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**TÍTULO:** Una comparación de la miseria humana desde las perspectivas de Rumi, de filósofos como Nahj al-Balagha y otros, y la visión del Corán.

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**RESUMEN:** El presente trabajo centra su atención en el abordaje de las distintas visiones existentes relacionadas a la creación humana desde la perspectiva de distintos filósofos, así como desde el Corán; este último considera al ser humano como una joya virtuosa creada artísticamente por Dios, al cual se le ha otorgado el poder de elección, inteligencia y toma de decisiones.

**PALABRAS CLAVES:** el ser humano, Rumi (Jalāl ad-Dīn Muhammad Rūmī –Mevlânâ-), el Corán, Nahj al-Balagha, Filósofos.

**TITLE:** A Comparison of Human Quiddity from Rumi and Philosophers' Perspectives as the Nahj al-Balagha and Quran's view.

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**ABSTRACT:** The present paper focuses its attention on the approach of different existing visions related to human creation from the perspective of different philosophers, as well as from the Quran; the latter considers the human being as a virtuous gem created artistically by God, who has been granted the power of choice, intelligence and decision making.

**KEY WORDS:** Human being, Rumi (Jalāl ad-Dīn Muhammad Rūmī), Quran, Nahj al-Balagha, philosophers.

**INTRODUCTION.**

The human nature is important in several aspects. Some scientists believe that humans are first like a white board in terms of both consciousness and tendency, and their identity is voluntarily and involuntarily formed in the path of life (Khandan, 2004: 45).

In fact, this paper is about a human who cannot even kill an ant under the feet and gives its life; a human who is in the midst of two infinity; a human who can, on the one hand, fall to infinity which even deserves for animals, and on the other hand, can fly so that angels cannot achieve this position. Why should we know the human quiddity? First, understanding humans is a way to know God. According to Imam Ali: One who knows himself knows his Lord; second, the human talents and abilities cannot be understood without any knowledge about him; third, the education cannot be totally performed without any knowledge about him, and thus, it is impossible to provide a proper education system for the human growth. Fourth, human duties cannot be determined without any recognition of humans (Nasri, 2002: 1-5).

The canonical law followers define the soul as the human truth which is a proof of details and the Lord and self omniscient one. According to philosophers, this truth is called the human soul (Nasafi, 1984: 65). Man is the culmination of creation. Among humans, all prophets especially Prophet Muhammad have the highest levels of spiritual perfection; in other words, they have higher nearness to God (Schimmel, 2003: 392).

### **Human quiddity from Rumi's perspective.**

Rumi's Perfect Human is a man who is inherent and intuitively different from other humans, and a Perfect Human has a soul further than other living beings. In the book "Masnavi-i Ma'navi", Rumi considers a human as one who adheres to laws and also the canonical law. In fact, Rumi considers the canonical law as a scale which can distinguish between right and wrong. Rumi believes that humans are perfect and vicegerent of God, aspires for *notitia illata*, and seeks for discover, intuition, and taste that should be emphasized.

Rumi's human is full of enthusiasm and with the goal of God and considers his ultimate perfection as the light union with truth. He never forgets the world of body. In other words, although his journey is in the divine essence, and tries to make his existence divine, he never forgets his natural aspect. Such a person accepts universe with all of its ugliness and beauty, good and evil, and does not forget the apparent causes although he sees real effect behind any cause; hence, the human strive to save those who are captive of materials, and bodily appetites, and remove all colors and evil from human heart and soul to make the human world clear and without any evil.

Rumi's human is sometimes recluse and other times sociable, because he sees the environment desirable; in other words, others and him have cognation. He either enters the society, or becomes recluse in order to get rid of unworthy people. Despite positive characteristics, which Rumi considered for humans, this is a great disadvantage that cannot be neglected because the human value depends on his ability to communicate with people, who have no cognation and are contrary to his path, and establish relationships with them and strive to make them perfect despite hundreds

of hurt and being disrespected in this way. It should be noted that Rumi does not always suggest seclusion and distancing from the society, but he emphasizes the inner world and tries to connect with his real ego (Nasri, 1997: 241-248).

In the present life, a human is like a spark that is hidden in the iron; he needs eating and sleeping. His soul is hidden until he does not leave his dark self-prison. He is sometimes like the sun or an ocean full of pearl carrying the glory of sky, but he looks like soil. Even many Persian and even English poets like John Donne said about humans. "The human is a great creature in which there are all things; and veils and obscurity do not allow him to know about that truth and science" (Schimmel, 2003: 353).

Rumi believes that a man has love resulting from his human quiddity and not just compared with the animal world, but compared with the angel world that is at the same level as him; accordingly, the love distinguishing humans from other creatures is a kind of knowledge and cognition that may be known as the knowledge (Zarrinkoub, 2002: 496).

