Chapter – I

Rumi’s personality, a mystic, philosopher and a Litterateur
Maulana Jalaluddin Rumi was born in the city of Balkh in 1207. It was a very turbulent phase of the world and the Asian continent was plagued by many social, political, and military problems. The thirteenth century had a remarkable presence of Mongol due to their military campaigns in various parts of the Asian continent. In fact, the Mongol ruler Genghis Khan (d. 1227) declared an all-out war against Islam. This disorder and lack of social peace forced many intellectuals and religious to leave their homeland. Mualana Jalaluddin Rumi’s family also became a victim of this chaos and left Balkh. After wandering in different regions including the Arab Word, Central Asia and Persia the family finally settled down at Konya (the then the capital of Anatolia) in 1220. First, the family migrated to the city of Erzincan, and then moved to Karaman. During their stay at Karaman Rumi attended, for a short period, the *Halaveye* School. At Damascus and Aleppo studied Islamic Sciences. After quenching – a little bit – his thirst for knowledge, Maulana Jalaluddin Rumi returned to Konya, which he considered as his homeland and held it in high esteem. Here he married Gauhar Khatoon the daughter of Shamsuddin Samarqandi.

In 1237, Maulana Jalaluddin Rumi, upon the death of his father Sultan ul-Ulama, was appointed to the post held by his father. The year 1244 holds a very significant place in the life of Maulana Jalaluddin Rumi. It can safely be termed as turning point in his life and proved to be a watershed in his literary life because in this very year he met spiritual saint Shams Tabriz who became a central figure of Maulana Jalaluddin Rumi’s poetry until Tabriz mysteriously disappeared in 1247. Shams Tabriz had a magical effect on the life of Maulana Jalaluddin Rumi and completely transformed his life. He introduced Maulana Jalaluddin Rumi to the mystical aspect of Islam that transformed him to a person who is world renowned for his spiritualism of high order and piety.
A deeper analysis Rumi's poetry reveals that it has a profound spiritual impact of Shams Tabriz.

Rumi's major works consist of two epics. First is the Diwan-i-Kabir or Diwan-i-Shams Tabrizi, or the 'Diwan' only named in honour of his spiritual friend Shams. It contains forty thousand verses in a highly effervescent style of unmatched poetic beauty. Some critics are of the opinion that the Diwan actually betrays Rumi's feelings in an eclectic and dance-induced spiritual state. Despite the fact that there are a number of didactic or instructional stanzas in the Diwan, nevertheless, overall it emerges out to be an anthology of various individual compositions evolved on the spiritual path to the realisation of God. On the whole, the Diwan renders a feeling of "spiritual intoxication and ecstatic love". Towards the end of the Diwan a number of 'Four-Line Poems' called the 'Quatrains' can be found. Almost one thousand six hundred can quatrains can be credited to Rumi.¹

The second is the Mathnawi. This is divided into six poetic blocks. The total number of verses in all of the six blocks in twenty five thousand.² Interestingly, the time period of the Mathnawi and the Diwan is same. Some scholars believe that the purpose of the Mathnawi – which is a sort of Qurianic annotations in a more accentuated Sufi paradigm – is to position the Diwan in a broader Islamic perspective. Also, probably intended to place the Diwan.

"...the Mathnawi is a commentary upon these mystical states and stations. It places them within the overall context of Islamic and Sufi teachings and practice. And it corrects the mistaken impression that one might receive by studying different poems in the Diwan in isolation and separating them from the wider context of Sufism and Islam".³

¹ http://www.bbc.co.uk/religion/religions/islam/people/rumi 2.shtml
² Can, p. 36.
Fihi Ma Fihi is collection of Rumi's lectures on wide and varied themes. Rumi never compiled them by himself rather his son Sultan Valad and some other disciples of Rumi collected them and gave a book form. Some of them are addressed to Moinuddin Pervane while some of portions contain explanations of the Mathnawi. References to Shams Tabrizi, Burhanuddin Tirmidhi, and Salahuddin Zarqubi can also be found.

Life of great saint Rumi, possess some unique features that distinguish him from other mystic saint. I possess many books about Rumi's life written in many different languages.. However, strangely enough I could not find Rumi's name directly in any of these books, although, there is mention of Rumi's father Sultan-ul-Ulama, his spiritual guide Syed Burhanuddin Tirmizi, Shamsuddin of Tabriz, Salahuddin, the goldsmith, Husamuddin Chelebi etc.

Therefore, now the most pertinent question arises: Where is Rumi the sultan of our hearts? The answer lies in realising the spiritual being and not the physical being of Jalaluddin Rumi. If we were to find the real Jalaluddin Rumi then we have to peep into those who had been closely associated with him. To be more precise Jalaluddin Rumi completely merged his personality – on a spiritual plane – with the ones he loved and respected. Just as we fail to find the name of the poet i.e. Jalaluddin Rumi in the Divan-i- Kabir, the Mathnawi, which is actually a form of poetry honoured by Rumi's use of this form, and just as Husamname (the book of Husam) was not called Jalalname (the book of Jalal), he has devoted his life to his loved ones.

\[\text{Ibid.}\]
Physical Features of Rumi

A lot of images, portraits, and paintings are available of Rumi. There is even mention of painters who painted pictures of Rumi in those days. Aflaki had described Rumi's physical characteristics. For example, someone told to Moinuddin Pervane that Rumi's face was pale due to continuous fasting while Sultan Valad had pink cheeks. Can we imagine Rumi's physical appearance based on these accounts and paintings? Rumi had a thin and slender body and pale colour. One day Rumi went to a Turkish bath and when he looked at himself in the mirror, he noticed that he was very thin. He pitied himself and said, "In my whole life I was never ashamed of anybody; however today when I saw my thin body in the mirror I am ashamed of myself." Although Rumi had pale colour, he was very benevolent looking and awe-inspiring. The eyes of the holy saint were very attractive. They were very sharp and filled with exuberance. Just a momentary look of his glittering eyes was powerful enough to cast a long lasting spell. And if anyone, unaware of his exquisite intensity of Rumi's eyes, try to see eyeball to eyeball could not hold ground and unfailingly had to turn away his eyes. All these accounts and descriptions are related to Rumi's physical characteristics. But what were his inner characteristics? In the Mathnawi, he says:

How, I wonder, shall I behold my own face, so as to see what complexion I have and whether I am like day or like night?
For a long while I was seeking the image of my soul, (but) my image was not displayed (reflected) by anyone.
"After ill," I said, "what is a mirror for? That everyone may know what and who he is."
The mirror of iron is (only) for husks (external forms); the mirror that shows the aspect of the heart is of great price.
The soul's mirror is naught but the face of the friend, the face of that friend who is of yonder country (the spiritual land).\footnote{Mathnawi, vol.11, no.95.}

Where can the Beloved that can reflect Rumi's inner world and character be found? Who can depict the inner characteristics of Sultan ul-Ulama's son? How can Sultan al-Ashiqeen, the King of Lovers, be described? Let's see what Sipehsalar (Army General), who was blessed with the fortune of living with Rumi for years, has to say about Rumi in his \textit{Risale}: \footnote{Faridun, Resale-i Sipehsalar, (Midhat Bahari’s Turkish translation P,11)this book was written in Persian by Majuddin Feridun, son of Ahmed, also called Sipehsalar, literary meaning commander, because he was actually a military commander in the Saljuk times, Sipehsalar Faridun who died in 1312 is buried in Qonya in Rumi’s shrine next to Rumi’s blessed father. Since sipehsalar was in Rumi’s service for forty years. His book is very important in getting to know Rumi and explaining him. Selanik publications, Istanbul, 1331.}

O Rumi! The well of "Water of Infinite Life" is submerged completely in shame from its envy of the beauty and grace of your words. It shows itself to no one.

O Rumi! Who accumulated all the good manners and morals of the Prophet who honored the world in order to complete good manners and morals! O unique explainer of the \textit{Qur'anic} verses in a most correct and most beautiful way!

What can I write to describe you? What can I say? Even if I use up all the words, your attributes still will remain to be told because your attributes are infinite. Your good manners and habits are innumerable; they cannot be described with words.

Tolerance and other good qualities of Rumi, as also associated with all of the saints, are actually Prophet Mohammad's (P.B.U.H) attributes and behaviours. Sipehsalar describes Rumi as the "unique explainer of the \textit{Qur'anic} verses in a most correct and most beautiful way." When commenting on some \textit{Qur'anic} verses in the honourable \textit{Mathnawi}, Rumi touched upon some of the aspects of these verses with a divine inspiration that no other famous commentator up to
his time had been able to touch upon. It is for this reason that Ismail Hakki Bursevi (d. 1725), explained some Qur'anic verses in his Ruhul-Bayan commentary by quoting from the honourable Mathnawi. Sipehsalar, who expressed his admiration of Rumi because he knew him from close quarters, has abstained from causing division among other dervish orders because he loved not only Rumi, the saint to whom he was devoted, but also all other saints and set a good example to those who love God and the Truth.

The degree of Sipehsalar's admiration of Rumi can be understood through such statements as: "I have washed my mouth with musk and rose water a thousand times, but I still didn't think my mouth was worthy of mentioning your name." He further continues:

I have observed some of Rumi's innumerable extraordinary attributes with my own eyes, some others I found in my heart and consciousness. How can I explain what I have seen with the eyes in my head and what I have sensed with the eye of my heart with my tongue as incapable of and as inadequate as my pen cut short on one end? Not everything that is known is seen, not everything that is seen can be told, and not everything that is told can be written." The proof of this is as follows: Each of the saints have taken God's attributes by removing everything other than God from the mirror of their hearts, by being completely cured from envy, anger, and lust through their worship, good deeds, and patience in the face of whatever happens to them, their efforts and struggles against their bodily desires (nafs), and the weakening their bodies. The Prophet says: "If one wants to find God in his heart and sit with Him, he should sit with the people of Sufism." My Shaikh Rumi also said in his Mathnawi: "Whoever wants the company of God and to feel God in his heart, he should sit in the presence of the saints. Since they are saved completely from human attributes, these special servants of God have to be alive with God, to speak with God and to hear with God. Just as the Great Prophet the Master of the
Universe tells us in a hadith qudsi: "God says: 'When I love a servant of mine, I become his ears with which he hears, the eyes with which he sees, and the tongue with which he speaks.'

Those who at the Assembly of Alast" gave their heart to God still are intoxicated with the covenant of Alast. Like slaves, their feet are tied in this world, the place of suffering, but they are very generous in giving their lives. These special slaves of God have effaced their selves in God, and they are sustained in existence with the Friend. The amazing thing is that they really do not exist although they seem to be there at this moment. "These are the real people of Unity."

Sipehsalar continues to describe Rumi as follows:

"There are many compelling reasons for this poor Sipehsalar to tell of the levels Rumi attained. First, let me say that our Honourable Master was very proficient in the Arabic language. He knew all the intricacies of the Arabic language and vocabulary. He was among the most learned people of his time in Islamic Law, Qur'anic commentary, Prophetic Tradition, logical and narrative sciences, and had attained advanced degrees in all fields of knowledge. In Aleppo, when he was advancing his studies in the earlier part of his youth, his friends would ask him matters with which they had difficulty. Rumi would show them so many ways to resolve these matters that those who listened and those who understood these seemingly complex matters would fall in a state of excitement due to the joy of hearing and understanding. The blessed solutions he offered for the question at hand were not written in any books. Rumi's blessed glances were reading and answering the most difficult and complicated matters from the book of the heart".

