ETHICAL PHILOSOPHY OF RŪMĪ

ABSTRACT

THESIS

SUBMITTED FOR THE AWARD OF THE DEGREE OF

Doctor of Philosophy

IN

PHILOSOPHY

BY

JAKIR HUSHAIN

UNDER THE SUPERVISION OF

Dr. SANAULLAH MIR
(Associate Professor)

DEPARTMENT OF PHILOSOPHY
ALIGARH MUSLIM UNIVERSITY
ALIGARH (INDIA)

2013
ABSTRACT

The present thesis is comprised of six chapters in the following under:

Chapter-1 : An Overview of Islamic Ethics
Chapter-2 : Rumi: Life and Works
Chapter-3 : Rumi’s Epistemology
Chapter-4 : Rumi’s World-View
Chapter-5 : Ethical Philosophy of Rumi
Chapter-6 : Conclusion

The Chapter-1 ‘An overview of Islamics Ethics’ attempts a summary of the ethical philosophy of Islam. To begin with, it gives an outline of the Quranic beliefs and values and norms and injunctions underlined by the prophet of Islam. The real task of Islamic ethics is to understand and illustrate the ethos of Islam as ordained by the Quran and elaborated in the Sunnah of the Prophet(s) of Islam. Although, there are two primary sources of Islamic ethics, one more source should also be taken into account; the practice of the Prophet’s (s) comparisons. They were trained by the Prophet(s) himself and their lives as individuals and as members of the society were the best embodiment of Islamic values. Further, the lives of the second and third generation leaders (a’immah) of Islam are also considered to be the better models of Islamic values and
norms. They are almost free from alien ideas and values that affected Islamic society in succeeding generations. This chapter also summarizes the ethical views of Mutazilism and Asharism. Besides, views of al-Kindi, at-Farabi, Ibn-Miskawaih, Ikhwan-u-Safa, Raghib Isfahani, Ibn Sina, al-Ghazali and Ibn Rushd are also incorporated into this chapter. Lastly, we have given an outline of Sufi ethics in this chapter.

The second chapter, ‘Rumi: Life and Works’ provides a biographical outline of Rumi. This chapter also gives an account of the impact of Shams Tabrez on Rumi. An introduction of Rumi’s Works also feature’s in this chapter.

The third chapter titled ‘Rumi’s Epistemology’, advances an overview of Rumi’s epistemology. It brings out Rumi’s integral epistemological position, in view of Rumi’s advocacy of the validity of empirical, rational and intuitive knowledge-claims in their respective spheres of operation. However, the chapter also brings out Rumi’s categorical espousal of intuitionist epistemology in comparison to rationalist epistemology. While sense-experience and reason at best can provide us knowledge, it is intuition that can give us certainty. Knowledge is not possible only through cognitive faculties. Man needs divine inspiration as well. The Qur’an has repeatedly emphasized upon us to realize God through spiritual faculties breathed into us at the very
moment of our creation. Thus Rumi agrees with the Muslim epistemological tradition that knowledge in both innate and acquired. However, the vision of Reality can be vouchsafed to us through intuition inspired by Divine Spirit.

The fourth chapter titled ‘Rumi’s World-View’, brings out Rumi’s spiritual perspective on universe. For Rumi, the ground of Being is akin to what we feel in ourselves — a spirit or an ego. The entire cosmic existence is comprised of an infinite number of egos emerging out of the Cosmic Ego. The cosmological vision of Rumi is thoroughly teleological like that of classical Aristotle. Like modern Bergson he is also a creative evolutionist. He also seems to be subscribing to the emanationistic cosmology of Plotinus. Metaphysically speaking, every being has emerged from a kind overflow of ‘the Divine Spirit’. However, every being is impelled by an irresistible urge to return to its origin. This urge in nothing but love, according to Rumi. Love is the primal evolutionary principle of all existence. Every ego or monad is essentially spiritual and each ego or monad has emerged from the same Divine Principle. For Rumi, God is the origin and destiny for the entire process of evolution. He is not only the ground but also the goal of all existence. Rumi is in full agreement with mechanistic evolutionists that life has evolved out of Matter. However, Matter itself is essentially spiritual for Rumi. This
chapter also outlines Rumi’s conception of God and his views on the creation of the world and evolution of man.

In Rumi’s worldview there is an unqualified emphasis on uncreatedness of the transcendental Self of man. The essence of Rumi’s religious consciousness is his advocacy of identity between Divine and human Orders of existence, although man is painfully and wistfully conscious of by the pangs of separation. Human soul is essentially or originally from God. However, the soul is painfully conscious of the fact of separation. Our entire moral and spiritual struggle is aimed at self-realization – a realization of our essential identity which God, signifying a return to our Origin. All of us are evolving back to God. According to Rumi, in this evolutionary process, the minerals develop into plants, plants develop into animals and animals develop into men. The men are destined to develop into superhuman beings. We are ultimately reaching back to the starting point i.e. God who according to the Quran is the beginning and the end and to whom everything has to return.

The fifth chapter titled ‘Ethical Philosophy of Rumi’ brings out the salient features of Rumi’s ethical vision. Rumi’s philosophy is anchored on mystical experience. His Mathanawi undertakes an exploration of various aspects of Sufism such as purity of heart and clarity of mind, love and reason, moderation and accountability, fate and destiny, freewill and
perfect man, contentment and tranquility, faith and belief, immorality and communion with God etc. This chapter discusses Rumi’s views on ‘Free-will’, the ‘Problem of Evil’, ‘Tawakkul’ (complete trust in God), ‘the Doctrine of ‘Fana’, ‘Love’, ‘Ideal Man’ and ‘Universal Religion’.

For Rumi, everything is controlled by influences outside of it. Man alone carries his star, his principle of life within himself. No earthly or heavenly influence can determine man’s course of action, unless that indefinable. ‘Something’, the core of his character, which is within him, responds to that which affects him from outside. However, freedom signifies free determination of our lives with a view to living according to the imperatives of our higher ‘Self’. So the end of all freedom is self-determination on a higher plane. At the end freedom and determination are synthesized.

While Rumi certainly concedes that everything is not good in this world, he refuses steadfastly to adopt an attitude of quietude and renunciation. He urges, on the contrary, a relentless war against all forces of evil, which, he believes man by his very nature is capable of overcoming. Indeed, he would be betraying the very moral potential of his personality by refusing to recognize in evil a golden opportunity to carry his personality a step further on the path of development. The existence of evil has, therefore, a positive contribution to make and the
development of a man's personality is reflected proportionately to his success in this struggle.