Rumi believes that the human is the only creature that has a reasonable soul because by this soul he can gain the reasoning faculty, thought, freedom and freedom of the will, and can take step towards the spiritual perfection; hence, Rumi believes that some selected and perfect humans have higher senses and receptions than other human beings called the sixth sense (Homaei, 1997: 1/106).

In the treatise "The dialogue of ants", Suhrawardī explicitly defines the soul during the human fall of soul and considers the peacock as the secret of human soul caught in body cage tuna, Suhrawardī considers three elements in the human existence: First, spirit or reasonable soul that refers to the holy and heavenly realm; second, the human body that is material and obscure; and third, the animal spirit that is between these two and act as an intermediate between the impact of these two (Abbasi Dakani, 2001: 172).

**Human from Plato's point of view.**

Plato's human is more than anyone interested in sciences and wisdom, that is, the whole of wisdom, not a part of its components. According to his view, the human should seek the truth and friendship, and avoid ignorance and lies, and should be self-controlled, and refine his own soul and inside. Plato also believes that justice seeking and the avoidance of oppression and compliance with reason are also positive features of human beings.

**Human from Aristotle's point of view.**

Aristotle considered human as a sapient and wise man with characteristics that can be called the one who owns accurate measurement, performs important and momentous affairs, is always ready to do favor for others, never is proud of his nickname, stands against oppressors, supports the weak, and seeks for the truth.

**Human from Farabi's point of view.**

Farabi believes that humans have two types of traits: Laudable and vice traits. Humans should be in utopia in order to activate convert human laudable. In fact, the utopia promotes and activates laudable traits, but the misguided city activates vice human traits. Farabi's human is the head and manager of the utopia, and this human plays a role like the heart in the body and all organs depend on it. Farabi's perfect and ideal human has characteristics such as cleverness, strong memory, being mellifluous, science-friendly, not greedy, truth friendly and enemy of falsehood, ignorant to the worldly property, and justice friendly.

**Human from Ibn Arabi's perspective.**

From Ibn Arabi's point of view, the human is the great world, and the world is the minuscule human. Since the human has all manifested world's names and truths, he is called "the great world"; and the world is called the "minuscule human", because all things in the universe cannot be

manifested without any human sources. Ibn Arabi called the human "vicegerent" and the "most universal being" (Nasri, 1997: 135-185).

### **From Mulla Sadra's point of view.**

From Mulla Sadra's point of view, humans are fruits of the existence tree, and the whole world is created for them. In Mulla Sadra's anthropology, a human is a two-dimensional entity, and he considers human as a two-dimensional creature which has mixed goodness and evil in his essence. Human is the greatest sign of God. He is the greatest divine proof for creatures as a book written by his God. He is a great mosque that is created by God with his wisdom.

In Mulla Sadra's view, the acceptance of divine gift is a sign of human greatness. This is the same gift as God given to the sky, earth and mountains, but all of them refused to accept it, except for the human. Mulla Sadra's, a perfect human has intimacy with God and is highly interested in the prayer. He is committed to religious duties, like death and sciences, is friend with God friends and enemy with God enemies (Ibid, 265-270).

### **Human in Nahj al-Balagha.**

Perfect humans' words are right, in other words, they tell the truth. Most perfect human traits are presented in the Sermon 193 of Nahj al-Balagha. According to this sermon, the perfect humans adhere to the temperance and avoid wearing luxurious and pretense clothing. Their walking is humble, and they pay attention to halal and haram. Their mental states are equal in disaster and comfort; in other words, they are neither affected by happiness nor with difficulties. These humans have such ranks and positions towards the perfection and just respect God, and everyone and all things are small in their eyes except for God. Their hearts are grieved by the divine wrath, and are worried about being against divine commandments. They endure patience and endurance in the world in order to have eternal comfort in the hereafter. These people are not communicating with non-God and are only closed to him; they do Rukū' and prostration in front of Allah and ask him to

make them safe from the hellfire. The piety and charity are among their characteristics and they never give up on goodness.

Another characteristic of these divine people is that even if their actions are high enough, they think they are negligible, and thus, they never experience the arrogance. The strength in religion is another sign of a developed human; they have a great commitment to divine assignments and accept God's commandments with the soul and heart, and do what they must act.

Their other signs are good-temper and foresight. These people seek for eternal things, not mortal and unstable matters. They coordinate sciences with meekness, and words with deeds. Perfect humans do not have high aspirations; their mistakes are lower, and their hearts are humble. They will never harm people. Forgiveness is their other attribute. They are trustworthy and have self-purity and devotion (Ibid: 414-425).

