

Educational anthropology in Molana's poems and works

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Abstract:

Educational principals are predicative statements which direct the trainers and educational organizations to select methods and policies for achieving aims. Korshen Eshtainer, an savant in 20th century, classified the principals at seven categories regularly and comprehensively.

Molana's educational thinks in Mathnavi ma'navi: with a certain framework, determine educational principals. In the paper, exploring into Mathnavi Ma'navi, Molana's valuable work, a renowned savant in seventh century; the different explanations about it, inferred educational sources and concepts such as perfection, purification of the soul, consultation, avoiding hostility, politeness and avoiding immodesty, avoiding unreasonable generalizations and individual differences have been determined. The importance of concentrating to culture and native literature on different fields such as education is verified by investigating Molana's educational principals because most of the eastern savants' educational principals e.g korshen Eshtainer had already been in Iran sages and dignitaries' minds, hence, Molana's educational principals have priority on the basis of content and history than Korshen Ashtainer's ones. Molana's educational attitude don't create a comprehensive educational system but it organizes the adults' educational system. However, we can consider the educational principals and aims as a proper system to determine and explicate an Iranian-Islamic educational system.

Keywords: Anthropology, Molana, educational principals, Molana's works

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Introduction

One of the most prominent features of Molana's works is to exist an educational and addressing style . Molana's poem (especially his Mathnavi) had a listening communication with its addressees , i.e , it was been reading for addressees by himself or his tellers . In fact, the addressing had been based on an educational aim . Mathnavi is placed in a category of gnostic (educational – social) works from literary genre point of view (Fazeli and Bakhshi 2008:17)

Most important factors which cause Mathnavi to be placed on the top of the gnostic works in Persian literatures are the same Molavi's educational approach and its alive and dynamic social communications with addressees . Because the aim in Mathnavi is to educate the addressees , he consider his humors based on a humor in a couplet of Sanai's Hadighat Haghhighah as well as “ education” (Zarrin koob 1989:48) .

My house isn't a house , it's a territory

My humor isn't a witticism , it's an education

(Sanai , Hadighat Al-Haghhighah , p 600)

Humor is education , you listen to it deeply

focus on its concept not form

(Molana , 1996 , 3558/4)

Molana's educational style , making abstractive and tangible the stories and allegories impels the addressees toward empathy and the mutual perceptions. Story is the most social category in educating concepts . it is the most important factor to introduce Mathnavi as the most social work from the gnostic and social communications points of view in Persian literature. According to the view , the “allegory-center” structure of Mathnavi is similar to Quran deeply. Molana's construing of allegory concept is the same as in Quran. (Ibrahim surah , verse 25 , Hashr surah , verse 21)

Molavi learned the educating based on allegories in Quran , so , it is stated the allegory is most effectiveness , most humane and most popular of educational genre , preparing for philanthropy .

Molavi paid attention to education and ethics in Mathnavi and tried to learn the new things to readers and introduce to them a new world. The examples

and stories have the moral and educational aspects , the some unfair and undeserved stories have also the same aspects.

Anthropology

Anthropology is the meaning of term “ Athnology” . the term “ Athnology “ was used the first by Chavanne in 1787 . Anthropology is used to study early nations along with physical anthropology . Anthropology studies the early nations ‘ and humans’ social , intellectual , doctrinal and cultural life styles concerning historical movement and social and natural ties . Anthropology is a reflecting mirror of modern nations and it can discover the old cultural organizations and institutions that some of them are common in modern societies and some are abandoned (Rooh Al-Amin 1998 :50)

The researchers ‘ opinions show that wherever the speaking is about human popularly and comprehensively , the term “ Anthropology” is revolved and wherever is limitedly , term “ Athnology” . In 1970 , social terms and vocabularies acceptance and enactment council , considering to all of aspects and hierarchies , used “ anthropology” to study human popularly such as physical , ancient , historical , social and cultural features and “ Anthropology “ to study each of the human organizations such as economic , social , religious , traditional and cultural organizations (Farbod 1997:4,2)