Closely allied with the problem of freewill is the question of Tawakkul (renunciation through trust in God). Like the problem of freewill, the question of renunciation also arose out of the Quran. In various places the scripture praises those who have absolute trust in God and rely on him entirely even for their daily bread. In view of the same, overemphasis on trust, passivity and the quietism characterized the behaviour of a class of Sufis. However, Rumi was the greatest upholder of activism and free shaping of one's own destiny. He strongly defends the freedom of human will and values evil and resistance of all kinds as a necessary factor for the development of human personality.

One of the foremost debates in Muslim philosophy has been carried out between absorptionists and non-absorptionists. The absorptionists hold that the highest end or goal of life is to absorb ourselves into God. Such an absorption constitutes the ultimate happiness for man. On the other hand, non-absorptionists have argued that the absorptionistic standpoint is radically violative of essential ethical teachings of the Quran. It cuts at the very moral struggle of human being. It is the assumption of survival of human personality or individuality that can goad us to carrying out an arduous moral struggle. Rumi is a staunch
believer in the development and survival of human personality. He is never tired of using the analogy of organism to explain the living relation of part to the whole. Every being develops and expands by becoming a part of a higher organism. God is the Universal Spiritual Organism. Therefore, every individual should try to become an organ in the organism of God. Human personality, notwithstanding its' being overwhelmed by the Divine Presence and saturated with the attributes of God, is not annihilated. Man is lost only as the stars are lost in the morning the overwhelming effulgence of the light of the Sun. Just as a red-hot iron in the fire takes on the properties of fire without loosing its' own individual essence, so a man of God in his mystical experience is overwhelmed by the Presence of God but does not lose his personality.

With respect to 'Love' Rumi says that it is a cosmic feeling, a spirit of oneness with universe. Love, says Rumi, is the remedy of our pride and self-conceit. Any form in which love express itself is good not because it is a particular expression but because it is an expression of love. Forms of love are irrelevant to the nature of religious experience. Love is different from feelings of pleasure and pain. It is not regulated by any consideration of reward and punishment. Not only is faith generated by love, but, what is more, faith generated by any other motive is worthless. Faith developed out of imitation, custom or scholasticism is not acceptable to Rumi. Love is the essence of all religion.
Rumi's 'Ideal Man' may be said to be the core and crux of his ethical philosophy. The ideal man can do miracles which does not mean annihilation of causation but only bringing into play causes that are not within the reach of common experience. The ideal man freely merges his own will in the will of God in the ultimate relationship of love; so one can say that he exists and does not exist at the same time. Life in God is not annihilation but transformation. Every soul that begins to live in God has his being in Him. As the Ideal man becomes emptied of his own self, it is God that lives in him and speaks through him and works through him. His assertion of identity with God is justifiable because it is not he but God who speaks through him. The ideal man is identical with Logos or the Universal Reason. The ideal man being the final cause of creation is the last of creation in point of time but existed before the creation as an idea. The Adam of the Quran represents the ideal man to whom the angels paid homage.

The religion of a mystic philosopher like Rumi is Universal Religion, which could not be enclosed within any orthodox or dogmatic boundaries. In one of his lyrical compositions Rumi claims that he is not a Muslim, a Jew or a Christian. He is neither from East nor from West; neither from Land nor from Sea; neither from Iraq nor from Khurasan. He is neither of India nor of China nor of Bulgaria. He is placeless and traceless. He is neither body nor soul, for be belongs to the Beloved. He
has put duality away and has seen two worlds as one. One he seeks, One
he knows, One he sees and One he calls. Rumi's ethical philosophy is a
culmination of Sufi beliefs and values. As an anti-establishmentarian, he
has advanced liberal, horizontal and pluralistic values. He is sincere
enough to stipulate that one moment of companionship with men of God
is superior to hundred years of prayers offered to God. He is iconoclastic
enough to suggest that being considerate to a fellow human being is better
than going on pilgrimage to Kabah, for one human heart is superior to
thousands of houses of God. He belongs to the religion of lovers for
religion of lovers is nothing but God. He is neither formalistic nor
sanctimonious for religious symbols do not necessarily signify spiritual
authenticity. Ethical values stem from self-realization leading to God-
realisation. It is realization of God by recourse to love of God that can
inculcate in us love and compassion for fellow human beings.

In the 'Conclusion' it is brought out that Rumi is one of the
foremost spiritual geniuses of human history. Rumi's spiritual and
intellectual leadership of Sufi culture as well as philosophy can be
fathomed from his thematisation of love as ultimate source of knowledge.
Rumi's alternative epistemological account anchored on love became a
dominant theme of Sufi poetry in centuries to come. The comparison
between love and reason became a characterizing feature of post - Rumi
Sufi epistemology. The Conclusion also feature's certain critical
considerations against the pantheistic ambience of Rumi's philosophy. A brief comparison between Rumi and his self-professed twentieth century disciple, Sir Muhammad Iqal, in also worked out in the Conclusion.

Lastly, a detailed bibliographical account, relevant to the subject-matter of this thesis, is also given.
ETHICAL PHILOSOPHY OF RūMĪ

THESIS
SUBMITTED FOR THE AWARD OF THE DEGREE OF
Doctor of Philosophy
IN
PHILOSOPHY

BY
JAKIR HUSHAIN

UNDER THE SUPERVISION OF
Dr. SANAULLAH MIR
(Associate Professor)

DEPARTMENT OF PHILOSOPHY
ALIGARH MUSLIM UNIVERSITY
ALIGARH (INDIA)

2013
Certificate

This is to certify that the present thesis titled “Ethical Philosophy of Rumi” as carried out by Mr. Jakir Hushain (Enrol. No. GC-6237) under my supervision is of good quality and the same has not been published or submitted elsewhere for the award of any other degree.

Mr. Jakir Hushain has consulted all the relevant and appropriate research material with regard to the topic of his Ph.D. thesis. In my opinion, the present research work is fit to be submitted for the award of the degree of Doctor of Philosophy (Ph.D.) in Philosophy of the Aligarh Muslim University, Aligarh.

(Signed)

(Dr. Sanaullah Mir)
Supervisor
Associate Professor
Department of Philosophy
A.M.U., Aligarh
Acknowledgement

It is my privilege to acknowledge my deep gratitude to my teacher and supervisor of this thesis Dr. Sanaullah Mir, (Associate Professor) Department of philosophy, Aligarh Muslim University, Aligarh. I have been deeply impressed by his personality and scholarship. He is a very kind teacher and has taken keen interest in the preparation of this thesis. I have no words to express my gratitude and indebtedness to him. However, it is my first and foremost duty to express my gratitude to my respected teacher and guide.

