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# RŪMĪ'S RELEVANCE TO OUR TIMES

Khurram Ali Shafique

As heavy machinery gets replaced with computers on the frontline of scientific progress and business powered by steam gives way to business at the speed of thought, we also find oversimplified statements about the nature of social conflicts giving way to the urge for a deeper understanding of the complexity that is the human being in individual as well as collective capacities.

The phenomenal rise of Rumi's popularity in such an age makes much sense and in fact it was predicted by his great admirer and interpreter Dr. Sir Muhammad Iqbal almost a hundred years ago when he pointed out that the Western emphasis on empiricism was an inevitable passing stage in the overall progress of human thought and the next phase would begin with the understanding that "*Rumi is an ocean, tempestuous and deep.*"

The significance of Rumi for our age is that he not only provides foundations for a holistic worldview in order to discover the inherent unity between the world within us and the world outside – the microcosm and the macrocosm – but he also offers a complete system for acquiring that perfect balance between the two in order to arrive at what has been aptly described by one of the greatest statesmen of our times as "*peace within and peace without.*"

# RŪMĪ AND WAḤDAT AL-WUJŪD— OBSERVATIONS AND INSIGHTS

William C. Chittick

## ABSTRACT

Rūmī has been received and interpreted in the intellectual and literary tradition of the Indian subcontinent as a proponent of *Waḥdat al-Wujūd* and as a figure who was greatly influenced by Ibn ‘Arabī.<sup>1</sup> Writings of the Orientalists and the anti-Sufi polemics have also accepted this perception, though with negative implications. This paper would try to explore the issue of Ibn ‘Arabī’s influence on Rūmī with reference to *Waḥdat al-Wujūd* and examine the prevalent ideas in this regard. In order to situate the discussion, it takes its point of departure to a brief review of the history of the term *Waḥdat al-Wujūd* as presented by Dr. William C. Chittick which proposes seven different ways, including both the supporters and opponents, in which the term has been understood, without intending to be exhaustive. Then finally it turns to Rūmī and tries to look at the question that in what respect can the term *Waḥdat al-Wujūd* be applied to his teachings, to explore if any of the seven meanings apply to Rūmī’s way of looking at things? In conclusion it would give reasons to believe that Ibn ‘Arabī exercised no perceptible influence on Rūmī. In the end it argues for the position that the commonly held view of Ibn al-‘Arabī’s “Influence” on the *Mathnawī* is highly speculative and lacks evidence both on the formal as well as a deeper, spiritual level.



Few technical terms of Sufism are as well known as *Waḥdat al-Wujūd*, “Oneness of Being” or “Unity of Existence.” Though this expression has

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<sup>1</sup> As could be seen from the large number of Persian and Urdu commentaries on the *Mathnawī*, almost all of which interpret Rūmī with the presumption that Rūmī was a follower of Ibn al-‘Arabī and look at him through the lens of their particular understanding Ibn al-‘Arabī’s teachings. i

historical connections with the school of Ibn ‘Arabī, it is sometimes employed to refer to the views of other Sufis, including figures who lived long before Ibn ‘Arabī.<sup>2</sup> It has also been said that Rūmī supported *Waḥdat al-Wujūd*, but if this statement is taken to mean that Rūmī derived the idea from Ibn ‘Arabī or his students, serious historical and intellectual questions arise.

Passages which were later looked upon as statements of the doctrine of *Waḥdat al-Wujūd*, are numerous, and date back to the early days of Islam. Already in the sayings of ‘Alī we come across a reference to four different meanings for the apparently simple statement, “God is One.”<sup>3</sup> Many statements of the Sufis approximate it.<sup>4</sup> Ma’rūf al-Karkhī (d. 200/815-816) is said to have been the first to re-express the *shabādah* in the form often heard in later centuries, “There is nothing in *wujūd* but God.”<sup>5</sup> Abū ‘l-Abbās Qaṣṣāb (fl. 4th/10th century) used similar terms: “There is nothing in the two worlds except my Lord. The existent things (*manjūdāt*)— all things except His *wujūd*— are nonexistent (*ma’dūm*).”<sup>6</sup> Khwaja ‘Abdallāh Anṣārī (d. 481/1089) refers to the “*tawḥīd* of the elect” as the fact that “No one is other than He” (*laysa*

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<sup>2</sup> For example, N. Purjawadi ascribes a belief in *Waḥdat al-Wujūd* to Ahmad Ghazālī, the brother of the more famous Ḥāmid Ghazālī. See his *Sulḥān-i tariqat* (Tehran, 1358/1979), pp. 104 ff.

<sup>3</sup> Cf. W. C. Chittick, *A Shiite Anthology* (Albany, 1981), pp. 37-38.

<sup>4</sup> Abu Rayḥān al-Bīrūnī (d. ca 442/1051), the famous philosopher-scientist, summarizes a view that sounds very much like *Waḥdat al-Wujūd* while explaining the doctrines of the Greek philosophers; then he points out that this is also the position of the Sufis. Unless otherwise stated, all translations are my own. “Some of them held that only the First Cause possesses true *wujūd*, since the First Cause is independent in its *wujūd* by its very Essence, while everything else has need of it. Moreover, the *wujūd* of that which is utterly in need of something else in order to possess *wujūd* is like imagination (*khayāl*); it is not real (*haqq*). The Real is only the One, the First. This is also the opinion of the Sufis. *Kitāb fi Taḥqīq mā li ‘l-Hind* (Hyderabad, 1958), p. 24; cf. E. C. Sachau, *Alberuni’s India* (Delhi, 1964), p. 33. For a few examples of relevant statements by Sufis in the context of *tawḥīd*, cf. the short but rich study by R. Gramlich, “Mystical Dimensions of Islamic Monotheism,” in A. Schimmel and A. Falaturi, eds., *We Believe in One God* (New York, 1979), pp. 136-148.

<sup>5</sup> Quoted by ‘Ayn al-Quḍāt Hamadānī, *Tambidāt*, p. 256, in ‘A. ‘Usayran, ed., *Musannafāt-i ‘Ayn al-Quḍāt Hamadānī*, (Tehran, 1341/1962); also by ‘Azīz al-Dīn Nasaḥī, *Maqṣad-i aqṣā*, appended to Jāmī, *Asḥī‘ At al-Lama‘at*, ed. H. Rabbani (Tehran, 1352/1973), p. 272.

<sup>6</sup> See ‘Ayn al-Quḍāt, *Tambidāt*, pp. 256-257.

*ghayrahu aḥad*). “What is *tawḥīd*?” Anṣārī asks. “God, and nothing else. The rest is folly (*hawās*).”<sup>7</sup> Al-Ghazālī did not consider this kind of an understanding of *tawḥīd* a specifically Sufī teaching, appropriate only for his more esoteric works, since he makes the same point in his famous *Iḥyā’ ‘Ulūm al-Dīn*: “There is nothing in *wujūd* but God... *Wujūd* belongs only to the Real One.”<sup>8</sup>

Its first clear and detailed formulation is usually ascribed to the “Greatest Master,” al-Shaykh al-Akbar, Muḥyi al-Dīn ibn al-‘Arabī (d. 638/1240). Despite the fact that relatively little research has been carried out on Ibn ‘Arabī’s teachings, his fame along with that of *Waḥdat al-Wujūd* has spread far outside academic circles. But Ibn ‘Arabī himself, so far as is known, never employs the term *Waḥdat al-Wujūd* in his enormous corpus of writings,<sup>9</sup> even though he frequently discusses *wujūd* and the fact that it can be described as possessing the attribute of oneness or unity (employing such terms as *wahda*, *wahdāniyya*, and *aḥādīyya*).

If one makes a quick survey of the itinerary of the idea/expression of *Waḥdat al-Wujūd* from the times of Ibn ‘Arabī down to the days of Rūmī, touching upon the works of the followers or presumed followers of the “school of Ibn ‘Arabī, the history of the term *Waḥdat al-Wujūd* can be summarized as follows: The term is not found in the writings of Ibn ‘Arabī. For ṣadr al-Dīn Qūnawī (d. 673/1274), it has no specific technical sense; where it does occur, it means simply that there is only one true *wujūd*, the *wujūd* of God. The relationship of this *wujūd* to the things of the world needs to be explained; it is not implied in the term *Waḥdat al-Wujūd* itself. Mu‘ayyid al-Dīn Jandī (d. 690/1291), though deeply concerned with explaining the nature of *wujūd* and

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<sup>7</sup> Anṣārī, *Tabaqāt al-Ṣūfīyya*, ed. ‘A. Habibi (Kabul, 1341/1962), pp. 180, 172, and 174; also quoted in J. Nurbakhsh, *Ma‘arīf-i Ṣūfīyya* (London, 1983), I, pp. 112, 113, and 118.

<sup>8</sup> Al-Ghazālī, *Iḥyā’ ‘Ulūm al-Dīn* (Cairo, 1326/1908), 1V, p. 230 (book IV, part 6, section 8).

<sup>9</sup> Cf. S. al-Ḥakīm, *Al-Mu‘jam al-Inḍī* (Beirut, 1981), p. 1145; M. Chodkiewicz, *Épître sur l’Unité Absolue* (Paris, 1982), pp. 25-26; I. Madkūr in *Al-Kitāb al-Tidhākārī: Muḥyi al-Dīn Ibn al-‘Arabī*, edited by idem (Cairo, 1969), p. 369. It is of course possible that the term will one day turn up in some newly discovered manuscript of one of Ibn ‘Arabī’s works, but even if that happens, it will most likely not have a technical significance in the context.

*wahda*, does not appear to have employed the term *Wahdat al-Wujūd* even in passing.<sup>10</sup> In Saʿīd al-Dīn Farghānī's writings *Wahdat al-Wujūd* is well on its way to becoming a technical term, but it does not stand on its own, since it needs to be complemented by *kathrat al-ʿilm*, the manyness of knowledge. Off to the side of this main line of Ibn al-ʿArabī's followers, other figures like Ibn Sabʿīn (d. 669/1270), Awhād al-Dīn Balyānī (d. 686/1288), Saʿīd al-Dīn Hammūya (d. 649/1252), and ʿAziz al-Dīn Nasafī (d. before 700/1300) were employing the term as a kind of shorthand to allude to the fundamental nature of things. Ibn Taymiyya seized upon the expression as a synonym for the great heresies of unificationism and incarnationism. By the time of Jāmī, and perhaps much before, *Wahdat al-Wujūd* became the designation for an expression of *tawhīd* that was typified by the writings of Ibn ʿArabī and his followers.

## Orientalists

Western studies of Ibn ʿArabī in modern times have greatly complicated the task of discerning what is meant by *Wahdat al-Wujūd*. Many of the earlier orientalist, like historians of thought in general, felt that by putting a label on an idea, they had understood it and had no more need to think about it. Ibn ʿArabī in particular attracted labels, which is not surprising. One look at the difficulty and sheer volume of his writings convinced most people that it would be futile to spend a lifetime trying to decipher them. The easiest solution was to call Ibn ʿArabī a pantheist or to claim that he stood outside of "orthodox" Islam and to move on to greener pastures. This was far preferable to admitting that he was a spiritual teacher, sage, philosopher, theologian, Qurʾān commentator, and jurist of the first order, a figure whose elaborate synthesis of Islamic thought cannot be approached without long

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<sup>10</sup> The term is not mentioned in Jandī's 125 page explanation of Ibn al-ʿArabī's introduction to the *Fuṣūṣ* (*Sharḥ Fuṣūṣ al-ḥikam*, ed. S. J. Āshṭiyānī (Mashhad, 1361/1982), nor in his Persian *Nafḥāt al-ruh*, ed. N. Māyil Hirawī (Tehran, 1362/1983). Jandī's commentary was especially influential, even though it was preceded by at least two others, because it was the first to explain the whole text. The most important of the earlier commentaries are probably *al-Fukūk* by Qūnawī, which explains the meanings of the chapter headings, and one by ʿAfīf al-Dīn Tilimsānī, which, however, often ignores whole chapters and deals mainly with a few points on which the author disagrees with Ibn al-ʿArabī.

years of training. After all, what would be gained by admitting that the Orient had produced forms of knowledge that cannot be filed into neat cubbyholes?

More recently, a number of serious scholars have taken the trouble to study some of Ibn al-‘Arabī’s works and to meditate upon his teachings in depth. The facile assumptions of an earlier generation have been largely discarded, but the old labels are still to be found in the secondary literature. Among specialists, it is now generally recognized that “the repeated use of alien and inappropriate interpretive categories— e.g., ‘pantheist,’ ‘monist,’ ‘theology,’ ‘heterodox/orthodox,’ etc.— ...can not but mislead those lacking a firsthand acquaintance with Ibn al-‘Arabī’s works.”<sup>11</sup>

To try to sort out the views of Ibn ‘Arabī offered by various orientalists over the past one hundred years would entail a major study. Here I can only suggest that Western scholars have reflected the split concerning Ibn ‘Arabī found in Islam itself. Hence they have been divided into two camps: those for and those against, even though the language of “objective” scholarship often conceals personal predilections. In the eyes of those who take a negative approach, *Wahdat al-Wujūd* becomes an easily dismissed “ism,” or perhaps a distortion of “authentic” and “orthodox” Islam brought about by a morbid preoccupation with imaginative speculation that was but a prelude to the decline of a civilization. Scholars who offer a positive evaluation have realized that the worldview of this figure who has dominated much of Islamic thought for the past six hundred years cannot be dismissed so easily. Some even maintain that *Wahdat al-Wujūd* represents a providential reformulation of tawhīd in a philosophical language that can provide practical solutions for the spiritual malaise of the modern world.

### **The Meanings of the Term Wahdat al-Wujūd**

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<sup>11</sup> James Morris, remarking on Asin Palacios’s study of Ibn ‘Arabī, *L’Islam christianise*, in “Ibn ‘Arabī and His Interpreters”, Part I, p. 544. Cf. Corbin’s eloquent appraisal of Ibn al-‘Arabī’s importance and the dangers of various oversimplified interpretations in his *Creative Imagination*. Cf. also T. Burckhardt, *An Introduction to Sufi Doctrine* (Lahore, 1959), pp. 23-26; S. H. Nasr, *Three Muslim Sages* (Cambridge, 1964), pp. 104-106.

This brief review of the history of the term *Wahdat al-Wujūd* allows me to propose seven different ways in which the term has been understood, without intending to be exhaustive. First, *Wahdat al-Wujūd* denotes a school of thought that goes back to Ibn ‘Arabī and makes certain statements about the nature of the relationship between God and the world. This meaning of the term came to be accepted by supporters and opponents of Ibn ‘Arabī and was established by the time of Jāmī.

The remaining six definitions depend on whether the person who employs the term has evaluated this school of thought positively or negatively.

### A. Supporters

(1) When Qūnawī and Farghānī employ the term *Wahdat al-Wujūd*, it represents a statement about *wujūd* or reality itself, without any implication that a whole system of thought lies behind it; in their works the term is invariably complemented by an affirmation of the manyness and plurality of the Real’s self-manifestation in the cosmos.

(2) For Ibn Sab‘īn, Nasafī, and the whole later tradition of Ibn ‘Arabī’s followers, the expression *Wahdat al-Wujūd* itself represents a sufficient statement about the nature of things. Those who employed the term in this sense felt no need to point out, at least not in the immediate context, that multiplicity also possesses a certain reality, though most of them do not deny this fact, except perhaps in moments of rhetorical excess.

(3) In the later tradition of Sufism and Islamic philosophy, *Wahdat al-Wujūd* is often employed as a virtual synonym for *tawhīd*, with the understanding that it refers primarily to the Sufi approach to expressing *tawhīd*. In this most general sense the term can be used to refer to the ideas of Sufis who flourished long before Ibn ‘Arabī.

### B. Opponents

(1) For Ibn Taymiyya, *Waḥdat al-Wujūd* is practically synonymous with incarnationism and unificationism, that is, the thesis that God and the world, or God and man, are identical. By a slight extension of this meaning, *Waḥdat al-Wujūd* becomes identical with broader negative categories, such as heresy, atheism, and unbelief (*ilhād, zandaqa, taʿūl, shirk, kufr*). I would also place in this category those Western interpretations of *Waḥdat al-Wujūd* that place upon it labels such as pantheism, usually with the obvious intent of denigrating its supporters and convincing us that we need not take it seriously.

(2) Certain later Sufis in India, especially Aḥmad Sirhindī (d. 1624), employ the term *Waḥdat al-Wujūd* in a less negative sense. In general they acknowledge that it possesses a certain validity, but they maintain that “*waḥdat al-shubūd*” represents a higher degree of spiritual attainment.<sup>12</sup> Though much research needs to be carried out before the sources and aims of this debate become completely clear, it seems that *waḥdat al-shubūd* was proposed as a preferable position to *Waḥdat al-Wujūd* at least partly to foil the criticisms of Ibn Taymiyya and his followers. As Mole has pointed out, Sirhindī’s way of expressing himself concerning *waḥdat al-shubūd* “safeguarded the transcendence and absolute otherness of God.”<sup>13</sup> If many Sufis continued to support *Waḥdat al-Wujūd* in opposition to *waḥdat al-shubūd*, it was no doubt because in their eyes, *Waḥdat al-Wujūd* never posed any threat to God’s transcendence and absolute otherness in the first place.

The Indian distinction between *Waḥdat al-Wujūd* and *waḥdat al-shubūd* was

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<sup>12</sup> On Sirhindī and *waḥdat al-shubūd*, see Y. Friedmann, *Shaykh Ahmad Sirhindi: An Outline of His Thought and a Study of His Image in the Eyes of Posterity* (Montreal, 1971). Friedmann’s comparison of *waḥdat al-shubūd* with *waḥdat al-wujūd* follows Sirhindī’s own interpretation, so it has no validity in terms of what Ibn ‘Arabī and his followers actually said. The debate between the supporters of *Waḥdat al-Wujūd* and *waḥdat al-shubūd* is said to go back to ‘Alā’ al-Dawlā Simnānī (d. 736/1336), who exchanged well-known letters with the *Fuṣūṣ* commentator ‘Abd al-Razzāq Kāshānī, but ‘Alā’ al-Dawlā Simnānī himself does not employ the terms, nor is it known who first contrasted them. Cf. H. Landolt, “Der Briefwechsel zwischen Kasani and Simnani fiber *Waḥdat al-Wuḡud*,” *Der Islam*, 50 (1973), pp. 29-81.

<sup>13</sup> Mole, *Les mystiques musulmans*, p. 109.

taken up by several orientalists, including Massignon, Anawati, and Gardet, who then read this distinction back into Islamic history on highly questionable grounds. Massignon had a well-known personal preference for the love mysticism of al-Ḥallāj and a deep aversion to Ibn al-ʿArabī’s approach. For him and those who followed him, *Waḥdat al-Wujūd* became “static existential monism,” while *waḥdat al-shubūd* was “dynamic testimonial monism,” the latter far to be preferred over the former, not least because it accorded with “orthodoxy.” Massignon’s attribution of a “static” mysticism to those who supported *Waḥdat al-Wujūd* illustrates the typical sort of oversimplification indulged in by those who place labels on Ibn ʿArabī, thus mutilating a highly complex doctrinal synthesis.<sup>14</sup> It is not my purpose to suggest all of the misunderstanding caused by reading such simplistically interpreted dichotomies back into Islamic history. I will only add that later Sufism came to distinguish between *Waḥdat al-Wujūd* and *waḥdat al-shubūd* for internal reasons, to some of which I have already alluded. But to make this distinction normative for the whole history of Sufism is nearly as misleading as to employ categories such as pantheism. Though one cannot deny that Sufis illustrate deep differences of perspective, one can be certain that scholars who attempt to redefine terms such as *Waḥdat al-Wujūd* and *waḥdat al-shubūd* in terms of Western philosophical and psychological categories only add to the confusion already present in our perception of Sufism’s history.

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<sup>14</sup> This is not the place to attempt to show the error of this attribution, since to do so in the limited space available would force me to indulge in the same sort of oversimplifications that I am criticizing. Let me only remark that no one paints a more dynamic picture of creation and the human relationship to God than Ibn ʿArabī. For example, when he explains the similarity demanded by God’s self-disclosure (*tajallī*), Ibn ʿArabī constantly quotes the axiom, “Self-disclosure never repeats itself” (*la takrār fi ’l-tajallī*), which is the principle behind his well-known doctrine of the “renewal of creation at each instant” (*tajdīd al-khalq ma’a ’l-ānāt*). One of the names that Ibn ʿArabī gives to the highest stage of spiritual realization, where the human receptacle becomes the full manifestation of the all-comprehensive divine name Allah, is “bewilderment” (*ḥayra*), since within this station the perfect human being constantly witnesses (*shubūd*) the infinite expanse of the divine *wujūd* through never-repeating and ever-changing revelations of light and awareness. Thus, he writes in the *Fuṣūṣ*, “Guidance is to be led to bewilderment. Then you will know that the whole affair is bewilderment, that bewilderment is agitation and movement, and that movement is life. There is no rest, no death, only existence— nothing of nonexistence” (pp. 199-200; cf. Austin, *Ibn Al-ʿArabī*, p. 254).

These few remarks on the problems of understanding what is meant by the term *Waḥdat al-Wujūd* should at least warn us that we need to look carefully at how people who employ the term evaluate Ibn al-‘Arabī’s teachings. In general, sympathizers see *Waḥdat al-Wujūd* as a restatement of *tawḥīd* in the language of the advanced and refined intellectuality of later Islamic history, while detractors consider it a deviation from the supposedly clear distinctions drawn between God and the cosmos by the early and relatively unsophisticated schools of theology. Nevertheless, the term *Waḥdat al-Wujūd* carries a good deal of baggage because of the long debate over its use. Thus all sorts of complications can arise that obscure what is at issue.

An interesting example of these complications is provided by the Festschrift prepared for the 800<sup>th</sup> anniversary of Ibn al-‘Arabī’s birth, in which an Egyptian scholar, who is a fervent supporter of Ibn ‘Arabī, writes that those who attribute *Waḥdat al-Wujūd* to Ibn ‘Arabī commit a grievous error. Though this scholar never defines what he understands by *Waḥdat al-Wujūd*, it is clear that he has accepted the negative evaluation of the term offered by Ibn ‘Arabī’s opponents. In answer to this article, an Iranian scholar has written a strong rebuttal in which he demonstrates, in the light of the Iranian intellectual tradition, that *Waḥdat al-Wujūd* forms the backbone of Islamic thought.<sup>15</sup> It does not even occur to this critic to ask whether the Egyptian scholar has understood the term in the same way that he does. Careful reading of the two authors shows that they do not disagree as to what Ibn ‘Arabī believed and wrote about; both accept him as one of the greatest intellectual and spiritual authorities of Islam. They have merely stumbled over divergent understandings of the term *Waḥdat al-Wujūd*.

