

Spiritual Role of Mawlana Rumi

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Abstract:

It was declared by Jalaluddin Rumi that tasawuf receives its light from the prophet Muhammad PBUH. Jalaluddin Rumi gave a momentum to tasawuf movement and addressed this issue throughout his teachings.

Mawlana 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 poetry he wrote is still near to our hearts and the seeker never despairs himself from finding illumination within Rumi's lyrics and poetry. His poetry shows that Rumi was the interpreter of the Quran. Therefore, his Mathnawi is considered the Quran in Persian. The basic theme of Rumi's 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.

There are some significant personalities who with the help of their voice and breath, their love and excitement, and their promise of humanity, always remain fresh and alive over the course of centuries. Their thoughts, analyses, explanations and spiritual message, represent even a new, alternative solutions and prescriptions for today's social problems, in great variety and diversity.

Rumi is one such personality. Despite the centuries that separate his life from ours, Rumi continues to hear and to listen to us, to share our feelings to present solutions to our problems in a voice that is without equal. Despite the fact that he lived some eight centuries ago, he remains absolutely alive among and with us today. He is a man of light one who receives his light from the spirit Of the master of humanity (Prophet Muhammad PBUH), distributing this light in various ways to just about everywhere.(1)

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Jalal-din Rumi, a man of God, hastened toward God on his own spiritual journey. For this God blessed him with impeccable inner and outer qualities. His heart was full of the Divine light.

Rumi represents a guide for humanity's quest for the perfection of human qualities. In the Mathnawi there are medications for our spiritual ailments, bad habits and un-Islamic beliefs. These bitter pills have been hidden in stories and tales so that they are presented sweetly to spiritually sick humans. Some are the discourses "Fihi ma Fihi" Which through light on the thoughts of Rumi hence Nicklson declared him the greatest mystical poet in the history of mankind.(2)

Rumi was born in Balkh on 30 September 1207 to a family of learned theologians. Escaping the Mongol invasion and destruction, Rumi and his family traveled extensively in the Muslim lands performed pilgrimage to Mecca and finally settled in Konya, Anatolia, then part of suljuk Empire. When his father Bahauddin valad passed away, Rumi succeeded his father in 1231 as professor in religious sciences. The young scholar, Jalaluddin, stepped into his fathers religious office. On the latter's death, he entered a soul of metropolitan life, preached before the monarch (saljuq) and taught the sons of local notables.

Rumi is the author of six volume diadactic epic work, the Mathnawi and discourses (Maqalat) "Fihi, ma, fihi". Mawalana died on December 17, 1273. His funeral, which lasted 40 days, was attended by Muslims, Jews, Persians, Christians and Greeks.(3)

Maulana acquired fame as a gifted spiritual teacher. Ibn Arabi, the mystic, is said to have met both the father and the son and exclaimed. "The father is a great lake but the son is a mighty Ocean!" He also met the Sufi master, Attar who commented about Rumi. "There goes a river dragging an ocean behind it" Attar recognizing in Jalaluddin the signs of spiritual greatness, presented him with of his Asrar-nama(book of secrets)which Rumi studied deeply and from which he delighted in later years often to quote.

However, the turning point in Rumi's life was when he met the wandering dervish Shamasuddin. On meeting Shams, Rumi was infused with the wine of light, but it was the fire of love, infected by Shams, presence, which set the brew a-boil, un leashing the power, which drove him forward into the realms of transcendent consciousness.

Rumi explains it in his Mathnawi:

When you seek out the grace – bestowed success, wines the water of life, the body on ewer. When the wine expands this success, it's impact makes the ewer smashes.(4)

In spirit shams was a constant companion to Rumi throughout the best of his eventful life. During it Rumi was to establish the Sufi order known as the path of the master, which was inspired by the teachings of Shams, and to compose thousands of verses of poetry, known as the Qoran in Persia. Mathnavi –e-maanwi-emaulvi hast Quran Dar zaban-it pehlawi.

