ORBIS
Revista Científica Electrónica de Ciencias Humanas / Scientific e-journal of Human Sciences /
PPX200502ZU1935 / ISSN 1856-1594 / By Fundación Unamuno /
Sadegh Khoorsha, Meisam Khoeiny (2019)
ACUSACIONES DE HOMOSEXUALIDAD ATRIBUIDAS A MOLAVI BASADAS EN EL TEXTO DE MOLAVI
www.revistaorbis.org.ve / núm Especial Internacional (año 15) 23-32

HOMOSEXUAL ACCUSATIONS ATTRIBUTED TO MOLAVI BASED ON THE TEXT OF MOLAVI

ACUSACIONES DE HOMOSEXUALIDAD ATRIBUIDAS A MOLAVI BASADAS EN EL TEXTO DE MOLAVI

	
Sadegh Khoorsha	Meisam Khoeiny

RESUMEN
El objetivo de este artículo era determinar las acusaciones de homosexualidad atribuidas a Molavi y examina esta acusación en función de su texto. La metodología fue la de Análisis histórico y de contenido y los resultados mostraron que el misticismo especial de Movlavi, contrario a su sufismo vulgar y distorsionado, ha sido capaz de causar tranquilidad mental y de excelencia a las personas en la vida personal y social.
Palabras clave: Misticismo islámico, Movlavi, homosexual.

ABSTRACT
The aim of this article was determining homosexual accusations attributed to Molavi and examines this accusation based on his text's. The methodology was Historical and content analysis and results showed that special mysticism of Movlavi, contrary to its vulgar and distorted Sufism, has been able to cause mental and excellence tranquility of people in personal and social life.
Keywords: Islamic mysticism, Movlavi, homosexual.

Fecha de recepción: junio 2019
Fecha de aprobación: octubre 2019

DOI:https://doi.org/10.5281/zenodo.8115263

[1] Associate Professor Allameh Tabataba'i University, Department of Arabic Language and Literature tel: 09032974972. Email Address: sadeghkhoorsha2018@yahoo.com. https://orcid.org/0000-0003-4716-411X
[2] MA. Student of Allameh Tabataba'i University, Department of Persian Language and Literature/tel: 09032974972. Email Address: meisamkhoeiny2018@yahoo.com. https://orcid.org/0000-0001-7177-8483

INTRODUCTION

This Article explain homosexual accusations attributed to Molavi and examines this accusation based on the text of Molavi from his poetry and his words as well as the teachings and beliefs of previous mystics.

In this article, based on the historical and cultural structure and historical and social aspects of Molana's life, deepening and contemplating in the character and thought of this wise mystic has been explained.

This research has been based on Movlavi's words, because his works are considered the whole reflection of his thought, and the recognition of his personality as a comprehensive, conscious and true mystic is also a way of understanding the course of Sufism and the conditions of the mystics, because he, unlike other mystics and Sofia, who less followed the systematic and comprehensive recording of their opinions has vast and widespread works in identifying the thinking and circumstances governing the conditions in his time.

The existence of a monastery and a device in his field of thought and the pursuit of his disciples, his family and his children in the recording of the anecdotes and events of his great old people, has provided reliable sources in the research field in his thoughts and opinions, and a thorough examination of his thoughts and personality is provided by referring the following sources.

Certainly, his doctrines, in contrast to the aristocratic speech of philosophers who were only seeking to convey their speeches to their associates, were closely bound up with the tangible life and feelings of all classes of society. The works whose teachings represent the entirety of the mysticism of the Muslim people and how they relate to the various classes of society is a reminder of the great flow of the Stoicism and Cynics primary schools in ancient Greece.

Unfortunately, it has been criticized and invaded at once, completely abandoned, and Molavi's psychological and religious issues is presented to the reader completely devoid of meaning and the meanings of Masnavi fall into the vulgar, and maybe these superficial perceptions caused accusations to his clean and heavenly area. Or because of the superficiality, the lack of research, and the deepening in their content led to deviation and misperception. Unlike these imagined people, the use of Molavi's words in today's world requires special talent and profundity and awareness. Recognizing Molavi's personality and, consequently, understanding his worldview and benefiting from these teachings in the life of man depends on the elimination of personal thoughts from the parochialism.

Molavi always objected to the misconceptions of others about his words and understanding:

> Everyone becomes my partner by his suspicion
> Could not seek my secrets from my inner
> My secret is not far from my groan
> but eyes and ears cannot find my secrets (Molavi, 2017, p. 5).

Whether we want it or not, Molavi's mysticism has a transnational geography, and the people of the modern world, who are thrown into genuine mysticism, recognize him as the greatest mystic poet, and the introduction of his true personality in understanding the supreme concepts of speech is essential. However, allegations of homosexuality have been attributed to him that need to be investigated, and we believe that the best source for investigating these allegations is his sources and authorship. This article is for this purpose.

