Anti-power sentiment based on Rumi's view in “Masnavi Ma’navi”

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Abstract

Rumi grew up in one of the most perilous days of the history of this country. He, as a protesters and intelligent critic of the seventh century, has been attacked on many various social issues of his time.

His critical poems like a mirror reveals a society image of that time facing the reality of his life and his cries of protest express his disgust from the chaos in the society. He has criticized the authorities and rulers who just seek power and attributed it to anti-human temperament such as tyranny and failure of cogitative privacy.

Keywords: Rumi, power, power-seeking, tyranny.
**Introduction**

In Persian poetry it is hard to find a poet to match with Rumi under the terms of thoughts and ideas of the breadth of information, awareness and recognition of pain within the human passions, and knowledge of different science.

Rumi lived in a society where identity crisis caught the spirit of solidarity and empathy and the positions of people were rooted in their interests and human relationships were just because of the unstable interests of material world (Rahmdel, 2005: 56).

Historical events, especially the social aspects are reflected in his poems. In his poems everything was displayed, such as; the Mongol invasion, devastated cities, severed heads, superficial clergy men, solid science and all aspects of life. Rumi was living and communicating with people in the streets and the town, and he should be considered as a social reformer who brought a new instruction for life (Bayani, 2005; 236).

Masnavi, in addition to mystical teachings is full of political and social thought. Rumi warns about the risk of companionship with kings and rulers and his general belief about the system of government was based on the beliefs of that time. This means that an improper ruler, lead the community and country into corruption and ruin and reforming the country and nations is depends on his behavior. He was saying that Kings' temperament affect the people's temperament and recognizes them as a pool that people are its pipes and if the pipes are dirty then the water will be so. He admires fair rulers and dispraise the bad ones (Bayani, 2005; 227).

Rumi's spiritual life was intertwined with his social and political life. His critical look at those in power and those who were helping them was a manifestation of despotism and power has emerged hi critical views.

1-1 **Research Question:**

1- Is there a link between the principles of anthropology of Rumi and historical facts of his life?
2- What is Rumi's perspective in relation to how rulers have been seeking power?
3- How the confrontation of prophets with rulers was expressed in Rumi views?
2-1 Review of Literature

Masnavi has been a center of interest to researchers; right after it was written until now. Many books and articles have been written about Rumi’s ideas and thoughts. In the contemporary era with intellectual production and new universities, has given a new insight to understand Masnavi and lead to write new books in this area such as valuable works of Forouzanfar, Zarrinkoob, etc.

A new study of Rumi’s thoughts about power and domination-seeking rulers has been emphasized.

1-3 Methodology

The method of this study like other literature research is based on descriptive method and library studies, in this study along with reading Estelaami explanation book about Masnavi, an analysis of scholars and researchers’ speech about Rumi’s Masnavi was used.

1-4 Research Objectives

1- Rumi as a protester of seventh century due to extensive relationship with different social classes considered about different issues from critical angel with scholarly insight to all aspects of society.
2- Analyzing new dimensions of Rumi’s thoughts on power, and the confrontation of prophets and rulers.
3- Analyzing social issues which are reflected in the Masnavi of Rumi's poems in regard of the sociology of power

2- Rumi’s interpretation of power in Masnavi

In Masnavi the concept of power is expressed in the modern sense and means as ruler, superior and administrator, ambitions and positions. We take a look at the following examples to checks different interpretations of Rumi’s about power:

Since Iblís had become accustomed to being leader, he in his folly regarded Adam with contempt.

Saying, “Is there another leader superior to me, so that he should be worshipped by one like me?”
(2/3477)

Power in meaning of chairmanship (SARVARI):

From love of (having) a purchaser (admirer) thou art (looking) with four eyes (intently) in the hope of (gaining) eminence and chieftainship
(5/1117)

2-1-1 Power in meaning of ambition
The sin of Adam arose from the belly and sexual intercourse, and that of Iblís from pride and power
(5/521)

Knowledge and wealth and office’ and rank and fortune are a mischief in the hands of the evil-natured.
(4/1439)

When authority falls into the hands of one who has lost the (right) way, he deems it to be a high position (jāh), (but in reality) he has fallen into a pit (chāh)
(4/1448)

