

SUFISM AND THE PHILOSOPHY OF LOVE IN RUMI'S DOCTRINE

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Abstract

Jalal Al-Deen Rumi is recognized as the greatest poets in the period of the seventh century. His works are considered to be fundamental of mysticism. This study purports to scrutinize Sufism and the meaning of Love in his poems. The study aims to establish that Rumi's poems are affected in Sufism as well as the religious. In his work Masnavi one can find out Sufism and spiritual love as they are dominated features in his works. He states that the meaning of love represented by God and his creature. The aim of this study is to explore that Rumi is adopting the concept of "love" in his poems -non related to the human being rather than to God-Man, and one can find that the image of God in every lines in his poems.

The philosophy of love as expressed in Rumi's poetry in relation to the religious order in which he affiliated to Sufism. Sufism is an independently esoteric branch of Islam that originated in the East and it is noted for its ascetic adherents' captivated moments of rapture. The popular of the initial Sufis were common figures in status of political power, but trying to pinpoint a truthful chronological basis for Sufism shows hard, as the characters in which state the Sufis were existing in the initial centuries of Islam. One can find out that Rumi's poems focuses on the spiritual love for God rather than physical love. One can find out that the spiritual love has affected in his life and even in his work.

Keywords: mysticism, God, Love, Sufism, Masnavi, Rumi, philosophy

1.0 Introduction

As a teacher and Sufi poet, Jalaluddin Rumi, the author of the Mawlawi order, has great popularity among Muslims and non-Muslims alike. Through the selective reading of his poetry, his modern lovers make an image of him in which it reflects their aspirations and religious values. The construction of great images of Rumi is not new since the writing of his image started so shortly after his passing away.

The name "Mevlevi" comes from Rumi's honorific name, "Mawln" (in Persian) or "Mevlâna" (in Turkish). Shortly after his death, the nickname "Rumi" (which means "the Roman" or "the Anatolian") became common, linking him to Anatolia, where he spent most of his adult life and where his inheritance is centered. However, Mevlevi sources often call him "Balkhi," after the area of Afghanistan from which he came.

By reading his poems selectively and occasionally in impressionistic translations, his contemporary admirers develop portraits of him that reflect their own religious values and goals. However, these imaginings of Rumi are not new, as the linguistic creation of his image began almost immediately after his death.

Sufism and mysticism are important subjects in Persian literature. Mysticism is approach in which it blends of religion with the philosophy. The adherents of this approach believes that it's the path they can achieve God. Sufis have different subjects like society, politics, and psychological reflections. Nicholson thinks that the reputation of Sufism in Iran is depended on a different factor, in which some of them are not related to the Islam,

particularly Neo-Platonism thought. Sufism was so popular during the period of the time that Rumi has lived in it. Rumi was familiar in the concept of terminology that are related to the mysticism as well as Sufism.

When Rumi met Shmas Al-Tabrizi, it completely changed his life. Jalal Al-Deen Rumi considered him a spiritual friend as well as his teacher. Their relationship was so close that when Sham al-Tabriz vanished one day, Rumi felt an intense passion of emptiness. The main source of the turning point to Sufism was affected by Rumi's teacher, Shamas, in which he influenced Rumi's path of spiritual love and Sufism.

Throughout his work in addition to the subjects like union, Rumi focused about humanity in which it is reflected in his works. Because of the combined spiritual substance between him and God, humanity does not spring up from nowhere. Rumi is different from his predecessors because he chooses poems with care. Compared to other Sufis such as Shams al-Tabriz, al-Hallaj, and Bastami, it is clear that Rumi's ideas about Sufism and poetry are more accepted around the world. This is not because of his personality, but of the message he sent to all human beings in the world. In contrast to Rumi, many people didn't like him because he broke the Sufi tradition of secrecy by making some of his mystical beliefs public.

Philosophy is an attempt to understand and interpret a person's strengths and weaknesses. It started out as a way in which to figure out how to do it. The question of how to understand the Absolute Being, which is thought to be influenced by a huge and popular religions, has been formed. When people have disagreements between their intelligence and their faith, they try to solve them in different ways. Philosophers, and theologians try to prove that God exists in different ways, too. (Campbell, 1979).

