

# HAFIZ MONTHLY



**Editor-in-Chief :**  
Professor Hassan Amin, Ph.D.

## **Editorial:**

The Iranian citizens have struggled for freedom, independence and the rule of law for the past one hundred years. The Constitutional Revolution of 1905 which put an end to absolute monarchy was the first fruit of this struggle. The second political achievement was the Nationalist Movement of 1952 which resulted in the nationalization of the Anglo - Iranian Oil Company. The third and most effective struggle was the pro - democratic Revolution of 1979.

December 2005 is the twenty sixth anniversary of the Revolution. In December 1978 the Shah left Iran and the revolutionaries declared Ayatollah Khomeini as the leader of the Revolution in a mass demonstration. The Revolution up to that point had the support of the overwhelming majority of the citizens who wanted an end to the Shah 's autocracy and his dependence on the U.S.A.

The aims of the 1979 Revolution, as again and again declared in all mass demonstrations of the Winter of 1979, were: independence, freedom and the establishment of an Islamic Republic. These aims were later - to some degree - incorporated into the Draft Constitutional Law of the Islamic Republic, published in May 1979. The Constitution containing major modifications in favour of religious sentiments and Islamic restrictions was eventually confirmed in a Referendum in 2-3

December 1979. It nevertheless guaranteed the rights of the citizens, although subject to Islamic legal norms. Eventually, the text of the new Iranian Constitution was officially published on 20 January 1980.

Iran 's membership of the U.N. and its formal ratification of the two important International Conventions on Human Rights, coupled with the "spirit" of the 1979 Constitution, should provide the bases for the future political and legal system of the Nation. Any restriction of human rights (including the freedom of speech and of the press) is illegal and in breach of Iran 's own constitutional guarantees and its international obligations.

## **ABSTRACTS OF PERSIAN ARTICLES**

### **1- THE ANNIVERSARIES OF THE MONTH**

The Iranian Revolution of 1979

The Revolution gave the Iranian citizens an opportunity to participate in a democratic movement. A number of options were open to Iran including the establishment of a Democratic Republic. But eventually an Islamic Republic was established. In this issue in the 26th anniversary of the Revolution, an article by General Nasser Farbod (the Ex - Chief of Staff) writes of the political and strategic reasons that made the Shah leave the country.

## **YALDA**

Yalda is the longest night of the year. It was celebrated in ancient times as the birthday of Mithra (The Sun). Still the Iranians observe this annual festival which is thought to be the origins of Christmas i.e. the Christian festival commemorating the birth of Jesus. In an article S. Kheirkhah of the Azad University in Kashan explains why this pre-Islamic festival has remained popular in Iran even 1400 years after the Persian Empire fell to the Arabs.

## THE BAM EARTHQUAKE

December 2005 is the second anniversary of the Bam earthquake which devastated the whole ancient city of Bam in the southern province of Kerman, Iran three years ago.

## 2. IRANIAN STUDIES

Ancient History:

The Causes of the fall of the Persian Empire to Alexander the Great (356-323 B.C) whose first aim was to free the Greeks of Asia Minor from Persian rule.

The reasons of the defeat of the Persian king Darius III firstly in 333 B.C. at Issues and then in 331 B.C. in the battle of Gugamela are explained in an article by Mohammad Hassan Sadri.

### Book Review

a) A Review of the History of Iranian Law authored by Professor Hassan Amin - by Dr. Hossein Behzadi Andoohjerdi.

b) A Review of a book authored by Dr Ahmad Abumahboob on Simin Behbahani, the greatest poetess of the Iran of Today - by Nadeali Fallah.

### Contemporary Persian Poets

A- Mehdi Akhavan: His Private Poems, an essay by Dr Ismail Tadjbakhsh.

B- Mohammad Qahraman, an able contemporary poet of Torbat Heydariyyeh in Khorasan.

C - Ubaid Rajab, The Poet of Tajikistan (the Persian - speaking Central Asian Republic), by Ms Nadereh Badiiee.

D- Manuchehr Atashi, two essays on this poet who died last month, contributed by M.R. Tajdii and Dr. M. Delasai.

### Classic Persian and Mysticism: Rumi

Jalal al-Din Rumi (1207-73 A.D. at Konya in Anatolia), is the master of mystic verse in Persian. Rumi was born in Balkh, the son of Baha'ud-Din Valad, a scholar and Sufi of renown. His family soon left Central Asia on account of a dispute with the ruler, and trav-

eled extensively, visiting Mecca, Median, Jerusalem, Damascus and Aleppo. They finally settled, in 1221 AD, in Larende in Anatolia, then under the rule of the Seljuk Sultanate of Rum, where Rumi's father began to teach in the theological college (Madrasah). Before long his fame as a scholar and teacher attracted the attention of the Seljuk ruler, who urged him to move to the nearby capital, Konya. After his father's death, Rumi became the disciple of Shayk Burhan al-Din of Termex (a disciple of Rumi's father). Rumi was trained by him for the next nine years, spending considerable periods of time in Damascus and Aleppo, the centres of Islamic learning. When Burhan al-Din died, Rumi succeeded him as Sufi master. His reputation as a great scholar, an accomplished preacher and Shaykh, grew and he attracted many thousands of disciples. Rumi wrote his world-famous major work, the **Mathnawi**, composed of 27,000 couplets, as the most important of a poetic exposition of Sufi wisdom of all time.

