Analysis and Evaluation of Mewlavi's Mystic Interpretation

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Abstract

Interpretation has a background in ancient Greece and pre-Islamic texts. It is caused extremely the application of justification and interpretation among Islamic experts through emersion and accession of belief differences at the beginning of Islam and referring these different believes by each of these sects and groups to the holy Quran. From another side, different attitudes and approaches of the holy Quran's interpreters have made them to interpret Quran by their proficiency and thought attitudes; therefore, different juridical, verbal, mystic and literary interpretations and etc., were established. Esotericisms and the others, who believe the way to welfare is applying interpretation because God's words are allegorical and symbolical, present some interpretations through esoteric and internal view. Interpretation is an objective action and more than it that word models surround it. So these words are like examples that through their applying, men reach to their considered meanings. In all applying interpretation words, Quran has considered that external objective truth. Therefore, it is attempted to analyze and study Mewlavi's mystic interpretations in his book "Fihi Ma Fihi" in this essay.

Keywords: Interpretation, Mewlavi, Fihi Ma Fihi, Mystic Interpretation, Quran Paraphrase.
**Introduction**

The word "Interpretation" is an expression that has a long background and has rooted in Heavenly and sacred books before Islam like Torah and Bible. Its background has referred to philosophical and humanity schools and methods before Chris (Gospel of John, 1999, verse48). After that, Application and arrival of this expression to Islamic thoughts formed that believed differences in the process of imamate and province and other believes at the beginning of Islam caused the establishment of different sects and because they had just one source, the Holy Quran, they just took hold of it and whenever Quran was not a good thing to take hold, they proceeded to interpret and paraphrase it.

Also, Imams' Shias and real followers have believed because the holy Quran has many esoteric approaches and it has many interpretations and its interpretation is not understandable jut through thought and expression and with word and meaning, only God's prophets and guardians can achieve it through observation (Tabatabaee, 1999: 69). In a narration Jaber Ibn Yazid Jafee says: I asked a question about a verse interpretation of Islam Prophet Mohammad and he answered and then I asked another question about same verse and then he answered differently and I asked the reason and he answered: Jaber! Actually, Quran has an esoteric aspect and for its esoteric aspect also, there is an esoteric and an exterior and for its exterior there is another exterior (Hurr Ameli, 2006:193). According to this idea that the holy Quran has different esoteric aspects, Quran's interpretation is not allocated to unique time and especial age, rather Quran interpretation is an especial and great guideline which is existed in all times as Imam Sadegh says: Quran is a live one that never dies and it is in circulation like day and night, sun and moon (Alameh Tabatabaee, 1999: 69, Majlesi, 2004: 403). And there is an interpretation in any age and time that is in circulation in that time and it causes that Quran meanings change permanently. It has a good harmony and coherence with Quran knowledge basemen and validity that knows Islam as complete religion and last religions and it is a claimant of removing human requirement even in far and long future.

Another matter in applying and arrival of "interpretation" expression to Islamic thought which was effective was encountering of interpreters with different proficiency and attitudes with the holy Quran. Each of interpreters even in prophecy age or imamate age and after it has studied Quran verses based on some aspects and views. Abo Hayan Tohidi and Ibn Atieh who are experts in Arab literature science have interpreted Quran according to literary and syntax approach and written "Tafsir al-Bahr al-Mohit" and "Tafsir Moharer al-Vajiz". Jesas and Ghortabi and Ghotb al-Din Ravandi who are experts in jurisprudence science and are famous in this field have written some interpretations with juridical attitude. Salabi and Khazan have presented some interpretations which have historical and narrative theme. Fakhre Razi and Ghazi Abdul Jabar and Jobaee have presented their interpretation with verbal view. Some of scholars who have grown in Islam's historical field, have known God's words symbolic and allegorical such as Esotericisms like Ismaelie, Brethren of Purity, Illuminationism and Mystic doctrine and Sufism interpreters. Also, they know the way to reach to fact and welfare is applying internal and esoteric approach to Quran. Therefore, they have referred to interpretation more and the paraphrases which have been presented by them have been based on interpretation and considering symbolic and allegorical God. The interpretations as follows: Tosteri Interpretation, Haghayegh al-Tafsir Solami, Letaef al-Esharat Ghoshiri, Meybodi's Kashf al-Asrar and Edet al-Abrar, Ibn Arabi interpretation.

