



## Woman in Culture and Arts

### Position, Function and Standards of Marriage and Family Formation from Rumi's Point of View

Leila Pazhoohandeh<sup>1</sup> 

1. Associate Professor, Department of Persian Language and Literature, University of Qom, Qom, Iran. E-mail: [l.pazhoohandeh@qom.ac.ir](mailto:l.pazhoohandeh@qom.ac.ir)

#### Article Info

##### Article type:

Research Article

##### Article history:

Received: 9 November 2024

Received in revised form: 20

April 2025

Accepted: 25 January 2026

Published online: 30 March 2026

#### ABSTRACT

##### Introduction

Rumi's works and perspectives demonstrate that he was acutely aware of and even highly attuned to the cultural structures of his era, as well as their intricacies in relation to the topic of family, its framework, principles, and challenges. Psychologists meticulously analyze the multifaceted nature and dynamics of the family institution, the complexity of relationships within it, and the centrality of decision-making in the family, which sociologists consider to be the centrality of decision-making in the family and its changes in historical periods and the emergence of roles called patriarchy and matriarchy. Rumi's views reflect these perspectives to varying degrees. His works, in addition to the general perspective and image, contain subtle, precise, and detailed cases, points, and examples, either implicitly or explicitly, of the patterns, structure, parents, and children in the family. These examples pertain to the culture, psychology, beliefs of the people of the time, customs, traditions, customs, norms, and anomalies of his era and time, and aid in the comprehension of the socio-cultural history of ancient Iran. Additionally, these works provide a closer look at his theoretical and personal approach and the foundations of the criteria and standards that govern the institution of the family.

##### Research Methodology

This research is conducted in a descriptive-analytical manner. The present research encompasses all of Rumi's poetic and prose works, as well as his contemporary biographies, and its statistical population spans approximately the seventh century in terms of time. Rumi's intellectual system is of fascination, as is his personal and social culture and his intellectual system. In the three works that are considered the oldest biographies of Rumi – Ebtedanameh, Ressaley-e Sepahsalar, and Manaqib al-Arifin– there are numerous exaggerations and fantasies, and numerous narratives are unreasonable, contradictory, and superstitious, and cannot be trusted except by adhering to scientific standards.

##### Results

##### 1. Marriage in the realm of ontology

##### 1-1. Ontological marriage

Rumi emphasizes that marriage incorporates not only material levels but also spiritual realms and the divine wisdom of the joining of opposites throughout the universe. Rumi asserts that God has created all levels of existence and every species and type throughout the universe in the form of dual and mate-seeking couples, and that the entire creation is in the process of creating, while referring to the sacred marriage of the earth and the heavens. The survival of existence is the result of this perpetual birth.

##### 2-1. Marriage, fulfillment of divine will

The formation of a family and marriage is considered the result of divine will and the purpose of truth in the fulfillment of divine will. Despite the fact that an individual forgets the will of God, which is the driving force behind their inclination toward their wife, children, personal pleasures, and purposes, and instead prioritizes their own happiness, desires, and pleasures, they are actually engaged in "servitude to truth." Not only does he attribute the inclination of men and women, but also the desire of every region of the globe.

##### 2. The function of marriage and family formation

The following are mentioned in Rumi's works:

1. A manifestation of divine manifestation;

##### Keywords:

*Divorce, Family, Marriage,*

*Polygamy, Rumi.*

- 
2. Peace;
  3. Survival of the generation;
  4. Continuity of spiritual life;
  5. Self-development and inner authority;
  6. Inner intuition and reaching the essence of the goal of salvation;
  7. Receiving pleasure and taste;
  8. Connection (with the family of the pure) and adherence;
  9. The factor of passion, dynamism and vitality;
  10. Individual and social development;
  11. Marriage with political and ideological goals;
  12. Sexual desire;
  13. Prevention of sin;
  14. Marriage as a divine.

### **3. Marriage, a potential or actual obstacle**

It is not far to expect that a mystic such as him, who regards the ocean of divine mercy as the source and origin of beauty, happiness, and peace, would not consider the happiness and pleasure that are present in material pleasures and marriage to be genuine and true. Additionally, he would address the psychological confusion and restlessness that accompany man's pursuit of the unattainable happiness and comfort of this world. Rumi realistically acknowledges the challenge of providing for his family and the resulting distress, while also emphasizing the immeasurable suffering endured by his wife and children. He also views the "hard demands" of his wife and children as a potential impediment to prayer.

### **4. Connection or separation?**

#### **1-4. Compatibility, reconciliation, and strengthening the family**

Rumi's letters to his children and those in his vicinity, which are replete with pain, passion, and longing, as well as advice and threats, demonstrate the depth of his concern for the permanence of marriage. His intention was to establish harmony and reconciliation between the spouses. Rumi's apprehension regarding family reconciliation, friendship, and harmony extends beyond his family and residence. From a psychological standpoint, he provides practical guidance on how to foster compatibility and tolerance between spouses.

#### **2-4. Separation and Divorce**

Rumi regards divorce as the most unpalatable action that is permissible in the eyes of God. This does not deter him from asserting that "If a man does not respect his wife's rights and is not worthy of marriage, he must divorce her in accordance with the law so that the woman can marry a responsible and deserving man." He believes that separation and divorce are more abhorrent and uglier than poverty, as he considers the exclusive provision of the family's economic resources by males in his time. He lists the grossness, distaste, and ugliness of poverty. This is a realistic perspective. Rumi demonstrates in both instances that the threat of divorce was employed as a tool for males to silence the voices and as an example of violence. This is a significant point.

### **5. Polygamy**

According to a hadith reported by the Prophet, the gratification of one will lead to the dissatisfaction of the other. He regards the origin of polygamy in males as "greed" and extravagance. Conversely, he acknowledges the psychological and deleterious consequences of polygamy on women and the impossibility of justice between spouses, and he regards it as an inevitability.

### **Conclusion**

In the domain of ontology and the fulfillment of divine will, Rumi views marriage as a manifestation of divine manifestation, influenced by the views of Ash'ari theologians. He explores the significance of marriage and the establishment of a family in the growth and development of human, social, and divine relationships. He also identifies a variety of functions in the material and spiritual realms, both positive and negative, such as the prevention of sin, the establishment of peace, inner intuition, salvation, passion, dynamism and vitality, self-improvement, and inner authority. He is open-minded and does not disregard the necessity of separation when the rights of the spouse are not respected, despite his reluctance to divorce and his concern for peace, reconciliation, and the continuity of the family. He even cites the threat of divorce by the spouse as an example of violence, as males are the only ones who provide economic resources. Rumi attributes polygamy to "cruelty"

---

---

and the disregard of the rights of “mothers and children” in reference to the jealousy and intolerance of prostitutes and maidservants. She also explores the origin of this issue and its detrimental effects on women. In some instances, he also provides solutions in addition to his pathology and psychological considerations regarding violence, polygamy, morality, custom, and delicacy. The aforementioned evidence and documentation reflect the social structure and prevalent beliefs of his era from a social and unconscious perspective.

---

**Cite this article:** Pazhoohandeh, L. (2026). Position, Function and Standards of Marriage and Family Formation from Rumi's Point of View. *Woman in Culture and Art*, 18(4), 105-124.  
DOI: <http://doi.org/10.22059/jwica.2026.384022.2097>



© The Author(s).

Publisher: The University of Tehran Press.

DOI: <http://doi.org/10.22059/jwica.2026.384022.2097>

---