"Rumi and alienated man, reflecting on the concept of alienation in Masnavi"
A review of self-alienation concept in Masnavi

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Abstract

One of the challenges of human being in modernity and post-modernity era is his self-alienation and true perception of himself and his position that is taken as “alienation” crisis from the theorists. This concept is debated form many centuries in Persian Literature texts as Masnavi of Molavi and some strategies are presented to solve the problem of the human being in current era. The review of the thoughts of Molavi in Masnavi showed that Molavi considered the most important factors of self-alienation, human neglect of creation aim, scientism, dominance of materialistic life and natural desires. He believed that one of the effective ways to solve this problem is the identification of real identity of human being, monotheism worldview, prevention of self-rebellion and perception of real concept of wisdom and love.

Keywords: Self-alienation, Contemporary human being, Inner self, Love, Wisdom, Molavi.
1. Introduction

One of the biggest problems of modern human industrial life is aimlessness, confusion, and alienation. In fact, despite the growth and advancement of knowledge, science and technology in all fields, the human of modernity and postmodernity era is away from the essence of his existence and ultimately creation more than any other time. This has caused a lot of issues including literature to lose their meaning and function and to be as a tool at the disposal of modern man. As Herbert Marcuse believes, in industrial society, art and literature, which always seem to be ideal, have lost their critical and antagonistic roles and are provided for the community's sovereignty as a means to gain profit. They deceive man (Marcuse, 136: 1350).

However, the art should again regain its contentious concept be able to grow human spirit in this modern mass production and brought them back their lost freedom (Marcuse, 1380: 39). One of the ways to achieve this is to examine and reflect on noble and precious art texts of the past and to take advantage of their concepts and teachings. Since in the words of Rumi: Come, speak (O my soul)! for the Logos is digging a channel to the end that some water may reach a generation after us. Although (in) every generation there is one who brings the word (of God), yet the sayings of them that have gone before are helpful (D 3 / B. 2538-2537)

Hence, this article is aimed to analyze the concept of alienation, to delve into Masnawi which is undoubtedly one of the pugnacious and original artwork, in order to investigate the sense of alienation of Rumi and to find out the purpose of the concept of Rumi's alienation and the strategies being provided to get rid of alienation crisis. It should be noted that an article entitled "An analysis of the concept of alienation in the Poetry of Nasir Khosrow" conducted by Hussein Agha Hossinei and Rasoul Rabbani is published in the Social Science and Humanities Journal of the Shiraz University, where the concept of alienation in Naser Khosrow's works is only researched from social and political perspective and it has no directly related to this study in practice.

2. Alienation

The concept of alienation that has been interpreted as distancing oneself from one's own feelings or activities, has been used in law, psychology, sociology and philosophy science since the 17th century onwards. Therefore, it can be examined from different perspectives and fields. Some believe that the origin of alienation date back to earlier years and is raised for first time in the form of early man's sin and the necessity of saving him. Sociologists also believe that alienation consists of all the trappings that industrial society has imposed on man and taken away his personal character (Kamei, 15: 1987). As a result, Rousseau believed that human relation in human societies and communities is not exactly what it really is. For example, humans, with the creation of various laws, have made them to gradually be withdrawn from nature and lose their happiness and freedom further. (Rousseau, 146: 1966). In psychology and psychiatry, alienation is the state of mental disorder or the so-called "being psychic". This interpretation is associated with the legal sense of the word because on the one hand, a psychic person is a person who has lost his sanity (wisdom has been taken away from him), and on the other hand, some rights of such person are annulled by law and transferred to his heir or legal guardian. This interpretation refers to the judicial concept of "Hajr," and
therefore, and "alienated person", regarding the judicial aspects, is equivalent to "Mahjor" (Darya Bandari, 1990: 3-1).