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7 A prophetic tradition whose wording belongs to Mohammad, peace be upon him, and whose meaning comes from God.
8 Risale-i Sipehsalar, p.37.
9 Diwan-e kabir, tr. vol. IV, no. 2406. (Badiuzzaman Furuzanfar. Tehran University, 1957).
After making these observations about Rumi, *Sipehsalar* offers the following, which expresses the manifestations within a lover of God:

O heart! who, as the zephyr, has felt the joy of the early morning and sensed the meaning of divine manifestations at those times!
Are you enraptured with what you have seen or with what you have not seen?
Has what you seen or what you have not seen taken you from yourself?
Sometimes you run to the outskirts of the mountain, you struggle and you see the ore of truth and amber of love there.
You have gone beyond the eye and beyond the heart.
For you hundreds of windows have opened up, you have gone out of the earth and the heavens, flown away and seen hundreds of skies.
Such rapture, such fog has fallen onto the sea that from the joy of watching it his whole head became an eye.
The tears that flow like a flood in waves from the eyes because of love have joined the sea.
How surprising! How amazing!
Tears and sea have become an ocean, or the sea has become an eye. In his sight both worlds are like a grain put in front of a chicken.
Indeed a clean eye, which has seen the truth and majesty, is like this. In the universe of unity one who sees the attributes of the seeker and sought as two different entities is neither the seeker nor the sought.
Who knows God?
One who escaped from la (unbelief).
Tell the one who asks: "Who is saved from la?"
"The lover stricken with calamities."
The lover of God has understood the real meaning of Bayazid Bustami's saying: "There is none but God under my robe" and has seen that robe as a simple, invaluable piece of clothing and has wanted to remove that robe of himself to be seen with this real being.10

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After citing this poem, *Sipehsalar* continues: "In order to attain the view expressed in the above poem and to feel that spiritual joy one should know that knowledge alone is not enough." Maintaining that scholastic knowledge and studying it can sometimes be an obstacle and a curtain on the spiritual path. *Sipehsalar* concludes the section by quoting this couplet from Rumi: "I wanted to wash away the knowledge from the heart, escape from myself, make myself unaware of myself because it is not right to go to the presence of the most coveted Beloved as a learned man."

**Mysticism of Rumi:**
Rumi tried to emulate Prophet Mohammad’s (P.B.U.H) ideals in his life because to him Prophet Mohammad (P.B.U.H) was a perfect role model and an embodiment of the Guided Path (*Sarat-i-Mustageem*). Due to copious divine love, Rumi was extremely preoccupied with the idea asceticism and self-mortification due to the abundance of divine love in him. At this point, let us listen to *Sipehsalar* once again:

"This poor slave of God had been in Rumi's service for forty years. He used to continue his worship from his youth to his death without decreasing. I never have seen him put his head on a pillow and comfortably rest on the bed. It is a fact that God always brought to motion the body of his holiness who was subjected to self-mortification, and He gave strength to it. How can one describe his sleeplessness and discontent? Once during a night of whirling ceremonies when sleep had overtaken those present, his holiness leaned his back against the wall and put his blessed head on his knees. Shaikh Mohammad Khadim came and brought a big blanket and put it on his blessed shoulders and covered his whole body with it. When the friends fell asleep his holiness stood up. He started praying. Then he walked around a little bit. He never rested and stopped".
Sipehsalar cites the following poem from the *Divan-i-Kabir* to explain Rumi's state of ecstasy and discontent:

I have lost my mind for love because there is no strength in my heart that has lost its hand and feet to resist His love. Day and night are keep on chewing on one end of the chain of love that ties me. I am covered in blood all over my body. I am afraid if the vision of the Beloved comes, I might spill the blood of my heart over Him. Ask the fairies of the night of this lover who burns with the fire of love and cries and weeps. When I come and go in the darkness, my feet touch fairies. My heart, which is shattered in pieces, is traveling all night by burning like a star. By the spell of the unfair and cruel Beloved all my sleep has gone. O my Beloved! Let me wear a dress of fire like the sun and with that fire let me beautify and enlighten the world like the sun. My love is a moment of Your love. Even if! Escape and rest, my spirit never relaxes and rests. I attain peace and comfort that very moment when I do not separate from Your love, never rest but continuously burn and be burned.\(^{11}\)

In another poem, Rumi points to the same state and says:

"Everybody went to sleep. I, the lover who gave away his heart, did not sleep. All night my eyes are counting stars in the sky. Your love drew sleep away from my eyes such that it never returns. My sleep has drunk the poison of Your separation and died."

Rumi's patience and endurance in terms of fasting were at an amazing level. He had attained the essence of the meaning of the Prophetic Traditions: "Hunger is the food of God on Earth. He keeps the bodies of those He loves alive with it," and he was practicing it. According to Islamic principles, there

\(^{11}\) Diwan-e kabir, vol. 111, no. 1438.
is only one month of compulsory fasting. People of piety, also observe fast in
months other than Ramadan – the month in which fasting is compulsory.
However, in anywhich case the fast has to be broken at sundown. It is narrated
from the Masters that even those in the forty-day Sufi reclusion break their
fast in this way. But, Rumi had taken hunger to its highest level. For years, he
never ate to fill his stomach and would often say:

"For forty years there was never food in my
stomach at night. Now that I have spent the night
in the presence of my Lord, now that I have
attained that happiness, the nourishment of my
Lord has reached my spirit and made me
spiritually full".

When he first met with Shams of Tabriz, they sat down for six months and
stayed away from human desires such as eating and drinking. Whenever they
broke their fast, they ate one kind of food. At the most, Rumi’s diet consisted
of not more than a few bites and more often than not it would not exceed ten
bites only. His views on eating were:

"There is such a dragon in me that cannot stand
eating. The bird of your heart cannot crack the egg
due to eating in excess and being sick. It remains
in this prison of an egg. You come out of the egg
of imprisonment of the lower self (nafs) so that
your wings can open up and you can soar in the
spiritual heavens."

The above quotations are enough to shed light on the physical fasting of Rumi.
When it comes to the spiritual fasting, again Rumi stands out unique. The one
who best observed the spiritual fasting, the fasting of heart, which means to
leave everything other than God, is again Rumi. In fact, Gnostics have divided
fasting into three kinds namely: fasting of the lay, fasting of the elite, and
fasting of the elite of the elite. The fasting of the lay merely consists of giving
up eating and drinking. The fasting of the
One of the major displeasures of Rumi was an elaborate fooding arrangement. He would be delighted at the sight of shortage in food and exclaim: "Today the light of poverty is shining on the foreheads of elite is the fasting of the hands, feet, eyes, tongue, and other limbs by protecting them from doing evil. The fasting of the elite of the elite is leaving everything other than God." Rumi's fasting fell in the last category, which is considered to be of the higher order.

Of my family." In one of his odes, he states:

"The one killed by the lust is contaminated. But the martyr of love is pure and clean. Poverty has set its tent at a place far away from that clean one and that dirty one. The hearts of all lovers formed a circle around poverty. It was as if the poverty was the Shaikh of Shaikhs and the hearts of all his disciples." Elsewhere in the Divan-i-Kabir, Rumi says: "Every person who saves his heart from the desires of both worlds and cleans it and never seeks pleasure in this world or the other, understands that it is poverty and nothingness to reply 'Yes' to the voice of 'Alast' (Am I not your Lord?)."

Sipehsalar describes Rumi's condition at the time of prayers in these words:

"Whenever the time for prayer came, Rumi would face the qibla (the direction of holy shrine in Mecca) and the colour of his blessed face would change. Rumi's preparation for daily prayer would remind one of Ali's prayers. As commonly known, the Commander of the Faithful, Ali's face would change colours, and he would start shaking out of fear when the time for prayer came. When he was asked: "O Commander of the Faithful, what is happening to you," he would answer: "It is time to turn to God and perform the duty of the Divine Entrustment God has offered to the heavens, earth, and mountains, and they were afraid and declined the responsibility. I am afraid that I don't know..."
whether I will be able to perform the duty that I have assumed."

Rumi's used to say prayers with an open heart completely engrossed in his spiritual act ignoring his physical being. In his prayers, he would find himself absolutely in unison with God. In fact, the purpose of prayer is to find God spiritually, to reunite with God by forgetting about one's self and escaping one's imaginary existence. It is for this reason that the Prophet says: "Prayer is reunification with God." However, those who look only at the physical appearance of the objects fail to appreciate this spiritual reunification. Rumi's prayers were not like the prayer of any other ordinary believer, performed only as a duty to attain God's pleasure. Rather, Rumi's prayers were not only a prayer for God's pleasure but also a prayer of heart and a prayer of love. The following passage from the *Divan-i-Kabir* illustrates Rumi's state in prayer:

“When it is time for the evening prayer, everyone lights up his house and prepares the table, but I find me spirit of the Beloved in my heart and start to cry out and lament. Since I make ablution with my tears, my prayers are fiery. When me sound of azan (call for prayers) reaches me door of my mosque, it burns it down. Which way is my qibla? I missed my prayers; I need to make them up. You and I receive a lot of challenges because of these missing prayers. I wonder if me prayers of those who are enraptured with God's love are right. You tell me because the ecstatic never knows time and place. Is this me second *rakat* mat I am praying? Or is it the fourth? Which chapter did I recite? I cannot speak because of excitement. How can I knock on God's door when neither hands nor heart remained in me? I am not in me. You took my hand and heart. O my God! Nothing remained of me. At least you give me assurance and trust."
By God, I do not know how I pray. Did I complete me bowing? Who is me imam? I have no idea. From now on let me be like a shadow in front and behind every imam so that sometimes I may shrink and prostrate with me fear of me one who created me ...

Since we love this world and focus too much of our attention on our daily business, therefore, it becomes very difficult for us to concentrate in prayers. Our attention is diverted and our mind wanders in various directions. We fail to realise that while praying we are in God's presence. No matter how much we try, we cannot escape these random thoughts. We concentrate on the matters of the world that randomly pop up in our minds and disturb our prayers. Unlike Rumi, who confused his prayers because he was enraptured with the love of God, we confuse our prayers because of our intoxication with the love of this world.

Sipehsalar writes:

"If I were to describe one tenth of Rumi's ecstasy, love, and divine attraction, I could not fit it into this book." O reader! may God give you success. Know that rapture of attraction is a state of fascination and ecstasy induced by God attracting his servant to Himself. It is being overwhelmed such that one forgets one's self; it is being fascinated by God's greatness, power, and attributes. Attraction is reunion with God, dying before death, and attaining God while living. If there is no spiritual talent in a person to walk on the path of God, no matter how much that person strives or how much he performs self-mortification, he never attains union with God. Attraction is a favour of God, the Most Glorious, in the eternal past. It is a spiritual bestowment that God has granted in the souls of some people in the world of the spirits before coming to this world.

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14 Ibid., vol. VI, no. 2831.
15 Risale-i Sipehsalar, p. 22 (Persian edition)
Our Prophet says, "There is an attraction among the attractions of God that is better than the worship of the whole of humankind and jinn." If there occurs a pause, a joylessness, a hopelessness to the person who walks in the path of God when he reaches a particular spiritual level, God, the Most Dominant, the Most Glorious, takes the traveller on His path to safety with His attraction due to the abundance of His mercy and favours and makes him attain his destination. The eternal attraction bestowed by God was clearly visible in Rumi. Therefore, of every level and stage he attained with continuously overflowing divine attraction, he related:

"The love Buraq of meanings has taken away my mind and my heart. Ask me: "Where did it take them?"
It took my mind and heart to that side which you do not know, to the beyond. I reached a pavilion from where I saw no moon, no sky. I arrived in such a world that even the world ceases to be the world. For one moment, excuse me, spare me, so that my mind returns to me and I can tell you what the spirit is and talk about its beauties. Do not disregard my words. Listen to me, you, too, have a spirit. Try to understand the spirit. There are favours of the Beloved upon us-bestowments, grants, and gifts. These are amazing, never before seen favours and bestowments. These are unique gifts”.

