



Death Rock in Masnavi Benchmark

Shokrollah Pouralkhas

Department of Persian Language and Literature, University of Mohaghegh Ardabili, Ardabil, IRAN

Available online at: www.isca.in

Received 15th February 2013, revised 19th March 2013, accepted 14th April 2013

Abstract

Death is a natural event that would sooner or later comes to everyone, and there is no escape from it. But what makes a person worried that it is his destiny after death. Throughout the human life this issue has attracted the minds of all thinkers and intellectuals and mystics and each one according to knowledge, have expressed their opinions. Undoubtedly Rumi that is mystic reached to the right according to exalted thoughts and deep understanding of divine knowledge and his feel responsibility for community and guidance people could not to ignore this important issue and not to express his opinions and peoples to leave in the desert of doubt and ignorance. This prompted us to until we review the noble Masnavi and explained that written on it. Rumi's thoughts and ideas we explore during his education at the heart of the parables and stories in the paper provide after meditation and contemplation. What was the result of the Masnavi Sharif, reading books, it is Maulana says Death is curtailment of the world, mercy right autumn plant human ladder to reach the roof of the beloved, along Life rebirth, separation of selfishness and arrogance, view the real world, reaching God and degree survival after death and meeting with God. He knows two kinds of death: Natural death and compulsory and voluntary death. Rumi knows best and premiere optional death and believes human according to his knowledge of the world of existence and the discovery of the fact that for world of existence is a moderator that and human is responsible for his actions and the nature and appearances is transient and has no value for escrow heart and at the time of death equal all people; and kill their all human traits and does not consider the dog breath and is born again and embracing the bride's death amorously.

Keywords: Rumi, Masnavi, Death, Curtailment of world and Meeting right.

Introduction

Creature's world earthy all are towards Destruction but among the phenomena of mortal only people is informed of the manifest destiny. At the beginning people are not aware of the death and gradually become familiar with it. Others death that is in the first phase attracts his attention. But gradually becomes aware of his death. Human awareness of death, particularly his death, are experiencing anxiety and following fundamental questions formed in his opinion:

Do human with death, goes to land nothingness and doomed once? If so, the story has a sad end to a human life, and ultimately painful! But if after the world there is "Another Day" and human not be destroyed with death what is destiny there? What communication there is between his lives in this world with his life in World after death? And if there is a connection between the two, as what is the rule in this world? Do can be live in this world, regardless of the fact that large and not worry about the fate of the world?

Divine prophets after invite people toward worship of God, the most important something that they are focused and aware people to it is existence world after death. They by introducing eternal life, opened wide and endless horizontal against human eyes and were prevented from remain confined their nature of the dark hole. Unfortunately listen man drowned in lusts and carnal has been and is very heavy against the heavenly voice.

Human following is the world vanities and small animal pleasures has been blind his mind's eye, so assumes that his life are summarized just a few days eating and sleeping; there is no tomorrow for his fate and for this reason has deprived himself of eternal bliss indescribable. Hazrat Ali (AS) has said the knowledge of the glory of eternal life: "The price of your existence is nothing but Paradise so does not sell it except to heaven"¹. Alas, that ignorant people sell themselves to unstable commodity and mixed thousands of the world's suffering and failure, but god the Merciful prefers them hereafter. You want to little comfort of the world and God wants for you eternal abode. People because immersion in desires, have been infringed all human values and have put world god and your lover; for this reason, horrible know death and fear of it. In their view, death is a dragon that people one after the other plunge in your palate with cruelty and takes of their hands all what they have been won by types of betrayal and whimsical. But those that have divine views than death, Death do not end of life stage but evening the material world know rise other world. They death than the world death and then world after world, considered birth; Thus, in their view there is no absolute death. God's true worshipers have lived in the world but heart did not to it do not know horrible death because know that with death not only do not miss a thing but to be achieved eternal bliss and their ultimate goal have not been the world in transient lose it with death.