## Rūmī

Finally I turn to Rūmī. In what respect can the term *Waḥdat al-Wujūd* be applied to his teachings? In other words, do any of the seven meanings offered above apply to Rūmī’s way of looking at things?

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<sup>15</sup> M. Ghallāb, “Al-Ma‘rifā ‘inda Muḥyi al-Dīn Ibn ‘Arabī,” in Madkūr, *al-Kitāb al-tidhkārī*, pp. 202-206; Jahāngīrī, *Muḥyi al-Dīn Ibn al-‘Arabī*, p. 198.

Needless to say, Rūmī never employs the term *Wahdat al-Wujūd*, so we can eliminate the two specific meanings that give to the term itself a technical significance (numbers A (1) and A(2) above). We can also eliminate the three negative definitions, since Rūmī is too grand a figure to need defense against accusations of pantheism or unbelief, and he flourished long before anyone had tried to distinguish between *Wahdat al-Wujūd* and *wahdat al-shubūd*.

This leaves us with two definitions. When one says that *Wahdat al-Wujūd* is simply *tawhīd* expressed in the language of the Sufis and accepts that the words of Maʿrūf al-Karkhī in the second/eighth century, “There is nothing in *wujūd* but God,” are a statement of *Wahdat al-Wujūd*, then of course Rūmī was a spokesman for *Wahdat al-Wujūd*, and innumerable passages from his works can be cited to support this contention.

This leaves the definition of *Wahdat al-Wujūd* in the first sense, as denoting the perspective of the specific school of thought that goes back to Ibn ʿArabī. Many people have said that Rūmī believed in *Wahdat al-Wujūd* because he was a follower or disciple of Ibn al-ʿArabī. R. A. Nicholson, the greatest Western authority on the *Mathnawī*, added weight to this approach by maintaining that Rūmī was influenced by him. Most recently the *Encyclopedia of Religion* calls Rūmī a member of “Ibn al-ʿArabī’s school,” though not in the article on Rūmī himself, written by Annemarie Schimmel.<sup>16</sup>

My own position is that Ibn ʿArabī exercised no perceptible influence on Rūmī. The reasons for this are many. First, however, out of respect for these two great masters, I want to engage in a bit of introspection and ask why we are interested in such problems in the first place.

Scholars of an earlier generation seem to have felt that by saying “x influenced y”, they had explained something of profound importance. Today, many people have come to understand that this sort of approach is deftly designed to turn their attention away from all that was considered important within the historical and cultural context in question. For Rūmī and Ibn

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<sup>16</sup> *Encyclopedia of Religion* (New York, 1987), VII, p. 315.

‘Arabī, historical influence was simply irrelevant to what they were saying. Like other Muslim sages, they considered the divine as primary and the human and historical as secondary. The spirit or meaning (*ma‘nā*) is the root and the source, while the body or form (*ṣūra*) is the branch and the shadow. Whether metaphysically, cosmologically, or intellectually, the meaning of a doctrine takes precedence, while the forms it assumes are of secondary interest. Both Rūmī and Ibn ‘Arabī repeatedly affirm that they have not taken the content of their teachings from any human being. Their “vision” is of primary importance, not the source from which they derived the various formal elements that go to express it. For them, the vision was all. Divine self-disclosures are central, not peripheral. The transformative power of a Rūmī or an Ibn ‘Arabī derives from an intimate experience of God, and this power is not to be taken lightly, since it instilled a vibrant love and life into much of Islamic culture from the thirteenth century down to recent times, and it still possesses enough strength to attract “modern” men and women to esoteric conferences. One cannot read these authors without standing in awe of their incredibly deep and profound mastery not only of the “roots of the roots of the roots of religion”, as Rūmī put it, but the roots of everything that allows for a full flowering of the human condition.

Rūmī speaks also for Ibn ‘Arabī when he addresses his readers with the words, “Having seen the form, you are unaware of the meaning. If you are wise, pick out the pearl from the shell!”<sup>17</sup> But our business as scholars is to trade in shells, not pearls. By definition, we miss the point. Once we understand that our research, from the perspective of the teachings of those we are studying, is off the mark, we can turn to the shells with perhaps a small amount of humility, knowing that the pearls will never be found through our trade.

This does not mean that the shells should be denigrated. No matter how great was the spiritual vision of a Rūmī or an Ibn ‘Arabī, it was expressed in shells, and on this level it is possible to speak about elements deriving from earlier sources and to draw certain conclusions about Rūmī’s predecessors. Those who claim that Rūmī spoke for *Wahdat al-Wujūd* in the specific sense

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<sup>17</sup> *Mathnawī*, II, 1022; cf. Chittick, *The Sufi Path of Love*, p. 20.

of the doctrine propounded by Ibn ‘Arabī or his immediate followers will have to prove their contentions through these formal elements.

Henry Corbin remarks that “it would be quite superficial to dwell on the contrast between the two forms of spirituality cultivated by Mawlana and Ibn Arabi.<sup>18</sup> One agrees with Corbin that at the level of meaning, Rūmī and Ibn ‘Arabī converge profoundly, since they both spoke on behalf of the Supreme Meaning. But one also agrees that Ibn ‘Arabī and Rūmī represent “two forms of spirituality” which, as forms, are different. If one wahts to talk about influence, this can be perceived only on the superficial level where forms influence forms, the same level where similarities and differences are perceived. No one can reach inside the hearts of Rūmī and Ibn ‘Arabī except through the forms and imagery that they use to express their inward states. At the inward level, there may indeed be deep and profound connections between Rūmī and Ibn al-‘Arabī since both lived and breathed *Wahdat al-Wujūd* in the general sense of *tawhīd*. But to speak of influence on the level of “meaning” or “spirit” is simply to indulge in speculation, since knowledge of influence can only be gained by means of the formal level. Once formal influence is found, there may be justification for concluding that there was a deeper, spiritual influence. Hence, one first has to look for borrowings of technical terms and poetical images.

In fact, at the level of linguistic forms, there is no concrete evidence that Ibn al-‘Arabī’s doctrines, whether *Wahdat al-Wujūd* or any other doctrine, influenced Rūmī’s mode of expression. Rūmī employs few if any technical terms, poetical images, and concepts also employed by Ibn ‘Arabī that are not found in earlier authors. Both Rūmī and Ibn ‘Arabī were thoroughly familiar with all branches of religious knowledge, including Sufī classics such as al-Qushayrī’s *Risāla* and al-Ghazalī’s *Ihyā’ ulūm al-Dīn*, so it is only natural that they share certain common terms and themes. But Ibn ‘Arabī also employed many terms in a specific manner that was not to be found in earlier writers; it is these specific terms and ideas that cannot be found in Rūmī’s works, though they can be found in the poetry of his contemporary Fakhr al-Dīn

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<sup>18</sup> *Creative Imagination*, p. 70.

ʿIrāqī (d. 688/1289), a disciple of Qūnawī,<sup>19</sup> and in the verses of many poets of the next century, such as Shabistarī (d. 720/1320) and Maghribī (d. 809/1406-1407).

One might object that Rūmī was a greater poet than ʿIrāqī and therefore had no need to employ the terminology of Ibn ʿArabī, but that he was influenced nevertheless. This comes down to pure conjecture, since, once again, it only makes sense to speak of influence on the level of the formal elements involved. Moreover, there are many obvious influences upon Rūmī’s poetry by such figures as the Sufī poets Sanaʿī (d. 525/1131) and ʿAḥḥār (d. 620/1218), or Rūmī’s father Bahāʾ Walad and Shams-i Tabrizī.<sup>20</sup> One cannot claim that Rūmī was too great to show influence from Ibn ʿArabī, but not great enough to discard the influence of Sanaʿī and ʿAḥḥār. Nor can one object that it was a question of the difference between Arabic and Persian, since much of Rūmī’s technical terminology is derived from Arabic and he himself was the author of several hundred Arabic verses. And rather than seeing in his Arabic poetry the influence of Ibn ʿArabī, one sees the imagery of an ʿAḥḥār or a Sanaʿī carried over from Persian.

In a broad historical context, it is not difficult to discern two relatively independent currents within Sufism, without denying cross-fertilization. Ibn ʿArabī brings to fruition several centuries of spiritual ferment in Andalusia, North Africa, and Egypt. Rūmī brings to a climax a tradition of Persian Sufism going back to such figures as Ansari, Sanaʿī, and Aḥmad Ghazālī (d. 520/1126), author of the *Sawāḥibh*, surely the most seminal work on love in the Persian language. The influence of Ansari was especially widespread because of *Kashf al-asrār* (written in 520/1126), a lengthy Persian Qurʾān commentary by his disciple Rashīd al-Dīn Maybudī and a rich source of Sufi teachings. Rūmī may have been familiar with *Rawḥ al-arwāb*, a long Persian commentary on the divine names by Aḥmad Samʿānī (d. 534/1140) from Marw. This work, only recently brought to the attention of the scholarly

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<sup>19</sup> Cf. Chittick and Wilson, *Fakhr al-Dīn ʿIrāqī*.

<sup>20</sup> Cf. W. C. Chittick, “Rūmī and the Mawlawiyyah,” in S. H. Nasr, ed., *Islamic Spirituality: Manifestations*, New York, 1991, pp. 105-126.

community, constantly reminds one of Rūmī's concerns and style. Its audacious approach to Islamic teachings, constant stress on the importance of love, and highly poetical use of language may well have been one of Rūmī's formal inspirations.<sup>21</sup> Moreover, no one was as close to Rūmī as his father Bahā' Walad and Shams al-Dīn Tabrizī, both of whose writings have influenced his poetry profoundly.<sup>22</sup> Rūmī's father, who initiated Rūmī into Sufism, was a member of a Sufi order that went back to Aḥmad Ghazālī by way of 'Ayn al-Quḍāt Hamadānī (d. 525/1131), the author of important works on love and a major precursor of the type of theosophical Sufism that characterizes Ibn al-'Arabī's school. The works of these authors provide more than enough material to account for any formal resemblances that might exist between Rūmī and earlier Sufism.

No one denies that earlier figures influenced Rūmī by providing him with imagery, symbols, technical terms, and doctrines. With this raw material Rūmī constructed a bodily form into which he breathed the spirit of his own vision of tawḥīd. But if the claim is to be made that a specific figure exercised influence, there must be concrete reasons for making the claim. Since the influence from certain directions is indeed obvious, there is no need to posit other sources without solid evidence. If certain images or technical terms are found in the writings of Rūmī's father or 'Aḥḥār, no one has to look any further, even if the image or term in question was also employed by Ibn 'Arabī. Appendix I illustrates that in the specific instances where Nicholson claimed that Rūmī drew inspiration from Ibn 'Arabī, there were more likely sources in Rūmī's immediate environment.

It is not only the lack of any specific evidence that convinces one that

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<sup>21</sup> Aḥmad Sam'ānī, *Rawḥ al-arwāḥ fī sharḥ asma' al-malik al-fattāḥ*, edited by N. Māyil Hirawī, Tehran, 1368/1989. In reading quickly through this work, I noted down the following instances that could have provided the inspiration for some of Rūmī's lines, without any attempt to be exhaustive: Iblis and Adam (*Rawḥ*, p. 90; cf. Chittick, *Sufi Path of Love*, pp. 82-84); alchemy (p. 162; Chittick, index); Moses at Mt. Sinai (p. 201, Chittick, pp. 296-297); the boasting of the planets and the rising of the sun (p. 253; Chittick, p. 203); Jesus and his ass (p. 330, Chittick, index).

<sup>22</sup> See the introductions to their works: Bahā' Walad, *Ma'arīf*, ed. B. Furuzānfar (Tehran, 1333/1954); *Maqālāt-i Shams-i Tabrizī*, ed. M. 'A. Muwaḥḥid (Tehran, 1356/1977).

Rūmī was free of Ibn al-‘Arabī’s influence, it is also the deep difference between their perspectives, even if this lies only at what Corbin calls the “superficial” level of form. For example, Rūmī places love at the center of all things, much in the tradition of Aḥmad Ghazālī and Sam‘ānī. He expresses the ultimate value of love through verses that constantly manifest the spiritual state of intoxication (*suker*), though many lines of the *Mathnawī* in particular demonstrate an eminent sobriety (*saḥw*). Ibn ‘Arabī and his followers also place an extremely high value on love. Their discussions of the nature of the supreme spiritual realizations achieved by the knowers of God are almost inconceivable without their commentaries on the famous *ḥadīth qudsī*, “My servant keeps drawing near to Me through supererogatory works until I love him; then when I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he grasps, and his foot with which he walks.” Nevertheless, love does not permeate every line of their writings, as it does with Rūmī. One can imagine Ibn ‘Arabī without love— in spite of Corbin— but one cannot imagine Rūmī without love.

Another point: Rūmī and Ibn ‘Arabī directed their works at two completely different audiences. Ibn ‘Arabī and his followers wrote for the *ulama*, those with thorough training not only in the Qur’ān, *ḥadīth*, and jurisprudence, but also in *kalam* and philosophy. None but the highly learned need apply to study their works. In contrast, Rūmī composed poetry in order to stir up the fire of love in the hearts of his listeners, whoever they might be, whether learned scholars, practitioners of Sufism, or simply the common people. He aimed his poetry at anyone with an understanding of the Persian language and a modicum of spiritual taste (*dhawq*) or a sense of love and beauty. No one meeting these minimal requirements could help but be swept away by the intoxicating power of his lyrics. Rūmī spoke the language of the masses, and much of his “technical” terminology was derived from everyday discourse. No one needed any special educational or intellectual qualifications to appreciate his message.<sup>23</sup> As a result, Rūmī’s language and teachings are far more universal than Ibn al-‘Arabī’s, in the sense that only a small number of scholars with Sufī training could hope to understand the latter.

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<sup>23</sup> For further clarifications of these points, see Chittick, “Rūmī and the Mawlawiyyah.

To sum up the difference of approach between Rūmī and Ibn ‘Arabī, I can do no better than relate an anecdote told to me by one of the foremost traditional philosophers of Iran, Sayyid Jalāl al-Dīn Āshtiyānī, himself a devotee of both Ibn ‘Arabī and Rūmī. One day ṣadr al-Dīn Qūnawī went to see Rūmī and sat with him at the head of his audience chamber. One of Rūmī’s disciples came forward and asked a question which, to Shaykh ṣadr al-Dīn, seemed a very difficult one, but Rūmī was able to answer it instantaneously, employing his usual colloquial style. Qūnawī turned to Rūmī and asked, “How are you able to express such difficult and abstruse metaphysics in such simple language?” Rūmī replied, “How are you able to make such simple ideas sound so complicated?”

Like Rūmī, Ibn ‘Arabī spent much of his time in the divine presence, but his mode of experiencing the divine took a relatively sober and intellectual form, while Rūmī expressed his relationship with his beloved in the intoxicating imagery of love and rapture.<sup>24</sup> In short, these two towering spiritual masters personify deeply divergent modes of spirituality that were providentially aimed at different human types, for, as the Sufi saying has it, “There are as many ways to God as there are human souls.” If someone insists on naming the vision that inspired them *Waḥdat al-Wujūd*, I cannot protest, so long as he or she remembers that Rūmī experienced that vision directly, without historical intermediaries.

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## APPENDIX— I

### Ibn al-‘Arabī’s “Influence” on the *Mathnawī*

In translating and explaining the *Mathnawī*, Nicholson seems to have paid a good deal of attention to Turkish commentaries (such as those of Ismā‘īl Anqirawī and Sārī ‘Abdallah) that explain the text in terms of the worldview

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<sup>24</sup> Again, one must not forget that Ibn ‘Arabī himself was thoroughly versed in the mysteries of love, as Corbin frequently reminds us. Cf. Chittick, “Ibn ‘Arabī as Lover”, *Sufi*, 7 (1991), pp. 6-9.

of Ibn al-‘Arabī’s school, a worldview that has dominated the intellectual expression of Sufism until recent times. Nicholson frequently quotes parallels to Rūmī’s verses in Ibn al-‘Arabī’s writings or explains Rūmī’s concepts in terms of Ibn al-‘Arabī’s teachings, and he claims that Rūmī derived some of his teachings from Ibn ‘Arabī.

Though Nicholson was familiar with Ibn ‘Arabī, he paid little or no attention to the great Sufis who wrote in the Persian language before Rūmī, such as Sana’ī, ‘Aḥḥār, Maybudī, and Sam‘ānī. Nor did he have at his disposal two of the most important sources for Rūmī’s technical terms and imagery, the *Ma‘ūrif* of Bahā’ Walad and the *Maqālāt* of Shams-i Tabrīzī. The editors of these two works have indicated a few of the numerous instances where Rūmī was directly inspired by them, while pointing out that the influence is so pervasive that it would be impossible to describe it fully. The recent publication of Sam‘ānī’s *Rawḥ al-arrwāḥ*, a great treasury of Sufī teachings on love, suggests that many of Rūmī’s teachings were already current among Persian Sufis a hundred years earlier, and it is the high quality of Rūmī’s poetry rather than what he has to say that has made him the center of attention. No doubt other Persian works that demonstrate the intellectual content of Persian Sufism prior to Rūmī are still lying in libraries unread, or have simply disappeared.

On several occasions in his commentary on the *Mathnawī*, Nicholson asserts or suggests that Rūmī was influenced by Ibn ‘Arabī, without providing any evidence other than a certain formal resemblance. In what follows I list the most important of these instances and propose other far more likely sources for Rūmī’s formulations. The numbers refer to the book and verse of the *Mathnawī*.

I, 606-10. “Thou didst show the delightfulness of Being unto not-being, (after) thou hadst caused not-being to fall in love with thee . . . .  
Commentary: “The leading ideas in this passage come from Ibnu ‘l-‘Arabī, though their provenance is disguised (as usual) by the poetical form in which they are presented.... Ibnu ‘l-‘Arabī, and Rūmī after him, frequently

make use of ... [the term ‘not-being’ (*adam, nistī, nist*)] to denote things which, though non-existent in one sense, are existent in another.”

Note Nicholson’s attempt to show that Rūmī is full of borrowings from Ibn ‘Arabī by employing the expression “as usual”. One wants to know first of all why Rūmī should have felt it necessary to disguise the provenance of his ideas. Did he fear someone? He certainly could have employed Ibn al-‘Arabī’s specific technical terms if he had wanted, just as his contemporary ‘Irāqī did. The editors of Bahā’ Walad’s *Ma‘ārif* and Shams-i Tabrīzī’s *Maqālāt* list many instances where Rūmī employs expressions from the works of his predecessors without attempting to hide their provenance. Some of Shams’s utterances are far more scandalous than anything Ibn ‘Arabī ever said, but Rūmī does not conceal them; on the contrary, he sometimes tries to top them.

Rūmī constantly meditates upon the relationship between existence and nonexistence. How could it be otherwise, given the profundity of his thought? The basic idea of this whole passage can easily be taken back to the repeated Qurānic assertion that when God wants to bring a thing into existence, He says to it “Be!” and then it is. Where is the thing before God says to it “Be” if not “non-existent in one sense, . . . existent in another”? It is true that Ibn ‘Arabī often employs the terms “being” and “not-being,” but so do numerous other figures with whom Rūmī was familiar, such as Bahā’ Walad, Shams, “Aṭṭār, and Abu Hamid Ghazali, as well as others whom he probably knew, like Aḥmad Ghazālī and ‘Ayn al-Quḍāt Hamadānī.<sup>25</sup> Or take these typical passages from Sam‘ani: “Your existence is like nonexistence, and your nonexistence like existence” (*Rawḥ al-arwāḥ*, p. 32). “Consider all existent things nonexistent in themselves and count all nonexistent things existent through His power” (*ibid.*, p. 304).

I, 1112. “Reason is hidden, and (only) a world (of phenomena) is visible: our forms are the waves or a spray of it (of that hidden ocean).”

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<sup>25</sup> Cf. Bahā’ Walad, *Ma‘ārif*, pp. 73, 76, 77, 83, 128, 166, 169, 190, 281, 324; Shams, *Maqālāt*, p. 103, 203; ‘Ayn al-Quḍāt Hamadānī, *Tambūḍāt*, pp. 50, 265.

Commentary: “Underlying all individualized forms of being is the Unconditioned Divine Essence. This verse states concisely the doctrine of pantheistic monism (*waḥdatu l-wujūd*) in the form in which Rūmī may have heard it enunciated by ṣadr ud Dīn of Qoniyah, a pupil of Ibn al-‘Arabī.”

The verse expresses the relationship between the inward (*bāḥin*) and outward (*zābir*), or the meaning (*ma‘nā*) and the form (*sūra*), a doctrine that is fundamental to all Rūmī’s teachings. It is prefigured in the Qur’ān and was perceived therein by spiritual teachers, Sufis, and philosophers from the earliest times. Neither Ibn ‘Arabī nor ṣadr al-Dīn Qūnawī– nor Rūmī, for that matter– ever identify Reason or Intellect (*‘aql*) with the Divine Essence. Rūmī often refers to Intellect in the sense employed in this verse as *‘aql-i kull*, the “Universal Intellect,” whereas Ibn ‘Arabī is far more likely to employ the term *al-‘aql al-awwal*, the “First Intellect.” Ibn ‘Arabī sometimes considers the First Intellect as the source of the forms in this world, but the idea is not central to his teachings, since he most often identifies the forms of the universe with the self-disclosures or loci of manifestation of wujūd.

A century before Ibn Arabi, Sana’i devoted sections of *Hadiqat al-haqā’iq* and *Sayr al-‘ibād* to *‘aql* (often employing the synonymous Persian term *kbirad*), mentioning Intellect’s cosmological function and employing the term *‘aql-i kull* in the process. For example,

Every good and evil under the heavens picks fruit from the stock of Intellect ... .

The bench of the Universal Intellect stands beneath the All.<sup>26</sup>

The imagery of the ocean and the spray is common. Bahā’ Walad writes, “The waves rose up from the Ocean of Nonexistence, throwing the foam,

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<sup>26</sup> Sana’i, *Hadiqat al-haqā’iq*, ed. Mudarris-i Raḍawī (Tehran, 1339/1960), pp. 295-298. Cf. idem, *Sayr al-‘ibād ilā l-ma‘ād*, in *Mathnavī-hayi Ḥakīm Sana’i*, ed. Mudarris-i Raḍawī (Tehran, 1348/1969), pp. 212-213.

the debris, and the shells– the forms– and the pearls– the meanings– upon the shore.”<sup>27</sup>

I, 1133. “Therefore thou knewest light by its opposite: opposite reveals opposite in (the process of) coming forth.”