Dr. Roshan Ara, Chairperson Department of Philosophy, A. M. U. Aligarh, is very kind encouraging. She has been helpful as well as inspiring for the last nine years of my stay at Aligarh. It is my pleasure to register my indebtedness and gratitude to her.

My special thanks are due to Prof. Jalalul Haq, Department of Philosophy as he has been extremely helpful and encouraging during my stay at Aligarh. He is an acknowledged philosopher and a source of enlightenment for all students. It is a privilege to acknowledge my gratitude to him.

Dr. Latif Hssain Kazmi has always been a source of encouragement and inspiration. He has been highly helpful in working out the formulations of this thesis. It is my privilege to express my gratitude to him from the core of my heart.
I wish to express my deep sense of gratitude to my teachers in the Department viz, Mr. Mohammad Muqim, Dr. Tariq Islam, Mr. Zulfiqar Ahmed, Dr. M. Hayat Aamir Hussaini, Dr. Preeti Sayeed, and Dr. Naushaba Anjum. They have been a source of inspiration to me and I am highly thankful to all of them. My special thanks are also due to Azad and his mother for their kind co-operation and encouragement during the preparation of this research project.

I wish to express my deep sense of gratitude to Prof. Naeem Ahmad Khan. He is a very kind personality and has taken keen interest in my academic career. He is my guardian and I have no words to express my gratitude and indebtedness to him.

I wish to express my deep sense of gratefulness to all my teachers at Banaras Hindu University. I am specially thankful to Prof. A.K. Rai, Prof. M.R. Mehta, Prof. Ganagadhar Rai, Prof. Vijay Kumar, Prof. U, C. Dubey, Prof. Ojha, Prof. Choubey, Prof. Shamim Akhatar, Prof. Naseema Farooqui, Prof. Hatim Khan, Prof. Asghar Ali Ansari, and Dr. Abbas. Prof. Ashok Kumar Kaul deserves my thanks as well for his encouragement and kindness.

I wish to express my deep sense of gratefulness to my parents, brothers and sisters who have been loving, kind and encouraging throughout my academic career.
My wife deserves my thanks for being so loving, kind co-operative.

Shaharyar is a thing of beauty and joy forever May God bless him.

My special thanks are also due to Prof. M. M. Ansari, Prof. S. k. Pathan, Prof. Sarvada Nand Arya, Mr. Anushmaan Divedi, Shahzad Bhai, Mr. M. W. Ansari(IPS), Mr. Bali Karan Yadav(IPS), Ashok Sahu (IPS), Dr. Rizwan Khan, Dr. Yogesh(PPS) Mr. Sunil K. Singh(PPS), Mr. Sameer Saurabh(PPS), Mr. Manoj Triphati, Dr. Udit Raj, Dr. Nandita Narayan, Prof. Ish Mishra, Dr. Lallu Ram Setha, Mr. P. A. Inamdar, Mr. Latif Makhdoom, Mr. Girish Ji, Mr. Mahi Singh, Mr. Mohd Afzal, Dr. Anurag Yadav, Dr. Premanan, Asif Bhai, Dr. Ghazanfar Khan for their encouragement and blessings.

Dr, Aftab Alam Najmi, Mr. Vivek Rai, Mr. Firoz Alam, Mr. Amrithesh, Mr. Abimanyu Kesari, Mr. Ravindra Kumar, Dr. Naveen, Dr. Rahul, Dr. Jaiyant, Dr. Ashish, Miss. Jyoti Rai, Mr. Israr Ahmad, Mr. Kamyab Alam, Mr. Babar, Mr. Anil Kumar Rai(PCS), Mr. Durgesh Singh(PCS), Mr. Shankar Gupta(PPS), Mr. Atul Singh, Mr. Munna Lal, Mazhar Bhai, and Mr. Nagendra Parvez Bhai, Mr. Raza, Mr. Manvendra Kumar (IAS), for being so sweet, loving and kind to me.

Kainat, Safiya, Saleem, Sarim, Shahid, Amjad and Maiser have been a constant source of encouragement and joy to me. I express my love to them all.
My thanks are also due to Mukhtar Apa (former seminar librarian) and staff of the Department of Philosophy viz, Nishat Apa, Mohsina Apa, Arif Bhai, Kafeel Bhai and Shakir Bhai.

Mr. Saleem Khan and Mr. Tayyab deserve my special thanks for designing my thesis and for typing it impeccably.

Allah alone is besought for help and on Him alone we depend.

ALIGARH MUSLIM UNIVERSITY,
January 05, 2014

JAKIR HUSHAIN
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>AN OVERVIEW OF ISLAMIC ETHICS</td>
<td>1-60</td>
</tr>
<tr>
<td>2</td>
<td>RUMI: LIFE AND WORKS</td>
<td>61-75</td>
</tr>
<tr>
<td>3</td>
<td>RUMI'S EPISTOMOLOGY</td>
<td>76-91</td>
</tr>
<tr>
<td>4</td>
<td>RUMI'S WORLD-VIEW</td>
<td>92-114</td>
</tr>
<tr>
<td>5</td>
<td>ETHICAL PHILOSOPHY OF RUMI</td>
<td>115-162</td>
</tr>
<tr>
<td>6</td>
<td>CONCLUSION</td>
<td>163-177</td>
</tr>
</tbody>
</table>

SELECTED BIBLIOGRAPHY 178-200
CHAPTER ONE

AN OVERVIEW OF ISLAMIC ETHICS

Islam is a monotheistic vision entailing a moral mission. It is a theocentric world-view as well as a theocentric value-system. Of all the beliefs and doctrines, it lays greatest emphasis on commitment to monotheistic creed. It accepts Allah as the Originator, Creator, Sustainer, Master, Protector and Lord of the universe. Allah is the First and the Last, the Manifest and the Hidden. He is All-Powerful, All-Knowing, All-Good and All-Just. He is Omnipotent, Omniscient, Omnipresent, Omnibeneficent and Omnibenevolent. He is the most Merciful and the most Kind. He has created this universe with a purpose. He has created human beings according to a moral and spiritual mission. In order to guide mankind, He has sent numberless Prophets from time to time. Muhammad was His last Prophet. The revelations sent on these Prophets constitute our guidelines and directions. We have to carry out ourselves in the light of revealed prescriptions and injunctions. Those who believe in Allah and do righteous deeds will be rewarded with paradisal happiness. Human beings whose vicious deeds preponderate their righteous deeds will be assigned to hellfire.