By this statement, it is obvious that the basic background and firm element of mystic paraphrases are interpretation. Through looking to different presented paraphrases of Quran and especially the paraphrases which are written by mystic attitude, it can be easy not only to...
understand the difference between paraphrase and interpretation but also to recognize these two expressions well. The paraphrase means unveiling the meaning and contents of Quran's elements and sentences, so that to get the meaning of the verse which its contents and sentences are its form and in this way, the paraphrased verse never has two contents by the name of "primary" and "final", instead, it has just one content and the whole contents of verse will be achieved by knowing elements and sentences meanings or descent and style dignity of verses. While in interpretation, the primary content of verse is obvious completely but that content can be an allusion of final destination or a bridge for another meaning. Therefore, transferring the verse to that final destination will be interpretation (Tabatabaee, 2000:44). This meaning for interpretation has been mentioned in dictionaries such as "Al-Eyn" by Khalil Ibn Ahmad Farahidi (Farahidi, 1994: 126; Ibn Manzor, 1988: 1st Article).

It is necessary to tell what has been told is the main meaning about "interpretation" word, but this word likes other important words has different forming meaning process of one basic meaning. Although scholars have mentioned different meanings as follows: beginning and performance, extreme and motive, secret and symbol, esoteric and paraphrase and etc. although the basic meaning of word, interpretation, reflects all of them (Rastgou, 2004:46). Here, after expressing position and situation of "interpretation", Mewlana Jalalal-Din Mohammad's mystic paraphrases and interpretation in Fih Ma Fih will be studied and analyzed. "Fih Ma Fih" is one of mystic sources that its understanding is a way to deep consideration of Mewlavi's Masnavi. Because many verses have been applied in this book, it is attempted to study the ten verses which Mewlavi has repeated and used them more and set as his pretext.

First verse:
O Prophet! say to those who are captives in your hands: "If Allah findeth any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: for Allah is Oft-forgiving, Most Merciful." (Anfal, verse 70).

Explanation:
This verse was revealed when Mohammed had defeated the unbelievers, slaying, plundering and taking prisoners, whom he tied hand and foot. The chained people wept and wailed all night in their helpless humiliation. They had given up all hope of their lives. Mohammed, seeing this, laughed. “Look!” the prisoners exclaimed. “He shows the traits of a person after all. This claim that he is superhuman is not true. There he stands looking at us prisoners in these chains, enjoying it. Just like everyone ruled by their passions—when they gain victory over their enemies and see their opponents vanquished to their will, they rejoice and feel happiness.” “Not so,” answered Mohammed, seeing what was in their hearts. “Never would I laugh at the sight of enemies conquered by my hand, or the sight of your suffering. But I do rejoice, in fact I laugh, because with inner vision I see myself dragging and drawing people by collars and chains, out of the black smoke of Hell into Paradise, while they complain and cry, ‘Why are you pulling us from this pit of self-destruction into that garden of security?’ So, laughter overcomes me. “But since you have not yet been granted the vision to see what I am saying, listen. God commands me to say this to you: First you gathered your forces and mustered you might, trust completely in your own virtue and valor. You said to yourselves, ‘We will conquer the Muslims and vanquish them.’ But you did not see that One Power more powerful than yourselves. You did not know the One Force above your force. And so, all that you planned turn out the opposite. Even now in your fear, you still hold onto your beliefs and do not see the One Reality over you. Rather than facing that Power, you see my power,
because it is easier for you to see yourselves conquered by me. “But even in your present state, still I say to you: If you recognize my power, and accept yourselves vanquished to my will in all circumstances, I can still deliver you from this grief (Mewlavi, 2010:16; Arberry: 1961: 5)

**Analysis and Investigation:**
Based on Mewlavi, the interpretation of this verse is refereed to power and being powerful. It means if you put away your power and know you are subdued by God, God will give you a power which is better than everything you have and everything will be possible for you. Mewlavi considers this matter as his main discussion and puts it as his proof and claim. At the beginning, he explains the world that if the world has received his knowledge through trusting on God and for him, it will be like a sunshine that everybody ask the reinforcement from it. Therefore, if hope and king of that world are pilgrimaged ones and the king is pilgrim but if the world comprehends its knowledge for materials and hope. The hope for getting position, title, respect and sanctity and even hope pilgrims him or he pilgrims it, he is pilgrim and hope is pilgrimaged and it is world position. So, "If Allah findeth any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: for Allah is Oft-forgiving, Most Merciful." means if you are depend on what God wants for you and you are subdued by God, he will give and endow you power and magnificence more than you think.

