

## **ADAB FOR A PEACEFUL WORLD:** A Study of Jalaluddin Rumi's Concept of Sufism

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### **Abstract**

*Rumi's spiritual teaching is slightly different from others' in a way that his devotional concepts put greater emphasis on ethics. Rumi believes that spirituality tightly relates to ethics, without which one neither could attain nor be able to stay in spiritual perfection. To sail to God, one should implement some ethical values best covered by the frame to love and to renunciate. To love entails loving God and His creatures, while to renunciate indicates the detachment from worldly desires. Putting these two into application, one will be able to attain the union with the Sublime Being (fanā'). However for Rumi, one could be said to reach spiritual perfection only after he returned from self-mortification and gained spiritual wisdom that allows him to share universal love to the rest of human lives (baqā').*

*Keywords:* Rumi, love, adab, fanā', baqā'

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### **A. Introduction**

*I am drunk with the wine of the Wine-maker  
My body drunk with the Beloved  
I am not the only one who's drunk, what's more  
This wine has intoxicated many others before!  
When I passed the tavern I could see  
The wine-maker, the judge, the sermonizer-drunk!  
This pure wine has been tasted by the pure in spirit  
Junaid and Shibli and Attar were drunk with it  
This is the wine that Mansur drank  
And with the words of Truth got drunk!  
With the spirit of Shamsuddin Tabriz  
I, too, dance in the bazar, drunk!*

Rumi is not the only Sufi who was drawn into intoxication with the Beloved, instead, there were several prominent sufis whose immersion within the substance of God preceded him. In his poetry, he frequently mentioned older sufis such as Junaid, Shibli, Attar, Mansur and Shamsuddin to share the same vision of Sufism which is attainment of self-mortification or annihilation (*fanā'*). In spite of similar experience of intoxication, I argue that Rumi's concept of mysticism is different from others in respect to the concept of spiritual perfection attainment. In this paper, I propose to frame his concept, saying that his devotional concepts put greater emphasis on *adab* that firstly, it is prerequisite for attaining the state of spiritual perfection (*fanā'*) and secondly, it is the achievement of spiritual attainment.

To make the discussion flows structurally, I propose several steps to look at Rumi's concept of Sufism. I begin the discussion by providing some historical background of Rumi's life. Then I am to give an overview about his poetry. The next theme is the main discussion about Rumi's concept of Sufism, and the last one will be conclusion where I will also address some influences of Rumi's concept of Sufism to society.

## B. A Slight of Historical Background

Mawlānā Khwodavdgar Jalāl al-Dīn Muḥammad b. Moḥammad al-Balkhī al-Rūmī or Rumi as he is commonly known in the West, or 'Mawlana' in the East was born in 1207 C.E in what is Tajikistan.<sup>1</sup> He is titled by honorific title as Mawlana or Khwodavdgar which means "lord" or "master", however many persians do not perceive Mawlana as arabic title, but as pen name of the poet.<sup>2</sup> His title al-Balkhi does not refer to his land of origins because he was born in Tajikistan, rather his family's origins in Balkh which is located now in Afghanistan. While his title 'Rumi' is associated to him because he lived in Anatolia (Tukey), a region that was considered as 'Rum' in Islamic point of view.<sup>3</sup>

The fact that many hagiographies about him provide different versions of his life stories poses a challenge to know the most reliable stories. Leslie Wines recounts that many hagiographers who knew Rumi during his life often 'resorted to exaggeration and fantastical episode' that to some extents made their hagiographies more distracting than illuminating<sup>4</sup> Further she added, "in their imaginative effort's to burnish Rumi's image, his desciples biographers in some cases made facts and events that were already shadowy even more confusing".<sup>5</sup>

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<sup>1</sup> Jalāl al-Dīn Rūmī (Mawlānā), *Rumi and Islam: Selections from His Stories, Poems, and Discourses, Annotated & Explained* (SkyLight Paths Publishing, 2004), xviii.

