

## The Impact of Ethics and Ethical Principles in Education System Based on the Works of Rumi

Ali reza Khajegir PhD\*, Ai reza Fahim PhD, Mohammad reza Afroogh PhD student

Department of law and theology, Najafabad Branch, Islamic Azad university, Najafabad, Iran

*\*Corresponding Author: Ali reza Khajegir PhD, Department of law and theology, Najafabad Branch, Islamic Azad university, Najafabad, Iran*

### ABSTRACT

*Moral teachings are one of the most important epistemic points in Mathnavi. There is little doubt about the teaching of this book, and it is more than the teaching of mystical conduct. Rumi is both a propagator and a moral coach in this book and in the Divan of Shams, as well as in his prose works, like sevenfold sessions and Fihemafi (his prose book). He has an ethical view beyond the moral viewpoint that so far has not been systematically studied. Given the specific style of Rumi in the texts of discipline and prose, introducing his moral theory with all its elements and instruments is a daunting task. In this article, we are trying to examine the ethics and its various dimensions in the poetry and works of Rumi.*

**Keywords:** *ethics, mysticism, love, patience, moral virtues, moral vices*

### INTRODUCTION

The truth is that the science of ethics speaks of emotional treasures and discusses virtues and emotions. For example, the principles and concepts of ethics in the works of literati and professors of literature and culture have a kind of look at the attributes and acts of the soul, and the science of mysticism is another view or knowledge that is responsible for the inner aspects of the religion and the human side. The emphasis of this article is on the huge difference between ethics and mysticism. One of the main problems of religious epistemology and religious practice is the lack of distinction between Islamic ethics and Islamic mysticism. Ayatollah Mutahhari says: The mystics do not know enough about the morality that is both living and limited, and instead of scientific and philosophical ethics, they propose a mystical course of action that is in a special order. (Motahari, 1386, p. 82)

Islamic ethics discusses spiritual virtues and virtues. Divine qualities are divided into positive and negative traits and emotions that are referred to in ethics as virtues and emotions. Some of the good and ethical traits are: truth, humility, courage, patience, chastity, holiness and affection. The good deeds are: justice, sacrifice, pardon, salvation of the womb, support for the oppressed, the inappropriateness of what the human being does not like, others,

goodness to others, charity with humans, reform among the people, respect for human rights and well-being of parents. The divine delusions also include verbs of attributes and verbs of verbs. Some of the ugly and moral denigratory attributes are: lies, envy, greed, fervor, arrogance, anger, truth, evils, crap, greed and flattering. Some of the ugliest and defamatory verbs are: theft, oppression, lust, laziness, revenge on the oppressors, sinfulness and rhetoric, religion, selfishness, faithfulness, filing, exploration, absenteeism, slander, deception, or selfishness.

The scholars of ethics believe that the attraction to the moral traits is the device of the soul's adornment. Ethics is essentially a scientific static, as opposed to mysticism, which is a scientifically dynamic one. Aristotle, the Greek philosopher, the intellectual authority of many moral scholars, believes that the absolute goal of the ethos of "prosperity" and the achievement of happiness through virtue is possible. Virtue is the medium of extremes. Mysticism is a science that is the supporter of the transcendental spirit; that is, knowledge is far beyond ethics. In this sense, every moral is not mystic, but every mystic is definitely ethical, that is, mystic at the beginning of the journey ends in morality, and the end of morality is the beginning of a mystical journey.

In the first stage of conduct, human beings must have positive emotional qualities as their queen.

According to Ghazzali, a great mystic, it is necessary to rid himself of the soul through the elimination of emotional deaths, emotions, or negative traits and the evacuation of his being from ugly traits and the manifestation of positive traits in his existence, and then at this time That becomes a moral person. If a person is in the trait, right, pass, and patient, he will have mercy, help the oppressed and avoid negative traits of sting, pride, jealousy, and so on. Is there such a deep and precise relationship, to the extreme, to Spiritual ascension has reached? no. Gnosticism is the spiritual ascension and the flight of the soul, but mysticism is not possible without morality. Morality is the introduction to mysticism.

