

## The Concept of Calmness and its Reason at Rumi's Thought

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### Abstract

Welfare and calmness are very important for humans to achieve comprehensive development in different fields, and overcome distress and anxiety. Now it should be noticed that what the real meaning of calmness in life is and how we can achieve it. Therefore, this research is going to explain the concept of calmness and its reason through the inspiration of illuminated thought of Rumi that rooted in education and noble tradition. The results show that Rumi knew calmness as an internal thing not external one, as the origin of beauty exists inside world, not outside of it. Therefore, belief, politeness, family, children, honesty, trust, companionship, contentment, honesty, good imagination, sleep, travel, dance, love and kindness are its most important factors.

**Keywords:** calmness, belief, politeness, Rumi

### Introduction

Calmness is the most precious jewel which is still unattainable. In spite of relative welfare and comprehensive development of human in different fields of life, it's a goal that is remained in hearts. Of course, human's attempt is still in continuing to achieve it. If we take a look at the depth of human activities, we will understand that, "final goal is just calmness because," there are love, pain, thorn and demand in human nature that if all the belongings of the world is given to him, he cannot be relaxed" (Zamani, 1990). These creatures detail in any skill and industry and position and education of astronomy and medicine and do not become calm because what the goal is has not been achieved yet. Finally, the beloved will be called belle or sweet heart because the heart becomes calm with it. Thus, how can be calm without beloved? Such happiness and goals are like a ladder and it's not the place of resistance, it's for passing. Good for the one who is aware sooner so, road is shorter for him and doesn't waste his life in foot of ladders (Molavi, 2008:47).

One secret of public fortune to mysticism can be found in a calm that is hidden in pure soul of lovely and divine authority Sufi elders, as well as the warm words of their sacred breath. This subject is the important issue in current era, especially in industrial societies in which human has faced a kind of confusion, stress, and anxiety by getting far away from religious and ethical principles and spiritual values, in a way that false mysticism have got the opportunity to expand their beliefs to create kind of calm, even superficial and temporary for enthusiasts of calmness and comfort. This is while Islamic mysticism has this capacity to reach the human to the real and constant calmness by benefiting educations of noble quotes and explanation of pious mystics that are interpretation of pure facts. Therefore, it is necessary to identify the concept of calm and its reasons and provide proper strategies. This is the same goal that current research is going to consider and analyze by exploiting valuable thought of pious mystics.

### Concept of calmness

Literally, calmness means sleep, rest, comfort, calm, peace, reconciliation, safety, security, rest. (Moein, 1999:40) and In Islamic mysticism it is the synonym of "relief" and that is the

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calmness that a mystic feels after passing mysticism steps as becomes calm against all disasters of the world . This mood happens after passing steps and positions of doctrine and familiarity with hidden affairs and unseen world. This mood happens after passing steps and positions of doctrine and familiarity with hidden affairs and unseen world. This mood is not attainable and is just a divine grace. Its symptom is a great grace that if gives all properties of the world to an infidel or gives all afterworld blessing to a faithful one, it will not blame them and also doesn't feel discomfort (Goharin, 1998, 6:293).

Calmness is an internal action not external one in Rumi's thought. Therefore, in his belief demanding luxurious houses and equipped castle comes from a kind of ignorance. The best castles are not more than a prison for the human being. That's why we see a person sat in the corner of a simple mosque happily and calmly but another one in a luxurious garden aimless and unhappily (Masnavi, 342:6)

Also Rumi points to a tale in Masnavi in which a Sufi sat in a garden for soul expansion and did meditation. A busybody man who got impatient and nostalgic of his meditation said to Sufi: why are you asleep? Be awake and look at trees and green plants. Sufi said: all beauties exist inside human heart and all beauties in the world are completely reflection of it .However, public think that effects of worldly trapping are innate thus they are fascinated with it. But, when worldly veil is removed this reality will be appeared.