The Qur’ān asks believers to submit unfailingly to the commandments of Allah. The moral laws enunciated in the Qur’ān are life-giving and life-enriching. The ideal of the Qur’ān is to develop a healthy social organization.
appropriating the middle path of rectitude avoiding all forms of extremism. The life of the present world is no doubt significant and purposive but its purposes are directed toward the good of future life, for the real abode of life is in the hereafter. The present life and the future life are to be viewed as a unity for man's creation here and resurrection later on are events related to an individual soul.

The greatest emphasis in the Qur'an is on the unity of God which implies belief in the divine causality and the presence of moral order in the universe where people are judged according to their deeds. The moral order works without any favour not only in the case of individuals but also in the case of societies and peoples. Faith in God is the necessary pre-requisite of moral life. The faith should be accompanied by good deeds motivated by complete submission to God's will.

The ideal of unity leads to the conception of unity of the whole of humanity. Mankind was created from a single pair of a male and a female and from a single breath of life. All people are equal members of the human community; the only distinction recognised by the Qur'an is based on the degree of righteousness possessed by the people. In this regard the Qur'an said:

\[
\text{بِأَيِّهَا النَّاسُ إِنَّا خَلَقْنَكُمْ مِنْ دَخْلِينَ} \\
\text{أُنَّ اللَّهَ عَلَيْهِمْ خَيْرًا}
\]

2
O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).

(Al- Qur'ān, 49:13)

The Qur'ān underlines the unqualified need for social justice. We should adopt justice as a moral ideal. God's Revelation itself is an embodiment of truth and justice. Furthermore we should love God as the complete embodiment of all moral values. Men should also be loving among themselves. A human being should be kind and loving to his or her parents and to kindred, orphans, neighbours, needy and wayfarers. Believers are asked in the Qur'ān to be quick in emulating good works. They are advised to strive together, as in a race, towards all that is good and virtuous.

Believers should struggle against the forces of evil and oppression. They should put up such a struggle with perseverance, courage, fearlessness and complete faith in God. All believers should be committed to the establishment of a righteous, just and fair social, political and economic order across the globe.

The Qur'ānic revelations and record of the sayings and doings of the Prophet (S) are the basic sources of the Islamic philosophy and ethics. The
Qur'ān laid down the basic foundation of ethics and Muslim ethical philosophers have developed their ethical thought in the light of basic Qur'ānic beliefs and values. However, the emergence of ethics as systematic science took several centuries. Ibn Miskawaih is considered the first Muslim thinker who advanced a systematic treatise on ethics. He wrote a book called *Tahadhib-al-Akhlaq*, which is the first treatise of its kind embodying the ethical views and opinions of the Greeks and the ethical principles and criteria of Islam. The eruption of different problems in Muslim society and state and Greek studies influenced the Muslim Mind. The early Muslim philosophers tried to advance reconciliation between Greek philosophy and the Qur'ānic beliefs and values. They tried to reconcile revelation with reason, knowledge with faith and religion with philosophy. They tried to demonstrate that reason and revelation do not necessarily oppose each other. The Greek and other indigenous systems of thought profoundly influenced this development. Muslim jurists, theologians and commentators on the Qur'ān have tried to understand the moral principles and ethical grounds of the Qur'ān by various methods. They wanted to build a thoroughly Islamic ethical system which derives all its basic elements from the teachings of the Qur'ān and Sunnah. So it is appropriate to subsume their views under the rubric of “Islamic ethics.” The basic sources of inspiration of Islamic ethics are always the Qur'ān and the Sunnah (practices of the Prophet). They are the spring from which the spiritual and ethical teachings of Islam flow. (Ansari, (1964), 25)
In fact, the Qur'ān and Sunnah which are the sources of Islam, attach great importance to ethics. Inculcation of ethical consciousness and implementation of ethical principles are considered to be the basic objective of Islam, according to these sources. The Qur'ān declares that the Prophet has been created with an excellent character.

In fact, Prophet (S) himself said that I was sent to perfect morals and character. In this regard Aishah (R) is reported to have said that the Khuluq (Morals) of the Prophet (S) has been completely based on Qur'ān. In another context the Prophet (S) declared that those who have absolute faith are ones who have superior moral character. The person with good character elevates himself to the status of those who are pious in their prayers and worship (Umaruddin, (1962), 66). 'Aisha (R) reported Prophet (S) as saying: "A believer with his noble manners achieves the rank of one who prays till late night and fasts during the day" (Abu Dawood) (Razi, (2008), 9).

In fact in all cases the term ethics is closely related to the Qur'anic term Khuluq. The Qur'ān also uses a whole collection of terms to describe the concept of goodness (khayr), righteousness (birr), justice (adl), piety (taqwa), haqq, ma'ruf, equity, truth and many others.

The real task of Islamic ethics is to understand and illustrate the ethos of Islam as conceived in the Qur'ān and elaborated in the Sunnah of the Prophet(S) of Islam. Although, these are the two primary sources of Islamic ethics, one more source should also be taken into account; the practice of the
Prophet's (S) Companions. They were trained by the Prophet (S) himself and their lives as individuals and as members of the society. They became the best embodiment of Islamic values. Further, the life and the practices of the second and third generation leaders (a'immah) of Islam are also considered the better models, of Islamic values and norms. They are almost free from alien ideas and values that affected Islamic society in succeeding generations.

In the ethical process, the view of the good life (al hayat al tayyibah) for which Islam stands has to be set forth in detail. It has to spell out the various components of that life, the traits and characteristics, motives and attitudes, feelings and emotions, actions and reactions, relations and associations that constitute it. It has to determine the place of human necessities and material conditions in the realization of that life. It has to define the priorities; what kinds of good actions are higher and what are lower? What is the ultimate end of life, and how are various good means related to that end? It has to study the relation between knowledge, action, and feeling; between personal attainments and social concerns; between devotion to God and commitment to humanity. It has to determine the place of aesthetic values in life, the pleasures of the body, and material goods. It has to show the value of individual work and collective action. In all these matters, one has to observe and view the context of normal life, as well as that of extraordinary and stress situations. (Ahmad, (2010), 8)

There is no doubt that the Holy Qur'an was revealed on Prophet Mohammad (S) and Prophet explained as well as reinforced it through his own
teachings and practices. He provided judgment on different issues as and when they were negotiated. Take for example, the question of legacy. The Qur'an introduced fundamental but ambiguous innovations. Prophet (S) clarified the position by establishing relationships between the new heirs named in the Qur'an and the old heirs of the customary law declaring that "the shares are to be given to those who are entitled to them in the Qur'an what remains goes to the nearest male heir" (Mariam, (2010), 8). Another example is when the Prophet limited the bequest to one third of the property so that the rights of the legal heirs were not adversely affected.