The bodies of every army are filled with the King; hence they would draw the sword against (his) Majesty's enemies.
(5/69)

From (pride of) power I made an attempt on the concubine of another: that (injustice) recoiled upon me and I fell into the pit (which I had dug).
(5/3999)

2-1-2 Power in meaning of ruling and position
If I should relate the root and branch (the whole story) of dominion, another Book would be needed.
(5/524)

The greed of the duck is single, (but) this (greed of the peacock) is fiftyfold: the greed of lust is (only) a snake, while this (greed for) eminence is a dragon
The duck's greed arises from the appetite of the gullet and pudendum, (but) twenty times as much (greed) is included in (the ambition to) rule
(5/518-19)

How should a hundred lions inflict the shame which (high) office inflicts upon the ignorant?

The worthless person who acquires wealth and office has become the seeker of his own disgrace.
(4/1442-45)

By reflecting on these lines it can be found that how was Rumi’s view to power of its owner and the oppressive rulers and kings and to what extent, he has criticized the ruling class.

We wag our tails in argumentation and cunning, in order that Zayd and Bakr may remain amazed at us
We have sought to excite the amazement of the people; we have eagerly grasped at Divinity, that by means of guile we may gain possession of (the people's) hearts; we do not see that we are in a ditch.

(3/234-236)

Rumi has various interpretations of the concept of power; the interpretation is also used in his words. (Ibid: 3282)

Power is not suitable to every one: weakness is the best stock-in-trade for the devout.”

For this reason poverty is everlasting glory, since the hand that cannot reach (to objects of desire) is left with fear of God (and nothing else).

Riches and the rich are spurned (by God) because acts of self-denial are relinquished by power.

Leadership is poison, except to the spirit that from the beginning hath (in himself) abundance of the antidote.

If the mountain is full of snakes, have no fear, for it is a mine of antidote within.

When leadership has become a bosom-friend to your brain, anyone who breaks (thwarts) you becomes (as) an ancient adversary.

(2/347-81)

Elsewhere he says:

Like the wife, the flesh, in order to contrive the means (of gratifying its desires), is at one time seeking (having recourse to) humility and at another time to domination

(1/2632)

2-2 Power features in Rumi’s view:

One of the characteristics of power is a distinguished ignorance that has been applied in courts. Rumi expressed this feature in a story in fifth volume. A man with a pale face and frightened, fled to a house, the owner asked him why you are frightened? He said; the kings’ soldiers are collecting the donkeys of the city by force. The owner said; so why are you afraid? He answered they are really serious in what they are doing so I think maybe they catch me instead of one. This story emphasizes the ignorance has been the dominant trait of power and the courts:

He answered, “They are very urgent and furious in taking (them): ’twill be no wonder if they take me too for an ass. They have put their hands with all their might to (the job of) taking asses: accordingly discrimination has ceased.”

Since undiscriminating persons are our rulers, they carry off the owner of the ass instead of the ass.

(5/2545-47)
Rumi severely criticized the social and political anomalies of era that unwise people were considered respectfully and intellectuals were humiliated.

When the crows pitch their tents on Bahman (January), the nightingales hide themselves and are mute

(2/40)

Elsewhere he says:

The foolish have become leaders, and from fear (of them) the wise have drawn their heads into the cloak.

(4/1453)

Other features of power of courts were harsh encounter with the people. A sample of this cruelty was criticized in a story in volume 6. A king was going to a mosque and his bodyguards were hitting people to keep them out of his way, a common subject was hit ten times in the head, and he came to the king and said;

Dripping blood, he turned his face to the king and said, “Behold the manifest iniquity: why ask of that which is hidden?

This is thy good: (thou doest this whilst) thou art going to the mosque; what must thy evil and burden (of sin) be, O misguided one?”

(6/2475-76)

Rumi’s understanding of political and social conditions of his time, emphasize the point that ignorance plays a key role in the construction and nature of the court power and he says if ignorance and power get along together, it can burn the whole world and the kings’ court is a place that these fools get together and have power. Rumi believes that the combination of power and ignorance is the reason of Pharaoh’s strength:

The child is in a (state of) ignorance and fancy and doubt: at any rate, thank God, his strength is (but) little.