In the realm of philosophy, the first philosophé who introduced the issue of "man's alienation" in the West philosophy was Hegel and almost all the sayings and writings after him are shaped based on Hegel's ideas and have become more complex. Hegel believed that whenever something which belongs to us or is a part of us seems foreign and alien, alienation occurs (Maggi, 317: 1993). According to him, a man again gains his early freedom when he can overcome this alienation. That is, he should recognize the effect of his being and business in the face of the world (Garvey, 118: 1983). Hegel claims that if the human mind can reach to a level that realizes that the only ultimate reality is him, he will get rid of alienation. In this regard, his view is philosophical-metaphysical. Later, Karl Marx introduced the concept of alienation in the capitalist society and explained it in connection with business. Marx knows a man alienated when his work has become a means of livelihood and thus has dominance over him. In this case, people alienate from their work and the natural environment in which they lived as well as their human potential and the self has evolutionarily being provided for them. In fact, alienation is more evident under capitalism system in which the market, product and capital are governing on the social transformation truth which is creative work and social life of human beings and turn human beings into objects (Bashriyeh 166: 1997 the Petrovich, 442: 2000). In this regard, Michel Foucault also believes that alienation converts the human natural force, power, attitude, and competence, human into economic control systems and dominates them (Foucault, 68: 1996). Following Hegel and Marx, the Frankfurt School members such as Adreno, Horkheimer and Marcuse also believed that the wisdom has become a means to achieve immediate objectives in specific time and turning wisdom into an instrument for domination over nature has caused the human serving for capital. This is when human is alien to unique nature and his own essence." (Ahmad, 131: 1994)

In this short study, there has been made an attempt to express a brief history of the concept of alienation in the West. However, in Iran, the first and foremost figure who talked about this concept is Ali Shariati. Shariati claims that one of the effects of capitalism and machinism is machinism and objectivism and this has made all human beings become like an object and subject of identification. In this way, the man becomes a commodity (Shariati, 1982: 196-195). Describing alienated man, Shariati uses the words "crazy" or "haunted" and mentions that alienation refers to a disease where a man does not feel himself as it is; however he sees the jinn in himself and recognizes it" (ibid 198: 1982), as if a strange character is appeared within him and human feels "other" as "self" (ibid., 200: 1982). Shariati knows returning to self as the only way to release from alienation disease and to find one's lost culture and spiritual identity and truth. Since one's return to self means redefining the human being and consciousness and the recognition of human multiple identities. It also refers to the fact that every human being initially defines himself based on his historical and cultural character, and then they come and make mankind (Shariati, 347: 1990).

3. Rumi and alienation

As noted last lines, according to sociologists, psychologists, and philosophers, the most important signs of the humanity and human decline in the 20th and 21st century which must be taken seriously and requires a cure is the separation of man from the origin of his creation and
his remoteness from nature and his human essence and true self. However, the notion that in recent centuries has been theorized as "alienation" has long been one of the most basic and common themes among the Mystics and Sufi's intellectual principles and hence it has appeared in Rumi's mind and words and has a central position. As the first eighteen verses of Masnavi which is known as "Ney Nameh" and according to many scholars and Rumi experts it is the heart, and essence of the Masnavi, is testament to this claim. In the first verses of Rumi's Masnavi are as follows:

Listen to the reed (flute), how it is complaining!; It is telling about separations, (Saying), "Ever since I was severed from the reed field; Men and women have lamented in (the presence of) my shrill cries. 

"(But) I want a heart (which is) torn, torn from separation; so that I may explain the pain of yearning." (D 1 / B 3-1)

In the same poem of Manavi, he claims that he is describing the separation complaints and pain and the separation of reed implies the human essence which is detached from its origin and although he apparently is not alien and alone and is the companion of the cheerful and the sad, he feels alienated and is eager to achieve unity and return to its origin. Moreover, Rumi believes that this kind of pain and willingness to return to one's self naturally and innately exist for all human beings and it is not specific to a particular group of people or specific time or place. Hence, he says:

Everyone who is left far from his source wishes back the time when he was united with it. (D 1 / b 4)

In fact, this issue Rumi considers this alienation beyond time and place has made him seek for an alternative treatment beyond time and place. This will be discussed later in this article. However, it is important to understand the concept of self in Rumi's thinking and then to review the concept of alienation and the way we can deal with it.