### RUMI AND ETHICS

Mowlavi's Masnavi is a mystical book. Morality is at the heart of mysticism, that is, a mystic, moral. Rumi, especially in the first chapter of Mathnavi, whose main subject is "the soul," explains the fatalities and degrees of self (the soul of the soul, the soul and the soul), and explains the emotional delusions as the savior's gadget in dealing with divine ethic.

At the beginning of Masnavi, Rumi deals with the epistemological topics of the soul in mysticism: the discussion of the separation from the world and the universe of invisible and desire and the desire to return to the Supreme Origin, which is the discussion of the fall of the soul, the connection with the soul, and the desire to return.

Hear it because it tells you  
Complaints about the separation  
They have taken me to my place  
I've been frustrated by my husband and wife  
(Mathnavi, B1-4)

In a narrative account of Shah and his servant, Rumi has a mystical approach to explaining ethical issues. The Shah asks the physician to treat their patients and accept them, but they are ultimately ineffective and unable to cure the disease. Why Because in the face of truth, the condition of the word of goodness is not mentioned, they refuse to mention "God willing". It is worth noting that in Masnavi, the literary tradition of the Shari'a is the true adjective of truth. Afterwards, the king appealed to the divine court and appealed to the divine request in this episode, Mowlana's poetry, who is precisely about literature.

It is from the liturgy of this light

The innocent and pure wisdom came to the property  
(Mathnavi, Office of the President, B 91-92)

Subsequently, with the plot of Moses and Jesus (AS) in the framework of a historical analysis of the relatives, he describes the fate of mankind. The people of Musa will be tempted and overwhelmed by the overthrow of various types of maculates, thus stopping divine blessings. Thus, it states the consequences of greed and greed:

It came from the sky  
Insensible, and sold and bought without purchase  
Some people are among Moses  
Ruthlessly they said the garlic and lentils  
Was cut off the reader and bread from the sky  
Stay on the plow and Bill and rest  
(Mathnavi, B 80-83)

After that, the story of the Prophet Jesus (AS) and the similar performance of Jesus are plotted:  
Make mischief and greed  
Beneficent preacher  
(Mathnavi, First Office, B 85)

In this way, from the very beginning, morality and morality, such as greed, excess, craving, and divorce of the devil versus the Nesa, are plotted in Mathnavi. In the second story, the Jews and his secretary, the Jews and his secretary, make a sense of jealousy.

In the first book of Masnavi, in the story of "Removing the Romans and the Chinese in the field of painting and projection," in the story of "evacuation" and "analysis" of the soul or perfection and dressing of the soul, the Prophet (pbuh) addresses Mowlana. In this story, while explaining the importance of self-purification, the emphasis is on the purpose of evacuation and self-analysis, that is, the purification of the soul so that by removing the soul from the darkness caused by ethical misdeeds and animal lusts, and the transparency of the essence of existence to the light of faith and with the help of love , The heart of the role of rituals is learning. (Molavi Letter, Homaei, p. 562-573)

### WHAT KIND OF MORAL IS ACCEPTABLE IN MATHNAVI?

Human beings can be ethical, but not mystic, but in order to reach the highest spiritual level, they must be attained to the level of mystical conduct by transcending the ethics. In this case

there are two tendencies: secular ethics or morality without God and moral presence with the presence of God, which is the ethics that Rumi sets in Mathnavi. Basically, humans have to turn to beloved for Godliness and morality. By communicating with beloved, the most popular one, you can be morally and mentally. Without contact with God, you cannot reach the soul of the fruit; in the stage of manifestation, the divine spirit is manifested and man is right. This is the great difference between divine ethic and secular morality.

The moral that is in Mowlavi's Masnavi is the divine ethics, which is God's source, axis and motor. Morality in Mathnavi is an introduction to entering mysticism and flying far higher spirits.

The correctness of this feeling is from the doctor  
Ask for it from beloved.  
(Mathnavi, First Office, B 304)

Spiritual and spiritual excellence and spiritual healing can be attained by God through the path.