The child is quarrelsome and very mischievous: thank God for his lack of skill and strength.

(But) alas for these childish undisciplined elders who in their strength have become an affliction to every guardian!

When weapons and ignorance are brought together, he (such an one) becomes in his tyranny a world-consuming Pharaoh.

(6/4734-37)

Rumi showed the anti-authoritarian and illogical and irascibility of Kings’ traits in a story of Tormaz king and the clown;
The Sháh exclaimed, “Hi, hi! what have you done? What is this?” He replied, “Checkmate, checkmate, checkmate, checkmate, O excellent Sháh!

How can one tell the truth to thee except under cover, O wrathful man who art wrapped in fire,

(5/3516-17)

Social and political anomalies prevailing at Rumi’s time, caused moral values lose color and he showed a bitter image of his days, a black image which sun is missing and it shows that Pharaoh is the king and wolves are dominating everywhere.

‘Tis the turn (reign) of the Ethiopian; the Greek is hidden (from view): this is night, and the sun is in pawn.

‘Tis the turn (reign) of the wolf, and Joseph is at the bottom of the well; ‘tis the turn (reign) of the Egyptians, and Pharaoh is king.

(6/1877-78)

Another samples of brutal behavior of the kings can be looked in a story of Jewish king and Christians in volume one.

2-3 A comparison of power with wealth and lust in Rumi’s view

Rumi in Masnavi warned man repeatedly from being caught in power-seeking ambition and lust. He speaks of birds such as ducks, peacocks, roosters crow and knows each one of them as a symbol of moral vices, for instance he consider the devil as a symbol of power and the rooster as a symbol of lust. He says; Satan asked the Lord for strong and effective incentives to mislead mankind, according to him, gold and silver, horses and cattle as well as beverages and silk gown did not have much strength to tempt man, and were not counted as strong incentive to mislead. As God showed the beauty of women, Satan became happy and said;

When He (God) showed unto him (Iblíš) the beauty of women that was prevailing over the reason and self-restraint of men,

Then he snapped his fingers (in glee) and began to dance, crying, “Give me (these) as quickly as possible: I have attained to my desire.”

(5/957-58)

Rumi believed that the first crime that was committed in the world was because of lust.

How often did Iblíš palaver with Adam!—but when Eve told him to eat, then (and not till then) did he eat.

The first blood (shed) in this world of iniquity and justice was shed by Qábíl (Cain) for the sake of a woman.

(6/4484-85)
Rumi in fifth volume of Masnavi compared the lust and power and assumed that seeking for power is much worse and destructive than lust. He thought that the root of lust is human body while seeking for power and dominance covers a wider range. In a story of creation, he considers Satan as a first sinner who became the victim of power and dominance, and the second sinner was man because of passion and lust. A sin based on lust, is prone to modification and return but a sin based on rebellion and seeking power and dominance and ambition, is in decline and have no reform. That is why Adam asked for forgiveness after eating the forbidden fruit, and by withstanding punishment and admitting his fault was forgiven and could become a prophet, but Satan insisted on what he did and did not ask for forgiveness and was rejected by God. If the aspects of dominant power need to measured carefully it need more books to write and explain that. The basic of dominant power is conflict and violence and it is like hundreds of hungry men can eat on a same table but two people who are seeking power cannot eat at the same table. And power is working with politics and politic is dirty up to the point that a person who is seeking power, to reach his ambitious goals, dispatches himself from every kin and sees them as strangers:

The greed of the duck is single, (but) this (greed of the peacock) is fiftyfold: the greed of lust is (only) a snake, while this (greed for) eminence is a dragon.

The duck's greed arises from the appetite of the gullet and pudendum, (but) twenty times as much (greed) is included in (the ambition to) rule.

He (who is) in power (really) pretends to Divinity: how should one ambitious of co-partnership (with God) be saved?

The sin of Adam arose from the belly and sexual intercourse, and that of Iblís from pride and power.

Consequently, he (Adam) at once besought pardon, while the accursed (Iblís) disdained to repent.

The greed of the gullet and pudendum is in truth (a mark of) depravity; but it is not (headstrong like) ambition: it is abasement.

If I should relate the root and branch (the whole story) of dominion, another Book would be needed.