From the path of the senses come clear lights, and hearts are enlightened. When the spirit, which resembles the star of Canopus, appears from the direction of the Yemeni corner of the Ka'ba, the moon ceases to be visible as well as the sun and the seven poles of the skies. The light of the spirit overpowers them all. For a moment take the religion which resembles a piece of gold and put it under your tongue so that you may realise how valuable an ore resides in your heart, inside yourself.
"Enlighten the lights of the five senses that are in you. See them as the five daily prayers. Your heart is like the fatiha, which consists of seven verses. Every morning there comes a voice from the heavens. If you can remove the love of this world from your heart, you can hear it and find the trace of the path of truth and begin to walk on it.\textsuperscript{16}

In another poem, Rumi describes the same state:

Once again happiness came and pulled our gown. Once again we set up our tent on the heavens. Yesterday the Beloved asked me "How are you at the mercy of this disloyal world?" How is one who sees his smiling fortune and luck? Praises to God, I found that candy that Egypt could not even dream of next to my tooth. We are a great person even though we are not rich or do not hold a high position. We are a king without subjects or army. We are eating sugar from our sugar cane field. Though the revolving of the moon wears out life and shortens it, our Beloved has granted a lot of long lives in His revolution.\textsuperscript{17}

Each word that Rumi said when losing his consciousness under the influence of God's love is the key to thousands of spiritual treasures. If one attempts to explain all of this, the matter lengthens and the purpose gets lost. My dear readers, most of the books written about Rumi's life and views try to explain his wahdat al-wujud by comparing him to others. However, Sipehsalar explained Rumi with Rumi. That is, he explained his ideas, feelings, and views by taking examples from his work. In this regard, to explain the spiritual joy in the world of spirits, Rumi says:

\textsuperscript{16} Diwan-e kabir, vol. VI, no.3038.
\textsuperscript{17} Ibid., no.3238.
"O my God! my love was at the level of perfection when You created me in the eternal past. At that time there was no earth, no world. Neither the sun existed nor head of a man, nor his hat. There was nothing when you selected me for your love. I was with You in the eternal past, I was Your companion and friend. Now that I was with You and You were with me, why are You hiding now? Why are You not revealing Yourself? The eye that sees is You, the one that says is You, the one that hears is You. You are the One who puts up curtain before our eyes to prevent them from seeing the truth and who tears up those curtains".18

Most of Rumi's beautiful and influential poems were recited when he was in a state submerged in rapture (istighraq) with divine love. What is this state of being submerged in rapture? When the special servants of God attain the level of closeness and union with God, they are fascinated by His Beauty, Power, Majesty, and Generosity. Coming under the influence of the Creator, the Absolute Beauty, they become ecstatic and intoxicated as if they had drunk a spiritual wine, the wine of love. The Prophet tells us of their state: "God has prepared a wine for his saints that when they drink it, they become intoxicated; when they become intoxicated, they become enraptured; when they are enraptured, they become silent." Our Prophet was honoured by vicinity to God, as indicated by the Qur'anic verse: "At a distance of two bow lengths or (even) nearer."19 When he was bestowed with that favour, when he saw God, Possessor of Absolute Majesty and Absolute Beauty with his spiritual eye, when he discovered the Divine Entrustments and secrets, he went into a state of indescribable joy. This spiritual wine that enraptured our Great Prophet was the wine of love, the wine of truth.

18 Ibid., no.3238.
19 Qur'an, 53: 9.
Rumi recited many poems that describe this spiritual wine that enraptures the saints and special servants of God. I cannot but proceed without sharing one of them here. If we read these poems carefully and reflect on them, with the grace and help of God, we can understand at least somewhat this spiritual state, which is very difficult to explain and understand:

"It is such a wine that if a drop of it falls on the ground, rose gardens grow from the barren soil. It is such a ruby wine that if it foams and becomes exuberant at midnight the earth and heaven fill up with light and every place becomes illuminated. Come, come, I have secrets in my heart. Serve that ruby wine, serve it so that the curtain of the heart opens up and the secrets reveal themselves. O my Beloved, watch me when you exhilarate me with Your Beauty See how spirited lions are in the vicinity of prey. Observe the youths of the People of the Cave. They drank this wine and they were intoxicated and slept in the cave for three hundred and nine years. What kind of wine was it that when Moses gave it to the magicians they were intoxicated and had their hands and feet cut? The women of Egypt were intoxicated with the beauty of Joseph and cut their fingers in pieces. The Companions who threw themselves in front of swords without any armor or shields were intoxicated with the wine of faith served by Prophet Mohammad. No, I said it wrong. Mohammad was not the cupbearer, so he could not serve the wine. He was a glass full of God's wine. It was God Almighty who served wine to the good people. What kind of wine did Ibrahim Adham drink that he left his throne and crown and ran away from his country? What kind of an enrapture was that? When Bayazid drank from this wine, he said: "I disassociate myself from imperfect attributes." When al-Hallaj drank the same wine, he yelled, "I am the Truth," and went to the gallows.
When water received the smell of that wine, it became crystal clear. The drunks prostrated and started running to the ocean like floodwaters.
What kind of wine does this dark night have that makes people sleep with one glass and keep them from everything?
Which one can I mention of the favors and graces of the Great and Unique Artist?
The shores of the ocean of His Power cannot be seen ... Let us drink the wine of love; like drunken camels let us join the caravan and pull the burden of love.
Where is the pure and clean wine of God?
Where is the wine of grapes? That pure and clean wine grants infinite life. The other is dirt.
The wine of grapes make one who drinks it sometimes a pig, sometimes a monkey.
That red wine makes your face eventually black.
The pitcher of the wine of God is the heart. Open up the lid of the pitcher because the human desires that do nothing but evil have covered the pitcher's lid with mud. Remove that dirty mud from the lid and throw it away.²⁰

In another poem, Rumi explains the secrets of the heart in divine love:

"O heart! There is something different about you since the morning. You are so exuberant, so enraptured that you cannot see me who is enraptured and scattered like you.
O heart! What kind of a fire are you that every wind no matter from where it comes exhilarates you, and increases your flames? No, no, you are above fire and above wind.
O heart! I cannot explain you, you are what you are. But I know this much that now you are tearing apart the curtain of the heavens like the sun.
O heart! What kind of a pearl are you? Neither heaven nor the planet of Jupiter can appreciate you fully. May my life be sacrificed to You since You created 'the heart.
O my God! For thirty years I have been running after You like a crazy lover. In fact, I have been

²⁰ Diwan-e kabir, vol. 111, no. 1135.
running after You in an uninhabited and wild island where there was no wet or dry thing. Those times I was not aware that everything, every being was Your creation.
My mind was stuck with the thoughts of faith and unbelief.
However, faith is the gift of Your holy light that comes from You.
Unbelief, suspicion, and belief that You are Omnipotent are all Your Predestination. You are both the paradise and the hell and the pool of Kawthar.
O heart! You are out of these two worlds, you are a universe, everything is in you and you are above and beyond everything."  

If we attempt to explain the secrets of heart and love that Rumi touches upon, books fill up and the subject does not exhaust. O friend who seeks God and truth, know it well that our Master Hudavendigar had limitless majesty, magnificence, and glory in love. From the day, he was grown up to the day he passed away, his love and enthusiasm kept on increasing. He was never content with his love and enthusiasm; he always wanted them to increase even more. In one of his poems about his ecstasy and self-effacement, he implicitly points to his valuable being and says:

"The phenomena of our physical being, of our body are limited, but our spiritual being beyond our physical being is complete.
The matter was completed with the first glass of wine drunken in the eternal past. I have a heart devastated on the path of love.
His strong attachment to the tavern of love has devastated it, ruined it.
Tell to the love: 'If you are looking for someone who gave his heart to you and is overcome with your love, the lover you seek has fallen on the ground and is lying there.
Come, hold his hand and lift him up. Don't come too close to this poor person overcome with your love, watch him from a distance because I am

21 Ibid., vol. VI, no. 2978.
afraid that the flames of the fire inside me may burn you, too.
If its flames put you on fire then come to the front of my eyes, tears are flowing like flood waters from my eyes that are scattering pearls. My tears can put out your fire.
Cry out: "His ailing eyes heal." Call out: "Wherever there is an ill person, may he come because the time of healing has come."
Go to the mountains, wherever you see a person whose heart is sleeping, let them know that the awake fortune of love will grant vision and knowledge to everyone whose heart is asleep. Call out to them: "Come, come!"

"The light of the verse ... one whose chest God has opened for Islam so that he has received a light from his Lord" comes from such a candle whose flame does not fit into the two worlds. This couplet of Rumi reminds one of the following couplets by Shaikh Ghalib: "The candle of spirit has such a flame that it does not fit into the lantern of the heavens." In another poem, Rumi tells of the joys of a magnificent spiritual level to which the divine love has elevated him:

"Who is this that is coming in the middle of the night shining like the moon? I know, I know, this is the messenger of love, coming from the mihrab. (A place where Imam stand in the Mosque during the prayer) The messenger of love has brought a torch and put sleep on fire and burned it down. Where did he come from? Who sent him? He came from the side of the King of Kings who never sleeps. Who makes his noise, this cry in the city? Who came to the dervish's harvest like the flood, which is unique and peerless, the person that none exists other than him in the universe of existence?"

22 Ibid., vol. 111, no. 1282.
23 Qura'an, 39: 22.
24 Mehrab: the place in the Mosque where the prayer leader is positioned.
Tell me! A King stood up in the middle of the night and came to one of his invaluable slaves. Who is he? He is the one who opened up a table of generosity to his creatures and is letting everybody eat from it.

He came smiling to invite the friends. In front of his Greatness and Power all hearts are shivering and all spirits are impatient. The smallest particle of that shivering and fear has fallen onto the quicksilver and that's why it is shivering continuously.

The softness, the gentleness that he shows to his slaves, a small piece of it is manifested on the skin of a squirrel.

A wet melody from the sorrows, cries, and laments brought by love has been given to the water mill and therefore it turns, crying and lamenting. Love carries a set of keys under his arm. It came to open all doors that were closed.²⁵

Love is such a tree of holy light that its branches are in eternity and its roots are in the eternal past. This tree neither rests on the Throne nor on earth, this tree has no trunk. We have freed the mind from all work and beaten desires thoroughly. Because this greatness is not suitable for this mind and these habits, you have a desire and longing for the mortal beauties.

Know that this desire is an idol for you. When you find yourself in yourself and become your beloved there remains no longing in you.²⁶

Many lives be sacrificed for the sake of lovers, love is a pleasant devotion. O son! Attach yourself to love, all other things are useless and meaningless.

There is a fiery chain of love hanging from the heavens to the earth. If you love God and the truth, grab that chain and ascend to the heights.

Don't ask: "What kind of thing is love?" Love is a kind of insanity and craze. It makes one chained, but this is not the chain used to restrain the ignorant.


²⁶ Ibid., vol. 1, no. 395.
Who would be your enemy once you set out on the path of love and reach nothingness?
Who would have your power? You are a real fire that burns and roasts. 27
Be a lover, be a lover so that you may be saved from sorrow. You are a prince, son of the sultan, until when are you going to stay as a slave of the world?
Let nobody know You in this mortal world, let nobody recognize you. But you are peerless and unique in that world where there is no direction.
In this world everything is transient, this world is the mortal world. So what if you are not a rich man in this world?
You are not dead, you are living. Isn't this enough?
You are a lion of God in the form of a man. This is clearly seen from your virtues, endeavors, and courage.
Life has come and gone. But now that you exist and you exist in the holy light of God, it doesn't matter whether it is later or sooner.
The value of the beloved depends on the nobility of the lover.
O helpless lover! Look to see what is your power and value. 28
Don't count the lifetime that has passed without love, don't think you lived.
Love is the Water of Eternal Life. Accept it wholeheartedly. Consider others as fish out of water. Even if he is a vizier, think of him as dead and decayed.
When love opens its bag to unpack, all trees become green.
New leaves appear from an old tree, and it gives fruits every moment. 29
It is better for a soul that has never has fallen in love and never has made that love his main concern to cease to exist because its existence is nothing but a mistake and shame.

27 Ibid., vol. V, no. 2470.
28 Ibid., vol. VI, no. 2627.
29 Ibid., vol. 111, no. 1129.
Be ecstatic with real life and be unconscious because everything that is in this world is all but love. There is no appropriate thing to do for the Friend other than being occupied with love. “When they ask: "What is love?" Tell them: "Love is leaving the will, the discretion of whether to do something or not." There is no goodness in one who does not abandon the choice; he is not a good person. The one thing that is eternal is love. Do not devote yourself to anything other than this; all other things are imperfect. Until when are you going to embrace the mortal beloved who can be considered dead? Embrace such a spirit that there is no end to it. Whatever is born in the spring dies in the fall. In the rose garden of love there is no help from the spring. Would the flowers of love ever need the assistance of spring? Do not shake on the horse of your body, come down. 'Be a barefooted wanderer that goes faster than that. God grants wings to a person who does not let himself be overcome by bodily desires and feelings and saves himself from their influence. Leave thoughts and worries. May your heart be as pure as the face of the mirror on which there is no image.  

Rumi’s Philosophy:

TAWHID (UNITY OF GOD) AND ITTIHAD (UNION WITH GOD)

O reader who seeks the truth! May God make you attain the highest point of the truth and the intrinsic knowledge that you are seeking. Know that it is very difficult both to understand these spiritual states and to describe them. These spiritual levels and stages that God's beloved servants attain are not physical levels or visible ranks or states that may be, described and explained. Even though this is the case, let us at least try to understand a little.

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\[30\text{Ibid., vol. 1, no. 455.}\]
Tawhid, the belief in unity, means to know and consider something as being one. That is to know and believe that God is One, Unique, and Peerless. God says in the Noble Qur'an, "Do not set up besides God any other deity." \(^{31}\)

Ittihad means to be one. The level of Ittihad is superior to the level of tawhid because in the former there is only the notion of knowing God as one, while in the latter there is the notion of being one with God. How is that possible? How can a human, a powerless and mortal being, be one with God? God is indeed not a physical being; we cannot go and be one with Him and stay together with Him.

