

RÛMÎ'S WORKS: PAST AND PRESENT

Mandana BEHZÂDÎ*

ABSTRACT

Among very few eternal men of the Persian poetry, Jalâl al-Dîn Rûmî might be said as having a position above others in terms of time and space. His heavenly word was widely read by a vast range of people stretching from the Indian and Sind Muslims to the inhabitants of Anatolia, Balkh and Baghdad. Philosophers have sought the secrets of philosophy and wisdom, men of letters literary subtleties and verbal skills, and preachers exhortations and parables in his word and finally every one became his friend from his own opinion.

Mathnawî and other works of Mawlânâ over centuries caused numerous works to be produced. . Some of Rûmî's works were translated into the all common languages of the Islamic world such as Tâzî, Turkish, Indian and Urdu. And when the Europeans became familiar with the Persian literature and began examining his works, studied Mawlânâ and his *Mathnawî* carefully.

This paper tries to present an overall review of printed works and manuscripts of Mawlânâ (including texts, selections, commentaries, translations, criticisms, etc) and also the vast research works on his life and his works. This paper also tries to have a glimpse into different subjects and aspects of his works which have attracted the attention of Iranian researchers.

Key Words: Mawlânâ (Rûmî); Mathnawî; Divan-i shams; Fihi Mâ Fih; Maktubat; Majalis-i Sa'ba

GEÇMİŞTE VE GÜNÜMÜZDE MEVLÂNÂ ÇALIŞMALARI

ÖZET

İran şiirinin çok az ölümsüz kişisi arasında Celâleddîn-i Rûmî'nin zaman ve mekan açısından diğerlerinden üstün olduğu söylenebilir. Onun ilahi sözleri, Hint ve Pakistan Müslümanlarından Anadolu, Belh ve Bağdat Müslümanlarına kadar çok geniş topluluklar tarafından yaygın bir şekilde okundu. Felsefeciler onun sözlerinde felsefenin ve bilgeliğin sırlarının, edebiyat adamları edebi inceliklerin ve söz becerilerinin, hatipler ise tavsiyeler ve mesellerin peşindeydiler ve sonunda herkes kendi açısından onun bir dostu haline geliyordu.

Mesnevî ve Mevlânâ'nın diğer eserleri yüzyıllar içerisinde sayısız eserin yazılmasına yol açtı. Mevlânâ'nın bazı eserleri Tacikçe, Türkçe, Hintçe ve Urduca gibi İslam dünyasının belli başlı tüm dillerine çevrildi. Avrupalılar İran edebiyatı ve Mevlânâ ile tanışınca, onu ve Mesnevîyi dikkatle incelediler.

Bu çalışmanın amacı Mevlânâ'nın basılı eserleri ve el yazmaları ile (metinler, seçmeler, yorumlar, çeviriler, eleştiriler dâhil) onun hayatı ve eserleri hakkındaki kapsamlı araştırmalar hakkında genel bir değerlendirmeye yapmaktır. Bu çalışma ayrıca İranlı araştırmacıların dikkatini çeken onun eserlerinin farklı yönlerini ve konularını incelemeye çalışmaktadır.

Anahtar Kelimeler: Mevlânâ, Mesnevî, Divan-ı Şems, Fihi Mâ Fih, Mektûbât, Mecâlis-i Seb'a

* Assoc. Prof., Tahrân-İran

Among very few eternal men of the Persian poetry, Jalâl al-Dîn Rûmî might be said as having a position above others in terms of time and space. The extent of his influence upon mysticism, Persian Islamic culture as well as on Persian speaking countries can not be evaluated. His heavenly word was widely read by a vast range of people stretching from the Indian and Sind Muslims to the inhabitants of Anatolia, Balkh and Baghdad. Philosophers have sought the secrets of philosophy and wisdom, men of letters literary subtleties and verbal skills, and preachers exhortations and parables in his word and finally every one became his friend from his own opinion.

Mathnawî and other works of Mawlânâ over centuries caused numerous works to be produced. Thus, we see that predecessors engaged in writing commentaries and critiques of Rûmî and his masterpiece, *Mathnawî-i Ma'nawî* more than other mystical works. Some of Rûmî's works were translated into the all common languages of the Islamic world such as Tâzî, Turkish, Indian and Urdu. And when the Europeans became familiar with the Persian literature and began examining his works, studied Mawlânâ and his *Mathnawî* carefully.