LITERATURE REVIEW

The main source of this accusation to Molavi is the superficial understanding from the romantic lyrics, as well as the close relationship between Molavi and some Mystics. In this regard, it must be stated that the close relationship between the teacher and the disciple, old and mystic was not specific to Mavlana. Now note the following example:

> You spoke in the assembly one time in week. You descended every time that you were on bearer when Rabea was not present. Once, they said:
> Some elders are present, if the old woman is not present, what happened?
> He said: The drink that we have made for Pilan, cannot be poured in the chest of ants. And whenever the assembly was warmed up and the fire was in the hearts and water came from the eyes, you said to Ranee:
> This is from the heart of your heart, sir
> They asked: We are happy to with the masses that come to your assembly.
> He said: We will not be happy with plenty. If two Darwish are present, we will be happy (Attar, 2017, p. 28).

His purpose of "Darwish" are the enthusiastic listeners who accurately found the profound mystical material. Therefore, the existence of an informed audience for the preacher is more beneficial than thousands of public people. Sa'di also has a narration about the wise listener and his role in expressing the speaker: At one time, I spoke in a mosque in the city of Baalbek, with a depressed people who had not yet been able to cross the world of appearance and reach the world of meaning. I saw that my speech does not work, and the heat of my words cannot turn on the wet wood.

When the listener cannot understand the meaning of the speech, then he cannot consider that the lecturer had a great speech. If the square of devotion is wide, the eloquent man can play on that playground (Rypka, 2015).

The presence of an informed audience has, to some extent, been effective in creating a work, which in some cases, the only reason for the creation of a work was the request of a specific audience. At the beginning of the Golestan book, Sa'adi also refers to the role of the listener in creating a work:

> One of my friends, who were in Kajeve Anis, and came out in the Chamber of Jelis. He said that I cannot walk, unless it is spoken... I said that for the sake of observers and the audience, I can describe the book of Golestan... As I said it, he poured flower in my lap that Al-Karim Eza Vad Vafa (ibidem: 9 and 10).

METHODOLOGY

This is a qualitative research conducted by content analysis method and data obtained by deductive analysis method. In this study, first the Molavi compilations were categorized, then parts of them that were about male characters or contained emotional themes were identified. Then, by putting these pieces together, a comprehensive analysis of them was made. Finally, this analysis was compared with the results and views of other researchers.

RESULTS

It is regrettable that we should devote part of this query to the rejection of some of the accusation attributed to Molavi. Certainly, if at the time of Molavi, he was charged with these accusations, he would not answer them, because this holy mystic, like other real mystics, was released of objection world.

In the world of enthusiasm, there is imaginaries
understand from the words, the mood is different
I am imagined to the form of meaning
I think in another the way (Salahi, 2019, p. 47).

Some of the accusations that have been on this mystic are either by hate or hostile or illiterate and misperception: Homosexuality, spying, controversy over Iranian or non-Iranian, and that are not justified by any criteria.

Charge to clean men has never been strange and new during history. The myopic that charged Prophet of Islam with magic, poetry and lying, they do not have any fear of accusation to such men as Molavi!

Since the homosexual charges have become more prominent than other lies attributed to Molavi, this section is allocated to a response to the rejection of this charge.

However, his greatest audience was the general people who did not have the power to perceive his words. And several times among the words of Molavi and at the peak of his mystical excitement, one of them did not respect the dignity of the assembly or demanded food, or, with an unequivocal question, broke the clerical

space of the assembly. For example, in the greatest part of the story of the king and the maid, where the king met with the divine wise, the words of Molavi are suddenly cut off and have earth's colors and talk about the impoliteness and disadvantages of it:

Both were familiar with marine ways and knew the swimming
Both were united in the meaning world that seemed to be separated
Said my love was you not that maid
but in this world, it is different
I sought politeness for you
impolite person will be deprived of favor of God
impolite person not only is bad for self
but fire all the universe (Movlavi, 2017, p. 8).

Molavi always sought a familiar sea to convey to him the divine truths. He was looking for Mosaffaiy's mirror that accepts the mystical truths:

I talked a lot about my secrets if I accompanied with lip of my partner
If anyone is separated from his partner, He will be mute.