Some people with limited understanding think of man as being one with God as hulul (God's incarnation), and thus are mistaken. The concept of hulul carries the meaning of taking on a body and as such is not an Islamic belief. On this issue, Rumi has this to offer: "Ittihad is not hulul, it is your effacement." The main point of being one with God, of ittihad, is this: If the person who enters the path of God, cleanses his lower self (nafs) by properly and thoroughly performing asceticism, self-mortification, good deeds, and worshipful duties, that person has found a way to ittihad. That person's being one with God means that he is obeying God's commandments completely, and that he is dissolving his personal choice and will into God's choice and will".

In Awhaduddin Kirmani opinion, ""Walk on this path until duality disappears. If there is duality, it can be removed by a friend of truth. You do not become Him, but if you struggle and endure, you come to a point where "you-ness" is removed from you."

In the circle of mystics, it is widely held that if a person's will is completely merged in God's will, that person has attained God. This point can be understood by a simple example of a such person who does not know how to swim and has accidentally fallen into the sea. In order to swim to safety that person throws his arms and legs. However, these incorrect postures would

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\(^{31}\) Qur'an, 17: 22.
land him in further trouble and ultimately lead to his death due to drowning. The death would render that person motionless. Nevertheless, if any movement occur the water of the sea would cause it. Rumi gives this situation a mystical touch. Rumi says in the Mathnawi:

"The water of the sea takes a dead man on its head and carries him on the surface of the water. How can a living person escape the sea? If you kill your desires and do away with your human attributes, the sea of secrets carries you over its head."32

When a person transforms into an Ideal Human Being (Insan al-Kamil) any word related to this intrinsic meaning which comes from him will originate from God; as stated in the Noble Qur'an, such a word came from a tree: "When Moses reached there, he was addressed by a tree from the right side of that holy valley: 'O Moses! Verily I am God, Lord of the Worlds.'" Inspired by this event Rumi composed a beautiful poem, which is as under:

"I saw a tree of fire. It called out to me: "O my beloved!" That fire was calling me.
Or am I Moses, the son of Imran? Stricken with calamity, I wound up in deserts;
I ate dessert of power and quail.
I have been traveling in the desert for forty years like Moses. O my beloved, come, you, too, are a Moses.
This body is your staff. If you grasp your body and hold on to it, I will turn it into a stick of wood.
But if you throw it away, if you throw it on the ground, I will make of it a dragon with many powers.
You are a Jesus, and I am your bird. You made a bird of clay, and when you breathed on it, I gained life, spread my wings, and soared in the skies.
I am the pillar of the mosque in Madina, the Prophet gave his sermons leaning against me; if he leans against anything else it starts to lament and cry with the sorrow of separation.

32 Mathnawi, vol. 1, no. 2842.
O Master of the Masters! O King of Kings! O God who creates figures and shapes while Himself remaining pure of them.
What shape are You going to put me in? I cannot know this. Only You can know."\(^3\)

Our Hudavendigar (another title of Rumi) says this in one of his poems:

"I do not know how I have become effaced, is it due to that wine of divine love?
Or where I am due to that Beauty of Nowhere? I arrived at such a place that I do not fit into the world.
Now I do not suit anyone other than that Unique Beloved who is not associated with a place.
You are telling me: "Why aren't you coming to yourself (to your senses)? You show to me myself and who I am, and I shall come to myself. You are the light you called out to Moses: 'I am God, I am God!'"\(^4\)

If a voice saying "I am God!" can emanate from a tree, then why cannot such a voice come from man, the most honourable of the creatures and one who carries the Divine Entrustment? Rumi says, "God called out from a tree: 'I am God!' Everybody heeded and was pleased by this call. If a man says the same thing, do not say that this word cannot be uttered due to your spiritual blindness." The Sultan of the Gnostics, Bayazid Bustami, in a state of ecstasy, once remarked: "I disassociate myself from all imperfect attributes. Great is my Glory!" And he saw the divine manifestation in himself. The Qutub, \(^3\) of his time, Junaid of Baghdad (d. 910 A.D.) said: "There is none but God in my robe." Mansur al-Hallaj (d. 922 A.D.), who pleases the hearts of the lovers of God with his spiritual states and who was hanged for the love of God, said, "I am the Truth (God)" and was taken to the gallows.

\(^3\) Diwan-e kabir, vol. 111, no. 1414.
\(^4\), Ibid., vol. 111, no. 1526.

\(^3\) Qutub: (literally pole) the highest stage of sanctity amongst Muslim saints.
Rumi also experienced these manifestations and attained the highest point of this spiritual level; he, too, made many similar utterances in states of ecstasy. For example, in this couplet, he says, "Everybody drank a glass of the divine sherbet, the sherbet of "I am the Truth." I, on the other hand, drank a glass full of it." And in another poem, he expresses the same idea:

"We are alive with the holy light of God, that light is keeping us alive.
We are both very close to Him, very familiar with Him and very far away from Him, very foreign to Him.
Were we to show our real face, the moon would repent seeing itself and showing its face.
Were we to spread our wings, we would burn even the wings of the sun. This pure body of ours, our physical being that appears in form of a human, is the veil of real existence.
In fact, we are the qiblah of all those who prostrate.
Do not look at Adam, created of clay, but rather see the breath that was breathed into him and be fascinated by it.
Satan saw only our outer appearance and not what was in us and therefore thought that we were separate from God."

At some other place in the Diwan Rumi points out:

"Mansur was hung by people since he implied secrets of tawhid. If he were alive today, he himself would hang me because of the abundance and exuberance of my secrets."

Rumi has explained the secrets of tawhid with many other meaningful poems like the ones above. I do not want to lengthen this section more by quoting other poems. But I find it difficult to proceed without citing the two couplets that Sipehsalar attributes to Rumi, which I could not find in the Divan-i-Kabir:

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37 Ibid., no. 1459.
"O my God! this thorn stuck in my foot and prevents me from reuniting with You and walking on Your path comfortably is my own existence. Therefore, I would like to get away from myself, save myself from myself. This way when I escape from myself, my ego, duality disappears. I become You, You become I. I cannot sit with You as much as I want as long as Your love does not empty myself from myself and as long as I do not give up on myself, my ego."38

As the Gnostics state, this spiritual state of ittihad is such a spiritual level, such a spiritual state that a person who attains the fortune of reaching it cannot stay in this state indefinitely. He cannot carry this heavy burden.

"THERE IS NOTHING ON EARTH OR IN THE HEAVENS THAT DOES NOT PRAISE GOD."

If person tells you that the lifeless objects that we see around us are not inanimate, rather, actually are living beings would you believe that person? What does inanimate mean? Inanimate means that it is art object with no soul or spirit; for example, stones or soil. A plant or an animal is alive because the animal moves, eats, drinks, and breeds, and the plant grows, blooms, and bears fruit. We can observe and understand that these are living but we cannot make much sense of the claim that a rock, the soil, cut and dried trees, the water we drink, the dresses we wear, and the personal items we use are all living. However, the Noble Qur'an tells us, for example, "The seven heavens and the earth, and all beings therein, declare His glory. There is not a thing but celebrates His praise; And yet you do not understand how they declare His glory."39 "We subdued the hills to hymn the praises (of their Lord) with him at nightfall and sunrise."40

38 Risale-i Sipehsalar, p. 90.
39 Qura’an, 17:44.
40 Qura’an, 38:18-19.
For objects to praise God, they have to be animate in some way or the other. In some of his Traditions (Hadith), Prophet has mentioned stated that objects also have a form of life. For example, he reminds us: "Do not disturb objects unnecessarily because they are in a state of praise." Yet another Hadith points out: "Before I was charged with the duty of Prophethood, I knew a stone that would greet me in Mecca. Still at this moment I know which stone that is."41 Ibne Mas'ud (one of the Companions of the Prophet) relates, "While eating with our Prophet we used to hear praises for the food in front of him." Abu Zar said: "When the Messenger of God took some stones in his hand, we used to hear those stones praising like the buzz of a bee, and we would also hear the stones praising the same way in Abu Bakar's and 'Umar's hands." Also the Prophet warned: "Do not leave the animals with a burden tied on their back. Ride the animals, but do not use them as a stand for your conversation on the street" because they too are in a state of praise. How many animals are more valuable than the persons riding on them?

In both the Mathnawi and the Divan-i-Kabir Rumi elaborates on this issue. For example, he comments, "(They all say), 'we have hearing and seeing and are happy, (although) with you, the uninitiated, we are mute."42 Since our traditional scholars drive the basic tenets of their faith from the Qur'an and the Hadith, therefore, they perceive objects like rocks and soil which are collectively as jamad, (or lifeless), are actually alive. They believe that animals have an animalistic (zoological) spirit, plants a vegetal (botanical) spirit, objects like rocks and soil an inorganic spirit, but that humans have both an animalistic and a human spirit. The fact that all of the creatures – both animate and inanimate – praise God and hence they are alive, which was first made known to us by the Noble Qur'an fifteen centuries ago, is recognized today by science as well.

41 for the Hadith see Sulaiman bin Ahmed bin Ayyub al-Tabrani, al-Maujam al- Kabir.
42 , Mathnawi, vol. 111, no. 1019.
The technological advancements made by man have demonstrated that in everything around us that we consider to be non-living possess a kind of life and consciousness that is beyond our perception. Scientifically speaking all objects that we see around us, all creatures are made up of atoms. The Centre of every atom contains nucleus. The nucleus is composed of protons and neutrons. The electrons revolve around this nucleus at a mind-boggling speed. For example, an electron in a hydrogen atom revolves around the nucleus at speed of 50,000 kilometre per second. In every object – living or non-living – there is a constant movement that is fair proof of the existence of "life."

Same kind of movement is taking place in all of the atoms irrespective of the elements such as, stone, soil, copper, water, iron etc. As has already been mentioned the electrons in all of these the atoms revolve around the nucleus at tremendous speeds millions of times in a second in their orbits. According to the scientific definition of the animate objects is that they are mobile whereas inanimate objects are stationary. However, we have, in the preceding lines we have proved that objects that physically appear to us as motion are, actually from inside always in a state of motion. Thus, it can safely be concluded that in philosophical terms every object is busy singing the glory of the God Almighty It is as if the smallest particle, the atom, is a most perfect model of the unique order of a giant solar system.

A true Muslim does not need science and technology to discover this truth. A believer holds fast the miracles that are revealed by the Holy Qur'an and the Prophet without seeking a scientific explanation. He unquestionably believes in them, however, when a scientific explanation is for these Qur'anic miracles it reaffirms his faith in the Almighty God all the more. The confirmation of these Qur'anic truths by today's science and technology acts as an invitation for the non-Muslim scientists to Islam.

The atom can be thought of as a model of the solar system: Nucleus can be replaced with Sun while the electrons may be substituted for the planets that revolved around the Sun. It is possible to think of the atom's nucleus as being
the Sun and its electrons as the planets. As a corollary to it if an atom is
magnified to a billionth of its size a giant universe can be created – a universe
too astonishing and too wonderful for the human mind to make a sense of. As
a matter of fact the size of the diameter of an atom is just about ten millionth
of a millimetre, yet in every atom there exists whole solar system inside this
minuscule object. Realising this truth, the author of the Gulshan-i-Raz wrote:
"If you split the heart of a drop, hundreds of clear seas will be formed from it."
The atomic bomb is a classical example of the power that a single atom
wields. The scientists have proved that the energy stored in a teaspoonful of
coal dust is sufficient to heat up a city of around one million population.
Seven centuries ago, Rumi, through tool of analogies described, how some
objects that are imagined lifeless can, actually, speak. For example, let us read
the following couplets:

Since He (God) made your piece of earth a man,
you should recognize (the real nature of) the entire
sum of the particles of earth:
(That) from this standpoint they are dead and from
that standpoint they are living; (that they are) silent
here and speaking yonder.
When He sends them from that quarter toward us,
the rod becomes a dragon in relation to us.
The mountains too sing a song like that of David,
and the substance of iron is (as) wax in the hand.
The wind becomes a bearer for Solomon, the sea
becomes capable of understanding words in regard
to Moses.
The moon becomes able to see the sign in
obedience to Ahmad (Mohammad), the fire
becomes wild-roses for Abraham.\footnote{Ibid., vol. 111, no. 1011-1016.}

In another volume of the Mathnawi, Rumi mentions that the pebbles in Abu
Jahl's palm began to speak as a result of a miracle of our Prophet (P,B.U.H.):

There were some pebbles in the hand of Abu Jahl:
"O Ahmad!," said he, "tell quickly what this is,
If you are the Messenger (of God), what is hidden in my fist? (Speak), since you have knowledge of the mysteries of Heaven."

