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The publisher's note

1. In different parts of the book the poet is referred to as "Molana" or "Molavi" or some other common titles of the poet, whereas the English-speaking reader is mostly familiar with the poet as "Rumi". Thus we confirm that all these names refer to the same great poet proper.

2. In the text, there are three types of references:

A. The poems which come within the text and are directly relevant to the argument, appear, for instance, as "(IV. 1.1246)". This shows that the poem is from the fourth Book of the collection of six Books—translated by Nicholson into English. In the mentioned example the number of the line is 1246.

B. The poems, which are not directly related to the subject of discussion, but help the reader to find some related concepts, come at the end separately. The reader, if s/he wishes, can refer to the note number of, for example, "⁽⁵²⁾", and find the related poem in the end notes.

C. The translator has sometimes found it necessary to explain some concepts for English-speaking readers. The translator's comments come as footnote with Roman numerals (I, II or ...).

Contents

Preface	9
Intellect	11
Reason	14
General Intellect	30
A) The Whole Intellect and General Intellect	33
B) Individual Intellect	38
Love	43
Definition of Love	44
Notes	101

Preface

The present study is a partial speculation upon the ritual of sagacity and fascination or, in other words, intellect and love from the standpoint of one of the most outstanding mystic figures in Persian language and one of the most prominent thinkers of the world namely, Jala'eddin Mohammad Balkhi. We know well that the story of the conflict between love and sense has been reiterated so often that it has become a very commonplace issue such as a high school composition subject like "Knowledge or Wealth" which may seem even tedious. However, there is still much to learn about the purpose of those great thinkers who defied or satirized intellect. There is also much to discover as to whether or not some of our pious leaders' attitudes, considering reason as the intrinsic prophet or the proof of God, accord with the viewpoint of the mystics? Although the present writer believes that the contention of reason and its idiosyncrasies in the verses of the Holy Koran and the fables of religious leaders deserves an independent scrutiny and that perhaps there is not yet a thorough and noteworthy work done in this respect.

Yet this book is an attempt to present a proper overview of wisdom and love that indicates that our great mystics never abandon or betray the creed of sagacity and fascination and will never be enslaved by reason, the same way the master of

all Moslem believers Ali (Peace be upon him) lived faithfully and lovingly and never deemed the tempting worldly reason.

I first thank God for my acquaintance with the great masterpieces of this eminent mystic figure and for bestowing me the chance to provide the present study and other studies about his profound thoughts. I also consider it my obligation to express my great debt to all the professors and learned figures who by criticizing this work gave me the honor of their comments; I especially bow to some of them who are of the most reputed critics of our time and country and wish them health and further success. I also thank my university colleagues and friends Mr. Nematollah Akbari and Mohammad Nikoofar for their effort to print this work.

In the end, I humbly dedicate this work to my generous and affectionate mother who taught me from childhood to avoid the deceptive and cunning impulses of reason and never exchange the green pain of honesty with any other pleasure in the world, the same teaching with which the prophets endowed man and great Persian men of letters like Einolghozat-e-Hamedani, Sheikh Saeed Abolkheir, Hakim Sanaei Ghaznavi, Farideddin-e-Attar Neishabouri, Shahabeddin Sohrevardi and Jalaleddin Rumi have all sung it aloud to the world:

**Those who were entrapped by Thy love
Were awakened from a thousand-year sleep
Due to the intoxication of thy visit Mansour-like
They were all hanged to the gallows with the cry of "I'm
God"**

Mohammad Reza Nasr-e-Esfahani

May, 1996