



The Role of Spirituality in Solving the Contemporary Crises of Human Beings: Using Moulavi's Approach in Mathnavi

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ABSTRACT

A modern man is different from his ancestors in different perspectives. Though the developments have created new problems and crises ahead of him, development in technology and science has brought up welfare, and has changed the life fundamentally. This study was aimed at investigating the base of spiritual crises and problems in a qualitative manner. Some of the problems ahead of us as human beings are: identity crisis, knowledge crisis, moral and psychological crisis. In this regard, Rumi (Moulana) is one of those people who have referred to all of human beings in all the times. Using the language of flute, he has warned the unawares and has guided them toward the road of bliss. In reaching the aims of the study, the crises were first defined. Later, the solution was offered from Rumi's view point.

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Introduction

Can it be said that today's man is possessed with more human qualities? Can it be said that the vast improvements in science and technology have had the capability to enrich today's man with human qualities in comparison to his ancestors? If the answer to this question is yes, then, what is the main reason of deviations in societies? If the answer to this question is no, then, what is the reason of the existing deviations in societies? What are the main crises in today's societies? What are the main ways of fighting with such deviations? In the modern ignorance, which side of life has stayed exempt from the deviations?

The foot step of crisis and deviation can be seen in all the scenes of spirituality, imagination, thoughts, behaviour, morals, art and other aspects of life. What has made the modern ignorance interested is the topic of knowledge and its power. Knowledge is power and it gives the human beings the opportunity to have facilities. The love and appreciation for knowledge attracts the attention of human beings in the way that they will follow the ignorance.

Although knowledge has offered many surprising phenomena, spirituality and human's interest has decreased to instincts. The decline has separated human beings from their spiritual life. What is gained with the power of knowledge is good, but if the meaning of life is the valuable spirituality and knowledge, and it is causing the spirituality to be faded; in this way, knowledge is the source of the existence of different crises in the modern life.

Contemporary Crises and the Solutions

Undoubtedly, the modern civilization has challenged its contemporary human beings with all its attraction. Can it be said that the contemporary civilization does not need religion and spirituality? What is the opinion of some of the great scholars including Rumi?

Rumi is the accepted personality of west and east. As Dehbashi (2003, p.175) mentioned "the personality of Rumi (Jalal ad-Din Muhammad Balkhi) has been shining like a sun several thousand months in the sky of god's cognition and is needless of eulogy and encomium.

Franklin dey says "lovers of the new era spirituality and religious mystic men regard Rumi as one of the greatest spiritual teachers of the world and respect him" (Franklin dey, 2003, p.1).

Franklin has also said "although deliberation oriented understanding and comprehensiveness of religion is depicted by Rumi, his father same as him; also spent some time on notification and research in religion." Rumi did not reach the multilateral spirituality by leaving aside the religion of Islam. He reached the multilateral spirituality by immersing into the religion. Rumi's aspirant was because of his excessive tendency toward Prophet Mohammad; in making use of his own potentiality in becoming a whole-hearted Muslim. Islam was a unity-based religion and was teaching that Mohammad, Jesus, Moses, Ibrahim and other prophets of book are all from one real Allah and are aimed at human beings' salvation. In the past, Allah sent Saleh and Hod to guide human beings toward salvation and prosperity. Later, Allah sent Mohammad for Arabs to guide them in the true way, Mohammad's permission was different from his ancestors in the way that he had Quran, the holy book which was more comprehensive in comparison to other holy books. (Franklin dey, 2004, pp.15-16).

Based on what was stated and the world's well-known character (Rumi), it was suitable to refer to his words and recommendations in this regard. Undoubtedly, Rumi craved in the foundation of a new and dynamic world. When Saadi Shirazi was asked to choose the best poem which he knows, he chose one of Rumi's lyrics.

Crises of human society

NOTE: Crisis (From Erikson's view point) is when psychological, moral, emotional, physical and social growth are not in accordance with each other. In this case, there are two aspects. the positive aspect which brings growth and wholeness, Second, the negative aspect which creates problem in the growth process (www.migma.ir) in this article crisis is used as its negative meaning.

Among the various crises of a human society, spiritual crisis, identity, knowledge, psychological and behavioural crisis

can be named. Perhaps, the most important of all is the crisis of spirituality.

Identity Crisis

NOTE: Identity means Character, nature, the universe; however, the object or person, including his essential characteristics, the recognition of the Divine transcendence and what causes a person to be used. Moein, Mohammad, Encyclopedia of Moein, vol 4, p 5228, Amid, Hassan, Encyclopedia of Amid, pp. 1265.