<sup>2</sup> Franklin D. Lewis, *Rumi - Past and Present, East and West: The Life, Teachings, and Poetry of Jalāl Al-Din Rumi* (Oneworld Publications, 2014), 10.

<sup>3</sup> Ibid., 9.

<sup>4</sup> Leslie Wines, *Rumi: A Spiritual Biography* (The Crossroad Pub., 2000), 28.

<sup>5</sup> Ibid.

In regards to Rumi's childhood, many hagiographers agree that Rumi grew up in a Muslim community and learned Islamic teaching from his father, Baha' al-Din Valad. However, they have different accounts about Bahā' al-Dīn Valad's identity. Many biographers claim that his title as *sultān al-ulāmā'* or king of clerics refers to his popularity as the most respected cleric. Hiperbolically they claim that he was among the great scholars whose lectures were attended by many people at the time. In this respect, Franklin Lewis argued that such description is not what emerged from Baha' al-Din's work, *Ma'ārif*. According to Lewis referring to Baha's book, he was not prominent at that time. He is remembered on account of his prominent son, Jalāl al-Dīn Rūmī.<sup>6</sup>

Because of some reasons, Bahā' al-Dīn left Khurasan, brought with him the young Rumi who was in his fourteen in 1221.<sup>7</sup> Many scholars reported that the migration from Khurasan to Konya was because of Mongol invasion. However for Lewis, such speculation is implausible. He noted that before the invasions, even after Bahā' al-Dīn left the Khurasan, the relationship between Khwarazmshah and Mongol in Peking was good. He further questions 'if Baha' al-Din flee an imminent Mongol attack, why would he leave his daughter and other parts of his family behind?'<sup>8</sup> the most convincing reason according to Lewis is then the political circumstances in the region were unstable and that Bahā' himself was longing to find a position.<sup>9</sup>

Before reaching Konya, Rumi and his father transited to Nayshapur, Baghdad and Mecca before eventually reaching Konya in 1228-12929. During the journey, Rumi met Fariduddin Attar who later shed an influence to Rumi's way of writing a poetry. Receiving a book from Attar was the starting point of his intense relationship with poetry. And later in Konya which is now part of Turkey, Rumi was not only well known for his scholarship in Islamic law, but also a poet and a noble man that was close to ordinary people.

Meeting Sham al-Tabriz was a turning point of his life. Rumi considered him as spiritual teacher as well as friend. Their relationship was very close that when one day Sham disappeared, Rumi passed extreme feeling of emptiness. Rumi's turning point to Sufism was motivated by intense discussion with Sham that extensively influenced Rumi's path of Sufism.

Different from his teacher, Shamsuddīn Tabraz who withdraw himself from society,<sup>10</sup> Rumi opened himself to mingle with people. He was not hesitant to pass along roads and bazaar, bowing repeatedly before butcher, lay people and greeting children. He devotes humility to the deprived and rejected by the society and dedicated himself serving people,

<sup>6</sup> Lewis, *Rumi - Past and Present, East and West*, 47.

<sup>7</sup> Some scholars have different opinion about the exact year of their migration. Most of them said that

<sup>8</sup> Lewis, *Rumi - Past and Present, East and West*, 64.

<sup>9</sup> Ibid.

<sup>10</sup> Wines, *Rumi*, 84.

teaching his students, talking to other religious adherents even organizing sama' and preaching gathering especially for women.<sup>11</sup>

### C. Rumi and His Poetry

Love, whether it be of this world or the other,  
Leads us to the Lord who is the Lord of all!<sup>12</sup>

Rumi has been for centuries speaking to people from various backgrounds and cultures through the language of love. He becomes the symbol of tolerance because every word comes from his mouth is full of love and peace which is addressed to humanity. Many scholars claim that his words are words of the Divine for they were expressed during Mawlana's ecstatic moment with God. Some even exaggeratingly regarded his work (Mathnavi) as *Qor'an-e Ajam* (Qur'an of the Iranians), the Persian Qur'an for it contains spiritual subtleties and Qur'anic realities.<sup>13</sup>

