth (Rūmī 1982, V: 2480-83).

For this very reason, according to the report of the Mathnawi of Maulawi, this is only the Friend of God that can assist the wayfarer to reach the Truth. For the wayfarer quenches his thirst by the enlightenment provided by the light of knowledge emanated from his shaykh. While if human knowledge intermixes with the light of certainty, it can guide even the prejudiced opponents (Rūmī 1982, V: 2484-85; 2488).

In Book V, in “the story of the guest concerning whom the wife of the master of the house said, ‘The rain has set in, and our guest is left on our hands’”, Maulawi describes the guest as the symbol of intuitive thought which sometimes comes into man’s heart. But, because of the domination of carnal desires, man cannot hold that transcendental thought in his heart and does not give it the opportunity for manifestation and emergence. Hence, it returns again or it goes back to its origin that is identical with God, otherwise, it shines in another heart (Rūmī 1982, V: 3676-79; 3963).

Anyway, in the Mathnawi of Maulawi, formal knowledge is misleading for the wayfarer. And also people of paradise are simpletons (simple-minded) in relation to formal sciences. Man must strip himself of formal and imitative sciences for attaining the Truth (Rūmī 1982, VI: 2369-73).

In the Mathnawi of Maulawi, in the known story of Moses and the shepherd, in the following verses, the traces and the elements of philosophical and intuitive sciences could be implied. Namely, phrases, conceitions and metaphors present the philosophical knowledge which, according to the report of the Mathnawi of Maulawi, must be burnt and destroyed entirely. For it is the position of those that know the conversions and that of the external scholars. While “those people whose souls and spirits burn” represent the intuitive thought which is produced by the love for the Friends of God (Rūmī 1982, II: 1762-64).

Following the guidelines of Sadr al-Din Qunawi in his commentary *al-Fokuk* it is also possible to deduce that in the story of Moses and the shepherd, Moses is the representative of rational knowledge and the shepherd is the representative of the knowledge of heart. For this reason, God makes the shepherd a means to take Moses beyond the realm of rational thinking and to make him aware of the realm of the knowledge of heart. As a result, it might be said that in the innermost analysis of the story of the conflict between Moses and the shepherd, there is a conflict between the two thinking methods: rational and intuitive. In other words, Moses as a prophet, is the symbol of rational way of thinking and the religious-formal science while the shepherd as a Friend of God, is the symbol of intuitive knowledge and internal Friendship. Hence, Maulawi believes that the intuitive realm, due to its substance, cannot be rendered into words and expression and even if this is done, it loses its timeless high status (Rūmī 1982, II: 3246-48).

Moreover, according to the Mathnawi of Maulawi’s account, humans should pass the realm of external senses in order to reach the intuitive thought. Because, without the vanishing of the external senses in the human being, the internal senses will not appear (Rūmī 1982, I: 566-70; 574-77).

In Mathnawi, lots of statements and assertions regarding criticizing superficial knowledge and scholastic sciences could be found. For instance, in book II, in

story of the desert Arab and his putting sand in the sack..., and in book I, during the course of the story of the lion and the beasts, Maulawi frankly criticizes the imitative sciences. He believes that this type of knowledge cannot rescue human beings. The Mathnawi compares the imitative knowledge to “a fortress” whose needed water is supplied from outside sources. Meanwhile, if an enemy force intends to conquer the fortress, will blockade the water flow to it before anything else. But, if the needed water of the same fortress were inside it and welled up from within, the situation would be much better than importing water from outside the castle (Rūmī 1982, VI: 3600-603)

In the Mathnawi, the one who has reached the true knowledge, acts without any self-interest. That is, he is inclined to work without considering the reward and result of action; in fact, he seeks knowledge for the aim of obtaining “luminosity”. While, in contrast, the carriers of the conventional knowledge act “for the sake of seeds”, that is, they seek the effects and results of action. In Mathnawi, the seeker of conventional science has been compared to a mouse that chooses to inhabit inside the soil (Rūmī 1982, II: 3270-73); although the mouse knows some ways, all of those ways are under the earth and it is not possible to reach the Truth through these ways recommended by the imitational knowledge.