Rumi speaks out of his heart to all humanity, that one can fairly measure the greatness of his spirituality and truly assess the sublimity of his detachment from the world of matter and events.

Sultan walad; poetical accounts of his father's life are the most important source of knowledge of Rum's spiritual development.

Mulana Rumi, one of the great and true Sufis of the Muslim world wanted to creat a pure and purified spirit in the society. He says: A disciple who is trained by a man of God will have a pure and purified spirit, but he who is trained by an imposter and hypocrite will be just like thing despicable, weak, incapable, morose, and deficient in all his senses.(5)

It has been over eight hundred years since the Persian poet walked the earth and yet the beauty of his poetry still continues to amaze us. There are some today who feel that Rumi is the harbinger of a modern spiritual renaissance. Whatever the truth may be he has shown time and time again that the seeker after knowledge need not despair from finding illumination within his lyrics and poems.

Remember: the way you make love is the way that God will be with you.(6)

It should be noted that Rumi was not only interpreter of the Quran, he was also true follower of the Prophet (PBUH).

Rumi's teachings lead to the nation towards tawheed (unity) where the lover becomes one with the beloved. The concept underlying this is, that we all carry the divine within us, and if we remember this and find it in ourselves, there is no need to look for other God's to worship.

According to Rumi to love (well) may be our most important task as spiritual human beings, because only in this state of grace can we forget our obsessions, addictions and hang-ups, and reconnect with our true love- energy.

For Rumi, we are all divine and there is no problem we can face which does not have an answer as long as we remember who and what we are. What, after all, is impossible to God? And the essence of God is love.

If there is any general idea underlying Rumi's poetry, it is the absolute love of God. His influence on thought, literature and all forms of aesthetic expression in the word of Islam cannot be overruled.

Rumi says ittihad (with God) is not hulul (incarnation) It is your effacement. If the person who enters the path of God, cleanses his lower self (Nafs) he properly and thoroughly performing asceticism, self-mortification, good deeds and worshipful duties, that person has found a way to Ittihad.(7)

LOVE OR STAGES OF LOVE:

Rumi was infused with the wine of light, but it was the fire of love.

Avflaki quotes Rumi making a three-degree comparison between the ordinary knower, the Gnostic and the manifester. The exoteric scholars understand the prophet's statement (akhabar). And the reverend master Shamsuddin understands the prophet's mysteries (asrar), while I manifest the prophets light (an war).(8)

EVIL:

Contrary to the atheist's views that evil demonstrates a defect in God's perfection, Rumi considers the existence of evil in creation as a demonstration of God's true greatness. In the mathnawi, Rumi likens God to a masterful painter who demonstrates his infinite creative power in both beautiful and ugly paintings.

In Rumi's view the manifestation of divine mercy and wrath is not necessary for the spiritual development of man. Man, according to Rumi, is a being who is held "between two fingers of the merciful". He is a rare combination

of angel and animal, intellect (aql) and sensuality (nafs), spirit (ruh) and matter (jism).

The angel is saved by knowledge, the beast by brute ignorance; Midway between and struggling such a predicament is man's!(9)

In Rumi's view, iblis's disobedience stems essentially from spiritual blindness which is the inability to see essence (ma, na) from (surat).

Thus iblis becomes for man the symbol of the despicable qualities of arrogance, pride, envy, disobedience and spiritual blindness which are the source of evil; and these we should avoid!

In Rumi's view, it is only by means of the eye (ayn) of the intellect, which is awakened through spiritual purification that man becomes enlightened and able to participate in the divine vision of creation. It is the illumined eye of the intellect, which can see the divine unity veiled behind the constant interplay between mercy and wrath, beauty and majesty.

Man has to free his intellect from the domination of his sensual self or the enemy within.

For Rumi although man cannot totally eradicate evil from this world, he is capable of removing the source of evil within himself, which also separates him from God. Consequently, he must neither despair over the existence of evil in the world nor lose sight of the real possibility of the removal of evil from within himself, which enables him to truly return to God or be united with him.