The Arabs called a restive (high-spirited) horse a “devil” (shaytán); (they did) not (give that name to) the beast of burden that stayed (quietly) in the pasture.

“Devilry” (shaytanat) in lexicology is (synonymous with) “rebelliousness”: this quality is deserving of execration.

There is room for a hundred eaters (guests) round a table, (but) there is not room in the (whole) world for two seekers of dominion.

The one is not willing that the other should be on the surface of the earth; so that a prince kills his father for partaking with him (in sovereignty).
Thou hast heard (the saying) that kingship is childless: the seeker of sovereignty has cut (the ties of) relationship because of (his) fear;

For he is childless and has no son: like fire, he has no kinship with any one.

Whatsoever he finds he destroys and tears to pieces: when he finds nothing, he devours himself.

(5/518-31)

Obviously, when a king fall in love with materials and gold, he gets corrupted and ruin himself and start acting cruel to his closest kin because absolute power is blind and knows no one. The nature of such power is tyranny and oppression. It is said that Shah Abbas killed all his male children so they cannot rise against him and bother his kingdom (Alavi, 2005: 3).

Power and wealth are both bringing corruption, maybe when absolute power is blocked at same place it brings corruption and where wealth accumulates, and was not exploited to fill the social gap, it will be corrupting. Rumi considered both;

The (true) king is he that goes into the presence of the King, and is not made king by treasuries and armies;

(2/3219)

Rumi resembles wealth to snake and power to a dragon.

Riches are like a snake, and power is a dragon: the shadow (protection and guidance) of (holy) men is the emerald (which is fatal) to them both.

(5/1953)

Elsewhere he knew Pharaoh as a symbol of power that became the victim of his ambitious. Although Rumi considers property and ambitious as reasons for ecstasy, but he focuses on the role of power in the destruction of Pharaoh’s character.

Everyone who beheld his power and riches bowed down to him in worship: he swallowed the worship of the idle mockers (worldlings).

That beggar in tattered cloak became miserably drunken with the people’s worship and feelings of amazement.

Riches are a snake, for therein are poisons; and popular favour and worship is a dragon.

Ah, do not assume a virtue (which thou dost not possess), O Pharaoh: thou art a jackal, do not in any wise behave as a peacock.

(3/780-83)

In any case, Rumi believed that the instinct of power is superior to wealth.
2-4 Power connection with historical facts in Rumi’s view

Rumi critique of power is based on the long and bitter historical experience and when he says "It is the Wolf's turn." In fact, he summarizes a history replete with violence in the most simple sentence.

Zarrinkoub in regard of the link between Masnavi and history writes; “Although the content of the Masnavi and its thought content goes back to date include the beyond the region, the speaker style that is always hidden behind it, like the speaker must live in the realm of history and despite its content cannot be separated from history in general. Thus, where not only the speaker's everyday life is reflected in its main lines, but last life history is somehow deposited components and elements of this style are expressed. Therefore, although Masnavi begins where the NEY (straw) starts to complaints and its story, and it is beyond the history, the speaker’s style and expression implies traces of history (Zarinkooob, 1989: 1285).

Undoubtedly Rumi criticism of power emerged from his understanding of past historical events and the tragic events of his days.

2-5 The conflicts of prophets and dominant power rulers in Rumi’s view

The history of the Prophets’ confrontation with the holders of power in Masnavi is clearly recounted. Since the creation of Adam, Satan stood against him and since then the fight between light and darkness has started. Thus human history began with this rally and will be continued to the end of the world. Cain stood against Abel and Nimrod vs. Abraham and Pharaoh against Moses and Abu Jahl against Muhammad.

Therefore He made a viceroy, one having a heart, to the end that he might be a mirror for His sovereignty;

So He endowed him with infinite purity (spiritual light), and then set up against him a contrary (in the form) of darkness.

He made two banners, white and black: one (was) Adam, the other (was) the Iblís (Devil) of the Way (to Him).

Between those two mighty camps (there was) combat and strife, and there came to pass what came to pass.

Likewise in the second period Hábîl (Abel) arose, and Qâbîl (Cain) became the antagonist of his pure light.