3.1. The importance of self and self-knowledge in the view of Rumi

As well as other great mystics of the Muslim world, Rumi considers human as the manifestation of the divine names and attributes and caliph of God on earth and the best of the creatures. For this reason, he based on the famous hadith "The one who knows himself knows his God" acknowledges that each person is obliged to properly know himself and that "everyone who knew himself knows his God " (D 5 / b 2114 ) because he believes that man is a creature about whom it can be said that:

Therefore Man is in appearance a derivative of the world, and intrinsically the origin of the world. Observe this!
A gnat will set his outward frame whirling round (in pain and agitation); his inward nature encompasses the Seven Heavens. (D 4 / b 3767-3766)
Therefore, he is superior to other creatures even the angels and he is so respectable and commendable. However, Rumi says that "O man, be aware not to ignore yourself because you
may put in a position and rank inferior to animals and the devil, where "the good-for-nothing Devil is fleeing from you!" (D1 / b 1876).

Accordingly, he believed in two types of self: One which is genuine and original and the other which is representation and pseudo. One of them is small and weak and another is strong and powerful:

Thou art not a single “thou,” O good comrade; nay, thou art the sky and the deep sea.

Thy mighty “Thou,” which is nine hundredfold, is the ocean and the drowning-place of a hundred “thou’s.”

(D 3 / b 1303-1302)

He believes that the superficial and mundane self of human is a tool and mediator to get to the truth of self.

Thy last (unreal) “thou” has come to thy first (real) “thou” to receive admonition and gifts.

(D 6 / b 3775)

This is why the core of the most important stories of Rumi is getting out of this shadow-like self and obtaining the truth of one's own. This theme can be clearly seen in the stories of "The old musician", "Parrot and merchant" and so on. Since Rumi's missing is human self and truth, he takes a lamp in hand and tries to find one among other humans and cries that of "I am dead tired of demon and breast and I wish a human being" (Rumi, 1984, Q 441 / B 14). He is constantly trying to erase the illusion of shadow-like human self and is always calling us to get away of this fake and false self and to recognize and reach the true self. He says that:

"We have come to know (that) we are not this body: beyond the body we are living through God."

Oh, blest is he that has recognized his (real) essence and built (for himself) a palace in everlasting security.

(D 5 / b 3341-3340)

In this way, he warns the man against neglecting his true self and calls them toward self-knowledge and self-awareness which lead to happiness and health.

4.1 The causes of alienation in the view of Rumi

Reflecting on the words of Rumi, we can see that some of the factors and causes make men get away from their true self and nature and be rapped with his superficial and mundane self. The most important factors can be noted as follows:

1-4-1 forgetting the purpose of their creation

One of the most important consequences of technology development and the spread of positivism is human's being godlike and his over-separation from himself, spirituality, and the universe, and his position. As far as Heidegger believes that men have long forgotten their most important and the most basic foundation and neglected their forgetfulness; "as far as the man is separated from the relation between the universe and his essence. In the meantime, this separation itself remains hidden in the veil" (Heidegger, 140: 2004).

In this way, the man has no true perception regarding the reality of existence and his own location. For him, nature and the earth are only source of interest. However, in terms of Rumi, each man should know "that the world is a prolonged clemency" (D 4 / b 3654) and recall that his origin goes back to the divine creator and his location is close to the Lord and he is like a
"king who" has lost the way and fell into the wilderness"(D 2 / b 1132) and taken refuge for a while in this world, but he should return to his original location. Rumi believes that the universe is alive and all its elements have consciousness and perception and are able to speak with the man and tell him:

(They all say), “We have hearing and sight and are happy, (although) with you, the uninitiated, we are mute.”
(D 3 / b 1019)

Thus, the alienation of man with nature and the elements in the universe cause him not to hear their speech; however, one of the best ways for people to return to their origin is to know the universe well and to become confident of its components and not to be alien with it. This, though, is simply not possible and he says:

Forasmuch as ye are going towards (are inclined to) inanimateness (worldliness), how shall ye become familiar with the spiritual life of inanimate beings?