Anthropology origin

The origin of Anthropology backed to 19th century . In that time , we encountered some of the new organizations thriving to publish works with especial methodologies and mechanisms using the collected information of tourists , missionaries and conquerors as well as European savants’ social and philosophical literatures about the same information and human nature. Anthropology appeared and grew in English , French and U.S countries. Cultural anthropology in English is to study African-Asian nations with colonial aims. In French , it has a philosophical aspect with a few field studies. Leou Straves , a most renowned anthropologist in French , emphasizing the scientific methods in researches , studied the linguistics and myths interpretations . in U.S , it was done the extensive studies on anthropology by Franz , Boath , Malini , Fesky , Krober , Margaret Meed , rooth Bendicket , Lesly White et all . They proved the proliferation in these original cultural heritages . Hence , we see of 19th century that the anthropology penetrated scientific schools and coteries whether as a human’s biologic entity recognition concept or human’s cultural entity recognition concept (fokoohy 2002:158)

Anthropology in Islamic Iran

The information of the age was obtained of the important literatures of authors , archaeologists , poems and geographers such as Naser khosrou , Molana , Yaqoobey , Maso'di , Dinvari , Moqadasi (Ahsan Al-taqasim fey ma'refah Al-aqalim book) Abn Fazlan and Estaqrey (Al-masalik nad Al-mamalik book) Abn Fozlan (of Baqdad to Saqlab book) Yaqoot Hamvey (Mojam Al-baladan book) Abolfazl Beihaqey , Khaajeh Rashid Al-Din Fazl Allah (jamiah Al-tavariq book) Markopolo , Anb batutah . Abn qalfoon , abu Reihan Bironi (tahghigh Malalhend book) who is the most effectiveness and most renowned geographer , historian and explorer in Islamic era and he is a master in anthropology . Also , there are some European anthropologists and archaeologists and tourists revolved such as tawernih , Sharden (Safavi era) Kojean and Sayeks (Ghajar era) (Askari Khanghah 1994:81)

Molana (*our Lord*)

Jalal Al-din Muhammad was born in Balkh in A.D 604 . He lived and passed away in Ghuniah , Rome . hence , He became famous to Roman Molana. Memorialists have stated that He was 5 years old when his father , Baha Al-din leaved Balkh. If Baha al-din 's leaving is to be coincident with A.D 617 , Jalal Al-don had been 13 years old. He was the pupil of Sheikh Attar , a great sage in Nishabour (Foroozanfar 1936:5)

Molana on purification and education

1. The first person who acquainted Molana with gnostic world was his father , Molana Muhammad Ben Hussein Khatibey , renowned to Baha Al-din Valad in name and “ Soltan Al-ulama “ in title.
2. Sayid Borhan Al-din Muhaghigh , a Turmuzi researcher, directed him to Mystic world . He was a dyed-in-the-wool scientist with heart-brightness. Muhaghigh said to Molana at the first meeting , “you are father's successor but you must learn the inner knowledge which I learned them of himself, learn these concepts , contents and meanings to be a son worthy of your father”. Molana was affected by sayid Muhaghigh and chose the austerity and recluse for 9 years.
3. Molana met shams tabrizy in 40 years old. In fact , shams is the love-burnt Roman mulla. In that time, Molana was a unfriendly , silent scientist teaching canon law 8 literature in Ghunyah.

4. Salah Al-Din Zarkoub was the fourth character influenced on Molana. He couldn't fill in for shams . Zarkoub's job was gilding. He couldn't pronounce the words correctly .

5. The latest character was Hesam Al-Din chalbay who detected the Roman mulla's treasures .He , in fact , would be considered as Molana's pupil . Roman mulla relied on him and He would construe Chalbay as a perfect person. The intensity in his interest is obvious throughout Mathnavi .it has been recounted that once, Molana went to visit shams along with his friends. In the way , He encountered with a dog .one was going to bother it. Molana said "it's Chalbey 's neighbourhood dog

Molana would usually attribute the morals in Mathnavi to Hesam Al – Din.

- O'thou who illuminate justice , thou are Hesam'Al-Din
- Mathnavi get at moon of your light
- Thou got the tether of Mathnavi and
- Moved around it wherever you wanted
- You created Mathnavi
- whatever had been increased to it , you done.
- Mathnavi says " thank you " to you
- to pray you , it hands up toward the sky.

(Molana , 1996 , 1-3-5-8 / 4d)

6. date and the place of death : He passed away in 5 Jammadi awal in A.D.672 in 68 years old. His grave is in Ghouniah , Turkey , a place to go on pilgrimage to the poet.

Works

Mathnavi Ma'navi

If we want to summarize the Mathnavi Ma'navi with 26000 verses , we will get at 18 verses in the first chapter of his book which is famous to " Nei Namah " , it has been hidden the spirit of pray within it 8 focuses on Allah in its warp and woof.

