

# A STUDY OF MAULANA JALALUDDIN RUMI'S CONCEPT OF SUFISM

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## Abstract

Maulna Jalalud-d-Din Rumi was declared that Sufism or tasawwuf receives its light from the Prophet Muhammad (sm). He wrote in detail about Sufism in his great writing Mathnavi in the poetical forms. Jalalud-d-Din Rumi gave a momentum to tasawwuf (Sufism) movement and addressed this issue throughout his teachings. Maulana Jalaluddin Rumi was knowledgeable and spiritual leader of all the times to come. He created pure and purified concept of spirit in the society. The great mystic Sufi philosopher carries out a search of the Sufism and its numerous aspects like love and reason, freewill, belief and destiny, communion with God, Obedience and the difficulty with evil. Rumi considers that everything is not good in universe and he refuses the attitude of quietness on these matters, he also considers that evil a way for us to struggle for a correct path. Rumi says that love has the cure for all the diseases, it can be the only path to know about the God and the absolute truth that is knowing self. This paper explains and defends a divine command account of moral obligations. A divine command account of moral obligations is distinguished from a general theological voluntarism which grounds all moral truth in the divine will, God's commands ground moral duties, but truths about the good are grounded in the nature of God and God's creation.

**Key Word:** Maulana, Sufism, Mathnavi, Divine, Distinguished.

## Introduction

Maulana Rumi was the greatest Persian Poet and Mystic Sufi Philosopher. Now to understand why Rumi was a great Sufi we must first know about what Sufism is, Sufism is the quest for the higher realities, it is the search for the knowledge that is divine, it is the effort to find a personal connection with God and understand the God and his message. From the time man started to think, he is always wondered about where he came from, where he will go, what is the purpose of his existence, what is God and what are the ultimate realities of life. Maulana Rumi did a lot of work and he spent a great time on the very subject. Maulana's work in the form of the six volumes of the Masnavi was to find how can man find the ultimate realities, and how can we experience God to the greatest level. The paper focuses on the motive of truth and its unique representation in the works of Rumi. The present work is also to focus the Sufism in the light of Mathnavi of Rumi. The term "post-truth" appeared and the informational war is going on in the mind of Rumi. He always tries to focus the existence of God. He was completely surrendered himself into the will of God. According to Rumi God is

everywhere, there is none in this World except God and Universe is maintain by the order of God. The discussion begins with the issue of whether human beings have a right to be wrong in what they believe and in much of what they do (that doesn't inflict burdens on others). It moves on to a consideration of whether being wrong must always amount to something blameworthy or might it be innocent. Then the radical idea that everyone is mistaken, all of the time, as some extreme skeptics would it, is examined.

The basic theme of Rumi spiritual height is to love God with the rose of one's heart. Jalaluddin Rumi was positive in his views as he says: "the rose has fragrance though it lives with the thorn". In short, Rumi's poetry will may serve the mankind from spiritual illness, bad behavior and un-Islamic beliefs.

The spiritual side of Sufism is Islam. Islam guides us ways to get to the God and can we understand the guidance of God. Sufism on the other side is to lose our self for the love of God and get absorbed in God so that you cannot understand anything other than God. The process of spiritual excellence involves doing of the following things-

- Ita'at (Obedience)

He obeys all the hukm of God and forbade attitudes and emotions like anger, pride, pain, hatred for the will of the God, in a way he only does what pleases God.

- Sharia (Law) He performs all the principles of Islam like offering prayers, doing fast and doing ibadat of God.

- Tariqah (path) He follows the path of taqwa (piety) and does purification of his soul (Tazkia-e-nafs) and spends all of our money in the name of God.

- Marifah (higher knowledge)

He performs completely changes himself and does everything for the will of God and loses self and shapes himself according to the will of the God.

Now when someone practices for the refinement of the soul and does meditation and 'sema'.

- Haqeqat (truth)

He just passes through all the stages he gets experiences like the feeling of his self, knowing about himself, his thought process goes to the next level, he completely knows why he is sent to the Earth ad what is the purpose of his life and the things like 'I am not' anything but God is everything comes to him.