Even so (were) these two banners of justice and iniquity (continuing to be raised) till in the course of time the period of Nimrod arrived

He became the antagonist and adversary of Abraham, and those two armies waged war (against each other) and sought battle.

(At last) when He was displeased with the prolongation of the strife, His fire became the (means of) decision between the twain.
So He caused a fire to be His arbiter and servant, in order that the difficulty (controversy) of those two persons might be solved.

These two (contrary) parties (carried on the struggle) from period to period and from generation to generation, down to (the time of) Pharaoh and God-fearing Moses,

Between whom there was war for (many) years. When it passed (all) bounds and was causing excessive weariness,

God made the water of the sea His arbiter, that it might be left (to the sea to decide) which of these two should prevail.

So (it went on) till the period and time of Mustafá (Mohammed), (who contended) with Abú Jahl, the general of the army of iniquity.

(6/2160-72)

In Rumi’s view the social direction of the prophets’ movement is not in favor of power holders but the poor people. In volume two he narrate a story; in early Islam, when the Prophet was speaking with one of the leaders of Quraish which there was hope that he listens to the prophet. In that time, Ibn of Om Maksoum, who was blind, entered the room and asked a question, the prophet ignored him and did not answer, in that time the verses 1 to 10 of Abas surah was revealed, which the Lord, warns the prophet. Rumi said if a blind man asked for truth and his rights, he should not be ignored:

When your remedy increases the disease, then (leave him who will not be cured, and) tell your story to one that seeks (to hear the Truth). Read (the chapter of the Qur’án, which begins with the word) ‘Abasa (he frowned):

As the blind man has come seeking the Truth, ‘tis not meet to wound his breast (by turning aside from him) on account of his poverty.

O Ahmad, in the sight of God this one blind man is better than a hundred emperors and a hundred viziers

(2/2071-80)

The conflict of Moses with Pharaoh is one of the most prominent examples of the power confrontation. Since the Pharaoh had frightening dreams before the birth of Prophet Musa, and asked for help from many sleep experts and astronomers to prevent the birth of Moses. And he killed large number of Israelis baby boys; but the divine providence was something else, when Moses grew up and confronts Pharaoh and he notes that: how you can close that road? With the help of God I will end your kingdom and fame. Rumi says;

How should’st thou occupy (close) the highway which the Almighty hath opened for the purpose of procreation?

Thou didst block the passes, O contumacious one, (but) in despite of thee a captain issued forth.
Lo, I am the captain: I will break thy power. Lo, in His name I will break thy name and fame.

Come now, close the passes tightly! Laugh at thy moustache (be the dupe of thy vainglory) a (little) while!

(4/2448-51)

2-6 The critics of power holders and seekers

One of the fundamental differences of Rumi and other official poets is that he used his art of poetry and rhetoric only for expressing of human pain and describing the eternal love and his goal was educating human societies and empathize with them. He was not bound to fame and wealth. That’s why he never praises of kings and power holders (Zamani, 2003: 866).

Rumi says;

The highest heaven trembles at praise of the wicked, and by praise of him the devout man is moved to think evil.

(1/241)

Rumi was not a materialist that is why he did not praise rich and powerful people. Like many other free intellectual, he humiliated dominant power rulers and kings and equals it with anti-human rights, including breaking privacy of thought and the tyranny. He says; Kings and rulers cannot accept the words of truth and shut the protesters voice. So when there is tyranny the truth can only be said in hidden places (Rahmdel, 2005: 60).

In a story, Rumi criticized a king of Termz and described his face as outrage, arrogant.

The Sháh was playing chess with Dalqak: he (Dalqak) checkmated him: immediately the Sháh's anger burst out.

He (Dalqak) cried, “Checkmate, checkmate!” and the haughty monarch threw the chessmen, one by one, at his head,

Saying, “Take (it)! Here is ‘checkmate’ for you, O scoundrel.” Dalqak restrained himself and (only) said, “Mercy!”

The Prince commanded him to play a second game: he (Dalqak) was trembling like a naked man in bitter cold.

He played the second game, and the Sháh was defeated: (when) the time and moment for saying “checkmate, checkmate” arrived,

Dalqak jumped up and ran into a corner and in his fear hastily flung six rugs over himself.