Of death what is the fear the with death be rid of the darkness and eyes open to world the corner of its beautiful is evident on people of the world, the eye block of all the beauty and worldly pleasures. Imam Ali (AS) has said: "Intimacy and passion in me to death is greater than eager children to breast". Hence the when following sixty-three-year struggle in the right way, in Kufa Mosque hypocrites sword the difference here fission, Said: "Fozto va Rabe Alkbh «Swear to lord of the Kaaba, I was bliss. The perception of death, landscape life will change the overall and hearts will enthusiasm and fills as far as remember death is a memory majestic and pleasant.

Definition of Death: In terms death is defined though adjective People and it is anti-life; also mystics of it are interpreted to "struggle and battering sensual Air"¹⁻³. Also can the definitions Ali (AS) defining the cited as the simplest and truest: Alamut Ghayth⁴ and Balmvt tkhtm Aldnya; namely: Death is the end of life and the world comes to an end with death.

Kelly was blessed Hamman, Bekele - have mercy on conjoin Jzvshan; Sbl conductor mercy of the sea - Mercy always be a part Bekele; Conductor between you and the mercy of - He knows the way to the ocean Jzvst; To the ocean Ghadeer from each Ashbah - Either way it does not take long ra; People will like the sea - Is connected to the sea when he; RA took to the sea, such as floods and climate - the country was invited to duplication; Revelation and confirmed it was not clear - so have mercy on all of them; Like a shepherd to the flock together - you do not like dirges of his son; Behnisch did bleeder Chvnk Ajlshan - Witness the uterus tears Dydhhast⁵.

Results and Discussion

Death Divine Mercy: Rumi's view death is by reaching the eternal God and connects drops to god's boundless sea. His death mercy knows from God to human until their human that like drops has wandered in the mortal world to connect to boundless sea. His death mercy knows for people until thereby be connected total. Rumi believed because the man's death well, does not think it separation device and seeing Sheikh on child's death expresses it this way:

He died as an observer Hyand - Hidden away from the eyes and hearts Kyand; I see it like their particular pre - what do you think of it like your beard; While away the time Byrvnand - I Mnand round with players; Hejran was crying or weeping - the ones Vsalst and Naq; People involved in sleep my bynndshan - I wake explicit Hmybynm⁵.

They are alive and free to death, absent and not hide from eye heart. When I see them manifest themselves in the why do torn and wounded my face (ibid. 421). Prophets and God parents that before natural death, dead voluntary death, the Universe are familiar to world unseen many ignore the see in the Mirror their hearts and because occult knowledge of the facts, have achieved to kind of calm and certainty. Death seeing the real world and truth of life man dies comes alive every moment. The life and

death of his so that is unaware of it and does not understand it but every moment has passed loses cells and gets new cells. During his life as with the river is full of water always is moving and it does not stop moment. Because stop river means its actual death:

So every time you die and Rjtyst - Mustafa said the Satyst; We think the air in the air Tyryst - in the air when it comes to God Payd; Every breath is fresh and our world - new unaware of being involved in survival; Life is like a fresh new atmosphere - pensions is the corpse; From continuing its sharp Mdhst - Scherrer cache because of the sharp vacillatory⁵.

In the real life it is the man its death. Until man is adhere to material and physical world has not achieved to its true and is not reached his eternal life. With the death of achieves to eternal life, so human death is his real life:

We found the money and blood money - Deaths from Bshtaftym, Lovers of life in death - Dell Nyaby except that Dlbrdgy⁵.

Although apparently is death but in the fact, life and causes immortality and being sustainable humans: Otherwise the inner life and death - Abtr otherwise unseen Payandeghan; In the womb, the fetus is born Rftnst - New from the world he Bshkftnst; Love me to death because climate - La prohibited Tlqva Baydykm Mrast; Zank forbidding seed was sweet - who would wish to prohibit their bitter; Cache is a bitter morsel brain and skin - He forbids his bitterness Mkrvhysh; My Dying Seed Sweet Shdst - Bill also seeks to revive me Mdst; Aqtlvny or Sqaty Lima - It is constantly vital fi murder⁵.

