

From Self-Knowledge to Theology in the Light of the Words of Imam Ali (P.B.U.H) and Poetry of Rumi

Mohammad reza Afroogh Ph.D^{1*}, Ali reza Khajegir Ph.D², Mohsen Fahim Ph.D¹

¹Faculty of Law and Theology, Islamic Azad University, Najaf Abad branch, Najaf Abad, Iran

²Faculty of literature and human sciences, Shahrekord University, Shaherkord, Iran

***Corresponding Author:** Mohammad reza Afroogh Ph.D, Faculty of Law and Theology, Islamic Azad University, Najaf Abad branch, Najaf Abad, Iran, Email: afroogh100@yahoo.com

ABSTRACT

Self-knowledge is the most beneficial knowledge and the greatest possible success for human beings. Religious reformers and divine mystics always have a special interest in human beings; they always think of the human being and of his dowries and desires, as though their anthropology was composed of various dimensions such as epistemic, moral, and social. It is also very important. Therefore, the depiction and explanation of the characteristics of the mystical man indicates their concern for man and his existential grandeur. Self-knowledge is correlated with the calculation of self and self-evaluation, which Imam Ali (P.B.U.H)¹ guides to the servants of God in his unique, heavenly words and Rumi in his unique poems. In this article, we use the opinions and ideas of Imam Ali (P.B.U.H) and the expression of the elegant verses of Rumi, as well as the interpretations that are dependent on their verbal and literary texts; we study the role and effect of self-knowledge as a great way to connect The Absolute Truth. The present study is a descriptive-comparative study and data were analyzed using content analysis method in a library method.

¹Imam Ali (P.B.U.H) is the first Imam of Shia among Muslims. This great unique man has been praised by all religions and denominations because of his superiority in knowledge and virtue

Keywords: self-knowledge, love, consciousness, theology, intuition

INTRODUCTION

Self-knowledge is recommended as the greatest benefit of it, which has implications and important consequences in the individual and social life of man. The consequences of anything can be divided into two groups: 1. Strategic 2. Applied; Strategic implications point to a more or less fatal role. Self-knowledge in the growth, education, and religion has a fundamental and strategic role. The implications of applied point to the subordinate results and, of course, point out that they can be applied in individual and social life. (Qaralamkhi, Ahd, 1397, p. 163) In the words of Imam Ali (P.B.U.H), many points have been made about the works and blessings of self-knowledge. These unique and unbelievable points can be divided into two categories: 1. the expression of the results, benefits, and practical effects of self-knowledge. 2. The expression of the role and strategic position of self-knowledge in the individual, collective and civilization of mankind.

The inspirational words of Imam (P.B.U.H) about self-knowledge have a proactive, encouraging, and promising role for human beings. Imam (P.B.U.H) interprets self-knowledge for the great prosperity, the superior knowledge, the knowledge of perfection, and the consciousness that the depth of understanding of each of these interpretations requires their content analysis in the light of patience and long effort. On the other hand, in Islamic mysticism, in his works, Rumi has addressed the issue of God and soul, and the importance of the process of animation and the union of lover and beloved. Therefore, the inspirational process or the knowledge of the soul and the soul of the knowledge of the truth are introduced; for self-knowledge allows the immediate penetration of mankind to divine manifestation and perceives the true realm for them. Accordingly, the school of God and Masnavi are among the ways Theology, pathology, and paths of spiritual life have been regarded as superior to the path, and the mystics can be described as "self-aware" and "God-conscious".

Rumi has a special interest in humans. He also contemplates both human being and his ideas, that is, in the words of Rumi, anthropology is of great importance in various aspects, especially epistemological, ethical and social. Therefore, the drawing and explanation of the features of the mystical man indicates the concern of Rumi which is in relation to man and his existential grandeur. Of course, it should be noted that Rumi's attitude towards man is more than the mystical and creative aspect, so that theoretical mysticism, practical action is a special place in his thought that this attitude to man by him manifests the epistemic existential dimensions, as well as the nature of human truth and, in particular, the perfect man's attributes.