(There) he lay hidden beneath (several) cushions and six rugs, that he might escape from the Sháh's blows.

The Sháh exclaimed, “Hi, hi! what have you done? What is this?” He replied, “Checkmate, checkmate, checkmate, checkmate, O excellent Sháh!
How can one tell the truth to thee except under cover, O wrathful man who art wrapped in fire,

(5/3509-17)

Rumi forbid himself of socializing with power holders and consider it dangerous for his faith and beliefs. He said; not socializing with power holders is not because you may lose your head, because certainly we all die sooner or later, but it is because the dominant power corrupted them and if you communicate with them, after a while you become like one of them and talks and lives like one, and he loses his faith and become corrupted (Rumi, 1969: 9).

Rumi, give a very beautiful example to introduce the city of authoritarian fellowship;

A king was going to the congregational mosque, and the marshals and mace-bearers were beating the people off.

The wielder of the stick would break the head of one and tear to bits the shirt of another.

A poor wretch amidst the throng received ten blows with the stick without (having committed) any offence. “Begone,” they cried, “get out of the way!”

Dripping blood, he turned his face to the king and said, “Behold the manifest iniquity: why ask of that which is hidden?

This is thy good: (thou dost this whilst) thou art going to the mosque; what must thy evil and burden (of sin) be, O misguided one?”

(6/2472-76)

Perhaps it could be said that it is the most excellent descriptions of Rumi about hypocritical and oppressive kings and pretenders to religion. The kings who walk proudly and their security guard hit people to open the way for them. Rumi mentioned a prophet sentence in fifth volume:

The Messenger of God and the Guide on the (mystic) journey said that men follow the usage of their kings.

(5/1595)

This sentence as some scientists believe may do not have a valid proof but in terms of psychological and sociological sense is very accurate and comes from the subconscious of every human society to express such a principle motivation: people are following their kings. This means that if the king is fair and merciful and just and caring and concerned about his society, subjects and his people, the people will act the same. In Masnavi generally superficial Kings are those who worship the Lord in hypocrites’ ways, therefore they always were belittled by Rumi, although Rumi’s family had a relationship with Khwarizmi kings, but have always criticized them (Alavi, 2005: 1).

Rumi says;
The kings of the world, because of their evil nature, got no scent of the wine of service (to God);

(4/668)

If Shah Mahmoud Ghaznavi and his like are revered by Rumi, he does not mean their name, but the true love that he had for Ayaz which helped him to become a better person, otherwise he is just an example and a good king in Rumi’s view is a man with all humanitarian characteristics. He used the war of Sultan Mahmoud with nonbelievers as an example in his stories, because any historian is aware of the kings’ crimes and sins. In Rumi's view, Solomon is a good king because he is far away from atrocities and he has spiritual position. In Rumi’s view, a king has a position like god; he has excellent human traits and attributes it to his people (Alavi, 2005: 1).

Rumi explicitly speaks of the influence of power on the temperament and character of people:

The disposition of kings settles (becomes implanted) in their subjects: the green sky makes the earth verdant

Regard the king as a reservoir, his retainers as the pipes: the water runs through the pipe into the ponds (receptacles).

When the water in all (the pipes) is from a pure reservoir, every single one gives sweet water, pleasant to taste;

But if the water in the reservoir is brackish and dirty, every pipe brings the same to view,

Because every pipe is connected with the reservoir. Dive, dive into (ponder deeply) the meaning of these words.

(1/2832-36)

Obviously, temperament and character of kings has direct impact on his subjects, like sky which affect the earth. And the king is like a pool that people are its pipes and if the pipes are dirty then the water will be so. He admires fair rulers and dispraises the bad ones.

Elsewhere he also says:

The King is one soul, and the army is filled with him: the spirit is like the water, and these bodies are the river-bed.

If the water of the King's spirit be sweet, all the river-beds are filled with the sweet water;

For only the King's law do his subjects have (a[?] their own): so hath the sovereign of ‘Abas declared.

(5/72-74)

Rumi's another view of the evaluation of directorate; he resembles Kings and power holders as corpses that are imposing a heavy burden on people, it means the cost of luxury and lavish
and luxurious life of them is paid by people. He said that the tradition of oppression and injustice collapses the foundation of any government. Also the people who have free spirits and are not bound to materialistic possessions are like fast horses that can run in the wind (Zamani, 2003: 876).