Sorry some assume death end of Life and absolute destruction that with death the petition their lives will be rupture always. But wonder the pious man's passion to death. When human dreaming of death in his head has doubtless to position reaches that others not benefit of it⁵: Nk Thlkhst die before his eyes - He handed it to La Tlqva; And Nk will die before he's captured - Sarva Mrvra be addressed; A Alhzz Mrgbynan Barva - The deadlines Hshrbynan Sarva; A Alsla Ltfbynan Afrhva - A Albla Qhrbynan Atrhva; Those who saw John Krdsh Fady Youssef - Whoever saw the back of Hoda Grgsh.

Like know that death not destroy but eternal life is and thereby reach of pit to ambitious: Look up Resurrection the Resurrection - Seeing all these things Shrtst; He looks up Ndanyash all - whether it is light or Zlam.

As in the Masnavi the world equals world after death like sleep to wakefulness, and judged body wants see the real world (resurrection), should die. As is in the the Hadith: Man mata Fdqd amt Qyamth⁶: Trfhtr delight your eyes from the Nkhspd - You're missing the magic of Tinker bath.

Rumi⁵ to imagery bathroom has been very much interested and world like a bathroom imagine that human, only after coming

out, observed it fire which heat it feel served within the bathroom. So the human after left of the world, will see true causes his life⁷. These verses like that or it becomes Alzyn Hadva Zmtm Ankm parents grinder that I don ravine Alnas Ftmnva Kntm Sadqyn" (Jvnh/6) is a verse in Sura Baqara: The idea Lkm twin Eldar overview Alakhrh Ndallh I don Alnas the Alamut Ftmnva Kntm Sadqyn. This means that if you are sure that you are Avlyaallh and hereafter Naim for you, and enjoy your life after death is the body elemental and why do not wish death and do not prefer demise to the world on stay within this world: We were sad days in late - Days was associated with Svzha, Days if the tank was not discussed - Stay clear of you because you are Nk.

Purpose of Life enjoyment and the enjoyment of the pleasures of life and in terms of lover is joiner to lover and desirable; and without achieving the goal does not the real value life. Therefore life and along Life is a means for getting pleasures and reaching beloved desired and passing the life and times no does not matter and what is the value of it is something that is purpose of life and because be achieved the purpose and is obtained the intent, So no regrets do not miss on passing time and expiration time, and also Rumi⁵ expresses the same meaning⁸.

Death ladder for reaching roofing lover and companion with him: God in this world placed different ladders, them is destined for different people until spend growth path; Also of worldly feeling can benefited as ladders but, "Sense of the world." finally same world while "Religious sense" ways to improve toward the sky. Even if "Old Rashed this is called a ladder, it is not too surprising, because he gradually and in regular stages, "Man trip" to guidance is toward higher truths to the doors kindness of God opens and other in Love no need for the ladder. But death whether the material and physical death or spiritual death in mortal it is like a ladder moves into the roof of the beloved; also SEMA is a ladder toward sky (Anne Marie Schimmel, Similar: 403-404). Death Rumi's view⁵ cause achieving god and with him companion and ovlya god and to him is a cause eternal and eternal survival of mankind. Physical world because that is prisoner is caught in human: Any company that wants God - to arrive at the Parent.

But men have been totally wiped out the human characters, and at the beginning of live hearing Illustrative and since have been as Khwaja Universe Lyhalslam in that's holy Hadith: "ghala allah taala eza ahbtt abda kont laho smaan va basra vira va lesana fabi yasma va bi yabsoro va bi yabdash va bi yatakalam"⁹: They kidnapped Alstnd - the documentary promises to open Alasti; At home, packets of pain Payandan - Happy lives in Dstnd; From left blank your friend - this way they are not; The Tayfhand, from Unity - The rest, all self-worship.

