

A RESEARCH ON THE STRUCTURAL DISTINCTIONS BETWEEN PERSPECTIVE OF RUMI AND MUHAMMAD TAQI JA'FARI ON THE MEANING OF LIFE SYSTEM

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Abstract

In the period of advancement and development of modernism and postmodernism, the meaning of life is one of the most important issues of scholars and societies. The issue of the present study is that what are the differences between the structural components of meaning of life system from the perspective of two prominent Iranian-Islamic thinkers, namely Rumi (early, 1273 AD) and Ja'fari (contemporary, 1998 AD)? Based on the achievements of this research conducted in descriptive-analytical method, in spite of many similarities existing in the meaning of life system of mentioned thinkers, fundamental distinctions also can be counted by painstaking research; The most fundamental distinction is the impossibility of cognition of the universe from the perspective of Rumi and, on the contrary, the possibility of cognition of the universe from the perspective of Ja'fari; Another distinction is the value of worldly life from the viewpoint of Ja'fari (following the discussion about the function of relative goals) and the worthlessness of worldly life (only as an instrument) from the viewpoint of Rumi; Another point of disagreement is that virtual love is just an instrument in conveying to true love and the truth of the meaning of life in the view of Ja'fari, unlike Rumi's viewpoint. other distinctions presented in the research.

Keywords: Meaning of Life, Philosophy of Life, Rumi, Ja'fari, Structural Distinction.

1. INTRODUCTION

In recent centuries, human societies, including Iran, have been affected by modernism and then postmodernism, so that the level of their integration and its cultural effects has been different in various societies based on different circumstances. Meanwhile, one of the issues having emerged as a common concern between different societies is the meaning of life¹. Fundamental problems like human's developing domination of nature and exploitation of people by large industrial companies has increasingly involved human in the meaning of life.

Considering this growing requirement, thinkers from all over the world have given their special attention to human life and the challenge of meaning of life in the context of the new lifestyle and consequently have written noteworthy works in this regard, such as 'The Value and Meaning of Life' (Belshaw 2020), 'What's It All About? Philosophy and the Meaning of Life' (Baggini 2007), 'Meanings of life' (Baumeister 1991).

The scope of such a subject is extremely wide in a way that requires lots of researches for each of the Islamic thinkers. This research has focused on two thinkers, Rumi (1207–73) and Muhammad Taqi Jaʿfari (1925-98), although a detailed discussion of these thinkers also requires comprehensive research. This article focuses only on enumerating the structural distinctions between the meaning of life system of these two thinkers, Due to the existing limitations. Accordingly, the special issue of the present study is what are the distinguishing features in the analysis of structural components in the meaning of life system of Rumi and Jaʿfari?

It should be noted that the meaning of life system has many similarities in the thought of these two thinkers. In a way share several common components of life which give meaning to the life; Such as annihilation to God (Jaʿfari 2012a, 187; Rumi 2006, 215), perfection-seeking (Jaʿfari 2014a, 67; Rumi 2006, 281), gaining knowledge (Jaʿfari 2013, 61; Rumi 1992, 6th chapter, 2nd part), belief in the Resurrection and afterlife (Jaʿfari 2014c, 807; Rumi 2006, 72), ethics (Jaʿfari 2011, 369; Rumi 1992, 1st book, 4th part), the priority of self-knowledge (Jaʿfari 2011, 144; Rumi 1992, 177), tranquility (Jaʿfari 2011, 139; Rumi 2006, 79), bliss-seeking (Jaʿfari 1987, vol. 7, 555-556; Rumi 2004, No. 586), human love (Jaʿfari 1988, vol. 4, 32; Rumi 2006, 191), art and beauty (Jaʿfari 2014b, 48; Rumi 2006, 160), romantic life (Jaʿfari 2013, 61; Rumi 2004, No. 2).

Investigation of mentioned cases and other commonalities between the perspective of Rumi and Jaʿfari on the meaning of life system is beyond the scope of this research, due to the observance of article volume range. Hence this article will be an attempt to enumerate structural differences.

The research method is descriptive-analytical and the information is assembled in a library method and the receipt is written through reading the works of Rumi and Jaʿfari. It's noteworthy that comparative methodology can be used properly if too much emphasis is placed on the similarities or differences between the object under study and its comparison partner, and the necessary attention is paid to both of these aspects to gain a better understanding. Such a methodology helps to highlight central themes and clarifies certain aspects of it that are difficult to distinguish without contrast with their counterparts in comparison (Zarrabi-Zadeh 2015, 5).

