

Solutions for getting out of human crises in Fihemafih written by Molana Jalalidin Balkhi

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Abstract: The present article is a different approach to mystic texts. The human and social conditions at the moment and the need of humans for elevated thoughts from one hand, and the enjoyment of the Islamic and Iranian culture and tradition of global thinkers from the other hand, requires that besides introducing these thinkers to the world, the messages that these persons left for humans at all times and places, be extracted and known. Molavi is one of such mystics whose works are undoubtedly the permeation of reality to the thirsty palate of man. And the cure of the most modern crises are more delicately explained and analyzed within them. However, in this text we have particularly attended to the mentioned aspect from the mentioned point of view in Fihemafih book. In this article, the social definition of crises has been regarded and human crises and the ways of getting out of it based on Molana have been discussed. Individual crises such as atheism, lack of self-knowledge, hopelessness, materialism, sensationalism, and social crises such as extreme individualism and egoism, solitude, imitation and fashion-seeking, and establishment of philanthropy have been examined and analyzed in Fihemafih book and in the end the results of these reflections are represented.

Key word: Molana, Fihemefih, human crises, individual crises, social crises

Introduction:

Entering into the labyrinth of thoughts of the famous Iranian mystic needs thousands of doors, which after the passing of several centuries of attention to the heritage left by him, still the opened “doors” against closed “doors” are very few. Every new day requires a new thought and how rich is a country that has a trough of always-new thought in it and every day can re-read these thought over again. The present article is a new approach to thoughts of Molana Jalalidin Mohamad Balkhi (romi) in his great book Fihemafih from the view of today’s human crises. This capacity originates from where that the long-lost of human is reality and reality is the same, what importance is there that the human filled with pure reality and narrator of the one thousand and one night stories for the anxious people has lived or is living in what times. The searching person, wherever and whenever finds it, smells it and knows it and swallows it.

In addition, another thing is that the depth of human is unchangeable due to various reasons: since the nature of man doesn’t change over time and man will always have his fundamental features

with him. (ghobadi, gorji, bita, 9). The words of Molana are the most updated utterances of the day of man. Moreover, its witness is the global embrace of his book, besides the great researches in Iran and outside about Molavi and his poems in the past, today also in the world, his poems and research about him has also boosted again. In an article Alexander Markez in Christian Science Monitor (25th February, 1997) has written, Molavi is among the best-selling poets in America. (pornamdarian, 2009, 24).

He-like the other great poets of Iran-not for composing poems as a representation of emotion and human sentiments but for the flowing thoughts in his words was able to reach this place. The emotional representations of the poems of any poet are a shadow of his “ego” which is a sign of his greatness of being and extension in the cultural era world knowledge that he has. The emotions of some poets like court poets originate from a limited and base ego , and the emotions of great poets originate from high ego, but the emotional horizons of Molana was to the extension of eternity and the eras of this thoughts were as vast as the world of beings and trivial and petty issues didn’t have any

place in his poems. His worldview is dynamic to the world and its reflections are clear. (shafie kadhani, 2008, 15). Other factors like deep humbleness, depth of thought and knowledge to the divine book, exact understanding of nature and factors of human failure, understanding of human needs, concerns for freedom and salvation of soul from shackles and potential damages and evasion from sufferings and pains are seen in his works and personality, which have made his name and heritage as eternal. (gorji, 2007, 221).

Molavi, regarding his honesty in his words and writings and life, attends to the critic and judgment of beliefs and various views and analysis of human soul pathologies in affair way. Besides pathology of the reasons of the pains of the soul of men, he invites the souls of men from the habits of worries and fears from future to relaxation. He who has called himself wise and medical and attends to the analysis of the factors and barriers of the calmness of human soul, which he summarizes their main origin in one thing and that is the alienation of man from himself and the loss originated from attachment to objects. According Molavi, such a person is afflicted by solitude and the consequent pains and tries to find a shelter. But based on him these shelters are temporary and urgent and never make real calmness. The main ones based on Molana are working, drunkenness and forgetting oneself, attending to oneself (narcissism), seeking shelter in fame for compensating the void of identity, using verbosity and eloquence and fiery words, seeking refuge in devilish forethoughts, living not for the sake of life but for another thing or person and becoming favorite with others (melting in the crowd and losing identity). (gorji, 2007, 222). In this text for entering the subject of this article, human crises in Fihemafih, we will first give a small definition of crisis and after a brief introduction of the book, we will discuss the relation of human crisis's with the book of the subject of discussion.