Though he did not have any interest in these prates:
Before the narration of mosque to be ended
smoke will be rose from the jealous people
I don't miff from the sarcasm of jealous people
but these words can affect a simple-heart disciple
Hakim Ghaznavi said well
about the example of Manavi
If disbelievers don't see another thing from Quran but imaginaries
it isn't surprising
Because blind people just feel warmth from sun
A fool person came out of barn
as one who just taunt
This word i.e. Masnavi is little words
it is the story of prophet and following
There is nothing about long secrets
while the prophets attempt a lot in this area
If the book of God comes
Those disbelievers taunt
Children understand meanings of Quran
There is nothing but good and bad
Everyone can understand meaning of Quran
because of its simple
Quran is nothing but the story of Yusef
the narration of Yaghub and Zoleikha and their grief
Said if it is easy for

easily say a sureh (Movlavi, 2017, p. 12).

The effect of informed listener on Molavi is such that it is considered to be the main factor in the description and expression of Divine truths and considers its loss as silent. At times, the peak of his words reaches the point where he does not even consider Hassam al-Din susceptible to understand it.

Oh, you give me the treasure
to know about my heart
This word is the word of lion
soul will not be well
without killer
If the listener was thirsty
the preacher becomes the speaker
He is eager to tell his enthusiasm, but he was caught in a spiritual fellowship:
I don't have heart, I am hangover
I have a lot of words, describe or not
It should be clop in the circle of clopping
You didn't hear this from Khaje Alyane (Movlavi, 2017, p. 864).

Molavi has always been searching for his ideal audience, and as much as the audience mixed with his universe, he was attracted more. There is no doubt that the specific audience of Masnavi and the harp-making of Molavi's poems is Hesam al-Din Chalabi. About the role of the ideal audience of Molavi that always call him at the beginning of every book and in every way, and he repeatedly states that he would never sing Masnavi if he was not present. On the other hand, Shams debated spiritually, and it excited the soul of Molavi :

Shams Al-Hagh Tabrizi as you combine

Molavi was critic and always needed a person who had the power to perceive his thoughts, so that he could share his mental findings with him, and if he did not do that, his mind stopped from dynamism through the discovery of meaning:

This chest is full of pain
that nothing is included inside (Movlavi, 2017, p. 21).

In such a situation, Shams rose from Tabriz to the land of the soul and life of Molavi. Indeed, Molavi, like Yaqub, who found his Yousef, was surprised and chanted romantic songs. And like Yaqub Nabi who saw God's manifestation in Yousef's reflection, he also found his lost truth in the presence of Shams. Molavi that until that day, spoke about right teachings, was now listening, and as he spoke divine secrets, he was the reader of secrets from Shams's tongue:

What a pity if you beg grant
that kingdom is for me if beggar makes wrong
And more interesting that the king need
that the beggar becomes false

Tabriz Shams, you tell religion
telling us the wrong (Movlavi, 2017, p. 38).

SHAMS TABRIZI'S RELATIONSHIP WITH MOLAVI

As long as our Molavi, in the assembly of discussion made proof and spoke, people saw him as their own, and agreed his words and piety and asceticism. Molavi changed his way, people in that time changed their idea towards him.

Before Shams al-Din illuminated in the horizon of the Ghuniye and the House of Molavi, he went to the cities and came near the elders, and sometimes he was a schoolmaster, and he was also engaged in the details of the work, and he was engaged in Halab city in the school of Barya for fourteen months and constantly he wore black cloth and the elders called him Tabrizi.

Shams al-Din received to Ghuniyeh in the morning of Saturday 26th, 642 equal to 1245 AD and, as usual, in every city that he went, stayed in Khan, he descended in Khan and took a chamber, and in his chamber's door, put two or three dinars with lock on door to people thought that he was just an old man with a broken jug and a pillow. His staying in Shams's residence in Ghuniyeh was written by difference and and how to visit with Maylana.

According to Badi al-Zaman Foruzanfar, what is clear to us is that Molavi Jalal al-Din Mohammed Balkhi was never in love with Shams's body, especially when Molavi was about forty years old and Shams was sixty years old. And whoever joins God to this extent, his thoughts would not deviate, at that age.

Moreover, as the Sheikh Farid al-Din Attar, with the wide view, in the first contact or look at Molavi, explicitly told Mavlana Bahaa Valad (father of Molavi) that your boy would burn the world. Attar correctly observed the light in the existence of Molavi. We all know the fact that Farid al-Din Attar was not an ordinary poet. He realized with the first contact that a bright gem was hidden in the existence of Molavi.

On the other hand, according to the traditions, Sultan Valad, the son of Molavi, wrote the following letter, the love of Molavi for Shams is like the search for Moses from Khezer who, with the status of prophecy and mission, and the rank of Kalim Allahi, again demanded the men of God, and Molavi also with all perfection and glory asked for perfection, until he obtained Shams, and became his disciple.

Molavi has read Avesta because we see many terms in his works:

Sultan Valad said that one day asked my father that the song Rabab is a wonderful song. He said that the song of Sarir is in Heaven which we hear.