In Rumi's view, human being is composed of two truths of the body and soul, each of which has its own specific characteristics. The physical aspect of his resemblance and proximity to nature and the animal itself, while his spiritual dimension shows the high spiritual tendencies in him, indicates that he has moved from this land to this earthly and material world, And away from the original home, he pays special attention to the greatness of man in the creation of all its dimensions and makes him the essence. The abstract of the universe and the universe knows that other beings are like attributes and attributes towards him (Sobhani, 1373-1893)

SELF-KNOWLEDGE IN THE ALAWITE¹ TRADITIONS

¹The Holy Prophet Mohammad's Family

Imam Muhammad Baqhir (P.B.U.H) says: "God does not accept the transcendental action except by knowing and there is no knowledge except by the act, then, the one who knows, denotes the same knowledge of the act, and the one who does not does not act; surely some belief has been made of some others. (Qolini, Ya'qub, 1407 AH, p. 1, p. 44) The look of Imam (P.B.U.H) is self-consciousness, a look at identifying the disadvantages of the soul and coping with the erotic demands and treating the internal pain of man; in fact, the view of Imam Bāqhr (P.B.U.H) on Self-knowledge is more about the aspect of human self-production. Self-creation which is the fruit of interaction with us, God, others, and our environment is in fact the real self- knowing.

Self-knowledge in a general view influences both the body and the soul of man, but in the eyes of Imam Ali (P.B.U.H), the recognition of the human spiritual dimension is a priority;

however, not the physical dimension is not important, but because the spiritual dimension of man is due to certain attributes and Points that the body lacks is more needed; for example, the spiritual dimension of man is the main source of change, and the human body is actually a tool in the service of the spirit and its purposes. Imam Ali (P.B.U.H) emphasized the recognition of human creation as a human being, and how people come to think about where to go and where to go from human extermination. Imam (a) mentions the true knowledge of man from his creation and the quality of his formation and his stages of development and physical development as one of the existential dimensions of man. He considers this knowledge to be of importance to man; in wisdom he says: I wonder From the arrogant man who wasted a debris yesterday and tomorrow will be spoiled, and I wonder who looks at the creation of phenomena and doubts about God's existence. (Nahj al-Balaghah, 2008, Wisdom 126)

The recognition of the soul and the strengths and weaknesses of that point are emphasized by Imam Ali (P.B.U.H), in order to be considered based on a proper strategy for strengthening and eliminating the weaknesses; anthropology, euphony, corruption, etc. The quality of its recognition and what is the soul and also what is its attribute? What features? Which one is it? What are its strengths and weaknesses? All of these questions and the appropriate answers, of course, depend on the identification of self-efficacy. Whenever these questions find the right answers, when they are well-known, naturally one has to provide the appropriate behavior in order to achieve success in the shadow. Therefore, the reason that Imam Ali (P.B.U.H) emphasizes on his own self and his knowledge is the same; as well as the position of man in the collection of creation, his existential value and his human dignity, his thoughts and feelings, all of which are all. Which should be taken into consideration, and Lane himself will be the culprit of the quality of self-knowledge. (Qaralamky, Ahd, 1397, p. 274)

SELF-KNOWLEDGE IN THE WORDS OF IMAM ALI (P.B.U.H)

Imam Ali (P.B.U.H) says about self-knowledge: "The one who gained knowledge of self-knowing has gained the greatest of good luck and prosperity" (Amidi, Abdul Wahid, 1366, p. 232) which means that he considers self-knowledge equal to the great prosperity. In

the Holy Quran, one of the qualities is the Great Success that is known as self-knowing and it has been used in the case of the great paradise. Comparing the great prosperity with self-knowledge in the words of Imam Ali (P.B.U.H) with achieving in Paradise is an important point and meaning. In the past and in the present day, man has sought salvation and success, and in fact "in all the great religions of the world there is a kind of belief in salvation" (Hick, John, 1997, p. 18), and this is as the same as meaning of great prosperity in Islam. Therefore, Imam (P.B.U.H) says: "The greatest success has been achieved by those who have gained knowledge"; in fact, they indicate the importance and strategic role of self-knowledge.