Moral philosophy is different from ethics. In ethics, ethical issues, including traits and verbs, and classified traces and ugly and undesirable actions, are discussed and determined by determining the relationship between them. The philosophy of ethics discusses the theoretical foundations of ethical issues. In discussing the theoretical discussions of mysticism, Maulana also explains the theoretical foundations of morality, and discusses the practice of virtue and mysticism about the mechanism of paths and the way in which the right to speak in the field of ethics. Of course, we must differentiate between theoretical debates with philosophical discussion or modern philosophy. The subject of Rumi's discussion is the domain of mysticism, he discusses the theoretical foundations of morality and mysticism within the framework of the same mystical viewpoint.

Basically, philosophical discussion in the sense of philosophy of modernity is not discussed in Mathnavi; it is by no means a philosophical book. Rumi is not a philosopher. He is a mystic, and in the framework of mystical thinking, in addition to the theoretical foundations of mystical thinking, he proposes moral theoretical foundations. As philosophers are discussing God and science, mystics also focus on these topics in mystical thinking from a perspective with a different method and end, but the ultimate goal is to see the knowledge of the philosophers.

Basically, in the philosophy of the new era, the domain of philosophy is a partial domain of reason. In the event that Rumi does not have any weight for partial intellect, partial reason does not lead to any place, but in connection with the general intellect which is fixed and discovered by the human guidance. , Otherwise it is the result of partial wisdom; war, slaughter and destruction.

From the point of view of Mowlana's teachings, the divine excellence and divine ethics are a real and existential matter, not a valid and contractual one, and only by adhering to the truth in the eyes of the perfect man can the intended destination be reached. From the point of view of Rumi, the existence of man with the attraction of the attributes and the transition from one position to another in the stages of existence, from one order to another, is exalted, so the excellence of the soul is an existential matter, not a credit. For example, communicating with a beloved is not a credit relationship, but the most real relationship between the whole being and the transcendence is romantic relationship. Hazrat Mulla Sadra also regards this connection as a love affair. Mowlana regards moral and mystical issues as existential issues; this is Mowlana's and Mulla Sadra's shared point of view and is not credible.

### THE DIFFERENCE BETWEEN MYSTICAL ETHICS AND GREEK ETHICS

The mystical ethics are different from Greek ethics. Stoicians believed that virtue entails prosperity. Epicurists saw prosperity as a virtue, but stoics referred to virtue as a way of prosperity, but Kant sees virtue as the factor of human prosperity, although man possesses virtue, not necessarily in this blissful world. Aristotelian ethics is also based on the theory of moderation, as the jubin and the fervor of both are the moral divisions and the middle ground of these two is bravery, while the foundation of Rumi's ethic is God-given.

The world is the ladder of this world

The religious sense of the ladder of the sky

The correctness of this feeling is from the doctor  
The correctness of that sensation is from beloved  
(Mathnavi, First Office, B 303-305)

With Aristotelian ethics, secular ethics and Kantian ethics cannot be overcome, but mystical ethics lead to spiritual excellence. Hence, in such societies as spirituality, such topics will be further elaborated.

I consider morality to be ineffective; the rule of law is the religion; while the way, discusses the essence of religion and has very practical results.

The truth itself is our critique  
Hear, friends of this story  
(Mathnavi, First Office, B 35)

The discussion of Maulana in Mathnavi, is the discussion of people. The story is not yesterday, the story is today. Based on what Mowlana is proposing in moral and social analysis, it seems to us to see our moral acts and warn us; therefore, Mowlavi's moral and moral messages are very useful today.

By studying the mystical works, we are able to observe a wider and deeper world in this being that our eyes have not been aware of it for the moment and our spirit and mind are not aware of it, and after receiving this world, by virtue of its beauty, , We find that entering this universe is literate and rigorous, and with spiritual and spiritual sentiment, we find some kind of calm, albeit temporarily, and also a kind of insight. This reflection, insight and astonishment, if any, is going on with the continuity, and the seeker comes to power with continuity.