The " Nei "(reed) is Molana himself. He knows himself as a conscious human of realities in intangible world , captured in material world and He complaints why has been his free soul separated of " Neiestan " (reed-covered field) in intangible world . He likened himself (or a conscious human) to " Nei va Chang" (reed 8 harp) .

We are like a harp and you play plectrum

We are like trachea & the sound into trachea is of you.

(Molana ' 1996 , 602 / 1d)

Divan (the poetical works) of shams Tabrizi

The odes and the Divan of shams Tabrizi (or great works) have gained a lot of popularity.

It was composed a few of the odes in Greek , Arabic & Turkish languages but majority of them are in Persian language.

Quatrains (rubayyat)

Quatrains have filled the part of Molana's works .this part was printed in Istanbul in A.D 1312 , containing 3318 couplets or 1659 quatrains.

Prose works

Fiha ma fiha: the book is a set of Molana's descriptions , collected during 30 years. These descriptions were written by his son , Soltan valad or one of the other pupils . its prose is simple & fluent , also , its theme is gnostic , religious & moral .

Majales Sabaa'h : is a set of Molana's sermons i.e , Molana's speeches on the pulpit which had been recounted as advises . A version of it is the "Agha Salim" library . It was written in 788.

Maktubat (or Makatib): it has been composed of Molana's 150 fold letters for contemporaries. Two versions of it is in Istanbul Dar Al-Funoon library (zarrin koub 1989 :10)

Molana's works in eastern nations : Molana became famous for a last one decade so that the translation of his book was that year's best – selling book . Coolman Barks' translation was sold up to 500.000 dollars in America (Mashir salimey 2010;1)

Educational principals in Molana's works

Because the aim is human education and the focus is on human in Mathnavi , the basic importance of the discussions will become obvious. According to educational principals , it is said that Molana's utterances in Mathnavi , specially in first chapter are samples of educational principals & their bases.

1. Sublimity & getting at perfection principals

According to the principals , educator must pay attention to perfection in civilization and cultural life . So , the principal that creates the futures is interpreted as perfection & integrity.(shariatmadari , 2007:21)

Molavi's ideology in his life , Mathnavi and works moves toward " human perfection ". perfection is related to a truth and a sublime origin. Meanwhile , a perfect human with all features , have a high position from Molana's point of view . " human " topic is one of the most extensive topics in gnostic field.

Human is the best in the world of being. In fact , human is the soul and body of world .hence , human is inferred as a complete version of world of being .

of Molana's viewpoint , the human entity is a great world containing all world immaterial & material aspects. the viewpoint that every parts of world is a nominal sign of Allah's names & characteristics and human is only a sign of Allah's characteristics and names . Also , Molana believed that human isn't a minor world but he is a macrocosm , the essence in world , and the others had been created for him.

Molana says in the fourth chapter:

You are the minor world in form

You are macrocosm in essence

The branch of tree is fruit in form

The fruit of tree is the same crop in essence

(Molana , 1996 : 521 – 2 / 4d)

In the allegory , Molana refers to existing branch (world of being) due to existing fruit (human).

If I'm a perfect one , what can I ignore with existing perfection itself.

If I'm not exist , what are these bothers and troubles?

We are like a harp , you play plectrums

We don't weep , your plectrum makes us to weep

(Molana , 1996 : 597 , 602/ 1d)

In fact , of the couplet afterward , Molana prays with Majesty & says O'thou appearing in front of a perfect human as your names &

characteristics we are like a harp that You play it and we don't weep ,
You make us to weep by playing the harp.

we are like a trachea and its sound is of you

we are like a mountain and its reflected sound is of you

(Molana 1996 :603/1)

In fact , “ perfection principal “ is one of the most effectiveness educational methods and the original aim in gnostic literature. Not considering to yourself and complete compliance of creator are the requirements at the principal . The other Molana's allegories have focused on the principal for example , in “ cooperating the wolf and fox to hunt “ (first chapter : couplets(3055 to 3013)

The largest aim in educations and all prophets' trainings had been “human perfection” and the highest degree for human is to achieve the same “ perfection “

2. purification principal (sublimation , and elevation)

The principal has been derived a cognitive insight basis , criticizing to limit wisdom on using the rational reasons , emphasized that the requirement of influencing the insight on heart is “ purification” (Sajadiah 2009:7)

Molana refers to the topic so that He says about making friendship with human

One whose essence relied on reasons

He makes the insight disappear soonly

Also , Molana emphasizes on discovering truths & manifesting love in heart by being pure and honest .