Found Pnhanyha the resurrection in verse 22 of Sura as "AH" read "Fkshfna Nk Ghta'k Fbsrk Youm Hadid" Today is the Last Day taking your eyes of the screen, as sharp and clear as you see Pnhanyha. And in the hadith of the prophet (SAW) that tells you

when you die you wake the sleeping. Found hidden in revolt as read in verse 22 of Chapter Mobarakeh "Q" "Fkshfna Nk Ghta'k Fbsrk Youm Hadid» the today is the day of Resurrection we candidly reveals the before your eyes as is astute and clearly see the secret and in the hadith of the prophet (pbuh) the states you'll wake the sleeping when they die or death than the World is death and is birth than in world hereafter. So is expressed fact of death. Also Rumi is believed that the human spirit after dying and leaving the Body it seems to discover the world and obvious and everything becomes finding and revealed on him: Also interaction and Criminal that is end of life and justice require, makes reasonable mysterious death: What is your interaction that death, what say the fruit leaves? Pain flour out of her dress; do not let the pain run up to Mothers.

Even secrets that covered and lies at home pronoun his secret crush and is unaware of its own and does not see and does not know it; the Last Day as he appearance is evident the is amazing and no denial does not leave for him. Jalaluddin Homae the fear of death and resurrection in the verse reads¹⁰: In this tradition the theosophers Bgft and tell - Added complex ambiguous to vague, Human life is but a story he read in the book of Hadith certain death.

In his verse expresses imperishable truth and certain death. Yes, death is a fact indisputable, that there is no way to escape for it. Death like a shadow in the lifetime is associated with human if forget him will not forget you if you'll remember her from you will learn and if in the highest parts of the earth find shelter to escape from death again finds you and devours in the your palate. Death is not special special class of people a territory but for all people in the material world; among only sincere oulya and the mystics Rabbani should the exception that indeed, death and civil Judgment it is clear his among. "ELa AN Oulya Allah la khof Alayhem VA La Hom Yhzvyn » Mystics and he devoted Oulya death of human life know that dark world are transferred to light Alavi world and it know as the embryo outside the mother's abdomen. Thus they do not fear of death but are embracing it.

Death and destruction from natural and intentional: Voluntary death "Death conversion" and also say "Mystical annihilation to Second birth" purpose, self-sacrifice and surrender to the will and providence of God, and other words of its escape and truthfully, joining or of dying and reaching the divine life; its acquisitions according to Moulavi not available but by spirit Connection to full manifestation of God; like destroy firewood in fire, light and shadow fading, which requires is process perfection and conversion human mood: Down the Fata Amnesty before death - that said, we Mustafa, Not so dead in the grave - Light on the transformation of death, It's cool that the man's death - He could smell the rose essence.

Mystics goal and sufi one understands that attractions true love and submission Mode and drift being lover before beloved is found, and to be tasted taste this type perdition and not being otherwise must be satisfied to the concept of mental that of words mortal Being gender and depreciation drop in sea and

basis philosophical and so the it is thought¹⁰. If you want to become aware of doomsday and how it the carnal attributes kill in itself and before death you die until resurrection be clear for you. But do not mean to speak for everyone, inevitably it is said as encoded. For example, behold the people in the world the minute are being discord and agony, speak together apparently, but it words is like dying wills. Because every moment of elapse the living world and are close to death but like are preoccupied with worldly pleasures do not understand this fact. A person seeking a knowledge should the ugly away of his heart and if he could not of God wants and supplication to Allah the God! I've thrown in their loss i claim to worship, but I had my god my breathe air. I thought my idol breaker but I was heathen entertainment to worldly desires and carnal desire, you did oblivious of remember death. While death will come to the least and such as tree leaves will shed on the ground. But you're unaware of it and you get informed because take your throat.