He said, "How do you wish (me to do this)? Shall I say what those (hidden) things are, or shall they declare that I am truthful and right?"

Abu Jahl said, "This second (thing) is more extraordinary."

"Yes," said the Prophet, "(but) God has greater power than that."

Without delay, from the middle of his (closed) fist every pebble began to pronounce the (Muslim's) profession of faith.

Each said, "There is no deity," and (each) said, "except God"; (each) threaded the pearl of Ahmad is the Messenger of God."

When Abu Jahl heard this from the pebbles, in his anger he dashed the pebbles to the ground.44

Rumi also dwells on this issue in other volumes of the Mathnawi. For example, "The obedience of the stone to the Prophet and the rod to Moses are made manifest and give information concerning the other lifeless things; (they say), 'we are cognizant of God and obedient (to Him): we all are' (bearing witness to His wisdom) not created by chance or in vain."45 Rumi mentions the stones: "We are not unnecessary things that are created in vain"; this reminds me of the following couplet in the Word of Isaac section of the Fususul- Hikam by Mohayyuddin Ibne-'Arabi: "O You who created all the beings in His Self! You are all that You created." All of these examples are not intended to convey that everything created is God Himself. In fact, this belief held by the pantheists. The Islamic understanding of this doctrine is called the "Unity of the Existence." Muhyuddin Ibne 'Arabi, who is considered to be the greatest proponent of this doctrine, urges: "O my God! In all the things that You have created, in the smallest particles as well as the stars, Your Greatness, Infinity, and Power are manifested. They are like the galaxies that revolve

44 Ibid., vol. 1, no. 2154.
around the stars at an incredible speed, without colliding with one, mother in
the heavens, in space, that symbol for vastness, depth, and infinity. All
particles and atoms in all beings revolve around their nucleus at an amazing
speed. It is as if a galaxy has been fitted into the heart of an atom. O my God!
The Light of Your Power that shines on all the creatures that You have created
is enlivening them, and they whirl with Your love and praise You."
In another couplet in the *Mathnawi* Rumi emphasises, "If the mountain and
rock had not been endowed with sight, then how should it (the mountain) have
become a friend (accompanist) to David?

Elsewhere, in the *Mathnawi*, Rumi mentions the
weeping and crying of a date tree, the pillar of
hannane, because it had become separated from the
Prophet.⁴⁶
The moaning pillar was complaining of (its)
separation from the Prophet, just as rational beings
(might do). The Prophet said, "O pillar, what do you want?" It
said, "My soul is turned to blood because of my
parting from you. I was your support: (now) you have run away from
me: you have devised a place to lean against upon
the pulpit."
"Do you desire," he said, "to be made a date-palm,
(so that) the people of the East and the West shall
gather fruit from you? Or that He (God) should make you a cypress in
yonder world, so that you will remain everlastingly
fresh and flourishing?"
It replied, "I desire that whereof life is enduring
forever."
Hearken, O heedless one! Do not be less than a
piece of wood!
He (the Prophet) buried that pillar in the Earth, that
it may be raised from the dead, like humankind, on
the day of Resurrection,
So that (hence) you may know that every one
whom God has called (to Himself) remains
disengaged from all the work of this world.

⁴⁶ The event is called Hani al-jiz (the moaning of the date trunk)
Whosoever has work and business from God gains admission there and abandons worldly work. He that has no portion of spiritual mysteries, how should he believe in the complaining of inanimate objects? He says, "Yes," not from his heart, but for the sake of agreement, lest people should say that he is a hypocrite (in his religion). Without those who know of the (Divine) command "Be!" this doctrine (that inanimate things are capable of speech) would be rejected in the world.  

As can be observed in the above couplets from the Mathnawi, Rumi wants to awaken our insight and consciousness by descending into the depths of our spirit. "O those (of you) who have disillusioned themselves in the material world, and have a high opinion of themselves by relying on their mind!" he says, "You cannot make sense of the fact that the objects that are thought to be inanimate have life and emotions, can you?" During the life of our Prophet (P.B.U.H.) there used to be people like Abu Jahl who did not believe even though they heard the pebbles in their hand declare faith. There were even those who had objected to the Qur'anic verses that talk about the lifr after death. God has responded to them with verses like these: "Would not the One who is powerful enough to nurture a clot of blood into a human being not able to resurrect the dead?" And: "When God wills something to be, He says 'Be' and it is done at once."

(Divine) Love

After Rumi had discovered his innerself and sensed what was hidden inside him, he began to see a reflection of himself in others too. Through this method, he attempted to unify the Love of God with the Love of Humanity.

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47 Ibid., vol. 1, no. 2113.
48 Qur'an, 36:79.
49 Qur'an, 36:82.
He was convinced that to love humans is to love God. A careful reading of the couplet, "Shams of Tabriz is a pretext. We are the one praised in beauty, we are the one praised in grace"\(^{50}\) makes it quite clear to whom Rumi's infinite love of Shams really was addressed: In another poem, Rumi advises us to appreciate the value of each other and to love each other because we love our loved ones not because of their physical beings but because of God.

Come, come, let us appreciate each other, beware of the value of each other. Because you never know, we suddenly might be separated. Now that our Prophet has said: "The believer is the mirror of the believer," why are we running our face from the mirror? Grudges and hate darken friendship and injure the heart. Why don't we tear out and throw away grudges from the heart? \(^{51}\) Come, join us. We are Lovers of God; join us so we open for you the doors of the garden of love. Sit in our house as a shadow; we are the neighbors of God's sun. We are invisible to the eye, just as is the soul. We have no trace or mark, just as the love of the lovers. But our signs are in you and in front of you because we are both hidden as well as apparent just as the soul. Whatever you may be speaking of, look further and higher and even beyond that because we are beyond the beyond. You are like water, bur you remain in a hole; you are imprisoned. Open up a way for yourself so you may join us, because we are a flood flowing toward God. \(^{52}\) Come so we may speak to each other from spirit to spirit, talk to each other in a way hidden from eyes and ears. Let us laugh without lips and teeth just as the rose garden.

\(^{50}\) Diwan-e kabir, vol. 111, no. 1576.

\(^{51}\) Ibid., vol. 111, no. 1535.

\(^{52}\) Ibid., vol. 111, no. 1540.
Let us discourse without lips and mouth just as the thought.
Let us tell the secret of the world completely with our mouth closed at the level of Aql al-Awwal (the First Intellect) and in the awareness of God's existence.
Nobody talks to himself with a loud voice. Since we are all one, let us call out to each other from our hearts without mouths or lips.
How can you say to your hand "Hold!" Is that hand yours?
Since our hands are one, let us talk about this issue.
Hands and feet are aware of the state of the heart.
Let us give up conversation made with our tongues and vibrate our hearts.  

Rumi's love for humanity is infinite. None of the ancient Greek and Latin poets, including all of the classical poets, dramatists, philosophers, and the sociologists of the west, boasted of the kind of love of humanity that Rumi felt and let his readers feel.

"Come, come, get closer. Till when is this banditry going to continue? Since you are I and I am you, what is this "us and them"? We are God's holy light; we are God's mirror.
So why are we struggling with each other? Why is one light running away from another light so much?
We, all humans, are gathered like a body in the being of a mature person.
But why are we squint-eyed? Although we are limbs of the same body, why do the rich look down on the poor?
Why does the right hand look down on the left hand of the same body? Since both of them are hands of your body, what is the meaning of lucky and unlucky on the same body?
We, all humans, are in reality all one essence. Our minds are one, and our heads are one.

53 Ibid., vol. VI, no. 3020.
But we have seen one as two because of the curvature of the heavens. Come, liberate yourself from this selfishness and reconcile with everybody and be nice to people. As long as you are in you, you are a grain, a particle. But when you mix and unite with others, then you become an ocean, a mine. Every human carries the same soul, but the bodies are in hundreds of thousands. Similarly, there are countless almonds in the world, but there is the same oil in each of them. There are many tongues and dialects in this world, but the meaning of all of them is the same. Waters put in different containers unite when the containers are broken and start to flow together as one stream.

If you understand what unity tawhid, means, if you again unity and if you rip and throw away' meaningless words and thoughts, the spirit sends news to those whose hearts' eyes are open and tells them the truth.54

In this poem, Rumi's views on the love of humanity are presented. Rumi will whisper many secrets in the ears of those who carefully read these and reflect on them thoroughly.

Every saint has his own way of feeling. As a saint, Rumi, always speaks of (divine) love and (divine) lovers. For this reason, Rumi has been entitled, "The Sultan of (divine) Lovers." In one of his poems, Rumi declares:

Our prophet's way is the way of love. We are the children of love, and our mother is love.

There is no doubt that Rumi, throughout his works, emphasizes the concept of love over all else. In the many stories narrated in his book Mathnawi and in flowing poems that compose his book Divan-i-Kabir, the focus is on love. The love of which Rumi speaks is not a transient love. It is not a metaphorical love (Ishq-e Majazi), it is real. The love of which he speaks is love toward the True,

54 Ibid., vol. VI, no. 3022.
which also is called divine love, the love felt for God”. Rumi firmly conceive of love as an attribute of God, which is why he alludes:

Love is the attribute of God, who has no need of anyone. To be in love with other than Him is metaphorical love. 55

In order to understand the broad concept of love, we have to distinguish between Ishq-i-Majazi (the love of the beloved) and Ishq-i-Haeeiqi (the true love of God). Both of them can be found in the teaching of Rumi. The first one that is Ishq-i-Majazi, is related to the material world and bodily love, like the love between the two persons. The real love i.e. Ishq-i-Haqeeqi, is the love which is felt toward God. Metaphorical love is transient and, therefore, ephemeral. However, real love is eternal and infinite.

Some of the saints agree that metaphorical love is not a hollow one as long as it is not adulterated and contaminated with bodily desires. It is believed that this type of love can act as a bridge to real love. According to this mystical school of thought, love for the beautiful is not love for a person, but it is love for the beauty that the person beholds. The amazing beauty of the beautiful is a reflection of the beauty of the Creator, His Art, His Power, and His majesty. To be amazed by such a beauty opens the way to the real love. Rumi suggests:

Love, be it real or metaphorical
Ultimately takes humans to God. 56

A significant question needs to be answered here. Why has this metaphorical love, Ishq-i-Majazi, been bestowed to human beings? Centuries before Freud, the psychoanalyst of modern times, Rumi offered an answer to this pertinent question.

God has created a desire between man and woman. As a result of their union, life in the world continues. 57

55 Mathnawi, vol. VI, no. 971.

56 Ibid., vol. I, no. 111.

Ibne Arabi (d. 1240), a prominent Muslim mystic, feels this desire as complementary. He remarks, "Humans, male or female, are complete after marriage. Alone, woman is a half and man is a half. The man completes himself with the woman. The woman completes herself with man. This union is not a material one, but a spiritually complementary one."

In fact, this desire or romantic love is a reflection of the Qur'anic verse, which says, "I have breathed my spirit into Adam and the children of Adam." Therefore, a union of man and woman is, in reality, not a worldly or fake desire; rather, it has a relationship with the world beyond the materialistic life. It is a relationship between acquainted spirits, and it is an expression of love to one another. However, this love should not be degraded to the plain biological level, like that of animals. As the most honourable creatures of God, we have to have different levels of this love through marriage and through the principles of the Law of Islam because Islam does not prohibit romantic love and also does not prohibit marriage. As Rumi says, "This romantic love or desire has been given to people for the continuation of humanity. At the same time, human beings are expected to struggle against their biological desires."

Although, there is no concept of institutionalized celibacy in Islam for males or females, however, Islam does emphasise chastity, pure life and control over desires. The relationship between males and females is limited to the concept of marriage. Rumi believes that marriage satisfies, allowing one to control his or her desires. Immoral relationships soils one's conscience. Therefore, this type of relationship is forbidden in Islam. Love is not prohibited, but adultery is. The following Hadith explains the dimension of this love.

58 Ibne Arabi, The Wisdom of The Prophets (Fususul Hikam)
The one who falls in love and keeps it to himself and stays chaste and dies, is a martyr.  

