

E-ISSN: 2709-9369
P-ISSN: 2709-9350
www.multisubjectjournal.com
IJMT 2021; 3(1): 167-171
Received: 13-12-2020
Accepted: 15-01-2021

Sayed Yahya Hazin
Associate Professor,
Faculty of Literature and
Humanities, Herat University
Rehabilitation, Afghanistan

Humanitarianism in Mawlana Jami's Haft Awrang

Sayed Yahya Hazin

Abstract

Human is the paramount of creation. From the beginning of birth until now, this noble creature has been the symbol of celestial power, showing the unique substance's name and adjectives with the divine caliph position and garb of God's soul. One of the most important features of Persian poetry is the placement of various images of human beings in the center of attention of poets and writers, which is fundamentally different from the conventional philanthropy of Persian poetry in both its religious and mystical aspects. In this research, I examine and analyze the various aspects of human presence in the poetry of Maulana Abdul Raman Jami in three philosophical, social, and lyrical dimensions. Also, in this research, I sought to know the position of Maulana Jami, his works and thoughts in relation to human beings, humanity, human concepts and values, and how much Jami was able to have a point of view and thought in this regard. The results of this discussion will acquaint the reader with the views of Maulana Abdul Rahman Jami on the various dimensions of the concept of man and human origins. The method used in this research is a library with a descriptive-research approach and the necessary use has been made of reliable scientific sources in the field of libraries, books, the internet, and digital libraries.

Keywords: Ashraf, attributes, blessings, Jami, Man, Quran

Introduction

Mawlana Abdul Rahman Jami is one of those prominent speakers who are aware of the importance of issues related to the daily life of human beings. And with due care and attention, he has briefly expressed his scientific and human thoughts and theories during his valuable works. For example, the irrational utterances that are outside the realm of humanity and social etiquette and cause disturbance and misbehavior among human beings are among the issues that Jami is strongly opposed to and are denounced as a bad human trait. He also praised many of the good human qualities that lead to social welfare and brotherhood among humanity.

One of the most important features of Persian poetry is the placement of various images of human beings in the focus of poets and writers, which is fundamentally different from the conventional philanthropy of Persian poetry in both its religious and mystical aspects. Humanism means placing man at the center of existence and giving him authenticity, arising from our great intellectual and religious heritage. It is rooted in Islamic teachings and Quranic texts, and every poet and writer who belongs to Islam and our religious principles has paid attention to this important issue.

The philosophers and thinkers of the Renaissance and the Enlightenment, especially the views of Cogito Decarti, were: "I think then I am.", Which has proved its presence in various aspects of the poets' thought and artistic experience since the constitutional period as the main field of poetry - with varying degrees of intensity and weakness.

Problem Statement

Mawlana Abdul Rahman Jami has been described as a multidimensional figure and encyclopedia. The axis that Jami has called in the name of humanity and populism in his poetry has made him a world-renowned figure, which, in modern parlance, has made it "universal." Unfortunately, many writers have approached this issue out of love and sometimes out of resentment and jealousy. Mawlana Abdul Rahman Jami has a special place in the world or not. It should be researched and the truth in the works and thoughts of this great man should be clarified from this point of view. We remember that he and his works are honored annually in different countries of the world, or his works are translated into other languages of the world and used. We can understand this point of theorizing in the time of living Jami as well. Jami's relationship with the Qoyunlu kings and the Ottoman Turks, and Jami's role in securing relations between the Ottomans and the Timurids, and his views on the importance and status of man and humanity, are clear and obvious reasons for this.

Corresponding Author:
Sayed Yahya Hazin
Associate Professor,
Faculty of Literature and
Humanities, Herat University
Rehabilitation, Afghanistan

Research questions**Main question**

- Has Jami put attention to human beings at the center of his work?

Sub-questions

- What is the definition of a human being in human societies?
- Who is a perfect human being?

Research Purposes

- Achieving the recognition of Jami's place in humanism and philanthropy;
- What is and how human is an encyclopedia, like Jami;
- The religion of Islam is one of the most human-friendly and human-centered religions.

Hypotheses

The research hypotheses are based on previous research and theories and research objectives. These hypotheses are, in fact, speculations that have occupied my mind and the minds of others:

- It seems that Mawlana Jami has considered humanism in his poetry.
- Maulana Abdul Rahman Jami is not a humanist poet.