### LOVE IN THE SCHOOL OF RUMI

Today, the discussion of love is very alive, but with love, we face less. In Mathnavi, there is both virtual love and true love. Through the study of Mathnavi, young people find that the story of love, although it is a sweet prayer, requires a certain adherence. Loving a nightlife requires patience, craziness and death in the beloved. In Masnavi, Maulana says the story of a lover that he wants to go to sleep at midnight, as he wishes, to sleep. By waking up in the morning, he sees a few walnuts in his hand that is a sign of the beloved and the message that it is better to play the walnut, not love and love, because you love a night and endure patience.

The love of astrolabe is God's secrets:  
Everyone who was wearing a zealot dressed  
He was cleansed by greed and defamation  
(Mathnavi, First Office, B 22-25)

The illness is in love with all the diseases of the disease, with love, which is possible to receive and receive divine secrets of the seeker. Love is either virtual or real; finally, the seeker leads to a popular concert.

The love of the world and the soul is trapped in the trap of the sensual mischief of human disgrace, while the love of the holy believer,

which is a blessing, provides the cause of human pride and excellence. Bob is open to all with the right to love, because he trades with the followers of love through generous persons. Love and love with the Prophet is beyond the scope of ethics and has a special literacy.

But whatever we describe and describe in love, we reject the presentation of the true meaning of it through language, because love is the position of invisible, how can we speak the meaning of invisible world by means of words? In that sense, how can we explain an unlimited and unforgettable thing with a tool of limited capacity and ability? Language is an interpreter of the field of emotion and reason, but it is strictly limited, because reason does not have the ability to identify love. The Prophet Sheikh Safi al-Din Ardebili says: The last field of reason is the first field of love, because love belongs to remoteness beyond the realm of reason, and only through the passage and presence of a higher level of sense and reason can one become the realm of love.

Not crazy than somebody else's lover  
The reason for his plumage is blind and chorus  
(Mathnavi, Sixth Office, B 1979)

In that area, which is a mystical experience and an intuition of heart, love also explains, describes and describes love and love in the same area of language, but although the truth of love is not expressed in a conventional language, what is the general description of it? Love means "excessive desire" and the derivation of the word is a lover and beloved of love. Love from the infinite "love" means sticking and admiring. They are also fond of peach plants, because they roam around the trunk of the tree with a twist and fry it. This allegory is the source of love, which is entered into everywhere, and it destroys the unbelievers.

Love is the main pillar of the tradition. Only the perfect human being is able to understand the various aspects of the truth of love through spiritual progress and spiritual evolution. Love is divided into true and virtual: true love is the love of the true believer, which is essentially the essence of adultery, the rest of the love is virtue, and based on their origin and source, is divided into disenfranchised virtual love.

Mowlana considers "love for all the diseases", "the first and the last," "alien to the two worlds," and "the lack of a sea that does not have reason in there".  
Love is "booze", "wear", "split" and "vibration".

Love is "boundless" and "level".

Love is "rebellious and bloody" so that whatever it does not have to be purified.

Love is "good," and love is a delightful seeker.

The reason for the existence of love is love itself, if there is a reason for the need for love, do not go to it, because love and passion are in all things surrendering and nothing is free of love, but the difference of reasoning with love and discovery and intuition, As well as the difference between the shadow and the sun.

The causes and effects are the function of the truth of love, which is the sun of truth. The seeker must have been on the side of the truth of the truth, in the shadow of reasoning, because the companions of reasoning have fallen to the limit of the abyss and the signs that have forgotten the truth. Relying on mere reasoning leads the seeker to neglect and ignorance of the truth. With the sunshine of truth and the discovery and intuition, the moon of reason and reason, it loses its magnitude and attraction.

Spirit, the human soul in this material world, is strange, because it has been removed from its original homeland, and only through love can it return to its original home. If the essence of this true believer is clearly revealed to the seeker of the lover and manifests itself with his nature, he will not be able to withstand him. "God sent his light to the mountain but it decomposed". (Araf, verse 141)

The absolute believer always reminds his curtains and manifestations in order to make people believe in him. (Molavi, Fiy Mafiyah, p. 35)

Love is the description of the Prophet. He is the one that deserves real love.