Identity crisis is because of self negligence. In the history of philosophy, self-identity has been regarded as Socrates' fundamental theories. As it is stated in history, (in Delphi's temple, which is in one of the cities of ancient Greek and was aimed at investigating the secrets and complexities of human identity) " know yourself", people forget about their identities and this negligence is the base of all the existing problems. As is stated in Sufi name's book, the first letter that reached to the hand of a Sufi had only two letters; " who are you" ? (Postin gerder, 2011,p.12).

Human beings do not know who they are? What are their capabilities? Who is he? Does a human being have only a physical aspect? Or he has other aspects too? What is his origin? If human beings have only the physical aspect, so what should they do with their other questions? What is his fixed identity?

What is my identity and my? Body and the cells which are changing time by time are my body.

What is this identity when I say " this is my picture in childhood.... that is my picture in adolescence... " This is changing. Is this my refers to my body (physic)? It is obvious that my body is different from my identity. Who orders the movements of my body? Can it be said that the orders come from my brain? E.g.; the brain orders the eyes to see or not to see. How does the brain work when it says see in some cases and don't see in others. Can it be said that my body substances have the decision-making right? Who defines the selection task of hearing? Hear this but not that. Who is the decision-maker? Does my brain make the decision? Does my identity and my orders the brain ? Does my identity make the decision or my bodily changing side? These questions and many other questions indicate that my is not only this body but also my soul. My source and authenticity is what is called soul, and body (physic) is only a tool at the hands of soul which helps its life.

As was stated, soul is non-material. When soul wants to enter the materialized world, the need to the kind of tool which is in agreement with the materialized world, will be obvious; that tool is body. When the identity crisis is not solved, there will not be any conclusion about other crises. If the identity crisis is solved, then human beings, soul, body, and the non-materialized breathing will get through this body.

Solution and the role of spirituality in solving the identity crisis

Rumi, also the same as Socrates encourage human beings in self-probe and question and answer task. Rumi wants human beings to probe their self and scrutinize it. The history of human development shows that self-scrutinizing will prevent human beings from the feeling of inferiority. Self-securing helps human beings to reach to status, and perfection. (Ataeei,2006, p.7).

It is necessary to search and find the true self, and understand what is the reality behind this self? Is it a substance , material, or other than that? From Rumi's view point, the basic of human beings is not substance. Rumi believes if that was substance it was related to time and place, and the true self is

interwoven to soul. " Human beings are come from the world of soul. Our soul is from Allah and will be back to him again". (Nasr, 1994, p.46).

In Rumi's story of " the ant going on the paper" (Rumi, 2005, the fourth book), it is said that sharp-sighted people do not only see the surface of something, they also see the bottom and details. As was stated in the story, the sharp-sighted man said " instead of respecting pen and praising it, you would rather praise the fingers. The art is coming from fingers. The was also another man who was more intelligent than the others, he said " I'd rather praise my arms". And finally, the most intelligent of all said " can we paint those artistic measures without wisdom and soul? The foundation of human beings' task is with life and soul which are the decision-makers. Life and soul order the body.

Loscalia has talked the important topic of love-making and says " it must be said that we are created from love and we are to make love" (Loscalia, 2003).

Now, it is important to see what is love-making? Is love-making a materialistic sense? Can animals fall in love? Is love a bodily related instinct?

In answering the above mentioned questions it must be said that animals also have the tendency toward opposite sex, but they never have love. Their inclination is an all instinct relation. In contrast, the base and foundation of love is knowledge. Animals do not have knowledge and as a conclusion, they cannot fall in love. In sum, what is that dimension of human beings that has love? Is that the bodily/physical aspect or not? Love is with pain and moan. Can it be said that animals also understand the feeling of pain and separation from the lover?

In this regard, Shams e Tabrizi says " when love is not enriched with knowledge and wisdom, it is only a blind emotional burst which devastates. In contrast, if love is along with wisdom and knowledge, it creates excellent manifestations in life" . In referring to Shams e Tabrizi words, it can be said that he believed in the existence of self-scrutinizing and clarity of heart must be before faith in Allah. This is because faith alone cannot stand for long. (Feizi,2009, Volume1, p.52).

In seeking to proof the existence of soul, the existence of sweetheart would undoubtedly be acceptable. This is because of the non-materialized nature of soul which wants non-materialized creatures. Undoubtedly, sweetheart means the creator of heart (the creator of soul); a kind, active, alive, and prudent creature which are dynamic and active in each second.