Besides, in the Mathnawi, men of imitative and formal sciences have been depicted as the children who see these world’s earthenware pieces like silver and gold. Maulawi, ironically, calls these scientists “the accomplished (and) intelligent men” and believes that God in the Qur’ān has used the expression of “they do not know” concerning them (Rūmī 1982, III: 2641-54). According to the interpretation of Maulawi, these scientists are some imitators who know everything about the other people’s duties and about performing the religious rites while being unaware of the reality of their own spirit and soul; for the very reason they do not deserve reaching the Truth.

Anyhow, the Mathnawi of Maulawi calls the imitational and formal knowledge with the name of “science” while it calls the special light and intuition with the name of “knowledge”. Hence, the mystics’ insight and views differ from the philosophers’ science. Because mystics believe that it is possible to directly reach the Truth using the way of intuition. This insight is not the outcome of the scholastic sciences. In the Mathnawi, knowledge is more of the category of light. This light is the light of the divine love that shines on the wayfarer’s heart and effaces the totality of his determinations and bondages as an effect of its beams. Namely, the wayfarer of the way of Truth arrives at a position in which he becomes separated from whatever other than God, entirely disappearing and staying with the Truth.

Now, the question is about the relation between knowledge and action when discussing the ways of reaching the Truth. One of the precious gifts bestowed by God upon the wayfarer acting without self-interest is the intuitive knowledge (Rūmī 1982, IV: 595-97).

In the Mathnawi of Maulawi, the intuitive knowledge is the output of the prior acts and virtues of humans. According to the report of the Mathnawi of Maulawi, asceticism is like a seed planted in the earth and knowledge is the flourishing of that seed (Rūmī1982, VI: 2090-91).

Maulawi, in another part of the Mathnawi, pictures different acts as manifestations of the internal thoughts of humans and he believes that the relation between human action and knowledge is similar to the shadow and its owner. Namely, human actions are sensible affairs while knowledge is a hidden and concealed phenomenon. But these two, action and knowledge, have an interactive relation and connection with each other in that the disinterested action which is without the demand of reward is born out of knowledge and knowledge itself is the fruit of action (Rūmī1982' VI: 3728-31).

In any case, if a human purifies his soul from ugly traits and abominable morality, he will experience the real meaning. Thus, the way of reaching knowledge is the purification of the soul which is possible through action and performing the religious duties (Rūmī1982, I: 3459-61).

Maulawi believes that a wayfarer, after doing action and after obeying the orders of the spiritual guide who is the origin and source of knowledge, becomes a source of knowledge himself (Rūmī1982, I: 1063-64).

Also, Maulawi believes that knowledge results from serving the Friends of God. Therefore, one, in order to reach the true knowledge, should not be satisfied with superficial and incomplete sciences which cause arrogance and misguidance but one must make an effort to serve the Friends of God (Rūmī1982, II: 1983-84; 1986; 1988-89).

The way of grace and absolutely surrendered to the Truth

In the Mathnawi of Maulawi, the way of grace has been depicted as the easiest, nearest, and surest way of reaching the truth. Love in the Mathnawi is the attribute of God, the tender faculty of humanity and a means of purifying morality and refining the interior (Rūmī 1982, introduction to Book II, p. 200).

In the picture of love which is presented by the Mathnawi of Maulawi, it is of various degrees. According to the Mathnawi, love, whether true or superficial, guides humans to the Truth and it is the fire which burns the foundation of duality and partnership, rescuing the lover from the chains of the material world.

The true lover, in Mathnawi, is the person none of whose actions are out of self-interest and gaining results or rewards; because his existence has been purified from all greed and lust. Hence, the true lover is the one who is Godlike in offering

all his existence to the Truth without any expectations and self-interest. Otherwise, the valuable art of being a lover is lost. According to the Mathnawi, exactly like the archangel, Gabriel who does not commit theft, the true lover performs loving without any worldly profits or expecting afterlife rewards (Rūmī 1982, I: 389-94; V: 2718-20).