### **BAD TEMPTATIONS AND PATIENCE IN THE SCHOOL OF RUMI**

In the final story of Mathnavi in the sixth book (story of three princes), Mawlana poses the issue of patience; "patience is the key to victory." The beloved joiner needs to endure in this way. Hence, the study of mystical texts such as Divan and Shams and Mathnavi can be a contributing factor in the systematization of the ethics of youth in various ways.

Mawlana clearly addresses the moral issue in Mathnavi, and in the story of the Shah and his servant (the beginning of Masnavi's narrative), he considers medical inability to take cognitive therapy in a divine domain, because they believe that their limited knowledge is in the knowledge

of divine knowledge has it. He believes that the treatment of the soul and the elimination of fatalities and diseases is possible only with the help of the Prophets, and it is not possible to treat the moral, spiritual and spiritual pain without observing the glory of God.

The soul is the main issue of Masnavi's first office with about four thousand bits. According to our research, these four thousand verses are divided into twelve discourses and three blocks and three times the soul (the soul of the eternal, soul and soul) and Mowlana explains the dimensions and aspects of various issues in the course of these stories. (See: Seyyed Salman Safavi, 2006)

During the first four stories, Maulana deals with the problems of the soul and discusses disputed moral desires. The soul of a martyr is a person who invites man to evil acts, revenge, and despised attributes, which are among the moral delusions. By referring to traits such as mischief in front of right, jealousy, pride and analogy, verses the verse, Rumi offers a solution to their treatment.

In the second four discourses, he discusses the issue of the soul. The owner of the soul has good pleasure and is looking for good, but he does not gain full control over his spiritual desires, so sometimes he makes bad deeds or ugly traits such as lying, slander, and libel appear in his presence. , But simply abusing this act, he regrets himself: "Why did you, the divine human being from the highest source," and my soul's soul, "led to the divine presence; the present perpetrator, which is very unlikely from your intentions and divine essence? San remembers. With the passage from the level of breath, Salek achieves a certain degree of self-esteem. In this degree, the soul, the attributes and the verbs of the goodness of the queen of his existence, the seeker comes to the existential calm. The ultimate example is the believer in Mathnavi, Ali (AS), which is the subject of the last story of the first chapter of Mathnavi.

Learn from Ali (p.b.u.h) the great unique man, the pure deeds

Know the lion of Lord is innocent

Ali (p.b.u.h) said I fight only for the sake of God

I am just the servant of God not my body

I am the lion of God not my pride

My deeds are evident of my behavior

I am not like straw; I am like a big mountain

Big mountain always stays against floods

(Mathnavi, First Office, No. 3794)

Ethical knowledge is a science that addresses ethical denigratory, ethical, and ugly verbs. The Prophet (p.b.u.h) believes that ethics is the prelude to mysticism, and man must first purify his being from the evil attributes to achieve the ascension as a result of the great origin, and then become a queen of his existence and then become an essential part of spiritual journey.

According to Rumi, the foundations of spiritual journeys include: attraction to divine attributes and practice of the rules of shari'a, which includes the practice of divine necessities such as prayer, fasting, alms and pilgrimage, and avoidance of divine and divine sanctity and in general sanctions In the Shari'a, such as drinking Khmer, theft and moral sanctions, these are all special in the field of Shari'a. The lawyer must act as a queen for them, by acting in law. Thus, the seeker with his act and his commitment to the field of ethics and the institutionalization of good moral attributes as two essential pre-requisites is a great way to enter the spiritual and spiritual journey and follow the steps of the spiritual authorities. Therefore, the approach of Hazrat Rumi to the ethical question, the mystical approach is.

There is a huge difference between Rumi's approach to being a mystic with ethics. Ethics remain at the same level of ethics. They believe that the soul is a house that adorns its good attributes, and the practice of ethical issues and the creation of these traits is the adornment of the soul. This field includes individual literacy, social literacy, class literacy, literacy in the face of truth, truth and literacy versus science. The types and types of these ethics are presented in Mathnavi and Mowlana emphasizes on moral relations in the field of social sciences. The moral person must have proper relations with people and society and even nature, that is, to protect the nature of nature and to observe its limits and rights. , For example, only if it is needed to continue living and livelihood itself. In terms of literature, these are related to societies, but moral scholars regard ethics as static and adornment of the soul. Rumi believes that ethics is the introduction to the spiritual journey for the acquisition of the soul into the great origin that mystic science is responsible for. This dynamism in mysticism is a journey chart in which the seeker becomes a kingdom by walking on the stairs of existential authorities.

