

Investigation of Seven Psychological Concepts in Masnavi-ye Ma'navi

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ABSTRACT

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Title: Examination of Seven Psychological Concepts in Masnavi Ma'navi. Psychology is the scientific study and analysis of human behavior and mental activities. This science focuses on examining individuals' emotions, thoughts, behaviors, reactions, and personal experiences. The primary goal of psychology is to understand and explain mental and psychological activities, investigate the reasons and motivations behind these activities, and enhance the quality of human life. Psychologists and researchers propose a set of hypotheses, theories, and models to explain and interpret human behaviors, experiences, and psychological phenomena. They use these psychological theories to investigate and explain human behaviors and their influencing factors. These theories contribute to shaping the fundamental perspectives and thoughts of psychology and play an essential role in advancing and developing this field of knowledge. However, centuries ago, Rumi, as a spiritual and mystical psychologist, addressed some of the theories and concepts of psychology that are still discussed today and presented them in his works, especially in Masnavi. In addition to its high mystical value, Rumi's Masnavi is also of scientific and psychological importance so that it can be analyzed from a psychological perspective. Rumi discusses psychological issues in various parts of Masnavi to influence his audience and guide them toward his true goal, which is humanity's ultimate tranquility and happiness. While examining seven psychological concepts used in Masnavi Ma'navi, the authors of this study have extracted and presented examples of each of these theories from this esteemed work.

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Introduction

Psychology, as the scientific study of mental processes and behavior, explores the intricacies of human emotion, cognition, and motivation. While formal modern psychology is a relatively recent discipline—often dated to the late 19th century—the human preoccupation with understanding the mind and self has ancient roots. Among the great thinkers who engaged in profound “humanology” long before the advent of contemporary clinical psychology was Jalal al-Din Rumi. His magnum opus, the *Masnavi-ye Ma’navi*, is not merely a masterpiece of mystical literature but a profound repository of psychological insights. Rumi addresses core human struggles—fear, desire, conflict, and the search for peace—using an intuitive, spiritual, and artistic framework. This research explores the parallels between Rumi’s didactic tales in the *Masnavi* and seven key concepts in modern psychology, arguing that Rumi’s work serves as a valuable resource for understanding the complexities of the human psyche.

Method

This research utilizes a descriptive-analytical methodology based on library and documentary studies. The authors first established the definitions of seven specific psychological concepts based on contemporary scientific literature. Following this, they conducted a thematic analysis of the *Masnavi*, extracting and analyzing verses and parables that serve as concrete examples of these concepts. The goal was to bridge the gap between classical mystical discourse and contemporary psychological terminology, highlighting the applicability of Rumi’s insights to the modern understanding of personality, mental health, and social behavior.

Results

The research identifies and analyzes seven psychological concepts embedded in Rumi’s *Masnavi*:

1. **Adaptation to Environment:** Rumi emphasizes that internal stability is more critical than escaping external conditions. He

argues that those who flee their problems rather than addressing their inner selves will find no sanctuary.

۲. **Projection:** Drawing a parallel to modern defense mechanisms, Rumi warns against the tendency to attribute one's own faults and failures to fate or others. He advocates for profound self-reflection and accountability rather than blaming the external world for internal failings.
۳. **Inner Pleasure (Locus of Control):** Rumi contrasts ephemeral, external material pleasures with the enduring joy found in the "world within." He suggests that true serenity is rooted in the soul, independent of external acquisitions.
۴. **Sublimation:** Rumi illustrates how individuals can channel their base instincts or unfulfilled desires into socially, morally, and spiritually acceptable pathways. This process of re-channeling energy, which mirrors the Freudian concept of sublimation, allows individuals to transform potential disappointment into spiritual achievement.
۵. **The Blessing of Grief:** Rumi views sorrow not as a purely negative state but as a potential "polisher" of the soul. He posits that, when not experienced in excess, grief acts as a precursor to joy and a mechanism for maintaining spiritual and emotional balance.
۶. **True vs. False Personality:** Distinguishing between the "authentic self" and the "false self," Rumi critiques those who build their identity on external status, wealth, or deception. He maintains that true personality is rooted in one's intrinsic essence, not in social validation.
۷. **The Psychology of Criticism:** Rumi differentiates between destructive fault-finding and constructive criticism. He views healthy feedback, delivered with empathy and the intent for reform, as a vital tool for individual and social growth.

Conclusion

The study concludes that Rumi, as a "spiritual psychologist," intuitively grasped many principles that modern psychology now formalizes. The *Masnavi* provides a nuanced understanding of personality, emotional management, and human relationships that remains highly relevant today. By blending mystical insight with practical observations on the human condition, Rumi offers a framework that bridges the gap between



spirituality and mental health. The findings suggest that Rumi's work is an underexplored, yet rich, source for "mystical psychology," capable of inspiring new approaches to self-knowledge, personal development, and social well-being in the modern era.