There are many reasons to prove that all of the human essence is its spiritual aspect. Human beings as passengers to the caravansary of the world need a bodily-functioned tool. When human beings want to see, they will see with eyes as the tool. Wanting and the decision-makings (in the case of seeing) are because human beings make the decision to see. Even all of the actions in the brain are under the control of this non-materialized and ultra power which is named as soul.

In conclusion, it is impossible to say that human beings are only bodily/physically related creatures. If there exists any doctrine or human being believing in this type of creatures, it can be concluded that the human beings are not known yet to such people. In this case, the programs which he offers for human beings are not reliable.

In sum, the highest degree in logic is the knowledge of self-scrutinizing/or self-knowing. If there would be person who has known human beings and has acquired about his capacities, the first step in knowing his own creature has reached its way.

It can be concluded that a truly achieved self-knowledge/self-scrutinizing task) leads to Allah's recognition,

and eternal life. Faith in Allah and eternal life will transform the believers' life.

Knowledge Crisis

There are some ways which helps human beings to gain knowledge. The ways are: perception, experience, guess, and logic. Perception alone cannot answer all the questions of human beings. Human beings have always used perception and knowledge as their first knowledge source. After passing the infancy period human beings understand that perception alone cannot be powerful in many necessary recognitions in his life. Because of this weakness in perception he will go for guess. Now, the infant is turned into a child. He has abundantly made use of perception and guess and has acquired some types of knowledge. But the point is that if human beings thoroughly think within themselves, they will understand that these tools are not useful for gaining a true and comprehensive recognition/knowledge about something. The logical power is the other tool which human beings need. Human beings have made use of logical power in many decision-makings and it is difficult to deny the importance of this tool. In sum, can it be said that perception, experience, guess and logic as the knowledge/recognition source are enough for human beings?

The answer to the above mentioned question is negative. The need to another recognition/knowledge source naming inspiration is urgent. This importance is because human beings can understand (with their logic) that the existence of Allah as a recognition source is an undeniable and explicit fact. The necessity of Allah's existence leads to Allah recognition. In Allah recognition, knowing his characteristics (such as: theologian, conductive) will be brought up. To reach this recognition the need to have prophets will be shown. This is because Allah is conductive and conducts his people from different ways. One of the conductive ways which is ahead of human beings is the inspiration source. Using the inspiration source, the knowledge/recognition source of human beings will be accomplished and they will get rid of knowledge crisis in some aspects.

Seyyed qotb e din says "the acceptance of the accidental existence of world is harder than the acceptance of Allah's existence" (Qotb,1973). "The doctrine of dependency in Allah will create the same burden as that of World's on the shoulders of the believers" (Gustav Jung, 2010, p.24).

Conscience is much more important than outward. Rumi talked about manifestations of material life as fire, Rumi asked Allah to add a clean water on the fire of this materialized life so that the world changes to light. Rumi believed that all the manifestations of materialized will be vanished and the things which will remain are the spiritual manifestations (Sadeq zadeh, 2007,p.309).

Here in the above mentioned poem the meaning of spirituality is further than senses and feelings of the materialized life, connection with Allah, reaching spirituality and the truth of the world. Spirituality (from Shams view points) is in the way which even in the external creation of something, part of it is used. There is nothing in the world unless that thing is depicted in its own sense and self. The sense and trace of spirituality can be found anywhere. When human beings do something pleasant, or say something good ; an element from the spirituality side will be manifested. The pleasant act done by someone is caused by the hidden spirituality, and this cause must not fill the place of reason and because (Feizi, 2009, volume 1, p.59).

Based on the case that the source of meaning and spirituality is Allah, it is not possible to talk about meaning and spirituality without Allah. Spirituality means reaching to the

hidden and conscience aspects of the world reality. It also means collaborating with the source of meaning and familiarizing with the source of secrets of Allah. When human beings come to believe in their own reality, they come close with self. Later, human beings accept the undation of Allah and accept that the creation of world would not be possible without Allah. Now, the question is: what are the strategies of soul ahead of us? Soul is dynamic and capable. Is it possible that soul leaves our soul (as is stated in Quran)? Or soul would be the all time support for us as human beings? Soul is human beings' guidance. Soul loves human beings. Soul has set leaders and consolers in front of human beings to teach and guide human beings. Soul has created another guiding source for human beings. Soul is to help human beings to make use of the inspiration source. Using the inspiration source, all of the spiritual sources for human beings are completed and they can get rid of the spiritual crisis.