Rumi's work in poetry was much influenced by two outstanding Khorasani poets-Sana'i and Attar who through their works, influenced Rumi in the writing style. The influence of the two poets is obvious in Rumi's ghazaliyyat and Masnavi. Sana'i's influence on Rumi takes form in exposing arguments in the form of stories such as in Sana'i's *hadiqat al-ḥaqīqāt*. While Rumi owes from Attar is his popular simplicity that enables him to write his poetry in unstructurally flowing style.<sup>14</sup> However, what makes them different is that Sana'i and Attar put greater emphasis on talking about separation, while Rumi talks more about union.<sup>15</sup> Before meeting Shams, his poetry was considered lack of spiritual emotions. Yet, Sham came to his life and fill the void in the poetry.

In addition to the theme on union, Rumi concerned a lot about humanity that is best reflected through out his works. Humanity does not emerge out of nowhere, but it is the resonation of the merged spiritual substance between him and God. A. H. Zarrinkub explained:

“In certain cases, Mawlana felt that the one who spoke with his (mawlana's) language was not his own person. This was the same spiritual experience that had caused Bayazid and later Hallaj to make such utterance as to expose them to criticism and disparagement”<sup>16</sup>

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<sup>11</sup> 'Abd al-Ḥusayn Zarrin'kub and 'Abd al-Ḥusayn Zarrin'kub, *Step by Step up to Union with God: Life, Thought and Spiritual Journey of Jalal-Al-Din Rumi* (Persian Heritage Foundation, 2009), 316.

<sup>12</sup> Mahmood Jamal, *Islamic Mystical Poetry: Sufi Verse from the Early Mystics to Rumi* (Penguin UK, 2009), 145.

<sup>13</sup> Zarrin'kub and Zarrin'kub, *Step by Step up to Union with God*, 284.

<sup>14</sup> *Ibid.*, 254.

<sup>15</sup> *Ibid.*

<sup>16</sup> *Ibid.*, 307.

Despite experiencing similar moment the way his predecessors did, Rumi was very careful in concealing what should be concealed. In this respect, he would ask Hosm al-Din to jott down his words while he was in ecstatic feelings. Once Rumi was done, he would asked Hosm al-Din to read every sheet that he has written down. While Rumi was listening to him reading and found some words attributing himself as God, he threw them into furnace worrying that people would hear what he uttered during his ecstatic moment. For Rumi, such selection was important for there were some secret he admitted as coming from spiritual realm that had to return to its origin. It is for no significance to confide it to people whose understanding of the Unseen carries limitation.<sup>17</sup> For him, what matters is not words that were revealed during ecstatic moment, instead, spiritual enlightenment that is shed within the soul of the seeker.

Rumi's carefulness in selecting poems differentiates him from his predecessors. To compare with other sufis like al-Hallaj, Bastami and Shams al-Tabriz, it is obvious that Rumi's concept of Sufism and poetry is more accepted in this world wide society crossing countries and continents not because of his personality, but because of the message that he delivered to all beings in the world. To compare with Rumi, many people disrespected him because he violated the Sufi tradition of secrecy by openly proclaiming some mystical doctrines.<sup>18</sup>

Such achievement, according to Rumi requires experiences of self-deliverance. It does not necessitate book, madrasa or question and answer, but practicing Sufi disciplinary conduct (*suluk*) that trains a seeker to release personal interest that is obstructive to spiritual disclosure. Following Rumi's spiritual conduct, soluk is begun by an *adab* or moral conduct which entails knowing the limit. To know the limits reflects two main conducts for spiritual excercise which are 'to love and to renunciate'.

#### D. Adab as the Foundation of Love

Adab is the basis that Rumi made to educate his friends and students. It is a refined behavior or discipline<sup>19</sup> that becomes the prerequisite for spiritual wayfarer to sail to God. It is all that spiritual wayfarers need to be equipped with. It helps them to manage their ego and to give special room for fine love. During his ecstatic moment Rumi said,

Let us beseech God to help us to self-control (*adab*): he who lack of self control is deprived of the grace of the lord.