Go (forth) from inanimateness into the world of spirits; hearken to the loud noise of the particles of the world.
(D 3 / b 1021-1020)

According to Rumi, the importance of human's unique understanding and recognition is due to the fact that one can identify his true self through understanding the world and nature:

If the world appears to you vast and bottomless, know that to Omnipotence it is not (so much as) an atom.
This world, indeed, is the prison of your souls: oh, go in yonder direction, for there lies your open country.
This world is finite, and truly that (other) is infinite: image and form are a barrier to that Reality.
(D 1 / B-526-524)

2-4-1 Exaggeration in scientism

It was said that one of the causes of modern man's alienation is the growth of science and technology and industrialization of human life. Rumi also maintains two different aspects and definitions for knowledge and believes that gaining knowledge, despite its nature which is associated with enlightenment and understanding, sometimes can be the reason of negligence and error. Thus, Rumi maintains two types of knowledge: knowledge of body and knowledge of spirit. In this regard, he says:

When knowledge strikes on the heart (is acquired through mystical experience), it becomes a helper (yári); when knowledge strikes on the body (is acquired through the senses), it becomes a burden (bári).

Beware! Do not carry that burden of knowledge for the sake of selfish desire (but mortify yourself), so that you may behold the barn (store-house) of knowledge within (you),
(D-1 / b 3451-3447)

In his opinion, one reason of self-alienation is the man's drowning in theoretical knowledge and science and his becoming proud due to his exploitation of information and understanding of science; however, the first and the foremost goal of acquiring knowledge should recognize one's true and real self and humans are unaware of it:
He knows a hundred thousand superfluous matters connected with the (various) sciences, (but) that unjust man does not know his own soul.

He knows the special properties of every substance, (but) in elucidating his own substance (essence) he is (as ignorant) as an ass, Saying, “I know (what is) permissible and unpermissible.” Thou knowest not whether thou thyself art permissible or (unpermissible as) an old woman.

Thou knowest this licit (thing) and that illicit (thing), but art thou licit or illicit? Consider well!

(D 3 / b 2651-2648)

Considering the inefficiency of delving into the theoretical sciences and becoming proud of mere science in the path of human growth and salvation, Rumi beautifully describes the issue in the story of "Grammarian and Boatman" and concludes that We have stitched in (inserted) the (story of the) grammarian, that we might teach you the grammar (nahw) of self-effacement (mahw).

In self-loss, O venerated friend, thou wilt find the jurisprudence of jurisprudence, the grammar of grammar, and the accidence of accidence.

(D 1 / B 2847-2846)

Therefore, science and knowledge make the man close to his true self when they lead to his humility and awe, not to pride and egoism.

3-4-1 Converting humans to work tools

As discussed above, another factor modern man's alienation, in the eyes of experts, is humans' conversion into work tools and their immersing in economic affairs to make a livelihood. Rumi also believes that human's routine life and suffering and getting used to their everyday life like being obsessed with work and economic affairs lead to his neglect and self-alienation. In this regard, he says:

Thou art sewing patches in the shop, (while) under this shop of thine two mines (of treasure) are buried.

O thou who art of the progeny of the fortunate King, come to thyself, be ashamed of this patch-sewing.

(D 4 / b 2555-2550)

You are of where, (but) your origin is in Nowhere: shut up this shop and open that shop.

(D 2 / b 612)

Thou knowest what is the value of every article of merchandise; (if) thou knowest not the value of thyself, 'tis folly.

Thou hast become acquainted with the fortunate and inauspicious stars; thou dost not look to see whether thou art fortunate or unwashed (spiritually foul and ill-favoured).