In the picture given by Mathnawi of the lover, gold and earth are alike with him because he has chosen to be a servant of the Truth and demands nothing except for meeting the Beloved One (Rūmī 1982, I: 389-94). In the Mathnawi, love is the foundation of the reality of the existence. The reason is that all creatures are victims of the religion of love. But fear is the attribute of the servant who is connected to the carnal needs of his body. In fact, as love is the attribute of the Truth, a servant can get a beam of that attribute in the true existence within himself too. But fear is one of human traits which is bound to lust and result. In contrast, love is the attribute of the truth-seeking lover who has been separated from human attributes and has the attributes of the Truth. In the Mathnawi, the lover who has reached the intuition of the Truth, lies in a position beyond wrath, favor, disbelief and religious belief. He is separated from himself and is united with the Truth (Rūmī 1982, V: 2185-88).

In the Mathnawi, a wayfarer can reach the Truth when he is performing grace and is absolutely surrendered to the Truth. For this, surrender and servitude in front of the Truth may be regarded as the main basis of the way of reaching the Truth. From this viewpoint, servitude and surrender may be seen as superior to worshipping and ascetic doings, because they convey the wayfarer to his destination sooner.

In Mathnawi, taking refuge in the Truth and the servants' surrender to the Truth are depicted as the rescue ship. The one sitting in this ship is frequently rescued; hence, Maulawi believes that the real human rank is not to rely on the partial reason and incomplete prudence of his own but it is to buybewilderment (Rūmī 1982, I: 13-31).

With all these, it should be reminded that lovers of the Truth have their own will annihilated by the will of the Truth and for this reason, they absolutely stay surrendered when they are faced with the Truth's will and decision; they are content and satisfied with what is the divine creed and verdict, and asking for rescue (from calamities) seems to equal disbelief. Therefore, surrendering to and satisfaction with the Truth is the fruit of love for God. Maulawi, in the story in which God reveals to Moses "I like you more..." speaks of the subject of taking refuge in the Truth. In this story, Moses is like a wayfarer and lover who leaves all his affairs to God and does not ask anybody for help except him. The status of Moses in this story, is the status of someone who lovingly has escaped from the causes and resorted to the Truth and this is one of the most distinctive effects of

love for God (Kāshefi 1386 Sh., 416). In any case, mystics usually do not consider reliance on ordinary teachings and skills as rescuing but, on many occasions, interpret such things as the destructors. Thus, it may be said that the real mystic is the one who feeds on inability and bewilderment.

In the Mathnawi, dependence on one's smartness and intellectual knowledge causes arrogance; then, it cannot be salvaging but results in tiredness and incorrect opinions. The Mathnawiof Maulawisees human salvation in being released from argumentative learning and formal sciences; it indicates that the wayfarer should follow a spiritual guide who is familiar with the realm of mystical journey. For this important ideal, the wayfarer should drop his reason and dependence on his own abilities; he should behave as an ignorant person to keep his heart safe and healthy. Of course, in the Mathnawi, ignorance does not mean the vulgar and ordinary foolery but it means self-emptying and becoming bewildered (lost) as a result of seeing God's creation and his glory and beauty (Rūmī 1982, IV: 1419-426). According to Maulawi's interpretation, if a human wishes to be under the Truth's mercy and compassion, he should relieve himself from the superfluous extras of the owners of debate and discussion; he should constantly view himself in need so that the Truth's blessing admits him in the bosom like a kind mother; as reliance on the intellectual powers and rational abilities could deceive humans like a trap and enchant them with a number of skills. Meanwhile, they fall short of reaching the Truth and are convinced to be content with people instead of the Truth and with forms instead of the meaning (Rūmī 1982, VI: 2371-74). Here, Maulawi emphasizes surrendering, obedience and utter servitude. Because the one who is a lover, takes refuge in the Truth. Taking refuge in the Truth is one of the remarkable components of loving.

Relationship between the ways

Now, this question may be put forward: 'what is the relation between action and the grace of god?' Can a person of loving avoid doing actions and performing religious duties? Maulawi believes that there is a profound and stable link between action and performing religious duties on the one hand and loving and serving out of love on the other. Namely, performing the religious duties and services which are in the form of action, are never separate from the wayfarer's love and serving out of loving. Thus, the wayfarer's love should be mingled with action and performing religious duties, "because loving without serving is defective" (Rūmī 1387 Sh., 69). If love and grace were the same as thought and meaning, then, fasting, saying prayers, and other services would be useless. Hence, love and grace of god for the Truth must bring about the servants' actions as "worshipping is the appearance of the meaning of love and grace of god" (Akbarābādi 1386 Sh., 1: 336) (Rūmī1982, I: 2623-28).