Regarding the background of the research, nevertheless the meaning of life has been a major concern, in the specific subject of this research (which is a comparative approach and obtaining the distinctions between Rumi and Jaʿfari) no scientific work is found. As related works, the followings can be mentioned:

Khedri, 2015, *Study of the Meaningful Analysis of Life from the Perspective of Jaʿfari Based on Religious Anthropology*; In this work, the author examines the true meaning of human life through evolution and the attainment of intellectual life.

Kompani-Zareʿ, 2013, *Rumi and the Meaning of Life*; In this book, the author has attempted to paint a picture of the new human's life, comment ignorance of meaning as the problem of new human, and extract Rumi's opinion from of his works.

Akhgar and Farsinejad, 2016, *Fundamental Differences in the approach of Professor Motahari and Ja'fari Based on Religious Anthropology*; In this work, the authors have conducted a comparative study into the meaning of life from the viewpoint of Morteza Motahari and Ja'fari.

As explained before, none of these works have addressed the special concern of this research, which is a comparative study of the distinctions between Rumi and Ja'fari. This point is the innovation of the present study.

2. STRUCTURAL DIFFERENCES

This section takes on the task of comparison, placing their formulated systems of mysticism side by side, with the aid of inter-textual references. In response to the main question of the research, what follows is an attempt to present the enumerated distinctions in six separate parts:

2.1. The Possibility or Impossibility of Cognition of the Universe in the System of Understanding the Meaning of Life

From Ja'fari's perspective, the world in which we live is recognizable (provided that we do not ask superficial and useless questions about the universe). Rumi, by contrast, believes this universe is incomprehensible to us since this world in itself is based on the mysterious and complicated notion of love.

Human should pursue the main goal and true meaning of life. Ja'fari believes that this life, documented by reason and having a rational basis, does not leave unanswered any question regarding the relative goals and the absolute goal of life and proposes satisfactory answers (Ja'fari 1999b, 121). Therefore, human can comprehend the main goal of life and give meaning to his life.

Every human should endeavor to increase his level of awareness so that by knowing more and more about the world, he can find the ways to achieve perfection and bliss, strive to attain it and give meaning to his life in this manner. Rumi and Ja'fari share the view that striving for cognition and knowledge is requisite and the more the human attempts to acquire it the more he will be received. Nonetheless, Rumi does not ultimately consider a complete cognition of the world attainable.

Rumi believes that since the fundamental principle of the universe (love) is unknown, the universe is not comprehensible by itself (Ja'fari 2009c, 53):

Breath of the universe, anything you tell

Places another veil in front. Heed well!

(Rumi 1992, 3rd book, 286)

Rumi regard both of the universe and human soul as inherent incident and temporal eternity. He believes that ordinary human is incapable of understanding eternity of the universe, and should not ignorantly enter upon the issue (Homayi 2005, vol. 1,113).

O that your love is accompanied by severe torment.
O your lover, martyr of your razor wound
The night came and put the people to sleep,
O love, where is my dream? has it been eaten by a wolf?
(Rumi 2004, 1362)

In Rumi's system of comprehension, the universe is an unknown and enigmatic matter due to its fundamental material (mysterious love). Accordingly in understanding the meaning of life, this peculiarity must always be considered.

2.2. Measurement of Value of Worldly Life (in Light of the Function of Relative Goals)

Considering relative goals as mere instrument, Majority of thinkers, including Rumi, believe that the world is merely for passage and should totally be ignored. However, considering relative goals as both "instrument" and "part of the ultimate goal", Ja'fari believes that the world is also valuable because of its compliance with the ultimate goal and the dignity inherits from it. The value of the world is secondary, but not merely as an instrument, but more as "part of the ultimate goal." Accordingly, in discussing the meaning of life, worldly life is also valuable.

Ja'fari believes that life with a purpose has characteristics that each of them, while being an instrument to the supreme goal of life, is also a dimension of the high purpose. Since the supreme goal of life is meeting the Lord, the characteristics in question have an instrumental aspect, and since these characteristics are stabilized in that supreme goal with an abstract state, they also have a goal dimension, such as the phenomenon of science, which has both instrumental aspects to achieve realities and a goal aspect as Mental perfection (Ja'fari 1999b, 115).