Importance and necessity of the issue

Humanism is one of the fundamental topics of literature, philosophy, and social sciences; So, is it worth knowing what humanism is? What is its history? Humanism is a democratic and moral view of life that says that human beings have the right and responsibility to shape and give meaning to their lives, and humanists are those who stood up against the humiliation of humanity by the distorted Christianity and made man the standard of everything and considered the only source of knowledge and the regulation of the moral principles of life as human experience and rational thought.

Research history

Although many works, writings, and research have been done on different aspects of Jami's life, works and thoughts, But I have not yet read a place or a work in which Jami's humanism is specifically mentioned. The writings of Amir Ali Shir Navai in Majalis- al-Nafa'is, who called him "Nora," indicate the interest of the men of that time in Jami, as well as other writings and even his letters and origins that were sent to the civilization outside the Timurid realm, shows the popularity and scientific penetration of Mawlana Jami. Alakhan Afsahzad also mentions this issue in his book "Critique and Study of Jami's Works and Conditions: Jami, as a pioneer, humanist thinker, and teacher of good morals and good manners, has understood the ugliness of an oppressive society and the spiritual shortcomings of human beings, as well as the bad sources that add to social savagery. "By advising, encouraging good qualities, and condemning bad qualities, he wants to help promote good morals and eradicate the roots of vile morality." (Afsahzad, 1376:28)

Ali Asghar Hekmat quotes Razi -al-Din Abdul Ghafoor Lari, a student of Jami, where he spoke openly about his teacher's teachings and mentioned a few points about his teacher, the "queen of scholarship and carnal surroundings." He speaks of him as a perfect and admirable human being

(Hekmat, 1386:25) ^[9]. Fakhreddin Ali Safi, in his "Reshahat",¹⁰ mentioned Jami's devotion to people like Saad -al-Din Kashgari: "The first person to express his devotion to him is Khajeh Mohammad Parsa (Safi, 1366:123) ^[13].

Type and method of research

This research is mostly based on library research criteria. Early works have been used to do that. In doing research, we have tried to use reliable and first-hand sources. The library method also tries to use first-hand and reliable sources.

The lexical and idiomatic meaning of humanism

Humanism is translated into Persian as human originality, humanism, humanity, and fundamental self. In this theory, everything starts from man and ends in man, and there is no truth higher than man. The term we use today as Humanism is a term that also has an approach to empirical and human scientism; And a field in knowledge; It is also a descriptive expression of political and social orientations. Obviously, such a word cannot be analyzed without considering its history of use and development. If we want to look at the history of the use of the word humanism, the historical roots of this word can be traced to the linguistic system of ancient Greece.

The root of this word (Humdle) is from the Latin word humus (meaning soil or earth; therefore, homo) (meaning terrestrial and humans) (meaning earth or human). In ancient Greek culture, the word contrasts with other terrestrial beings (animals and plants) and with the concept of the transcendent existence of the inhabitants of the heavens and the god's divines.

The perfect man from Jami's point of view

Before entering the topic of the perfect man, it is interesting from Jami's point of view to seek a comprehensive definition of man. It is believed that this unknown creature with all the knowledge and creativity with all the discoveries and inventions does not fit in the dictionary of words and definitions. The Holy Quran has discussed man in many cases and introduced man: A creature who "learned the beautiful names" and "is the mosque of angels" and relied on the position of "divine caliph," This divine caliph gives man the privilege of "the meaning of being the world" that man has become the caliph of God in the dialogue between the two essences of the caliph of God. Such a human being is a human being in the sense of the universe. As for the perfect human being, which most Islamic mystics and philosophers have defined, according to Ibn-e- Arabi, he is a human being that "the complete face of Hazrat Haqq and the comprehensive mirror of divine attributes (Ibn-e- Arabi, 1388:211) ^[3]. Nasafi Said: "A perfect human being is a human being who enjoys good speech, good deeds, good morals and knowledge to the fullest. The perfect human being is complete in law, way and truth (Nasafi, 1387:10) ^[12]. In his "Nafhat", Maulana Abdul Rahman Jami defines a perfect human being as follows: "The perfect man is the manifestation of the names of the divine attributes. Truth manifests itself in the mirror of the human heart, which is the caliph of God (Jami, 1365:213) ^[4].

The discussion of the perfect man in Jami's works is one of the most central and obvious features of religious, mystical knowledge designed and compiled by Mohi al-Din Ibn

Arabi in the seventh century AH, with mystical intuition, before Maulana Jami. The commentators of Ibn Arabi's ideas have added to the greatness of this debate so much that the perfect man himself has become a culture; "If we do not know the perfect man, we certainly cannot be a perfect Muslim" (Motahari, 1373:15).