### **Human from Quran's point of view.**

Human is a glorious exemplary gem, and thus the universe creator has shown his art in the human creation and given him traits such as the power of choice and decision making that are not in animals. Indeed, the human is a wonder of creation in the universe. Is not it strange that a soil creature is evolved in voluntary and optional dimensions? Saadi Shirazi said about him: "Man comes to a situation where he cannot see anything but God" (Sadr, 1994: 1-3). The Almighty God tells about the creation of human in verses of the Holy Quran. Some of verses are as follows: Verse 28 of AN-NISA Sura: "Allah wishes to lighten for you, and humans are created weak".

God says in verse 30 of AL-BAQARA Sura: "When your Lord said to the angels: I am placing on the earth a caliph, they replied: Will you put there who corrupts and sheds blood, when we exalt your praises and sanctify you? He said: I know what you do not know".

God says in verse 78 of AN-NAHL Sura: "Allah brought you out of your mothers' wombs, and gave you hearing, sight and hearts, in order that you be thankful".

The Almighty God says in verses 66 and 67 of Maryam Sura: "The human says: What, when I am dead, shall I be raised to life? Will the human not remember that we created him before when he was not a thing?".

The Almighty God says in verse 5 of AL-HAJJ Sura: "O people! if you are in doubt about the raising, then surely we created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that we may make clear to you, and we cause what we please to stay in the wombs till an appointed time, then we bring you forth as babies, then that you may attain your maturity, and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when we send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage".

Almighty God says in verses 12-21 of AL-MUMENOON Sura: "We created the human from an essence of clay. Then we made him, a drop, in a secure receptacle (the womb). Then, we made the seed a clot, then we made the clot a lump of flesh, then we made the lump of flesh bones, then we clothed the bones with flesh, then we caused it to grow into another creation, so blessed be Allah, the best of the creators. Thereafter, you will certainly die; and you will be brought back to life again on the Day of Resurrection. We have created seven heavens above you and have never been neglectful to our Creation. We sent down water from the sky in due measure, and lodged it in the earth, and we are able to take it all away. We have established for you gardens of palm trees and vineyards with this water with many fruits for you to consume. We have also created for you the tree that grows on Mount Sinai which produces oil and relish for those who use it. In the cattle, too, is a lesson for you. We let you drink of that which is in their bellies, and there are many benefits in them for you, and you eat of them".

The Almighty God says in the verse 13 of AL-HUJRAAT Sura: "People, we have created you all male and female and have made you nations and tribes so that you would recognize each other. The most honorable among you in the sight of God is the most pious of you. God is All-knowing and All-aware".

The Almighty God says in verses 19 to 21 of AL-MAARIJ Sura: "Indeed, the human was created grudging and impatient. When evil comes upon him, he is impatient. But when they are fortunate, they become niggardly".

God says in verses 3 and 4 of AL-QIYAMA Sura: Do men think that we shall never be able to assemble their bones? We certainly have the power to restore them even the very tips of their finger.

The Almighty God says in verses 18 to 22 of ABASA Sura: "From what has God created him? He created him from a living germ. He determined his fate; then, eased his path for him. Then, he caused him to die and be buried, and he will resurrect him whenever he wants".

God says in verses 6 to 10 of AL-INFITAR Sura: "O human! What has deceived you concerning your Generous Lord? Who created you, then made you complete, then made you symmetrical? In whatever shape, he will, he could surely have fashioned you. Despite this, you deny the Day of Judgment, but you should know that there are angelic guards".

The Almighty God says in verses 4 to 10 of AL-BALAD Sura: "We have created the human being to face a great deal of hardship. Does he think that none has power over him! He will say: 'I have destroyed a vast wealth'. Does he think that none has observed him? Have we not given him two eyes, a tongue, and two lips, and guided him on the two paths (of good and evil)?".

The Almighty God says in verses 1 to 3 of AL-ASR Sura: "By the declining day, surely, the human is in a (state of) loss, except those who believe and do good works and charge one another with the truth, and charge one another with patience.

God says in verses 2 and 3 of AL-INSAN Sura: Surely, we have created man from a small life-germ uniting (itself): We mean to try him, so we have made him to hear and see. Indeed, we have guided him to the path; he is either grateful or ungrateful.

## **CONCLUSIONS.**

Human is the noblest creature and the God's vicar on earth. Rumi considered a human as a creature with two dimensions and stated that the existence of opposing forces in humans was a sign of the balance of creation, and believed that humans were the goal of creation, and all existents were created to bring humans to perfection.

Most philosophers considered the human as a noble and truth friendly creature who owns most good and favorable traits. According to Imam Ali in the exquisite book "Nahj al-Balagha", a human should be more moderate and humble, and pays special attention to halal (permissible) and haram (forbidden) affairs around him.

According to the Holy Quran, the human is a unique creature and when he was created, God congratulated himself for this creation, and believes that the human reaches perfection through life stages and becomes an angel, and he points out it in various verses of the Holy Quran.

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