Commentary: “Characteristically the poet throughout this passage combines ideas derived from Plotinus with Ibnu ‘l-‘Arabī’s view that God and the world are related to each other as the inward aspect (*bāḥin*) and the outward aspect (*zāhir*) of Being.”

As I have noted elsewhere, the word Nicholson renders as “(in the process of) coming forth” (*ṣudūr*) should probably be understood not as a *maṣḍar* but as the plural of *ṣadr*, “breast,” which accords more with the colloquial language and Rūmī’s point.<sup>28</sup> Nicholson read *ṣudūr*, a technical term in philosophy, so that he could point to an “influence” and bring in Neoplatonism. Even if we accept Nicholson’s unlikely reading, it shows only that Rūmī was familiar with philosophical language, which no one doubts in any case.

The word “characteristically” in Nicholson’s commentary plays the same role as the expression “as usual” in the first passage quoted above. In spite of the claim that this borrowing is “characteristic” and “usual,” Nicholson provides no concrete evidence whatsoever that Ibn ‘Arabī is the direct or indirect source of any of Rūmī’s ideas. The relationship between the terms *bāḥin* and *zāhir* and their centrality for Sufi thought was mentioned above.

I, 1736. “All kings are enslaved to their slaves, all people are dead (ready to die) for one who dies for them.”

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<sup>27</sup> 82 *Ma‘arīf*, p. 281. Like Rūmī, Bahā’ Walad frequently refers to the divine source of all things as “nonexistence”, i.e., nonexistent in relation to us but existent in reality; it is we who confuse the illusory existence of this world, which is truly nonexistent, with existence. In the same context, Rūmī likes to refer to nonexistence as “God’s workshop”. Cf. Chittick, *Sufi Path of Love*, pp. 23-24, 175-178.

<sup>28</sup> Cf. Chittick, *Sufi Path of Love*, p. 362, note on 49, 1. 34.

Commentary: “These verses give a poetical form to the doctrine, with which students of Ibnu ‘l-‘Arabī are familiar, that correlative terms . . . are merely names for different aspects of the same reality.”

Here at least Nicholson does not claim explicitly that Rūmī has derived these ideas from Ibn ‘Arabī. The importance of correlation and opposites for Islamic thought in general is obvious to anyone who has read the Qurān with care, and it reappears in all sorts of connections throughout Islamic intellectual history.<sup>29</sup>

Nicholson sees in these verses a kind of ontological statement, as is usually the case with similar statements in Ibn al-‘Arabī. However, as Nicholson implies in the remainder of his commentary on this verse, Rūmī makes such statements in the light of his own experiences of love -- and no one could claim that he did not know love in all its intricacies. Compare the underlying idea of this passage with Rūmī’s statement,

One cannot conceive of the sound of one hand clapping.... *He loves them is never separate from they love Him, nor is God is well-pleased with them ever without they are well-pleased with Him* [Qurān 5:119].<sup>30</sup>

In two more passages, Nicholson suggests that Rūmī was influenced by Qūnawī. In commenting on the verse “‘The Reality is Allah,’ said the Shaykh of the Religion....” (I, 3338) Nicholson provides reasons why this shaykh may be Qūnawī (though he rejects his own reasoning in the appendix, suggesting instead that it is Abu ‘l-Ḥasan Kharāqānī). But in fact it is Shams-i Tabrīzī, as Shams’s *Maqālāt* (pp. 125, 35) demonstrate clearly. In commenting on III, 41, Nicholson quotes a long passage from Qūnawī’s *Ijāz al-bayān*, “which Rūmī may have had in mind”. But Rūmī had no need of Qūnawī’s elaborate commentary to come up with his simple meditation on the divine name Provider (*al-rāziq*), mentioned in the previous verse.

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<sup>29</sup> For a detailed study of correlatives in Islamic thought, see Sachiko Murata, *The Tao of Islam: A Sourcebook on Gender Relationships in Islamic Thought*, Albany, 1992.

<sup>30</sup> *Ibid.*, p. 209; cf. the other passages quoted in the same section.

*Divān-i ‘Attār*, ed. T. Tafaddulī (Tehran, 1967), pp. 817-820.

These few passages are the significant instances where Nicholson states or implies an influence from Ibn ‘Arabī. They are scant evidence indeed for the oft-repeated statement that Rūmī was Ibn al-‘Arabī’s student or follower.

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## APPENDIX II

### Ibn al-‘Arabī’s Influence on ‘Aṭṭār (!!)

In order to demonstrate the weakness of Nicholson’s arguments to prove that Ibn ‘Arabī influenced Rūmī, I would like to show how easy it is to draw the type of parallels that Nicholson provides as evidence. I hope thereby to “prove” that ‘Aṭṭār was influenced by Ibn ‘Arabī, even though no one has ever suggested this, especially since ‘Aṭṭār had died long before Ibn ‘Arabī wrote his influential works, the *Futuḥāt* and the *Fuṣūṣ al-ḥikam*.

I quote a few verses from one of ‘Aṭṭār’s *Qaṣīdas*; similar verses are plentiful in his writings. In order to think that ‘Aṭṭār was deeply influenced by Ibn ‘Arabī, we only have to accept, as Nicholson does concerning Rūmī, that in each passage “The leading ideas . . . come from Ibnu ‘Arabī, though their provenance is disguised (as usual) by the poetical form in which they are presented.”

*Oh You who have veiled Your face*

*and come into the bazaar,*

*A whole creation has been seized*

*by this talisman!*

Though nonmanifest and incomparable in Himself, God has become manifest and similar through creation. However, He is manifest as “other”, so we do not perceive Him and remain ignorant of His presence. “People are

veiled from the Real through the Real, because the Real is so clearly visible” (*Futuḥāt*, II, p. 85.17). “This present world is the locus of the Veil, except in the case of the gnostics” (*ibid.*, II, p. 654.4). “Nothing exists but veils let down; the objects of perception are the veils” (*ibid.* III, p. 214.25).

*Everything other than You*

*is a mirage and a display,*

*for neither little*

*nor much has come [into the “other”].*

Everything other than the divine Essence is what Ibn ‘Arabī calls “imagination” (note that Nasafī, in the passage quoted above, considers “imagination” [*khayāl*] synonymous with “display” [*namāyish*]). Nothing has “gone out” of God to enter into *wujūd*, since *wujūd* is God Himself and does not change. The appearances we perceive in *wujūd* are simply the properties of the entities, which remain forever nonexistent. “Everything other than the Essence of the Real is intervening imagination and vanishing shadow” (*ibid.* II, p. 313.17).

*Here unificationism is unbelief,*

*and so also incarnationism,*

*for this is oneness,*

*but it has come in repetition (takrār)!*

‘Attār first points out, as Ibn al-‘Arabī’s followers often do, that *Wahdat al-Wujūd* is totally different from the heresies *ittihād* and *ḥulūl*. The verse as a whole provides a concise statement of Ibn al-‘Arabī’s doctrine of continuous creation, the fact that “Self-disclosure never repeats itself.” “There is no repetition whatsoever in *wujūd*, because of the divine vastness” (*ibid.*, II, p. 302.18). The idea that the “One” produces manyness through repeating itself

is a common theme in Ibn al-‘Arabī’s writings. The cosmos is nothing but a collection of “ones”, since  $1 \times 1 = 1$ . “There is nothing in *wujūd* except God. Though the Entity is many in witnessing (*shubūd*), it is one in *wujūd*. To multiply one by one is to multiply a thing by itself, so it yields nothing but its own kind” (*ibid.*, IV, p. 357.2).

*There is one Maker, while His handiworks*

*are thousands of thousands!*

*Everything has come into manifestation*

*from the ready cash of knowledge.*

The objects of the divine knowledge— the immutable entities— are like God’s ready cash, since they are ever-present with Him. “God knows the cosmos in the state of its nonexistence, and He gives it existence according to its form in His knowledge” (*ibid.*, I, p. 90.26).

*The Ocean produced the “other”*

*with its own waves—*

*a cloud identical with the drop*

*has come into the bazaar.*

Things are “other than God” only in respect of their appearance of independence, not in respect of *wujūd*. “In reality, there is no ‘other’, except the entities of the possible things in respect of their immutability, not in respect of their *wujūd*” (*ibid.*, II, p. 10.13). “In reality the ‘other’ is immutable/not immutable, He/not He” (*ibid.*, II, p. 501.4).

*This has an exact analogy*

*in the sun: Its reflection*

*fills the two worlds*

*with light.*

Like others, Ibn ‘Arabī identifies *wujūd* and light, since each can be defined as that which is manifest in itself and makes others manifest. “There is nothing stronger than light, since it possesses manifestation and through it manifestation takes place, while all things are in utter need of manifestation, and without light no manifestation takes place” (*ibid.*, II, p. 466.20).

*The one harmonious Entity,*

*other than whom not an atom exists,*

*became manifest; only then*

*did all these “others” come to be.*

*A reflection showed itself*

*from beneath the veil of Oneness,*

*entering into a hundred thousand*

*veils of imagination.*

These lines repeat what was said earlier, employing different imagery. In short, the things of the universe are but the manifestation of real *wujūd* in a multiplicity of forms.

*He manifested to Himself*

*the mystery of self-breathing—*

*eighteen thousand worlds of mystery*

*came into being.*

Ibn ‘Arabī also speaks of the “eighteen thousand” worlds created by God. The expression “self-breathing” (*ḵhwūd-dami*) alludes to what Ibn ‘Arabī calls the “Breath of the All-merciful” (*naḡas al-Raḡmān*), the Supreme Barzakh standing between God and the cosmos. The Breath is both identical to God (“manifested to Himself”) and the locus within which the cosmos becomes manifest (the “eighteen thousand worlds”). The “mystery” has to do with the fact that the worlds are neither God nor other than God; they are “He/not He.” “Through God’s words ‘Be!’, . . . the entities become manifest within the Breath of the All-merciful, just as words become manifest within the human breath” (*ibid.*, II, p. 401.29).

*He shone one ray of His light,*

*and the world was filled with lamps;*

*He planted one seed,*

*and all these fruits grew up*

*In the Garden of Love*

*the One Unity flashed forth:*

*Branches, trees, petals, thorns—*

*all began to bloom!*

Both these lines provide images to illustrate the oneness of *wujūd* in itself and the manyness of its manifestations.

*Disclosing Yourself to Yourself*

*is Your work,*

*in order that a hundred thousand works*

*may spring forth from one work!*

By the word “disclosing” (*jilwa*) ‘Aṭṭār alludes to the oft-quoted statement in Ibn al-‘Arabī’s school, “He disclosed Himself to Himself in Himself” (*tajallā li-dhatihī fi dhatihī*).

*O You whose manifest side is lover*

*and whose nonmanifest side is Beloved!*

*Who has ever seen the sought*

*become the seeker?*

Those who love God are themselves nothing but loci of manifestation for His properties, so in effect God loves Himself. “There is no lover and no beloved except God, since there is nothing in *wujūd* except the Divine Presence, that is, His Essence, His attributes, and His acts” (*ibid.*, II, p. 114.14). “He is the lover and the beloved, the seeker and the sought” (*ibid.*, II, p. 331.18).

*Who is that, and from whence*

*has He displayed Himself?*

*What is that, and what is this,*

*that have come into manifestation?*

At the highest stage of knowledge the gnostic is bewildered by both God and the cosmos. Is the cosmos God, or is it other than God? “You say, it is creation, but in itself it is neither the Real, nor other than the Real. . . . The elect . . . sometimes say, ‘We are we and He is He,’ sometimes, ‘He is we and we are He,’ and sometimes, ‘We are not purely we and He is not purely

He.'... So knowledge of the Real is bewilderment, and knowledge of creation is bewilderment" (*ibid.*, IV, p. 279.3).

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# RUMI'S PHILOSOPHY OF LOVE IN THE ERA OF U-TURNED ISLAM

Prof. Dr. Nevad Kahteran

## ABSTRACT

The essential awareness of the spiritual state of today's world, and of the question of terrorism, reflects the social pathologies of the modern world – a pathology that is accustoming people to the presence of violence as something quite normal and logical, and where they are all too familiar with danger and the presence of death. There is thus a great need for studies which will stimulate mutual understanding, inter-faith dialogue and multicultural encounters. Hazrat Mawlana, who is one of the greatest spiritual and literary figures of all time, who advocated unlimited tolerance, and for whom love is the most significant conceptual component in a manner transcending all national, cultural and civilizational boundaries, is undoubtedly the most suitable figure for this task.

For this reason UNESCO has designated 2007 as the “year of Mawlana” (the 800<sup>th</sup> anniversary of Rumi's birth), taking into account that relations between the West and the Muslim world have reached their lowest ebb, creating a dangerous gulf which is growing every day. Through philosophical and mystical concepts in Hazrat Mawlana's works, his importance and spiritual eminence, in whose thoughts we can see a common and shared background for all humans, our dialogue would achieve harmony and unity deeply immersed in the love of and respect for others, whoever they may be. The following paper is the Bosnian answer and contribution to his “Come, come, come again, whoever you may be...” (during the Ottoman period, the Mawlavi order spread into the Balkans) in honouring the International year of Mawlana Jalal al-Din Rumi, trying to evaluate his universalist and inclusivist message, and to offer it as a hopeful alternative to the ignorance and lack of spirituality in modern times. Of course, this is quite opposite to religious dogma, and to all fundamentalisms, or in the case of Islam, to the U-turned vision and interpretation of it.

Key concepts: Rumi's metaphysical and ontological status of Love, philosophical inter-cultural dialogue, U-turned Islam.

## I

*Lā hayāta lil-ummah allatī lā tabayya thikera 'aẓama'ihā* (“a people that does not preserve the memory of its great men has no future”). In this age of globalization, this Arab saying should make us think again, prompting us to adopt it as a motto for our reflections on the cosmopolitan nature of Rumi's works, through which it acquires fresh relevance, while our reflections on his cosmopolitanism should show that his philosophy of love has become even more important in our modern, global world. In fact, in the tradition of respecting and remembering our forebears, the rationale for this type of anniversary is clear enough: on the one hand, to keep alive the link broken by death, and on the other, to celebrate the lasting bond between the deceased (*marhūm*) and his descendants – a bond that death cannot erase, but that may in the event be a stimulating partner in the debate, even in the twenty-first century. This is indeed true of Jalāl al-Dīn al-Balkhī, better known as Rūmī in the West, and as Mawlānā in the East.<sup>31</sup>

Looking at this from a Bosnian perspective, the aesthetic standard of global relevance, set forty years ago by the greatest Bosniac novelist Meša Selimović (1966), in his novel *Derviš i smrt / Death and the Dervish*,<sup>32</sup> which conferred international importance on him, is a further reason for my commencing my presentation in this year commemorating Rumi by referring to this work of Selimović's. The capacity of the hero of the novel, Ahmed Nuruddin, a learned dervish of the Mevlevi order and shaikh of the tekke in Sarajevo, to imagine the substance of time as a whole renders him a transcultural phenomenon. This is achieved by conceiving of human consciousness and the full scope of the human psyche as the topos of the ethical, emotional, psychological, political, ideological, metaphysical – in short the entire – drama of the intellect and of human action in general. It is my deepest conviction that the musings of this

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<sup>31</sup> See Franklin Lewis, *Rumi, Past and Present*, Oxford: Oneworld, 2000.

<sup>32</sup> Meša Selimović, *Derviš i smrt*, Sarajevo-Publishing, 1999; *Death and the Dervish* by Meša Selimović, trans. by Bogdan Rakić and Stephen M. Dickey, Northwestern University Press, 1996.

dervish, shaikh of the Mevlevi tekke in Sarajevo – where now, sadly, there is only a petrol station – who stands in defence of the purity of faith and of the Mevlevi order, render him of global relevance as a standard-setter and paragon. As a result, “as long as dialogue is possible, there is a chance of justice; when dialogue comes to an end, it opens the way to violence” (Selimović, p. 12<sup>33</sup>), since it is through dialogue that we shall achieve harmony and unity as long as it is based on love and respect for others, whoever they may be. The following passages are my own personal attempt to provide an answer to the question raised in his *Dervish*: “Is it a coincidence that we hide behind love, the only certainty in this indefiniteness?”<sup>34</sup>, when this is what our world so desperately needs.

## II

New insights into comparative and world philosophy should encourage western philosophers and students of Islam to cultivate their interest in Islamic philosophy, to help them define their priorities for deeper study and creative philosophical work, as conducive to an understanding of and programme for the complexity and diversity of Rumi’s thinking – Rumi the thinker, poet and, above all, Sufi – to whom this conference, and the year 2007, have been dedicated by UNESCO. It is my sincere hope, therefore, that this international conference will generate many friendships and good philosophies, and in particular a deeper insight into and understanding of Rumi through a clear articulation of the philosophical concepts and theories that would enable Islamic philosophy to share in global philosophical exchanges.

If it is to take part in these globalizing processes, Islamic philosophy must begin with a number of key philosophers from the entire pleiade of Muslim thinkers, each of whom is worthy, in his own distinct fashion, of our study and research, and a deeper understanding of whom preserves and advances Islamic philosophy. Recognizing these thinkers is an important step towards mutual understanding and enrichment. As a result, conferences like this are significant if prompted by the need to review and systematically expound the great resources of Islamic philosophical wisdom, and if such dialogue will

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<sup>33</sup> Unable to find this reference; it is quoted from the introductory chapter by Nikola Kovač, p. 12.

<sup>34</sup> Meša Selimović, *Death and the Dervish*, p. 409

enable Islamic philosophy to become an active force for the enrichment of world civilization and human society; if, in other words, Islamic philosophy is to gain recognition in the West as a living tradition of philosophical thought and to regain its proper place in the world of living philosophical tradition, rather than merely being the subject of demonstration or repetition in today's world philosophical forum.

Of course, all this goes with a grounding in western philosophy and a systematic comparison of Islamic and western philosophy, since throughout his life and work Rumi himself encouraged this kind of dialogue in the sincere hope that each would learn something from the others,<sup>35</sup> and it would seem that in his case a deep pluralism of religion was at work: a pluralism in which each religion would be respected, and open to all others. Hence this interpretation of Islamic philosophy as a living religious tradition, not merely knowledge of concepts; the need, that is, for attesting to Islam as a living spiritual tradition, contrary to the study or reconstruction of Islam as an abstract, theoretical philosophical system. Further, the revival of the vitality and creativity of Islamic culture and expounding Islam as a spiritual tradition, and indeed the importance of Rumi in this regard, is reinforced by the cumulative endeavours of those who have dealt with his works in the past forty years or so, and who have made him far better known to us and familiarized us with this Muslim genius.<sup>36</sup>

Then again, contacts made at international conferences like this are further facilitated by the use of electronic communications and web sites – that new-found continent – in which Rumi, too, is an increasing presence; the impact of this greater ease of communication is quite remarkable. In the light of what I have already said, this growing interaction provides a new vitality for the transformation of human life and society and of the world as a whole.<sup>37</sup>

In this dismal prospect of drained energy and disintegrating culture in the world of today, of a world order that functions thanks only to the balance of

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<sup>35</sup> “O lovers! The religion of love is not found in Islam alone.

In the realm of love, there is neither belief, nor unbelief.” (130a).

<sup>36</sup> See in particular S. H. Nasr, W. Chittick et. al., and footnotes 17-22.

<sup>37</sup> See in particular Rumi Forum for Interfaith Dialogue, web sites [www.rumiforum.org](http://www.rumiforum.org); [www.dar-al-masnavi.org](http://www.dar-al-masnavi.org) ..., and especially [www.semazen.net](http://www.semazen.net)

fear, dictated by compromises and the occasional coincidence of interests, and to the retreat and breakdown of tradition that reflected culture as a life force, it would seem that the Islamic tradition has suffered a loss of confidence, and has become not so much a captive of western ideology and values as trapped in the intellectual morass, lack of inventiveness and self-pity of Muslims themselves as they bewail their own fate. We seem to be so divided that the only thing uniting us is misfortune; only rarely are there such commendable events as this conference. True, this wretched state of affairs has been exacerbated by the constant crises resulting from foreign incursions and outside cultural and military dominance, but it was a different matter as long as the surge of new energy and new visions lasted. Above all, we must once again identify the philosophical insights of Rumi's work, and among the questions we must ask ourselves is: What now constitutes the warrant of the substantiality and value of Islamic philosophical discourse in general? What is the standard mode of Islamic philosophical discourse? What has become of those unfettered visions of life and reality that even now we can discern in Rumi's writings? By asking this we are raising questions of self-transcendence, comparison, contrast, evaluation, integration and definition, or of the transformation of our Muslim identity and vision towards a global understanding of the human race and the world as a whole<sup>38</sup>.

In the context of globalization and political circumstances of cultural exchange and the establishment of philosophical dialogue, then (Henry Corbin would call this the necessary establishment of a metahistorical

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<sup>38</sup> With some reflections on the Euro-America-centric topography of today's world of globalization. Today we speak less of „internationalization“ and more of „globalization“ where the broader context of thinking suggest rather that this new world should be understood as a kind of „unity-in-diversity“, where cultural differences would be able to coexist within a shared place of dialogical exchange. Hence, a truly world can only be opened by way of a cross-cultural dialogue which brings these various microcosmic worlds into communication with one another without canceling out their specific perspectival differences. Or, a true world thus be neither a monocultural fusion, which would abolish cultural difference, nor a relativistic dispersion, which would reify assertions of uniqueness; rather, it would be a multicultural conversation, where cultures maintain and develop their uniqueness only by way of opening themselves up to ongoing dialogue with one another. In this vision cultures could freely enter into dialectical and dialogical relations with one another, because a nation that does not contain a principle of globality today (i.e., awareness of and openness to the wider world) within itself is not a true nation.

dialogue in history),<sup>39</sup> mutual adjustment and understanding demands of us that we revive traditional sources and develop cultural interpenetration, or ‘crosspollination’, to use Lenn Goodman’s term<sup>40</sup>. But has the Islamic philosophical paradigm really lost its former vitality and vision? In other words, how best are we now to define the theory of wisdom that was embodied by Rumi’s spirit of openness, which attests to the very opposite of today’s prevailing stagnation and a tunnel vision of the world.

For if philosophy is the essence of tradition, since it is a mode of thought and innovative commensurability of action in line with the ideal values of tradition, then philosophy is the awareness, the consciousness of culture and civilization, since the philosophical views discussed by Sufis à la Rumi, Ibn ‘Arabi and other prominent Muslim thinkers and accepted by ordinary people over the centuries are the very ideas that guide culture and action. Our first task, therefore, is to understand and interpret the old in the light of the new, and to interpret the traditional in modern discourse: that is, it consists of constructing a new identity. For this very reason, the development of contemporary Islamic philosophical discourse must focus on our prevailing inner weaknesses and on identifying a modern mode appropriate to this specific case of reading and interpreting Rumi and other traditional Muslim thinkers like him; for it is only Rumi’s teachings, his philosophy of love – his metaphysical and ontological status of Love<sup>41</sup> – that create a space for our present-day mediation of Islamic and western philosophy through conceptual interpretation and reinterpretation, with the capacity to become a constant demand for comparative and intercultural philosophical thought, that mega-trend in philosophy today.