The undisciplined man does not corrupt himself alone: he set the whole world afire.

Whatever befalls thee of gloom and sorrow is the result of thy irreverence and insolence

<sup>17</sup> Ibid.

<sup>18</sup> Wines, *Rumi*, 51.

<sup>19</sup> Zarrin'kub and Zarrin'kub, *Step by Step up to Union with God*, 292.

Anyone behaving with irreverence in the path of the friend is a brigand who robs men: he is no man.

Through discipline Heaven was filled with light, through discipline the angles became immaculate and holy.

By reason of irreverence the sun is eclipsed, and insolence caused 'Azazil to be turned back from the door.<sup>20</sup>

Nicholson translated *adab* as self-control which for me, limits the possible meanings to emerge. I argue that *adab* has larger meaning than merely self-control, it denotes all that is good and noble characteristics and habits. Naguib al-Attas mentioned that *adab* is the discipline of body, mind and soul. The discipline that assures the recognition and acknowledgement of one's proper place in relation to one's physical, intellectual and spiritual capacities and potentials; the recognition and acknowledgement that knowledge and being are ordered hierarchically according to various levels (*marātib*) and degrees<sup>21</sup>. By this definition I mean to say that *adab* does not entail only self-control, but also respect, love and humble and action accordingly based on moral conduct.

I agree Zarrinkub mentioned that Rumi considers *adab* or I translate it as discipline, as the corner stone of one's disciplinary training in their spiritual itinerary<sup>22</sup>. In many of his poetry he mentioned how discipline is very important for spiritual wayfarers to conduct. It is solely because such discipline enables men to train themselves to abandon their ego and empty themselves from futile concern and anxieties that burden spiritual seekers to gain spiritual attainment. In his poetry he mentioned, "Let us beseech God to help us to self-control (*adab*): he who lack of self control is deprived of the grace of the lord". Asking lord to help indicates that to do things based on *adab* needs efforts and willingness.

Rumi's putting greater emphasis on *adab* is not for spiritual seeker's disciplinary training in solitude, but also for the attainment of world's well being. Part of our nature as social animal is that we would not attain our own well-being without ensuring the well being of others. In this respect, Foucault's notion that caring of the self is caring of others is true, because no matter reason we have in caring of others, it is in this respect that we care of ourselves. Hence, to link two first lines of Rumi's poem above is very intriguing. The first line indicates that our discipline is for our own reward 'grace of lord' while the second line obviously say that discipline is important not only for our own well being, but also for others' well being. He said 'The *undisciplined man does not corrupt himself alone: he set the whole world afire*'. For spiritual wayfarers, this message explicates that acting moral conduct to others is always a way to have the grace of the Lord. Of course this is not in a

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<sup>20</sup> Jalal al-Din Rumi (Maulana), *Rumi, Poet and Mystic, 1207-1273: Selections from His Writings* (G. Allen and Unwin, 1956), 64.

<sup>21</sup> Muhammad Naquib Syed Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kazi Publications Incorporated, 1997), 11.

<sup>22</sup> Zarrin'kub and Zarrin'kub, *Step by Step up to Union with God*, 292.

way that I undermine such behavior, rather for me to say that ‘caring of others as a means of caring of the self’ is to describe the initial spiritual itinerary of the spiritual journey that involves step by step training that a spiritual wayfarer needs to go through. Later in the next step, this kind of care is not necessity because we have to renunciate everything, even ourselves. Rumi said “God hath placed a ladder before us: we must climb it, step by step”.