The modern West considers science as merely an instrument to conquer the world, but Ja'fari considers science itself as part of the supreme goal of human perfection and values it. The root of this view can be found in the "natural truth-seeking", because learning knowledge and truth-seeking is itself a part of human nature (*feṭrat*). As other Muslim philosophers such as Mulla Sadra (Mulla Sadra 1981, vol. 9, 139; Mulla Sadra, vol. 5, 266-267), Tabataba'i (Tabataba'i 1994, vol. 4, 177; Tabataba'i 2007, 70) and Motahari (Motahari & Tabataba'i 1984, vol. 2, 46) have mentioned. Accordingly, regarding the subject of value of worldly life in the viewpoint of Ja'fari, the world is an instrument for the afterlife, but the value of worldly life is not limited to this point; Rather, just as every relative and intermediate goal is valuable, because it is a part of the ultimate and supreme goal, so the world is valuable as a relative and intermediate goal and as a part of the ultimate goal of human life.

In the view of Rumi, life is the enjoyment of the pleasures of life and from the point of view of the lover, it is obtaining the beloved and without achieving this goal, life has no real value. Therefore, lifetime and the extension of life is an instrument to obtain pleasures and reaching the beloved and the passing of lifetime is not important at all, and what is valuable is the

existence of what is the object of life, and when this goal is achieved, there is no regret over the loss and passing of time (Foruzanfar 1987, vol. 1, 20).

Do not be without love in order not to be dead

die in love to stay alive

(Rumi 2004, quatrain part, No. 1600)

Life in this worldly life must be accompanied by a specific goal so that human has a meaningful life in attempt to achievement of that goal. The ideal life for a human in love is to reach his beloved.

In his *Maktubat*, Rumi states that the instance of “good deeds” (Maryam 19:76) in this world is love: “The world is like straw and love is like wheat. When death destroys the straw, not a speck of it remains. “Their Light will run forward before them” (Ḥadīd 57:12). The life of the world without divine love is just as this proverb: distance lends enchantment to the view. Everything in the world is mortal, except for the righteous deeds that remain, and human should do good deeds as long as there is opportunity, so that he will not be empty-handed on the Day of Judgment. Divine love causes good deeds to be done, and this love gives meaning to life.

This world is the tool for obtaining the Hereafter. Do good deeds sincerely throughout the day, as holy Quran says “We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks” (Ensan 76:9), so that you will not regret missed opportunities when the worldly wealth and position are taken away: “If any do good, he will have better than it” (Naml 27:89) (Rumi 1976, 128). Rumi considers the life of this world as merely an instrument of the afterlife, without any other value.

2.3. Virtual Love as an Instrument in Conveying to True Love and the True Meaning of Life:

Another difference in the thought of Jaʿfari and Rumi is whether virtual love is a way to achieve true love or is it an obstacle? According to answer to this question, it can be understood that in the viewpoint of these two thinkers, what is the place of virtual love in the meaning of life?

Jaʿfari believes that human beings can gradually achieve true love with this virtual love; Because the virtual love did not come into being by itself, but by the grace of God to his servant this love is created to get acquainted with the meaning of love. Consequently, human can understand that there is a love higher than this virtual love, who deserves more love (God). But Rumi rejects virtual love for different reasons and believes that one who pursue virtual love, cannot achieve true love. In the same way, it can be said that Jaʿfari considers virtual love in the meaning of life, but Rumi does not give any place to virtual love in the system of meaning of life.

According to Jaʿfari, divine love, true love and love for the phenomenon of beauty, is a bridge to true beauty (Jaʿfari 2012a, 525). Anyone who is attracted to virtual love and through this can be aware of the magnitude of love and go beyond the limitations of beautiful appearance, he can achieve true love (Jaʿfari 2009b, 18).

In the view of Ja'fari, when person loves with his virtual lover, he gradually becomes aware of the magnitude of the issue of love and realizes that this earthly love does not satisfy him and seeks a superior love to which all earthly loves end, and in this way, he gives meaning to his life.

In Islamic mysticism, Ja'fari states that true love is to occur in the passion for perfection by two factors: beauty and glory. This sublime notion cannot be interpreted and compared with virtual love; In true love, the self (*nafs*) occurs on the path of evolutionary alteration (Ja'fari 2011, 61).