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<sup>39</sup> *Sufism and Taoism: A Comparative Study of Key Philosophical Concepts* by Toshihiko Izutsu, p. 1.

<sup>40</sup> Actually, this is term from the very title of his work: *Jewish and Islamic Philosophy: Crosspollinations in the Classic Age* (Edinburgh University Press and Rutgers University Press, 1999).

<sup>41</sup> For Love in Sufism see Annemarie Schimmel, *Mystical Dimensions of Islam*, Chapel Hill: University of North Carolina Press, 1975, pp. 130-48; on its role in Rumi’s poetry, see William Chittick, *The Sufi Path of Love*, Albany: State University of New York Press, 1983. For Corbin’s analysis of *les fidèles d’amour*, see *En Islam Iranien III: les fidèles d’amour*, Paris: Gallimard 1972, pp. 9-146. Corbin describes love as a tripartite relationship between God, the human being and the cosmos.

In fact, within contemporary Islamic thought Rumi's thinking provides a much needed creative response and critical challenge within the framework of today's colliding paradigms. However, if we have not yet reached that degree of perfection, it means we have not invested enough effort in the undertaking. It is fortunate that the scorching desert winds of Ibn Taymiyya's invective – to adapt Muhammad Iqbal's phrase<sup>42</sup> – have spared the fresh Persian rose, which can only be a metaphor for the living Sufi teachings. We must therefore be personally dedicated to practising his teachings, and not only to our contemplative or speculative testimony to the Supreme Truth, even though postmodern man is all too ready, even in spirituality, to look for short-cuts like those provided by a double-click on the computer. As a result, developing Rumi's vision within ourselves means developing a human nature unenslaved to desire and free of over-attachment to worldly pursuits, which denotes the quest for self-actualization through our own free will.

### III

Based on what has been said so far, one wonders whether this is the reason for finding Rumi in the Hegelian presentation of the development of the philosophy of the Absolute Spirit. In Georg Wilhelm Friedrich Hegel's *Encyclopaedia of the Philosophical Sciences* is the following passage:

“But to go back again to the question of fact. If we want to see the consciousness of the One – not as with the Hindus split between the featureless unity of abstract thought, on the one hand, and on the other, the long-winded weary story of its particular detail, but – in its finest purity and sublimity, we must consult the Mohammedans. If, e.g., in the excellent Jeleddin Rumi in particular, we find the unity of the soul with the One set forth, and that unity described as love, this spiritual unity is an exaltation above the finite and vulgar, a transfiguration of the natural and spiritual, in

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<sup>42</sup> M. Iqbal, *Razvoj metafizičke u Perziji: prilog historiji muslimanske filozofije* (*The Development of Metaphysics in Persia: A Contribution to the History of Muslim Philosophy*), bilingual edition, trans. N. Kahteran, Connectum, Sarajevo, 2005, p. 71: “but the burning simoon of Ibn Taymiyya's invective could not touch the freshness of the Persian rose. The one was completely swept away by the flood of barbarian invasions; the other, unaffected by the Tartar revolution, still holds its own.”

which the externalism and transitoriness of immediate nature, and of empirical secular spirit, is discarded and absorbed.”<sup>43</sup>

Hegel then adds a footnote to the effect that in order to give a clearer notion of this, he cannot resist quoting certain passages that may give an idea of his admiration for *Rückert's* art of translation, from which he quotes (this confirms his finding that the esoteric reflection on God and identity, as well as on cognition and concepts, is philosophy itself):<sup>44</sup>

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<sup>43</sup> In the original, this quotation is taken from the translation of Hegel's *Encyclopaedia of the Philosophical Sciences*: Georg Wilhelm Friedrich Hegel, *Enciklopedija filozofijskih znanosti*, trans. Viktor D. Sonnenfeld, Veselin Masleša – Svetlost, Sarajevo, 1987, pp. 479-80. [After scanning and searching the texts of all the English translations available on the internet, I have been unable to find this quotation; as a result, the above has been translated from the Bosnian with reference to the German original: G.W.F. Hegel, *Enzyklopädie der philosophischen Wissenschaften im Grundrisse* (Suhrkamp, 1830.) – Neu herausgegeben von Friedhelm Nicolin und Otto Pöggler, Verlag von Felix Meiner Hamburg, 1965, pp. 386-87:

“Will man, um noch einmal auf das Faktische zurückzukommen, das Bewusstsein des Einigen, nicht nach der indischen Spaltung einestheils in die bestimmungslose Einheit des abstrakten Denkens, andertheils in die ermüdende, selbst litaneiartig werdende Durchführung am Besonderen, sondern es in der schönsten Reinheit und Erhabenheit sehen, so muss man sich bei den Mohammandanern umsehen. Wenn z. B. bei dem vortrefflichen *Dschelaleddin Rumi* insbesondere die Einheit der Seele mit dem Einigen, auch diese Einheit als Liebe hervorgehoben wird, so ist diese geistige Einheit eine Erhebung über das Endliche und Gemeine, eine Verklärung des Natürlichen und Geistigen, in welcher eben das Äusserliche, Vergängliche des unmittelbaren Natürlichen wie des empirischen, weltlichen Geistigen ausgeschieden und absorbiert wird.”

“One must turn to the Mohammadans if, to return once more to the factual, one would not see the consciousness of the “One” in the light of the Indian separation in part into a unicity of abstract thought without definition, and in part to the wearisome performance, almost a litany in fact, of the peculiar, but rather in the finest purity and sublimity. When, for example, the admirable Jalaluddin Rumi lays particular emphasis on the unity of the soul with the “One” – unity as love, it is a spiritually unified elevation above finitude and the commonplace, a transformation of the natural and spiritual, in which the outwardly and transient is detached and absorbed in unmediated naturalness and in empirical, worldly spirituality.”

Finally, thanking to Dr. Oliver Leaman from the University of Kentucky, I have found this quotation in: “Hegel's Philosophy of Mind: Being Part Three of the Encyclopaedia of the Philosophical Sciences”, trans. William Wallace, Oxford: Clarendon Press, 1971, p. 308.

<sup>44</sup> (The English translations below have been made from the Bosnian, though with occasional reference to the German for clarification. Without any indication of the sources in Rumi's

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work, it has not been possible in the time available to find translations direct from the originals, made by any of the recognized translators of Rumi's poetry. But, again, thanking to the kindness of Dr. Oliver Leaman, we have attached here mentioned English translation by William Wallace, who also has been kindly helped by Miss May Kendall, *op. cit.*, pp. 308-310).

III.

I looked up and saw the One in every open space,  
I looked down, and saw the One in every foaming wave.  
I looked into my heart, which was an ocean, holding worlds,  
Full of a thousand dreams, I saw the One in all my dreams.  
Air, fire, earth and water dissolved into the One  
In your fear that the One dare not oppose you.  
That the heart of all life between earth and heaven  
Guide you, may the One not hesitate.

V.

Though the Sun is but a glimmer of your glory,  
My light and yours are in origin but One.  
If the dust at your feet is the circling heavens,  
One is yet but one, your and my being.  
The heavens become dust, and dust the heavens,  
But the One remains One, and your being mine alone.  
How do the words of life that cross the skies  
Rest in the tiny coffer of the heart?  
How are the rays of the sun, to flower into light,  
Concealed in the fragile wrappings of a gem?  
How, by just supping and sipping humusy earth,  
Can a rose garden grow?  
As a gleaming pearl becomes the solar glory?  
Heart, whether you swim the tide or glow with heat:  
Water and fire are *one* water, only *yours*, only *pure*.

IX.

I say to you that man is shaped from clay:  
For God breathed into clay the spirit of *love*.  
I tell you why the heavens circle endlessly:  
For God's throne imbues them with the glow of *love*.  
I tell you why the morning breezes blow:  
Ever to freshen the leaves of the rose garden of *love*.  
I tell you why the night is enwrapped in a veil:  
To bring the world into the beloved's tent of *love*.  
I can tell you all the secrets of creation:  
For the answer to every riddle is only *love*.

XV.

Death brings surcease from life's misfortunes,  
But life abhors the thought of death.

#### IV

Ich sach empor, und sah in allen Räumen Eines.

Hinab, und sah in allen Wellenschäumen Eines.

Ich sah ins Herz, es war ein Meer, ein Raum der Welten

Voll tausend Träum', ich sah in allen Träumen Eines.

Luft, Feuer, Erd und Wasser sind in Eines geschmolzen

In deiner Furcht, dass dir nicht wagt zu bäumen Eines.

Der Herzen alles Lebens zwischen Erd und Himmel

Anbetung dir zu schlagen soll nicht säumen Eines.

(I saw but One through all heaven's starry spaces gleaming:

I saw but One in all sea billows wildly streaming.

I looked into the heart, a waste of worlds, a sea, -

I saw a thousand dreams, - yet One amid all dreaming.

And earth, air, water, fire, when thy decree is given,

Are molten into One: against thee none hath striven.

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And thus the heart shrinks from love  
As though from the threat of death.  
For where *love awakes, then dies the*  
*I, that gloomy despot.*  
Leave it to die in the night,  
And freely breathe in the rosy glow of dawn.

There is no living heart but beats unfaillingly

In the one song of praise to thee, from earth and heaven.)

V

Obgleich die Sonn' ein Scheinchen ist dienes Scheines nur,

Doch ist mein Licht und deines ursprünglich Eines nur.

Ob Staub zu deinen Füßen der Himmel ist, der kreist;

Doch Eines ist und Eines mein Sein und deines nur.

Der Himmel wird zum Staube, zum Himmel wird der Staub,

Und Eines bleibt und Eines, dein Wesen meines nur.

Wie kommen Lebensworte, die durch den Himmel gehn

Zu ruhn im engen Raume des Herzensschreines nur?

Wie bergen Sonnenstrahlen, um heller aufzublühn,

Sich in die spröden Hüllen des Edelsteines nur?

Wie darf Erdmoder speisend und trinkend Wesserschlam,

Sich bilden die Verklärung des Rosenheines nur?

Wie ward, was als ein Tröpflein die stumme Muschel sog,

Als Perlenglanz die Wonne des Sonnenscheines nur?

Herz, ob du schwimmst in Fluten, ob du in Gluten glimmst:

Flut ist und Glut *ein* Wasser; sei *deines, reines* nur.

(As one ray of thy light appears the noonday sun,

But yet thy light and mine eternally are one.

As dust beneath thy feet the heaven that rolls on high:

Yet only one, and one for ever, thou and I.

The dust may turn to heaven, and heaven to dust decay;

Yet are thou one with me, and shalt be one for aye. \*

How may words of life that fill heaven's utmost part

Rest in the narrow casket of one poor human heart?

How can the sun's own rays, a fairer gleam to fling,

Hide in a lowly husk, the jewel's covering?

How may the rose-grove all its glorius bloom unfold,

Drinking in mire and slime, and feeding on the mould?

How can the darksome shell that sips the salt sea stream

Fashion a shining pearl, the sunlight's joyous beam?

Oh heart! should warm winds fan thee, shouldn't chou floods endure,

One element are wind and flood; but be thou pure.)

IX

Ich sage dir, wie aus dem Ton der Mensch geformt ist:

Weil Gott dem Tone blies den Odem ein der *Liebe*.

Ich sage dir, warum die Himmel immer kreisen:

Weil Gottes Thron sie füllt mit Widerschein der *Liebe*.

Ich sage dir, warum die Morgenwinde blasen:

Frisch aufzublättern stets den Rosenhain der *Liebe*.

Ich sage dir, warum die Nacht den Schleier umhängt:

Die Welt zu einem Brautzelt einzuweihn der *Liebe*.

Ich kann die Rätsel alle dir der Schöpfung sagen:

Denn aller Rätsel Lösung ist allein der *Liebe*.

(I'll tell thee how from out the dust God moulded man, -

Because the breath of Love He breathed into his clay:

I'll tell thee why the spheres their whirling paths began, -

They mirror to God's throne Love's glory day by day:

I'll tell thee why the morning winds blow o'er the grove, -

It is to bid Love's roses bloom abundantly:

I'll tell thee why the night broods deep the earth above, -

Love's bridal tent to deck with sacred canopy:

All riddles of the earth dost thou desire to prove? –

To every earthly riddle is Love alone the key.)

XV

Wohl endet Tod des Lebens Not,

Doch schauert Leben vor dem Tod.

So schauert vor der Lieb' ein Herz,

Als ob es sei vom Tod bedroht.

Denn wo die Lieb' erwachet, stirbt

Das Ich, der dunkele Despot.

Du lass ihn sterben in der Nacht

Und atme frei im Morgenrot.

(Life shrinks from Death in woe and fear,

Though Death ends well Life's bitter need:

So shrinks the heart when Love draws near,

As through 'twere Death in very deed:

For wheresoever Love finds room,

There Self, the sullen tyrant, dies.

So let him perish in the gloom, -

Thou to the dawn of freedom rise.)

Certainly, articulating the forms of religious pluralism that are deeply pluralistic in an age of global pluralization of society *hic et nunc* is of crucial importance, which is why we turn to the great Jalaluddin Rumi. It is my intention in this brief paper to strengthen, defend and develop a hypothesis known today as “deep religious pluralism,” which is in fact grounded in the teachings of every traditional model of thought. This thesis seeks to resolve the problem of religious diversity by demonstrating that many different religious traditions may simultaneously be true without falling into a kind of debilitating relativism. In other words, following in Rumi’s footsteps, I shall attempt to answer the question of how we can move on from an age of monologue to one of true dialogue, all through comparative philosophical analysis, where the minimum standard dividing pluralism from relativism is an underlying adherence to the law of non-contradiction.<sup>45</sup> As a result, in line with a deeper understanding of religious pluralism and interreligious dialogue, everything possible must be done to prevent religion turning into ideology. Regrettably, in our public sphere we are constantly faced anew with precisely that process of about-turn or conversion.

We must be ever vigilant in preserving religion from becoming ideology (by which I do not mean to single out any particular religion). One of the greatest dangers we are facing globally in the world of today is the distortion of universal religious messages into ideology, which then allows people to fight in the name of their religion in a modern context in utter disregard of the rights of others, where the Other is not seen as one towards whom we bear infinite responsibility (E. Levinas),<sup>46</sup> but one whom we seek to enslave and subjugate, and even ultimately to mortify if they cannot be subjugated to the will of our religion/ideology, party or nation. A religion (any religion) that is mutilated and made to serve ideological constructions is what I have dubbed U-turned religion – specifically, in the title of this paper I refer to U-turned Islam.

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<sup>45</sup> See Griffin, David Ray. *Deep Religious Pluralism* (Louisville, Kentucky: WJK, 2005).

<sup>46</sup> E. Levinas, “Totality and Infinity” (*Totalité et infini: essai sur l'extériorité*, 1961) and “Otherwise Than Being or Beyond Essence” (*Autrement qu'être ou au-delà de l'essence*, 1974), both translated into English by the American philosopher Alphonso Lingis.

Finally, how far we shall be successful in avoiding falling into this kind of conversion of religion into ideology will be reflected by our either sinking deeper into or overcoming and transcending a reductionist image of the world and an immoral spiral of reciprocity all around us and along all the fault-lines of today's world. My involvement in drafting this paper is a reaction to the state of existential vulnerability of the traditional values I refer to, not only in Bosnia and Herzegovina, but globally. For to repeat yet again, "as long as dialogue is possible, there is a chance of justice; when dialogue comes to an end, it opens the way to violence" (Selimović, p. 12).

Rumi's immense popularity in the USA, and indeed world-wide, could truly prove an incentive for this intercultural dialogue, already part of English idiom thanks above all to R.A. Nicholson<sup>47</sup> and A.J. Arberry,<sup>48</sup> and later to Nasr,<sup>49</sup> Chittick,<sup>50</sup> Schimmel<sup>51</sup> and many others.<sup>52</sup> Their work in studying Rumi is of incomparable value for initiating such dialogue and overcoming the present cacophony, which we must counter with Love (*'ishq*), that central theme of all Rumi's works. There, love is possessed of ontological objectivity, since he gives precedence to love over reason. Love as a universal reality, independent of us human beings, or as a divine attribute, is always given a capital L, whereas individual love, as a human characteristic, is not.

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<sup>47</sup> Nicholson, R.A. *Rumi, Poet and Mystic*. London: George Allen and Unwin, 1950; *Rumi, J. The Mathnawi of Jalaluddin Rumi*, vol 2, trans. by R.A. Nicholson, Cambridge, 1982.

<sup>48</sup> Arberry, A.J. *The Rubā'yyāt of Jalal al-Din Rumi*, London: R. Walker, 1949; Id., *Tales from the Masnavi*, London: George Allen and Unwin, 1963; Id., *More Tales from the Masnavi*, London: George Allen and Unwin, 1968.

<sup>49</sup> S.H. Nasr, *Jalal al-Din Rumi: Supreme Persian Poet and Sage*, Tehran, 1974.

<sup>50</sup> William C. Chittick, *The Sufi Path of Love – The Spiritual Teachings of Rumi*, Ibn Sina: Sarajevo, 2005.

<sup>51</sup> Annemarie Schimmel, *Triumphal Sun. A Study of the Works of Jalaloddin Rumi*, SUNY Press, 1993, and *Deciphering the signs of God. A Phenomenological approach to Islam*. New York, 1994.

<sup>52</sup> See in particular Barks, C. *The Essential Rumi*, New York, 1997; Friedlander, S. *The Whirling dervishes: Being an Account of the Sufi order known as the Mevlevi and its founder the poet and mystic Mevlana Jalaluddin Rumi*, New York, 1992; Halman, T.S. "Love is all. Mevlana's poetry and philosophy", *Mevlana Celaleddin Rumi and the whirling dervishes*, red. M. And and T.S. Halaman, Istanbul, 1983; Lewis, F. *Rumi, past and present, East and West: the life, teaching and poetry of Jalal al-Din Rumi*, Oxford, 2000; Afzal Iqbal, *The Life and Work of Jalal-ud-Din Rumi*, London: The Octagon Press, 1983; "Rumi's Thoughts" ed. by Seyed G. Safavi, Salman-Azadeh Publication, 2003. For the entire Masnavi in English, see Reynolds A. Nicholson's translation published by the Trustees of the E.J.W. Gibb Memorial Trust.

This is important because of the obvious confusion between secular and religious forms of love, since any emphasis of the physical could lead to an under-emphasis of the spiritual (similar to the distinction between *eros* and *agape* in Meister Eckhart's Christian thought, or *jnāna marga* and *bhakti marga* in the Bhagavad-Gītā – religious love versus religious cognition – where the utter love of the human heart corresponds to the mercy of the personal God or Ishwar, and where these two forms of love are differentiated). However, despite this differentiation between love (*'ishq*), selfish or self-interested love (*mahabba insāniyyah*) and selfless or disinterested Love (*mahabba rabbāniyyah*) – a distinction made in the Sufi tradition by as early a mystic as Rābiya al-'Adawiyya – when we go deeper into the matter we find that in Rumi's case all love is in fact love for God, for everything is His reflection. For all that, it is not easy to embark on one's own spiritual quest without a powerful spiritual guide, in his case Shams of Tabriz. This is not the place, however, to say more about the mystical inspiration of the pupil by his teacher, which in fact constitutes a consistent manual for every teaching relationship in the history of Sufism, that unbroken pleiade of Sufis from the spiritual brotherhood of the *ashāb al-'ashiqān*, Corbin's *les fidèles d'amour*.

Here we must ask ourselves what is it that is contrary to Rumi's spirit of openness and the philosophy of love? If we transpose ourselves within any Muslim context, one thing must be crystal clear, and that is that we must distinguish between the idea of Islam as an ideal and Muslims themselves as the proponents of that idea, as those who attempt to realize that ideal in their lives. Regardless of how successful they are, the shortcomings and failings that inevitably accompany their endeavours are theirs alone, not those of Islam, nor do they necessarily emanate from Islam. Here I have in mind an authentic Islamic orientation, remaining true to the "middle way" (*sirāt al-mustaqīm*) between lapsing into extremes, an orientation that leads to balanced culture and civilization, religion and science, and demands effort and aspiration of both individuals and groups. To put it at its simplest and briefest, an aversion to extremism means having greater confidence in how our experience leads us to act than in any actions prompted by ideological abstractions or dogmas. According greater value to human experience, and shaping our institutions in line with that standpoint, gives us flexibility and

tolerance, while in practice, however limited (and initiated) our valuing of human experience may be, we still live on the basis of a cultural space<sup>53</sup>.

This is why it is so important, even from a practical point of view, not to oppose Sufism but to defend it, and to seek to remove the obstacles placed in its way and preventing the spread of its ideas, which in another context I have called *ibṣānī* intellectuality. All that remains is for us to hope and pray, along with those who advance this doctrine today,<sup>54</sup> that the positive forces for integration within Sufism may be revived and succeed in rectifying the painful situation faced by Muslims and non-Muslims in many countries today. For without this inner integration, we shall never be able to integrate the outside world around us.

Sadly, the idea of *ibṣānī* intellectuality has been largely banished by the paradoxes and contradictions of our age. It would seem, to anyone who is fully aware of what is going on around us, that the extremists have once again seized centre stage in presenting Islam and Muslims in the world. It is still, of course, an open question how Islam began to be equated with the fanatical, radicalized minority that does indubitably exist among Muslims, as indeed it does in other religious communities. A watered-down, anodyne religion, a U-turned religion (which, in the case of Islam, some call *al-islām al-mu'addal*, modified Islam), is the reason why Islam itself, without a certain form of *ibṣānī* intellectual tradition, has become exposed to the emergence of an ideology stripped of spiritual effectiveness, and why its central doctrine – *la ilāha illā Llāh* – has been reduced to a mere slogan. Each time this occurs, religion – any religion, not just Islam – is reduced to mere ideology; and when everything comes down to ideology, it is no longer able to cleanse the human heart of all its various iniquities, but serves only to justify the purely worldly pursuits of individuals or narrow interest groups.

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<sup>53</sup> Establishing the place of cross-cultural dialogue on the basis of a particular cultural form, political entity, or religious dogma would inevitably institute an arbitrary hierarchy that tends towards disenfranchisement and imperialism. About this issue see very interesting discussion by Bret W. Davis, „Toward a World of Worlds...“ in: *Frontiers of Japanese Philosophy*, ed. by James W. Heisig, Nanzan, 2006, p. 221.