Humanitarianism in Mawlana Jami's Haft Awrang

Masnavi Haft Awrang is one of the most famous works of Mawlana Jami. The whole of the Haft Awrang is full of a series of specific Jami views on various social, religious, philosophical, moral, and educational issues that are based more on Jami's religious theories than on various issues. What seems to be the subject of research in the Haft Awrang Jami includes common human traits and characteristics in all of humanity that have been examined as common human desires. These are common desires, good and bad, ugly and beautiful and acceptable and unacceptable, that human society experiences in their daily lives and no cup is beyond its scope. He has tried to introduce man with virtue and culture and with good behavior based on religious data. That is, he has a religious view of man and considers man to be the caliph of God on earth, which is an idea derived from the Holy Qur'an.

It is better to divide the human commonalities mentioned in Haft Awrang Jami into two categories of positive human commonalities and negative human commonalities, which - the first has caused human prosperity and salvation and the second has caused misguidance and misguidance. Both of these attributes are mentioned in the Haft Awrang Jami, and Mawlana Jami further advises human beings to observe the things that cause their well-being, goodness and blessings in their lives.

Mawlana Jami, who is the narrator of the pains and worries of a society that perished in the invasion of the Tatar army and lost all its scientific and cultural existence, has come and thinks of the excellence of man, mysticism, ethics, and education in the cultural prosperity of the Timurid era. At the same time, the conscious conscience of every perfect human being has become rebellious and exposes the hypocrisy and hypocrisy of the appearance of the deceiver of all ages.

The meaning of man in Jami's poetry is "perfect man," the same man who is mentioned in our religious teachings. The example of "perfect man" in the Islamic worldview of the Holy Prophet (PBUH) is that we have in the hadiths and narrations that even before the creation of the world of creation, the light of this nobleman existed. The Prophet (PBUH) said: The first thing that God created was my light. Mawlana Jami has the same belief in his poems and seeks to explain such a truth. This shows that in this earthly world, Jami seeks human footprints with the light of science and knowledge. According to Mawlana Jami, the tendency towards humanity and having human temperament and qualities cause the formation of chivalry and death in human beings:

Translation of a Poem:

Be kind to your friends
Sow the seeds of self-sacrifice and beauty
(Jami, 1389: 551) ^[7]

Jami thinks of humanity and considers all human beings, both men and women, to be human beings and, unfortunately, to say that "he was pessimistic about

women." (Mayel, 1377: 123) ^[10] It is an untrue word because he himself has a wife and children and has always respected the female sex. The human being that Jami is talking about is a perfect human being in the true sense of the word who has understood his humanity, not those human beings who "those who have been rewarded but they have gone astray, those who have become ignorant are not ignorant. One of the characteristics of a good and perfect human being is the anticipation of "wise and intelligent human beings":

Translation of a Poem:

Wherever he offered his contentment
The market of greed and excitement has broken
(Jami, 1365: 865) ^[4]

Commons and positive human desires

Humanism, justice, and the promise are the most important common demands of the divine religions. In many verses of the Qur'an and other divine books, human dignity is emphasized, and man has been addressed as the noblest of creatures many times and man has been called a divine being. Although man is called a cruel and corrupt creature in many respects, God has considered man to have a special value and position and has placed a heavy burden on man. I studied the positive and negative human commonalities in Haft Awrang Jami as follows:

Justice

Justice is a French category mixed with the common views and desires of human generations, which has always been inherent in human nature and their most central desires and has always shown its interest and pursuit of those social and cultural signs.

Justice is the best gem for man. Justice has four important and macro areas, including justice in relation to essence, justice in relation to God, justice in relation to man and justice in relation to nature. Justice in relation to human beings can be considered as observing justice in individual, family, social, cultural, and economic spheres that all social relations must be based on justice; otherwise, the phenomenon of oppression will be formed and if the phenomenon of oppression is formed, oppression will give birth to oppression:

Translation of a Poem:

What do you know under the wheel of ether
Wisdom in the existence of King and Prince
It was behind the helpless
To give Justice to Petitioners
Be benevolent to the world
Be kind to all people
He brought the oppressors back from oppression
It has a strong hand on the oppressed
Make justice its leader
Do things fairly
(Selselatozzahab: 16)

In the above verses, Jami measures the cup of justice and justice for kings through the lens of just Sharia and uses the word justice against the word oppression everywhere and considers oppression and tyranny as a hated phenomenon and one of the bad human traits.