**Second and third verses:**
He merges Night into Day, and he merges Day into Night, and he has subjected the sun and the moon [to his Law]: each one runs its course for a term appointed. Such is Allah your Lord: to Him belongs all Dominion. And those whom ye invoke besides Him have not the least power (Fatir, Verse 13) It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall ye be brought out [from the dead]. (Rum, Verse 1)

**Explanation:**
Mewlavi continues his discussion by this verse and says: He, who is able to bring forth a black bull from a white bull, can also produce a white bull from a black bull. (Mewlavi, 2010: 17; Arberry, 1961: 7)

**Analysis and Investigation**
Actually, this sacred verse is a combination of two mentioned verses in expressing absolute power of God that Mewlavi brings the example of white and black bulls. It is understandable that his purpose is so that if you are with God and do not lose your hope, he will give you a relief as creates night from day and day from night and transfer dead to alive and alive to dead and sometimes he captures you or sometimes lets you go, so all things are dependent on him.

**Fourth Verse:**
The Day that [all] things secret will be tested (Tariq, verse 9).

**Explanation:**
Mewlavi says about the differences between thought and reality: It is the thought that brings us. The thought of a garden brings us to the garden. The thought of a shop brings us to the shop. However, within these thoughts is a secret deception. These thoughts then are like a shroud, and within that shroud someone is hidden. The day reality draws you and the shroud
of thought disappears, there will be no disappointment. Then you will see reality as it is, and nothing more…. The Day that [all] things secret will be tested (Mewlavi, 2010: 27; Arberry, 1961: 13).

**Analysis and Investigation:**
He brings some examples for expressing reality and thought and designs resurrection in this discussion. For example, he says what is reality in prophecy and imamate is prophet himself, Imam and saint, if there are thousands miracles, statement and munificence by him but there is not any prophet and saint, there will not any advantages and resurrection is explained in this way. If a person is wrapped in a shroud, it is a thought shroud and what is reality is the person who is wrapped (Mewlavi, 2010:27; Arberry, 1961: 13). And this is the principal what you can see in the manifestations of the world is all thought and the original reality is resurrection. For more explanation, he claims that this world and its appearance does not have reality (importance, value) rather it is a punch of brushwood over sea and the sea consists of imams’ science and because of the waves movements and sea spout, a foam gets goodness and valuable foam will be produced that: Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded [for blood and excellence]; and [wealth of] cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals [To return to]. (Al-i-Imran, verse 14)

**Fifth Verse:**
We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation. (Bani Israil, Verse 70).

**Explanation:**
Mewlavi says: so astrolabe is effective for astronomer that: People are the astrolabe of God, but it requires an astronomer to use the astrolabe. If a vegetable seller or a greengrocer should find the astrolabe, what good would it do them? From that astrolabe, what could they know of the movements of the circling stars and the positions of the planets, their influences and so forth? But in the hands of the astronomer, the astrolabe becomes truly valuable. Just as this copper astrolabe reflects the movements of the heavens like a mirror, so the human being is the astrolabe of God (Amadi, 2004:232). Human's existence that “We have honored the children of Adam”. Astrolabe is God because he became familiar and wise to world by God (Mewlavi, 2010:30; Arberry, 1961:18).

**Analysis and Investigation**
“We have honored the sons of Adam." Those who have been moved by God to see the one reality and learn its ways through the astrolabe of their own being, behold moment by moment, flash by flash, the testament of God. Indeed, it is an infinite beauty that never leaves their mirror.

**Sixth Verse:**
We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish (Ahzab, verse 72)

**Explanation:**
All things are assigned a task. The heavens send rain and light for the herbs of the field to germinate and spring into life. The earth receives the seeds and bears fruit, it accepts and reveals a hundred thousand marvels too numerous to tell. The mountains give forth mines of
gold and silver. All these things the heavens, the earth and the mountains do, yet they do not perform that one thing; that particular task is performed by us.