(D 3 / b 2653-2652)

Hence, when a man does not know himself and does not correctly recognize his true value, he sells himself cheaply and is willing to do anything to earn money and status. Of course, Rumi
says that if a person is truly able to reach knowledge about himself, rather than being servants of the wealth and status, he reaches a status that
Although the whole of this world is his kingdom, in the eye of his heart the kingdom is nothing.
(D 1 / b-989)

4-4-1 Paying attention to appearance and neglecting conscience

Another consequence of industrial society is the man's shallow life and paying attention to their body and their appearance which have the highest representation in fashion and diversity-seeking. It is also along with his negligence of one's self and spirit as well as self-alienation. Rumi also explicitly focuses on this issue and believes that the “it hath a hand and foot different from those which are visible.” (D 3 / b 1611) and informed us that "you may know that the body is like a garment " (d 3 / b 1610) because if the spirit and the truth of a man is his body and appearance and, in the words of Rumi, " If a human being were a man in virtue of form" (D 1/b 1019), the value of an image and the beautiful paintings was more than human beings:
The painting on the wall is like Adam: see from the (pictured) form what thing in it is wanting.
The spirit is wanting in that resplendent form: go, seek that jewel rarely found!

(D 1 / b 1021-1020)
Go, strive after reality, O worshipper of form, inasmuch as reality is the wing on form's body.
Beyond dispute, in this body the spirit devoid of reality is even as a wooden sword in the sheath:
(D 1 / B-712-710)

In this way, he shows the importance of self-knowledge against appearance to the extent that knows the body alien to the truth of human nature and spirit and warn us against getting used to this alien and says:
Do not make your home in (other) men's land: do your own work, don't do the work of a stranger.

Who is the stranger? Your earthen body, for the sake of which is (all) your sorrow.

So long as you are giving your body greasy (rich) and sweet (food), you will not see fatness in your (spiritual) essence.
(D 2 / b 264-262)

5-4-1 Paying attention to freshly soul
Because moral virtue and goodness is more consistent with human nature, makes paying attention to them makes us get closer to our reality and origin and know it better. That is why Rumi also believes that staying away from vices and modifying the soul and removing the carnal desires from the heart nulls the veils of ignorance and makes him closer to his true self. The soul desires is very broad and includes any evil temper and attribute including pride and
egoism. According to Zarrinkoub, in Rumi's creed, egoism is an iron chain that prevents spirit moving in the path of perfection. In Rumi's story "The Lion and prey", trust, consent and submission are considered as the main stages to leave the self (Zarrinkoub, 1989: 32-31). For example, in the case of the lion captured by arrogance and pride, he says:

The lion saw himself in the well, and in his fury he did not know himself at that moment from the enemy.

(D 1 / b 1317)

And in fact, the same arrogance and lack of self-understanding killed the lion. In "The Arab caliphs and dervish", we also see until the person does not pass the salt water of his own existence, he does not meet his beloved or his superior truth.

Greed and the desire to achieve glory and fame among people and basing the people's values on their property and social status is another representation of self-alienation, which is made by the freshly soul's freedom. During a dialogue between the dervish and short-minded person, Rumi has expressed it beautifully:

One day a base fellow said to a dervish, “Thou art unknown to any one here.”
He replied, “If the vulgar do not know me, I know very well who I am.
Alas, if the pain and sore (the spiritual malady) had been reversed (bestowed contrariwise) and he (the vulgar man) had seen me (as I really am), while I was blind to myself!”

(D 6 / B4333-4331)

Today, many people are looking for fame and social status and do their best to be recognized in the community and among the public, while there is no attempt to understand our true self and do not know themselves appropriately.