Muslim scholars have taken the task of interpreting the variety of ethical and meta-ethical theories. There were and still are many different approaches to this matter. Muslim jurists, theologians and exegetes or commentators on the Qur'an have tried to understand the moral principles and ethical grounds of the Qur'an by various methods. They wanted to build a thoroughly Islamic ethical system, which derives all its basic elements from the teachings of the Qur'an and Hadith. So it is appropriate to subsume their efforts under Islamic ethics. After the translation of Greek books into Arabic and the growth of philosophy among Muslims, there appeared another sort of ethical contemplation, which derives its basic materials not from the Qur'an or Hadith, but from the philosophical outlook. Muslim philosophers have tried to create harmony between philosophical and Islamic ethics. Al- Farabi and Ibn-Miskawaih are the leaders of this trend in the Muslims world and we can call their ethical
works 'Islamic' in the sense of being in harmony with Islam, but it would be better to say that their works represent Muslims philosophical ethics, rather than Islamic ethics, which suggests having been derived from scriptural sources. Muslim scholars and theologians emphasize the concepts of goodness and badness as basic, and define other moral concepts with reference to them, while philosophers emphasize the concept of virtue and jurists take the concept of obligation as basic.

There are some other sources of Islamic ethics along with Qur'an and Hadith:

a. The Muslim heritage

b. The human heritage; and

c. Reason and experiences

The following section provides a brief account of the main ideas of the Muslim schools of thought on ethics. However, a Jurists' contribution is mainly focused in the field of action ethics. According to him, an action is right if it is done with good intentions and in accordance with the Shari'ah. An action accords with the Shari'ah if it is stated or directly derived from its sources, which are the Qur'an, Sunnah, consensus (Ijma), custom (urf), deduction from a proper principle (such as the principle of Masalaha (expediency), in accordance with an appropriate inferential rule such as Qiyas or in accordance with legal rule (qa'idah) such as; don't get harmed and don't cause harm to others. (Abdullah, (1958), 60)
However, questions on the nature of ethical values, their ontological status and the source of knowledge of such values seem not to have been explicitly raised before the middle of the eight century when Jurists needed to expand the source of law as new problems appeared that could not be solved. The Islamic Empire embraced a great complexity of races, cultures and religions and tremendous administrative problems were faced by Arab rulers. The following era, the era of independent reasoning according to the historians of the theories of law, extended roughly from 132/750 to 338/950 and witnessed major developments that were later, manifested in the emergence of the four major legal schools. These are the Hanfi, Maliki, Shafi and Hambali, schools. This era also witnessed the rise of the Mu'tazilite school of thought. (Mariam, 2010, 14) However, these factors altogether played an important role for the development of Muslim philosophy and ethics. In Islam the Qur'anic ethical teachings have profoundly focused on character-building and people are not granted the place in paradise by mere admittance into Islam. In fact, it teaches that sins can be washed away not just by accepting commands of Allah but by physically performing these commands in actions and bad deeds can be washed away by doing good deeds. The people who act on Allah's commands and perform good deeds invariably attain good character.

There is strong relationship between Iman (faith) and good character. A person cannot attain full or perfect faith without attaining good character. In fact, a person with bad character is likely to find a place in hell than in
paradise. Anas reported Messenger of Allah (S) as saying: "A person can reach a high status in the hereafter by his good conduct though he may be weak in matters of worship, and he can also go down to the lowest part of hell by his wicked character." (Abu Dawood).

THEOLOGICAL ETHICS: MU'TAZILAH, ASH'ARIAH AND OTHER SCHOOLS

The impact of the philosophers on ethical thought in Islam cannot be denied. However, the more genuine and philosophically interesting ethics was produced by those who were usually classified as theologians. Theologians mainly discuss metaphysical issues like free-will and determinism and meta-ethical questions such as the meaning of ethical words, the nature of morality, and justifications of moral judgments. They also discuss the determinants of human actions as well as human motivations. The Mu'tazilites and Ash'arites are famous among them.

(A). MU'TAZILA

Mu'tazilites have been considered the thoroughgoing rationalists that give reasoning a very vital role in ironing out religious issues. Mu'tazilites believe that man is free. They advance the view that man is a rational subject and moral agent. A moral obligation can only be justified when it agrees with reason. Wasil bin-Atta, the pupil of Hasan-al-Basri, is generally held to be the founder of Mu'tazilism. Like other schools and sects in Islam, Mu'tazilism came into being after the era of the companions of the holy Prophet. It had its inception nearly two centuries after the migration (Hijrah) of the Prophet to Medina.
The Mu'tazilites and the Shi'ites were the first important groups in the Muslim civilization that tried to answer all such questions. But they saw that answering such questions required, at first, an ontological investigation of the character of moral properties. This led them to accept an objectivistic viewpoint in ethics. According to them, some actions as such and in themselves have a good character and others have a bad character. It is not the case that God confers these properties on them by His Will or Commands. In other words, these properties are essential (dhati) and inherent in acts and God plays no part in their designation as good or bad. They didn't say more about the categories of these properties, because their primary interest was not in ethics, but in theology. They wanted to show that we have some obligations independent of revelation, and even that we have an obligation to submit to the revelation. They hold that not only do such obligations exist, but also, we can recognize them through the intellect. Shahrastani, the famous expert on the sects of Islam, says:

They Mu'tazilites and Shi'ites were agreed that the principles of knowledge and gratitude of benefaction are obligatory, prior to the advent of revelation, and similarly, that right and wrong ought to be known through reason, and that the adoption of right and the avoidance of wrong is likewise obligatory. The advent of religious obligation is a grace from God Almighty that He imparted to mankind through the Prophets to test and
prove them. (Al-Shahrastani, 29)

The orthodox theologians held that the nature of good and evil was determined through the commandments of God. Further, they believed that the God can do everything, that He was free to do good or evil, and that no necessity could be imposed on Him. He could forgive whom He would and punish whom He wanted. Muslim scholars have given following three criteria to determine whether a thing or an action is good or bad:

a. Whether it is meritorious or defective.

b. Whether it is profitable or leads to loss.

c. Whether it is rewardable or punishable.