Definition of crises and its relation with Fihemafih book

The definition of crises is a social-political one, and like many other social and political phenomena, obtaining a comprehensive definition of it is impossible.

Giving a certain and consensus able definition of crisis is impossible. From first of 20th century from

different research views, many studies have been done regarding crises but such efforts not only suggested a clear definition, but also made the ones already more complex. (motaharinia, 2002, 38).

The origin of crises in western languages goes back to the Greek root of Krisis which at the same time implies two concepts of critique and crisis, in some sources, the origin of this word goes back to the Greek word Krinein, meaning separating, (Krieger, 1993, 205), judging, discerning, understanding, knowing, (reese, 1996, 149), sifting, screening, rummaging, (mautner, 1996, 88). (nowzari2008, 35).

But in defining the term crises as a considerable phenomenon at the present era it is said: "crises is a sort of anxiety and worry caused by disordering the customary conditions, it might be that the customary condition is means stability or changing into a proper condition, but what is important in this view is the existence of worry and anxiety in disordering the ordinary conditions. (motaharinia, 2002, 38).

In any way crises is a condition that human consciously or unknowingly doesn't want to experience and it makes him confused and desperate. For evading it, first, one must know it like a malady and then by an expert medical doctor cure it, and maybe the diagnosis and cure take place at the same time.

What human deals with as an issue and sometimes as a crises is mainly caused by misunderstanding toward human himself, nature, identity, core, destiny, understanding the intention of creation, and its goal and beginning, And unfortunately the speedy growth of technology and explosion of power accumulation and the wealth gained by it have afflicted man as the consequences of this untamed extension and haven't let man much opportunity to be wary of the consequences. (gorji, 2009, 9).

Previously in introduction we mentioned the deep look of Iranian mystics especially Molana to concepts and problems afflicting humans that are present in all times. One of the works of Molana that we can find both pain and the remedy in it is Fihemafih. It is a collection of prose including statements of Molana, which Bahaidin Valad by help of one of the disciples of Molana has written it. These are sometimes in response to a question

and sometimes addressing a person. The language is simple and close to talking and there are points that help understanding Masnavi. This book without being written by Molana includes the real and genuine quotes and views of him and states his thoughts in all the years that their main part especially the nights were devoted to writing the 6 books of Masnavi. In these articles, Molana sometimes clarifies a point that is left brief in Masnavi, sometimes makes a view about the prophets and great men and mostly scrutinizes in quotes that in his sessions are mentioned by the presents, and this way reveals his whereabouts in daily gatherings and at times when he is not occupied with composing Masnavi or attending hearing sessions, and unfolds the relations he had with the great men of the time. (zarinkob, 2000, 229).

Molavi in Fihemafih in complete soberness wants to explain something for the reader that cannot be fit in their experience. (pornamdarian, 2009, 238). In this study, two situations, human crises and thoughts written in Fihemafih are tied together. And this is a way to actualize the potential capacity of ancient texts in Farsi literature. It seems the power of the original Islamic-Iranian culture has been hidden behind the fuss of the modern world advertisements. Otherwise who fair person is there to refer to these texts and don't find them the cure of the deep pains of human in the contemporary times?

About the concept of crises briefly some lines are mentioned and now its relating bridge with Fihemafih is discussed.

The human crises in intellectual way can be categorized generally as following:

Individual crises (related to self and god)

Social crises (related to society)

Environmental crises (related to environment) (gorji, bita).

