



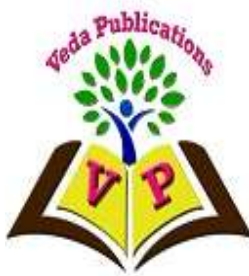
A COMPARATIVE STUDY OF “MAN AND HIS WORLD” FROM THE VIEWPOINT OF RUMI AND JOHN LOCKE

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ABSTRACT

The literary men and mystics always have a special interest in human beings. They think about both human being and his ideas, that is, in their thinking anthropology is of great importance from various dimensions especially epistemological, ethical and social. Therefore, the drawing and explanation of the features of the mystical man is a concern. They are for the sake of man and his greatness. Of course, it should be noted that their attitude towards humans is more than moral and moral dimension, and other aspects of anthropology, practical action, have a special place in his thought. This attitude towards man is the epistemic existential dimensions, as well as the nature of human truth, and in particular, the perfect man's attributes includes. In this article, we use the views and opinions of two great mystics Rumi and John Locke and their interpretation based on their literary texts to study the dignity and status of man to know the common way between the two mystics for connecting to the Absolute Truth. The present study is a descriptive comparative study and data are analyzed and analyzed using a content analysis method in a library method.

Keywords: *Self, Self-Knowledge, Knowledge, Love, Human*



INTRODUCTION

Although the two great literary men and mystics of Islam and Christianity (Rumi and Locke) have separate origins and developed in a different cultural atmosphere and their teachings are in some ways different from each other, they have also been very similar. In Islamic mysticism, Rumi, in his works, addresses the issue of God and soul and importance an affiliate and a lover and lover alliance.

The thoughts of John Locke are very rich and deep, and they must be considered one of the pioneers of modern thinking. One who attributes the British Revolution of 1688 and the constraint of the Imperial Power to his ideas (magnificent revolution). Even the Declaration of Independence of the United States is full of his thoughts. Thomas Jefferson, the third president of the United States, wrote that "Bacon, Locke and Newton were among the greatest human beings who lived through history. They have created the foundations of a huge structure in which the physical and moral knowledge of humanity grows. "Indeed, Locke has had a great influence on most of his later thinkers, especially the scholars of the Enlightenment.

John Locke Aug. 29, 1632 AD, was born in Wrington, 19 km from Bristol in the north of Somerset, but his family lived near the village of Pensford in the Pabro district, 11 km south of Bristol. His childhood has probably been in this region. His father was a state attorney and joined the opposition for his unwittingly appealing "Charles I" 2, and in 1642 he was recruited as a captain at the Liberation Army Volunteer Section. The estate was admitted to Westminster School in 1647. After completing his studies in Westminster, he accepted the Christ church School of the Oxford University.

John Locke is a philosopher defending liberalism and advocating for human freedom to achieve this freedom and rights that supports the revolution and confirms the weapon of removing opposition from the government. Yet John Locke is an English philosopher and organizes his political thought in the context of this particular land. So, in a non-English perspective, one can ignore the contradictions in his ideas and consider John Lock as a libertarian philosopher. A philosopher who has special ideas which are noble and pure.

Rumi has a special interest in man. He also contemplates the existence of man and his thoughts, that is, in the words of Rumi, anthropology is of great importance from various dimensions especially epistemological, ethical and social. Therefore, the drawing and explanation of the features of the mystical man indicates the concern of Rumi To the human being and to the greatness of his being. Of course, it should be noted that Rumi's attitude towards man is more than the mystical and creative aspect, so that theoretical mysticism, practical action is a special place in his thought that this attitude toward man by him manifests the epistemic existential dimensions as well as the nature of human truth and, in particular, the perfect man's attributes has.