One of the most essential issues is determining the relationship between God and man, as well as the existence of God. Is there any reality of God? Such kind of question arose as a result of men cognition, and it provided significance to the human beings and their life. This thought remains a philosophical difficulty that evolved as a result of human mental searches through Taylan's expression. (Bradshaw & Kent, 2018).

Philosophers' ideas illustrate that the subject as whatever God is exist or not is not far from philosophy. Similarly, Taylan points out that "The importance of God's knowledge to philosophy is a matter of equal importance to religions". One of the most important themes in the history of theology and philosophy is the range of proofs for God's existence, just as important as the value of God's faith or cognition. When it comes to this, the question of God's existence is old and it is the most fundamental one in the history of human philosophy (Priest, 2006).

1.1 The relation between Men and God in Rumi's Doctrine

The existence of God has been the subject of many philosophical debates throughout the ages. As a result of these concepts, individuals have concocted their own conceptions of God. These opinions are largely affected by three different frameworks. Those who believe in the existence of God fall under the categories of "theism," "deism," and "pantheism." "Atheism," on the other hand, rejects the existence of God. Finally, "agnosticism," which lies somewhere in the middle of these two extremes, holds that it is impossible to know God (Mirdal, 2012).

It's clear that humans have thought about God, but Plato and Aristotle, two of the founders of Greek thought, were the ones who came up with a way to deal with these ideas in a systematic way. God's imagination, which has a big impact on how people feel, can change even if they believe the same thing. People who know what someone thinks about God will be able to see how that person sees the world and thinks.

The first one is Theism and it is the most ancient of the faiths in which acknowledge God's reality. Theism is a thought in which it is derived from the Greek word "theos," which translates as "godliness" in "Turkism." According to this view, God sees and knows everything

at all times, is present everywhere, and manages and forms everything uniquely. Theism implies the existence of a single God, monotheistic, because it is synonymous with belief in God.

It is based on this confirmation that the reality of God stems from the meaning of God itself. There is no empirical basis for ontological evidence [Weiss \(1978\)](#). Of course, there is "cosmological" evidence to the contrary. Evidence for God's existence is based on the reality in which the universe exists and on the value of causation. So, as the result of this theory, everything in the cosmos has a reason, and the universe as a whole has a cause as well.

The other one in which believes the reality of God is "deism". The term "deism" refers to a belief and accepting the nature of God in which developed through the Enlightenment. Deism, comes from the Latin phrase "Deus," God, who created the whole world, does not intervene in the workings of creation after he has made the whole world. Deism believes the creature of this universe (God) has devotion in Deism, in which they do not agree with the doctrine of specific faith or belief. This path is going to be different than the other forms of theism. It depends on two basic things in common. The first one has through reason, knows the universe. Second point is that, the universal created by God, so God did not interfere.

There are some ways to think about whether or not God exists. At the same time, there are people who don't agree with this idea. At their core, and with their help, God will not be understood. The word for this is "agnosticism." Believers who think this way aren't worried about whether or not God exists. Their arguments are based on the fact that they don't understand reality or that there is no God. Protagoras (481-420 BC) was the first agnostic of the old sophists. It is his opinion that man is powerless to discover the existence of God. Whether or not God exists is a question that cannot be answered by human knowledge ([Malcolm, 1964](#))

Important questions are thought about in light of all these different points of view. Who believes in God? Why do they believe it, and what is the reason for their belief? Everyone needs to know the answers to these questions. Because everyone is always thinking about where someone came from, why they came, where they should be, and where they will go. In the response to such kinds of questions, they surely expect to have a creator and a mugger, and such kinds of understanding are inescapable for the human structure. (physically and metaphysically). Rumi in Mathnawi explains this subject:

I always think for days and I tell for nights by myself."

Why am I unaware of my heart's conditions?

Where did I come from? Why did I come?

Where do I finally go? do not show my last homeland".