A spiritual journey should start with a willingness to sail. Rumi said: “The command come against your will is adressed to the blind follower; come willingly is for the man moulded of the truth”<sup>23</sup> as I said earlier in this paper that sailing to God is not easy, therefore, spiritual seeker’s love and willingness are the corner stone of his attainment of spiritual perfection. The love of the seeker to the Beloved will enable him to undergo many challenges that he encounters in his spiritual voyage. However, this would not let the true seeker to stop or to step back, rather he attempts harder to meet and impatiently longing for meeting his love. Rumi convincingly stated:

Love will not let His faithful servants tire  
Immortal Beauty draws them on and on  
From Glory unto glory, drawing nigher  
At each remove and loving to be drawn

As an attempt to meet his Beloved, a spiritual wayfarer is to train himself a self-discipline. As I stated in the earlier paragraph, a spiritual wayfarer is to conduct *adab* and whatever entails in it to attract the attention of the Beloved. By *adab* means that a seeker will do it whatever it entails to get the grace of the Lord. However, unlike other sufis who put too many precepts in spiritual attainment, Rumi confidently said that spiritual perfection could not be achieved unless by practice. Because the journey is the journey of the spiritual, one does not need to read books, or attending *madrassa* or *khanaqah*. One needs to start their journey by implementing *adab* in their life.

For Rumi, *adab* entails knowing the limit. Anyone who exceeds the limit will lead either himself or others to chaos. The journey of spirituality always starts with struggling with the self. To know the limit of the self means to be humble with the reality of ourselves. Zarrinkub describes: “ For Rumi, what entices man to violate the proper limits is vanity and what encourages him to observe those limits is humility, which itself is a manifestation of love-of being concerned for others”<sup>24</sup> To observe *adab* means to deliver his capital I into small ‘i’ which illustrates humility.

Recalling Rumi’s saying that spiritual attainment can be achieved only by practice, Rumi himself taught his friends and students through practice. He even considered that

<sup>23</sup> Rumi (Maulana), *Rumi, Poet and Mystic, 1207-1273*, xxxii.

<sup>24</sup> Zarrin’kub and Zarrin’kub, *Step by Step up to Union with God*, 293.

world is great *khanqah* and God is the master while he himself as a servant<sup>25</sup>. Like a *khanaqah* where worship and learning process take places, world is deemed to be the place where people can learn and worship without a particular institution like *madrasah*. We are all the learner and the servant while God is the master to learn and to worship. Hence, Rumi discouraged the disunity because of difference.

Despite his greatness, Rumi was very humble. He was not reluctant to go to market and bow before everybody who saw him. He greeted them and asked their condition. He shared many things in his house to the needy and welcomed anyone who came to his house. Throughout years sailing to God, he was overwhelmed with love to the Beloved, when he attained the unity with God, he would energize himself with the love of the Lord, he was spiritually born many times that he was always happy with his life. His happiness brought him in harmony with all humanity.

Practicing *adab* through out the journey helps a wayfarer to be able to love and to renunciate. As I have stated earlier, self discipline enables spiritual wayfarer to care of himself because he needs grace, but his caring of himself benefits the rest of human life. However, in the next stage, this kind of love should be transformed into higher level of love. Love without conditions. We love not because we need something, but because we purely love it. Continuing his poem about coming willingly, Rumi said:

The command against your will is addressed to the blind follower; come willingly is for the man moulded of truth.  
While the former, like an infant, loves the nurse for the sake of milk, the other has given his heart away to this Veiled One.  
The infant has no knowledge of Her Beauty; he wants nothing of Her except milk;  
The real lover of the Nurse is disinterested, single mingle in pure devotion  
Whether God's seeker love Him for something other than He, that he may continually partake of His good,  
Or whether he love God for His Very Self, for naught beside Him, lest he be separated from Him,  
In either case the quest and aspiration proceed from that Source: the heart is made captive by that Heart-Ravisher<sup>26</sup>

Rumi mentioned that those who do not come willingly is a blind followers. They don't know anything how to love because they love for the sake of something instead of the nature of the beloved itself. In contrast, those who come willingly will love the beloved because he sees beauty in her, not for the sake of the milk which has nothing to do with the nurse. This is a love that a spiritual wayfarer needs to develop. A love of his Beloved is neither because he expects heaven nor fear of hell.

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<sup>25</sup> Ibid., 310.

<sup>26</sup> Rumi (Maulana), *Rumi, Poet and Mystic, 1207-1273*, xxxi, 68.