As the true goal and perfection of human, true love connects human to the ultimate supreme goal, however virtual love, in the first instance, attracts human to his beloved. At first, the lover in virtual love is neglectful of that the true meaning of love is greater and more valuable, yet it is possible that gradually he becomes aware of the truth of love and the truth-seeking nature (*feṭrat*) will guide him to the true love as center of the universe.

Rumi has expressed different views on virtual love and its evaluation. In many cases, he states that virtual love is a worthless phenomenon and disrupts human personality (Ja'fari 2009b, 18).

For everything will hurt and wound your heart

Though it tastes sweet, the love of God apart

(Rumi 2004, 224)

The lover who has fallen passionately in love with an (earthly) object of affection has gone into the chest, though (in appearance) he is outside.

(Rumi 2017, 527)

In Rumi's view, the world of love has no duality, but pure unity (Rumi 2006, 215). A love that is based on physical beauty is not a real love and even finally cause ignominy and disgrace on human beings. These loves do not deserve to lead us to true love.

Your dolls are fancies and imaginings—

If you remain a child, you need such things.

But when your soul leaves that for unification,

It needs no senses and imagination.

(Rumi 2013, 250)

Rumi states in *The Seven Sermons* (Majāles Sab'a) that the figure and imagination engraved on the wall of prison of mortal world, first appear and then disappear; In fact, good and real roles are the opposite of these roles and faces and fantasies. The real roles are outside the prison of world, as the holy Quran says "good deeds, are best..." (Kahf 18:46) (Rumi 1992, 119). This statement of Rumi is another emphasis on the temporary and mortal nature of all manifestations of the material world, including virtual love.

According to Rumi, the love that can lead a person to his real destination is true love. Everyone finds true love will no longer seek earthly love, because he has found a love that is superior to all pleasures which can relieve the monotony and give meaning to the life.

Love which is based on just a pretty face

Is not true love, it ends in sheer disgrace

(Rumi 2004, 16)

In his view, if one falls in love with an earthly love and involves in virtual love, he satisfies his desires and passion and no longer the merit of flying to true goal. Consequently, his true goal is restricted in this world, and if one day he despairs of his virtual love, despondency and meaninglessness will appear in his life.

According to what has been said, in Rumi's system of thought, virtual love is rejected and cannot be justified; Because it deprives human of the true love of life.

2.4. Concern about the Meaning of Life as the Central Issue in the Philosophical System

Indubitably, Ja'fari is one of the great Iranian philosophers who has studied the meaning of life. In his works, including Ideal of Life or Ideal Life (Ja'fari 1999a), Philosophy and Goal of the universe (Ja'fari 1999b), Rational Life (Ja'fari 2009c), his primary focus of attention on the issue of meaning of life and human is obvious. But in Rumi's thought, the meaning of life has not been considered as an independent and distinct issue; Rather, the principles and components that give meaning to life in his idea need to be searched in his different works.

Ja'fari states that a person who is in search of the goal of life should have a comprehensive consideration of the universe and seriously and carefully think and discuss the philosophy of his life with a holistic view, not an atomistic one. Nonetheless, some people restrict their lives to little wishes. these two attitudes towards life are completely different to each other (Ja'fari 1999b, 26).

Every human being must pursue the goal of his creation and deeply think about the universe to realize the purposefulness of creation and great value of life. Thus, he should attempt to approach to the sublime goal in life and not consider worldly goals as the primary goal. Consequently, he will achieve the true meaning of life and have a meaningful life.

Review of the works of Ja'fari and Rumi demonstrates that both have paid special attention to human and his spiritual and psychological issues, but Ja'fari is a theorist in the field of meaning and has paid specific attention to the meaning of life, while Rumi has not given careful consideration to the meaning of life and has not discussed the matter independently.

It's noteworthy that the careful consideration of Ja'fari and Rumi's non-independent attention to the meaningfulness is moderately related to the differences in various aspects of the time. The meaning of life is one of the topics that has been highlighted in recent decades. After industrialization, human beings often have serious problems with the meaning of life and this issue has become one of the main concerns of thinkers. That is why Ja'fari, as a philosopher who has social concerns, paid so much attention to this issue. With our familiarity with Rumi's

approach, if he were alive nowadays, he would probably be one of the world's greatest theorists on the specific issue of the meaning of life.