Nevertheless, loving without serving is nothing but a claim. Therefore, in the Mathnawi, performing the religious duties and serving the Truth are requirements

for love. Consequently, it must be reminded that when discussing the ways of reaching the Truth in the Mathnawi, Maulawi pays attention to both the true meaning which is the same as love and also to the form which consists of performing religious acts and duties. Maulawi also talks of the necessity of action and doing religious duties for the increase in love when he discusses the real nature and truth of love and when arguing that for reaching the Truth the main principle should be love (Rūmī 1387 Sh., 69). Mathnawi does not believe in abandoning one's duty in any way, but in his opinion, the thing that makes it possible to attain the right is tariqat actions, not outward and shariat actions. After introducing clerical mujahidah and its different levels, Mathnawi enumerates the benefits of each. He considers the benefit of cultivation to be the removal of the filthiness of the speaking soul and writes: clean and smooth like a garment comes out of the hand of a washer after washing and dipping it in water and is free of pollution... He also considers the benefit of manifestation to be creation and getting used to beautiful ethics. Mathnawi introduces to the point that it can be read like a bright mirror and a book where all the forms of existence can be seen in their true form.

According to Mathnawi, one of the other ways that make it possible to reach the truth is the way of knowledge. But the question is, what kind of knowledge and knowledge is it that helps a person to reach the Almighty? Theoretical or practical knowledge? Or a combination of both types of knowledge? In Maulawi's thought, each of these two levels of knowledge and knowledge have special advantages. But at the same time, limiting the view to one of these two levels of knowledge has not been very helpful. Therefore, it can be said that in reaching the Supreme Being, the combination of these two levels of knowledge. Another way to reach the Almighty in Mathnawi thought is the way of grace and grace.

In fact, Maulawi has been able to explain the authenticity of the ways of reaching the supreme right by adopting the variety of methods and the combination of reason and discovery with the theory of attainment. The findings of the research show that Maulawi is not satisfied with only rational behavior in the discussion of collection, but by proposing the wisdom of grace and combining theoretical and practical wisdom, he reaches the understanding of the facts.

Conclusion

According to the report of the Mathnawi, the true rank and stance of humans is action and performing the religious duties. But the human action must be accompanied with knowledge. Because the one who acts without knowledge, lives only in the realm of the formal senses and hence he is interested in action. However, if someone enjoys the true knowledge, he will act without self-interest. Consequently, although in Mathnawi, different and apparently contradicting attitudes and methods may be found, for instance, Maulawi sometimes calls humans to the way of knowledge, sometimes to action, sometimes to inaction, sometimes to the way of love, and sometimes to surrendering to the Truth; all these should not lead us to assume that the way of knowledge is separable from action or love. Instead, we must be reminded that knowledge is produced from

action and acting without self-interest is identical with having knowledge. Thus, there is an interaction between knowledge and action in a so great amount that the possibility of the separation of one from the other seems to be insensible and unjustifiable. What is more, in the Mathnawi, the loverly journeying can convey the wayfarer to the Truth sooner and more easily. Also, in the Mathnawi, love does not appear to be in a realm away from action and knowledge. Action and knowledge reach the maturity together with love too. In accordance with the Mathnawi's account, some of the constituents of love are inability, bewilderment, and taking refuge in the Truth. Hence, in the Mathnawi, there always remains the attitude that the wayfarer should take refuge in the Truth before anything else and should follow a spiritual leader who is acquainted with the realm of mystical journey. For this important aim to reach, the wayfarer should drop his own reason and cleverness to have the Truth's blessing on himself. Then, utter servitude to the Truth is the main and fundamental foundation of the loverly journey and of the ways of reaching the truth in the Mathnawi. As a result, the true grace, in the Mathnawi, is the one who has taken refuge in the Truth and has absolutely surrendered himself to Him.

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