Death, separation of the Sports Universe: The ordinary people aging are to the white human hairs but Rumi's white hair. Reason to know on old and the coming of death, He admits the people who old have been isolated from their lives⁵: Who was Sheikh Pierre White's hair - Hair that distort the meaning of hope; His black hair, which is being - from left to Tai Mo Hstyash; He is not old Hstyash Chvnk - She is an Syhmv or Dvmvst; Yet it appears that human hair - Hair is hair and beard hair; Does Jesus care practitioners Nfyr - We Shykhym Nagshth young and old; Bald Rhyd of some human qualities - Sheik is not a guy Kohl; Kahn is described as a black hair - The Sheikh's not acceptable to God; It was because of the white Mvysh Khvdst - He did not specifically Pyrst not Ayzdst; The hair from the left side Vfsh - He is not from his throne Faqyst.

Rumi says when I was born his birth like a death was filled horror and doom because schismatize womb for me it was hard and difficult but when I found my birth I found relief of it tight jail and myself saw at good weather and colorful world. Now also that in this fire i see this all peaceful and quiet spiritual the sensory world. That people of the Universe all fear of leave it see like same narrowed womb and into the fire that all People it are considered cause death and perish new World find that each particle of the like breath of Jesus is the redemptive and life themes. These words, of course any kind insecurity and doubt eliminates in our existence. Invite children the valve opens welcome to the world anyone who it is from his not really cares except on Mother and he is determined the opposition expressed with any kind idol worship and in the preferred death fire and what the King of the Jews calls to it. Rumi about conversion council of Deal board and promotion some of it have said reincarnation developmental and reincarnation Maki says: Famous People of Jumada I - was shot the animal, Brzdm; Another attack dies from human - between the feather and the logo of Mlayk; Wes King Baydm bounces from the atmosphere - the entire image of the object Ella Hulk; Again, sir, I am the King - I'm involved in it illusion inches Nayd; So no I'm not, because Organon - Anna layer Gvydm return.

Rumi to last grade of the position had reached that it in terms of the Mystics say position annihilation in God and reaching god and Is the referred to at holy the verse: "We are all from God and return to God".

Death of any person is his color: It should be recognized that death to everyone is to paint belief and his action. Those who are afraid of death in their view like is the dragon that swallowing down the people and those who death knows for eliminate the gap between Creator and creature and lover and beloved. Death in their view will appear like beautiful bride that comes to their presence. The belief and action each of the men, appearance of Death is different in their view. In other words, everyone in the death looks his true face⁵: Each death is a colored boy - Enemy before the enemy and the friend; Before leaving the mirror Welcome Rngyst - before the bell mirror Zngyst; Nk too afraid to escape the death involved - from a fear that their lives were intelligence; The ugly face of death not test - I Swear like a tree and leaf death; Rstst you get from working Nkvyst - Good and bad of each Zmyrt Khvdst.

Special relativity death: From the perspective of "Maulana" absolute waste, not worthy for world of life and spirit of Life durability is after death but life itself is of the pillars death. Death man send to the grave, but in fact, provide basic survival and eternal life. The body's sleep beneath the soil, life returns instead of your home angels World of, and like angels deals with chanting with their Lord: Chow Down on my coffin is flowing - deem me is pain in this world; I hesitate to hesitate Megri and Mgv - dough may hesitate to draft Dave; Farewell, farewell my grave Mgv Outsourcing - Janan population is a grave act.

Cho Frvshdn give rise lo, Shams sunset and the moon is because language Which seed that went in the ground Nrst, This is probably because the seeds Ansant I'm the same way that you Soil; my foot is under the seven skies The "Maulana" stages of change in fact, human evolution of rank Jumada until angels of the Universe and or beyond that i.e., godly, this is telling⁵: Famous People of Jumada I - Wes shot the animal, Brzdm; Another attack dies from human - between the feather and the logo of Mlayk; Wes King Baydm bounces from the atmosphere - the entire image of the object Ella Hulk; Again, sir, I am the King - I'm involved in it illusion inches Nayd; So no I'm not, because Organon - Anna layer Gvydm return.

In the above verse, evolution and death require development known and reaching to higher hierarchical. It can be said: Rumi's thought the full power, is majestic and magnificent. He wanted to portray end of his life that death in my lexicon is new life, Therefore Rumi thinks the returning like grain that goes down beneath the soil and gets out of the soil in the spring¹¹.