Reference of mentioned tale is the following statement that Sheikh Attar mentioned in biography of Rabia Basri in Tazkerat ol oliya: When he went home in spring and thought, the maid said: Seyyedeh come out to see maker. Zamani has also mentioned in his paper: Sufi was told: get your head above to see the effects of mercy Supreme Being (Zamani, 1990:402.401).

Rumi in this chapter of Masnavi mentioned an important point. The origin of beauty is inside the world not outside. Beauty of the outside world is a manifestation of heart's world.

Gardens and plants exist in the soul, but its image reflects in the current water

Gardens and fruits exist in the heart, the reflection of kindness of that sublime is water and soil (Masnavi, 1353/4, 1365)

#### ***Calmness of belief***

Among effective factors at being calm, undoubtedly, belief and faith in Supreme Being and resurrection and angels and scriptures and prophets has got especial importance and hearts will not be calm except with calling Supreme being "only in remembrance of The Supreme Being do hearts get calm" (Rad:28) and therefore, Rumi knows belief as a great action but not superficial and verbal belief but a belief that is accompanied by heart acknowledgement. A belief in which there is no doubt is accompanied by truth, honesty and surrender. Everyone who doesn't have such belief, should have new belief again and try to reach its reality that is doing it with countenance and connectivity, and also, eternal salvation by numerous attempt and grace (Goharin, 1998)

#### ***Calmness of sincerity***

Another important factor of eternal calmness and welfare is sincerity and uniformity, uniformity and purification of heart and soul from pollution of this unstable and transient world, and escaping from attachments means pure sincerity and worship As creatures aren't commanded unless pray the Supreme Being sincerely "the thing we ordered, doesn't pray anything except The Supreme Being sincerely" (Beyneh,5).

Fortune and calmness and welfare of human are in sincerity, in Rumi's thought. The color of sincerity and honesty and piety belief will remain forever for prayers: The action is sincerity and being sincere, it is being calm in the shadow of sincerity and trustiness. The color of trustiness and piety and belief will remain forever for prayers (Zamani, 120)

***Calmness of politeness***

Politeness is an important and effective factor. Therefore, the Supreme Being sent his prophets to say that how to put jewel of heart which is the reality of human in the bush of austerity and endeavor and remove unfavorable ethics that is the origin of obscurity and grace to the Supreme Being and honorable ethic so that to be purified of deficient attributes and graced to the perfection attributes.

***Calmness of family***

One fundamental problem in any society is marriage and making family. It is necessary to apply different procedures at implementing and strengthening and continuity of it and all solutions must be considered and nothing must be neglected ; but it seems that in this case, method of mysticism has benefited less and this is while mysticism by its deep attitude to the problems of personal and social life and emphasizing to purification of soul and heart, gentle soul, sublime feeling and good moral, living simply can be effective formation of common life among couples accompanied by peace , love and kindness, honesty and purity, empathy.

Marriage is done by observing intimacy, affection and calmness and welfare, passion of worship, avoiding passion, saving religion, endeavor and great austerity and worship. Aboisoleyman Darani (the greatest Sufi elders) said: “competent couple is not from the world but from the hereafter that occupy you to consider futurity and if there is a reproach in worship care and stop worshipping, an observation and welfare will appear in the heart that its power appears and the obedience will is new for you.”(Meybodi, 1993).

***Child calmness***

Child is heavenly gift and a flower of heaven garden and a precious blessing, which is a reason of insight of parents and joy and blessing of family and also an ebullient spring with clear water that the garden of parent’s existence will be happy and it gets freshness and exhilaration and reaches describing calmness: Until this spring moves toward garden of parents by children, the parents will get freshness and their eyes will get insight (Masnavi, 3587/6, 3588).