<sup>54</sup> See S.H. Nasr, *Sufism and the Inegration of the Inner and Outer Life of Man*, The Singhvi Interfaith Lecture for the Year 1999, The Temenos Academy, 2004.

## IV

As we advance into this new millennium, we need to learn how to reconcile new contradictions and oppositions, not through polemic, which stirs up quarrels and disputes, and even leads to war, but through constructive dialogue, the only way to peace and peaceful coexistence between peoples. We must of course continue, as ever, to make the distinction between traditional and traditionalist Islam (the former denoting the living power of tradition and vitality, and the latter standing for the ossification of tradition, and the stale spirit of the morass). There is no way that “U-turned Islam” (*al-islām al-mu'addal*) can contribute to an understanding of a Rumi-style universalist, inclusivist reading of the Islamic tradition, nor of any other genuine tradition not disfigured by the particularist, exclusivist interpretations of national chauvinists. We truly can and must do so through Love, the thread that can bind the whole of humankind together. Or that German philosopher was right (M. Heidegger), after all, when he said: “Nur ein Gott kann uns retten” (“Only a God can save us”)<sup>55</sup>. Rumi’s caravan of the *fidèles d’amour* is passing by as we speak: let us join it, let us join what Hans Meinke called “the only hope for the dark times in which we live”<sup>56</sup>.

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<sup>55</sup> “Der Spiegel“ (1976., no. 23). This is the title of interview which was published after his death and is quoted in: Richard Wisser, *Martin Heidegger u mišljenju na putu*, transl. Sulejman Bosto & Željko Pavić, Zagreb: Demetra, 2003, pp. 355.

<sup>56</sup> Quotation from the book cover of “Rumi’s Thoughts“, ed. by Seyed G. Safavi, Institute of Islamic Studies, Salamn-Azadeh Publications, 2003.

# THE NEED FOR NEED

William C. Chittick

## ABSTRACT

Part of the reason for Mawlānā's current popularity in the West is that everyone is in love with love. A number of American poets have been able to convey Mawlānā's delight in love, and this allows those completely unfamiliar with his background to feel that he is speaking to them. Love is wonderful, love is beautiful—we all know this and we all want to experience love's joy.

At the same time, those familiar with Mawlānā's context and teachings have every right to be a bit disappointed that so much of what he is saying gets lost in translation. My purpose today is to try to highlight certain points about love that need to be brought to light if in fact we want to understand Mawlānā's teachings. Let me begin by mentioning four basic notions that underlie all of his poetry and prose.

First, in keeping with Islamic thought in general, Mawlānā maintains that love is a divine attribute. Only by derivation, or metaphorically, can love be considered a human attribute. Before we can understand what love means humanly—and before we can experience love's true power—we need to understand what it means in the divine context.

In a verse to which Mawlānā often makes reference, the Koran says “He loves them, and they love Him” (5:54). In loving human beings—“He loves them”—God is the lover. In being loved by human beings—“they love Him”—God is the beloved. Given that there is no god but God, so also, in the typical conclusion drawn by much of Islamic theology, there is no true lover but God and no true beloved but God. This is Rumi's basic point about love: Love “is an attribute of God in reality, and it belongs to human beings metaphorically.”<sup>57</sup>

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<sup>57</sup> *Mathnawī* (Nicholson edition), Book II, prose introduction.

The second point is that beauty is by definition lovable. Love cannot be discussed apart from beauty, because beauty is the object of love. So also, beauty cannot be understood apart from love, because love is the human response to beauty. Anyone who does not feel love toward the beautiful is lacking in human understanding and wholeness.

I am not saying that beauty can be defined. It is no more easily defined than is love. But, we can understand the importance of beauty as soon as we remember that beauty too is essentially a divine attribute and only derivatively a human attribute. Just as there is no true lover and no true beloved but God, so also there is nothing truly beautiful but God. This is one of the meanings of the famous hadith, “God is beautiful, and He loves beauty.” Every beautiful thing other than God can be beautiful only because, as Rumi puts it, it takes water from the drainpipe.<sup>58</sup> If we could understand our real situation, then we would know and sense that every love that falls into our hearts is in fact and in truth love for the Beautiful, for there is nothing beautiful but He.

A third basic point is that we cannot truly love the Beautiful, the only real object of love, without the guidance of the prophets and the saints. Specifically, in Mawlānā’s context, this means the guidance of the prophet Muhammad. Here the Koran is totally explicit. The Book addresses Muhammad with these words: “Say: ‘If you love God, follow me, and God will love you’” (3:31).

There is no doubt that human beings are always the objects of God’s love, but this does not become transformative unless people respond to it. God loves us, or else He would not have created us and He would not have revealed the ways of guidance. Nonetheless, to say that God loves everyone is exactly like saying, “He is with you wherever you are” (Koran 57:4). Of course God is with us wherever we are; our problem is that we are not with Him. Of course God loves us; our problem is that we do not love Him in return. In order for us to be with Him and in order for us to love Him as He asks to be loved, we must follow the prophetic guidance that leads to His love for us individually and specifically. This will happen only when we

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<sup>58</sup> *Mathnawī* III 560.

engage sincerely and vigorously in the path that Shams-i Tabrīzī frequently calls the path of “following” *mutābaʿat*, a word that is derived precisely from the “following” mentioned in the Koranic verse—“If you love God, follow me.” As Shams puts it in one passage of his *Maqālāt*, “Woe on those who let go of following Muhammad!”<sup>59</sup>

This leads to the fourth basic point: The fruit of following Muhammad is that God will love us, and the fruit of God’s loving us is that we will be with God just as He is with us. One of the favorite scriptural references to explain this point is the *ḥadīth qudsī* in which God says,

My servant draws near to Me through nothing I love more than that which I have made obligatory for him, and My servant never ceases drawing near to Me through supererogatory works until I love him. Then, when I love him, I am his hearing through which he hears, his eyesight through which he sees, his hand through which he grasps, and his foot through which he walks.

Now, to review these four points: Love is God’s attribute, and human love exists by reflecting God’s love. Beauty is God’s attribute, and all divine and human love is directed toward God as the beautiful. Once human beings understand that their love is in fact directed at God, they have no choice but to follow prophetic guidance in order to act as a lover should act toward his beloved. Then only can they reap the fruit of being loved by God. That fruit is what Mawlānā often calls “union,” for, when God loves His servant, the servant finds that God is present with him, and he is present with God. God is the hearing through which he hears, the eyesight through which he sees.

In short, Mawlānā’s teachings are about strengthening the innate human capacity to love God and focusing it upon its true object, which is the divine Beloved, the truly Beautiful. Once people focus their love on their true Beloved, that love necessarily strengthens them in the attribute of “following.” Eventually, if they actualize following with sufficient depth

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<sup>59</sup> William C. Chittick, *Me & Rumi: The Autobiography of Shams-i Tabrīzī* (Louisville: Fons Vitae, 2004), p. 72.

and sincerity, they will come to know and actually taste that they see through God and hear through God, and that God is present in all that they see, all that they hear, all that they do, and all that they know—so much so that God himself is the seer, the hearer, the doer, the knower, and the lover, for there is no reality but He.

Among the many words that Mawlānā uses to explain the nature of the love that seekers should be striving to actualize is “need.” In talking about need, Mawlānā uses both the Arabic word *ḥājat* and the Persian *niyāz*. When he uses *ḥājat*, he usually ties it to our ontological situation in face of God’s reality. In other words, we have need for God as a matter of fact, because everything that we are and everything that we can be is entirely contingent upon Him. Here need is a synonym of the poverty *faqr* that is mentioned in the Koranic verse, “O people, you are the poor toward God, and God is the rich, the praiseworthy” (35:15). Referring to Sufism as “poverty” *faqr*, *darwīshī* derives precisely from this Koranic concept.

When Mawlānā uses the word *niyāz*, the context is often that of the lover’s love for the true Beloved. The use of this particular word is not unrelated to the fact that Persian writings on love—which had been appearing for almost two hundred years by the time Mawlānā began composing poetry—often discuss the relationship between lover and beloved in terms of *niyāz* and *nāz*. Need is the attribute of the lover, and *nāz* is the attribute of the beloved. We don’t really have an English equivalent for *nāz*, but roughly it means the beloved’s pretending not to have any interest in the lover, or the fact that the beloved displays nothing but haughtiness and disdain.<sup>60</sup>

In Sufism generally and in Persian poetry specifically, the beloved, we should remember, typically plays hard to get. And the most hard-to-get of all objects of love is the True Beloved. This explains why lovers of God can expect pain and suffering in their quest to reach their Beloved. Lovers who

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<sup>60</sup> For example, Rūmī contrasts the two in the standard fashion in this verse, “She whose disdain fills your heart and soul with blood—what will it be like when she comes to you in need!” (*Mathnawī* I 2423).

are blasé about their love, who are weak and not serious, are in fact exhibiting *nāz*—haughtiness and disdain towards the Beloved. This is utterly inappropriate for human beings, who are poor and needy toward God. If someone claims to love God and then fails to follow the guidance God has offered, this is to claim to have no need. This helps explain why Mawlānā can constantly blame so-called lovers for wanting a comfortable existence. As one of numerous examples, take this verse:

Beware, do not sigh coldly in your indifference!

Seek pain! Seek pain, pain, pain!<sup>61</sup>

Need as our actual situation, and need as the quality that we must strive to actualize, are tightly bound together. They are really two sides of the same coin—the objective side, or the situation of the universe and everything within it, and the subjective side, or our own perception of the universe and ourselves.

When we look at the universe, we can see that everything is inherently nonexistent, which is to say that nothing other than God has any reality of its own. The reality that it does seem to have is given to it by God. Because we are essentially nonexistent, we actually and objectively have the state of poverty and need toward God. The task of seeking God depends upon our appreciation and understanding of our own, real situation, the fact that we have no support other than God. In other words, love for God depends upon waking up to the fact that we are utterly in need of God always and forever.

In order to wake up to our actual situation, we need to focus on our need. We need to seek for pain, we need to become aware of the fact that we are indeed suffering, because we are separate from our true reality, our true being. This is why Rūmī's flute keeps on telling us about our original home, the reedbed, and it keeps on insisting that we must strive to return to our homeland.

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<sup>61</sup> *Mathnawī* VI 4304.

In one passage, Mawlānā explains that God bestows His bounty only because things need it in order to exist, and it is their need that explains the creation of the world.

Without need, the Exalted God

would not bestow anything on anyone.

If the universe had no need,

the Lord of the worlds would not have created the earth.

If this quaking earth had not needed mountains,

would He have created them in their greatness?

If the spheres had not had need,

He would not have brought the seven heavens from nonexistence.

The sun, the moon, the stars—

how could they have appeared without need?

So, the noose of all existent things is need:

A man's instrument is the extent of his need.

So, O needy one, quickly increase your need!

Then the Sea of Bounty will boil with generosity.<sup>62</sup>

Shams-i Tabrīzī has many passages in which he explains the necessity for increasing need, and he consistently uses the word *nīyāz*. In one, he tells

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<sup>62</sup> *Mathnawī* II 3274-80.

us that God has no needs, so there is nothing that we have that we might bring to God as a gift. The only thing God does *not* have is need, so we should go to Him and present Him with our need. That presentation of need is called love, and our love for Him can only be a trace of His love for us. If we achieve love, then we will see Him, because He will have become the eyes with which we see.

Since there is a Court like this, and He has no needs, take need. He who has no needs loves need. By means of this need, all at once you will leap from the midst of these newly arrived things. Something from the Eternal will join with you, and that is love. Love's snare will come, and you will be caught by it, for "they love Him" is the trace of "He loves them" [5:54]. Through the Eternal you will see the Eternal.<sup>63</sup>

When Rumi explains the meaning of his well-known story about the parrot who pretended to die and then was released from his cage, he tells us that the road to our deliverance is that we should die, and that the way to die is to increase our need. We must let go of everything and throw ourselves into the arms of God.

The meaning of the parrot's dying is need:

Make yourself dead in need and poverty,

So that the breath of Jesus may bring you to life

and make you happy and auspicious like itself.

In the spring, stones don't become green.

Become dust, and then sprout up as many-colored roses.

For years you have been heart-scratching stone—

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<sup>63</sup> *Me & Rumi*, p. 100.

try for a time being dust!<sup>64</sup>

When we read the *Maqālāt* of Shams carefully, it becomes clear that what Shams was trying to do for Mawlānā and his circle was to teach them how to increase their need. Let me quote some passages that bring this home:

Why don't you plead to God? Wake up in the middle of the night, get up, and prostrate yourself twice. Need, need, need! Put your face on the ground, and rain down tears.<sup>65</sup>

I want nothing at all—only the need of the needy. . . Only need—not just its form, but its form along with its meaning.<sup>66</sup>

If he's going to listen to my words like this—with disputation and debate about the sayings of the shaykhs, or the Hadith, or the Koran—he won't listen to my words, nor will he reap the fruit. If he wants to come with need and to take benefit—because a person's capital is need—then he will benefit. Otherwise, one day—ten days—no, a hundred years. He'll talk, and I'll put my chin on my hand and listen.<sup>67</sup>

If an Anatolian should come through this door, see me, gain faith, and turn to me, he'll take more benefit from me than these shaykhs. They're full of themselves. The passing days have blown away their capital, which is need. Time has scattered them.<sup>68</sup>

They are the great ones, the shaykhs. What can I do for them? I want you because you're like this. I want someone needy, I want someone hungry, I want someone thirsty! Out of its own gentleness and generosity, sparkling water seeks a thirsty man.<sup>69</sup>

This last passage is reminiscent of Rūmī's famous line:

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<sup>64</sup> *Mathnawī* I 1909-12.

<sup>65</sup> *Me & Rumi*, p. 22.

<sup>66</sup> *Me & Rumi*, p. 266.

<sup>67</sup> *Me & Rumi*, p. 230.

<sup>68</sup> *Me & Rumi*, p. 231.

<sup>69</sup> *Me & Rumi*, p. 268.

Spend less time seeking water and acquire thirst!

Then water will gush from above and below.<sup>70</sup>

Let me sum up Mawlānā's teachings on the necessity of need with a single passage from *Fibi mā fibi*:

When someone hears that in a certain city a generous man is bestowing tremendous gifts and bounties, naturally he will go there in hope of receiving a share. Since God's Bounty is so famous, and the whole world knows about His Kindness, why don't you beg from Him? Why don't you crave for robes of honor and purses of gold?

You sit in indolence and you say, "If He wants, He'll give me something," and you don't make any requests. Look at the dog, which has neither reason nor perception. When hungry and without food, it comes to you and wags its tail. It means, "Give me food, since I have no food, and you have some." It has this amount of discernment.

Now really, you are not less than a dog, which is not content to sleep in the ashes and say, "If he wants, he'll give me some food." It barks and it wags its tail. You also, wag your tail and ask from God! Beg, for in face of such a Benefactor, begging is tremendously desirable.<sup>71</sup>

GUEST SCHOLAR



AN INTRODUCTION OF THE MS AVAILABLE AT THE MEVLANA MUSEUM  
KONYA

Prof. Dr. Erkan Turkmen



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<sup>70</sup> *Mathnavī* III 3212.

<sup>71</sup> *Fibi mā fibi* (Furūzānfar edition), pp. 171-72.

# AN INTRODUCTION OF THE MS AVAILABLE AT THE MEVLANA MUSEUM, KONYA, TURKEY.

Prof. Dr. Erkan Turkmen

In my previous article (Maulana Ahmad Husain Kanpuri and Indian Commentaries on Rumi's Masnevi) published in the *Islam and Modern Age*,

Journal No. XXXV, February 2005, I had drawn attention of scholars to Masnevi's most authentic MS available at the Mevlana Museum Konya, Turkey (reg. No.50). A facsimile of the same has been made available in three different sizes by the Ministry of Cultural Affairs, Turkey, 1993 (ISBN No. 975171452-4). This time, I shall like to throw more light upon the MS as it can be essential source for the scholars:

When Masnevi traveled from Konya (Central Anatolia) to Iran, Afghanistan and India, many changes were made in the verses of the work by scholars and scribes, which have to be taken into consideration before any further research is planned. These changes can be divided into three groups: 1- Usage of defective MSS 2- Failure to comprehend the mystic meanings of the terminology 3- Changes introduced under the impact of the local traditions and beliefs.

## **1- Usage of defective MSS:**

The earliest scholars who began to search for an accurate MS were Abdalbaki Gölpınarlı from Turkey (1), Nicholson from England (2) and Feruzanfer (3) from Iran. Nicholson, most probably due to the Second World War, could not visit Turkey to see any MS personally. Luckily, the MSS he received by post were not very different from the MS of the Masnevi of Museum, yet not perfect. Abdalbaki studied it, but made no critical edition or clarified the variants in details, although he made full use of the MS while rendering his translation into Turkish.

Nicholson did not go into essential references of the Koranic verses and relative Hadis relating to the Islamic Sufism (Tasawwuf) that form the fundamental frame of Rumi's Masnevi.

MS of Mevlana Museum has 325 folios, each 49 x 32 cm. Rough English of the colophon is:

“The illumination of it (the MS) has been made by humble Abdullah al-Hindi”

(The above lines are in the rubric)

“This book of Masnevi, which is a guidance to the path; thanks to God and peace be upon Prophet Muhammad, has been completed by the hands of humble slave (of God) and who needs His mercy Muhammad bin Abdullah al- Konavi and disciple of (Sultan) Weled(Rumi's son). This manuscript has been copied from the original MS that had been corrected by the sheikh and the author (Mevlana Jelal al-Din Rumi) and his *khalife* (Husam al- Din Chelebi) during some meetings. May God disclose his (Rumi's) secrets on Muslims continuously.

Completed in the sacred month of Rajab 670 (October 1278) when God has more mercy on the readers who look at it (the MS) and they may pray for the scribe”.

The very first verse of the MS is:

بشنو این نی چون شکایت می کند از جداها حکایت می کند

And it is quoted by Eflaki Dede (author of the *Manaqib al Arafin*)(4) a decade after the death of Rumi exactly the same way. It was changed later as:

بشنو از نی چون حکایت می کند از جداها شکایت می کند

Accurate translation will be “Listen to this Nay (Rumi himself) while it is complaining and telling the story of separation (from its Origin = God). Here “The story of separation” is better than just “complaining”. In the second line we see “*der nefirem*” and not, “*az nefirem*”. Here again “*der nefirim*” suits the first line “*een nay*”, and is more emphatic as it means “in the presence of the nay (Rumi himself)”. As a matter of fact, the Nay of the eighteen verses is Rumi’s own spiritual state, misunderstood by the fanatic groups in Konya. His Masnevi being non dimensional interpretation of the Koran was not understood by the common people (*avam*). This is why they tried to kill his spiritual master Shams, whose teachings and interpretation of the Koran were alien to them. Sufi’s Sema (transcendental dance) accompanied with music was shamanistic performance, and for them it did not seem to fit the Islamic way of life. Many fanatic Muslim scholars tried to hide such mystic elements by changing the meaning of the Masnevi. They also do the similar thing with the interpretation of the Koran.

There is another old manuscript available at the Yusuf Agha Library, Konya (Reg.No.5547). This MS was previously dedicated to the Shrine of Rumi’s mother (Madder-i Mevlana Musuem) at Karaman. It has variants in the margin that belong to Husameddin Chelebi (shortened as ‘Husam’) and to Sultan Weled (shortened as ‘Weled’). This makes the MS first critical edition of the Masnevi. It also throws light on the Sufi terms used in the work with the meanings as understood those days. For example the fourth line is:

هر کسی کو دور ما ند از اصل خویش باز جوید روزگار وصل خویش

(He who falls away from his origin, seeks for an opportunity to join it again)

To explain the right meaning of the word “Origin”, “Hubul al watan min al iman = Love of country is a part of belief (Words of Prophet Muhammed)” has been given in the margin, which refers to the original land (vicinity) of God (i.e. the reed land) where man was once fresh and ever green like the reed of the flute by being watered with divine love and light. Now, separation from that land has made man (the flute) lonely and

deserted. The spirit (breath of God) yearns for the Blower as the Koran says, "...I breathed into man my breath" (the Koran XV/28, 29). This breath (trust) man carries within him (Koran 33/ 72); and when he discovers the breath (trust of God) in him, he begins to look for God and feels like fish out of water. But he whose holes are blocked, like the imperforated reed of the Nay with worldly desires and strong ego, does not feel breath of God in him; and thus has no feelings of separation.

The Yusuf Agha MS supports the above explanation by giving meanings of the terms *Mabi* (fish) and *Nistan* (the reed land) in the margin as: "*juẓ mabi* = *ashiq nist*" (not in love) and "*hubul watan*=love of country".

Again, we learn through the Yusuf Agha MS that the Hadis of Muhammad, "Believers (Muslims) are each other's mirrors" has been referred to by Husam as:

پیش چشمت داشتی شیشه کبود ز آن سبب عالم کبودت می نمود

(You have placed blue piece of glass in front of your eyes, and because of that you see the world blue).

But Weled gives the verse as:

جام روزن ساختی شیشه کبود نور خورشید کبودت می نمود

(You have placed blue glass on your window; therefore, the light of the sun looks blue to you).

Both sound alright but Husam's suggestion seems to be more logical.

Here is another example: The verse found in the story of 'A Parrot and the Grocer' is as follows:

می نمود آن مرغ را هر گون شکفت تا که باشد کاندرا آید او بکفت

(He showed all sorts of strange objects to the bird, so that he may begin to speak). (Nicholson Edition).

While the MM gives “*Her gun shegoff*”(all sorts of strange objects) and in the margin “*Sad gun neboft*(hundreds of hidden objects) but Y.A. has only “*Sad gun shegoff*= hundreds of strange objects ...” which sounds more suitable.

In some cases, Nicholson Edition (MI/1247) differs a lot:

چون ملك انوار حق در وی بیافت در سجود و در خدمت شتافت

When the angel found God’s light in him (Adam), he prostrated himself before him and hurried to be in his service.

The Yusuf Agha has:

چون ملائک نور حق دیدند ز او جمله افتادند و در سجده برو

When the angels found God’s light in him, they all fell down and prostrated themselves before him, face down.

I think the second form sounds better, because it suits the statement of the Koran.

Sometime we come across verses missing in Nicholson’s edition. For instance, there are four verses missing after the verse No. II / 3325 and one of them, being interesting, has been given below:

حوض با دریا اگر پهلو زند خویش را از بیخ هستی بر کند

If a water pool begins to struggle with a sea, it uproots its own being.

In the above line by *the sea* God’s lover (*Awliya* = a saint) or God Himself is meant.