Thus, Rumi considers lies, arrogance, pride, envy, avarice, lust and other carnal traits and moral vices as factors of human' self-alienation. Addressing all these factors is not in the scope of this paper. It, however, should be noted that, in Rumi's perspective, investigating moral vices does not always lead to the freshly soul growth. Sometimes exaggeration and being deceived by accepted behavior and deeds and assuming that the person has reached the perfection make him away from the truth. As Rumi says about the people who are proud and deceived by religiosity and piety and submergence in learning religious sciences:

This, this, is the soul of all the sciences—that thou shouldst know who thou shalt be on the Day of Judgement.
Thou art acquainted with the fundamentals (usúl) of the (Mohammedan) Religion, but look upon thine own fundamental (asl) and see whether it is good
Thou art acquainted with the fundamentals (usúl) of the (Mohammedan) Religion, but look upon thine own fundamental (asl) and see whether it is good

(D 3 / b 2656-2654)

Therefore, Rumi believes that achieving the true perfection lies in identifying the weaknesses and shortcomings and admitting them and trying to remove them:

Whoever has seen and recognised his own deficiency has galloped with ten horses (made rapid progress) in perfecting himself.
The reason why he (any one) is not flying towards the Lord of glory is that he supposes himself to be perfect.
5-1 Self-alienation treatment

According to what was discussed, it is clear that self-alienation is a disease which has affected not only the modern man but also all men in all times and places and there is no way to escape because the man cannot escape from himself. In the words of Rumi:
I will continue to flee as long as my veins are running, (but) how should it be easy to escape from one's self?
He who is in flight from another obtains rest when he has been separated from him (the pursuer).
I, who am the adversary (of myself), 'tis I that am in flight (from myself): rising and departing is my occupation forever.
He whose adversary is his own shadow is not safe either in India or Khutan.

Therefore, to get rid of this disease and alienation, we should think of a treatment. Rumi proposes some treatments and the most important ones are as follows:

1-5-1 Self-alienation

Perhaps the title is seemingly contradictory; however, Rumi thinks that one treatment to solve the problem of self-alienation is self-alienation. In fact, self-alienation, in one aspect, can refer to forgetting the self and unconsciousness which is equivalent to the sense of Moraqebeh (meditation), contemplation or mystical ecstasy. Alienation, in this sense, is a mystical approach to get to the truth and the true knowledge and is against rational knowledge. In this case, a mystic through self-alienation seeks to achieve his true self and to understand the truth through meditation. Since, in this condition, the man tries to be separated from the physical senses and consciousness and tries to discover the facts and secrets of the universe through submergence within his spirit, he reaches to a degree of alienation and unconsciousness and selflessness which is favorable according to mystics including Rumi. Of course, this view comparing with selflessness or alienation is regarded positive in all stages which involve intuitive thinking and considered as one of the main ways of reaching true self. That is why words of great praise are expressed on unconsciousness and selflessness in Iranian mysticism including Rumi's. Today, a lot of people to get rid of his physical and mental problems and pressures of modern life take grasp of unconsciousness and selflessness through hashish, opiates, and alcohol; however, Rumi explains that, by alienation and selflessness, he means getting rid of the freshly soul and sensual desires and the death of material soul. The first step in this alienation is self-understanding, self-awareness, and self-recognition not to escape from self to get rid of the realities through drugs or alcohol. As Rumi says:
All the (people in the) world are fleeing from their free-will and (self-)existence to their drunken (unconscious) side.
In order that for awhile they may be delivered from sobriety (consciousness), they lay upon themselves the opprobrium of wine and minstrelsy.

All know that this existence is a snare, that volitional thought and memory are a hell. They are fleeing from selfhood into selflessness either by means of intoxication or by means of (some engrossing) occupation, O well-conducted man.

Thou (O God) drawest the soul back from that state of not-being because it entered into unconsciousness without Thy command.

(D 6 / b 228-224)
Therefore, human beings' immersion in work and daily life or taking drugs and alcohol are seeking for emancipation and alienation to forget their conditions, whereas, according to Rumi, the relief from the pressures of life is made possible through being be secluded even from thine own existence and reflecting on internal affairs and struggle with carnality and polishing the heart. Hence, he recommends that:
Set thy face to the wall, sit alone, and choose to be secluded even from thine own existence.’
(D 1 / b 654)
Every one who is wise chose the bottom of the well (to live in), because spiritual joys are (to be attained only) in solitude.