Among these crises the first two, individual and social crises are mentioned in Fihemafih book and solutions are provided against them. Nevertheless, here nothing is mentioned about environmental crises. About the first two cases and types, we will discuss points that in the book there are traces and solutions or cures mentioned and we have found.

Individual crises

It means types of crises that man confronts related to himself or god or in an existential era or a layer of his ego. These crises include atheism, materialism, sensationalism, cynicism, lack of self-perception and evading spiritualism, nihilism, solitude, consumerism. (same0

Atheism crises

In the look of Molana that is tied to the heavens atheism is not only a crises but the origin of all crises and if one knows god all his pains will relieve. (Molavi:2008:128).

(The sailcloth of man's being is faith, if there is faith, wind shall take him to somewhere great.)(89)

Knowing god is in heart not in words and won't fit in language.

'Right is pure from form and words and its statements are out of words and form, but will express itself in any words and sound and from any language that it wants.'(Molavi:2008:40).

And man is always seeking him whether he knows or not. (Molavi:2008:98).

And as he seeks whatever other than him for hope of reaching to relief, woman, property, science and thinks that his calm and fortune and relief is in that, finds all, but still won't relieve. (Molavi:2008:28).

But how to find him, Molana finds the best way in reaching him in killing ego:

With him there are no more than two "I"s, you say I, and he says I, whether you die near him or he dies near you, but his dying is not possible not in mind or elsewhere, he has the kindness that if possible for you could die to rise like a smoke, now that his dying is not possible, you die so that he reveals himself to you and the smoke rises. (Molavi:2008: 24).

Of course Molana knows that his audience (whether those in the gathering or readers) believe in god, but their problem is that they don't know him. So, his effort is not trying to prove god, but knowing the quality of this existence. The way to this understanding is self-understanding. The concern of atheism (not knowing truth) in the encyclopedia of Molana is the mysterious word of

pain, which neglect toward this concern is the very pain of painlessness and its cure is “fire”.

Self-perception crises

The door to knowing god is knowing self, based on Molana. He drinks of a source of wisdom that regards the beginning of knowing god in knowing oneself. Its first doctrine, is knowing god, thus, one can say the key word of Molana in this book is knowing god. Until this crises is not obviated, other illnesses won't cure, especially until man doesn't know himself he can't move an effective step forward in knowing god, since he is the mirror of god and right.

Man is the astrolabe of right but there should be an astronaut to know this, even if a grocer might have astrolabe but what use could it have and what does he know with it about the constellations and its effects and revolution, so astrolabe is useful for astronaut, as though it is the mirror of heavens and the being of man is the astrolabe of right. (Molavi:2008:10).

“Molavi abundantly refers to human egos, whether honest, or dishonest, to those who have lost battles and are alienated from themselves and if left alone, they will be drowned in grief and pondering, and he believes the more men let go of fake egos, the more they can reach self-perception, as Ayaz every morning looked at his torn clothes not to forget what a miserable and poor he had been. (seidi, 2007, 282).

The main and the mother of problems originates from the fact that today man has deprived himself the opportunity of self-perception and understanding of physical and spiritual requirements and capacities of material and spiritual life. on the contrary-what has happened at this time-the mystics of old times even if they hadn't passed n effective path sometimes, instead they have focused entirely on the understanding of the inside world and wisdom of man and the have obtained considerable abilities and have spent that great power in understanding and knowing the requirements of the very deep spiritual and inner aspects of man. (gorji, 2009, 10).

Molana introduces man to himself in this way:

Man is a great being, in him, everything is found. Covers and darkness don't let him to see that science within himself. Those are the various

concerns and various playthings of this world and various wishes. (Molavi:2008:50).

And Shams says: (oh fool! You are the deepest. I say you worth more than the two worlds and are dear and noble. And you say: no I'm worth two onions, two pennies. I worth only two pennies. (shamsedin mohamad tabrizi, 1998, 84).

Man has no option but to refer back to himself and know his own value. Molana believes the price of man is invaluable and his customer is god and he doesn't know this and sells himself cheap. (15).