Today any true original research and careful study requires a relevant bibliography. For any literary research a list of references is necessary. Many scholarly works have been produced concerning Rûmî's biography, works and ideas as well as commentaries by Persian and non-Persian scholars, finding the exact number of which is almost impossible; however, writing bibliographies helps us to present his works and ideas.

As a postgraduate student of library science in 1351 sh., for the first time I became interested in preparing *Kitâbnâme-yi Mawlânâ* (list of Rûmî's works). The first edition was limited to his printed works. Then this edition was revised and *Kitâbshinâsî-yi Mawlânâ* (Rûmî's bibliography) was prepared. The purpose was to collect a complete list of the whole works of Rûmî, printed, manuscripts and articles in all existing languages and also an account of his biography and criticisms of his works. This bibliography included the thesis dealing with Rûmî and his works as well and was published by Iran University Press in 1380 sh.

Providing such a list was not an easy task. It required the study of bibliographies of other countries, searching Orientalist centers and national libraries of various countries for necessary information. The indexes of manuscripts, periodicals and the lists printed in Iran and outside were consulted as far as possible. Some private collections were also referred to. In addition to the given sources, the websites related to Rûmî were searched.

Rûmî's surviving works are divided into two categories: 1. poetic works including the odes (*ghazalîyyât*), quatrains (*rubâ'îyyât*) and couplet poems (*Mathnawî*). 2. prose poems, including *Fîhî Mâ Fîh*, *Majâlis Sab'a* and *Makâtîb*. The *Mathnawî-yi Ma'nawî* is comprised of six books, 26000 and 660

couplets. Undoubtedly it is the most comprehensive prose work in mysticism and one of the most significant literary masterpieces of the world. The *rubâ'îyyât* contains 1659 quatrains. The *ghazalîyyât* is known as *Dîwân Shams* (collected poems of Shams) covering about 35000 couplets. *Fîhi Mâ Fîh* includes seventy one of his sermons and teaching sessions. They are in fact a collection of his writings (*tahrîrât*) which he would read and his disciples would write. The *Majâlis-i Sab'a* contains seven sermons and *Makâtib* is a collection of his correspondences (*murâsilât*).

The bibliography is arranged in four sections. Section one covers the Persian, Urdu, old Turkish and Arabic books, and section two is concerned with the sources of European languages. In these two sections, first, Rûmî's works, commentaries, notes and their critical examination and then the works which have been composed about Mawlânâ and his biography are treated. In section three the articles are arranged and the section four is devoted to the manuscripts. The works composed by Rûmî are arranged according to the date of publication. The commentaries have an alphabetical order according to the names of the commentators. As to his works, one of them is considered as the major edition and the others are placed in the following. A significant point in writing a bibliography is an even consistency of authors names. Therefore, consulting the reliable sources and *Fihrist-i Mashâhîr* (Name Authority List) of the National Library of Iran, a specific form was chosen and used and for an easy access to other alternatives of the names, the selected form of the name is referred to. Likewise, for an easy using of the bibliography there are two indexes at the end of the work, one in Persian, Urdu, old Turkish and Arabic and the other in the European languages.

It may be argued that a distinctive quality of this bibliography as compared with other bibliographies is that in cases where a work has been observed and examined in a library, there is an abbreviation of the name of that library following the bibliographic information of the book.

In the present article Mawlânâ's works and scholarly works about him are presented as arranged in this bibliography.

Mathnawî-i Ma'nawî

The first manuscript of this work is dated 668 A.H and another one from the sixth book is dated 670 A.H; there are also several manuscript dating back to the 8th century.

The earliest complete copy of *Mathnawî* dates back to 677 A.H which is preserved in the neighborhood of the tomb of Mawlânâ in Konya. A facsimile of this copy was first prepared and published in Ankara in 1993 and later in 1371 sh. by Iran University Press. Further copies dating from the 9th to 13th centuries A.H. are available in the Iranian libraries.

We know that *Mathnawî* is a masterpiece in the Persian mystical literature and has been published several times in different forms. The Persian text of *Mathnawî* was first published in Bombay in 1830 A.D. and in 1835 it went on to publication in six volumes in Bulaq. In Iran it appeared for the first time in 1264 A.H in Tabrîz. Several other copies of *Mathnawî* have been published in the years 1273, 1264, 1307 and 1309 A.H in Tehran and Tabrîz. Another copy along with an index of the verses by Muḥammad Ṭâhir Mustowfî was published in Tehran.