Looking at the poetry above, it is interesting to see how Rumi illustrated God with a nurse who is normally a woman who is loving and caring. His love to God knows no gender or sex. I see that this is the result of his close relationship with either men and women in society. He always saw things in commonalities instead of difference. Further he said:

If you rule your wife outwardly, yet inwardly you are ruled by her whom you desire,  
This is characteristic of Man: in other animals love is lacking, and that shows their inferior.  
The prophet said that woman prevails over the wise, while ignorant men prevail over her,  
for in them the fierceness of the animal is immanent.  
Love and tenderness are human qualities, anger and lust are animal qualities.  
Woman is a ray of God: she is not the earthly beloved. She is creativity: you might say she  
is not created.<sup>27</sup>

Rumi's poetry whether or not is the result of his ecstatic moment is a reflection of his close relationship to people around. Despite his greatness as a scholar, he always mingled with the society, listened to their sharing and advised them to solve the problem. This interaction created a paradigm that enabled him to see things in a whole, in interactional way that is interconnected as a harmony.

Interestingly, Rumi distinguished humankind and animals by emphasizing the capacities that attribute them. It is love, anger and lust that differentiate human and animals. A man is considered as a man only if he/she has capacities to be a man which is love and tenderness. Unless he/she owns the human qualities, they will be considered as animals. A spiritual person should deliver himself to break with the animal characters that enables him to be born as new person.

Further, to attain spiritual attainment, a seeker is to experience death before death. It is a process that a seeker must go through as disciplinary training to purify their heart and mind. According to Rumi, we are animal in away that we consisted of flesh, skin and bone. And we eat, sleep, get angry, and lust. As long as a human has not reached the requirement of thinking, they are not qualified to begin the journey. Rumi said:

I died as mineral and became a plant,  
I died as plant and rose to animal,  
I died as animal and I was a man.  
Why should I fear? When was I less by dying?  
Yet, once more I shall die as a man, to soar with angelhood  
I must pass on: all except God doth perish.

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<sup>27</sup> Ibid., 44.

To die from animal characters, a spiritual wayfarer has to break from his self interest. Breaking from self-interest means renunciation from worldly desires. However, It is to be highlighted that for Rumi, breaking self-interest does not require monasticism or being a beggar. It does not require a spiritual seeker to break with the world but worldly desires, it does not discourage people working on their occupations, and rather, it requires detachment from worldly desires. Detachment sets spiritual wayfarers free from anxieties about wealth that might be stolen, vehicles that might be broken, a friend that might leave, etc.

Interestingly, Rumi mentioned that renunciation entails avoiding fanaticism of any doctrines. Obviously, this was a peaceful message to people who were very fanatic in their religious teachings that often considered other religious group as heretical. Within Rumi's days, masyayekh and scholars were so drown in their popularity. They gained good wealth and luxurious life. They lived separately from ordinary people and mingled only with their high class colleagues. Those masyayikh from madrasa together with imam of Konya associated with city's shaikh al-Islam (Moslem counterpart of archbishop) and qazi (chief judge) invited Rumi to collect money from people. Having different ideology from them, Rumi refused to join, instead he came up with surprising decision to disassociate himself from madrasa and avoided appropriating alms and endowments. This triggered enmity and jealousy to Rumi and his community and considered them as a treat for their orthodoxy.<sup>28</sup>

However, as Rumi renunciated from such worldly desires, receiving some threats and criticism didn't make him feel down and lose self-control. Indeed, if he attached to all that matter such as wealth, popularity, and companion, he would have been depressed from anmity of his enemies. His practices taught his students and followers the significance of breaking with worldly attachment. Rumi trained his friends saying that humans are given freewill that enable him to select his own life. A spiritual wayfarer are endowed with potentials and capacities that help them to be independent.

God hath placed a ladder before us: we must climb it, step by step.

You have feet, why pretend to be lame? You have hands, why conceal the fingers that grip?