Rumi's opinion with regards to the spiritual crisis

Rumi regarded the inspiration source as a spiritual source:

There are two cases about human beings. In the first case they are accredited as Allah's nominations, and in the second case, human beings reach to divinity by austerity. In both cases, the existence of human beings is interwoven into the Allah's existence and is in companionship with it.

Rumi believes the normal logic and thinking of human beings cannot reach the essence of true human beings and mystic people. (Homai, 1987, volume 1, page 176).

The above mentioned poem says the person who first discovered the human sciences such as medicine and astronomy has been reached to the spirit of prophecy and revelation, retention is always being the same (Homai, 1987, vol 1, p.176). However, no victory would be achieved without his confirmation. Ultimately the beginning of each of these chains will arrive to clean souls by inspiring messages (Homai, 1987, vol 1, p.537).

Moral crisis

Another crisis which has threatened human societies is moral crisis. Sometimes human societies do not have any criterion for good or bad. Sometimes there is a criterion, but it is left in shadow. In such cases freedom and indecency has taken its place. Behavioural problems such as addiction, lie, and many other behavioural problems have been threatening societies on a daily bases.

In big cities, home and family are on the desolation stage. Legal marriages are being left in shadow. Free ,and unfruitful marriages have regarded sexual satisfactions as an acceptable and legal case; such marriages increasing. Any human being has set some spiritual goals for himself besides his instinctive needs. After reaching the spiritual goals he will enjoy the satisfaction and pleasure which is brought by these goals. This happiness and pleasure is something internal. Is this peaceful self (which is caused by the spiritual goals) is reached in societies ? Or family is the reason and foundation of this peace?

Sometimes human beings are even deprived of the satisfaction and peace that exists among animals. This is because animals respect their own satisfaction and peace. Sometimes in critical situation people forget their goal. For example is searching for an ideal marital case. In these cases, interests take the place of goals and along with sexual craze will be born.

As a result, unaccompanied children will be common cases of a society.

At the beginning of scientific developments human beings are encountered with moral close-mindedness. This moral close-mindedness is because scientific developments are not going in

the same step as moral developments are going in societies. So, what should we do in this mess?

Rumi in a poem regarding returning to self and finding humanity says: from where and why I am here? Where I am going? (The meaning of the poem)

It is important to find the answer of these questions. To find out that what was the reality of human beings? What is the departure point of human beings? What is the destination of human beings? Rumi has mentioned this issue in different ways, including the story of the claimed peacock which was left in trap by a dyer jackal.

A jackal was left into the trap of a dyer. When it came out his skin was colored. He said: I am a peacock, he was a proud peacock seeking loneliness. Other jackals protested and said why have you forgotten us? Why are you so proud of yourself? The colored jackal said : see how colourful and beautiful I am, so I am not a jackal. Other jackals told him : “ what should we name you” ? The coloured jackal said I am a male peacock. The jackals told him that peacocks do this and in the garden. Are you a peacock like them? He said no. Jackals told him peacocks sing . Do you also sing? He said no. Jackals told him you are not a peacock, then.

The story says if you are a prod person, people will hate you.

As was mentioned in the poems of Rumi (Masnavi), the story in the poem depicts those who presided, status, or wealth over and are unaware of their own. Also, in the story Narcissism and illusions of superiority are regarded as bad characteristics. In talking about bumptious people, the story has mentioned that believing in the flattery guides us towards destruction.

And finally in this poem it is said that duplicity will result in disgrace

One of the important issues which Rumi has called it as a medicine which relieves the pain of his followers is to identify the sickness (in this regard behavioural problem). Rumi said that addiction to rascality is like addiction to drugs.

Rumi in another story said “ someone planted a throne on the way. Whenever someone was crossing beside the throne, he was called to uproot the throne. The person was promising that tomorrow he will uproot it. Each day, the throne tree was getting bigger and stronger. The tree was to annoy more people each day. Each day, the promise of uprooting the tree would be delayed to another tomorrow. Finally, he was ordered to uproot the tree and again he said : TOMORROW.

The reason of this ignorance was because of the size of the throne. Each day, he was weaker and weaker and the throne was stronger.

It is said that if people remove their bad characteristics individually, the society will be living in peace.