The Dimensions of Self-Knowledge in the Words of Imam Ali (P.B.U.H)

Imam Ali (P.B.U.H) is a true model in the path of self-knowledge; Imam has also evaluated and examined self-knowing in various aspects.

The Value of Self-Knowledge

Imam Ali (P.B.U.H) says about the value of the knowledge of the soul: This is the same knowing for man that he will know his soul. (Amidi, Abdul Wahid, 1410 AH, Wisdom 7036) and recall: Self-knowledge is the most beneficial cognition. (The same, wisdom of 9865), and that: The supreme wisdom is the knowledge of man in his own soul. (The same, wisdom 3220) So whoever knew himself was wise, and whoever was ignorant of his own self was astray. The Holy Qur'an has spoken of the kinds of the soul, the most important and explicit meaning of which is "from the ruler to the evil or the rogue self" (Joseph / 53- Nahj al-Balaghah, 1376, p. 532, wisdom 323), of course what the verses and the traditions have called for endeavor and its recognition, and so is the soul of the soul. Therefore, knowing the soul and its strengths and weaknesses is very high and valuable because this knowledge gives us knowing and the result of this becomes knowledge and when it is obtained, the cure has been realized. Therefore, Imam Ali (P.B.U.H) says: the fruit of knowledge is the knowledge of God and the fertilization of knowledge is of course also with science, so science is the first guide and the knowledge of the last degree and stage. Therefore, given this importance, Imam (P.B.U.H) says: "I wonder whoever chases his missing thing but loses his soul and does not want it that is, the wisdom is self-knowledge (ibid, 3105)

Lack of Knowledge and Losses

It has been emphasized in many narratives that, until man does not know himself he cannot have the correct worldview and finds a way of salvation in life.

Rumi says:

He has so many useful skills, but he does not know himself

He knows all things in the earth and sky, but does not know himself

(Molavi, Jalaluddin Muhammad, 1382,2655-2650/3)

From the point of view of the traditions and holy sayings of the prophet Mohammad's family (P.B.U.H), one who does not know himself cannot understand other matters; Imam Ali (P.B.U.H) has narrations in this regard, including those who do not know themselves, surely is more ignorant about others. (Amidi, Abdul Wahid, 1410, Wisdom 8624) and continue to: "Who knows how to know another?" (The same, wisdom, 6667), and at last, this means the same meaning: do not ignore yourself, that which does not know your own soul, is ignorant of everything, (the same, wisdom, 10337) and who does not know his own self, away from the path of liberation, it is thrown into mischief and ignorance. (The same, 8949) Therefore, today many of the problems of human societies are due to the lack of knowledge of the soul and the lack of knowledge of it, and if human beings recognize their dignity and achieve their high value, then they will never be humble, He does not conceive of obedience to the spiritual desires and material values of the East and the West.

Self-Knowledge; the Key to Understanding the Facts

Mystics have called the **self-knowledge** as the most useful thing, **why?** Because by knowing the truths that the way is given away from the road, so it can be depicted as the most useful of four directions:

- Self-knowledge is the foundation of communication behaviors within, personal, holy, and outsiders.

Self-knowledge is the most widely used knowledge in human life, and it is the most decisive knowledge, therefore, in a sense all profits depend on self-knowledge. So self-knowledge is the most cognizant.

- If intrusion is the most profitable capital, then loss of self is the worst.

Self-knowledge is the condition of self-determination. One of the consequences of forgetting is self-deprecation and loss of self-esteem. In fact, one who takes on degeneracy and opts for his virtues and abilities to cheap himself to a small amount of reason, as Rumi says:

Whichever he makes cheap millet; he will give a gem to a pill (Molavi, Jalaluddin, 1376, 1756-80-1)

- The cure of all kinds of knowledge is self-knowledge.