We have honored the sons of Adam; (Bani Israil, verse 70). So, people are given a task, and when they perform it all their sinfulness and foolishness is dissolved. You say, “Look at all the work I do accomplish, even if I do not perform that task.” You weren’t created for those other tasks! (Mewlavi, 2004:42; Arberry, 1961: 26)

**Analysis and investigation**

It seems what is said in this verse " We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;" He was indeed unjust and foolish (Ahzab, verse 72)" is in relation to Mewlavi' interpretation through this verse " we have honored the sons of Adam; (Bani Israil, verse 70) because he relies on this verse through its paraphrasing and interpretation. Therefore, he knows what God has given to human that has not given to mountains, earth and heavens is God's emersion and manifestation in human's existence what makes familiar and aware the human with himself to devote all his times and lives for God's way and this causes to increase the human's value to have the position of divine caliph. In continue, he says for affirming this claim that God gives you great price: Allah hath purchased of the believers their persons and their goods; for theirs [in return] is the garden [of Paradise]: they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme. (Tubeh, verse 111)

God says, “I will buy you...your moments, your breaths, your possessions, your lives. Spend them on Me. Turn them over to me, and their price is divine freedom, grace and wisdom. This is your worth in my eyes. If you see; yourself to hell you will oppress against yourself”. (Mewlavi, 2010:44; Arberry, 1961: 28)

**You know the price of every object**

*If you do not know your price it is stupidity (Mewlavi, 1996: 261)*

**Seventh Verse**

To Allah belong the east and the West: Whithersoever ye turn; there is the presence of Allah. For Allah is all-Pervading, all-Knowing.(Baqarah, verse 115)

**Explanation:**

A dervish once entered the presence of a king. The king addressed him, “Oh, ascetic.” “You are the ascetic,” the dervish answered. “How can I be an ascetic,” the king demanded, “since the whole world belongs to me?” “Ah, you see things the opposite of what they are,” replied the dervish. “This world and the next and all that there is to possess, these all belong to me. I have seized the whole world. It is you who have become satisfied with a mouthful and a rag.”

To Allah belong the east and the West: Whithersoever ye turn; there is the presence of Allah. For Allah does all-Pervading, all-know (Baqarah, verse 115). Wherever you turn, there is the Face of God. This Face runs and extends infinitely and forever. True spiritual lovers have sacrificed themselves for the sake of that Face, desiring nothing in return. The rest of the human races are like cattle (Mewlavi, 2004:50; Arberry, 1961: 35)

**Analysis:**
In this verse, Mewlavi means "God's face" to all worlds and he believes all universes have a face that runs and extends infinitely and forever. The origin of the existence is God that true spiritual lovers have sacrificed themselves for the sake of that Face (God's existence).

**Eighth Verse:**
Ye shall surely travel from stage to stage. What then is the matter with them that they believe not? (Insheghagh, verse 19-20)

**Explanation**
In the rest of previous subject Mewlavi considers un-lovers as cattle. The king says: Yet, even though they are cattle, still they deserve favor. They may live in the stable, yet they are accepted by the Lord of the stable. If He so desires, He transfers them from this stable into His private pen. So, in the beginning God brought men and women into existence, and then transferred them from the pen of spiritual existence into the world inanimate, then from the pen of the world inanimate into the vegetable world, then from vegetable into animal, from animal to human, human to angel, and so on forever.

He manifested all these forms so that you would know His pens are many, and that each one is loftier than the next. God revealed this present world so that you could accept the other stages that lie ahead. He did not reveal it so that you would say, “This is all there is.” (Mewlavi, 2004:51; Arberry, 1961: 36).

**Analysis and Investigation**
Mewlavi translates "Tabaghan An Tabagh" to stage and beside affirmation to king's speech, he believes human was naught from the beginning and God has created him from naught and from existence into inanimate stage, inanimate into vegetable, vegetable into animal, animal to human, human to angel, and so on forever as every stage and position is better than previous stage and position. In continue, the verse "why they believe not? (Insheghagh, verse 19-20), he believes if they confess that these stages are existed and God is the creator of him and these stages, this stage to reach to perfection will be a significant impact. "Why you confess not? Why you do not confess that God creates you from naught and transfer him from inanimate stage to angle and ultra-angle stage?"