2- Commentaries that fail to grasp the mystic depth of the terminology of the Masnevi:

Examples above show that Masnevi cannot be understood without grasping the mystic terminology of the Koran. At first glance, many terms used by Rumi may seem to suit Hinduism, Buddhism, Greek Philosophy and others but they all agree with the mystic dimension of the Koran and *tasawwuf* (Islamic mysticism) 'Nay' or *Bansari* may remind us of Lord Krishna's magical charm, but according to Rumi it is human body with breath of God in it.

Masnevi is truly an indirect interpretation of the Koran as said by Molla Abdurrahman Jami, although Mr. Nicholson does not seem to agree with him.

To grasp the real meaning of the Koran or Masnevi we have to pass from the *akl-i juz* (individual wisdom) to the *akl-i kul* (universal wisdom) and thence to the divine wisdom ('the ocean of divine wisdom' as named by Rumi). When we reach the divine wisdom, which is pure and above all negative feelings, we begin to love every creature, and religions fall behind as Rumi says:

ملت عشق از همه ملت جداست عاشقانرا ملت و مذهب خداست

Nation of love is different from all other nations; their religion and belief is only God.

Some Indian commentaries try to show Rumi as fatalist (5). This is against the teachings of the Koran and the teachings of Rumi, who was against the Jaberiya (the fatalist). Rumi suggests action and vitality as it is said in the Koran, 'Wa ina leysalil insana illa mas'a= Man is man to the extent he struggles and labours' which is certainly better than: 'Cogito ergo sum= I am thinking, so I am'. So, the addition of the verse in the Indian MS as 'Fikre ma der kar-e ma azare mast= Pondering over our deeds is only a self torture' is against the Koranic teaching and, therefore, against Rumi's philosophy. Rumi in contradiction to the above verse says this:

گر توکل می کنی در کار کن کسب کن پس تکیه بر جبار کن

خواجه چون بیلی بدست بنده داد بی زبان معلوم شد او را مراد

(M I / 947-948)

If you trust in God, then work hard; keep on working and put your faith in Jabbar (the over powering Lord); if a master puts a spade in your hands, without any words his purpose is clear (here spade means two hands given by God).

More additions in Masnevi began to appear after Ibrahim Gulshani (16<sup>th</sup> century scholar) in the Iranian and Indian MSS. Some scholars raised the number of the first eighteen verses to 22. Others transferred some verses from the sixth volume, and some invented them. For example:

آنچه می گوید اندر این دو باب گر بگویم من جهان گردد خراب

If I say what this (the flute) is saying about the two worlds; this world will be devastated.

سر نهانست اندر زیر و بم فاش گر گویم جهان بر هم ز نم

Secret is hidden in the highness and lowness of the sound; if I disclose it, I may devastate the world (6). Naturally, if new words and verses are added to the Masnevi, the commentaries will also be misleading.

3- Some commentaries indulge into superfluous details that make them insipid and boring. As shown above, they also depart from the Koran and Hadis that are the main source of the Masnevi and plunge into Greek and Hindu philosophies. Such commentators could look up at the Koran first and then bring in examples from other religious books or philosophies.

In India, Masnevi never lost its impact on the Indian mystic poets even until Muhammed Iqbal; and the commentaries provided source of unlimited

love of God that carried them beyond the boundaries of physical barriers to eternal knowledge of God (*Ilm-i ledun*). Even Asadullah Khan Ghalib, who is supposed to be as secular as Shakespeare, wrote replica to Rumi's First Eighteen Verses under the title "Surme-yi Binish = The Eyeliner of Vision" in which he tries to give the main idea of the Masnevi.

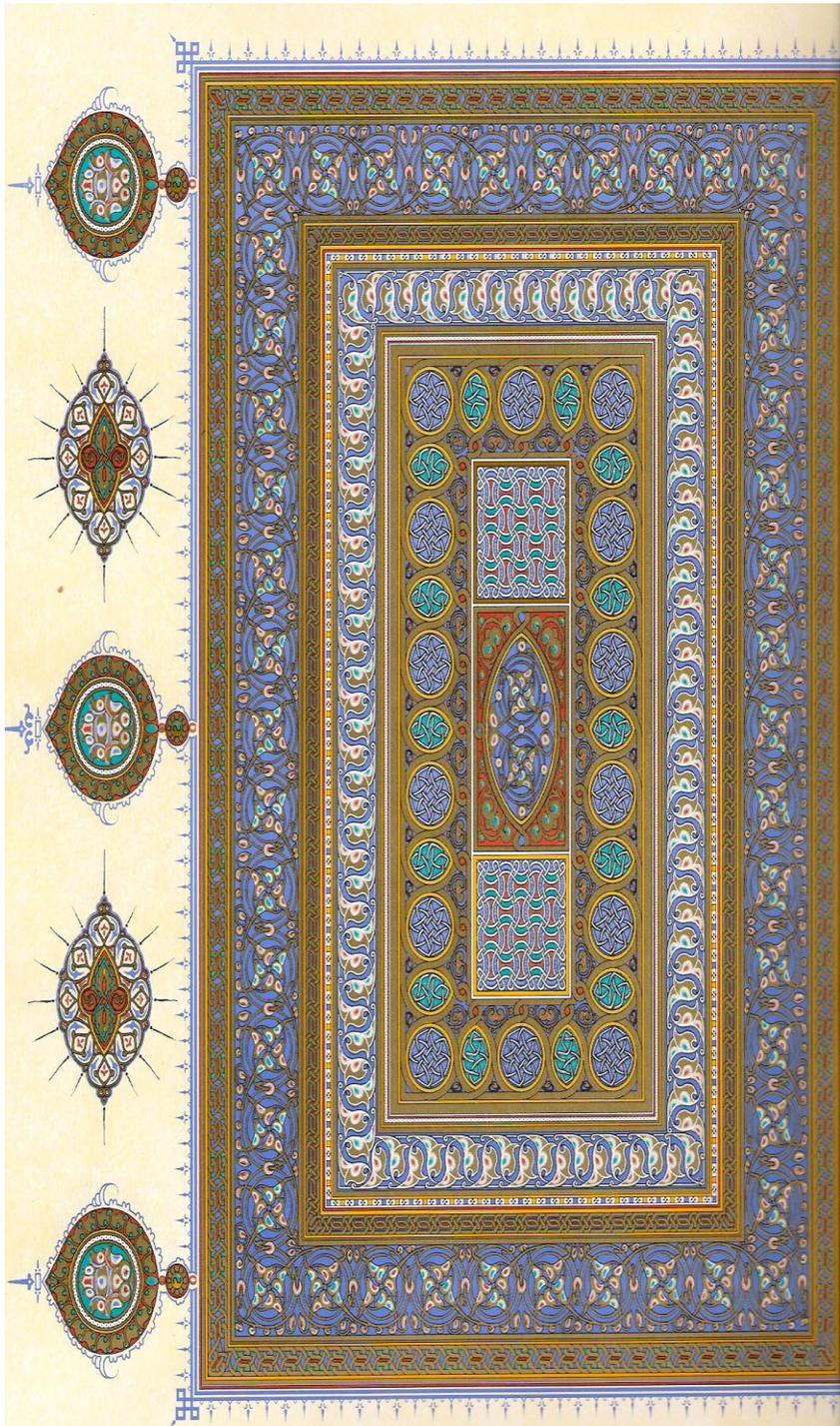
The Indian commentaries had three major purposes. Some tried to solve subtle mystic terminology for the students of Persian language in India because after the Turkish rulers such as Karakhanids, Seljuks, Ghaznevids, Khuwarezmis, Shemsies and Baburies used Persian as their official language. It was not possible to obtain any degree in India without learning Persian like Latin in Europe. To this end, many commentaries aimed at teaching Persian, and what could be better than to teach Masnevi that gave a universal message to all the religions available in India. However, some commentaries had higher aim of teaching *Tassawuf* (Islamic Myticism) by means of Rumi's ideas and stories much familiar to an Indian mysticism. Other commentaries were written to teach Koranic verses and the *Hadis* (Sayings of Prophet Muhammad). According to the belief of the commentator the explanation would lead to *Hama Ust*= everything or being is God or *Hama az Ust* = everything is from God. Rumi did not believe in *Hama Ust* because this universe and creation is only a small part of the Whole as he explains in the story of the elephant in the darkness.

As a result, it will be safer to use the facsimile of Mevlana Museum MS, and for mystic terms and the explanations of Yusuf Agha MS.

**Note:** Another remarkable point about the Mevlana Museum MS is that it had been illuminated by an Indian artist Abdullah al-Hindi. We do not know any thing about the gentlemen's life. However, it can be guessed that there some Indian scholars and disciples of Rumi in Konya, who might had come from Afghanistan with Rumi's father. There are stories about elephants, tigers, parrots and other Indian elements in Rumi's Masnevi.

The drawings and illuminations have purely Indian taste. There is a Jin Jan motif drawn in the centre of the flower.

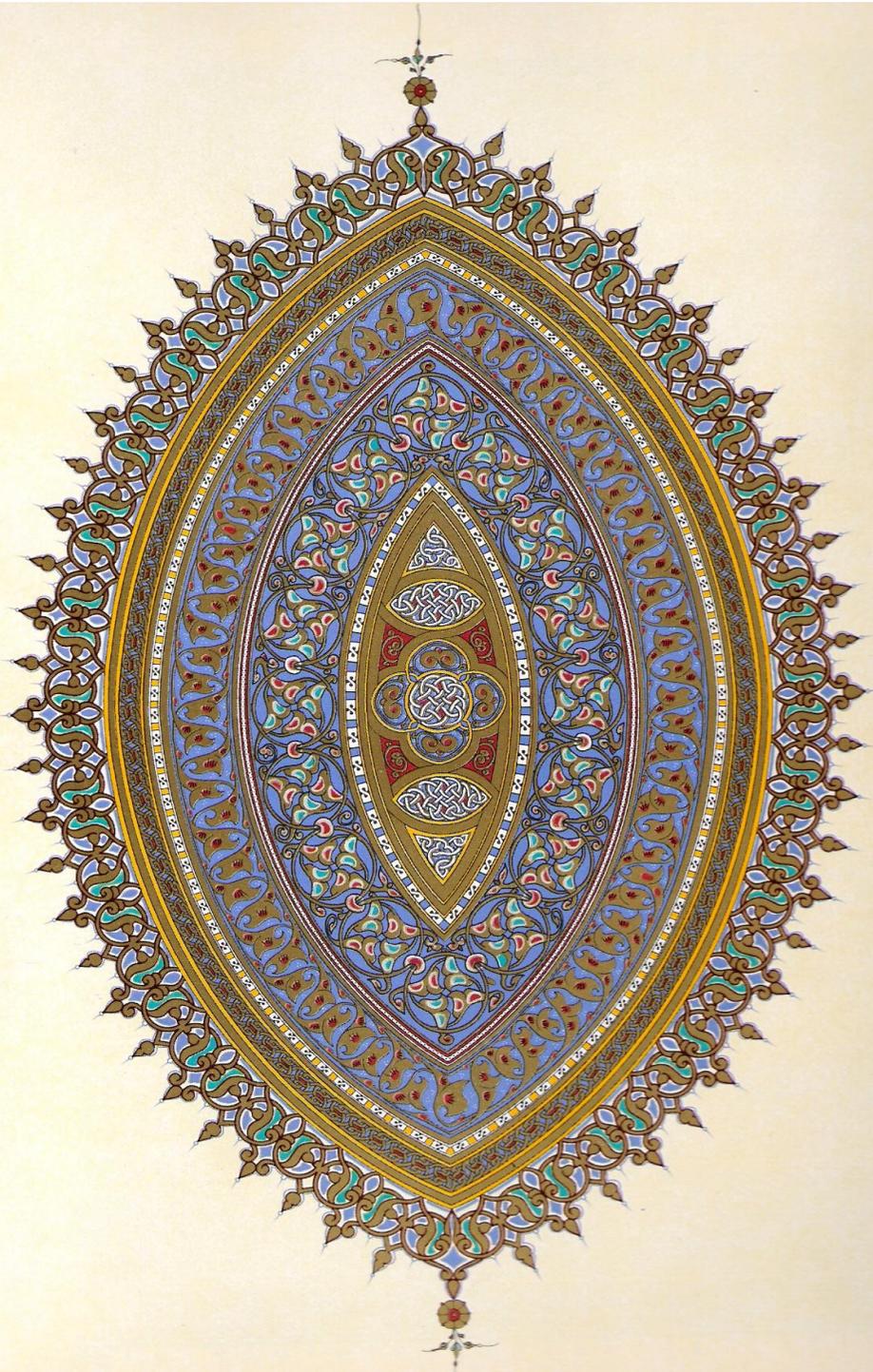
- 1- Abdlbaki Glpınarlı, *Mesnevi Tercmesi ve Őerhi*, İnkılap Aka Kitabevi  
İstanbul, 1981.
- 2- R.A. Nicholson, *The Mathnevi of Jellalu'ddin Rumi*, Luzac and Co., London.
- 3- Bedi'uzaman Feruzanfer, *Sherb-i Masnevi-yi Sherif*, Tehran 1373 and Kerim  
Zamani, *Sherb-i Jami Mesneviyi Manavi*, Istisharat-i Itla'at, Tehran 1374.
- 4- Ahmet Eflaki, Tahsin Yazıcı, *Manak al-Arifin*, Trk Tarih Kurumu,  
Ankara, 1959.
- 5- For details see Erkan Trkmen, *Maulana Ahmad Huseain Kanpuri and  
Indian Commentaries on Rumi's Masnevi*, Islam and Modern Age, Vol. XXXV  
February 2005 and *The Essence of Rumi's Masnevi*, Ministry  
of Culture, Ankara Turkey.
- 6- Movlana Nazir Sahib, *Muftah al-Ulum*, Sheykh Ghulam Ali and Sons,  
Lahore.



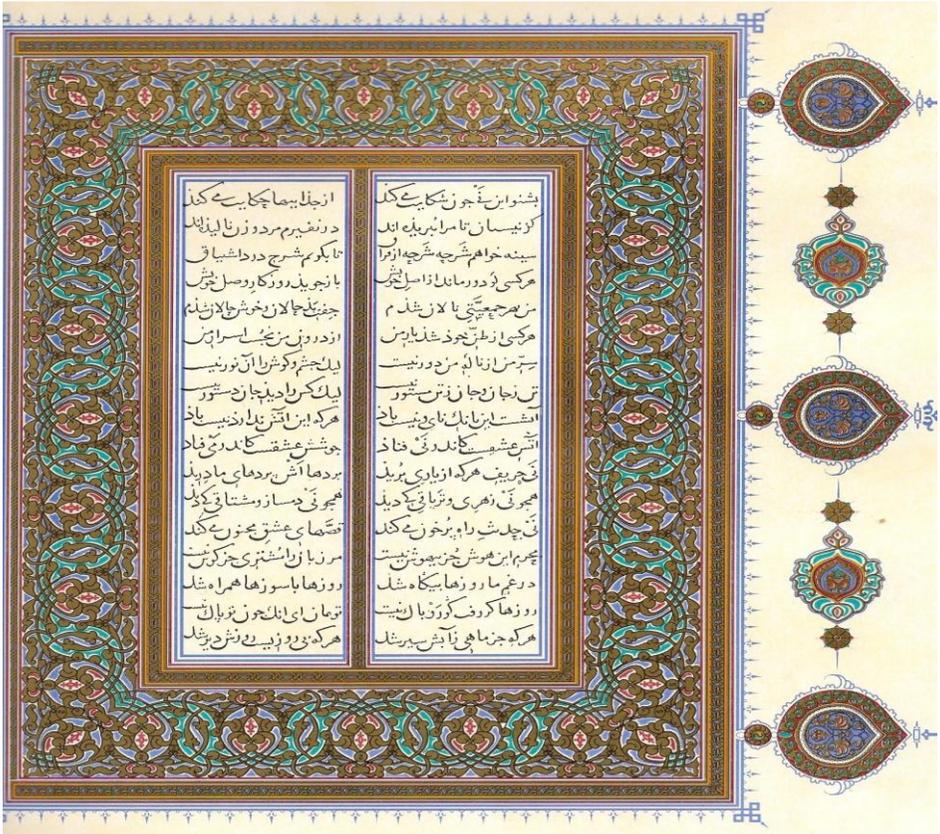
The carpet design with meaningful figures.



Attached side flowers with Jin Jan in their centres. Representing the idea that everything is known by its opposite.



The divine eye with eyelashes.



First page of the MS.

بشنو این سخن شکیبای کند  
کز نیشان تا مرا بگریه اند  
سینه خواهم شرحه شرحه از فرا  
هر کسی دود و ماند از اصل خوش  
من مهر حقیقتی نالان شدم  
هر کسی از طن خود شد یار من  
سیر من از ناله من دور نیست  
تس زجان و جان ز تن مستور  
انشت این بانگ نای نیست  
اتس عشقست کاند رنی فنا  
نی چریف هر که از یاری برید  
همجوی زهری و تریاقی که دید  
نی چلدت راه پر خون می کند  
محرم این هوش جز بهوش نیست  
در غم ما روزها بیگانه شد  
روزها گرفت کور زبان نیست  
هر که جزاها نماند

از جدا بیها چکایت کند  
در نفیرم مردوزن نالیده اند  
تا بگویم شرح درد اشیاق  
باز جوید روزگار وصل خوش  
جفت بد جان خوش جان شدم  
از درون من نجیب اسرار من  
لیک چشم و گوش را از نور نیست  
لیک کس را دید جان دستور  
هر که این آتش ندارد نیست باذ  
جوشش عشقست کاند رمی فاد  
برده های آتش برده های ما درید  
همجوی دمساز و مشتاقی که دید  
قصهای عشق مجنون می کند  
مرزبان را مشتری جز گرفت  
روزها با سوزها همراه شد  
تومان ای آنک چون تو پانک  
هر که جزاها نماند

Another view of the first page of the MS

# مشده

يابكورستان رجای سه میکن  
 لُف کوزک از خیال دیووش  
 توهمی آموزم که چُست ایست  
 ناکذ امین سوی باشد آن بر اش  
 سیر اورا چون شناسی راست کو  
 در بچوشد در حضورش از دم  
 از ضمیر چون سهیل اندر من  
 زانک از دل جانب دل روزنه

کرخبالی آیدت در شب فرا  
 او بگرداند ز تو در حال رو  
 ز امر ما در پس من انکه چون کنم  
 غالب از وی گردد از ختم <sup>کس</sup> اند  
 چیله رادانسته باشد آن هام  
 تا بر ایم صبر مفتاح <sup>بوسه</sup> الفرج  
 من بد انم کوفرستان از من  
 در دل من آن سخن زان مینه

## مقدّمی بکتاب التذکیر بحکم علی بن ابی طالب

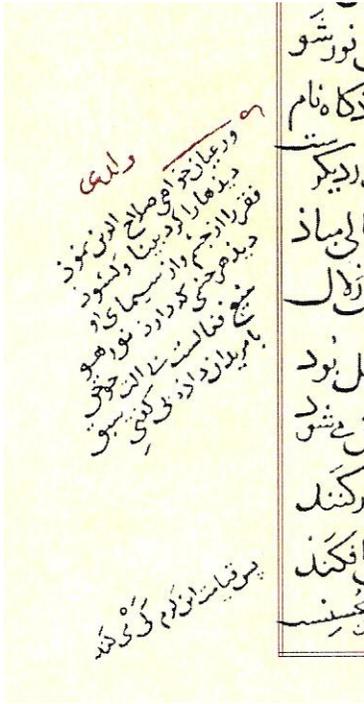
تمّ الكتاب المشوی الصادی لا الصراط السوی والحمد لله  
 علی اتامه والصلوة والسلام علی محمد نبیه خیرة رسله وخیر انابه  
 علی بد العبد الضعیف الفقیر المحتاج الی رحمه ربه محمد بن عبد الله  
 القنوی الولدی وكان استنساخه من النسخه الاصلیه المقررة  
 المصححة المهدّبة المنقّحة علی حضرة الشّخ مولفه وحضور  
 خلیفته وخلفه فی مجالس عده قدس الله سره العزیر وادام  
 نعمة بقاء وجودها علی المسلمین امن یرب العالمین هـ  
 یوم الاثنين من شهر الله الاصرم رجب سنه سبع و سبعم و ستایه  
 و رحم الله من قرأ وطالع و طرفه و انتفع و دعا کاتبه و واقفه جلیب

Another view of the last page.

<p>ه نیا ساینده از کج صحر و شا          حزن بخند پرده سر کا واسله          لیک بری از صدق و کد بر بخش          هست پنداد رفیقش ز شانه          هست پنداد جوف رو با و شا          دیک شهربینی ز سکاچ خورم          در کوبی دامنش اندر سلف          لب بندد ز خوشی درون</p>	<p>کارا بنان باجو بزانه کند          تا باندنم چنان از کشف داز          ے نیوسند صورت صد آفتاب          هست پنداز استوم کولخ          از مشام فاسد خود کن کله          حوز بخند تو بدانی چه اباس          و ف بخن بدن بدیل شکسته          در کوبی در سخن چنانمش          لکف اکو این مکوشینه بود</p>	<p>کارا بنان باجو بزانه کند          تا باندنم چنان از کشف داز          ے نیوسند صورت صد آفتاب          هست پنداز استوم کولخ          از مشام فاسد خود کن کله          حوز بخند تو بدانی چه اباس          و ف بخن بدن بدیل شکسته          در کوبی در سخن چنانمش          لکف اکو این مکوشینه بود</p>	<p>کا هلی را کرده اندایشان سئل          همین ز چند کا هلی کو پید باز          پرده کوچک جویک شرحه کباب          آن نسیمی که بیبا بیبا از چمن          کردندانی با دروا از ده دله          با زبان همچون سیرد بکست راست          دست بردیک بوی چوزن خشتی          و آن دکرفا ربکویز دامنش</p>
<h2>م د ه</h2>			
<p>زنی سخی از کس          تو خجالی بیخی سود پر دیکر          کربد وان کفه با سئل مادته          آن خجالی ز شب دام مادته          الله و تو هم زان سوی باش          کفن من خامش نشینم پیش او          منطقی بیرون از نشتادی</p>	<p>با کورستان بجای سهمین          لکف کوزک آن خجالی در پوش          تو همی آموزیم که چست ایست          تا کز امین سوی باشل آن پوش          سیرا و اچون شناسایست کو          در جوشد در جوش اولم          از ضمیر چون شهیل اندر توش          زانک از دل جانب دل و زنه</p>	<p>کر خیالی آیدت در شب فرا          او بگرداند ز تو در حال رو          زاسر ما در پس زانکه چون کنم          غالباً زوی کرد زار خستند          چیله را دانسته باشل آن هام          تا بوایم صبر مفتاح الفرج          من بلانم کورستان آن من          در دل من آن سخن زان بجه</p>	<p>با سیر          آنجا نلک کف ما در چینه را          دل توی دار و بکن جمله بود          جمله آفران خندان در کورخ          دیبر و مردم را مطلق آن یک          کف اگر از مکر نابین در کلام          صبر را سلم کنم سوی در ج</p>
<p><b>صحة و بقاء بالذم محمد بن عبد الله الهادي</b></p>			
<p>تم الكتاب المشهور الهادي لا القضاة السوي والجزئي          على اتمامه والصلوة والسلام على محمد بن عبد الله خيرته وسلمه وخير انابه          على نبينا لهيلا الضعيف الفقير المحتاج الالوجه ربه محمد بن عبد الله          القنوي الولدي وكان استنساخه من الشيخ الاصله المقررة          المصححة المهدية المنقحة على حضرة الشيخ مؤلفه وحضوري          حليفته وحليفه في مجاليس غيره قدس الله سره الهم زورادام          نعمة بقاء وجوده على المسلمين امن يارب العالمين ه          يوم الاثنين من شهر الله الاصح رجب سنة سبع وسبع وستاب          ورحم الله من قرأ وطالع ونظره واقف دواعيا كانه واقف باير</p>			
<p>٦٧٧</p>			

ی سوسن هرگز دوست  
 بود من نکر کنش نغیب  
 ملس کج خداست  
 جهان ز کز کراست  
 ن او ز مکر انز رکلام





The verses added by Sultan Weled in the margin and signed as “Weledi”.