With real self-knowledge, man will recognize his dimensions, talents, abilities, weaknesses, strengths, virtues, and disadvantages and will recognize his assignments by knowing this; besides, man needs interaction with God, others and the environment. So, when theology passes through the path of self-knowledge, then it also delivers self-knowledge of biology and slowly delivers the field of cosmology. (Qarmaleki, Ahd, 1397, p. 280) Therefore, Imam Ali (P.B.U.H) says: "The science of living is self-knowing, because the ignorant is dead, and it is the science that enlightens the intellect and destroys ignorance." (Amidi, Abdul Wahid, 1410, p. 233)

- We have built our choices on the basis of self-knowledge or on the basis of self-sales

All profits and losses are the result of choices. The wrong choice leads to failures and losses, and the right choice leads to prosperity, profit and profit. Dating, career choice, field of study, spouse and life style have you put them on their own scale and have we built them on the basis of self-knowledge? Or do not put them on their own.

In some narratives, especially the traditions of the Imam Ali (P.B.U.H), the self-knowledge, the key to understanding the facts introduced in such a way that after the human self-knowledge to a high degree of understanding of the truth; some of this narrative are: Recognizes others better, and they continue: that who knows himself, has come to the end of every knowledge and science.

Self-Knowledge is Synonymous with Theology

The Holy Prophet Mohammad (P.B.U.H) has referred to the correlation between the levels of self-knowledge and the levels of knowledge of

God: whoever he is more self-conscious is more conscientious, and then the relation of self-knowledge to other types of holy relationship, such as emotional, action, verbal, and identity based on the ratio Self-knowledge is based on theology. What is more in the subject of the relation between self and theology is the holy saying of Imam Ali (P.B.U.H), which considers self-knowledge as a corollary of theology, and states: Everyone knows his own self, knows his God. (Majlisi, Muhammad Baqir, 1413 Q. 2, p. 32) Muslim scholars, wise men and mystics have cited many of these holy sayings in their works, and their common emphasis is a famous statement of self-knowledge and a mediator for theology; therefore, self-knowledge is theology, and of course, it should not be forgotten that as God It is impossible to recognize self-knowledge (Hassanzadeh Amoli, Hassan, 1379, p. 12), and as if we are dealing with a deliberate dissolution argument that states: God knows if you know yourself while you can never know yourself. And the result of this interpretation is that self-knowledge and theology are impossible. (Qaralamky, Ahd, 1397, p. 247)

Allameh Shobir also has the same interpretation in this regard and considers one of the aspects of the interpretation of this holy saying as a suspension to the unbelief (Shabbar, Abdullah, 1376, p. 205). Hakim Sanai, who was referred to as "ascetic poetry", is a mystic name in this regard. Says:

You have never been able to cognize God's dignity, because you are not able to recognize yourself. (Sanai Gharnewi, Abu al-Majd, 1377, p. 63)

Of course, it should not be forgotten that the critique of the viewpoint of the conveyance of unbelievers must be accepted only at the highest level of knowledge, a degree of recognition that only God is and sufficient; that it is for the recognition of the truth of the essence of the soul and the truth of the essence of the supreme being and not of the lower of it Which is dependent on traits.

THE BASICS OF SUFISM IN THE VIEW OF RUMI

The basis of the attitude of Muslim mystics to the world is accepted from Quranic teachings. Allah has repeatedly emphasized in the Holy Qur'an that you should study in the earth, learn the lessons of the ancestors and learn about the quality of creation. (Spider, Verse: 20) God revealed His Signs and Verses in the skies and

your souls, (Distinguished, verse 53), and man sees each and every one who sees God. (Cow, verse 115)

Rumi was aware of the fact that there is no distance between this world and the hereafter. This world is in that world, and that world is also the environment in this world. We also, if we know how this world is, we will find that the world is in the hereafter, and there is not only hostility between the world and the hereafter, but also in terms of friendship and contextualization and participation in the one. (Soroush, 1371, p. 100) Rumi, who knew seven cities of love and was in the geography of the world of spirituality, does not see any geographical boundaries between the world and the hereafter, and says,

The world is just hereafter, in mystic's view point

If it is so, happy for you

(Dinani, 1383, p. 199)

Rumi's world is not a world of desperation and anxiety of Khayyami that does not look beyond the senses world, nor the cold and impoverished climate of the monastery, which does not feel the world. (Zarrin Kob, 1382, p. 15), not a world full of persecution and violence, nor a small and sensible area of knowledge and experience, a wavy irritation that sweeps through its passion, freshness, meaning and life, and Life is a long road of happy joy that humans sing and love throughout.