Truthfulness and honesty

Honesty and truthfulness are some of the highest characteristics of human morality, which is known in Islamic teachings as one of the basic fields of human dignity and happiness. The religion of Islam has introduced honesty as the most honorable and highest attribute and has named honesty as the basis of any kind of individual and social reform. Mawlana Jami has considered honesty and truthfulness as the golden key to the treasure of meaning, which lies in the realm of faith, and without it, no one will go to the house of faith and will not reach the precious treasure of religion and law. According to verses and hadiths, Maulana Jami has mentioned truth and sincerity in his poems, especially in Masnavi Haft Awrang, and has encouraged people to observe it in life:

Because you are supposed to do something

Try to do it right

First, it is right for Shariya

That shit instead of a lot

(Selselatozzahab: 16)

Honesty and purity

Truthfulness, purity, and intimacy are words with a great burden of human feeling and concepts such as sincerity, truth, and truth. What we desperately need in human societies. Mawlana Jami considers worship to be superior to the truthfulness of Wesfa. Otherwise, if there is prayer, he will curse the servant of a worshiper who performs prayers without the truthfulness of Wesfa, just as Hajj, Zakat, and fasting curse him:

Translation of a Poem:

Enough of the prayer in the middle of the prayer

submit his needs to the God

If the door of true is close for him

that prayer curses him

This was the case with other relatives

Because fasting, uprising, Hajj and Zakat

(Selselatozzahab: 86)

Patience

Undoubtedly, one of the human qualities and virtues is endurance and tolerance for the difficulties and hardships that attackman from all sides. Man can insure himself against hardships and calamities when he does not suffer from any calamity if he has the character of patience. This quality is considered as one of the highest human virtues in Quranic teachings and its holders are highly praised and honored. Mawlana Jami, under the influence of Quranic narrations, has paid much attention to patience and endurance in the face of life's adversities, although patience is bitter; But he has taken care of it:

Translation of a Poem:

It is not the king's way to disturb

In confusion saying bad things

The king must be patient

Be dignified in speech

Everything he says about kindness and enmity

Everyone talks about the endowment of reason and religion

Oh, maybe a w That burns a wonderful thousand lives ord on the lips

(Selselatozzahab: 43)

The above verses show the human concept that a just and pious king must speak with patience in the end so that everything is formed according to the royal dignity and the expectation of the subjects. Patience is especially important for kings and those who deal with their subjects in some way.

Negative commonalities and human desires**Oppression**

Oppression, in the word, means "oppression,,"; But this oppression has a wide meaning in Islam, in the sense that even Islam does not allow us to oppress ourselves. Some believe that a tyrant is someone who harms someone in terms of life, or causes financial loss to another, or deprives someone of a right, or usurps people's property. Of course, all these examples are considered oppression.

If the King be the king of moderation

And in this point has a thought

Tell him to keep the army from oppressor

Because oppression of King is the oppression of the army

The wolf is flowing in the herd

The crime is on the shepherd's neck

(Selselatozzahab: 294)

Covetousness

Greed literally means greed for something, expectation, seduction, and materialism, and in the term of moral scholars, it means expecting in people's property. Greed is one of the morally unpleasant traits, in contrast to which "contentment" is one of the morally desirable traits. Mawlana Jami mentions the disgusting nature of greed versus contentment in such a way that this disgusting nature plunges human life into the abyss of nothingness:

The night that Berto greed lurked

Greed brought contentment to the ground

Clothes to mourn in vain

How much to mourn in vain

(Tahfa al-Ahrar: 438)

Jami considers seeking greed or greed as the worst trait that human beings resort to, which causes humiliation in this world and the hereafter:

I do not say deny the request

Ask, but be the norm

Don't be a cat to seek death

Do not get caught by any coward and anyone

Do not flatter like a dog

Do not belong to a lowly person

Greed rings everywhere

The wisdom of the tents goes beyond

(Kherad Nama-e-Eskandari: 924)

Greed of the world

Greed is one of the moral vices and many human misfortunes in this world and the hereafter goes back to this issue. Knowing and knowing the ways to get rid of this ugly moral attribute is necessary and worthy. When we look around, we realize that greed does not compel us and others to do things. All kinds of endangerments, oppression of others, greed, injustice, looting, bribery and usury and embezzlement, fornication, all kinds of sins and crimes are rooted in human greed. Mawlana Jami has spoken about this disgusting adjective in different ways in several places. Somewhere he tells the story of a dog who, out of greed, loses a morsel of his hand:

The dog was going to put a bone in its mouth
 Run along the running water
 The water was clear and clear
 The opposite of that bone in the water
 The poor dog thought that unless
 There is another bone in the water
 Chow's lips open to the water in a hurry
 His bone fell out of his mouth in the water
 Nothingness was deluded by existence
 He lost the universe for nothing
 (Selselatozzagab: 91)

Arrogance and hypocrisy

Arrogance is a state in which a person sees himself as superior to another and believes in his superiority over others; And the difference between it and the wonder is that a person considers himself personal and selfish, even if no one else is involved; But in cobra, the other's foot must also be involved in order to consider itself superior to it and to see itself higher; And this arrogance is an attribute in the soul and inwardly, and for this attribute, in appearance, there are several effects and fruits that the expression of those effects is called arrogance.

Jami has stated this in the institution of seemingly pure human beings who claim to be the leaders and guides of the society:

Shaykh for felling goodness recited Al-Fatihah and Al-Ekhlal
 But that is the Al fateha of arrogance and hypocrisy
 Do not go above is Mustachio
 (Selselatozzagab: 25)

Results and Conclusion

Mawlana Jami, who is himself a mystic and a mystic poet and a perfect human being, instead of his valuable works, both in poetry and prose, has made the tendency towards human beings in a general sense and humanity and good and bad human qualities the top priority of his works. He has studied the various dimensions of humanization in the society around him and invited people to humanity in the form of useful advice, which is also a religious matter, which means that most of his works revolve around human beings, humanity, and the whole human being horizontally and extensively. In this wide range, Rumi Jami seeks ideals focused on the superior man or the transcendent man. Everywhere we look at his work, there are views of such good people.

A study of Haft Awrang - this great work - shows that Jami tried to portray human identity as a creature with understanding, consciousness, and mission. Notes of human character and actions, while telling different stories, are the general goal of Mawlana. As the conceptual classification of human ideals (positive ideals and negative ideals) was seen in the Haft Awrang Jami, Jami adheres strictly to Shari'a and religious precepts in this regard. The characteristics of human beings - who must have a transcendent identity - have been studied in the light of the text of the Quran and the hadiths of the Holy Prophet of Islam, Muhammad Mustafa (PBUH), which belong to the perfect human being in the field of mystical knowledge.

References

1. The Holy Quran.
2. Afsahzad, Aalakhlan. Critique and Review of Jami's Biography, First Edition, Iranian Studies Center, Written Heritage, Tehran 1378.
3. Ebn-e-Arabi, Mohiuoddin. Fatuhah-e-Makkiya, Translated by Mohammad Khajoei, Mawla Publication, Tehran 1388.
4. Jami, Abdul Rahman. Nafahat Al Aons, Introduction by Mahdi Tawhidi, First Edition, Amir Kabir Publication, Tehran 1365.
5. Jami, Abdul Rahman. Haft Awrang, Introduction by Mortaza Modarres Gilani, Ninth Edition, Mahtab Publication, Tehran 1389.
6. Jami, Abdul Rahman. Selselatozzahab, Introduction by Mortaza Modarres Gilani, Ninth Edition, Mahtab Publication, Tehran 1389.
7. Jami, Abdul Rahman. Tohfatal Ahrar, Introduction by Mortaza Modarres Gilani, Ninth Edition, Mahtab Publication, Tehran 1389.
8. Jami, Abdul Rahman. Kherad Nama-e-Eskandari, Introduction by Mortaza Modarres Gilani, Ninth Edition, Mahtab Publication, Tehran 1389.
9. Hekmat, Aliasqar. Jami, Third Edition, Toos Publications, Tehran 1386.
10. Mayel, Najib. Shaykh Jami, Published by Ministry of Culture and Islamic Guidance, Tehran 1377.
11. Motahhari, Mortaza. Erfan-e-Hafez, Twenty-second edition, Sadra Publication, Tehran 1373.
12. Nasafi, Azizuddin. Perfect Human, Third Edition, Correction by Dr. Mahmood Abedi, Azar Publication, Tehran 1387.
13. Safi, Fakhruddin Ali. Rashahat Aynol Hayat, Introduction by Dr. Ali Asghar Morinyan, Qhoqnos Publication, Tehran 1366.