Rumi stated the different kinds of human beings. He believes there are three different kinds of human definitions in Mathnawi. The first one is a person who is just like everyone else. The second one is a smart and talented person. The third one is a person who is stated as a concept or species. Rumi refers to this state as the superior and precious or perfect human. Anyone with these traits will have a good way to learn about God, how he or she feels as a physical person, and what their duties are. mature person and the integrated one can be seen only in divine love in metaphysical dimensions and physical and will make all thoughts and behaviors for God's sake.

2. Sufism, Love and God

It stands to reason to make love in the meaning of all these designs. The most important concept with creator of man is "Love". It provides successful connection between God and the inferior servant

"The way of our Prophet is the way of love. We are a love child; love is our mother [Lumbard \(2007\)](#). the understanding Rumi's mysticism is the basis of his believes.

If you see somebody in love, know that he is beloved. "
He is with this and that proportionately.
Everyone is beloved and loves in the back of the curtain.
Beloved is alive, the lover is dead.
There is no other love in the heart of lover.
Neither is separation nor separator."

Jalal-Aldeen Rumi explores as there are so many deep meanings in his belief about love in Mathnawi's: "Love is a sea; the sky is foam in this sea." [Lumbard \(2007\)](#), "Love and faith are mighty sorcerers." [Golkarian \(2018\)](#) says, "Love and faith are mighty sorcerers." [Golkarian \(2018\)](#); "the earning of religion is transcendent, and the heart is a mystical contemplation". Repentance is a werewolf; love is like a dragon. Repentance is the title of the people; love is God's feature" [Golkarian \(2018\)](#). "Love is the lightest of all the lights inside the illuminations." It is like a blazing candle. It looks like fire, yet it is absolutely light, beauty, courtesy, worship "([Golkarian, 2018](#)).

According to Rumi, man attempts tries to prevail through whole universe in which surround him, eventually in significance coherence to the aesthetic, existential and epistemological sides of God. The philosophy of love in Rumi's believes ([Ansari & Jahantigh, 2019](#)).

According to Rumi, the only way to establish a relationship between man and God is to apply the Sufi concept creatively. Rumi and mystic thinkers openly believe that man's connection to other humans and to God is not only one of being a "domestic," but in which one becoming a "domestic." According to this theory, man cannot understand the meaning of God, but God proclaims himself to human beings.

Nothing can be God since God is unlike everything else. It's difficult to grasp any reality if God doesn't want us to. It implies melting and disappearing and arriving at the genuine site if God's soul borrows, matures, and kneads to the degree of sweetness and gets access to it. Humans, in this case, both verb and so-called, can see where to go and recognize the reality in this situation.

3. Love is the sickness

According to this interpretation, Hz. David's "ney" voice in the psalms of his prophets speaks as sorrowful thoughts, and he describes the longing to reach inside in his poem "What to hear."

Love is the power that changes everything in Rumi's world. This is what makes him appealing and why his message is timeless: one can see that there is an underlying unity in the whole the world, and in which the love is the way to see it. Because of this, we have the ability to love and also the essential to be loved. Rumi's sensitive understanding of this primal cry, which we all have, comes from his sensitive understanding of this primal cry. This is how his meeting with Shams showed up in the real world. It is the treasure of the Persian-speaking world, and everyone who can read and write in Persian culture knows at least some of it by heart.

Listen to Ney narrating; "
It complains about separations
You have taken me from canebrake
Men and women were whimpering
I need someone whose heart is shredded with nostalgia,
To say him about the desired pain; Times will find their way,
To connect those who were separated from their origin,"

When a baby is born and cries its way into the divine amphitheater, this pain of being apart is shown. Even though everyone can hear it, only a few people really get what it means. From now on, the soul's only goal is to feel some of that first happiness again. But because we are so passionate, we are often drawn to the world of change rather than the world of stability.