### **Name of Maulana Rumi:**

He is most commonly called Rumi in English. His full name is given by his contemporary Sipahsalar as Muhammad bin Muhammad bin al-Husayn al-Khatibi al-Balkhi al-Bakri (Arabic: الخطيبي الحسين بن محمد بن محمد بن محمد البكري البلخي). He is more commonly known as Jalāl ad-Dīn Muḥammad Rūmī (رومی محمد جلالالدین). Jalal ad-Din is an Arabic name meaning "Glory of the Faith". Balkhī and Rūmī are his nisbas, meaning, respectively, "from Balkh" and "from Rūm" ('Roman,' what European history now calls Byzantine Anatolia). According to the authoritative Rumi biographer Franklin Lewis of the University of Chicago, "the Anatolian peninsula which had belonged to the Byzantine, or eastern Roman empire, had only relatively recently been conquered by Muslims and even when it came to be controlled by Turkish Muslim rulers, it was still known to Arabs, Persians and Turks as the geographical area of Rum. As such, there are a number of historical personages born in or associated with Anatolia known as Rumi, a word borrowed from Arabic literally meaning 'Roman,' in which context Roman refers to subjects of the Byzantine Empire or simply to people living in or things associated with Anatolia." He was also known as "Mullah of Rum" (ملاي روم mullā-yi Rūm or ملاي رومی mullā-yi Rūmī). He is widely known by the sobriquet Mawlānā/Molānā (Persian: مولانا Persian pronunciation: [moulɑːnɑ]) in Iran and popularly known as Mevlânâ in Turkey. Mawlānā (مولانا) is a term of Arabic origin, meaning "our master". The term مولوی Mawlawī/Mowlavi (Persian) and Mevlevi (Turkish), also of Arabic origin, meaning "my master", is also frequently used for him.

### **Life of Maulana Rumi:**

Jalaluddin Muhammad bin Muhammad al-Balkhi al-Qunuwi. As Rumi calls provided for most of his life was spent in konya (Turkey) which was known to the Romans. Rumi was born in 30 September, 1207 to native Persian-speaking parents, originally from the Balkh, which at the time was part of the Khwarezmian Empire, but is now in present-day Afghanistan. He was born either in Wakhsh, a village on the Vakhsh River in present-day Tajikistan, or in the city of Balkh, in present-day Afghanistan. According to Mohammedan reckoning, in 604 A.H. His father, Bahau-d-Din, was a man much learning, but gave offense to the reigning king by an attack on that monarch's innovations. Another account disputes this in the place of jealousy on the part of the king. Whatever the cause, however, Bahau-d-Din left Balkh, together with his family, and settled in Nishapur. Greater Balkh was at that time a major centre of Persian culture and Sufism had developed there for several centuries. The most important influences upon Rumi, besides his father, were the Persian poets Attar and Sanai. Rumi expresses his appreciation: "Attar was the spirit, Sanai his eyes twain, And in time thereafter, Came we in their train" and mentions in another poem: "Attar has traversed the seven cities of Love, We are still at the turn of one street". His father was also connected to the spiritual lineage of Najm al-Din Kubra.

Rumi lived most of his life under the Persianate Seljuk Sultanate of Rum, where he produced his works and died in 17<sup>th</sup> December, 1273 AD. He was buried in Konya, and his shrine became a place of pilgrimage. Upon his death, his followers and his son Sultan Walad founded the Mevlevi Order, also known as the Order of the Whirling Dervishes, famous for the Sufi dance known as the 'Sama' ceremony. He was laid to rest beside his father, and over his remains a shrine was erected. A hagiographical account of him is described in Shams ud-Din Ahmad Aflāki's *Manāqib ul-Ārifīn* (written between 1318 and 1353). This biography needs to be treated with care as it contains both legends and facts about Rumi. For example, Professor Franklin Lewis of the University of Chicago, author of the most complete biography on Rumi, has separate sections for the hagiographical biography of Rumi and the actual biography about him. The name of his mother was Mu'mina Khatun. He had two wives namely Gowhar Khatun and Malakeh Khatun. They had two sons: Sultan Walad and Ala-eddin Chalabi. When his 1st wife died, Rumi married again and had a son, Amir Alim Chalabi, and a daughter, Malakeh Khatun.