In Rumi's view, human being consists of two truths of the body and soul or soul, each of which has its own specific characteristics. The physical aspect of his resemblance and proximity to nature and the animal itself, while his spiritual dimension shows the high spiritual tendencies in him, suggests that man has moved from this land to this earthly and material world, And away from the original home, he pays special attention to the greatness of man in the creation of all its dimensions and makes him the essence. The abstract of the universe and the universe knows that other beings, as attributes and traits, are toward him (Sobhani, 1373-1893)

1. THE PICTURE OF IN RUMI'S VIEW

The basis of the attitude of Muslim mystics to the world is accepted by the Qur'anic teachings. God has repeatedly emphasized in the Holy Qur'an that you should study in the earth, learn the lessons of the ancestors (Anam/ 11) and learn about the quality of creation. (Spider, Verse: 20) God revealed His Signs and Verses in horizons of the world and souls, (Foselat/ 53), and the human being sees it as the other side. (Baqerah/ 115)

Rumi was aware of the fact that there is no distance between this world and the hereafter. This world is in that world and that world is also the environment in this world. We also, if we know how this world is, we will find that the world is in the hereafter, and there is not only hostility between the



world and the hereafter, but also in terms of friendship and background and participation in the unity. (Soroush, 1371, p.100) Rumi, who knew the seven cities of love and who was familiar with the geography of the world of spirituality, sees no geographical boundaries between the world and the hereafter, and says:

The world is all over the world. It is about the mysticism of the world. It is a happy world (Dinani, 2004, p. 199).

Rumi's world is not the world of despair and grief that is at the forefront of Khayyami, which does not look beyond the senses of the world, nor the cold and impoverished climate of the monastery, who does not feel the world. (Zarrin Kob, 1382, p. 15), not a world full of persecution and violence, nor a small and sensible area of knowledge and experience, a wavy irritation that sweeps through its passion, freshness, meaning and life, and Life is a long road with a joyous song that humans sing and love throughout. (Ibid)

Such a world "is merely to be experienced and felt, not to be described" (Abdul Hakim, 1375, p. 58). Therefore, it is only those who find that the context is they have put together a couch with Rumi in his life so that he can fly along with him in his world, and Rumi's speech is the only invitation from these people. (Portal, 1379, p. 56)

Rumi never misses the world and despises the universe, and does not deny the earth. In his view, what condemns the name of the world, or, to put it more correctly, the humble world is the same greed, and in not finding the truth. In this regard, the world is a concept that changes to the value of everyone and, from the one who has not gained the truth, this world is a ghost. (Goppinari, 2005, p. 274), as it says:

O mouth of your own infernal crust!
The other light of the world of the milk of the blood of the blood Pahlavi (Molavi, 1382.2-12-13)

It turns out that the shameless world in terms of hair loss is a world that does not bring a man to social calm and does not provide him with a secure future and does not lead him to a vital life free from bruises and full of inner affluence. The world is captured by the fork of greed, and unassigned to the

eternal ecstasy, a zone that overcomes the spiritual calm of humans and reduces man from a high human condition, to the point where everyone thinks of his personal and personal interests. . It is a place where greed is driven by the command and is an inspirational range, with conditions that create greed. (Golpinani, 2005, p. 275)

2. THE PICTURE OF WORLD IN JOHN LOCKE'S VIEW

In Locke's opinion, human beings are, by virtue of nature, a noble and free convert to friendship and freedom of the secretary, and the government should be for them, not for the government. One can say that Locke is the founder of a new democracy. In which each person fails to take part in his freedom in favor of society, and a national government based on the political philosophy of freedom is created.

It was known that all governments, all human relationships and all life, should be treated as trades. The head of government, instead of imposing his will on the people, should sell his service to the people. Locke said that business philosophy should be about the rule and ethical conduct of our daily lives. We should be as wise in our political transactions as we do in our trading business. Locke thought that the human mind at birth, like the White Banner, considered that the sensory experiences, such as the text of the book, were written from birth to death. This information is shaped as a memorandum, and the memoirs are thought through thinking and thinking. Therefore, human reason is nothing but an evaluation of the material world coming from the senses of the senses into the mind. Locke believes that different people see the world in different ways, because although the senses seem to be the same, they receive the world differently. Locke recommends a practical period for understanding, and it is a path to tolerance and common tolerance. He considered good rule as the result of a contract between man and man, and it was the duty of governments to serve the people. Locke said about a just government that it should be based on the consent of the majority of the people. Give people freedom of speech, freedom of thought, freedom of choice and freedom of religion, and so that it does not have to be autocratic, there must be three legislative, executive and judicial branches. But



Locke's vision went beyond national liberation, and he laid out principles for both the international government and the national government. According to Locke, the real upswing will begin when countries, like people, unite in a social contract and rely politically on one another. Locke believed that the purpose of all governments is to preserve the life, freedom and happiness of nations, the principle of justice is based on the need and need of the people, and the factor that determines what people need is their voice.