2.5. Ja'fari's Special Attention to Confronting Absurdity and Absurdism

Ja'fari confronts absurdity and absurdism because he was fully aware of the danger of absurdity and in his various works, he introduces absurdity and its characteristics. Ja'fari believes that in order to achieve a meaningful and blissful life, the factors in absurdity and despair should be discerned and removed from life.

Furthermore, in order to make a meaningful and delightful life, the factors in meaningfulness of life should be applied. Perhaps the "concern for the meaning of life as a central issue in the philosophical system" that is previously explained in the view of Ja'fari lies at the root of his special attention to confronting absurdity and absurdism. By contrast, Rumi has not specifically paid attention to the matter.

Regardless of the consensus of experts, if we put aside the preconceived principles which some utilize to demonstrate the absurdity of life - which leads to the belief in the absurdity of the universe and human- and employ the phenomenon of life itself, specially human life, for understanding the meaning of life, definitely we will encounter with various great powers and talents such as self-organization, science, thought, intellect, conscience, determination, knowledge by presence, perfectionism, positive love, exploration, fair and constructive competition. If one pays careful attention even just to one of mentioned powers and talents with a scientific attitude, the magnitude and real value of natural life will be demonstrated (Ja'fari 2012b, 211-212).

In order to avoid the absurdity and meaninglessness of life, humans should pay attention to the talents that God has given them, because God did not create them in vain and there is definitely a supreme goal which humans must strive in order to accomplish. Those who feel absurdity in life do not give serious consideration to the natural forces such as love, science, conscience and do not perceive the true value of these talents and thus, persist in life of absurdity and meaninglessness.

The only way to understand the seriousness of life and release from absurdity is to place the seriousness of truths in the ideological, intellectual and practical field in the education of children in an understandable way for their thought (Ja'fari 1988, vol. 19, 303). Because a person who has a moderate psyche and the power to manage his senses and brain and intellectual activities, does not consider the universe, despite the order and law that governs it, as absurd and useless.

The realities of the universe are interconnected in such a way that the verdict on the futility of one of them is equal to the verdict on the denial of all the realities of the universe (Ja'fari 1988, vol. 11, 11). In the view of Ja'fari, in order for a person to be safe from the feeling of absurdity and despondency in life, we should focus his attention on God-given talents and forces in any way possible, thus he can carefully consider these blessings and realize their true value.

2.6. The Ontological and Epistemological Centrality of Love in the Meaning of Life

The foundation of Rumi's worldview is based on "love". In both of ontological analysis of the human and world and epistemological analysis, Rumi always considers love as the basis, center and main focus. Based on this general approach, in the specific issue of extracting the components of meaning of life's system from Rumi's point of view, "love" is the primary keyword. In his view, love is the hidden truth of God and the universe, and the lover must turn his knowledge and thought completely towards God and have nothing in mind but God. however, in Ja'fari's thought, the issue of love has been analyzed by addressing other issues; consequently, in his thought, love does not play a crucial role, unlike in Rumi's standpoint.

Regarding the special place of love in the view of Rumi, William Chittick states "It can be demonstrated that the central theme of all Rumi's works is love. If we started our study from *Divan-e Shams*, we would soon realize that most of its poems deal only with this theme. As soon as we comprehend what Rumi means by love, we can see that even *Masnavi* and *Fih-i Ma Fih-i*, in which the notion of love does not discussed very much, deal extensively with various dimensions of love. Love is fundamentally an experience that is beyond the narrow confines of expressed thought, nevertheless it's an experience that is more real than the whole universe and what is in it" (Rumi and Chittick 2003, 211).

human by nature seeks perfection. Rumi considers the attainment of perfection is possible through love and this love is spread throughout all his works. He believes that love is indescribable and every human being must experience it by himself and learn the characteristics of lover in the path of love. Consequently, he would not be defeated when encounter with difficulties and gives meaning to his life by living with love. Love advances human epistemologically and thus, human existence takes steps to the path of growth and perfection. Actually, this is the point where the ontological and epistemological dimensions of love in Rumi's thought are intertwined.

In Rumi's viewpoint, love results in evolution of human life. Basically, this love originated from the existence of the lover and put a lot of energy into human life. Hence, human gives meaning to his own life by the love that pervades his entire existence.