INFORMATION:



# INTERNATIONAL SYMPOSIUM ON THE MAWLANA JALALUDDIN RUMI

8-12 May 2007, Istanbul-Konya, Turkey

Qaiser Shahzad

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INTERNATIONAL SYMPOSIUM ON THE

MAWLANA JALALUDDIN RUMI

8-12 May 2007, Istanbul-Konya, Turkey

Qaiser Shahzad

The year 2007 marks the 800<sup>th</sup> anniversary of the birth of Mawlana Jalaluddin Rumi. To celebrate this occasion the Turkish Ministry of Culture and Tourism organized an International symposium. The symposium was held on 8-12 May in Istanbul and Konya. More than 150 scholars participated in the symposium from nationalities as diverse as America, Mexico, France, Spain, Turkey, Iran, Indonesia, Singapore, Egypt, Syria, Bangladesh and Pakistan. To name some of the most prominent participants: Dr. Seyyed Hossein Nasr, William Chittick, James Morris, Carl Earnest, Omid Safi, Abdulkarim Soroush. The scholars from Pakistan included Dr. Javed Iqbal, Mr. Suhyl Umer, Dr. Shahzad Qaiser, Dr. Arif Naushahi and Dr. Safir Akhtar.

The Papers read at 34 parallel sessions of the symposium covered scores of dimension of Rumi's Thought, its meaning and significance for the contemporary world. Some of them included, for example, the structure and various themes of the Mathnavi, the place of Qur'an, Sunnah, and the Prophet in it, Rumi's relationship with other important Islamic figures like Ibn 'Arabi, Sadruddin Qunawi, Bayzid Bistami and others, his concepts of Love, Reason, Justice and Generosity and the diffusion of his teachings in the contemporary world.

The opening ceremony was chaired by the Turkish Prime Minister, Recep Tayyip Erdogan, while the keynote addresses were delivered by Professor Dr. Kenan Gursoy and Prof. Dr. Seyyed Hossein Nasr. The latter emphasized in his address the importance of Rumi's message for the present day world. He said that it is with help of Rumi's teachings that we can fight against the dangerous trends that threaten the world today. As examples of these threats he mentioned the environmental crisis, deviational intellectual tendencies like fundamentalism, secularism and feminism. He said that if we want to present to true image of Islam to the world today, Rumi is the key. Dr. Nasr also emphasized the need to recognize the universality of his teaching and stop limiting him to Afghanistan, Iran or Turkey due to his relationship to certain cities in these countries. 'We must save Rumi from our own pettiness' Dr. Nasr said. At the end he said that every lover of Rumi should be grateful to the Turks for preserving Rumi's heritage for eight hundred years.

In the inaugural session of the Konya symposium Mr. Tahir Akyurek, the Mayor of central city of Konya, said that Rumi is an important asset against Islamophobia. He hoped that the symposium will contribute to peace and humanity.

In what follows we present a gist of some of the papers read in this international symposium.

**1- Dr. Javed Iqbal** compared the Satanology of Rumi with that of Allama Muhammad Iqbal concentrating of Rumi's treatment of "Iblis and Mu'awiyah, r.a.a" and Iqbal's famous poem "The Parliament of Iblis". He maintained that according to the mystical interpretation, the Satan is a lover in sufferance who aspires to take revenge from his rival due to him he was veiled from his Beloved. He said that according to Rumi divine mercy must prevail over everything including Satan. One the other hand, Iqbal depiction of Satan is quite different from the mystical interpretation. Satan appears in the said poem as cunning and cruel adversary of human being, though a lover of God's unity but diplomacy and deceit are his characteristic features.

**2- Professor Carl W. Ernst** elaborated in his paper the Structure and Meaning in Prefaces of Rumi's Mathnavi. He said that according to Rumi's own contention the subject matter of Masnavi is the root of the root of the

root of religion. In his prefaces to the Mathnavi, Rumi sets his goals of the Sufi education. Dr. Ernst highlighted Rumi's complain, like other mystics, of the inadequacy of language in spiritual matters because of the absolute transcendence of the divine essence. Dr. Ernst said that in Rumi's views it is love that can provide remedy for this inadequacy. Dr. Ernst also noted that one characteristic feature of Rumi's style is 'brevity of text and richness of meaning. Regarding Rumi's preface to Book II, Professor Earnest said that in it Rumi emphasized the necessity of reveling wisdom in proportion to the capacity of the receptacle. Another scholar in the same panel, Dr. Muhammad Isa Waley also talked about the content and message of the prefaces to the six Books of Mathnavi. He said that as Rumi is not a systematizer, it cannot be said that his prefaces encapsulate the entire message that the Mathnavi delivers. He said that the prefaces also do not deal with the themes of the following Books. Dr. Waley mentioned the essential themes of some of the prefaces. Thus he told the audience that the central theme of the preface to Book III is the attainment of science of Divine Transcendence, preface to Bk. IV talks about the sources of hope and holds thankfulness to God as the key. The preface to Bk. V elaborates the distinction between Shari'ah, Tariqah and Haqiqah. In this very panel Seyed Safavi presented a theory of coherence in the contents of Mathnavi according to which it Book III is divided into 12 discourses which are further divided into three groups in line with the division of *Aql* into *Aql Juz'î*, *Aql Rabbani* and '*Aql kulli*.

**3- Professor Annabel Keeler** illuminated Rumi's relationship with the great Sufi, Bayazid al-Bistami. She said that Rumi's reverence for the latter can be easily seen from the lavish titles he gives in the Mathnavi and from the fact that Bistami is the person to whom the largest number of lines is devoted in the Mathnavi. Rumi devotes 300 lines in his masterpiece to Bistami. One of the reasons for Rumi's fascination for Bistami might be that Bistami is the most charismatic figure in history. Rumi just mentions Bistami's name, quotes some of his sayings or some times relates certain anecdotes about him. She said that the five anecdotes thus related by Rumi represent stages in the life of Bistami and his procession from Shariah to Tariqah to Haqiqah. In Dr. Keeler's view, these anecdotes from Bistami are included by Rumi not as pieces of factual information but as illuminative examples for everyone. She said that Rumi tries to explain the ecstatic sayings attributed to Bistami in a

number of ways. At times he refers to the latter's being 'intoxicated' in divine love while sometimes he likens him to someone who is possessed by the jinn. Still at other occasions he declares Bistami as a self-less and annihilated mystic.

**4- Omid Safi**, from Harvard University, spoke about Rumi's relation to the Prophet Muhammad, peace be upon him. Safi started by saying that the teachings of Mawlana help us turn to the deepest and loftiest meanings of the Islamic Tradition. Dr. Safi said that the modern Islamic world in which the slogans of 'return to Qur'an and Sunnah' are raised the term 'Mohammedanism' is not liked as identical to 'Islam'. However, if we see with Rumi, who speaks of the Sufis as the inheritors of the light of Muhammed and emphasizes the adorning of the self with the 'Mohammedan morals' *Akblaq e Muhammadi*, we can see a justification in the use of this term. Dr. Safi then proceeded to elaborate how one sees the marvelous reflection of the character traits of the prophet peace be upon him in the personality of Rumi. Dr. Safi concentrated particularly on humility and related several anecdotes from Rumi's life, for instance his bowing down in respect before a Christian monk for more than thirty times, while the latter bowed only once in the beginning. Dr. Safi contrasted this to the attitude prevalent in the Modern Islamic world. At the end he pointed to another dimension of the relationship of Rumi to the Prophet, namely the Prophet as a cosmic being and purpose of the creation of the whole universe.

**5- Mariana Malinova** spoke on the "The Dynamics in the image of Muhammed in the writings of Jalal ad-Din Rumi: From the prophecy to the station of seeing. She said that according to Rumi, because the Prophet Muhammed is personification of Islam, following the example of Muhammed is the first step of the sufi path and the *Mi'raj* is the archetype of the spiritual journey. His message contains all divine messages. She said that in the context of the problem of unity and multiplicity the concept of *al-haqiqah al Muhammadiyyah* is the key which is Universal spirit of everything and father of all creatures.

**6- Clara Jane Nadal's** paper was titled *From the Spinning of Stars to the Spinning of the Words*. She started by mentioning Rumi's predicament after his separation from Sham Tabrizi and the transformations his heart went

through, as a result of which, she maintained, it became ‘attention personified’ and became one with Shams and then the macrocosm. She moved on to elaborate the element of *movement* as the essence of life, as represented in the traditional dances. This movement also represents the idea that human heart, which is the centre of human being, thanks to its theomorphic nature, is capable of assuming all forms.

**7- Nasrullah Pourjavady** spoke about Rumi’s *Nay Nama* and mentioned some of the actual and possible sources. He mentioned many interpretations of the flute as to what or whom does it represent in Rumi: according to Farnafoori it stands for Rumi himself; in the opinion of Khawarzami it represents *al-Qalam al-a’ala* (the Supreme Pen); Nicholson says that it speaks for the spirit of the saint. Pourjavady disagreed with all these opinions and sided with Jami who says that it simply stands for itself and nothing else. Pourjavady enumerated several other examples from the mystical literature that revolves round the neo-platonic theme of *separation* from the source.

**8- Muhammed Said al-Mawlawi** read a paper titled ‘A personal interpretation of Rumi’s Teachings and the Philosophy of Rotation’. In the beginning he shed light on the three phases of Rumi’s life: as jurisconsult, meeting with Shams and after separation from Shams. Al-Mawlawi said that the sole target of Rumi’s writings and teaching was the production of perfect human beings. The steps Rumi proposed for that task, said al-Mawlawi are first, the emancipation of reason, second, freedom of the will and third, contemplation in the depths of the human self. Al-Mawlawi elaborated that Rumi allowed his disciples to marry and engage in occupations and trade unlike other mystics and emphasized that an ascent to God cannot be made except with power. He concluded that ethics was at the center of Rumi’s teachings.

**9- Dr. Alice Husnberger** compared the concept of reason in Rumi and Nasir Khusraw. She started by mentioning that the precedence of love over reason was a controversy in the 13<sup>th</sup> century Sufism. She said that though Rumi and Nasir Khusraw come from two different intellectual traditions, there are certain similarities between the two, for instance, both wrote in Persian for religious purposes and both were spiritual leaders. She said that Khusraw’s main source was neo-platonic philosophy and Ikhwan al-Safa so

according to him reason was at the highest level and love was inferior to it. On the other hand Rumi, a sufi rather than a philosopher developed his own intellectual vocabulary. He believed in the supremacy of love over the reason and said that lovers are selfless and, unlike the philosophers fearful of death, dies to be drowned. Rumi says that the rationalists have wooden legs and he criticizes the four juristic schools for having failed to understand the power of love. In Khusraw's view reason is a gift from God and a means of understanding divine secrets and his whole philosophy including cosmogony, ethics, epistemology, politics, prophecy and soteriology is founded upon reason. Dr. Hansberger concluded that when Rumi criticizes reason he is not against the idea of universal reason but that of particular and individual reason, therefore Rumi and Nasir Khusraw are not absolutely different on the question of the place of reason.

# PROGRAMME: INTERNATIONAL SYMPOSIUM ON MAWLANA JALALUDDIN RUMI

## 1. GÜN / FIRST DAY

8 MAY 2007

10.00 – 12.30

Açılış Konuşmaları / Opening Ceremony

(Atatürk Kültür Merkezi / Atatürk Cultural Center)

İSTANBUL

Esin Çelebi Bayru

(Mevlânâ'nın 22. Kuşaktan Torunu / The 22<sup>nd</sup> Line Descendent of Rumi)

Atilla Koç

(Kültür ve Turizm Bakanı / Minister of Culture and Tourism of Turkey)

Recep Tayyip Erdoğan

(Başbakan / Prime Minister of Turkey)

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Açılış Tebliğleri / Keynote Lectures

Prof. Dr. Kenan Gürsoy

Prof. Dr. Seyyed Hossein Nasr

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14.00 – 15.30

The Etap Marmara Hotel

## SALON 1

Başkan / Chairman : Hilmi Yavuz

WILLIAM CHITTICK Muhtaç olma ihtiyacı / The Need for Need

JAMES WINSTON MORRIS; Aşk Denizine Açılmak: Mevlânâ'nın Mesnevî'sinde "Kader Sırrı" / Navigating the Sea of Love: The "Secret of Destiny" in Rumi's Masnavi.

İBRAHİM KALIN; Mevlânâ ve Çağdaş Felsefe / *Rumi and Contemporary Philosophy*.

ANDREY SMIRNOV; Şeytan ve Yokluk; Mevlânâ'nın Ahlak Düşüncesi İçin Bir Ontoloji Arayışı / *Evil and non-existence: in search of an ontology for Rumi's ethical reasoning*.

PABLO BENEITO; Yorumlama Yolculuğu: Tasavvufî şiir ve hermönetik ilmi arasında müteakabil sözcükler / The Journey of Interpretation: Lexical inter-reference in Sufi poetry and hermeneutics.

## SALON 2

Başkan / Chairman : Prof. Kenan Gürsoy

LEYLİ ANVAR ép.CHENDEROFF; Mevlânâ'nın Hoşgörü Tavrı : Musa ve Çoban Hikayesini Okuyuş / *Rumi and the notion of tolerance: a reading of the story of Moses and the Sheperd*.

MOHAMMAD FAGHFOORY; Aşk Peygamberi: Mevlânâ'nın Mesnevi ve Divan-ı Kebir'inde Hz. İsa / *Prophet of Love: Jesus in the Masnawi and the Divan-i Kabir of Mevlana Celeleddin Rumi.*

ADNAN ASLAN; Mevlana'da Dini Çoğulculuk / *Religious Pluralism in Rumi.*

NURİ ŞİMŞEKLER ; Mevlana'nın Öğretileriyle Zıtlarla Yaşamayı Öğrenmek / *With Rumi's thought to learn how to live together with opposites.*

İSMAİL TAŞPINAR; Mesnevi'de Erken Dönem Hıristiyanlık ve Pavlus / *Early Christianity and St.Paul in Rumi's Masnawi.*

### SALON 3

Başkan / Chairman : Prof. Mahmud Erol KILIÇ

MUSTAFA TAHRALI; Ahmed Avni Konuk'un Mesnevi-i Şerif Şerhinde İbn Arabi / *Ibn Arabi in Ahmed Avni Konuk's Commentary on Masnawi.*

STEPHEN HIRTENSTEIN; Manevi Fakr ve İlahi Gına: Mevlana ve İbn Arabi'nin Öğretilerinin Mukayeseli Diyalektiği / *Spiritual Poverty And Heavenly Riches: A comparative dialectic in the teachings of Rumi and Ibn 'Arabi.*

MUHAMMAD SUHEYL UMAR; Mevlânâ ve Vahdet-i Vücûd: Müşehedât ve Teemmülât / *Rumi and Wahdat al-Wujud: Observations and Insights.* EKREM DEMİRLİ; Mevlana'yı İbnü'l-Arabî Gözüyle Yorumlamak: İbnü'l-Arabî ve Mevlana'da Bazı Ortak Kavramlar / *Interpreting Rumi From Ibn Arabi's Perspective: Common Concepts.*

MÜFİT YÜKSEL; Mevlana-Sadreddin-i Konevi İlişkileri Bağlamında Konevi'nin Mevlana'ya Yazdığı Arapça Takriz / *Qonevi's Arabic Preface to Rumi's Work.*

### SALON 4

Başkan / Chairman : Doç. Dr. Ahmet Arı

GHOLAMREZA AAVANI; Mesnevî'de Aşk / *Love in Mathnavi*.

İBRAHİM EMİROĞLU; Mevlânâ'da Aşk İfade Etme İmkânı ve Aşk Betimlemeleri / *Possibilities of Expression of Love in Rumi*.

ASHK P. DAHLÉN; Mevlânâ'nın Aşk Anlayışı / *Rumi's Concept of Love*.

ADNAN KARAİSMAİLOĞLU; Bilgin, Arif, Âşık ve Şair Mevlânâ / *Rumi : As a scholar, areef, lover and poet*.

DİLAVER GÜRER; Mesnevî'nin Son Hikâyesi Işığında Aşkın Sonsuzluğu Ya Da Anlatılmazlığı; Mesnevî Neden Sonlandırılmamıştır? / *In the Light of Last Story of Masnavi The Eternity of Love or It's Unspokeness*.

ARA / COFFEE BREAK

15.45 – 17.15

**SALON 1**

Başkan / Chairman : Prof. Bakri Aladdin

AHMET YAŞAR OCAK; Mevlânâ'yı doğru anlamak üzerine / *On the true understanding of Rumi*.

STEFFEN STELZER; Mevlânâ'yı Anlamak: Fihi Ma Fihi'den Dersler / *Understanding Rumi: Lessons from Fihi Ma Fihi*.

OSMAN NURİ KÜÇÜK; Günümüzde Mevlânâ'yı Anlama Sorunu / *The Problem of Understanding Rumi Today*.

ALAN GODLAS; Mevlânâ'nın Dünya Görüşünün Sistematik ve Tutarlı Bir Anlayışına Doğru / *Towards a Systematic and Coherent Understanding of Mevlana's Worldview*.

H. NUR ARTIRAN; Mevlânâ'yı Anlamak / *Understanding Rumi*.

## SALON 2

Başkan / Chairman : Prof. Abdulkarim Soroush

ERKAN TÜRKMEN Mevlânâ'nın Mesnevi'sinin Evrenselliği / Universality of Rumi's Masnavi

KABIR HELMINSKI Mânevî Algılama: Dinin Aslının Aslı / Spiritual Perception: The Root of the Root of Religion

AFFAN SELJUQ Mevlânâ ile beraber mânevî âlemi gezmek / Visiting the Spiritual World with Rumi

CAMILLE HELMINSKI Cennet Müşâhedesi / Witnessing the Garden

NAHID SHAHBAZI Simyacının Aşkı / Alchemist LOVE

## SALON 3

Başkan / Chairman : Prof. Arif Naushahi

SALIMI HOTLANI; Mevlânâ'nın Şiirlerinde Ney İmgesi / The Image of Flute in Rumi's Poetry

NECİP FAZIL DURU; Mevlevî Şairlerde Ney Metaforu / The Metaphore of Nay in Mawlavî Poetry

IRAJ DADASHI; Mevlânâ'da Sanat ve Şiir Teorisi / Theory of Art and Poem in Mevlana

CANER DAĞLI; Mevlânâ'nın Şiirlerinde Sûret ve Mânâ / Form and Meaning in the Poetry of Rumi

SYED REZA FEIZ; Mevlânâ'nın Eserlerinde Öz ve Suret / *The substance and the form in Rûmî's works.*

## SALON 4

Baskan / Chairman : Prof. James Morris

JAVID IQBAL; Mevlânâ'nın "Muaviye ve İblis" hikayesi ile İqbal'in "Şeytan'ın Paramentosu"nu mukayeseli bir inceleme / A Comparative Study of Rumi's "Muawiya and Iblis" with Iqbal's "Satan's Parliament

CARL ERNST; Çoğa İşaret Eden Az: Mevlânâ'nın Mesnevî'sinin Dîbâcelerinin Yapısı ve Mânâsı / A little indicates much; "Structure and meaning in the prefaces of Rumi's Masnavi"

MUHAMMAD ISA WALEY; Mesnevî'nin 6 Defterinin Dîbâceleri: Muhteva ve Mesaj / The Prefaces to the six *Daftars* of the *Masnavi*: their content and message

SEYED SAFAVI; Mevlânâ'nın Mesnevî'sinin 3. Defterinin Yapısı / "The Structure of Book Three of Rumi's Mathnawi"

HURMETJAN ABUDUREHEMAN; Mesnevî-i Mânevî'den Mesnevî-i Harabâti'ye / From The Mathnawi Ma'nawi to The Mathnawi Harabati

## II. GUN / SECOND DAY

9 MAY 2007

09.00 – 10.30

## SALON 1

Başkan / Chairman : Dr. Mohammad Faghfoory

PAUL BALLANFAT; Mesnevî ve Kur'an / Masnavi and Qur'an

OMID SAFI; "Bizler Nûr-ı Muhammedî Vârisleriyiz": Mevlânâ'nın Hz. Muhammed ile İrtibatının Tabiatı üzerine / "We are the Inheritors of the

Light of Muhammad": On the Relationship of Mawlana Rumi to the Prophet Muhammad (S).

MARIANA MALINOVA; Mevlânâ'nın Hz. Muhammed İmajındaki Dinamizm: Nübüvvetten Müşahede Makamına / The dynamics in the image of Muhammad in the writings of Jalal ad-Din Rumi: From the prophesy to the station of seeing

DENIS GRIL; Mevlânâ'nın Yedi Meclis'ine Göre Sünnet-i Nebevî Kavramı / The Concept of Sunna, according to Rûmî's Majâlisi-sab'a

DERYA ÖRS; Mevlana'nın Eserlerinde Bir "İnsan-ı Kamil" Örneği Olarak Hz. Muhammed / Prophet Muhammad: As a model of Perfect Man in the works of Rumi.