The essay on Rumi by the Editor, published last year in this journal, tries to ascertain the influence of Ibn Arabi on Rumi or otherwise. Rumi along with Ibn Arabi are recognized as the two most influential figures in Sufism. Rumi could have been influenced by Ibn Arabi in different ways. First, because Ibn Arabi (as reported by Jami) specifies that he stayed in Konya in the year 602 AH. Thus his teachings would have been known in Konya during Rumi's earlier life. Secondly, as reported by Feridun Sepahsalar in the Life of Rumi and by Salih Khalkhali in the Life of Ibn Arabi, Rumi as a student has spent a few years in Damascus. We also know that Ibn Arabi wrote his Fusus at Damascus in 620 AH. Thirdly, Rumi's master Shams Tabrizi had met with Ibn Arabi, although their views were not the same.

Shams-e Tabrizi was a Sufi master whose appearance and manners as a Master of great spiritual power set fire to the soul of Rumi. Shams was one of a line of "Fathers (babas) of Azerbaijan" a true Master unrec-

ognizable as such to the ordinary people, but recognized immediately by Rumi, a seeker of divine truth. Because of the contempt which Shams showed for external learning during his contact with Rumi whom he banned from reading his father's works, it has often been assumed that he was illiterate. But his 'Discoursed" (**Maqalat-e Shams**), a published in Tehran, demonstrate his great learning in the religious sciences, philosophy and literature; it was simply that he had passed beyond such learning, irrelevant to one whose soul had attained to divine union.

Last but not least, as reported by Jami in **Nafahat** and by Fakhr al-Din Ali Kashifi (known as Safi) in **Lata'if**, Rumi and Sadr Qunawi (Ibn Arabi's stepson and student) were contemporaries and friends in Konya. Indeed Jami writes that Rumi's last wish was that Sadr should lead the funeral prayer for his corpse. So there is no doubt that Rumi (via Sadr al-Din Qunawi) was indirectly aware of, if not influenced by Ibn Arabi's ideas. None the less, Rumi was much more influenced by his own Persian cultural and mystic heritage, than by the teachings of Ibn Arabi.

Every year in December, nearly a million of people from all over the world go to Konya in Turkey to pay their respect to Rumi. In this issue we run a couple of essays on the position of Intellect according to Rumi.

It is now appropriate to present an account of the written works of Rumi:

(a) Rumi wrote his Mathnawi upon the request of Celebi Husameddin. According to his secretary Husmeddin Celebi, Rumi would come up with the couplets when relaxing at Meram, while sitting, walking and even during the Sema (Whirling); and the Celebi Husameedin would note them down.

The language of Mathnavi is in Persian. According to the oldest copy available which is dated 1278 A.D., and displayed at the Mevlana Museum in Koniya the number of couplets is 25,618.

Rumi in his 6-large-volume Mathnevi puts forward the Sufi thoughts and philosophy in

intertwined stories.

(b) Divan-i Kabir is the name given to the notebook in which the poets of the classical period collected their work. It literally means the "Big Book" or the "Big Divan". All of the poems that Rumi recited on different subjects are in this book.

Divan Kebir, the big collection, was formed by combining 21 small collections (Bahir) and the Rubai collection together. The number of couplets in Divan-i Kabir is more than 40,000. As Rumi wrote some of the poems in the Big Collection with the pseudonym of Shams, this collection is sometimes called "Divan-i Shams" - The Book of Shams. The poems included are arranged with due consideration to meter and rhyme.

(c) Another work by Rumi is his Maktubat which includes 147 letters written mainly to Seljuk Sultans and other dignitaries of the time, to give advice or to comment and provide illuminating information on religious issues for which his view or help were sought. Rumi's letters and his contributions did not follow the rules of writing letters in a literate style but wrote in exactly the same manner as he spoke. He also did not use the traditional words of servitude such as "your servant", etc.

#### **Hafiz Studies:**

Several essays on Hafiz including: An investigation of "peer - e Moghan" in the poetry of Hafiz, by: Dr. Hossein Vahidi, A critical-shafiee kadkani on the Satire of hafiz, by Bahauddin Khorramshahi, Francis Richard and others.

#### **Legal and Political**

There is an essay by Dr Nemat Ahmadi and G. Riyahi - two attorneys at law and human rights activists, about the Killings of several men and women in Kerman. This explain arecent case of murder which went to the Iranian Courts.

Short Stories, Poems and Book Reviews.

A Report of the ceremonies held in Tehran at the invitation of Colonel Houshang Vaziri to commemorate the publication of the **Hafiz**