Rumi in another story says “ once a man whose food was clay went to a grocer to buy sweet. The grocer man’s way of scaling was with clay. The grocer man told him “ my scaling stone is clay. Is that ok? He said: no problem. I want sweet. Whatever your scale is, I want sweet. He said these words but he was happy because of the grocer’s man method of scaling. Grocer man went to bring sweet for him to put on the scale. He was alone with the scale and started to eat the clay. The grocer man knew what he will probably do but he delayed his action (bringing sweet) to let him eat more of the clay.

The conclusion in the above mentioned poem is that “ getting involved with the self and actions like that will damage us. The importance of individual issues in having society based crises is shown, and it was concluded that society and family are to educate healthy human beings. For moral issues there is

criterion. This criterion is because Allah has set people in front of us whose duty is to guide.

Psychological crisis

Ignorance in the 20th century has left life with corruption. Ignorance has corrupted imaginations, and people’s relations (either creator of the world’s relationship with people or people together). In sum, all is left is a chain of corruptions.

Corruption in imaginations with Allah, people relations, corruption and the world, corruption in people and world’s relation, and many others.

Some people think this idea is only related to heart and conscience, and life has got no relationship with belief. They think life is on current waters and outside the boundary of conscience. Undoubtedly, this imagination is one of the worst mistakes. This imagination depicts the worst type of ignorance. The societies which are tempted with such ideas regarding their own relationship and Allah, have not achieved to the truth. They neither know them self nor their own creator. Such people have lost peace (their peace is Allah), and are suffering from various psychological problems such as anxiety, and stress. They are living an empty life, full of pressures. They have forgotten their identity, have lost their relationship with their own Allah. The case is that “ they are ignorant of the life and its purposes” (Qotb, 1978, pp.78-79).

What is the goal?

if goal in human beings was soul ,and the spiritual dimension in human beings was taken from that soul (this is taken from Rumi) ;and Human beings are created because Allah loves himself and the creation is as a mirror which shows Allah’s characteristics; then the goal is to become mirror, is to become a mirror for Allah and the goal is to be enriched with Allah’s characteristics.

If human beings can make a mirror from themselves, then there will be a distance to deviation. Rumi in another story mentions some of the respectable human goals. These are: getting closed to Allah and going away from self-conceit.

The above mentioned poem says that once a thirsty person was standing at the edge of a wall. Water current was crossing under his foot. The thirsty man could not reach the current because of wall. Suddenly, a piece of brick fell down to water and he enjoyed this sound. The thirsty man started to fall down bricks to water.

The story mentioned in the poem says “ if you pull out the bricks of badness (such as love of materialized world, greed, animosity, divination, pride,...) You can reach to the true water/ water of life and the real love.” (Rumi, verses of 1192-1195, 1202,1203, and 1206).

Sometimes goal is known and identified. You are to reach the highest goal. You will try to get over the barriers and reach to the water of life. It is said that if you pay less attention to materialized aspects, you can achieve high characteristics. In this way, good parts of lesser value will be destroyed to reach to Allah. (Ann marry and colleagues,1922,p.45).

Conclusion

Often people cannot find any opportunity to analyze and evaluate the upcoming crises, to this end, to key to solving the crises would be lost for some time. In this situation, religion and spirituality are the keys which can open up the door of these problems. One of the great professors who used this key was Mullana Jalal e din e Balkhi (Rumi). Authentication for the young generation is regarded as the way through which they (youths) can be hopeful for their coming future. Rumi has called self-investigation and self knowledge as the ways with which those ends would be met. Rumi emphasized that people must

know the spiritual aspect is the main aspect of human beings. The foundation of the spiritual aspect is to have belief in Allah. Belief in Allah which is called monotheism is the first necessity in all religions. Regarding the knowledge crisis, the role of religion and spirituality is to give human beings a source of knowledge (called inspiration source). By inspiration source the answers to questions would be found. Prophets bring this message for human beings and this is the second necessity in all religions (called prophecy).

In this world which is messed with cultural, ethical, and national differences, prophets will bring us religion and its doctrines. Religion and spirituality help human beings to come over with the psychological crises in the society. This helps human beings to be purposeful in life and enjoy the eternal life at the end. Eternal life helps human beings to see that their activities in this world are purposeful and with result. This is called resurrection day. Believing in the Resurrection day is the last principle among the religions. A person who calls himself a creature who is brought into being from an omniscient, sage, and almighty god will enjoy the life in this world because this opportunity is for prosperity and wholeness for him. He believes creation is not aimless, and world is not limited to the materialized life only. He also believes that this world is like a farm for the eternal life. Accordingly, he will laboriously try to meet his own creator. In this way, holy prophets help him to stay motivated and inspired.

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