There seems no objection against the validity of reason in regard to the first two categories. The differences of opinion are only about the third. The Ash'arites holds that it is only revelation which can tell us how to win the grace and pleasure of God and thus get reward or punishment. If reason had been sufficient there would be no need of messenger and revelation. And it is God who decides the matter about the reward and punishment. But Mutazilites reject the objections while saying that anything meritorious and profitable is good and thus rewardable and anything defective and leading to loss is punishable. When we can decide about the first two categories, there is no reason to object or reject the third one. (Nadvi, (n.d), 4)

Muslim theologians disagree about property of actions being deserving
of approval or blame. Rationalists hold that it comes not from God's revelation, but is in the very essence of the act itself or is related to the various aspects of the act. So we have two forms of ethical propositions: (1) self-evident and (2) what is known not immediately, but by appeal to these self-evident truths. With regard to the first type of moral propositions, 'Abd al-Jabar one of the leading Mu'tazila philosophers, in the first half of eleventh century, holds that lying and wrongdoing are always evil because of their essences. The moral property in these cases is essential to the object and the propositions that assert them are self-evident, having the status of axioms of reason, known without any argumentation. These are the principles of morality. But there are many other truths of morality, which do not have this status. As a case of this kind of moral truth, he refers to pain saying. "Pain is evil in itself, i.e. when it is simply useless suffering, not a necessary step to future benefits and not a just punishment for wrongdoing". We can know these truths only by reflection and deriving them from basic moral propositions. (Hourani, (1971), 200-3)

Here we must refer to the reasons given for accepting rationalism in ethics. We can find two forms of reasons in their works (1) independent reasons, and (2) reasons derived from Qur'an itself. We find the following reasons in one of the earliest books (third/ninth century) in Shi'ite theology. (Nawbakht, (1363), 51)

An understanding of moral truths is found among those who do not accept any divine revelation.
1. If good and evil are entirely dependent on revelation, the good of the revelation itself is undermined, for we would not have any means independent of the revelation to submit to it.

2. If what is good is whatever God commands, then we would have no independent means to assert the goodness of God.

The orthodox Muslims believed that God would be seen in paradise by some people at least and that this would be the great bliss. In this connection Mu'tazalites hold that God cannot be seen with physical eyes but He can be seen with our minds or inner eyes. They give the following evidence from the Qur'an in this regard, "No vision can grasp Him, but His grasp is over all vision". (6:103)

The Mu'tazilites, therefore maintain that every human act has some inherent merit or demerit. They maintain that it is impossible for God to act irrationally or undesirably. All acts of the Supreme Being must be based on some aims and motives. No acts of the Deity can be supposed to be aimless. The Mu'tazilites have received their inspiration on the question from those verses of the scripture which invite the attention of the human beings to the variety of creatures and to the purposes which they serve. The Qur'an says we have created this man in the best make. Man is a masterpiece in all His creation. Allah has blessed the human beings with the best possible faculties. Rationality is at the top of all those blessings. Rationality and determination are poles apart from each other. In Islamic theology, everybody is free to choose
his/her religion and pattern of life. A bad action with free will is better than a
determined good action. In the Qur'an, there are more than three hundred and
forty (340) verses on the importance of reason, reasoning and the use of
rationality in all affairs of life. Factually, the discriminating factor between the
human and animal behaviour is reason. Allamah Muhammad Iqbal, a well-
known Muslim poet-philosopher of the modem era, relates the concept of the
finality of Prophethood of the Holy Prophet (S) with reason and rationality in
this way:

The Prophet of Islam seems to stand between the ancient and the
modern world. In so far as the source of his revelation is
concerned he belongs to the ancient world; in as far as the spirit
of his revelation is concerned he belongs to the modem world.
In him, life discovers other sources of knowledge suitable to its
new direction. The birth of Islam, as I hope to be able presently
to prove to your satisfaction, is the birth of inductive intellect. In
Islam, prophecy reaches its perfection in discovering the need of
its own abolition.... The abolition of priesthood and hereditary
kingship in Islam, the constant appeal to reason and experience
in the Qur'an, and the emphasis that it lays on Nature and
History as sources of human knowledge, are all different aspects
of the same idea of finality. (Iqbal, (1989), 101)

The Mu'tazilites asserted that man has power and freedom to choose and act,
and that this limits the omnipotence of God. Without acceding to it, one can justify neither human responsibility nor Divine justice. They said that although a category of things, such as prayer, fasting and sacrifice, is known to be good only through revelation, other goods are known through reason. This includes things that are pleasant or useful, as well as those that are morally good. We know through our reason that truthfulness, justice, and generosity are good; and lying, injustice, and miserliness are evil. Further, things are good in themselves; revelation does not make them so. It only confirms an ethical fact. They also said that moral obligation is rational; we know before any revelation may come that it is our duty to tell the truth, keep our promise, and shun lying and injustice. The pronouncements of reason, they said, are binding not only on man but also on God. He must reward the righteous and punish the wicked. This is what the Mu'tazilites called Divine justice.

(B) ASH'ARISM

Ash'arism is the name of a philosophic-religious school of thought in Islam that developed during the fourth and fifth/tenth and eleventh centuries. This movement was an attempt not only to purge Islam of all non-Islamic elements which had quietly crept into it but also to harmonize the religious consciousness with the religious thought of Islam. It laid the foundation of an orthodox Islamic theology or orthodox Kalam, as opposed to the rationalist Kalam of the Mu'tazilites; and in opposition to the extreme orthodox class, it made use of the dialectical method for the defence of the authority of divine
revelation as applied to theological subjects. They contended that the Mu'tazilite doctrines were rather abstract for the general Muslim Public, and apprehended that the masses might be led into the conclusion that religion was no longer binding and that they might rid themselves of its control as and when they liked. (Mariam, (2010), 15)

Abul-al-Hasan, Ali, al-Ash'ari, the founder of Ash'arism, said that Islam is not opposed to the use of reason; on the other hand, rationalization of faith is a necessity in Islam. Ash'ari was the disciple of the great Mu'tazilite teacher 'Abu' Ali Muhammad bin abd-al-Wahab-al-Jubai of Basra. Though Ash'arism was a reaction against the rationalism (Mu'tazalism), but it was not against reason. It simply views that revelation has the upper hand over reason. Reason has to confirm only what revelation says. Revelation is the basic source and criterion of truth and reality. Ash'arism, therefore, also rejects the moral objectivism and rationalism of the Mu'tazalism. Moral language, they maintain, does not refer to any real properties of acts in the external world; for goodness and badness do not have any objective reality at all. Ash'arism maintained that there is only one sense for 'bad' and 'good' in the observable: that what is bad is avoided for the imperfection and harm that it results in for one who does it, and that the good and wise act is chosen because of the benefit and perfection that it results in for one who does it. (Ayman, (2006), 51)