How one should know himself. Molana believes by abandoning the ego inside we should create a light by which we can reach wisdom and can distinguish things and thereby free ourselves from restlessness. (same, 90).

Hopelessness crises

Atheism has no result other than hopelessness, and Molana regards hopelessness as a consequence of disbelief and says one should have faith in order not be hopeless after failures and fears. (3), and regards the cure in that man should not confide in any view and opinion and should always confide in god to be immune from fear and hopelessness. (Molavi:2008:6).

Molana wherever that has talked about hope and hopelessness has tied the talking to real belief in god. “one should not cut hope in right, hope is security of path, if you don't go in the path stop that, don't say I did wrongs, just continue honesty and there will be no wrongs.” He knows the effect of hope in more effort and success in works.

“now if he is hopeful and expecting a reward in that job, he is more serious and determined, and the more feathered, the higher he flies, and if he loses hope, he will be lethargic and nothing of good and service will come out of him. “(Molavi:2008:74)

Materialism crises

Attention to the world that according to Molana is the last also brings problems for the man. In this case, he brings the story of a wise man who goes to a king and says oh mystic! And king says you are mystic, I am king. The response of mystic shows the magic of freedom from materialism. He says to king since you have stuck to the world and need

favor, but I am thinking to the other world and for this I have the both worlds. (Molavi:2008:19).

Molana considers the cure of freedom from concerns like interest in the world in the soul of man in belief to the other world and resurrection. (same).

Sensationalism crises

Molana regards extreme friendship and hostility the reason of disintegration of mind system and has a delicate interpretation and says mind is like a trap and be wary not to hunt a thing to tear the trap.

And said that memories are sweet and that is since memory is a great thing like a trap, trap should be proper, should be bold and unless it won't come to any good, so friendship shouldn't be in extreme, thus, he trap will be torn apart, and moderation should be observed, and in the rights of god there should not be concerns for exaggerations, the more kindness the better. (20).

Molana confesses that any man inevitably seeks others but should be wary to whom he relates and spends his life with. (Molavi:2008:77).

Cynicism crises

If doubt on anything and everyone dominates as it is current in the modern world it will damage men and opportunities, Molana similes doubt to wile which one should avoid and tear apart. (4), doubt in god or any other reality will cause lethargy and desperation:

Thousands of hallucinations fall down which may work or not and their effect is lethargy and desperation, where is that certainty that kills doubts? (Molavi:2008:60).

And he says: but in these suppositions there is a deceit hidden, don't you see when you go to some place you regret it and say I supposed it was good, thus, these suppositions are like tents, and in a tent someone is hidden, whenever they unfold and truth reveals, there is resurrection, and that time there will be no regrets. (Molavi:2008:7).

Nihilism crises

According to Molana nihilism causes lack of goals and that will cause confusion and tension and anxiety. He says: man you are after a mission in

this world, and if you lose the meaning of your life you living will be useless.

In the world there is one thing, and that is unforgettable, if you forget all unless that, there is no problem, as king sent you to village for a job, you went and did hundred jobs other than what you were sent for, don't let that be, thus, man is in this world for a purpose and that's the goal, because that prevents from fruitlessness. (Molavi:2008:14).

Social crises

These types are crises that emerge in the relations of people with each other and since in society several important units exist thus there are crises related to family, education, economy, politics, laws, and communications. Each of them and attending to them is the duty of organizations. Social crises include extreme individualism, alienation, solitude, fashion seeking, extreme fairness, etc. (gorji, bita).

In works of Molana attention to individual crises is more than social ones, even in this group he has attended to crises that are about human, with the difference that its effect is not on man only but evident on the society as well.

Extreme individualism crises

Molana believes egoism and arrogance cause damage in anything even in Islam (Molavi:2008:5). Even in Islam he has known a person who confide in himself so much as he doesn't see the truth as worse than Tatar tribe for Islam.(same).

Egoism will cause arrogance and that is the biggest moral problem, Molana believes that arrogance causes failure in works and for man that is always needy, miserable, and clumsy, what place is there for arrogance. (Molavi:2008:13).