Conclusion

Human suffering is attachment to material and physical world and if probably Opportunity to gain first enemy gallop on his

fear of death and fear of bottleneck grave the like malevolent owl sits inside her and the daunting shadow cast on around him, the fear of death not only in the past but continues all human life. Because humans so are attached to this world and finery that death like dragon and Dave cruel know that humans one after the other plunge in your palate. If the people in the world living so that do not captured their material and do strengthen their faith never had not thought of death like Dave cruel because whatever human faith and his virtue is stronger also will be low the contamination sin and become infected to it and attachment to the world and its attachments and death from the perspective such human like believers, and mystics will be stage of life at that time not only not afraid of it but with all the enthusiasm will be to his welcome, and because beautiful bride death is embraced because he knows achieves the joiner eternal God.

References

1. Aljrjany Sayyid al-Sharif A., Situation Hvashyh and Fharsh Mohammed Basel Uyun Alsvd, Dar Alktb Allmyh, Altbh Alsanyh, Beirut, (1424)
2. Althanvy Mohammad ALA bin Ali, Kashaf, Terms Alfnvn, Dar Sader issued, Bitā; Bycha, Beirut, (1997)
3. Ashtiani Seyed Jalal al-Din, described Kaiser's premise, Qom Gardens Books, fifth edition, Qom, (2001)
4. Dashti M., Nahjolbalaghe, Cultural Institute publication Zohd, second edition, (2000)
5. Rumi Jalaluddin Mohammad Balkhi Full text Masnavi, the correction Nicholson, Tehran: Publication of research, (1988)
6. Shahidi S.J., Mathnawi Tehran: Scientific and Cultural Publishing Company, (2001)
7. Schimmel A.M., full of ideas and works of Rumi, translated by qualified, Tehran: Publications and cultural practices, (1996)
8. Forozanfar B., Mathnawi Sharif (three volumes), Tehran: Publication of pilgrims, (2004)
9. Sepahsalar A.F., Jalaluddin Rumi Zndgynamh, Tehran, Iqbal published, (1999)
10. Homae J., A Molavi (Rumi who says?) (2 volumes), Qom Publishing Institute Homa, (1997)
11. Tadaion A., Maulana Shams Organon, Tehran: Tehran Press, (1997)
12. Ardebili E., Vlvy tip (a description Masnavi), the dedication and introduction calligrapher Ahmed, Ardabil: Daily Press, (1998)
13. Akbar V., As Mevlana Rumi, to the effort. Miles Heravi, Tehran: Publication drops, Vol. 1, 3 and 4, (2004)
14. Jafari M.T., Rumi and Jhanbynyha (in schools in East and West), Tehran: Beast, (1978)
15. Hakimi M., The School of Rumi (Masnavi Browse), Tehran: Stylus Publishing, (2000)
16. Zarrinkub A.H., Step up to meet God (about the life, thought and conduct Rumi), Tehran: Scientific and Cultural Publisher, (1998)
17. Zarrinkub A.H., The sea in the sea (Comment on stories and parables Mevlana), Tehran: Scientific and Cultural Publisher, (1987)
18. Mevlana M., Broken ladders (descriptive and analytical description of the first and second book), Tehran: Word Publishing, (2003)
19. Zamani K., A comprehensive description of the Masnavi (the third book), Tehran: Publication of information, (1999)
20. Fyz kashany M., mystic Mevlana, the corrected MM Ansari, Tehran: Amir Kabir Publications, (2000)
21. Goharin S., Mevlana Jalaluddin Mohammad Hossein Balkhi vocabulary and phrases, Tehran: Publication of pilgrims, (1983)
22. Sultan S., Vldnamh, Lady Homae effort to correct Jalaluddin Homae, Qom same publishing firm, (1997)
23. Hashemi J., Soroush message (School of Rumi and modern psychology), Tehran: Publishing Corporation, (2010)