Mathnawî is the first work to be edited and published with new critical methods. The most known and best copy of it was edited by Reynold Nicholson between the years 1925–1932 A.D. The *Mathnawî* published in Tehran to which Nicholson had referred, includes an index of the verses and often follows the copy provided by ‘Abd al-Laṭîf b. ‘Abd Allâh ‘Abbâsî Gojarâtî. Several other copies were published based on the edition of Nicholson. The first one appeared in Tehran by Beroukhim in 1314–1317 after comparing with other manuscripts and printed works. The Persian text of Nicholson’s edition was published twice by Amîr Kabîr Publication, in one volume in Tehran in 1336 which has been published several times so far. The editions of Est’lâmî (Tehran, 1361), Pûrjavâdî (Tehran, 1364), Towfiq Subḥânî (Tehran, 1373), Surûsh (Tehran, 1375), Qavâm al-Dîn Khurramshâhî (Tehran, 1379) and Ḥasan Lâhûtî (Tehran, 1382) that are based on the manuscript of Konya and earlier manuscripts, have caused some corrections to be made to the text of Nicholson.

Some other major editions of *Mathnawî-i Ma’nawî* came out too by certain Iranian researchers including Maḥmûd Khwânsârî, Muḥammad Ramaḍânî, ‘Abd al-Raḥîm Mushtâq, Badî’ al-Zamân Furûzânfar and Jalâl al-Dîn Humâî and other scholars until the year 1386 sh.

Selections of *Mathnawî*

From the 9th century A.H the Persian speaking people have been thinking on summarizing the *Mathnawî*. The earliest selection after *Lubâb-i Mathnawî* and *Lub-i Lubâb-i Mathnawî* of Wâ’iz Kâshifî Sabzevârî (10th century A.H), is the one by Yûsuf Mawlavî known as Sînachâk (10th century A.H). In 10th century Shâhidî Dada completed his *Gulshan-i To a whîd*. Then the abridgment of *Mathnawî* by Tilmadh Ḥusayn called *Mir’ât al-Mathnawî* was published. The new edition of this work appeared by Bahâ’ al-Dîn Khurramshâhî with the introduction of Zarrînkûb in 1378 sh. Furûzânfar collected the best selection of the parables of *Mathnawî* along with his own notes called *Khulâṣa-yi Mathnawî* published in Tehran. A selection of its parables was produced by Jamâlzâda under *Bâng-i Nây* and Sâdiq Gowharîn collected his selection called *Pîr-i Jangî* and published it. Eslâmî Nadûshan

prepared his detailed selection of *Mathnawî* in his book *Bâgh-i Sabz-i 'Ishq* and published in 1377 sh. Also, another selection has been published by Towfiq Subhânî and Zarrînkûb.

Commentaries, Notes, and Critical Literature

A considerable number of commentaries and critical material have been written on the *Mathnawî*. Muḥammad Nadhîr in the introduction of *Sharḥ-i Mathnawî Ma'nawî* of Shâh Dâ'î has mentioned only 195 commentaries and translations in various languages. It has commentaries in Persian, Turkish, Arabic and Urdu and the earliest commentaries on *Mathnawî* are in Persian. As *Mathnawî* was popular in Anatolia and India, its Turkish and Urdu commentaries became more prevalent than the Persian ones. And since big printing houses were mostly in Istanbul, Lucknow and Cairo, printing copies of these texts were usually published in these cities. It should be noted that the source of Turkish and Urdu commentators was often Persian commentaries of *Mathnawî*.

The first one to have commented upon *Mathawî*, was Aḥmad Rûmî, a contemporary of Sultân Walad, Mawlânâ's son, who in a book known as *Daqâ'iq al-Ḥaqâ'iq*, has tried to bring some mystical views in conformity with Rûmî's poems; he has also given an account of his biography. Following Aḥmad Rûmî, Ḥusayn Khwârazmî (9th century) first wrote a commentary in verse known as *Kunûz al-ḥaqâ'iq fî Rumûz al-Daqâ'iq* and then composed *Jawâhir al-Asrâr wa Zawâhir al-Anwâr*. This work was later published with an introduction, edition and indexes by Muḥammad Jawâd Sharî'at in 1360 sh. in İsfahân.

Another original commentary is that of Shaykh Ya'qûb Charkhî (9th century A.H) named as *Nay Nâma*. Certain other important commentaries are the commentary of Shâh Dâ'î (9th century A.H), the commentary of *Miftâḥ al-Tawḥîd* by Darvîsh 'Alî Châchî (9th century A.H), the commentary of Lâhijî Nûr Bakhshî (10th century) and the commentary of *Gulshan-i Tawḥîd* by Shâhidî Dada (10th century A.H) who have elucidated much of difficult verses of *Mathnawî* for subsequent scholars.