Such a world should "merely to be experienced and felt, not to be described" (Abd al-Hakim, 1375, p. 58) Therefore, it is only those who find context and He has put together a couch with Rumi in his life so that he can fly along with him in his world, and Rumi's speech is the only invitation from these people. (Portal, 1379, p. 56)

Rumi never turns the world ugly and despises the universe, and does not deny the earth. In his view, what condemns the name of the world, or, to put it more correctly, the world of deceit is the same greed, and in not finding the truth. In this regard, the world is a concept that changes to the value of everyone and, from the viewpoint of one who has not gained the truth, this world is as a scarlet. (Goppinari, 2005, p. 274)

It turns out that the humble world in the eyes of Rumi is a world that does not bring a man to social peace and does not provide him a secure future, and does not lead him to a vital life free of bonds and full of inner affluence. A world

that is captive of the fork of greed and unassigned to the eternal ecstasy is a zone that overcomes the clerical calm of humans and reduces man from the supreme position of humanity, to the point where everyone thinks of his personal and personal interests. . It is a place where greed is driven by the command and is covered by a clause that creates greed. (Golpinani, 2005, p. 275)

THE POSITION OF SELF-KNOWLEDGE IN RUMI'S ANTHROPOLOGY

Self-knowledge in Islam and in the case of the Muslim mystics is known as the Encyclopedia. Rumi also cites the famous holy saying of Imam Ali (P.B.U.H) who said: "Everyone who knows himself knows his Lord, undoubtedly recognizes his Lord" emphasizes the importance of this issue. Has given Of course, we know that the evolution of the world is conditional on the evolution of the world and reaching the worker is the culmination of human evolution, and this is not possible without self-knowledge. That's why no knowledge is as important as self-knowledge. In this regard, Rumi says: "A man is something great, everything is written in him, and he does not allow cover or (hijab) and darkness that he reads that science in his veils and the darkness of these various occupations." (Rumi, 2001: 81) In addition, self-knowledge, apart from its intrinsic value, is of special significance because it is the result of the knowledge of theology and the knowledge of the sublime god without self-knowledge (Faiz Kashani, 1410: 1/78) According to Rumi, he says:

For this, the Prophet created this statement for anyone who knew himself, then knew his Lord (Mathnavi, 1388: 5/2114)

With this citation, Rumi reminds us that the necessity of recognizing and the inner paths is that the true human being is the manifestation of the divine right and that this will not be realized until the person chooses to do so (Rumi, 2001: 10). In his opinion, in the cave of the soul, behind your curtain, in the human soul, there are emotions and emotions and mysterious powers that man is unaware of, but the effect and sign of the inner forces and forces of mankind are manifest in man's actions and behavior. Round (Hom., 1376: 1/194). In Fihe Mafi's book on the importance of this type of noble science and knowledge, "now also the scholars of the time search all things that they do not belong to, and they are surrounded by them in general, and

what is important them is the closest of all, it is an insider and they do not know their own soul and it is self – knowing. "(Rumi, 1380: 17). Also in the worldview of Rumi, none of human science and education has the value and importance of self-knowledge. The greatest complex that human beings have in the work of the world and in the Hereafter is to recognize itself, because the opening of other scientific and religious hangings, which we, in the sense of being able to open them, will not receive anything (Homay, 1997: 1 / 183)