This *Hadith* suggests that those who avoid adultery, struggling against their desires, when they die in chastity, are considered martyrs because biological desire is the most powerful and the most dangerous enemy of human beings. Therefore, conquering these desires is regarded as one of the most gallant acts. In one of his poems, Rumi speaks thus:

> Anger and desire make humans blind.  
> Therefore, they change the direction of the spirit.  

If metamorphic love goes out of control then, it may swerve faithful from worshipping God. In many cases, it may rob them of their joy and even pull them away from the real sagacity of humanity. Since all of the physical requirements are transient in nature, hence, if they are satisfied in an immoral, then this will hurt our souls and ultimately lead to spiritual suffering and pain. Therefore, losing our heart to temporary elements and unstable objects, such as seasons, and transient beauties, is a fruitless exercise. Rumi, in the spring season, watching a flower, which grows, smiling and dancing with the breeze, thinks of the relationship between this flower and the sun. Rumi’s poetic description of the conversation between sun and the flower is presented below:

> O smiling flowers! Oh green grass! I will see when I pass over you. Now you are quite joyful because you don't think of your end. Humans, youth, beauties are similar. Beauties open like a flower. They are proud of the beauty of their body. They look at the mirror and they love because they receive power from the spirit hidden in them. It gives life to them and makes them happy.

The spirit speaks to the beautiful who are proud of the beauty of their body as follows:

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59 Hadith, Al- Munawi.  
60 Mathnawi, vol. 1, no. 333.
You live because of my light. What is the reason for this pride? Through the power that I give you for one or two days, you move, you feel happy, and you think that this material life never will end. Your joy is so big that it cannot fit in this world. Wait and see after I leave you. Those who have loved you very much will bury you in a grave where your body is eaten by ants and snakes. Is there anyone who is content with death? Even those who are content with death will plug their nose so they don't smell your body.\textsuperscript{61}

After this brief talk about the concept of transient love, \textit{Ishq-i-Majazi}, I would like to spare a few lines on the concept divine love \textit{Ishq-i-Haqeeqi}. Again a imperative question arises that requires immediate redressal that is How can humans love God, who is not seen, not known, and not understood thoroughly? God's Messenger, Prophet Mohammad (P.B.U.H) has also referred to this ambiguity. He articulates, "O Lord! We have not understood You, as You are supposed to be. The Creator of this universe, including our planet Earth, has decorated it with beautiful works of art. Behind these art works, he has hidden Himself and has created a veil for Himself of these works. Although, with our petite eyes cannot see Him, but His works are discernible manifestations of His omnipresence. In fact, everything has been created artistically. The world is ruled by unchangeable rules. The Creator is majestic and unique. Rumi, in one of his poems, prays to the Lord like this:

\begin{quote}
O Lord! Who gives life to my life, lift the veil on your face.  
O You! Who joins me in my grief and my problems.  
O My Lord! Wherever I am, You are with me.  
O Beloved! Who is with me in the night.  
O The one! Who hears my supplications all the time.
\end{quote}

\textsuperscript{61} Ibid., vol. 1, no. 3-6.5.
O My Lord! Who has sent the fire of love to all 
atoms of my body. You are exalted from all shapes 
and all bodies, and you are purer than all spirits. 
You have no image or shape, 
but you are the magnet of all my shapes. 
All my existence runs toward You and annihilates itself in You.62

Rumi has rightly pointed out in this poem that it is beyond human capabilities to comprehend the nature of God who is beyond any conceivable shape, size, form or image. Also because the Prophet of Islam (P.B.U.H) commanded his community to, "Reflect on the blessings of God. Do not reflect on (the person of) God." Therefore, we are left to realize God through His Beautiful Names and attributes, and, through His art, we can feel Him. This comprehension of the Almighty is a very subjective matter that differs from individual to individual because it depends upon individual’s capacity to perceive God, as well as the quantum of the grace of God. Rest assured, without the grace and the bounty of God, it is impossible to discover the path to Him through our heart. For this reason, it is essential that human beings try to man recognise God through God only. Every creature – animate or inanimate – is a well-woven manifestation of His Power and His Art. Yet, human beings depend on the bounty of God to appreciate them. As a rule if He wills otherwise, we cannot see them. Therefore, as human beings we must always pray God to capture His Power, His Art, and His Beauty. Human beings are the most venerable amongst all of the creatures of God found not only on this planer Earth rather in the whole of the universe. Mind you! As human beings our survival on this planet Earth is not merely restricted to the physical life only. If truth be told, we have happen to be human beings by virtue of the Trust that has been leave on us. As Rumi very rightly affirms, "All those who live on the earth eat and drink, move and travel. All our bodies are in fact a shadow. The reality of our existence is beyond the limit of this body." Another Turkish poet

62 Can, Shefik, p. 154.
and mystic, Yunus Emre, proclaims, "There is an 'I' in me beyond me." There is also a Hadith wherein God insists, "I wanted to be known, therefore, I have created humankind." In principle, the yearning for to be recognized is the underlying concept of love. God does not need to be known and loved, however, He loves to be known and loved.

The question is in what way can we love God? Yes, we have been conferred with five known senses, but, in fact, we have also been conferred with a sixth sense too. We must make optimum use of this sixth sense to conceptualise and feel God. The distinguishing feature between the Human beings and animals is the very presence of the faculty of thought, the ability to reason, intelligence, luminescence and inner sense. The inner eyes of human beings are called the "eyes of the heart," or Basirah. These eyes are much more powerful than the physical eyes located on our cranium. Rumi asserts, "You have two heads. One belongs to the worldly life, which is made of dust. The other belongs to the heavens. It is a pure and spiritual head." Through this spiritual head and spiritual eyes, we can make out the truth. In the realms of mystical philosophy, this implies that what we cannot discern through our five biological senses we can experience that through the spiritual head and the spiritual eyes of the heart that is Basirah.

The best way to love God is to be ever grateful to Him. A deeper observation would reveal that human are most beloved creatures of the God because He has gifted them a unique quality of which all of the other creatures are bereft of. Not loving God, despite His infinite bounties, amounts to showing disrespect to Him and to be ungrateful to Him. In fact, love and faith are inherent in human nature. The person who has abandoned these spiritual needs becomes ungrateful, not only to God, but also to all of the other creations as well, for he has abandoned his real duty. This creates a kind of emptiness in the soul and spirit, and such persons feel that something is amiss. If we ponder a little bit then we will become conscious of the fact that there exists a special relationship between God, the Creator, and man, His servant. This state is
rarely valued. In the majority of the cases, we seek His refuge and protection in distress knowing fully well that God is closer to us than ourselves. God in the Holy Qur'an claims, "He is closer to you than your jugular vein." Those who follow the commands of their conscience, remember God frequently, engage in human welfare, do good deeds and commit their actions perfectly regardless of the nature of their duty, and those who pray God greatly are the most fortunate lot who have attained this level of closeness to God.

God is not a material entity or physical being, hence, proximity to Him should not be viewed in a material or physical sense. This closeness has nothing to do with dimensions of space and time. The closeness is through the senses, love, and attributes. As the verse suggests, "I have blown into him (Adam) a part of my spirit." Man, who bears the reflection of this verse, is the one who resides in close vicinity to God; which is why, God commanded the angels to bow before Adam. The verse says, "Surely We have made you a vicegerent on the Earth." This Quranic verse aptly shows the superior level of humanity among all creatures. He has bestowed man superiority over all other creatures. Rumi, wonderfully describes the situation of a man who feels alone in this life and has been deserted by all his friends thus,

Don't feel alone. There is a hidden One here.

The ‘One’ here means who cannot fit into the heavens and earth because of His majesty, but can fit into the heart of a believer because the heart of the believer can be much larger than the universe as long as it is attached to God.

Rumi explains this notion in the following poem:

There is another soul in your soul. You seek for that soul.

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63 Qur'an, 16:15.
64 Ibid., 15:29.
65 Ibid., 26:38.
66 Diwan-e kabir, vol. 1, no. 188.
In the mountain of your body, there is a highly valuable element. You seek for the mine of that element.

O mystic who looks around, if you search for Him
Don't look for Him outside. For Him, look inside. 67

The soul of our soul is the spirit, which the God has Himself blown into him. Therefore, we can say that the search for the soul is the search for God; to understand God is to love God. But what is love of God in the heart of the servant? This is a subtle feeling and pure sense crystallising in the deeper regions of the heart that is beyond wordy descriptions. This leads humans to exalt God over everything, to seek His pleasure before everything. When a person fulfils his duties due to God, then that person feels relaxed and content in his inner self. Therefore, friends of God boast of a special friendship with God always reside in the state of pureness that is ablution, not only at the time of the five daily prayers, but always as they remember Him more often than not.

They remember Him with their hearts, they feel Him in their inner sense, and they work hard to have excitement toward Him. The servant will find God's Power, His Art in everything and in every event and will be amazed. When people smell a beautiful flower's fragrance, they will see the Art of God. When people eat fruits, they think of the creation of these tasteful fruits from this soil, and they are amazed by the bounties of God that have been given to them and pay thanks. Those who travel toward God have to believe in the ultimate justice of God. If they see some injustice in their society, they believe that, sooner or later, His justice will prevail, here in this world or in the hereafter.

The mission of the life of a mystic is to identify with and love the 'One' who has created not only the humankind but also the entire of this huge universe. The Divine love cannot be expressed in terms of inclination, limitation, or encompassing because God cannot be encompassed or limited. In the Sufi

tradition, love is described as an ‘annihilation in the Beloved’. Hence, love cannot be described, understood, limited, or defined by physical boundaries. Simultaneously, there is nothing more lucid and obvious than love in the heart of the lover, as long as the lover feels and be aware of it. It is well known that when something is not indefinable, we try to define it in explicit terms to thwart off any ambiguity surrounding it. However, the concept of love does not warrant any explanation. Rumi’s following poem offers a good elucidation the meaning of love:

Whenever I need to explain the concept of love and think of it, I feel repentant when I become influenced by love.
My pen moves over the paper, and the pen would not dare and splits.
Reason, as far as the explanation of love is concerned, is like a donkey stuck in the mud.
Finally, love has provided the explanation of love and the lover.68

Similarly, Rumi, in the beginning of his Mathnawi says, "Someone asked me, 'What is love?' And I told him when you become like me, you will understand." Therefore, love cannot be counted or measured. Actually, it is an attribute of God.

It can metaphorically be related to the Servant. The Qur'an says, "He loves His servants. They love Him" (5:54). In reality, to speak of love is not love at all because love is a beautiful experience, state of mind that cannot be put into words. Indeed! The very realisation of God through hardcore contemplations, performing good deeds, engaging in social welfare activities one will be able, even at the lowest level, to feel the secrets of existence. This discovery will ascend the person to a higher spiritual level where he can feel an indescribable pleasure and happiness of the soul. Therefore, it can safely be argued that the

68 Mathnawi, vol. 1, no. 112-15.
spiritual gratification, which is obtained as result of knowing and loving God is beyond all of the mundane pleasures. Hence, all of the lovers of God strive to attain this level. Herein lies the spiritual flavour that only a select few can feel. At this higher spiritual level all of the worldly desires vanish and the person has no grief or complaints, whatsoever, at all. His heart is filled with spiritual aroma and acquire unimaginable strength. So, intrinsically powerful are they that even if they are thrown into fire, they will not feeling any pain because the spiritual strength overpowers the material twinge of fire. Even if the whole paradise is thrown at their feet, they will not bother to look at it because they experiencing such a spiritual joy that is far superior to the paradise. Rumi describes the state of such mystics in the following poem:

O My Lord who is my rest for my soul when I am in grief.
O My Lord who is the treasure of my spirit when I hunger in poverty.
What the imagination cannot attain, and understanding and reason cannot reach, since all beauties come from You to my spirit, You are my Pole Star.
My Lord, because of Your grace and bounty I look down on the worldly things. How can the transient world, riches, wealth deceive me? My Lord, through Your utmost generosity if You give me countless properties and You put before me all Your hidden treasures, I will prostrate from my inner most being and put my face on the ground and say, "My Lord, for me, Your love is worthier than all of this."