> However, Sayyed Sharaf al-Din has said that we are also hearing the same song, which means that we do not hear so warm ... He said that what we hear is the singing of opening the door, and what he hears is the song of rising of the door (Aflaki, 2016, p. 483).

In the works of Molavi, the worldly or physical love with spiritual love is clearly distinguished from each other and expressly stated about the love of Shams Tabrizi that he became the slave of an impoverished love that was spiritual.

In the end, we must say that the source of knowledge of Molavi's personality, thought and worldview is in his works and poems. It is only by studying the remains of him that one can be safe from the trap of the words of a remote handful of the most basic human and moral issues that simply relate wrong accusations to the evil men. Therefore, the only way of knowing this heavenly mystic is to study the charming poetry which well indicates the greatness of Molavi (Wafer, 2017; Johnson, 2016; Antrim, 2018; Lewis, 2018; El-Rouayheb, 2018).

DISCUSSION

Molavi considered the reason of tendency of some of the Sufis to sodomy as impudence of them, and in response to the person who asked him, is Ellah al-Mashayekh1 is a mental or physical illness, responses that it is both mental and physical: One day I asked Molavi what is the cause of Mashayekh who are said in the imaginaries of the people? that cause is in appearance or in the inner? He said that there are several bad reasons in Mashayekh, but those who are rejected because of the courage of their innate, then they will eventually have that cause.
On the one hand, Molavi has forbidden the extreme lust in all of his poems and called it as animal mood, and in all Molana's poems, it is spoken about the divine prophets and men of truth. He knew that in all religions, homosexuality is denied, especially that Movlān has known Arabic language and reflected the teachings of the Quran in Masnavi. Undoubtedly, he had read the Torah and the Bible properly read and become aware of their text because they are obvious in his poems.
Molavi was not afraid of expressing reality. If he was homosexual, he would say it without any fear, because he was completely abandoned by the rejection and acceptance of the people. If, during his lifetime, he was charged with the worst accusations, he would not pay attention to them. In all of his poems, there is not even one thing to promote or admit to this abusive act. Molavi like Sanai has spoken more than any other poet in fighting against soul. How can accuse him to committing the most sensual behavior? Molavi's father, Bahaa Valad, also strongly disagreed with the practice of sodomy, and even announced the reason for leaving Damascus hatred from this issue: "The sultans and rulers of this land are often engaged in corruption and sodomy, it cannot be stayed in this position." (Aflaki, 2016, p. 11)

CONCLUSION

The result is that the absolute hermeneutics view to an effect leads to the interpretation of the hidden truth of the text.

Considering the historical, cultural and social factors of the formation of the work, we have achieved not only an interpretive approach but a documented view in this regard,

We calculated that the answer of many of the questions raised about a text such as Masnavi can be found with the speaker-centered approach and respond to each question from the creator's view of works because, contrary to the theory of the author's death, the work is never separated from its creator.

In our view, in the study and critique of a mystical-teaching text, in particular, Masnavi, the facts of a text are strongly influenced by interpretive issues, because the texture of such texts has the skill to overlap historical, social, and psychological issues and makes it possible to justify many of the justifications in this regard.

And this issue causes that from the point of view of the hermeneutic critique that we call it the interpreters of modern literary criticism, set aside the final and unit meaning of a text, and the outcome of any scientific research leads into a plurality of votes.

REFERENCES

Aflaki, Ahmed (2016). **Managheb al-Arefin**, corrected by Tahsin Yazji, V2, edition 2, Tehran: Donyaye Ket. IRAN.

Antrim, L. (2018). **Rumi, Celaladin**. Encyclopedia of Psychology and Religion, 795-797.

Attar, Farid al-Din (2017). **The court of Atar, by effort of M. Darvish**, Second Edition, Tehran: Javidan .

El-Rouayheb, K. (2018). **Before homosexuality in the Arab-Islamic world, 1500-1800**. University of Chicago Press.

Johnson, M. D. (2016). **Mediterranean Homosexuality**. Ibtq: An Encyclopedia of Gay, Lesbian. Bisexual, Transgender, and Queer Culture, glbtq, Inc.

Lewis, F. D. (2018). **Rumi-Past and Present, East and West: The Life, Teachings, and Poetry of Jalâl al-Din Rumi.** Oneworld Publications.

Movlavi, Jalal al-Din Mohammed, (2017). **Masnavi Manavi, Correcting Reynold Nicholson**, Fifth Edition, Tehran: Hermes .

Rypka, J. (2015). **History of Iranian literature**. Springer Science & Business Media.

Salahi, Imran, (2019). **Dreams of Niloufari's man**, second edition, Tehran: Nahid .

Wafer, J. (2017). **Muhammad and male homosexuality**. Islamic homosexualities: Culture, history, and literature, 87-96.