(D 1 / b 1299)
No one who in solitude has found the way to vision will seek power by means of the (diverse) kinds of knowledge.
When he has become a boon-companion to the beauty of the Soul, he will have a disgust of traditional learning and knowledge.

(D 3 / b 3657-3656)
Accordingly, solitude and alienation are one of the ways which make the man earn more knowledge and understanding of his true self and discover the secrets of the universe. This is interpreted as unconsciousness, destruction, self-death and dying before death by mystics. According to the Aflaki, Rumi in response to Qutb al-Din Shirazi makes his own way on self-death: "Our way is to die and take our cash to the heaven; As Sadr jahan says:" You will not win unless you die and will not get unless you die"(Aflaki, 176: 1976). This is where Rumi in "Ney Nameh" by "Only to the senseless is this sense confided" (D1/b 14) emphasizes that "You should get unconscious to reach consciousness and you should be self-alienated to know yourself" (D 1 / b-14) because His soul became united with God: at the moment when he lost consciousness the waves of Mercy began to surge. When his soul was freed from the disgrace of the body, it went rejoicing towards its Origin.

(D 5/b 2278-2279)

2-5-1 Full recourse to the old (Pir)

Rumi knows the full recourse to the old and perfect man (Pir) as one of the surest ways to identify and get rid of self- alienation. Because he thinks that the perfect or old man is a
person who has escaped from his visible self and joined to his invisible and true self; hence, he is someone who can disciple a follower to approach his true self. Indeed, according to Rumi, the old looks like a mirror through which everyone can see the image of his true nature and understand himself:

How, I wonder, shall I behold my own face, so as to see what complexion I have and whether I am like day or like night?

For a long while I was seeking the image of my soul, (but) my image was not displayed (reflected) by any one.

“After all,” I said, “what is a mirror for? (The use of it is this), that every one may know what and who he is.”

The mirror of iron is (only) for husks (external forms); the mirror that shows the aspect of the heart is of great price.

The soul's mirror is naught but the face of the friend, the face of that friend who is of yonder country (the spiritual land).

I said, “O heart, seek the Universal Mirror, go to the Sea: the business will not succeed (be successfully accomplished) by means of the river.”

When thine eye became an eye for my heart, my blind heart went and became drowned in vision.

(D 2 / b 99-93)

It is also mentioned in another section:

Choose a Pír, for without a Pír this journey is exceeding full of woe and affright and danger. Without an escort you are bewildered (even) on a road you have travelled many times (before):

Do not, then, travel alone on a Way that you have not seen at all, do not turn your head away from the Guide.

Fool, if his shadow (protection) be not over you, then the cry of the ghoul will keep you (wandering about) with your head in a whirl.

(D 1 / b 3946-3943)

3-5-1 Full recourse to wisdom

As noted above, one of the reasons of self-alienation of modern man is his relying on mind and its results. Rumi considers the human intellect in different levels of both universal and partial. From one perspective, he knows all the elements of the universe as the product of wisdom and says: "The whole universe is formed by the universal wisdom" (D 2 / b 978); however, the partial wisdom is the reason inside the man as an identification and recognition tool. Rumi interprets this wisdom as the acquired wisdom against faith or innate wisdom (universal wisdom). However, he mentions that the partial and acquired wisdom can reach the universal wisdom and the knowledge of truth if it is released from the darkness. In fact, the wisdom is capable of introducing the truth and ultimate goal of humanity if it has transition from partial wisdom to the universal one. Today, in the words of Rumi, whereas human beings

However, he is seeking general and specific science

Not to get rid of this world

(D 2 / b 2431)
He also stresses that human being, with the help of their rational wisdom for acquiring knowledge, cannot achieve knowledge beyond that of the sensible world and cannot lead him to the truth of his existence:

The fine artifices of geometry or astronomy, and the science of medicine and philosophy Which are connected only with this world and have no way (of mounting) up to the Seventh Heaven