The personality most revered by the Muslims all over world till the Doomsday is none other that of Prophet of Islam (P.B.U.H.). Like the all of the mystic saints, Rumi, also has a special adoration for the Prophet of Islam (P.B.U.H.). Moreover, due to ethical teachings of Prophet Mohammad (P.B.U.H.), such as freeing slaves and taking care of the poor, he finds a special place in the heart

69 Diwan-e kabir, vol. 1, no. 207.
of Rumi. Historically speaking, there is not even a single personality but for Prophet Mohammad (P.B.U.H.) who championed the cause of slaves and the downtrodden sections of the society. These humane qualities of Prophet Mohammad (P.B.U.H) have captured the imaginations of not only Muslim saints but also even the western philosophers like Thomas Carlyle and the German poet Goethe have showered heaps of praises on him. In Michael Hart’s classification of hundred most influential historical figures, Prophet Mohammad (P.B.U.H.) occupies the number one spot.\(^7\)

The Islamic literature is replete with the applause of and abundant love for the Prophet Mohammad (P.B.U.H.). These pieces – of prose and poetry – comprise the monumental body of literature on the life of and love for Prophet Mohammad (P.B.U.H). in Islamic literature. Rumi is one of the prominent Islamic mystics and poets, who has very keenly dealt with on this subject. When he writes about the Prophet (P.B.U.H.), his poetry receives an excitement and warmness because the poem involved in the love of the Prophet is illuminated by his radiance. For example, in the following poem, he speaks of the love of God, and he immediately jumps to the love and remembrance of the Prophet (P.B.U.H).

\begin{verbatim}
We hear all the time the voice of divine love from right and left.
With the influence of this voice we are ascending to the heavens.
Who has the capacity of watching us?
Before coming to this world we were in heaven.
We were friends of the angels.
There is our real homeland, and we will return to it.
How distant are the pure pearl of the divine and the dirty world of the soil. Without thinking of your honor, you came to this lower world. Pick up your properties and tie up your burden. This place is not ours. We have to migrate.
The young chance is our friend. Sacrificing the soul is our job. And the head of our caravan is
\end{verbatim}

\(^7\) see Michael H. Hart, The 100: ( New York: Kensington, 1992).
Mustafa, the Prophet, of whom the whole universe is proud. Mustafa, peace and blessings be upon him, is so high a being that the moon did not dare to see his face and split.\(^{71}\)

The fragrance of the wind of this spring comes from his blessed hair. The shining of our imagination comes from his beauty which reminds us of the newly rising sun.

In these poems, Rumi recalls the Prophet (P.B.U.H.) and his love with the names ‘Ahmad’, ‘Mohammad’ and ‘Mustafa’. These are honourable names of the Prophet. As well known, every saint in Islam has his own way and focus on specific elements or aspects. As far as Rumi's way is concerned, love, love of God, and love of humanity because of manifestation of God's love are all emphasized. Because of Rumi's great love for humanity, he could tolerate the mistakes of people. Therefore, one has to consider Rumi's love for the Prophet from this perspective. The well-known title of Prophet Mohammad is Habib-Allah or the Beloved of God. The Prophet is the perfect role model for all human beings. Hence, Rumi's love for the Prophet is based on this principle.

In his famous poem, Rumi mentions:

I am the servant of the Qur'an as long as I live.
And I am the soil where the foot of Mohammad stepped.

With this Rumi expresses his deep love for Prophet.

Therefore, Rumi can be considered one of the great poets who emphasized the love of the Prophet in his poems. In some of his poems, he dedicates the entire ghazal to the Prophet. These are called na't in which the attributes of Prophet are narrated. In some cases, Rumi, while speaking about various things, suddenly refers to the love of the Prophet. For example, while speaking of the relationship between the heart and love, Rumi refers to Prophet Mohammad and his great Companion Abu Bakr. Rumi says:

\(^{71}\) Can, Shefik. p. 161.
Heart and love have become friends, like Ahmad and Abu Bakr became friends in the cave. These two friends' names were different, but their spirits was one.\textsuperscript{72}

In yet another poem, Rumi expresses that Prophet Mohammad's (P.B.U.H.) light, as the light illumination the entire world.

\begin{quote}
The light of Mohammad has become distributed in millions of pieces and has encompassed the whole world.  
The Prophet was like the lightening of that light.  
When it strikes, all veils of unbelief are torn, and thousands of monks are influenced by Mohammad and run toward him.\textsuperscript{73}
\end{quote}

In another poem, Rumi speaks of unbelief in the light of Prophet Mohammad (P.B.U.H.). When Mohammad's light came, unbelief put on its black clothes.

\begin{quote}
When the period of the eternal kingdom came, the unbelievers hit the drum to prevent death. 
The whole face of the earth had become green.  
The heavens envied the earth and tore its sleeve.  
The moon had become split. The earth received life and became alive.  
Last night, there was a big commotion among the stars because a peerless star had descended to the earth.\textsuperscript{74}
\end{quote}

Rumi speaks of the love of the Prophet in his \textit{Magnus opus} the Mathnawi. He reflects:

\begin{quote}
If the face of Mohammad is reflected on a wall, the heart of the wall will become alive.  
The wall, through his blessed reflection, will have such great happiness that even the wall will be rescued from hypocrisy.  
It was a shame for the wall to have two faces while the pious and the pure had only one.\textsuperscript{75}
\end{quote}

\textsuperscript{72} Diwan-e kabir, vol. 11, no. 901.  
\textsuperscript{73} Ibid., vol. 11, no. 1137.  
\textsuperscript{74} Ibid., vol. 1, no. 882.  
\textsuperscript{75} Mathnawi, vol. IV, no. 3844-3846.
In one of the poems, Rumi describes Prophet Mohammad's (P.B.U.H.) intercession in this world and in the other world.

The honorable Mohammad, peace and blessings be upon him, is the intercessor in this world and the other.
This world is the world of religion and the other world is the world of paradise.
He shows them the way in this world, and in the other world, he shows them his moonlike face.

Mohammad's (P.B.U.H.) secret and evident prayer was to say:

O my Lord, show my followers the right path. In fact, they don't know.
With his blessed breath, the doors of the two worlds were opened.
His prayer had been accepted in both.
No one like him has come to the world, and no one like him will come.\textsuperscript{76}

According to Rumi all of Mohammad's words came from the ocean of reality. He narrates:

His words totally are pearls from the ocean of reality Because his heart was united with the ocean of truth.\textsuperscript{77}

In one of the sections of the Mathnawi, Rumi devotes several poems exclusively to recounts the miracles of Mohammad (P.B.U.H.) with much vigour and enthusiasm.

It has been narrated from Anas, son of Malik, that a certain person became his guest.
He (that person) related that after the meal Anas saw that the table napkin (was) yellow in hue, Dirty and stained; and said, "O maid-servant, throw it into the oven at once."
Thereupon the intelligent (maid) threw it into the oven, which was full of fire.

\textsuperscript{76} Ibid., vol. IV, no. 167-171.
\textsuperscript{77} Ibid., no. 816.
All the guests were astounded thereat: they were in expectation of (seeing) the smoke of the (burning) napkin.
After a short time she took it out of the oven, clean and white and purged of that filth.
The party said, "O venerable Companion, how didn't it burn, and how too did it become cleansed?"
He replied, "Because Mustafa (Mohammad) often rubbed his hands and lips on this napkin."
O heart! Afraid of the fire and torment (of Hell), draw nigh unto such a hand and lip as that!
Since it (the Prophet's blessing) bestowed such honour upon a lifeless object, what things will it reveal to the soul of the lover!
Inasmuch as he (the Prophet) made the clods of the Ka'ba the qihla, do you, O soul, be (as) the dust of holy men in (your) war (against the flesh).
Afterwards they said to the maid-servant, "Will not you tell (us) Your own feelings about all this? Why did you (so) quickly cast it (into the oven) at his behest? I suppose he was acquainted with the secrets, (But) why did you, mistress, throw such a precious napkin into the fire?"
She answered, "I have confidence in the generous: I do not despair at their bounty.
What a piece of cloth? If he bid me (myself) go without regret into the very essence of the fire, I, from perfect confidence (in him), will fall in: I have great hope of them that are devoted to God.
I will throw myself, not (only) this napkin, because of my confidence in every generous one who knows the mystery."
O brother! Apply thyself to this elixir: the faith of a man must not be less than the faith of a woman.
The heart of a man that is less than a woman is the heart that is less (in worth) than the belly.\textsuperscript{78}

Rumi's \textit{Divan-i-Kabir}, is resplendent with the events of life of Prophet of Islam (P.B.U.H.) that cast a revolutionising influence on his Companions and

\textsuperscript{78} Ibid., vol. 111, no. 3110-3129.
how they were awe-struck by his simple yet impressive personality and teachings.\textsuperscript{79}

Rumi refers to the light that Mohammad brought along with Him to humanity, and how people that were bewildered in the darkness of disbelief came to life with that light.\textsuperscript{80} Rumi also talks about the religion of Islam that Mohammad revealed to humanity and the strength that it still enjoys even after the lapse of scores of centuries. In the \textit{Mathnawi}, Rumi tells about the Prophet of Islam (P.B.U.H.) and the Qur'an, which has remained unchanged as a promise of the Almighty God. Rumi attributes the occurrences of these miracles to the infinite power of Islam and its Prophets greatness.\textsuperscript{81}

Rumi composed these poems almost seven centuries ago at a time when the Muslim world was being annihilated by the Mongols and Crusaders. Mosques were destroyed and thousand of Muslims lost their lives. Despite this horrible destruction, Rumi was not a pessimist. As illustrated in his poems, he always spoke of love, compassion, hope and believed that Islam shall remain as a religion forever. He proposed Muslims to put up a brave front to such kind of kind of oppression from transgressors.

\textbf{Rumi the Poet}

It comes as a great surprise that – although Rumi always used the genre of poetry to express and was admired the world over for his mastery over this - he did not consider himself to be a poet and almost is ashamed of being called a poet. In reality, one hardly can call a lover of God like Rumi a "poet." The late Ziya Pasha sensed this and remarked, "To call such people of high spiritual states 'poets' is to undermine their maturity, perfection, and superiority and offends them spiritually." The truth is that the word "poet" is utterly insufficient describe Rumi. Some other more comprehensive word has

\textsuperscript{79} Diwan-e kabir, vol. 11, no. 1135.  
\textsuperscript{80} Ibid., no. 792.  
\textsuperscript{81} Ibid., vol.1, no. 490.
to be found rather coined that give an idea about the personality of Rumi. In his book *Fihi Ma Fihi*, Rumi expresses his feelings in this matter:

I have such a habit that I do not want anybody's heart to be broken because of me. For example, some people accidentally hit me during whirling. And some friends scold those people and try to prevent them. I do not like this. I have told those friends a hundred times: "Do not say anything to anybody because of me. I am pleased with those who hit me. I want to make people happy so much that, when friends come to visit me, I recite poetry so that they will not be sorry and bored. Then for some time I stop the poetry, and they become sad and want me to recite poetry again. And I cannot refuse them, so I recite poetry. Otherwise, where am I and where is the poetry? By God I am away from poetry. In my sight there is nothing worse than poetry. What is this situation like? Upon the request of his guest someone has taken an animal's stomach and is washing it. This act of his and his enduring the dirty smells is to fulfill the request of his guest because he knows that his guest likes the meal prepared from the animal's stomach. In our hometown—the city of Balkh—there was no occupation or craft more disgraceful than poetry. If we had not come here and had stayed in our hometown, we would have followed their ways. We would have worked the way they wanted. We would have been occupied with teaching, giving lectures, and classifying books, and we would not recite poetry.  

Rumi is totally engrossed in such a love and enrapture that in his sight poetry is left far behind. He is intoxicated with a never-ending spiritual sensation, excitement, and joy, and comments:

"I don't know this and that. I am intoxicated, enraptured with the glass of love." Rumi, who does not see himself as a poet although he is counted among the greatest poets of the world, is actually right. He could not compare himself to other poets.

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82 Risale-i Sipehsalar, p. 97.
became he says, "What value does poetry have for me so that I may talk of it? I have an art, a talent different than the arts and crafts of other poets. I am a lover of God."