Self-knowledge also helps to identify your abilities, shortcomings and needs, and motivate them to eliminate them and adjust their life plans with them within them. Rumi is of the opinion that during the process of self-knowledge, Salek concludes with the important conclusion that the root of all the pleasures and illusions and oppressions lies in the pain within him, and everything that passes on him from the opposite, The joy and sorrow of suffering and the joy and joy of happiness and the hearted heart of goodness and evil, ugliness and beauty of bitterness and sweetness and comforting, all in the shadows of thought and the light of the pronoun, the effect of traits and properties, and the reflection of the face of the inner self is a man who mistakenly affects the external affairs and factors We give (the year 1376, C 2: 9,7)

If your thought is high and pure so you are in paradise

If your though is low and devilish so you are in hell

(Masnavi),: 2781388/2)

The importance of the self-knowledge of the teachings is also that it manifests itself as a man of knowledge and understanding, and that insight can help mankind in the course of evolution, because in this way he will know this insight and consciousness even the creatures that can become available. In fact, the value of self-knowledge becomes apparent when it comes to finding one's self and knowing that it is hidden under this flesh and the skin, and it is the cause of the creation, that it is the cloak in which it is possible to manifest all being.

His appearance is usual but his inner as big as the existence

(Mathnavi 3579/5 and 4580/6, 1/2502, 37674/4: 1388)

If a person knows that Lord has manifested himself, he will seek his discovery because God created him for that reason.

The most important thing that mankind receives is the knowledge of the heart or soul in which he has chosen a god with all glory and abundance (Estelami, 1387/6/3317)

So in Rumi's thought is always the truth repeats itself, reveals the man to identify himself and his identity became not going to be able to understand the social life of religious and prosperity, and self-most important issue of human-centered religion.

COMPARING AND ANALYSIS

As it is expressed, mystical orientation to self-knowledge is one of the most important issues that distinguishes the mystics from non-distinguished ones, especially philosophers and theologians, although the ultimate mystic is the knowledge of the Lord, but from the viewpoint of the mystics, the only way or at least the most correct way of this knowledge, Indeed, it is self-knowledge of ourselves (Eckhart, 1986, p. 27). This is a view that we do not think about, but the way to achieve it. This is what the Prophet (P.B.U.H) says, that everyone knows himself, Knows God. Everything is from you and in you. It is not outside of you. (Ibn Arabi, 1404: 101)

If we consider the most important goal in the mysticism as unity and connection of man with God then knowing one's soul and understanding the inherent qualities and talents is the first step in refining and moving through the evolution of human life. Human beings are not aware of their talents; they cannot take action in their prosperous way, because proper action requires knowledge. Hence, Imam Ali (P.B.U.H) considers the most profitable knowledge to be one's awareness of one's self. Human existence has two physical and spiritual dimensions (material and spiritual). Awareness of the differentiation of these two dimensions, as well as the recognition of the spiritual characteristics, of human careers, can best use their inner talents. This awareness is so important that the Imam Ali (P.B.U.H) knows the loss of humanity. Understanding humanity, if properly formed in its original context, establishes an unbreakable bond with human faith and action, as a result of a firm faith and a righteous act. Imam Ali (P.B.U.H) says: "The garden of knowledge will be green and fresh from the spring of the sun." Imam (P.B.U.H) says:

The knowledgeable man, knowingly, finds out his path and then locks him out of the blind and intimacy of the serfs, the treasure of guidance, and the locks, then he decisively approached it, recognized his clear line through the paths of the paths, and the whims of the whirlwinds of landslides Health has reached the coast. Truly, from among all the pretexts, he has come to the strongest and most reliable one, who is God's way and obedience, and has brought it into harmony. So he has reached a high level of certainty and the truths of religion have shown for him like the sun. He truly devotes himself to divine purposes and is in the most devastating situations, answering questions and problems. He adapts individual and social issues to the principles of religion and declares the divine order. He is the light of the darkness, revealing the path from the well, the key to the closed doors, and the problem of guidance and the lost in the wandering deserts. He said that he was enlightening, and his silence was safe and secure. Indeed, he will walk in the path of genuinely God and obey the wisdom of God, and Allah will make him his own.