3. THE POSITION OF HUMAN BEING IN RUMI'S ANTHROPOLOGY

Self-knowledge in Islam and in the case of the Muslim mystics as the encyclopedia, Rumi emphasized the importance of this issue by referring to a well-known Saying from Imam Ali (AS), which stated: "Everyone who knows himself knows his Lord, undoubtedly" Has given Of course, we know that the evolution of the world is conditional on the evolution of the universe and reaching the worker is the culmination of human evolution, and this issue is not possible without self-knowledge. That's why no knowledge is as important as self-knowledge.

In this regard, Rumi says: "A man is something great, everything is written in him, and he does not allow Cover and darkness that he reads that science in the veil and the darkness of these various occupations." (Rumi, 81: 81) In addition, self-knowledge, apart from its intrinsic value, is of special significance because of the lack of knowledge of theology and the knowledge of the god-fearing God (Faiz Kashani, 1410: 1/78). According to Rumi, he says:

For this, the Prophet created this description for anyone who knew himself, knows his Lord (Mathnavi, 1388: 5/2114)

With this citation, Rumi reminds us that the necessity of recognizing and the inner paths is that the true self of man is the manifestation of the divine right and that this will not be realized until the person chooses to do so (Rumi, 2001: 10). In his view, in the spirit of the nursery and behind you, in the human soul, there are emotions and emotions and mysterious powers that human beings are unaware of, but the effect and sign of the inner forces and forces of mankind are manifest in man's actions and

behavior. Round (Hom., 1376: 1/194). In his prose book, the significance of this kind of noble science and knowledge is as follows: "Now also the scholars of the time split in hair and other things that they do not belong to, and they are surrounded by them in general, and what is important and He is the closest of all, he is an insider and does not know his own "(Rumi, 1380: 17). Also, in the Rumi universe, none of human science and education has the value and importance of self-knowledge.

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If you think your thoughts are good, you're cool. If you do not think, You are nothing (Masnavi): 2781388/2)

The importance of the self-knowledge of the teachings is also that it perceives and manages the human being, and also the insight can help human beings in the course of evolution, because in this way, he will perceive this insight and consciousness even the beings who can become available. In fact, the value of self-knowledge becomes apparent when it comes to finding one's self and knowing that it is hidden under this flesh and the skin, and it is the purpose of the creation, that it is the cloak in which it can manifest all being.

Its appearance is a mosquito flour to the wheel, its interior is a seven-wheel environment



Intact solar hidden in a particle, male lion in a bumper sheath sunny in one hidden particle, suddenly open that particle mouth The scientific field is not hidden, it is hidden in three tastes of the world.(Masnavi 3579/5 and 4580/6, 1/2502, 37674/4: 1388)

If a man knows that right has manifested himself, he will seek his discovery because God created him for this reason. Because the meaning of Great Lord was in manifestation and appearance So the Caliph was the owner of the throne, so that his king was a mirror. Then he gave an empty robe, and he asked for his darkness.(Mathnavi, 3307/6: 1388)

The most important thing that mankind gives to man is knowing the heart or soul in which he has chosen a god with all glory and abundance (the inquiry of 1387/6/3317)

Therefore, in Rumi's thought, this fact is repeated every time, and it turns out that until a person recognizes his identity and identity, he will not be able to understand the true social life of religion and prosperity. Self-awareness is the most important human-centered issue of religion. (Ja'fari, 1366/c. 3/231). In addition, Rumi says that humans tend to feel so self-righteous that his interpretation of the rank of the great sultan who can be the essence of the creatures of the universe is a complex expression (Soroush 2006/1985)

4. THE POSITION OF HUMAN BEING IN THE ANTHROPOLOGY OF LOCKE

Unlike some of his most recent times, who still believed in innumerable imaginings, he rejected the idea: "The human conscience in birth is like a white plate that does not matter, and the baby has no idea what remains of the initial imagination, Whether scientific or moral. Therefore, it is the practice of experience and feeling that the minds of the ordinary acquire knowledge and imagination. In this category, he separated from Descartes, which was based on science-based principles, and considered science as the result of experimentation and experience.