Be joyful, love, our sweetest bliss is you,

Physician for all kinds of ailments too,

(Rumi 2004, 5)

Through love some even can revive the dead

Through love the king becomes a slave instead

(Rumi 2008, 90)

In Rumi's system of thought, it is love that elevates the earthy body from the earth to the heaven. It was love that made the mountain to dance despite its stillness and grandeur and made it nimble in motion. The soul that bestowed life upon the mountain was love. Affected by love, bad mountain started to drunk and affected by grandeur and glory of love, Moses fell on the

ground and became unconscious (Nasri 1951, vol. 1, 4).

The powerful force of love frees man from the materialism and earthly possessions, and human attempts to elevate himself by divine love. The lover seeks the beloved's pleasure, thus blindly obeys him and avoid anything that put a distance between him and his beloved. He makes a meaningful life for himself with this divine love and follows the paths of perfection one after another to achieve bliss. In the view of Rumi, love is an instrument to follow the path of perfection to bring human closer to the true goal step by step.

If you are in the seventh heaven - good love is a ladder, son

(Rumi 2004, No. 1097)

In analysis of Rumi's view on the love, Ja'fari depicts love as a sea superior to earthly affairs and material of the universe wherein the intellect is defeated. The two veils of servitude and the lord which divide human beings are excluded and deprived of love, which is a hidden truth (Ja'fari 2009a, 50).

In Love, (which is) glorious and resplendent, you will find intelligible things other than these intelligible things.

(Rumi 2021, 410)

About true lovers, Rumi says those who have extensive and in-depth knowledge, obey blindly and instantly God, and only looking for hereafter. These honest characters ask God to purify their hearts (Rumi 1992, 53-54). True lovers precisely recognize their beloved from the very beginning and obey and serve him for his contentment.

They have enjoyed the blessings of Paradise even in this world, and experienced a life of tranquility and peace of heart, while accumulated righteous deeds for their Hereafter. Such people are not afraid of death because they have previously prepared themselves to meet their beloved, and thus give meaning to their lives with divine love.

Schematic Diagram of a Comparative Analysis of Rumi's Views and Ja'fari's Regarding the Place of Love in the Meaningfulness of Life

| Ja'fari | Rumi | Component |
|----------------|--------------|---|
| Unrecognizable | Recognizable | Cognition of the universe in the system of understanding the meaning of life |
| Valuable | worthless | Evaluation the value of worldly life (in the light of the function of relative goals) |
| As instrument | As obstacle | Virtual love as an instrument in conveying to true love and the true meaning of life |
| No | Yes | concern for the meaning of life as a central issue in the philosophical system |
| No | Yes | Close attention to the opposition to absurdity and absurdism |
| No | Yes | The ontological and epistemological centrality of love in the meaning of life |

3. CONCLUSION

1. Based on the existing analyzes in the research, despite all the similarities and relations between the system of meaning of life in the view of Rumi and Ja'fari, reviewing their works demonstrates fundamental distinctions.
2. The major fundamental distinction between the intellectual system of Rumi and Ja'fari in the issue of the meaning of life is the possibility or impossibility of cognition of the universe. Ja'fari considers the universe to be recognizable; While Rumi regards it as unrecognizable, based on the impossibility of cognition of love as the fundamental principle of the universe.
3. Another fundamental distinction is the issue of the value of worldly life. Rumi considers material life as merely an instrument to improvement in the afterlife; While Ja'fari, in the light of the function of relative goals to achieve supreme goals, cares a lot about worldly life and considers it as a part of human bliss and ultimate perfection.
4. Another important distinction is about virtual love. In the view of Ja'fari, virtual love is an instrument to achieve true love and true meaning of life, thus, it is quite possible for a human being to achieve the truth of life, but Rumi rejects virtual love and consider it as an obstacle.
5. Regarding other distinctions, in Ja'fari's intellectual system, the concern for the meaning of life is central, which seems to be rooted in his recognition of problems about contemporary circumstances in Iran and the expansion of absurdism. However, regarding the system of meaning of life in Rumi's view, love plays a central role both in ontological and epistemological issues.

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Foot Note:

- 1) It is noteworthy that the issue of "meaning of life" is not a new topic and throughout history, various thinkers such as Aristotle and Thomas Aquinas have provided answers to this question, although they have not put the issue in this particular term (Thaddeus, 2022).

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