***Calmness of trust***

Trust is the highest mystical position and the effective factor of calmness; the intention of trust is delivering affairs to the representative of the world. Hafez believes that mystic should neglect his attempts, deliver works to the friend because, the thing that is made from the Supreme Being is not achieved by mystic’s attempt: Relying to the piety and knowledge of doctrines is not worshipping, wayfarer who has one hundred arts, should trust. And, if you deliver your work to the Supreme Being Hafez, you can get fortune by The Supreme Being (Yasrebi, 2002:195).Also, in Rumi’s view wise human will not pay attention to the livelihood because both actions that are deficient and excess in livelihood passes like flood do not get calmness. As in this world, thousands of animals live calmly and continue life without being stressed. Therefore, the sadness that is accumulated in the heart, due to life and getting ailment is the result of dust that is arisen from storm of “Me” and “us”. But, if someone trusts, he will always have soul calmness and internal disdain.

Wise person does not think about deficiency and excess because both passes like flood. There are thousands animal in this world that live happily without anxiety. The sadness, that exist in the hearts is from dust and storm that returns to us (Masnavi, 2289/1, 6229, 328/3)

***Companionship calmness***

Another factor for achieving calmness is companionship with righteous and regarding this function and fundamental effect all Sufi elders have not advised mystical steps without companionship and guidance by doctrines and believe it is dangerous and cause of misdirection:

A quick look to the biography of mystics shows this effect well and, in this regard, life of Mohyeddin Ibn Arabi is a proper observance for those claims such as Sheikh Mohyeddin Ibn Arabi,

who is really the surprise of human ancestry and is unique among mystics of doctrines and seekers of reality and eagerness of piety and solitude that undoubtedly the history of asceticism and Islamic mysticism no one in exceeding knowledge, expansion of information, plurality of professors and elders and numbers of compilation's and song can be compared with him. If he understands there is a professor, he will go toward enthusiastically at any time and in every place. Due to this attempt, he succeeds to feel the position of dignified professors and meet them and got some benefits from blessing of their soul (Jahangiri, 1997: 970-98).

The elder of doctrines, Khajeh Abdoloh Ansari has benefited companionship with kind mother; as said: "I wrote a statement at night under the light. My mother tore the bread and put it in my mouth while writing". (Jami, 1997:338). Also he met many elders such as Sheikh Abolhasan Kharghani and due to companionship with him he left his virtual existence and joined to the Supreme Being. He described this historical visit with his Sheikh beautifully in his remembering works: "Abdoloh was a desert man, he search life and reached Sheikh Abol hasan Khaghani and found spring of living water ate a lot to become unconscious, not Abdoloh remained nor Kharghani. What remained then? If you have you know! He was a treasure and its key is in Kharghani's hand". (Ansari, 1980:43).

And Rumi in speech of Shams Tabrizi was an Iranian mystic who could pass mystical steps and achieve his perfect competence. Speech of Shams and Attar and Sanayi has had great effect on Rumi's poem. Masnavi, the simplest and enriched poem of Rumi is considered as the greatest mystical poem in the history, is itinerary of the human soul in return to the origin. An epic return that tale and complaint of pipe is the secret of its motivation (Zarinkoob, 1993:259).

Hear how this pipe says tales, complain about separations  
I want heart to explain enthusiasm pain  
Everyone who remained far from his origin, seeks the day of his connection  
(Masnavi, 1/1,3&4).

And therefore Rumi appreciates companionship of honest partners:

Thus appreciate that partner if you find honest speech (Masnavi, 713/4)

#### ***Calmness of honesty***

Another factor is honesty and truthiness and avoiding lies. He calls believer to divine piety and companionship with honest people: "those who believe, fear The Supreme Being and be honest. In Masnavi, honesty is the degree of right and wrong .It is balance of blessing and evil attributes. Mystic should be honest to achieve awareness and calmness:

In honest statement there is calmness of heart; honesty is the seed of heart

Heart will get calm by honest speech, as thirsty become calm by water (Masnavi, 2736/2, 4276/6).

And in this way real and honest promises are charming .It means honest promises bring calm and certainty of heart; but lie promises cause distress and anxiety. Promises of great people are like current treasure but incompetent promise causes mental suffering that is causes spirit turbidity.

