

Analysis the place of nature in the Mowlavi's teaching system (Based on the Mathnavi and Ghazals of Shams)

Shokouh Zarei

M.A. Student in Persian Language and Literature, Faculty of Literature and Humanities, University of Isfahan, Isfahan, Iran (Corresponding Author); Email: zareishokouh@gmail.com

Ehsan Reisi

Assistant Professor in Persian Language and Literature, Faculty of Literature and Humanities, University of Isfahan, Isfahan, Iran; Email: ehsan.reisi@gmail.com

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Introduction

Nature has always been one of the most significant sources of inspiration in Persian literature. However, in mystical literature, it assumes a function that transcends the mere description of the external world's beauty and becomes an instrument for articulating complex spiritual concepts. In this regard, the Mathnavi Manavi of Mowlavi occupies a distinguished position, as natural elements therein function not only as devices of imagery but also as foundational pillars of the poet's teaching system. Through the extensive use of phenomena such as the sea, the sun, soil, and fire, Mowlavi presents fundamental mystical teachings in a sensory and intelligible language accessible to his audience. Despite the numerous studies devoted to natural imagery in Mowlavi's works, the systematic relationship between "mystical teachings" and "elements of nature" has rarely been examined independently. The central problem of this research is to elucidate the position of nature within Mowlavi's didactic framework and to analyze his nature-oriented teachings in the Mathnavi Manavi. Employing a historical-analytical method and based on library research, this study examines the factors shaping Mowlavi's perspective on nature, analyzes his principal teachings articulated through natural elements, and proposes a conceptual model of these teachings.

Research Findings

This study consists of two main sections. The findings of the first section demonstrate that the factors shaping Mowlavi's view of nature may be traced to three principal sources:

1. The influence of the Holy Quran.
2. Consideration of the audience's state in the composition of his poetry.
3. Mowlavi's place of residence and his long journeys.

The interaction of these three factors resulted in the creation of poems that reveal the breadth of Mowlavi's engagement with nature. Furthermore, they indicate that his perspective on the natural world is grounded in a mystical mode of seeing and living.

The findings of the second section show that Mowlavi's nature-centered teachings may be examined under three general themes: 1. Teachings that shape Mowlavi's intellectual system in relation to nature. These include the longing to return to the original homeland, purification of the self, traversing the stages of the spiritual path, the relationship between the spiritual traveler and the spiritual guide, and ultimately annihilation and subsistence. In this context, Mowlavi's teachings related to nature follow a coherent and integrated order, pursuing a distinct pattern that begins from an origin (the longing for return) and culminates in a destination (annihilation and subsistence in God). 2. The audience of Mowlavi in relation to his nature-centered teachings, regarding whom the findings indicate that precise historical information is not readily available. 3. The most frequently occurring natural elements in the Mathnavi namely the sea, the sun, soil and fire, along with their related derivatives. These elements, while influenced by the Quran, the audience's condition, and Mowlavi's place of residence, are not confined to a particular ethnic group or culture; rather, they are universally significant in human life. The analysis of these elements demonstrates that the dominant structural pattern in Mowlavi's teachings and thought is the movement from origin to destination. Accordingly, it may be argued that Mowlavi attained a profound understanding of this dynamic and employed his teachings in a coherent connection with the everyday lives of people.

Conclusion

Based on the findings of this study, nature occupies a foundational position within Mowlavi's didactic system. It is not merely a rhetorical device for poetic expression but constitutes a principal component of his intellectual and spiritual framework. Mowlavi approaches nature through a mystical vision: for him, shaped by his personal experiences, nature is alive, dynamic, and filled with divine allusions. In the Mathnavi Manavi, natural elements serve an educational function, constructing a bridge between the sensible world and the intelligible world.

Keywords: Nature, mystic literature, Mowlavi, Mowlavi's teaching.