The compositions of the poets who are engaged in *Ishq-i-Majazi* are a product of filthy thoughts and imagination, which are composed with the sole objective of gaining worldly fame and name. In other words, the poets of the world compose poetry to make themselves known, whereas the aim of poets of God is to make God known. Precisely, this is the chief reason that most of the saints have made wide use of this medium to convey their message. But none of the saints have produced as much poetry as Rumi did. It is not in the right spirits to compare and or for that matter to contrast two saints. Yet we can assert this much: Since Rumi was a great saint as well as a great poet; his influence has been great on other saint-poets. The personality of Rumi himself can be termed as a literal poem; a poem of God to the Community of Mohammad (P.B.U.H.). Had he not made those poetic utterances – of the poems he composed – we would never ever have known Rumi the poet of divine love and mysticism. Thus, whoever wants to discover Rumi should go deep into his poetry, which is a manifestation of his love, faith, excitement, feelings, and thoughts are all in his poetry. If there were no *Masnavi Sharif*,

83 The term *Sharif* means noble and is used an honorific title for the masnavi in Indian and Turkish culture.

and *Divan-i-Kabir*, there would have been no Rumi. Rumi, who is God's poet from beyond, is at the same time a great poet himself. Nonetheless, he is a very different kind of poet who recites a very different kind of poetry. He hates those poems, which can mean;

O word uttered by the tongue! When will I leave you, when will I be free of you so that I may find my real Sultan with the light of the sun of gnosis and seek refuge in Him? When will I call out to Him from the heart? O Lord! 'Before death comes, save me from knowledge and actions. Save me
especially from words that do not come from the heart but that are just uttered by mouths.\textsuperscript{84}

At some other place, Rumi enunciates:

My words and my statements are curtains to my states.
My heart, which is like a rose garden, is ashamed of my thought, which is like a thorn.
O Lord, give my spirit a tongue other than this one so that I may be liberated from the bonds of faithlessness by proclaiming unity.
Even if for one day only, may I be enraptured and not care about the good or bad and recite the attributes of God in my heart without any tongue or lip.\textsuperscript{85}

A closer examination reveals that although Rumi possesses the art of eloquently expressing his inner feelings, views, and love with poetry yet he still feels that he is not at his clinical best while communicating his feelings for God. He finds poetry inadequate and wishes to call out to his Lord from the core of his heart obviating the necessity of tongue or lips to do so. Just as our Prophet Mohammad (P.B.U.H) beseeched God: "O, my God, whose existence is known and felt! We failed truly to know You as Your Glory merits." It is not that Rumi does not like poetry and poets, but he finds poetry inadequate. He pleads, "O my God! I am incapable of expressing You and Your Love in a way suitable to Your Glory. O my God! I cannot express what I feel about You with words and poems."\textsuperscript{86}

**MUSIC AND WHIRLING CEREMONIES**

Let us hear Rumi's views on music and whirling from his own mouth itself:

Wise men have said: "We have taken these beautiful sounds and melodies from the whirling of the heavens. These pleasant sounds that people

\textsuperscript{84} Mathnawi, vol. V, no. 2279.

\textsuperscript{85} Diwan-e kabir, vol. IV, no. 1791.

\textsuperscript{86} Can, Shefik.p. 203.
produce with musical instruments or their voices are taken from the rotation of the heavens. We all were components of Adam. We have heard those melodies while we were in Heaven. Although entering this cage of the body made of mud and water and dressing in clay may have caused doubts in our spirits and misled us, we nevertheless still remember some of those melodies. It is for this reason that music and whirling is nourishment for lovers of God. In whirling, there is peace of heart, a connection to God and hope of finding the Beloved. When we listen to those beautiful sounds, the imagination in our hearts strengthens; those imaginations even take on forms from breath.\textsuperscript{87}

In the above verses, Rumi attempts to explain that man's fascination with music, even from early times, is nothing but an expression of the longing felt for God. No doubt, since the pre-historic times as well as the recorded history it can be determined that man has greatly been influenced by music. As soon as the womenfolk heard sound of the flute of Lord Krishna – an Apollo equivalent of in Indian mythology – they would rush from their homes to the forests to see Lord Krishna. They would be awe-struck by his music and left. Under the soothing effect of Lord Krishana's music, these womenfolk would be relieved of their fear, sorrow, and tiredness through the influence of the music. The last hero of Greek mythology, Orpheus of Thrace, would play such pleasant melodies with his lyre that even the predators would come out of their caves and lay down by his feet to listen to his music. When he began playing his lyre, not only animals but also even the trees would vibrate with ecstasy; the rocks would tear away from their places and roll down toward him. Prophet David's voice was very beautiful and influential. It is reported that when he began reciting the Psalms, the rivers would stop flowing and listens to him. The birds would fall on the ground, the trees would prostrate, and even the animals would become tame. In ancient times, people explained beautiful

\textsuperscript{87} Mathnawi, vol. 1, no. 733.
voices that excited their spirits with myths since they were not aware of the unseen and did not know that the music was a memory of the melodies heard in Heaven. As Rumi states, “In music there are sounds that come from the beyond. Some things awaken in our hearts when we listen to the music. Beautiful voices and melodies take us away from ourselves. We forget ourselves. It is as if we enter a secret and mysterious world that we do not know and cannot really understand. It is as if we escape the cage of the body and strike our wings toward the heavens to be cleansed. We become a different beings. Someone who longs for his Eternal Beloved from Whom he was separated and who feels the disparity of the exile in this world is crying inside”. So then, what is the whirling that Rumi refers to, the whirling that he describes as nourishment for the lovers of God?

Whirling (*sama*) means listening to music and shaking body in music-induced excitement, thus, entering into ecstasy and whirling. According to Sufis tradition, whirling has altogether a different effect on peoples' spirits. It enhances one's love of God and produces a multi-leveller spiritual state. These spiritual states cleanses heart from the vices ultimately leads to the opening of the eyes of the heart. In a way, whirling is an expression of the love and excitement a lover of God feels for God in the form of turning. Thus, whirling relieves the dervish from his physical himself, his existence, and makes him spiritually closer to God. In other words, “Divine Entrustment that is stuck in the mud is attempting to emerge from the mire”. This whirling is not the mere turning of the body rather it is turning with the heart, spirit, love, faith, and with all one's physical and spiritual existence.

In this kind of whirling, the lover of God escapes his physical existence, his ego, and is completely merged in God. When a true *samazan* (whirling dervish) who has cleansed his heart of the vices, attains the state of ritual purity, and is dressed in a *kafan* (shroud-like garment) whirls to spiritual tunes of the music, he is no longer self-conscious. To the spectators he may appear to be whirling as their real existences have escaped and gone to the beyond,
however, they are ignorant of the fact that dervish himself is not physically present and to a certain extent, only the images of the whirling dervishes could be seen. To experience the whirling by yourself you have to sit quietly in whirling hall and meticulously observe the whirling of the dervish that will transport you to the metaphysical world. If you can have a glaring sense whirling even from outside; imagine what would be your mental state if you physically participate in this spiritual exercise. Several individuals have attempted to explain this phenomenon. Yet the one persons who stands out in feeling himself and successful in making others feel the same is none other then Rumi. He narrates this wonderful experience in this ode:

Do you know what the whirling is? It is hearing the voices of the spirits saying "Yes" to God's question 'Am I not your Lord?" It is deliverance from ego and reunion with the Lord.

Do you know what the whirling is? It is seeing the Friend's states, hearing the secrets of God from across the curtains of the unseen.

Do you know what the whirling is? It is escaping one's existence, continuously tasting the everlasting existence in the absolute non-existence.

Do you know what the whirling is? It is making one's head a ball in front of the Friend's kicks of love and running to the Friend without head and feet.

Do you know what the whirling is? It is knowing Jacob's sorrow and remedy, it is smelling the smell of the reunion with Joseph from Joseph's shirt.

Do you know what the whirling is? It is swallowing Pharaoh's spells just like Moses's staff every moment.

Do you know what the whirling is? It is a secret from the Prophetic Tradition: "There is a moment for me with God where no archangel or no prophet can come in between God and me." It is reaching that place without any means where no angel can fit.

Do you know what the whirling is? It is, like Shams-i Tabrizi, opening the eyes of the heart and seeing the sacred lights.
Let us now carefully read the following couplets from the *Mathnawi* and make an effort to deconstruct Rumi’s philosophy whirling:

It was clapping hands because it escaped death and was dancing in the air like the branches and the leaves of trees. When the branches and the leaves come out of the prison of soil they raise their heads above the ground and become friends with the wind and start to dance with it. When the leaves break out of the buds on the branches they climb up to the top of the tree. Each leaf and each fruit sings the graces of God with the tongue of the bud. Without mouth or lips, every branch, every leaf, every fruit recites praises and remembrance of God. They say: "God who has a lot of graces and favours has nourished our root and from the root a strong tree grew, it grew wide, erect and high."

And when the souls that had been in water and mud were saved from the swamp of water and mud, their hearts were filled with joy. They dance to the tune of love and attain perfection as the moon when it reaches the full moon stage. Their bodies move and dance. But in what state are their spirits? Don't ask in what state their spirits are. And when it comes to those in whom there remained no material body and who completely turned into spirits, do not ever ask about them. There is no way to explain them.\(^\text{88}\)

The feature of whirling is not unique to Rumi or the Maulvis only. The fact of the matter is that the mention whirling ceremonies can be found as early as in the eleventh century at the time Abu Sa'id Abu-Al-Khair (d.1049). Unfortunately, till date no extensive study has been conducted on the technique of whirling performed by almost all of the various denominations of

\(^{\text{88}}\) *Mathnawi*, vol. 1, no. 1341.
different Sufi Orders. Gulshani branch of the *Khalwati* Sufi Order has adopted the Maulavi way of whirling. However, the controversy surrounding the music-induced and dance-based whirling is religiously acceptable or not still very much in vogue and alive. Even today, there is a section of scholars who refuses to associate whirling with Rumi and maintain that he did not whirl; he had nothing to do with the whirling ceremonies and that these ceremonies have been later wrongly attributed to Rumi. Such are an ignorant lot. There are some others who consider Rumi a reformist because of his inclination toward whirling and music. All of these views are mistaken. It is conspicuous that those who make such false claims have not properly studied Rumi, historical accounts of *Sipehsalar* very unequivocally depicting Rumi’s period and the works of Rumi’s son Sultan Valad. Rumi, who is a self-proclaimed the slave of the Qur’an and the dust under the feet of Prophet Mohammad (P.B.U.H.) has not deviated even a wee bit from the Prophet’s (P.B.U.H.) path. On the contrary, he tried his level best to set right the heresies caused by local beliefs and customs and to restore the Tradition of the Prophet whom he loved so much.

So, the important question arises how did Rumi actually whirl? *Sipehsalar* again comes to the rescue. He puts forward solution to this problem. He notes, "At first Rumi was devoted to the order and path of his father Bahauddin Valad. He was mainly occupied with teaching, preaching, asceticism, and self-mortification. He had never whirled before he met Shams." Hence, it becomes crystal-clear that Rumi took to whirling only after meeting Shams. Incidentally, al-Aflaki also confirms *Sipehsalar’s* account. The religious bigots, who possessed only the superficial knowledge severely criticised Rumi’s whirling and went to the extent of terming him a crazy and mad person. Some consider this account not very sound. The argument that Rumi did not whirl before meeting Shams gains grounds from other reasons as well.

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89 *Risale-i Sipehsalar*, p. 91.
90 Aflaki, *Manaqib-ul Arifin*, vol. 1, p. 89.
such as that Rumi was attached to the Order and path of Sultan ul-Ulama Bahauddin Valad who, although, did not whirl himself, yet accepted it as practice because his Shikh Najmuddin Kubra, counts whirling as one of the fundamentals of his Kubrawiyya Order in his work entitled Adabut ‘tariqah.\textsuperscript{91} According to Najmuddin Kubra, (d.1221) following three conditions have to be observed for the whirling to be legitimate and acceptable and to be able to produce the spiritual joy expected from it:

*Place*: Whirling cannot be performed everywhere. Whirling should not be performed on a crowded street, at a dirty place, or any place where one's heart will be distracted from God.

*Time*: Whirling cannot be performed at any time. Whirling should not be done when the meal is ready or when the prayer time is approaching or where there will be a hostile reaction from outsiders.

*Company*: People attending a whirling ceremony should be noble-spirited, clean-hearted, and good-willed persons, like the descendants of the Prophet (P.B.U.H.). Whirling is not to be performed in the presence of such people who undermine whirling, cause boredom in the assembly, have an arrogant attitude, simulate ecstasy, and cannot understand the value of whirling.

Whirling can be performed alone as well as in a group. Rumi's whirling was mostly induced by coincidences. A truly beautiful sound that he heard, a deeply meaningful and touching word or an exciting event was enough to initiate him, and he would begin to whirl, as he describes in the following poems:

\begin{center}
Whirling is the business of the spirit that cannot stay in one place. Do not sit there lazily, stand up, jump. Is there any reason to wait? Do not stay here thinking, if you are a man, then go where your beloved is.\textsuperscript{92}
\end{center}

\textsuperscript{91} Najmuddin Kubra, majmu‘atul Rasail.
\textsuperscript{92} Diwan-e kabir, vol. 1, no. 338.