When we call human beings a righteous animal, we actually use a name to distinguish it from other animals, otherwise we will never express the truth of man in this general description. In his view, the concept of gender and kind in logic is not the

truth of the principles and primates of human intellect, but decisions to facilitate the identification of ourselves, not their representation and the amount of truth of objects.

He says: Every human owner owns. This belief is the basis of his discussion. This right extends to things that human beings employ by working on them or in their own language, by combining their work with them, out of their natural state. He tries to expand the legal concept of ownership to reduce the burden of ownership. In fact, he believed that what is found in nature, by itself, has little value for human society, and what gives goods value is the amount of work they spend on making. He believed that the right to own property would only be achieved through work. The ideas that the Frenchman Jean-Jacques Rousseau has used in his writings. He also believed that ownership of the government was predominant, and the government was not entitled to arbitrarily interfere in the property of individuals. In his political model, the only thing that surrendered to society is the natural right to enforce the law of reason, the power of the legislature, which rests on the people's consent, becomes the supreme power of the political stratum. But this power is not arbitrary, but must be applied to the good of the community, for the same purpose, which has been entrusted. The government is a kind of trustee, and it has only the powers that were given to him when he was transferred from a state of health. The legislator's board must distribute justice through constant and consistent laws. No one can deprive a person of his own property without his consent, nor can he receive tax from them without the consent of the people or his representatives, and the legislator can not give up the powers that he has to himself or another. In his theory of superior legislative power, he is the supreme power of the people. Supreme power remains in the hands of the people so that lawmakers act, dismiss or change them as they believe. Accordingly, society is the best. The right to revolution comes when the legislative or executive power runs contrary to the trust that they have been given. But Locke does not provide a convincing answer about the basis or method in which people are returning to the government through it. He insists that the revolution should not be carried out by a



minority, because, as the contract was concluded by a large part of the people, their consent must be obtained to terminate it. The lacquer understands democracy as a state spirit and not a form of it. Locke believed that people were depriving themselves of the rights they had entrusted to the government by establishing a government. This means that the operation of governance is in the monopoly of the state. It was enough for Locke to be given to the people at the election day. In his view, in order to ensure the security of the people, there should be a power of government between the legislature and the executive, and if one of these two exceeds its limits, judgment will be with the people. This important principle will be extended by the French philosopher Montesquieu 62 and the later The case was added to two other modes.

He says: I think it can be said that about all humans are ninety percent of what they are, good or evil, profitable, or useless, is something that has been learned with education. He believes that the small effects put on a subtle human mind during childhood will have very important consequences and lasting effects. He adds that the indoctrination of thoughts that a young person forms in his mind is more important than later ones. He believed that education should be considered by the child to be interesting and pleasant to learn, not through reluctance.

5. COMPARE AND CONCLUSION

In the world of thinkers and scholars, humans always have the highest rank and the highest peaks. John Locke is one of the most unusual scientists in the West, who always sees man is free and, at the same time, is under the control of a great power, God. Although Locke believes that the existence of the external world is possible only through sensory experience, Locke puts it in this exceptional principle, and it is the existence of God that has external reality. Nevertheless, belief in it is achieved not through sensory experience, but through the science of providence. John Locke is a philosopher defending liberalism and advocating for human freedom to achieve this freedom and rights that supports the revolution and confirms the weapon of removing opposition from the government. Yet John Locke is an English philosopher

and organizes his political thought in the context of this particular land. So, in a non-English perspective, one can ignore the contradictions in his ideas and consider John Lock as a libertarian philosopher. A philosopher with unique ideas that they still can be found.

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While in Rumi's view, ultimate divine love is to reach the level of unity. This love is so passionate that it is incapable of describing it. Also, what separates human beings from one's own self and gives them the right to survive is love that eliminates itself in the presence of mankind, and removes God's Masnavi from the path of the right and leaves the way for the smooth seamstress makes the difficulty easy and tough. And in the light of evolution and transformation, man becomes empty to him and becomes self-destructive and, with his own power, possesses divine traits, survives to the truth and endures immortality.

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