The Mu'tazilite movement started with the intention to give a rationalistic interpretation to the problems of religion. But with the passage of
time, they became thoroughgoing rationalists. Reason, to them, was the only criterion of truth. Revelation was set aside as a secondary source, though it is the basis of religion. They ignored the fact that the basic principles of religion are, by their very nature, incapable of logical demonstration or rational proof. The basic principles of Islam deal with the super sensible realities, and as such, they must first be accepted on the authority of revelation. Slowly and gradually reaction started against the Mu'tazalites. They thought it innovation to rationalize any religious concept. They were of the view that we should accept them without any rational demonstration. But this situation could not continue for a long time. There was a need to cut the iron with the iron, i.e., the reason with the reason. Amongst orthodox some people started defending faith with the use of reason and developed the 'Scholastic Kalam'. (Sharif, (1966), 221)

The problem of criterion is very much related with the problem of 'good and evil'. As thorough going rationalists were of the opinion that reason is the criterion of good and evil, in all the three senses i.e. (a) Merit and defect, (b) profit and loss and (c) reward and punishment. Ash'arites accepts the thesis of Mu'tazalites about the first two senses. But on the third one they contradict them. They are of the opinion that not reason but revelation can be the criterion of reward and punishment. To them what is commanded by Shari 'ah is good, and what is prohibited is bad. Shari 'ah can convert previously declared good into bad and vice versa. As actions by themselves are neither good nor bad, there is nothing in them which would make them rewardable (good) or
punishable (bad). They are made rewardable or punishable only by revelation. (Sharif, (1966), 232)

They hold the view that reason cannot know what things please God, and what bring His displeasure or wrath. It is only 'revelation' through which we can know of it. Prayers which are obligatory for the believers are forbidden to be performed in some periods, reason cannot decide why. They reject the Mu'tazilite opinion that goodness or badness lies in the very nature of actions. They say that an action in itself is devoid of goodness or badness. It is the commandment of Shari 'ah which makes it good or bad; for example, fasting is good in the month of Ramadhan (also Ramazan) and on some other days, but is forbidden on the days of 'Iddain'.

Similarly, regarding the problem of free will, they again contradict both the schools, Ja'barites and Qa'darites. Ja'barites spoke about the absolute determinism of man and Qa'darites about the complete freedom. Both these schools based their respective theories on the Qur'anic verses. Ash'arites chose a midway. They held the view that God is the creator of everything including human actions. Man is not the creator of any action. But God has given him the power of acquisition (Kasb). Power (qudrah) is of two types: (1) Original which lies only in the hands of God, and (2) derived, which is bestowed on man by God. Thus man has no power of his own in the real sense. He has simply the derived power that is acquisition. And, "the true meaning of acquisition is the occurrence of a thing or event due to derived power and it is
an acquisition for the person by whose derived power it takes place". (Al-Ash'ari, *Al-Magalat*, 542)

The power of creation and initiation of an action, and "free choice between two alternatives i.e. between right and wrong", is created in man by God only. Then in what respect is man free, and for what he is rewardable or punishable. Ash'arites are of the opinion that he is free only in making the choice between alternatives and also in intending to do the particular action freely chosen and, therefore, he is rewarded for the choice which is either right or wrong.

Again, Ash'arites are of the opinion that the voluntary action of man has two causes: (1) real cause, God, Who creates it and (2) derived cause, the free choice and intention of man which too is created in him by God. "God creates in two ways, either with a locus (*Mahal*) or without a locus. Human actions are His creations with a locus. God creates and completes the action". Man has only the power of free choice and intention for which he is rewarded or punished. (Sharif, (1966), 230)

Regarding the problem of beatific vision, Ash'arites again maintained a midway. They neither accepted the thesis of orthodox that God will be seen in heaven, through human eyes and he will be sitting firmly on the throne, nor the Mu'tazilite view that beatific vision is impossible because it implies not only direction and space but also bodily existence; whereas God is above all these limitations. Ash'arites says that "it is possible to see God even though our sense
of vision does not receive the corresponding "impression", of the object on it. In this way, the Ash'arites upheld that vision of God was possible. Otherwise, Prophet Musa (Moses) would not have asked for it. However, this is a long debate between these two schools and they interpret all these things according to their own understanding.

The whole of the third Hijrah century was the era of powerful reaction to Mu'tazalite- rationalist teachings. The Traditionalists adhered strictly to literal, interpretation of the Qur'an and refused to allow reasoning any role in the realm of religious doctrines'. They even regarded any theological discussion as (bid'ah); their reaction against the Mu'tazilites went to such an extent that even the anthropomorphic verses of the Qur'an were interpreted by them in a purely literal sense. For instance "God settling Himself upon His Throne" (2:12) is understood literally; the how of it is unknown, belief in it is obligatory and questioning about it is an innovation. Every dogma was to be believed in without raising questions of 'how' or 'why'.

In the same century, the independent reasoning also witnessed the establishment of the House of Wisdom (Baytal-Hikmah) in Bagdad, by the Abbasid caliph al-Ma'mun (170/786-218/833). It became a great institute for translation and research. Consequently, the translation movement was accelerated by organised translations of Greek Science and philosophy. It is also this era that witnessed systematic philosophical writings such as those of al-Kindi (178/795-252/866); Abu Bakr al-Razi (2511865-between 264/87-
The three disciplines, namely philosophy, theology \textit{(Ilm al-Kalam)} and the fundamental principles of jurisprudence \textit{('usul al-fiqh)}, are usually regarded as distinct fields of knowledge. Yet they should not be segregated in the way they are today. \textit{Ilm al-usul}, or "Knowledge of the fundamental Principles" which encompassed both \textit{ilm al-Kalam} and \textit{ilm sul al-fiqh} contained the most genuine ethical doctrines in Islamic thought. Mu'tazilites, considered the Pioneers in \textit{Ilm al-Kalam}, are at the same time considered to have "emphasized reason and logic in arguing for a universal ethical framework". Thus \textit{Kalam} will not be translated as theology in the context of this study, as it has a broader meaning.

Ash'arite position represents a reaction from the Mu'tazilah attempts to raise a purely rationalistic theology to the level of the Qur'an and the Sunnah. They adopted the middle course in the matter of predestination and free will. Ash'arites holds the view that only God can create. Man's power produces no effect at all on his actions.