### **Education and encounters with Shams-e Tabrizi**

Baha' ud-Din became the head of a madrasa (religious school) and when he died, Rumi, aged twenty-five, inherited his position as the Islamic molvi. One of Baha' ud-Din's students, Sayyed Burhan ud-Din Muhaqqiq Termazi, continued to train Rumi in the Shariah as well as the Tariqa, especially that of Rumi's father. For nine years, Rumi practised Sufism as a disciple of Burhan ud-Din until the latter died in 1240 or 1241. Rumi's public life then began: he became an Islamic Jurist, issuing fatwas and giving sermons in the mosques of Konya. He also served as a Molvi (Islamic teacher) and taught his adherents in the madrasa. During this period, Rumi also travelled to Damascus and is said to have spent four years there. It was his meeting with the dervish Shams-e Tabrizi on 15 November 1244 that completely changed his life. From an accomplished teacher and jurist, Rumi was transformed into an ascetic.

### **Rumi's Masnavi**

The Masnavi, or Masnavi-ye-Ma'navi (Persian: *معنوی مثنوی*), also written Mathnawi, or Mathnavi, (Spritual Couplets) is an extensive poem written in Persian by Jalal al-Din Muhammad Balkhi, also known as Rumi. The Masnavi is one of the most influential works of Sufism, commonly called "the Quran in Persian". It has been viewed by many commentators as the greatest mystical poem in world literature. The Masnavi is a series of six books of poetry that together amount to around 25,000 verses or 50,000 lines. It is a spiritual text that teaches Sufis how to reach their goal of being truly in love with God.

Maulana Rumi's Masnavi teaches us numerous features of the Sufism such as the ideas of love with God, reason and knowledge, nafs, Sama, freewill, our destiny, communication with God and how to refuse our physical identify to seek the love of the God. Maulana's first two books are mainly dealing with the nafs, self-refusal and bad inclinations, his third and fourth volume mainly concerns with reason and knowledge while his last two volumes tell us he how to understand the existence of God with refusal of physical self.

Many commentators have regarded it as the greatest mystical poem in world literature. It contains approximately 27,000 lines, each consisting of a couplet with an internal rhyme. While the Mathnawi genre of poetry may use a variety of different meters after Rumi composed his poem, the meter he used became the Mathnawi meter par excellence. The first recorded use of this meter for a mathnawi poem took place at the Nizari Ismaili fortress of Girdkuh between 1131–1139. It likely set the stage for later poetry in this style by mystics such as Attar and Rumi. Rumi's other major work is the *Dīwān-e Kabīr* (Great Work) or *Dīwān-e Shams-e Tabrīzī* (The Works of Shams of Tabriz; تبریزی شمس دیوان), named in honour of Rumi's master Shams. Besides approximately 35000 Persian couplets and 2000 Persian quatrains, the Divan contains 90 Ghazals and 19 quatrains in Arabic, a couple of dozen or so couplets in Turkish (mainly macaronic poems of mixed Persian and Turkish) and 14 couplets in Greek (all of them in three macaronic poems of Greek-Persian).

### Concept of Sufism:

**What is Sufism:** Sufism may be described as Islamic mysticism or asceticism, which through belief and practice helps Muslims attain nearness to Allah by way of direct personal experience of God. Belief in pursuing a path that leads to closeness with God, ultimately through encountering the divine in the hereafter, is fundamental component of Islamic belief. However, in Sufi thought this proximity can be realized in this life.

Within the Islamic civilization, Rumi represents Sufism (tasawwuf). At the other end of the spectrum one finds theologians, interpreters, and jurists. Like other Sufis, Rumi emphasized sincerity. Rumi wrote that, "everything beautiful reflects the glory of God." Sufism offers an intuitive approach of Islam, in contrast to doctrinaire methods. Where the Shariah regulates external behavior, Sufis concentrate on the experience of spirituality. In this way, Sufism serves to moderate zealous displays of Islam. The Sufis see true spirituality as extending beyond the performance of ritual. After attaining a level of enlightenment, the mystic continues to seek a higher awareness. Seeking the pleasure of God provides the Sufi with an incentive to continue his journey. The term Sufi comes from the Arabic safa, which means "purity." Sufis are known for meditating on the attributes (sifat) of God. The leading among these are the attributes of Majesty (sifat al-jalal) and Beauty (sifat al-jamal). They are concerned with how a person can come 'close "to God. This is typically achieved by means of meditation and the remembrance (dhikr) of God. The idea that "closeness" between man and God is possible is confirmed by the Qur'anic verse, which states that God "did take Abraham for a friend (khalil)"