Solitude crises

One of the challenges of the modern man is feeling of solitude and the suffering caused by it. This suffering has tied to a net of issues and inflictions and has chained itself limited by the loops of it (gorji, 2009, 9).

He said that stance is better that there is a partner for man and if he is an abyss that would be better, so if he is in the hole of a mouse. (84).

Molana regards the principle of building mosques in Islam as for freedom from solitude.

Prophet tried to establish mosques to avoid the solitude of populations so that people from districts could gather there so that merci of god be increased, and houses are separate, and Kabe was made mandatory so that most people from all over the cities of the world gather there.(84)

Imitation or fashion seeking crises

Seeking fashion or imitation is a result of ignorance and Molana even regards reading Quran as imitation as improper. (Molavi:2008:81) and says those who imitate if they can't distinguish the truth so they might, by blind imitation refuse another truth.

A man has a candy in hand, they bring him another one and he refuses, since he doesn't know, thus, we understand he doesn't know sweets and has it by imitation. (Molavi:2008:81)

Here he brings the simile of kids who like walnut and if someone takes it from them and gives them the oil of walnut, they won't accept it since they think walnut is what hat only cracks.

Molana reproaches ignorance and neglect very severely and regards arrogance and egoism, imitation and nihilism as results of lack of wisdom. First, he points to the fact that man is a two-dimensional being, one with wisdom and with ignorance.

The condition of man is such that a feather of angel is tied to a tail of a donkey, so that by the light of the feather he becomes angel since he might become the color of the angel. (Molavi:2008:107).

In a simile, he regards the ignorant person worse than a donkey:

The kid that is firstly born is worse than donkey since it takes hand into shit and then to mouth to lick and the mother prohibits, but donkey has a distinguishing and when pees, opens legs not to contaminate the body. (Molavi:2008:107).

He knows the ignorance of man to the degree that he falls for anything he doesn't know and becomes its servant, and is seeking fashion other than servant of ignorance, imitation is from ignorance:

Man always loves what he hasn't seen or heard or understood and seeks it day and night, and avoids and is sick of what he has seen and understood. (Molavi:2008:113).

Establishment of philanthropy

In these times, that man wants man to gain a benefit out of him and the term philanthropy has become more and more void and meaningless, where does this word of Molana stand in the culture of contemporary men?

If there is a happiness in the heart of man it's the result of making someone happy, and if he's sad, it's because he has made someone sad. (Molavi:2008:66).

Conclusion

The works and texts left by the thinkers and mystics of Iran are more valuable to be the decoration of libraries or the study of their literary techniques direct us to complete benefiting of these texts. In many of these books we can find the keys of many closed locks that men confusedly wander everywhere to find solutions for. Among these texts, we can mention Fihemafih and among the problems, we can mention human crises. In this article, we mentioned some of the individual and social crises, which are stated in the mentioned book along with their curing.

Molana in this book regards one of the main human concerns as atheism and regards the way to reaching to understanding god in knowing oneself and believes that if man doesn't know himself and his god he will be afflicted by hopelessness crises.

He also mentions attention to the world and materialism as cause of human pains and mentions its cure in thinking about the other world and resurrection. He doesn't deny sensationalism but says that if hearts and minds be trained, then friendships and enmities won't go out of moderation.

Egoism and arrogance as individual sicknesses which their damages afflict the society are the ugliest behaviors of man that are the results of ignorance and lack of self-perception.

Arrogance causes solitude and living in abyss with a partner is better than solitude. Attending communities is only way of battling loneliness and

the philosophy of building mosques and Kabe has been the attention of Islam to communities and denial of solitude.

Imitation and seeking fashion which are the problems of the modern man are results of ignorance, since men don't have the power of distinction they accept by blind imitation and refuse things while they don't know the reason of it. Deepening wisdom and knowledge is the way of freedom from this illness. Philanthropy is a concept that under wrong thoughts has changed into a soulless body, while the most inner states of man like happiness and sadness relate with the type of relation with other humans.

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