Rumi in an anthropological conception of The Interpretation of Dreams says:

If someone dreams of a coffin he will become a king or ruler, because other carries their weight.

The names “princehood,” “vizierate,” and “kingship” (are enticing, but) hidden beneath them is death and pain and giving up the ghost.

Be a slave (of God) and walk on the earth like a horse (under the rider), not like a bier which is carried on the necks (of the bearers).

The ungrateful (worldly) man wishes all people to carry him: they bring him, like a dead rider, to the grave.

If you dream of any one (being carried) on a bier, he will become a high-stirruped rider of (will rise to high eminence in) office.

Inasmuch as the coffin is a burden on the people (who carry it), these grandees have laid the burden (of their rank and riches) on (the necks of) the people (whom they oppress).

Do not lay your burden on any one, lay it on yourself: do not seek eminence, 'tis best to be poor.

Do not be perpetually riding on the necks of people, lest gout attack your feet.

The vehicle which you will curse in the end, saying, “Thou resembllest a (flourishing) city, but thou art (really) a ruined village”—

Curse it now when it (still) appears to you like a city, in order that (ultimately) you may not have to unload in the wilderness.

(6/325-34)

Satan himself was a victim of a racist nature and powered-seeking behavior. He assumed fire is better than soil and said prostrating to Adam is accepting that he is better than me, and why should I do that? Satan in the process of self-centered analysis of himself was seeing himself above other creatures and races and was proud of him so he rejected the god order (Rahmdel, 2005: 60).

Rumi critically examined this power-seeking sense of Satan;

By this (self-)existence an ‘Azázíl was made to be Iblis, saying, “Why should Adam become lord over me?"
I too am noble and nobly-born: I am capable of receiving and ready for (receiving) a hundred excellences.

In excellence I am inferior to none, that I should stand before my enemy to do him service.

I am born of fire, he of mud: what is the position (rank) of mud compared with fire?

Where was he in the period when I was the Prince of the World and the glory of Time?”

(5/1924-28)

Satan expression in the story of creation is like the people who are fascinated with power. In Rumi’s perspective, sensuality, pride and sense of existence are the core of power. According to his belief the feeling of pride kindle the fire of temptation, power and wealth in life:

Pride always seeks power and riches because the bath-furnace derives its perfection from dung;

For these two nurses increase (foster) the skin: they stuff it with fat and flesh and pride and arrogance.

(5/1941-50)

According to Rumi analysis, Satan is the symbol of dominant power and the first victim of it.

Iblís was the leader on this way, for he fell a prey to the net (temptation) of power (eminence).

(5/1952)

In contrast of Satan, Adam is the symbol of humility.

But Adam brought forward (and kept in view) the rustic shoon and sheepskin jacket, saying, “I am of clay.”

(5/1960)

And referring to the story of the creation and emphasized the position of power in this story. Elsewhere he says;

One mark of Adam from eternity was this, that the angels should lay their heads (on the ground) before him, because it was his place (proper to his dignity).

Another mark was that Iblís, saying, “I am the king and chief,” should not lay down his head before him.

(2/2123-24)

2-7 Criticizing gold diggers and fawners

Rumi has irreconcilable and absolute positions against the owners of wealth and power. He considers the kings and his worshippers as donkey dungs. The fawners consider the king as
their bread giver and worship them. Rumi interpret their act as; they are small and even their fear is small, they are like mice which are afraid from a cat not a lion, because they do not have the heart for it, cats are afraid from dogs and dogs are servants of those who throw a bone to them (Rahmdel, 2005; 59).

He states this as;

Likewise God hath built a Báb-i Saghír from the flesh and bones of kings. Take heed!

The people of this world make prostration before them, since they are opposed to prostration before the Divine Majesty.

He (God) hath made a little dunghill their mihráb (place of worship): the name of that mihráb is “prince” and “paladin.”

Ye (worldlings) are not fit for this holy Presence: holy men are (like) the sugarcane; ye are (like) the empty reed.

These vile wretches grovel before those curs; (but) it is a disgrace to the lion that they should be complaisant to him.