**Ninth Verse:**
And the pains of childbirth drove her to the trunk of a palm-tree: She cried [in her anguish]: "Ah! Would that I had died before this! Would that I had been a thing forgotten and out of sight!” (Maryam, verse 23)

**Explanation:**
It is pain that guides us in every enterprise. Until there is an ache within, a passion and a yearning for that thing arising within us, we will never strive to attain it. Without pain it remains beyond our reach, whether it is success in this world or salvation in the next, whether we aim at becoming a merchant or a king, a scientist or an astronomer. It was not until the pains of birth manifested in Mary that she made for the tree. Those pangs drove her to the tree, and the tree that was withered became fruitful (Mewlavi, 2004:52; Arberry, 1961:37-38).

For reaching to any purpose and beside it for reaching to divine perfection that is existed in human's fate and achieves divine prelate' position, Mewlavi believes the important thing is having pain for attaining anything. He knows pain as love and whimsy to that task. Therefore, he believes if Mary did not has love and whimsy to Jesus he would not go toward tree, the
withered tree did not give fruits and she would not bear Jesus so this pain and those Jesus's whimsy and love guided all these actions. Therefore Mewlavi says: We are like that story of Mary in the Koran. Every one of us has a Jesus within, but until the pangs manifest, our Jesus is not born. If the pangs never come, then our child rejoins its origin by the same secret path through which it came, leaving us empty, without the birth of our true self (Mewlavi, 2004: 52; Arberry, 1961: 38).

Through these speeches, he wants to say: blesses and exalted God is existed and prefers human among other creatures and designs the path through angle and ultra-angle stages for him. Now, he excites the love and whimsy of reaching final perfection by his own will to proceed on this path or neglect and be fortunate of these great affluences.

As a baby when you are hanging on a ruin cradle
As a man when you are separated from all

Tenth Verse:
They say, "Our hearts are the wrappings [which preserve Allah's Word: we need no more]." Nay, Allah's curse is on them for their blasphemy: Little is it they believe. (Baqarah, verse 88)

Explanation:
People only listen to the outward significance of the saints’ words. They say, “We’ve heard plenty of this. Our hearts are stuffed full of words of this kind.” God says, “God forbid that you should be full of them! You are full of your own whisperings and vain conceits. You are full of illusion and greed. Nay, you are full of cursing.” If only they were empty of such ravings! Then they would be open to receive these words. But they are not open to receive them. God has set a seal upon their ears and eyes and hearts. Their eyes see things the opposite of what they are; they hear wisdom as gibberish and raving. (Baghare, verse 7). How likely it is that such people could be full of these true words? They have never caught so much as a whiff of them. They have never tasted a drop in all their lives—neither they nor those they worship, nor their miserable household. God shows a pitcher to everyone. To some It shows the pitcher full of water, and they drink until they are sated. But to some God shows it empty. What thanks can someone give for an empty pitcher? Only those, whom God shows the pitcher full, find thanks for this gift. (Mewlavi, 2004:60; Arberry, 1961:48-49).

Analysis and Investigation
Mewlavi knows the meaning of being sealed and being full of whimsy, fiction, doubt and polytheism of pagans' heart as curse so he believes that this polytheism and blasphemy according to God caused the pagans and impious did not bow against prophet's commands and they became wondered and said "our hearts are full of these words and we do not need more. Mewlavi relies on this verse "God has set a seal upon their ears and eyes and hearts…” and says: because they do not have capacity and abilities, God set a seal upon their heart, ear and eyes. Therefore, not only their hearts are not full but also they do not hear and smell these kind words. So, like a pitcher, their heart, race, inhabitant and antecedent are prohibited from divine knowledge and province. Even it is not surprising that they resist against prophet's honorable speech and instead of thanksgiving, they obstinate and oppose.
Conclusion:
After studying and analyzing Mewlavi' interpretations in "Fih Ma Fih", it is understood that interpretations are objective action and it is more than it to acquire their words forms and in the holy Quran, it has been considered as external objective reality. Applying interpretation in the radiation of this meaning is pretext guideline for conscious and mystic persons.
References
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14.