The area of ethics and mysticism are intertwined. Mysticism is spirituality, a

knowledge that is admired by the inner interpretation of the world and the presentation of the way and way of spiritual conduct. In mysticism, the Shari'ah, the way and the truth are not separate from each other, therefore, it is said that religion has three dimensions. It is not possible without the action of the law through the way and without it, the acquisition of the truth is impossible, and this is one of the differences between morality and mysticism. The moral person who has not come to the discovery and intuition has not entered the sacramental intentions, and is not addressed to the biblical knowledge, and in principle there is no connection or seeing. Therefore, it should be said that spirituality and spirituality are the same, but morality is different from mysticism and spirituality. Scientists seek ethics as a way to reach mysticism and spirituality.

Two major schools in Gnosticism: The Baghdad School of Poverty or the School of Love or the Khorasan School, both of whom consider morality as a prelude to their conduct, although the engine of these two schools is two different engines. In the School of Poverty, it is emphasized on asceticism, austerity and fear from God and in the school of love on the beauty of the right and duty of loving and the love of truth, that is, in the school of love, the motor of ascension and the believer's flight, love is also said to be loved or beloved and can be the same. , Both motorized. This difference is between the School of Poverty and the School of Love, but their shared point is that both schools consider morality as the introduction to movement. Basically, when the queen's moral qualities and mortals exist, entering through divine conduct is possible, whether in the school of poverty or in the school of love.

Mathnavi is a book containing the teachings of theoretical and practical mysticism, which also deals with morality, in the sense that Mowlana has explained, disseminated, interpreted and introduced mysticism and ethics, since in practical mysticism, morality is also stated. Therefore, Masnavi is a mystical and ethical book; the moral endorsement by Rumi is the mystical ethics that goes beyond it, has reached a far greater spiritual reach.

Rumi has proposed the virtues of moral virtues in Masnavi with a major mystical look. The moral virtues of any good ethics is that God in the Qur'an and Maulvi, in praiseworthy metamorphoses and ethical divisions, includes

all the bad morals that the Qur'an and Masnavi have entrusted to believers to beware of.

### VIRTUES AND MORAL MORALS IN MATHNAVI

#### Ethical Virtues in Mathnavi

Truth, tranquility, humility, courage, patience, chastity, calamity, patience, contentment, anonymity, kindness, sweet praise. And the good deeds are: justice, self-sacrifice, pardon, favors, kindness, co-op, charity, hospitality, chastity, mediocrity in behavior, drowning anger, purity, devotion, salvation, support for the oppressed Do not dislike what they dislike about others, goodness to others, charity with humans, reform among people, respect for human rights, good behavior with parents, chivalry, Jude and woe.

#### Ethical Divisions in Mathnavi

Lie, envy, greed, trickery, arrogance, anger, falsehood, bad guessing, foolishness, greed, greed, frivolity, grudge, cruelty, evils, stinginess, greed, flattery, neglect, hopelessness, hypocrisy, hypocrisy, criticism, Defective language and Chinese language.

#### Some of the Ugly and Discursive Verbs

Eavesdropping, lethargy, deception, deception, lies, libel, betrayal, seduction, deceit, possession of property, grudge, defamation, fraud, theft, oppression, lust, laziness, revenge on the oppressors, Sins and Wrong Chinese, Rhine, Self-righteousness, Faithfulness, Filing, Exploration, Absence, Slander, Falsehood, Selfishness or Wrong, Reputation, Defamation, Punishment, and Unfaithfulness.

The centerpiece of Mawlana's worldview is centered on monotheism, and in ethical matters, God's concern for Allah is His main concern. If the verbs and human traits are in his direction and attention to him, then it is ethical. In secular morality, a person does not believe in God and only considers the consent of the people. The secular ethics has nothing to do with Rumi, a secular act in the context of Rumi's worldview, in the domain of his verb or moral attribute. By Rumi's definition of being, if a person is in connection with God, it is divine and good, and if he does not have a relation with the right, it is useful to the community, but it is not divine and divine.