The cat is the (dreaded) overseer of every mouse-natured one: who is the mouse that it should be afraid of the lions?

Their fear is (only) of the curs of God: how should they have fear of the Sun of God?

The litany of those great (venerable) ones is “my Lord the most High”; “my lord the most low” is suitable to these fools.

How should the mouse fear the lions of the (spiritual) battle-field? Nay, (they that fear the lions are) those who have the speed and the musk-bag of the deer.

O licker of pots, go to him that licks basins and write him down as thy lord and benefactor!

(3/3003-3010)

As Rumi criticizes the fawners because what they are doing, he criticizes the kings and rulers who accept and trust this kind of behavior. He says that having confidence and trust this flattering is like building a dome out of bubbles and tent out of loose rope:

O thou who hast put firm confidence in the breath (vain words) and flattery of a scoundrel,

Thou hast raised up a tent of bubbles: in the end (thou wilt find that) that tent has exceedingly weak ropes.

(4/1647-48)

Allameh Mohammad Taqi Jafari, in regard of wealth and the rich have suggested two theories based on Masnavi. The first of these two theories rejected the wealth, gold and silver that prevents the free movement and evolution of life; as he says;
O son, burst thy chains and be free! How long wilt thou be a bondsman to silver and gold?

(1/19)

Or;

You have filled your skirt with stones (of iniquity) from this world, and also with stones of silver and gold, as children (do).

(3/2270)

The second theory is a sharp criticism of the rich and imperialists. Rumi in fourth volume says;

The rich resemble those who carry dung for the bath-keeper's fire-making.

God hath implanted cupidity in them, in order that the bath may be hot and well-provided.

Abandon this stove and advance into the hot-bath: know that abandonment of the stove is the very essence of that bath.

(4/241-43)

Allameh Jafari concludes this argument that Rumi knows the necessary for being rich, in fact is a public necessity for operators of for any earthly aspects of society; therefore, if this act is consistent with real logic and evolution of human beings, it has human values otherwise it is like the person who brings cow dung for fuel of bath and he also used this concept for kings (Jafari, 2000: 125-127).

Rumi believes the ultimate goal of those who are amassing wealth as the story of those who take cow dungs from dawn to dusk to warm bath water so people wash their body dirt. The rich brag about their wealth among their companionships but what is the benefit?

Albeit this saying is exceedingly disgraceful, there are boasts on this account amongst the stokers.

(One of them says), “Thou hast carried (only) six baskets ere nightfall; I have carried twenty baskets without trouble.”

He that was born in the stove and never saw purity, the smell of musk produces a painful effect upon him.

(4/254-57)

Those who are greedy and ambitious are like an ant that collects to many wheat seeds in fear of not having enough, not knowing that the nest does not have enough capacity or that sea bird that want to drink the whole sea, ignoring the fact that;

If thou pour the sea into a pitcher, how much will it hold? One day's store.

(1/20)
He criticized the attachment and greed toward wealth in a beautiful story in fifth volume. There is only cow in a green pasture that graze from morning to night, but at night have stress that if he the plants of the pasture finishes, what should he do? The following morning he starts grazing again but at night he has the same feeling;

She never thinks, “All these years I have been eating from this meadow and this pasture;

My provender has never failed (even) for a day: what, (then), is this fear and anguish and heart-burning of mine?”

(No); when night falls that stout cow becomes lean again, thinking, “Alas, the provender is gone.”

The cow is the carnal soul, and the field is this world, where she (the carnal soul) is made lean by fear for her daily bread,

Thinking, “I wonder what I shall eat in the future: whence shall I seek food for to-morrow?”

(5/2865-69)

What can be summed up about wealth and its critique in Rumi’s view is;

Riches are a snake, for therein are poisons; and popular favour and worship is a dragon.

(3/782)

3-Conclusion

Rumi as a social reformer and critic is aware of social problems of his time and looks wisely to correct the defects and shortcomings and reflected these troubles of various fields in his poems and revealed pictures of the reality of life. He condemned the methods of oppressive rule, governing regulations and policies relations of his time with a protesting tone and described them in his poems and had uncompromising positions against power holders. He showed his protests toward kings and rulers in stories and fables and criticized them cleverly.
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