Rumi showed love, respect and affection to everybody-women, children and men. Rumi regarded all religions, sects and nations as waves of the ocean of unity.(10)

BEGGING:

Rumi closed the doors of begging on his friends following the prophetic tradition. "Abstain from asking as much as you can..." Rumi used to distribute to

the poor and needy all the money sent to him from sultan and viziers. In one quatrain he said, as long as my bowl of buttermilk is in front of me, by God, I bare no leaning on any body's thing. Even if poverty threatens me with death, I cannot sell freedom for slavery.

He also used to disguise his financial help to the students at the seminary by putting the money under each students mat as much as he deserved and needed without any body letting see it and without telling any body about it.

Rumi view all human beings as one and equal in accordance with the Quranic teachings.

SALVATION:

People are both good and bad. Rumi does not see people from one perspective. He considers them from all sides, he seeks ways of salvation for human kind. He strives to cleanse them from their flaws and make them true human beings. Rumi says in the Mathnawi: the human body is like a jungle where predators roam. We have to be very careful and watchful not to be victimized and torn into pieces”.

Rumi tells us the ways how we can achieve salvation. He says “Throw away the passion, envy, and grudges from the heart. Change your bad behavior and bad thoughts”.(11)

Heart advice when times are tough

Here are some of his heart lessons: spiritual advice you can turn to for when times seem tough.

1. For when love seems a struggle and you have that, is it all worth it feeling?

Through love the heavens are brilliant; without love even suns and moons are eclipsed... Do not revisit the past... This feeling moment must not be wasted.

2. For when he (or she) just can't see your point of view:

What you say may be true: That I am a bad thorn. But even a bad thorn grows for the sake of the rose. The moon has light because of the darkness; the rose has fragrance because it lives with the thorn.

3. For when you can't seem to make progress in your relationship:

For a lifetime, I have searched my soul but there was no-one to reflect it.. The mirror of my soul is your face, my love; you reflect my perfect being.

4. For when nothing seems to be going right:

You are the remedy and the cure. There is no need to look outside... When your soul begins to complain Act in the opposite direction. Give thanks and make efforts; then love will spring up from yourself.

5. For when your are feeling lost:

you were born from the soul from which all souls come, the city of those who are not citizens; the paths home to this city are endless.

6. For when love has let you down:

Leave behind your fragments of the heart and look for perfect love. From this, your heart's fragments will make mountains.

7. For when you find it hard to trust:

Leap into the fires of love when you know their ecstasy you cannot live without the flames!

8. For when you are at loggerheads with each other: What is love? It is to renounce your will!

9. For when your heart is broken:

Do not run from the pain, my Beloved, This pain will ripen you: without it you cannot be mature Raise your! Wounded heart to God: God's tenderness runs first towards the wounded.

10. For when you are alone:

Between two hearts there is always window because hearts cannot remain separate and apart...all lovers find Union with the divine because the beloved also seeks this Union. I hope that by reflecting on these words you will see that you and your love are special; an essential part to the flow of love and order of the universe, and so much needed in our world. Be brave, be strong, and continue to love, because without you we are nothing.(12)

Today's life conditions force people to engage themselves in an excessive struggle mercilessly Our day turns people into robots. It blinds the feelings of mercy and kills the spiritual side of humans. The average modern human has been submerged so deeply in making a living that he seems to have forgotten where he came from and where he eventually will go. People do not listen to the truths conveyed by the prophets, saints, great philosophers, scholars and real poets. They follow their egos, and hence they almost lose their humanitarian aspects. The stories in the mathnawi will comfort the pessimistic individual in pain in this materialist world. With the permission of God, there stories will return humankind to the lost paradise even while they are in this world.

Those who read the Mathnawi or listen to it will receive spiritual joy and holy signs from the deeply meaningful truths found in the Mathnawi in accordance with their own abilities and capacities. When they read this blessed book, they will be touched by it and obtain holy light from this book's light.

They will be saved from spiritual illness, had behaviour and un-islamic beliefs.

Conclusion

Thus, 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. God bless him.

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