If the promises are real they are favorable, if it is virtual it causes pain

Promises of good people cause happiness of soul a, promises of incompetent people causes metal suffering (Masnavi, 180/1 & 181)

#### ***Calmness of good imagination***

Another tool of implementing calmness is having good imaginations .In Rumi's interpretation, if human has good imaginations, he will get power. If he has distressed and unfavorable imaginations, his body will diminish like a candle. Human has huge imagination if his imaginations are beautiful.

If the Supreme Being keep you involved among snake and scorpion with good imagination, snake and scorpion accustom with you, because in fact your imagination is an elixir that changes copper to gold. . Even patience that is bitter innately will be enjoyable due to good imagination; because in that state, the imagination of releasing from sadness and involvement has been appeared:

***Sleep calmness***

The Supreme Being has put sleep in a way that cuts thought from two worlds and therefore human gets calmness:

The Supreme Being makes easy sleeping, that cuts thought from two worlds. Therefore, the Supreme Being says in verse 9 of the Naba sura: “we make sleep for your calmness”. “Sobat” from “Sobt”(=cut) it means that, sleep cuts all activities of human daily life. As Rumi knows sleep as a reason of daily dangers and engagement of awareness world.

***Calmness of contentment***

Contentment that is cause of heart calmness while you don't find what you love(Ghashiri, 1996:241) is counted as another factor of calmness and Rumi believes that the way of insight of heart and eyes is in contentment and leaving greed:

Everyone who has greed will be stammer, whose eye and heart will get insight with greed?

Greedy senseless hears one hundred tales, he will not find a point in the hears of greed (Masnavi, 584/2-579)

Therefore, the important secret of human value is in contentment, for example if pearl is not satisfied and raindrops confined to some drops its inside will not become full of pearl (ibid,21/1)

***Travel calmness***

Travel is an important factor at supplying welfare and calmness of human. In travel unwise person will be wise, sad person becomes happy and contracted will expand. Travel is the storage of the Supreme Being secret treasure and basis of perfection, knowledge, politeness, edification, fellowship knowledge, experience of life and hidden features will be manifested and health and trophy will be achieved. As it is mentioned in the statement that: “Travel to be healthy and get the trophy” (Forozanfar, 1992:76) and therefore Suffi about travel has lots of emphases and knows travel as the introduction of connections to soul travel:

They travelled happily toward desert when travelers get trophy (Masnavi, 533/3).

***Hearing calmness***

Hearing in SEMA is the exultation and Sufi dancing, and hand pollination, individually or collectively, with special rituals and ceremonies and a state that a person has due to effective excitements, and excitation and inner rage, passion and ecstasy of the mystic of esoteric knowledge, and the truth seeker, and connectors to the sanctuary of unity and sometimes forced them to arise from their demands and become unaware any time and everywhere turns and beat his foot on the ground. Hearing is become unconscious and be connected to him and it is like calmness (Farahmand, 1990:22.23) and they told: hearing is calmness of the heart of lovers and honest and the food of the soul of others and care of mystics pain (Kashani, 2003:136-137).

Rumi is the most serious fan of hearing and after meeting Sahms Tabrizi he passed the most of his life and followers in hearing and dancing and songster in the past and most sonnets that are made by the melody of time, is describing meeting of hearing and blessings resulted from it and believes that Suffi will be released due to hearing of world belongings and its engagement and appreciating tis freedom they dance (Goharin, 1998: 346).

Dance is not to arise anytime, stand without pain like dust

Dance is to arise from both worlds, tear heart and arise from soul (ibid, 330)

Rumi knows hearing as the food of the Supreme Being lovers' soul and cause of consciousness of mystics' mind, as says in the great court:

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Do you know what is hearing? Sound “yes” hearing, it is disappearing yourself and connecting The Supreme Being

Do you know what is hearing? Is being unconscious in pure inexistence, the taste of survival  
*Calmness of love and kindness*

But love and kindness that is the dedicated command of Rumi is sufficient and necessary for curing all pains of human and calm heart and soul of mystics:

By kindness pains will be filtered, by kindness pains will be cured

Be happy our good beloved, our cure of all pains

The cure of our pride and honor, you are our Plato and Galen

Everyone who fell in love became clean of greed and total deficiency (ibid,793)

*Calmness of this moment*

Another great necessity of the soul and calmness in life is the emphasis on the time. Living in the past or future, is wasting time and we sacrificed enjoyment that present time can give us. It is current time and place that is the only available reality to which we have control neither the past nor the future. Living in the current time means being aware of time “present time” and “value of being at the moment” and seized it that is the current time is losable so it should be seized and we don’t have anything else except this moment. Hafez alerts that before losing opportunity it is better to follow it and take its benefit:

Get the time of happiness and find pearl that there isn’t pearl inside shell always (Yasrebi, 2002:139)

Khajeh Abdollah Ansari in approving this theory says:

Yesterday, that passed, will not return, tomorrow should not be trusted, get the moment so that not to be late. Rumi knows human mental problems as the result of life in the past and future and searches the calmness in living at the moment:

Problems is from past and future if you escape from them your problem is solved (Yasrebi, 2002:139)

And therefore in Rumi’s thought, Suffi is his “time son” and don’t lose opportunity and knows” saying tomorrow” as the condition of mysticism and takes the benefits of life at passing spiritual steps:

Friend, Suffi is time son, saying tomorrow is not the condition of mysticism (Masnavi,133/1)

### **Conclusion**

Calmness means sleep, rest, comfort, calm, peace, reconciliation, safety, security, tranquility. In Islamic mysticism, it is the synonym of “relief” and it is a calm that mystic after passing steps of mysticism in his heart as he becomes calm against all disasters in the world. In Rumi’s thought calmness is an internal action not eternal one. Among effective factors at alimending calmness undoubtedly, belief of the Supreme Being and resurrection and angels and holy books and divine prophets has taken especial importance and hearts will not be calm except by calling The Supreme Being. Refinement, devotion, and worship sincerely in pursuit of human perfection and happiness and eternal peace and comfort in taking sincerity, honesty and cleaning heart and soul from pollution of this unstable and transitory world and being released from belongings. In Rumi’s thought fortune and calmness and welfare of human is in sincerity and the color of sincerity and honesty and belief will not remain for prayers for ever. Marriage by observing politeness leads to the existence of a good child that is the factor of happiness, joy, blessing of the family, honor of the society and is the factor of intimacy and affection, calmness, and prosperity, joy of praying, away the passion, preserving religion, the greatest austerity and endeavor and worship.

Companionship with righteous is the most important factor at achieving calmness and therefore Rumi respects the chance of companionship of honest partners. Complaisance is determining at implementing calmness and therefore The Supreme Being sent his prophets to say that how he put the jewel of heart that is the reality of human in the bushes of attempt and endeavor and remove bad ethics from heart that is the main factor of enmity and grace to the good ethics.

Trust is the highest mystical position and the most important factor of calmness and welfare of human and that is heart trust on The Supreme Being without complaining lack of reasons and natural tools, distress on trustier. Another factor is the honesty and avoiding lie. And mystics should be honest to awareness and calmness and in this way speech of elders of mysticism causes calmness of people. Honest promise causes calmness and certainty of heart. The Supreme Being makes sleep in a way that cuts thought from two worlds and therefore human achieves calmness and quiet and also having good imagination by interpretation of Rumi if human has good and beautiful imaginations he will get power and becomes calm.

Contentment is counted as another factor of calmness, and the way of achieving insight of eye and heart of human is contentment and leaving greed and those who take easy the world affair, spend life calmly, and don't get into troubles. Travel in supplying calmness and welfare of human is an important factor and hearing is calmness of lovers' heart and joy of honest's heart and food of soul of them and cure of mystics' pain. Elixir of love and kindness is sufficient for curing all human pains and make calm the heart and soul of mystics. Finally the greatest necessities of soul and calmness of life is emphasis on present time and Rumi knows mental problems of human as the result of living in the past and future and search calmness at living at the present time.

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