In 11th century A.H, Mawlavî Muḥammad Rizâ Lâhûrî explained difficult verses of *Mathnawî* in his *Mukâshifât-i Raḍawî*. This work was edited and published by Kûrush Manşûrî in 1377 sh. in Tehran. Aḥrârî Akbarâbâdî too in 10th century A.H wrote a commentary on *Mathnawî*.

In his *Kunûz al-'Irfân wa Rumûz al-Îqân*, Muḥammad Şâlih Qazwînî undertook to explain difficult verses of *Mathnawî*. He made use of the manuscript of Konya (677 A.H) in his commentary. It was published twice in 1374 by Aḥmad Mujâhid. Khwâja Ayyûb in 12th century A.H managed to comment upon the whole six books of *Mathnawî*, verse by verse called *Asrâr*

al-Ghuyûb and Muḥammad Jawâd Sharîat published the printed copy of the two volumes of this text in Tehran in 1377 sh. In the first half of the 12th century A.H Walî Muḥammad Akbarâbâdî commented upon the *Mathnawî* in his *Makhzan al-Asrâr* which was edited and published by Najîb Mâyil Hiravî in 1383 sh. in Tehran.

In 13th century A.H the Islamic philosopher Mullâ Hâdî Sabzawârî made an analysis of the complicated verses of *Mathnawî*. His work *Sharḥ-i Mathnawî-yi Mawlavî*, published in lithography in Tehran and also appeared twice in offset printing in 1360s and was edited and published by Muştafâ Burûjirdî from the years 1374 to 1377 sh. in Tehran.

Today we have careful commentaries on *Mathnawî* and the Iranian scholars continue their researches on it. Certain other commentaries are as follows: the commentary of Mûsâ Nathrî, Furûzânfar, Jalâl al-Dîn Humâî entitled *Mawlavî Nâma*, *Tafsîr Mathnawî* and *Dizh-i Hûsh Rubâ*, the commentary of Muḥammad Esti'lâmî, the commentary of Edward Joseph on the story of the parrot and the merchant, *Sirr-i Ney*, *Baḥr dar Kûza*, *Nardibân-i Shikasta* by Zarrînkûb (with a scholarly method), the commentary of Muḥammad Taqî Ja'farî, the commentary of Şâdiq Gowharîn and so on. Muḥammad Esti'lâmî published his commentary on *Mathnawî* along with his critical edition. *Sharḥ-i Jâmi'-i Mathnawî* by Karîm Zamânî and the commentary of 'Alî Aşghar Ḥalabî appeared in the years 1377 and 1384 sh. Also, *Mathnawî* with the glosses of Jalâl al-Dîn Humâî was published in 1386 by Anjoman-e Asar va Mafakher-e Farhangi.

Dîvân-i Shams

The collection of Rûmî's odes (*ghazalîyyât*) has various titles: *Dîvân-i Shams*, *Kullîyât-i Shams Tabrîzî*, *Ghazalîyyât-i Shams Tabrîzî* and *Dîvân-i Kabîr*.

The earliest manuscript of *Dîvân-i Shams* is the copy housed in Rûmî Mawlânâ museum in Konya, probably dating back to 25 years prior to Rûmî's death. There are also a variety of other manuscripts in Turkey. Publication of the copies of *Dîvân-i Shams* began in Europe. In 1280 A.H a famous Iranian writer, known as Riḍâ Qulî Khân Hidâyat, published a selection of Mawlânâ's odes together with his biography in Tabrîz under the *Dîvân-i Shams al-Ḥaqâ'iq*. Hidâyat chose about 9000 couplets. In 1336 sh. the major work of Furûzânfar in editing Mawlânâ's odes based on 10 manuscript began and in 1346 finished and published by the University of Tehran. Several editions of this book have appeared so far. Amîr Kabîr Publication has published the same edition of *Kullîyât-i Shams* along with the commentary of Mawlavî written by Furûzânfar.