As the reed suggests, this poisoned love can manifest itself differently in different people (Vaziri, 2015)

Rumi's prediction that one path should be chosen to understand both this world and the other world is well-known and respected. Love, according to Rumi, is the only way to discover the truths that are beyond the realms of the mind and the senses, and those who have achieved it have made all physical dimensions holy. The "Absolute Truth" according to the Sufi perspective is already insufficient in terms of its conceptualization and manifestation of the mind, intellectual development, and senses. To obtain actual knowledge you need to disappear. "Expresses a situation in which objective information can be subjectively perceived and requires reaching a new form of consciousness beyond the level of everyday consciousness. This requires surrendering beyond the theoretical and diligent knowledge. Therefore, according to Rumi, guiding for all this, the guide will be only love" (Low, 2010)

Rumi believes If a Sufi praises the Lord with love and devotion, God will inform the birds of paradise, and Mount Sinai, like Moses, will dance with the light of his beauty. The Sufi will attain perfection, and Allah, who is the same for everyone, will be able to access his flawless heart.

Your glorification (of God) is an exhalation from the water and clay (of your body): it became a bird of Paradise through the breathing (into it) of your heart's sincerity./Mount Mount Sinai, from (seeing) the radiance of Moses ,began to dance, became a perfect Súfí, and was freed from blemish./What wonder if the mountain became a venerable Súfí? The body of Moses also was (formed) from a piece of clay." [Masnavi, VI, 866].

Rumi believed When a Sufi meditates and gets lost in God's love, his soul is freed from time and space. People can't forget that they live in a mortal world because of this rope. When a Sufi meditates and gets rid of this rope, he or she will be the Mahram of God:

"When for a while I had taken part with that elect company in contemplation (of God) and had been separated from myself, At that very hour my spirit was freed from hours (of Time); (I say 'freed') because hours make the young old . "All changes have arisen from the hours: he that is freed from the hours are freed from change. When for an hour you escape from the hours, relation abides not: you become familiar with that which is without relation" [Masnavi, V3, 2072].

4. Love is Curing

There aren't many clear facts about how Shams came to be in Konya, but his sudden disappearance caused Rumi to write poems that are now known all over the world.

Because this poetry, much of which is composed in remembrance of Shams, is now available in bookstores from East to West, on calendars, and throughout the Internet. It is also read in both ancient and modern places of worship. Beginning his academic work, Lewis asserts that "Rumi-mania" is growing in popularity. His poems are now employed in pop music, opera, and theater, and he has been the best-selling poet in the United States for the past decade.

When Shams left, it was clear to Jalal Al-Deen Rumi that his love, attention, and affection were better spent elsewhere. First, we can see that he burned, and then, after being paid by the power of love, he overcame his lower self and saw an opening that let him drink directly from the Spring of Knowledge, giving him a taste of what we can still enjoy.

*"The reed's cry is fire—it's not wind!
Whoever doesn't have this figure, may he be nothing!
It is the fire of Love that fell into the reed
it is the ferment of Love that fell into the wine.
The reed (is) the companion of anyone who was severed*

from a friend; its melodies tore our veils". (Mathnawi I:9–11)

After removing the long black cloak of death, the white inner garment of the seeker, signifying the soul, is revealed. One foot is firmly planted on the ground, symbolizing the need for a strong foundation in genuine religion, while the other leg twirls, signifying contact with and obligation to all others, regardless of place, time, color, language, or faith, with whom in which we participate the holy breath.

*"Whatever there is, is only He,
your foot steps there in dancing:
The whirling, see, belongs to you,
and you belong to the whirling.
What can I do when Love appears
and puts its claws around my neck?
I grasp it, take it to my breast
and drag it into the whirling!
And when the bosom of the motes
is filled with the glow of the sun, They enter all the dance,
the dance and do not complain in the whirling"*

Conclusion

Sufism is not only tradition, not science. It is morality. According to Rumi, who is a Sufi and what does Sufism teach, morality can be attained; in Rumi's view (God). Masnavi is one of the most important sources of information about Sufism, and it contains both favorable and negative viewpoints of Sufism. It is said in the true Sufi writings that he sees everything through the lens of God and only for the benefit of God. Ten tales of Sufism can be found in Masnavi.

That the love that Mawlana could find is completely different with today's loves. He was able to find love through Shams-e Tabrizi and in so doing, he also discovered his relationship with God. Love, in fact, stole certain things from him and gave him holy things in return. His love can change the cosmos and makes and destroys everything. He cannot define love yet he experienced it. In his life, he was eager to understand God. Actually, the goal of love is to get a thorough knowledge of God.

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