## **SALON 2**

Başkan / Chairman : Prof. Baha Tanman

HAŞİM KARPUZ; Evliya Çelebi'nin Ziyaret Ettiği Mevlevihaneler / The Mawlawi Lodges that Awliya Chelebi Visited

OMAR TADMORI; Trablus Mevlevîhânesinin Tarihi / The History of the Mawlawiyya Takiyah of Tripoli/Lebanon

KHALED TADMORI; Trablus Mevlevîhânesinin Mimarisi ve Restorasyon Projesi / The Architecture of the Takiyah al-Mawlawiyya in Tripoli and Its Restoration Project

SAWSAN AGHA KASSAB; Yabancı Tarihçi ve Seyyahlar Gözüyle Trablus Mevlevîhânesi / The Takiyah al-Mawlawiyya of Tripoli in the Memory of Foreign Historian & Visitors

## **SALON 3**

Başkan / Chairman : Prof. William Chittick

FLEUR NASSERY BONNIN; Mevlânâ'nın Şiir Denizinde İnciyi Aramak / In Search of the Pearls in the Ocean of Moulana's Poetry

VASIM MAMMADALIYEV; Bir Sufi Şiir Ansiklopedisi Olarak Mesnevî / Masnavi is a poetic sufi encyclopedia

GIUSEPPE SCATTOLIN; Sufi Metinleri Okumak Üzerine: İbn Farız ile Mevlânâ'nın Mistik Tecrübeleri / Reading Sufi Texts: Between Ibn al-Fârid's and Rumi's Mystical Experience

PILAR GARRIDO; Her nesnenin kökeni: harfler, kelimeler, sözler / The root of all things: letters, words, speech

#### SALON 4

Baskan / Chairman: Prof. Zeren Tanındı

MANDANA BARKESHLI Mesnevî Yazmalarının Tesbit, Tasnif ve Dijitalleştirme Projesi / Project of Identification, Cataloging and Digitization of Manuscripts of Rumi's Masnavi

TEVFIK SUBHANI; Divan-ı Kebir'in Mühim Bir Nüshası / An Important Manuscript of Dîwan-ı Kebîr.

SEYYED MOHAMMAD ALI ABHARI İran Meclis Kütüphanesi'nde Mevlânâ'nın Eserlerinin Yazma Nüshaları / The manuscript copies of works of Maulana in Majles Library I.R.Iran

AKBAR IRANI GHOMI Abdüllatif-i Abbâsî'nin Nüshasının Tanıtılması / Introducing of Noskhey-e Nasekhey By Abdol latife Abbasi

KAZIM HADZIMEYLIC Bosna Hersek'te Nadir Mevlevî El Yazmaları / Some Rare Mawlavî Manuscripts in Bosnia.

## SALON 1

Başkan / Chairman : Dr. Burhan K roĖlu

CLARA JANES NADAL; Yıldzların D n ş nden Kelimelerin D n ş ne /  
From the Spinning of the Stars to the Spinning of the words

NASROLLAH POURJAVADY Mevl n 'nın Neyn mesi / Rumi's nay-nama

MOHAMED SAID AL MAWLAWI Mevl n 'nın D ş nceleri ve D nmenin  
(sema) felsefesi  zerine şahs  yorumlarım / A personal interpretation of  
Rumi's Teachings and the Philosophy of rotation

SHEMS FRIEDLANDER Mevl n : Gizli Hazine / Rumi; The Hidden  
Treasure (Bir film  zerine yorumlar).

## SALON 2

Başkan / Chairman : Prof. Pablo Beneito

GHASEM KAKAEI Vahdet-i Vuc d'a Dair Bir Mesnev  Beytini Muhtelif  
Okuma Arayışları / Surveying Different Readings of a Verse of Mathnavi on  
"Unity of Being" (Wahdat al-Wujud)

VICTOR PALLEJA DE BUSTINZA; Mevl n  ve İbn Arab : Bir Ortak  
Doktrin ? Eşy nın Tabiatı  zerine Husbaniyye ve Sofistler / Mevlana R m   
and Ibn 'Arab : A shared doctrine? The "husbaniyya" and the "sofists" on  
the nature of reality

MOHAMED MESBAHI Mevl n 'nın Tevhid Fikri / The idea of unity in  
J l leddin Rumi

MULYADHI KARTANEGARA Mevl n 'nın Evrim Teorisi (Molla Sadra,  
Darvin, Bergson ve Ian Barbour ile Mukayeseli Olarak) / Rumi's Theory of  
Evolution (in comparison with Mulla Sadra, Darwin, Bergson, and Ian  
Barbour

SAFİR AKHTAR; Güneydoğu Asya'da Mesnevi'ye İlgi / Interest in Masnavi Studies in South Asia.

### SALON 3

Baskan / Chairman : Prof. Ali Köse

ERIC GEOFFROY Éva de Vitray-Meyerovitch (Havva Hanım) (1909-1999), Mevlânâ'nın Bir Fransız Şârihi / Éva de Vitray-Meyerovitch (1909-1999), Rûmî's French interpreter

GRAY HENRY-BLAKEMORE Haylazlıklar ve Ümid: Hayatın Lütufları İçerisinde Mevlânâ'nın Gösterdiği Hakikatler / Self-Naughting and Trust: Truths Rumi Conveys Gradually Demonstrated through Life's Graces

PETER HANS CUNZ Avrupa Bağlamında Mevlevî Tarikatı / The Mewlana Order in an European Context

AMINA TESLIMA AL JERRAJI & MARIA DEL CARMEN NOZAL México'da Mevlânâ Kokusu / Scent of Mevlana in México

NATALIA CHALISOVA Rusya'da Mevlâna: Tercüme Öyküsü / Rumi in Russia: the story of translation

### SALON 4

Başkan / Chairman : Doç. Dr. Necdet Tosun

NUR SARALAEV Mevlana'nın Orta Asya'daki Tesirleri / The Influence of Rumi in Central Asia

THIERRY ZARCONE Orta Asya ve Doğu Türkistan'da Mesnevi-yi Şerif / Masnawi in Central Asia and Eastern Turkistan

IBROHİM HAKULOV Mevlânâ'nın hayatı ve eserlerinin Özbekistan'da tetkik edilmesi / The Study of Rumi's Life and Works in Uzbekistan

JAMAL KAMALOV Mesnevî'nin Farsça'dan Özbekçe'ye Tercümesi Üzerine  
/ On the translation "Masnavi-i Manawi" from Farsy into Uzbek.

NODIRKHON KHASANOV Mevlânâ'nın Mesnevî'si ve Babarahim Meşreb'in 'Mebde-i Nur' isimli eseri / Masnawi and Babarahim Mashrab's  
"Mabda-i Nur"

14.00 – 15.30

## SALON 1

Başkan / Chairman : Dr. Thierry Zarcone

SACHIKO MURATA Çince İslam'da Sûret ve Mânâ / Form and Meaning  
in Chinese-language Islam

MUSTAFA ZAMAN ABBASI Bengal Tasavvuf Geleneğinde Mevlânâ'nın  
Görüntüsü / Rumi Viewed in Bengali Sufi Tradition

NATALIA PRIGARINA Mevlânâ'nın Mesnevîsinin Dîbâcesinin Bir Devamı  
Olarak Gâlib'in "Surme-i Çeşm" Mesnevîsi / *Mirza Ghalib's Mathnavi "Surma-i  
chashm" as tatabbu' ("following") to the Mevlana Rumi's Introduction to Masnavi*

SHAHZAD QAISER Bilginin Metafiziği (Mevlânâ, İkbâl ve Hâce Gulam  
Ferid) / Metaphysics of Knowledge (Jalaluddin Rumi, Iqbal and Khawaja  
Ghulam Farid)

SAFİ ARPAGUŞ Ahmed Avni Konuk'un Mesnevî-i Şerif Şerhi'nde Hint  
Şârihleri / Masnawi Commentators from the Subcontinent in Ahmad Avni's  
Commentary

## SALON 2

Başkan / Chairman : Doç. Dr. Halil İbrahim Sarıoğlu

MOHAMMAD KHAJAVI; Muasır İnsan Üzerine Mevlânâ'nın Çalışmaları / Rumi's Work on Modern Man.

SEYED MOHSEN EMADI Bir Buluşmanın İmkânı ve İmkansızlığı (Şems ve Mevlânâ) / Possibilities and Impossibilities of a meeting (Shams and Molana)

KERIM ZAMANİ; Mevlânâ'nın İrfanı / Mysticism of Rumi

MOHAMMAD ALI MOVAHED Makâlât-ı Şems-i Tebrîzî'de bulunan bir Mektub Üzerine Yeni Bir Teklif / A New Suggestion Concerning a Letter Contained in Maqalat-i Shams-i Tabrizi.

JANIS ESOTS Şems ve Mevlânâ: İki Çeşit Fenâya Erme Anlayışı / Shams and Mawlana: Two kinds of Annihilation

### **SALON 3**

Baskan / Chairman : Prof. Nasrollah Pourjavady

JAWID MOJADDEDI Tasavvuf Geleneğinde Mevlânâ'nın Yeri / Mawlana's Place in the Sufi Tradition

ABU SYED GOLAM DASTGIR Dünya Barışı İçin Mevlânâ'nın İlahî Aşk / Mowlana Rumi's Divine Love for World Peace

KONUL BUNYADZADA Mevlânâ'nın Işığında Muasır İnsan / Modern Man In the Light of Mawlana

MUSTAFA AŞKAR Hz. Mevlânâ'da İnsan Anlayışı ve İnsanın Kozmik Âlemdeki Yeri / Rumi's Understanding of Man and His Place in Cosmos

### **SALON 4**

Başkan / Chairman : Doç. Dr. İbrahim Kalın

ABDULKARIM SOROUSH Mevlânâ: Adalet ve Cömertlik / Rumi; Justice or Generosity

SHAHRAM PAZOUKI Kılıçsız Öldürme: Mesnevi’de Manevi Cihad. Killing without sword; the concept of spiritual JIHAD in the MATHNAWI

JOSEPH LUMBARD Aşk ve Vahiy Arasında: Mevlana ve Kuran / Between Love and Revelation: Rumi on the Quran

GERHARD BOWERING Klasik Tasavvufî Metinlerde Ahd-i Misak Günü / The Day of Covenant in Classical Sufi Writings

SYED FARID ALATAS Mevlânâ ve Aşırılığa Karşı Muasır Mücadele / Rumi and the Contemporary Struggle Against Extremism

15.45 – 17.15

## SALON 1

Başkan / Chairman : Dr. Barihuda Tanrikorur

AMIR HOSSEIN ZEKRGOO; Semâ’ ve Mandala: Ezoterik Bir Yaklaşım / Sufi Sama and the concept of Mandala: An Esoteric Approach

WALTER FELDMAN; Mevlevî âyinine mistisizm, hafıza ve tarih / Mysticism, Memory and History in the Mevlevi Ayin

MUSTAFA ÇIPAN; Mevlevîliğin “Çile”li Şehrâhında Vücut Bulan “Üç Selîm”in Saltanat, Edebiyat ve Mûsikîmizdeki Tezâhürleri (III. Selim-Şeyh Gâlib-Dede Efendi) / Three Selim in Mawlawi Way and Their Impacts on Government, Literature and Musics (III. Selim, Sheikh Ghalib and Dede Effendi)

NURÎ ÖZCAN; Mevlevi Ayinlerinde Beste ve Güfte Özellikleri / The Charecteritics of Compositions and Texts of Mawlawi Ceremonies

## SALON 2

Başkan / Chairman : Doç. Dr. Reşat Öngören

ARIF NAUSHAHI Sevâkıb-ı Menâkıb: Mevlânâ Üzerine Nâdir Bir Kaynak / Savakeb Almanaqeb: A Rare Source About Mevlana

OMAR BENAİSSA Câmî'nin Nefehâtü'l-üns'ünün Mevlânâ Kısmı / 'The entry Rumi in the *Nafabât al-Uns* of Jâmî'

SAYFİDDİN RAFİDDİNOV Mevlânâ ve Alişîr Nevâî / Mevlana Rumi and Alisher Navoi

ANNABEL KEELER Mevlânâ ve Beyazîd-ı Bestâmî: Mesnevî'de Menkıbevî Anlar / Rumi and Bayazid: hagiographical moments in the *Masnavi-yi ma'navi*

H. KAMİL YILMAZ Rûhû'l-Beyân'da Mesnevî / Masnawi in Bursevi's Ruh al-Bayan

## SALON 3

Başkan / Chairman : Doç. Dr. Süleyman Derin

HOTAM ASOEV Mevlânâ'nın Aşk Öğretisi ve Seyyid Ali Hemedânî Üzerine Tesiri / Mawlawi's Teaching on Love and Its Influence on Seyyed Ali Hamadani

ALICE HUNSBERGER Mevlânâ'da ve Nasır-ı Hüsrev'de Akıl Kavramı / The Concept of Reason (‘Aql) in Rumi and Nasir Khusraw

BAKRI ALADDİN Mevlânâ ve Abdülganî Nablûsî / Mevlana in Abdul-Ghani al-Nabulsi

CİHAN OKUYUCU Aşık Paşanın Garipnamesinde Mesnevi Tesirleri / Masnawi's Impact on Ashik Pasha's Garibnama.

RASHID JUMAEV Mevlânâ ve Peyvendi Rızâî / Mawlana Rumi and Payvandi Rizai

## **SALON 4**

Başkan / Chairman : Prof. Ahmet Yaşar Ocak

AHMET ARI Mevleviliğin Kütahya'dan İstanbul'a Yolculuğu / The Journey of Mawlaviyya from Kutahya to Istanbul

EKREM İŞİN İstanbul'da Mevlevilik / Mawlaviyya in Istanbul

MEHMET AKKUŞ & NESİMİ YAZICI Mevlânâ Muhibbi Sultan V. Mehmed Reşad'ın Konya'ya Gönderdiği Mevlevî Heyetinin Günlüğü ( 4-12 Haziran 1912) / The Diary of Mawlavi Delagation sent by a Rumi Lover Sultan (V. Rashad) to Konya

SEZAİ KÜÇÜK Ortak Kader: Osmanlının Son Yılları Ve Mevlevilik / A Common Destiny: Last Days of Ottoman Empire and Mawlavi Order

MEHMET DEMİRCİ; Mevlânâ'nın 20. yüzyıl Türk fikir ve sanat adamlarına etkisi: Yahya Kemal Örneği / Rumi's Impact on Contemporary Turkish Thinkers and Artists: The case of Yahya Kemal

Ara / Coffee Break

17.30 – 19.00

## **SALON 1**

Başkan / Chairman : Prof. Cihan Okuyucu

İSMAİL YAKIT Mevlana'da Aşk Ahlakı / Rumi's Ethic of Love

ROBERT FRAGER Mevlânâ: 21. Yüzyılın Mânevîyât Rehberi / Mevlana: Spiritual Guide for the 21st Century

SÜLEYMAN DERİN Mevlana'nın Mesnevi'sinde Psikolojik Yaklaşımlar /  
Psychological Approaches in Rumi's Masnawi

MICHAELA OZELSEL Mevlânâ'nın Felsefesinin Psikolojik Yönleri /  
Psychological Aspects of Hz. Mevlana's Philosophy

NEVAD KAHTERAN Dönüşen İslam Çağında Mevlânâ'nın Aşk Felsefesi /  
Rumi's philosophy of Love in the era of U-turned Islam

## SALON 2

Başkan / Chairman : Prof. Adnan Karaismailoğlu

HÜSEYİN HATEMİ Mevlânâ Düşüncesinin Evrenselliği ve İslâmîliği /  
Universality and Islamity of Rumi's Thought

SYED REZAUL KARIM Mevlânâ'nın Küllî Akıl Kavramı / Rumi's  
Concept of Universal Intelligence

YUSIF RUSTAMOV Mevlânâ'nın Düşünce Dünyası / The World of  
Thinking of Rumi

ADEM ESEN Mevlana'da İktisada Dair Görüşler / Rumi's Thought on  
Economy

MEHMET DALKILIÇ Teolojik Sorunların Ele Alınmasında İyi Niyetlilik  
İlkesi -Mevlana'nın Bazı Klasik Kelam Sorunlarına Yaklaşımı- / The Principal  
of Good Intention in Aproaching to Theological Matters: Rumi's approach to  
Classical Kelam Problems

## SALON 3

Başkan / Chairman : Prof. Hasan Kamil Yılmaz

REŞAT ÖNGÖREN Mevlânâ'nın Osmanlı'ya Etkileri / Rumi's Impact on  
Ottomans

NECDET TOSUN Mevlana ve Mevleviliğin Nakşbendi Kültüründeki İzleri / Rumi's and His Way's Impact on on Naqshbendi Culture

MUSTAFA TATÇI Şabani Kaynaklarında Mevlana ve Mevleviler / Rumi and Mawlavīs in Khalwati-Shabani Sources

MAHMUD EROL KILIÇ Uşşâkîler ve Hz. Mevlânâ / Rumi and Mawlavīs in Khalwati-Ushshaqī Sources

KUDSI ERGUNER Modern Türkiye'de Mevlevilik / Mawlavism in Modern Turkey

#### **SALON 4**

Başkan / Chairman : Dr. Omar Benissa

ERDOĞAN EROL Mevlevilikte Zıkr Tesbihi / Rosary of Zekr in Mawlavī Order

BEKİR ŞAHİN Mevlevilikte Evrad Ve Dua / Awrad and Prayers in Mawlavī Order

ULDIS BERZINS Bizim Meclisimizde Birleşmek? / United 'at our summits'?

ARIN ERMATOV Mevlana'nın Eserlerinde İnsan Düşüncesi / The Concept of Man in the Works of Rumi.

NASIR TAMARA; Mevlânâ'nın Endonezya'daki Tesirleri / *The influence of Rumi in Indonesia.*

#### **KONYA**

#### **MEVLÂNÂ KÜLTÜR MERKEZİ**

11 MAY 2007

09.00 – 09.30

Protokol Konuşmaları

09.30 – 11.00

Başkan / Chairman: Prof. Mustafa Tahralı

YAKUP ŞAFAK Mesnevi tercüme ve şerhlerinin Türk kültüründeki yeri /  
The Place of Masnawi and Its Commentaries in Turkish Culture

SEMİH CEYHAN; Mesnevi’de Mana Düzeyleri: İsmail Rüşühi Ankaravi’nin  
Mesnevi Tahkiki / The Degrees of Meaning in Masnawi: Anqaravi’s  
Commentary

BİLAL KEMİKLİ Mesnevi ve Türk İrfanı: Mesnevihanlık Geleneği Üzerine  
Bazı Değerlendirmeler / Masnawi and Turkish Gnosis: Some Thoughts on  
the tradition of Masnawi-Readers (Masnawihanlık).

AHMET GÜNER SAYAR Mesnevi Şarihi: Ahmet Avni Konuk” / Ahmad  
Avni Konuk: A Masnawi Commentator

CEMAL KURNAZ Ahmet Talat Onay’ın Eski Türk Edebiyatında  
Mazmunlar ve İzahı İsimli Ansiklopedik Eserinde Mevleviler ve Mevlevilik  
Kültürü / Mawlavīs in Ahmad Talat Onay’s book called Enclopadia of The  
Names and Thoughts in Classical Turkish Literature

Ara / Coffee Break

11.15 – 12.45

Başkan / Chairman: Dr. Khaled Tadmori

NACİ BAKIRCI Konya Mevlevi Dergahı / Rumi’s Dergâh in Konya

GIUSEPPE FANFONI Semahane Mimari Tipolojisinin Tarihsel Evrimi /  
Historical evolution of the Sama'khana architectural typology

BARİHÜDA TANRIKORUR Mevlevî Sema'nın Bugün İhya Edilmesinde  
Unutulan Bir Temel Unsur: Semâhâne / The Major Missing Element in the  
Present Day Revival of the Mevlevî Semâ Ceremony: The Semâhane, Its  
Function and Architecture

İSMAİL KARA Hanya Mevlevihanesi / Mawlavikhana of Iraklio / Create

GÖKALP KAMİL Kıbrıs'ta Mevlevilik / Mawlaviyya Order in Cyprus

Öğle Yemeği / Lunch

14.00 – 15.30

Başkan / Chairman : Prof. Mehmet Demirci

MUSTAFA KOÇ Osmanlı'nın Son Döneminde Sultan Veled Üzerine  
Yapılan Bir Şerh: Halid Efendi'nin Işknâmesi / Khalid Affendi's Ishqnama:  
A Late Ottoman Commentary on Sultan Valad.

HÜLYA KÜÇÜK *Sultan Veled'in, Teozofik Tasavvuf Anlayışı ile Karışık  
Popüliżmi / Sultan Walad's Populism Mixed With a Theosophical Understanding of  
Sufism*

İSMAİL GÜLEÇ Mesnevî'den bazı beyitlere tahmis yoluyla yapılan şerhler  
Commentaries on Some Masnawi's Verses As Fifth Lines

HALİL İBRAHİM SARIOĞLU Mevlânâ'nın Rubâilerinde Ölüm Teması /  
The Theme of Death in Rumi's Quatrains

Ara / Coffee Break

15.45 – 17.15

Başkan / Chairman : Prof. Paul Ballanfat

HİCABİ KIRLANGIÇ; Divan-ı Kebir'de İmge ve Sembol / Symbol in Divan-ı Kabir

TURAN KOÇ ; Mevlana'nın Şiirinde Güzellik Tecrübesinin İfadesi / Expressions of The Experience of Beauty in Rumi's Poetry

ERDAL BAYKAN Mevlana'da Aklın Sınırı ya da Cebrail ve Sidretül-Münteha / The Limits of Reason or Gabriel and Sidra al-Muntaha

EMİNE YENİTERZİ Mevlâna'nın İnsan, Melek ve Şeytan Üçgenine Dair Görüşleri / Rumi's Thoughts on Man, Angel and Satan

12 MAYIS 2007 / 12 MAY 2007

10.00 – 11.30

Başkan / Chairman : Prof. Shems Friedlander

GÖNÜL AYAN Fihi MaFih'deki İktibasların Bir Değerlendirilmesi / An Evaluation of Some Quatations in Fihi Ma Fihi

MUSTAFA ÇİÇEKLER; Mevlana'nın Gazellerinde Bazı Mazmunlar / Some Implications in Rumi's Lyrics

AYDIN ABBASOV; Mefkureciliğimizde Mevlânâ / Rumi in our Idealizm

METİN İZETİ; Hazreti Mevlana'nın Mesnevî'sinde Hikmetin Kabul Edicisi olarak Kalb / The Heart: As a Receiver of Wisdom in Rumi's Masnawi

Ara / Coffee Break

11.45 – 12.30

KAPANIŞ OTURUMU / FINAL SESSION

Başkan / Chairman : Mahmud Erol KILIÇ

Seyyed Hossein Nasr

Ahmet Yasar Ocak

William Chittick

James Morris

Ekrem Işın