It is to be acknowledged that the critical edition of Furûzânfâr is the best extant edition of Mawlânâ's *Dîvân*. After Furûzânfâr, *Dîvân-i Ghazalîyyât-i Shams* with notes and appendixes of M. Darvîsh, was published by Jâvidân Publication, the importance of which lies in the articles of Furûzânfâr and Humâî concerning the biography of Mawlânâ as well as the arrangement of indexes by Ḥasan 'Amîd. Another printed copy which is on the basis of the manuscripts and Furûzânfâr's edition has been edited by Muḥammad 'Abbâsî and published in 1350 sh. Other editions of *Dîvân-i Shams* have been produced by Khaṭîb Rahbar and Mihdî Pûrfâṭimî. Nigâh Publication published *Kullîyât-i Dîvân-i Shams* in two volumes in 1374 sh.

The *Kullîyât-i Shams* has three new editions too; one was published in facsimile in Konya in 2007 A.D. and the other in 1386 sh. in a smaller size with the introduction of Towfîq Subḥânî by the Iranian Institute of Philosophy; the third edition was done by Towfîq Subḥânî as typography along with indexes of the verses and came out in two quarto size volumes by Anjoman-e Asar va Mafakher-e Farhangi.

Selections of *Dîvân-i Shams*

A selection of *Dîvân-i Shams* dates back to the year 1294 A.H. Another selection of it was published by Îzad Goshsb in 1319 in Işfahân and another by Faḍl Allâ Gurgânî in Tehran. The selection of Manşûr Shafaq with the introduction of Humâî, 'Alî Dashtî and Partow-i 'Alavî appeared in 1335 sh. by Şafî 'Alî Shâh. The selections of *Dîvân-i Shams* was continuously published by some others including Anjavî Shîrâzî, Shafî'î Kadkanî, Sîrûs Shamîsâ, Bahâ' al-Dîn Khurramshâhî and etc. Surûsh publication has also provided a CD-ROM called *Rasûl-i Aftâb* in which 425 odes of Rûmî have been read.

***Rubâ'îyyât* (quatrains)**

The first print of Rûmî's quatrains appeared in Işfahân by Bahâr publication in 1316 sh. edited by Muḥammad Bâqir Ulfat. The other editions of the quatrains by Parvîz Khursand, Ḥamîd Muşaddîq, Âdharakhsh and Riḍâîî Kalântarî from the years 1350 to 1369 sh., can be considered as complementary editions to the first print.

Fîhi Ma Fîh

The earliest editions of the Persian text of *Fîhi Mâ Fîh* was published in Shîrâz by Juhân Namâ Publication in 1318 and by Sayyid Murtiḍâ printing house in Tehran in 1344. Also it was published in Tehran in 1330 sh. with

critical edition of Furûzânfar along with his notes and so far it has been reprinted several times. The *Guzîda-yi Fîhi Mâ Fîh* with the commentary of Ilâhî Qumshayî which appeared in 1366 sh. and *Maqâlât-i Mawlânâ (Fîhi Mâ Fîh)* by Ja'far Şâdiqî can be considered as complementary to the previous editions.

***Majâlis-i Sab'a* (seven sessions)**

It has occasionally been published with the other works of Mawlânâ. The Persian copy of *Majâlis-i Sab'a* along with the *Mathnawî* edited by Kalâla Khâvar was published by Muḥammad Ramaḍânî in 1315–1319. The best edition was published by Towfîq Subḥânî in 1365 sh.

***Maktûbât* (letters)**

Ramaḍânî has published seven letters of Rûmî as along with *Mathnawî* of Kalâla Khâvar (Tehran, 1319). Twenty years later this collection was published by Yûsuf Jamshîdpûr and Ghulâm Ḥusayn Amîn in 1335 sh. Ḥusayn Dâniş published the *Maktûbât* once again with offset printing in 1363 sh. This collection was published by Iran University Press in 1371 sh. with the edition, introduction and indexes of Towfîq Subḥânî.

Indexes of verses, concordances, glossaries and dictionaries

The indexes of verses and concordances have often been published together with the text of *Mathnawî* and sometimes independently. The *Kashf al-Abyât Jâmi' wa Laṭâ'if al-Lughât* was composed in 11th century A.H. by 'Abd al-Laṭîf 'Abbâsî. The *Ma'khaz-i Qişaş wa Tamthilât-i Ma'nawî* by Furûzânfar was published in 1333 sh. The indexes of Ramaḍânî and Pûrjavâdî to the *Mathnawî* edited by Nicholson and the edition of Kalâla Khâvar are to be mentioned too. The indexes of verses of Ḥasan Mîrkhânî is also one of the soundest indexes of *Mathnawî* which have been published to date. This *Mathnawî* contains the biography, words, index of parables, index of the Qur'anic verses and index of the verses. Muḥammad Taqî Ja'farî published a full concordance through which one can find the hemistiches of the verses as well, in four volumes entitled *Az Daryâ bi Daryâ*. In 1385 sh. Towfîq Subḥânî published the *Kashf al-Abyât Kulliyât-i Shams*.