Therefore, knowledge is linked to human action, and human actions flow into its true interests. A person can, on the basis of the knowledge that is convinced, be sure of the product itself, to have a proper and correct function in relation to various issues. He can properly recognize the good or evil of the verbs, and adjust his performance accordingly. In that case, man will succeed in obtaining the good and repel evil.

On the other hand, considering the broad dimension of the human soul, Rumi regards man as a genuine individual or a social one. Throughout this masculine, this man-centered man is seen, so that from the very beginning, with the manifestation of man to the reed, he poses the existential truth. Rumi says that the knowledge and the inner path is that the true man himself is the manifestation of the truth of the truth, and that this will not be realized until he chooses to do so. In his opinion, in the cave of the soul, behind your curtain, in the human soul, there are emotions and emotions and mysterious powers that man is unaware of, but the effect and sign of the inner forces and forces of mankind are manifest in man's actions and behavior. To make In Rumi's view, ultimate

divine love is attaining the level of mortality and unity. This love creates such an enthusiasm that it is incapable of describing it. Also, what separates human beings from one's own self and gives them the right to survive is love that eliminates itself in the presence of mankind, and removes Allah's sake from the path of the right and leaves the way for the smooth sailor makes the difficulty easy and tough. And in the light of evolution and transformation, man becomes empty to himself and becomes self-destructive and, with his own power, has the divine traits, survives to the truth, and becomes immortal.

CONCLUSION

The following results were obtained by examining the views and opinions of Imam Ali (P.B.U.H) and Rumi on self-knowledge.

Imam Ali (P.B.U.H) (The Great Unique Man in the History of Islam)

Imam (AS) said, my understanding of God is deeply connected to my understanding of myself, because knowing one's self on his knowledge of God affects and understanding of God and how his relationship with God and of his religiosity effect puts . Self-knowledge is all about profits and benefits, and it manifests itself in four fundamental aspects of our lives, which are:

Theology

In fact, if the "self" of man or his set of being is well-known in all its dimensions, in fact it is taken as the greatest step in the path of theology. The Prophet (P.B.U.H) said: "One who knows himself, in fact, knows God. This tradition, return to the proof of the existence of God and of the same argument, and that is that, if someone in the amazing and order in its existence study, God will know "soon your symptoms We show them around the world and within their lives to reveal that He is the Truth. "(Distinguished, verse 53) Undoubtedly, man is a prodigy of the universe and according to Imam Ali (P.B.U.H) in the poem related to him should not be assumed that the man, a small mass in the universe since the big world in him lies. (Akbari, Mahmoud, 1378, p. 37)

Courage of the Soul

When we know ourselves, we find that the wise creator does not create us in vain and it is our

duty in the world. Humans, if they know their value, do not postpone themselves and do not put themselves in the row of animals, as they do not use precious objects to decorate postal stuff (ibid., P. 40). Some of the Quranic verses it can be that whoever does not forget his own soul, he does not forget God (Food, verse 105)

Self-Knowledge

A person evaluates himself with self-knowledge. It takes away the bad character and seeks to strengthen its positive aspects. Then he understands what to do in life and in the world, and how to behave. Imam Ali (P.B.U.H) says: "By attention to himself, man motivated to improve himself." (Introduction, Abdul Wahid, 1410 AH, p. 176)

Self-Knowing

In the words of Imam Ali (as): one who knows himself has achieved the greatest salvation.