(4:125). The reference to Abraham as a friend of God indicates a remarkable degree of nearness between God and man. Abraham's journey to God took place in stages. Abraham was "tried" by his Lord with various "commands." Eventually, Abraham affirmed monotheism, a position that brought him into conflict with his community and even his father. Yet Abraham remained firm, and now serves as an example to the later generations (Qur'an, 60:4).

### **The practice of ritualized**

#### **dhikr among Rumi's**

Sufi followers (Mevlevi order) is known as sema. This includes recitation, singing, instrumental music, dance (sufi whirling), meditation, and trance.

The purpose of sema is to restore one's original purity or fitrah by way of a spiritual awakening.

The sema of the Sufis contrasts sharply with the fanatical manifestations of "religiosity," such as have been gaining notoriety in the recent past, and displayed by groups such as the Jabhat al-Nusra and ISIS. Islamic jurisprudence affirms the principle of original permissibility (ibahah). According to this principle everything is permitted unless it is prohibited by an authoritative text. Thus, the case for the restrictive approach utilised by Muslims adopting extreme positions is problematic. Because of its tolerance and acceptance of diversity, sufism offers a non-coercive approach to spirituality, in contrast to mostly ritual manifestations of religiosity.

People came to him and he loved them. In order to give something to them in order to understand, he gives poetry to them. But poetry is for them, not for himself, no matter how he as a great poet- "Above all, what do I care for poetry?" To emphasize the message, where only a poet with a reputation of biggest contemporary who dared to do so, she stated categorically that if compared with the true reality, then he does not have time to write poetry. "This is just nutrition," he said, "that can be received visitors," as a good host.

### **Theory of Impermanence**

#### **(FANA')**

Besides being a Sufi poet who adopts wahdad al-wujud, Rumi is also the founder of the theory of impermanence. His opinion about impermanence is reflected in the slogan, "What is the meaning of faith? You shall burn yourself before Almighty. If you want to excel as during the day, burn your existence (wujud) as night; and fade your form in the form of affairs exists (wujud), such as copper atoms in the dough. That way, you can control your grasp of the 'I' and 'we', where is all this destruction is nothing arising from dualism.

" Meanwhile, the atmosphere at the time was transient described by Rumi.as follows. "So, he said to his people, I am not. I am not no other God himself. When all I's human identity disappeared, leaving only God talk, listen, and understand. When I'm not me, is I blow the breath of God. It is a sin to see me with his union. "In his view, every event is always followed by the impermanence of the after life (baqa'), which is fixed to the mystic consciousness of God. At the time of being immortal, conscious awareness of God underlies a slave. Rumi said, " God Consciousness dissolved in Sufi consciousness. How can the public believe? Sufi knowledge is the knowledge of God is the point. Existence line is dependent on the existence of a point.

### **Whirling Dervishes of Sufi**

Rumi is known as a great Sufi. Rumi is also the founder of the Order Maulawiah or Jalaliah. The orders he developed with his friend, Sheikh Hasan bin Muhammad Hisamuddin. Mawlawiyyah Order or Jalaliah is a famous Sufi orders and many held in Turkey and Syria. In the West, the order is known as the Whirling Dervishes (the whirling dervishes). The name arises because the adherents of this Order do a dance around in circles accompanied by drums and flute in their dhikr According to a narration, a dance performed by Rumi's involuntarily. The dance was actually doing when he was saddened after the death of his teacher, Shams of Tabriz, who was killed by citizens of Konya. Rumi really feel the loss of a role model, like life without the sun. Until one day, a blacksmith named Salahuddin make Rumi danced around in circles while chanting poems poetic love for God and his teacher. From here, Jalaluddin Al-Rumi make friends with Salahuddin to replace the position of teacher. Together Salahuddin who beat drums, danced and danced Rumi to express slavery itself in the comfort and closeness to God. Until his death, December 17, 1273, Rumi never stopped dancing because he never stopped loving him. Dance also makes its ranking in the initiation Sufi who loves to be changed from a loved one. From this way, he discovered the nature of love to God, City of Konya who had deserted became again with lively dances of love that spins to God. In fact, many of his followers in various countries around the world doing the same thing as the love of the teacher in finding God.