As for writing glossaries too, a number of seminal works have been produced, including the *Farhang-i lughât wa Ta'bîrât-i Mathnawî* by Şâdiq Gowharîn published in 1337 sh. This work is a glossary of the allusions and mystical metaphors as well as the terms of *Mathnawî*. A number of the Persian proverbs used in the text of *Mathnawî*, have been extracted by Manşûr Mu'ayyad entitled *Irsâl al-Mathal dar Mathnawî*. Qâdir Fâdilî in the year 1386 sh. composed the *Farhang-i Mowḍû'î-yi Âthâr-i Mowlavî*.

Works on Rûmî and his biography

From a long time ago Persian speaking people have been studying the life and ideas of Rûmî. Fraydûn b. Aḥmad Sipahsâlâr in 8th century A.H. is the first to have written the biography of Mawlânâ. This work was published in 1325 sh. in Tehran edited and prefaced by Sa'îd Nafisî. Afshîn Wafâî edited and published the *Risâla-yi Sipahsâlâr* in 1385 sh.

Aflâkî in 8th century A.H in his *Manâqib al-'Ârifîn*, Sultân Valid in *Valad Nâma* and Shiblî Nu'mânî in 14th century carried out studies on Rûmî's biography and life. Humâî edited and published the *Valad Nâma* of Sultân Valid in 1385 in Tehran. It deals with the biography of Bahâ' al-Dîn and Jalâl al-Dîn. Humâî treats his biography through a critical study. Recently, the *Valad Nâma* was revised and published by Mâhdukht Bânû Humâî in 1376 sh. Furûzânfar published a treatise concerning the biography of Rûmî. He has drawn his attention to the main points of Rûmî's spiritual knowledge as well as to the sources of his ideas. In his *Mawlavî Nâma*, Humâî proceeds to examine the opinions and thoughts of Mawlânâ. Zarrînkûb studies the life, thoughts and the mystic journey (*sulûk*) of Rûmî in his *Pilli Pilli Tâ Mulâqât Khudâ*. Muḥammad 'Alî Muwahhid in his *Qiṣṣa-yi Qiṣṣa-hâ* and Towfiq Subḥânî in the biography of Mawlânâ and 'Alî Dihbâshî in his *Tuḥfihâ-yi Ânjuhânî*, carried out researches on the thoughts and the mystic journey of Rûmî.

Mawlânâ, in the realm of religion, mysticism, philosophy, logic, Quranic stories, the comment on the Holy Quran and the science of history, gained a unique position. Mawlânâ in the *Mathnawî* has combined science, mysticism and love. *Mathnawî* is full of scientific and ethical facts, the study of religious, physical and mystical issues.

Persian speaking scholars have published their studies in a form of book, article and dissertation. Scholars have examined and criticized a variety of issues of the *Mathnawî* and *Dîvân-i Shams*, for instance, in their philosophical and mystical researches (the issues such as love, a complete human, wisdom and argument, theism, ideology, pantheism, determine and option, the philosophy of existence, mysticism, etc), in their literary works (the issues such as the *Mathnawî's* language, allegory, humour, gerund, lirical compounds, flower and garden in *Mathnawî's* poems, etc) , in their religious and ethical studies (issues such as Quranic verses, worship of God, death, justice, inspiration, greed, trust in God, 'Alî's face, Imam Hoseyn, ect), in their historical researches (issues such as Karbala's event, Adam, Yusef, ect) and in their ethical and educational works (issues such as behaviour and psyche, recognition of wisdom, ethical teachings, psychology, ect) have been studied and criticized. As a whole perhaps we can draw this conclusion that the issues such as The Holy Quran, love and the complete human have been received more attention.

Iranian scholars engaged in working on Mawlânâ, in addition to examining and criticizing his works, have compared him with Iqbâl, Sohrevardî, Ghazâlî, Ibn-e 'Arabî, Amir Khosrow Dehlavî, Hafez, Sanâî, Sheikh-e Eshrâq, Shâh Ne'mat ol-lah-e Valî, and even with today's Western scholars such as Niche and Freud.

In spite of these studies, it is to be mentioned that, still, there is room for much scholarships on Rûmî in various issues of *Mathnawî* and *Dîvân-i Shams*.