Do you know why your mirror isn't telltale

Because there is rust on it

(Molana , 1996 : 34 / 1d)

The primary mean is that the lord's realities & gnostic mysteries will reflect on heart when it is pure & honest

You are like a iron , stabled on your body , polish it , polish it , polish .

Your heart to be pure and a place to penetrate values.

If you have a rusted heart , polish it to disappear evils.

Purification makes the heart bright so you will see beauties on it

However the physical body is dark & vague , polish it , because it can to be pure.

(Molana 1996 – 2469 -24 73/4)

Molana wrote in “ fih ma fih : “one who is a bad person , he will do stealth not to appear his nature badly.

He believes that the purification & austerity make human ready to discover the realities and truths in the world of being.

When the soul is to be pure

it discovers the mysteries in the world without any mediators

So , purification is not only a priority on education but is a requirement.

In the other hand , insight without cognition isn't a real and true insight. A false and untrue cognition cannot get human at prosperity & perfection

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discovering the mysterious realities and truths is the most important educations emphasized by sages.

The most notable condition to have a pure heart is to clean rusts & carnal desires.

Purification causes to achieve a lot of divine blessings such as : discovering the realities , tasting love , granting prayed –for wishes, understanding the prophets' and messengers' knowledge without any sources or books , the essence of yourself and the other divine blessings which all revolved having a pure heart & depleting it of the idle & void thinks.

Looking for the original issue , polish your soul.

As an iron that is colorless , you be

An unrested mirror on austerity

Polish yourself by true characteristics

You will see your pure nature.

(Molana , 1996 – 3472 – 4/1d)

An unpolished heart can not to be called a heart , when it is polished it will effect on the other parts of body & will make them strong . The best allegory for expressing the roles of the purification & gnostic austerity is the “disputing between Roman & chine painters” story , told in Mathnavi first chapter.

Purification do not only relied on clearing the carnal desires , belongings but on cleaning the non-divine and knowledge that they generate honor , haughtiness and avoiding God.

3. Consultation and collaboration principals

In fact , one of the most important principals on education is consultation about all training considerations.

Social consultation , especially on education , determines their frameworks and it is necessary to progress the educational programs.

Molavi , moral teacher & the founding the education principal , used the allegories and stories in the case.

Wariness and perceptions are followed by consultation .

Wisdom helps to be strong

Prophet says “ consult “ in all concentrations.

(Molana , 1996 , 1043 – 4 d)

Molana , in “shir va nakhjiran “(lion & hunters) story believes that the animals in jungle couldn’t overcome the enemies until they consult with rabbit.

When the animals couldn’t solve their problems , they consult with rabbit “ how could it overcome strong lion”?

They asked O’thou nimble rabbit, say us what you know.

You that fought with lion , say us what policy you used .

5. avoiding unreasonable generalizations principal (generalizing unfair to the others without rational reasons).

We , here , used a kind of generation avoiding “ incomplete inductive reasoning” and not generalizing the similar cases.

When there are some slow-learning students in a class, teacher cannot generalize their problems to others .(Shariatmadari 2008:36)

Molana criticized a apish generalization & referred to an important principal , avoiding irrelative & unreasonable generalizations.

It has been recounted in “ Baghal “ (Grocer) story that “ once a beautiful parrot in a grocery store would amuse the costumers and express some words & sentences . parrot ,at a day, flew around the store and broke the oil pots. Grocer came back and saw the broken pots. He hit parrot’s head as its feathers fell down .afterward , parrot didn’t speak until a bald man passed in front of the store & parrot said “ have you broken the oil pots, too?”

The sentence made the people laugh.

The comparing made the people laugh

it construed grocer as a base man

don’t compare yourself to a pious

However , the “ shir” and “ shir “ are the same in writing.

(Molana 1996 – 262 -311)

What made the people laugh was an unreasonable comparison parrot used (between itself & that bald man).

Molavi , using the allegory , expressed the moral , gnostic & educational points and also , criticized being common the unreasonable generations among people.

This is the case in “ Musa’ & sahiran” (Musi & witches). They compared the magic to the miracle .They would think both are tricks .

(Molana 1996, 273 /16)

He construed the imitators as a monkey .

Monkey do what the people do .

Monkey do what seen of the people .

(Molana 1996 – 28211)

4. avoiding hostility principal

A trainer must make his personal desires unilateral & moves toward a direction with a related & rational framework enacted by law.