Rumi (The Great Iranian Poet)

From Rumi's point of view, self-knowledge is one of the most important issues of any philosophical, religious and mystical system, and this issue becomes more important in Islamic mysticism, since it allows him to directly penetrate the divine manifestation and to understand the true meaning of it. It is what we know to be in fact the basis of self-knowledge in the school of Rumi, and in particular the unification of her in spirituality. At the sight of unity between Rumi, the first step in self-knowledge is to deny the existence of non-exaltation, and not to be the great deal of the universe, which is related to a kind of carnality with an eye to absolute understanding in its relation to the degree of the essence of the law, which is unlimited and unlimited. To be

In Rumi's view, the recognition of the "true" and "original" of man is not possible through ordinary experiences, but only by a kind of mystical experience and through breaking the framework of false consciousness and conventional conceptual skeptics. According to this approach, the real recognition of "self" is possible only through "self-denial", in which all the distinctions of the "agent of the object and the identity of the identification" vanish, and the will and mind of the human being and the intellect of man in the supreme being are

transformed . In Rumi's view, humans are in this state of self-knowledge and theology which, according to the mystical terms, calls it "mortality of God".

REFERENCES

- [1] The Holy Quran
- [2] Amidi, Abdul Wahid, *Ballad of Gharir al-Hakam and Dar al-Kalam*, Qom, Islamic Propaganda Office, 1366
- [3] Ebrahimi Dinani, Gholam Hossein, *Me and Me*, Tehran, Research Institute of Philosophy and Philosophy of Iran, 1394
- [4] Ibn Abi al-Hadid Motazali, *Ezuddin Abu Hamed, Nahj al-Balaghah*, Qom, Marashi Najafi Library, 1337
- [5] Islam, Seyyed Hossein, *Ethics of Criticism*, Qom, Office of the Publishing House, 2004
- [6] Imam Sadiq (as), *Mesbah al-Shariah*, Beirut, Alawi, 1400 AD
- [7] Balkhi, Mowlana Jalal al-Din Muhammad, *Kelayat Shams Tabrizi, Correction of Badie-e Zaman Foruzanfar*, Tehran, Amir Kabir, 2010
- [8] Balkhi, Maulana Jalal al-Din Muhammad, *Kelayat Shams Tabrizi, Masnavi-e-Ma'avi*, Tehran, Research, 1996
- [9] Jafari, Mohammad Taghi, *Epistemology*, Tehran, Allameh Jafari Institute for Publishing and Publishing, 2014
- [10] Javadi Amoli, Abdullah, *Human Expectation of Religion, Research and Regulation Mohammad Reza Mostafipour*, Third Edition, Qom, Esraw, 2005
- [11] Hassanzadeh Amoli, Hassan, *Sarah al-Aounfi al-Ayoun*, Qom, Islamic Propagation Office, 2000
- [12] Shabr, Abdullah, *Mesbahih al-Anwar for solving Al-Akhbar's problems, correcting Ali Shabbar*, Qom, Basiratti, Bey
- [13] Faramarz Gharmaleki, Ahad, *Concept of Conception, An Analysis of Neglecting the Sermon 174 Nahj al-Balagheh*, Tehran, Avadab Development, 2002, pp. 68-82
- [14] Faramarz Gharamaleki, Ahad, *Responsibility for Identity, Management Development*, d. 33, d., 2001, pp. 3-4
- [15] Collins, James and Jerry Pours, *Making To Stay*, Translation by Fazlullah Amini, Farah Publication, Tehran, 2001
- [16] Kellini, Mohammad ibn Ya'qub, *Al-Abafi, Correction of Ali Akbar Ghaffari and Mohammad Akhundi*, Fourth Edition, Tehran, Dar al-Kabul Al-Eslamiyah, 1407 AH

- [17] Majlesi, Mohammad Bagher, Baharalanvar, Tehran, Memorial, Bigham
- [18] Motahari, Morteza, Collection of Works, Eighth Edition, Qom, Sadra, 1999
- [19] Hick, John, Philosophy of Religion, Translation by Behzad Saleki, First Printing, Tehran, Alhadi, 1997

Citation: Mohammad reza Afroogh, Ali reza Khajegir, Mohsen Fahim, "From Self-Knowledge to Theology in the Light of the Words of Imam Ali (P.B.U.H) and Poetry of Rumi", *Journal of Philosophy and Ethics*, 1(3), 2019, pp. 5-13.

Copyright: © 2019 Mohammad reza Afroogh. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.