Freewill is the endeavour to thank God for His beneficence; your necessitarianism denies that beneficence.

Thanksgiving for the power of acting freely gives you more power to thank Him; necessitarianism takes away what God has given.

The brigands are on the road: do not sleep until you see the gate and the threshold!

If you put trust in God, trust him with your work! Sow the seed, then rely upon the almighty.<sup>29</sup>

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<sup>28</sup> Zarrin'kub and Zarrin'kub, *Step by Step up to Union with God*, 341.

<sup>29</sup> Rumi (Maulana), *Rumi, Poet and Mystic, 1207-1273*, 69.

A spiritual seeker will encounter challenges in his path of Sufism, yet he will not give up or step back to the previous level because his love to God is more than his own interest. Rumi's saying "The brigands are on the road: do not sleep until you see the gate and the threshold!" means to encourage a seeker to always continue practicing *adab*, love, renunciate and die from animal desires. When a spiritual wayfarer reached the level of death of animal desires, he is to be born as a new person. His self is empty from ego, he is overwhelmed by abundant love of God. He does not need anything but his beloved that he has been longing from before.

Now that a new human has been born, he is in a ready state to meet his Beloved. He destroy his "I" to let God's substance be in him. When he reaches the station where there is nothing to be witnessed but the Beloved, thus, he will come into state of annihilation that changes his substance from mineral into divine. It is here when he will be overwhelmed by the light of the Beloved. He will feel the intimacy between him and God, he is united with the Beloved. He reaches the state of Fana', a state of spiritual perfection.

Upon his returning to human existence, a spiritual seeker is no longer the same person as before. He has spiritually born into the new person who is enlightened and overwhelmed with the love he receives from God. He is no longer in the state of *al-sayr ilā Allāh* (journey towards allah), but *al-sayr fī Allāh* (voyage in Allah) which means that his conduct, his speech and his thought are attributed to God. He reflects the characters of God and spread the universal message of love.

#### E. Rumi and the message of love

Unlike other sufis whose souls were glowing within themselves, Rumi's soul invites many people to celebrate the highness of spirituality that creates balance relationship vertically to God (*ḥabl min al-Allāh*) and horizontally to society (*ḥabl min al-nās*).

Rumi's devotional concept that puts greater emphasis on adab as a means to reach the Beloved and as indication of attainment of spiritual perfection is very important in building a better relationship not only between a spiritual wayfarer and God, but also between spiritual wayfarer and his fellows human and non-human beings. Adab that entails knowing the limit or knowing the self control and loving other beings gives room for being in harmony with the entire particle in the cosmos.

Indeed, to attain such state where all we see is God and love is not easy. As part of human life whose desires and lusts are overflowing, we tend to put ourselves first before others. Hence, it is not surprising that world is often in chaos because many of us are undisciplined, meaning that we do not have self-control. The expediency of spiritual perfection then is not for at all reward of heaven, but indeed, for harmonious life among beings.

Rumi was and is successfully attractive to many people from various backgrounds who are amazed by such impressive soul whose spirituality reassures those who dream for peace. Considering the promising attainment that Rumi offered, many people all over the world turned into his religious teaching, which is the religion of all, religion of love.<sup>30</sup> Peter H. Cunz mentioned 'the Europeans' request to comprehend the message of Mawlana, whose soul and thinking was molded by Islam, without a corset of some dogmatic interpretation is a legitimate demand'. Indeed, it is fascinating to know that such modern communities whose civilization be built upon reason and secularization is thirsty of spirituality and demand for translating the works of Rumi and conducting Sufi spiritual exercise.<sup>31</sup> The demand of many western communities to translate Rumi's theories of love into some practical ways is a mark of the great poet whose love to his Beloved keeps sparkling and resonates to those who are willing to gain spirituality.

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<sup>30</sup> Love, whether it be of this world or the other, leads us to the Lord who is the Lord of all! (145)

<sup>31</sup> Faith Citlak, *Rumi And His Sufi Path Of Love* (Tughra Books, 2007), 92.

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