### RUMI'S ANTHROPOLOGY

Are the examples that Rumi has presented in his works, is he more focused on human beings?

The focus of Mowlana's attention in God's Masnavi is monotheism and the question of how to return man to the ultimate origin. In the context of his thinking, the human argument has a central position. Monotheism is the center of gravity of the Maulana thought. He seeks to explain the problem of man and how he is returning to the god or the beloved in order to make man realize that you are from the realm of the universe, separated from it, dissipated from the popular, have fallen into this world; how can you find it? Return to your source and home.

In the very beginning of the verse of Masnavi, the discussion of man and monotheism is on the one side, for on the one hand he sees God as the only being, and the whole world is his manifestation, and on the other hand, the man who is the caliph of Allah. Since man is the caliph of the Lord, man and God are the main subject of Mowlana's discussion. God is at its center, and human beings are their main issue. What should be done to return to your main mare? What are the consequences of the road, the dams of this path and the problems of this return? What are the signs of these pains? What is their treatment? How can heal? How can he fly to him?

Rumi is God-centered, but he sees man as his main shadow, and believes that man is the divine grace that falls to this world, but he has the power of God's clay. The whole creation is for man's sake, and this is the essence of existence, so the discussion of divine humanism is in Mathnawi, leading to the difference between the essences in this divine humanism, the God-centered center of existence, not man. Man as the Creator of God is the main issue and the flagship of creation and all being is created by God around human existence, structure and organization.

### CONCLUSION

Mysticism is essentially divine and divine, but Rumi wants to use it to promote this world. If the balance between wisdom and salvation is created, this universe will grow. If only the wisdom of salaries governs affairs, this world will be ruinous, which the Pharaohs will overcome. A partial reason in connecting to the universal intellect turns into the rational intellect and provides the bliss of the two worlds. In the thought of Rumi, the earth and the sky are holy with the whole being. The more divine the society, the more the earth becomes. The battles between human beings are the reflection of the battle between the various forces in human existence,

which is in fact a struggle between the senses and the wisdom and the heart. This friction is still in place for the establishment of coordination between the internal forces and does not create peace outside of the internal peace.

As stated above, Mowlana also pays attention to the revitalization of this world, whose goal is to revive it. He sees the development of this world in the divinity of humans and the community, and this is the case of the deity of the Maulana. The purpose of Mowlana is to express such clauses and descriptions of conditions, how to use nouns and phrases, earthly life, and material related to the objective life of humans, with the aim of paying attention to the high mystical concepts, therefore, the purpose and purpose of Rumi from the design of this species Stories are spiritual inference. With the introduction of Matnawi's questions in the new period, it is about the relationship between power and religion, morality and power, spirituality and government, spirituality and community, and so

on, the possibility of understanding the hidden layers of Masnavi and the answer to some of the problems of man today.

### REFERENCES

- [1] The Holy Quran
- [2] General structure of the third office of Masnavi Mowlavi, Seyyed Salman Safavi, Mirnae Miraye journal, Tehran, Autumn 2007.
- [3] The General Structure of the Sixth Office of Masnavi Mowlavi, Seyyed Salman Safavi, The Mirror Magazine Magazine, Tehran, Autumn 2007.
- [4] Masnavi Molavi, 1376. Fifteenth edition. Nasr, publication. Tehran
- [5] Molavi Letter, Jalal al-Din Homaie, Tehran, 2006.
- [6] Molavi, Feih ma Faye, Modification of Badie-e Zaman Foruzanfar, Tehran, 2006.
- [7] Morteza Motahar, (1386) Word and mysticism. Elmi publication. Qum

**Citation:** Ali reza Khajegir et al. "The Impact of Ethics and Ethical Principles in Education System Based on the Works of Rumi". *Journal of Educational System*, 2(3), 2018, pp. 32-39.

**Copyright:** © 2018 Ali reza Khajegir et al. 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.