### **Role of Flute (Musical instrument)**

Music plays a vital role in Sufism, Maulana Rumi has used flute (musical instrument) in many verses of Masnavi and has thought of flute as the vital thing in understanding the process of Sufism, his Masnavi starts with Flute which he describes as the entirety of thinking of Sufism and compares it with Surah-e-Fatiha which he says is the core of the whole Quran.



## Existence of sin

Maulana Rumi argues that everything is not good in the world, he denies the approach of quietness and denial but urges us to fight against all the evil forces that are present in us, he believes that we have the ability to overcoming the evils, as Quran tells us that Maulana says that the presence of evil has a good contribution in developing a personality of an individual because it allows home to do struggle in order to do good things and please his God, Angels are no Judged because they do not know how to do evil, but humans are because they know what the evil is. Maulana gives us an example of bird, he says that “in order for bird to fly it requires resistance of air, and no flying is possible in vacuum”.

## Freewill

Freewill has been an important question for ages, most of the ethical philosophers think that humans cannot be accounted for in the absence of free will and we cannot check human responsibility and their morality in its absence. Rumi agrees that it is important for judging of human morality. Rumi tells us that only humans have the freedom to choose whatever they want, there is neither any reward nor any penalty for the animals and the angels that do not have the freedom of will, but humans will be judged because they have freewill to do anything. Quran also tells us the same. Maulana also claims that freedom for the sake of liberty is not the goal of man’s divine development. His thinking is that man become closer to God by free-will offerings.

## Ita’at or obedience

It is the most important step in reaching towards God. Greed is a disease that takes man to grave, it is condemned because it can cause difficulty in a spiritual life. Maulana gives us an example to explain greed, he says that a jug can only fill water to its top excess water will overflow similarly a drop of dew is needed for a shell to produce a pearl the excess dew drops are only waste, he says that people should learn from it and be conscious in their life, most of things like air, water are free for men but they have to buy clothes, house they should be careful not to spend too much on it. Quran teaches us to obey Allah and his Prophet. Maulana relates mirror to the heart, the whole world reflects the heart, it is clean God will be reflected in it. He says that there are two types of truth, absolute and relative, science and philosophy are the relative truths, but the absolute truth is the knowing of the God which is developed through intuitions and can only be felt.



## Conclusion

In the conclusion we can assure that the Persian poet Maulana Jalal-ud-din Rumi is one of the best 13th century spiritual genius of history. His extraordinary creativity and poetry are still known and acknowledged by people globally. Love is basically inexpressible and unanalyzable through love we can purify our souls and it is the greatest virtue of his philosophy and Sufism are known from the love. According to him Sufism is the ultimate source of knowledge for the mankind. According to him, only Humans have the freewill, and the blessings of God are n those who obey his order and follow him. His theme of love in knowing about God became a popular theme for the coming Sufis. His keen interest was associated with the oneness of God. Rumi's global acknowledgement has been increasing in the west in 20th century, various societies, foundations are still working on Rumi across the globe.

In fact, Rumi is declared the lover of God, lover of the humanity and interpreter of the Quran. He gave the idea of self-respect to mankind. One may say correctly, that in our modern this Allama Muhammad Iqbal interpreted Rumi in his own poetry. Thus, in poetical line no one surpasses Rumi. He was the best Sufi and will remain for the times to come. The real Sufism struggles to develop a man-fermented from love, messenger of Ishq, representative of peace, and servant of mankind and beneficial to all. The shrines of the Sufis. is the open proof of this reality? A follower of every religion has an equal reverence without any discrimination. Dr. Javid Iqbal expands it to every religion and says, "Tassawwuf or mysticism is the purely spiritual aspect of every religion." (Iqbal, 1982: 99).

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