The largest scourge & most dangerous case is that a student to be punished due to his personal desires & irrational hostilities (Zamani 1993 :22).

There is a close relationship between “ looking for perfection “ and “ patience” and an obvious example is the fighting between AmirAl-Muminin Ali and umar ben Abdoud.

Molana’s allegory in the case is: “ a master had a double vision pupil .He said him “ go to that store and bring me X-jar .He went there & saw two jars . He said “ there are two jars here , which one do you need”? master answered “ No , there is just one”.After pupil’s insisting , master said “ broke one of them and bring me the other. When the pupil broke it, there was no any other jar else.

When the carnal desires overcome human , He cannot distinguish the idles of goods.

Existing hostility , hiding art

Many of things will be seen by eyes not by heart.

(Molana 1996).

He expressed a better allegory in the next couplet and showed hostility in human educational system .

Judge that receives a bribe

He cannot distinguish the cruel of oppressed one.

(Molana)

If judge receives a bribe , He won’t observe justice between cruel and oppressed because his heart is affected his egoism.

Molana compares “ hypocrite” and “ pious” and says “ pious” will pray on purity but “ hypocrite” will pray on imitation & quarrel.

6. Individual differences principal in human (distinguishing interpersonal)

It is necessary to glance at human position according to Molana’s point of view before explaining the individual differences principal in education.

Human is an entity with extreme perfections and authorities.

Human is the lord of all creatures and any creatures in world of being don't possess of the position . It is a divine blessing for human being.

of Molana's viewpoint , what is important for humans is that who is he ? where did he come? What did he come for? Not knowing about these issues will take him among ignorants. The difference between humans & animals is important , however, there are also psychology – physiologic differences between humans. The same causes the trainers emphasize on the differences during his educations.

(Rooh Al-Amini 1998 : 38)

Although all are called humans but there are difference between them.

(Molana 1996 :/66)

He says a bee is diminutive but it makes a material called honey , a silk worm is very diminutive but it produces an expensive shot silk.

What a bee can do, the lions & zebras can't.

A bee makes hives with honey , God has granted it this knowledge & power.

What a silk worm can do , Do elephant know how do it.

(Molana , 1996 : 1.1.11.12./11)

What is human ? had been human created from some solid elements?

You see what amazed works he do! And what ways he travels to get at truths .He have a higher position than angels and can get at divine proximity.

Creator learned the knowledge to humans.

Humans learned the knowledge about every seven skies.

The blind one who fights God

He will become desolate of learning knowledge & truths.

(Molana 1996 , 1. 17 – 18 /1)

Adversely , human , being lord of creatures , is invaluable on essence aim like Satan who fell in slough due to an immediate arrogance although he prayed God for 6000 years .

That 6000 years – praying pious was changed to a base creature .

(Molana , 1996 : 1.19/1).

It is valuable the education worth in Islamic original culture . education promotes humans' psychological , physical & mental power and prepares for training , making personality , improving self – esteem, understanding true philosophy of life and good – living.

Education learned humans what tasks they have in society and they must behave seemly. A good behavior will be grew by education and get human at humanity position.

Conclusion

We outline the obtained results :

1. Being focus the education to inner nature .From Molana's viewpoint , changing the inner nature is higher than the appearance and education must be affected by the inner nature changings. It causes human to look for guidelines on the inner nature and attitudes changings.

2. Being variety the educational principals and being multidimensional the human essence

Molana believed that the inner nature is a place for disputing the numerous forces and one must be carefully in the field. In the other hand, there are a lot of mystic feelings , affections and forces , ignored by human . It is necessary to integrate and to look at multidimensional life of human , existing individual differences and using diverse principals proportional to their personality and society atmosphere .

3. Molana's opinions and educational viewpoints don't create a comprehensive educational system .

Educational system organizes the adults. Molana's educational principals are proper frameworks to compile Iranian-Islamic education from the viewpoint of deriving Molana's educational opinions and beliefs from Iranian native culture , both historical and educational contents which is priority on savant's opinions.

Morality and gnoticism are inseparable from molana's viewpoint. A pious cannot get at the manners stages until he understands the divine moral characteristics and wisdoms are usually patience , modest and good-tempered.

Mathnavi Ma'navi is an educational book to train a perfect human . Molana used the religious and moral knowledge along with gnoticism

together in Mathnavi. Molana hadn't concentrated to non-useful sciences because the knowledge isn't thing but ignorance. The best knowledge is a insight that gets a pious at world truths.

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