(D 4 / b 1517-1516)
So, people should flourish their partial wisdom with the help of a person who had the ability to reach out and join the universal wisdom and this person is none but Pir or the perfect man:
(If) you have not perfect intelligence, make yourself dead under the protection of an intelligent man whose words are living.
(D 4 / b 2199)
The Pir (Elder), (which is) thy intellect, has become childish from being a neighbour to the carnal soul which is in the veil (of sensuality). Associate the perfect intelligence (of the spiritual director) with thy (imperfect) understanding, in order that thy understanding may return (withdraw itself) from that evil disposition. Who is the prophet of his own time, O disciple, so that the Light of the Prophet is manifested by him
(D 5 / b 742-737)

4-5-1 Recourse from love

One of the critics and problems of the human soul is emotional confusions which are appeared in the form of flattering loves bringing about shame and failure. However, according to Rumi, all creation is based on love and if there was no love, being would become depressed and destroyed. Love is the force that it can help people to be closer to their own self. For him, love takes a man away from himself and drowns in his beloved and makes his soul similar to his beloved soul:
The Beloved is all and the lover (but) a veil; the Beloved is living and the lover a dead thing.
(D 1 / b 30)
(But) my image gave voice (spoke) from thine eye (and said), “I am thou and thou art I in (perfect) oneness:
(D 2 / b 103)
On the one hand, he believes that true love arises as a result of knowledge:

On what occasion did deficient knowledge give birth to this love? Deficient (knowledge) gives birth to love, but (only love) for that which is (really) lifeless.

(D 2 / b 1533)
However, the skill and knowledge that is born of the love not knowledge of partial wisdom is considered by Rumi:
I neglected all knowledge and my own self, since such duality is not accepted by the beloved
The lovers know that this is the self and they should get selflessness in order to get this knowledge.
Love breaks false boundaries and faces the person with his integrity and his superior self. After getting to know Shams Tabrizi and the fire of love being ignited in his life, Rumi also ignored himself and forgot sheikh status and fame, pride and magnanimity and even dignity for the sake of that love. Thus, in terms of Rumi, love is a bloody way that causes "those outer to escape" (D 3 / b 4751). For the sake of love, a man is tested and his fanciful and moral vices are gradually lost and his true self become evident, as Rumi knows love, "the medicine of all sicknesses" (D 1 / b-23) and "a cure for pride and honor" (D 1 / b 24). Killing and destroying carnal attributes, love leads to dying before death and human's familiarity with their true self and their attachment to such a kind of superior self which is a representation of God. He believes that the "love is the key of God mysteries" (D-1 / b 110) and finally leads to unique bond of man with God. He says:

Whether love be from this (earthly) side or from that (heavenly) side, in the end it leads us yonder.

(D 1 / b 111)

Therefore, earthly true love and especially heavenly divine love leads the man to get closer to his true divine origin and to know his true self and as long as the man has not reached his divine existence and unity with God, he is self-alienated. Because the soul, when it is not united with the Beloved, is blind and blue (miserable) with itself for ever.

(D 1 / b 3907)

Conclusion:

In this article, we firstly attempted to explain the concept of alienation according to the viewpoints of contemporary psychologists, sociologists and philosophers, and then to examine such a concept from the perspective of Rumi. The results indicated that despite the fact that according to contemporary thinkers, alienation is one of the mankind’s current problems, Rumi viewed alienation as a trans-temporal and trans-spatial problem and had accurately investigated it. Accordingly, he has proposed a number of approaches for resolving this problem which can be even currently utilized as a remedy to misanthropic and alienated people. Rumi had considered a number of factors including forgetting the purpose of human creation, exaggerating in science sickness, turning of humans to instruments and labor, paying attention to appearances and neglecting the conscience, as well as addressing the ego as the most important reasons and causes of alienation. Furthermore, he views alienation and the release from the material and superficial self, getting help from Pir and a perfect human being, as well as making the use of universal wisdom and real and divine power of love as remedies and cures to this disease.
References:


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