Besides, it is possible for God to create in human being the capacity to see Him without the necessary condition of vision, such as the presence in concrete form of the object itself in space and time, normal conditions for the appropriate sense organs' absence of hindrance or obstruction to perception and so on. The Sufis and philosophers worked for the extension of ethical thought.
But they too had their limitations. The Sufis could not do extensive work up to the age of Al-Ghazali because they were much interested in practice than theory. The credit goes to the great theologian and philosopher of Islam, Al-Ghazali, who gave a new orientation to different fields of studies and ethics, was one of them. Ash'arite theologians opposed the Mu'tazilites on all these counts, but they also did not side with the determinists. They tried to work out a via media between absolute determinism and the self-sufficiency of human will. This was their doctrine of *kasb* or acquisition. But the way they stated the doctrine appeared too many theologians of the *Ahl-al-Sunnah* to be a kind of qualified determinism. We may refer here to such theologians as Ibn-Hammam (d. 861/1475) of the Maturidi School and Ibn Taymiyah (d. 728/13270) among the Salafis. These theologians admitted with the Mu'tazilites that to justify human responsibility and Divine justice one must affirm the efficacy of human will, and, to that extent, restrict Divine activity. This does not mean, however, compromising Divine omnipotence, for the limitation on the activity of God, they said, is not placed by anyone else, but by God Himself. It is he who limits the exercise of His unlimited power and allows man to act, and gives man the will and the power for the purpose.

But such an attitude of blind faith could not be maintained for any length of time. Islam, which is meant to be a universal religion and an accommodating force, had to adapt itself to new thoughts and new environments. So, there arose gradually a party from among the *Ahlus-Sunnah wal-Jama'ah*, the
Traditionalists and the majority opinion (i.e. the orthodox section of the *Ummah*) who realized the necessity of putting Islam on a solid ground by advancing reasons for the traditional beliefs and defending beliefs against all sorts of attacks, internal and external; and thus purging the Islamic faith of all the non-Islamic elements that had crept into it. They founded the orthodox theology of Islam by using the philosophical method in order to meet the dialectical reasoning of the Mu'tazilites. These theologians who employed *Kalam* for the defence of their faith were therefore known as *Muta-kallimun*.

(C). A BRIEF SURVEY OF ETHICS: VIEWS OF MUSLIM THINKERS

Before giving an overview of Muslim philosophers on ethics it is necessary to illustrate the impact of Greek thought on their philosophical ideas. The writings of Porphyry, Aristotle, Plato and others, translated into Arabic in the middle of ninth century, had a direct impact on the Muslim philosophers.

Muslim philosophers pursued Aristotle in the beginning. Aristotle's *Nichomachean* ethics was translated by Ishaq Ibn Hunayn (d.911), and commented on by Al-Farabi, Ibn Rushd (d.1298) and others. In *Nichomachean Ethics* Aristotle has given a healthy explanation of the concept of happiness.

However, the main difference between Muslim philosophers and Greeks is that they altogether accept Aristotle's ethics as a good starting point, not as the whole of morality. Aristotle in his book, particularly in the *Nichomachean Ethics*, did not focus on the concepts of hereafter and maintained that this
worldly flourishing of humanity in an end in itself. But this is not acceptable to
Muslim philosophers. They tried to take human flourishing in a larger context
that includes all parts of human life as well as belief in hereafter.

1. AL-KINDI (185-260/801-873)

Al-Kindi's philosophical ethics started from the writings of Greek thinkers
namely Plato, Aristotle and Stoics. Al-Kindi, somehow, has sympathetic
attitudes towards the Mu'tazilite theology. As a philosopher, he did not neglect
the subject of ethics altogether although like so many Islamic philosophers, his
contribution to ethics was comparatively meagre. He had written a number of
ethical treatises reflecting a profound interest in Socratic thought and ethics.

Al-Kindi directed Muslim Philosophy towards an agreement between
Philosophy and Religion. Philosophy depends on reason, and religion relies on
revelation. Philosophers were attacked for being heretics. Al-Kindi was
obliged to defend himself against the accusation of religious spokesmen that he
was an atheist. In his turn, al-Kindi accused those religious spokesmen for
being irreligious and traders in religion. (Saeed, (2006), 97)

However, if we deeply go through the system of Al-Kindi, we find that
he was the first significant Muslim philosopher who became known as the
'Philosopher of the Arabs'. He maintains that Philosophy, as a body of
knowledge, came to be acknowledged as a part of Islamic culture. Although, it
is true that he borrowed his ideas from neo-Platonic Aristotelianism, but it is
also true that he refined and put those ideas in a new context. By conciliating Hellenistic heritage with Islam, he laid the foundations of a new philosophy. Indeed, this conciliation remained for a long time the chief feature of this Philosophy. He had encyclopaediaic knowledge and exerted a great influence on Medieval Europe. He translated philosophical books from Greek into Arabic. He was among those figures who helped in building a lasting legacy during the Abbasid era. His exploration of the Qur'an threw new light into his heart with which he was able to construct an intellectual tower from which Muslims and non-Muslim were able to benefit throughout the centuries. Al-Kindi was an influential thinker within several areas, including Qur'anic exegesis based on the Mu'tazilites methods of Qur'anic interpretation and Greek Philosophy. (Fakhry, (1991), 67)

2. AL- FARABI (258-339/870-950)

Al-Farabi, also called the 'second teacher,' was a leading figure in Islamic philosophy. He developed an Islamic version of the Neo-platonic doctrine of emanation. He understood Aristotle so perfectly and brought out the mysteries of Greek philosophy so comprehensively that he was called 'the second teacher'. Al-Farabi interpreted the Qur'anic philosophical thought in his own style of philosophy. According to him, 'miracles' are supernatural but do not contradict natural laws. The Prophets have spiritual power which connects them with the agent of intelligence, and through this communication they can cause miraculous happenings. He denied literalistic interpretations of the
Al-Farabi's philosophy has its distinct features and clear-cut aims. He adopted some of the doctrines of previous philosophers; reconstructed them, reinterpreted them in a form adaptable to his own cultural environment, and made them so closely related that his philosophy has become most systematic and harmonious. Al-Farabi is logical both in his thinking and expression, in his argument and discussion and in his exposition and reasoning. (Saeed, (2006), 97-8)

Human actions, according to Al-Farabi, are either praiseworthy or condemnable and the judgement is passed only when the action is done with a free deliberation. Every action is done with some purpose or end. The ultimate end is the happiness (al-Sa'ada). Al-Farabi says that happiness has three main features: (a) it must be desirable for its own sake, (b) it must be the ultimate object of desire, and (c) it must be self-sufficient. Happiness (Sa'ada) is the Summum Bonum and all other things that are good are means to it. Pleasure, wealth or honour is usually conceived by people as desirable, but Al-Farabi rejects them while saying that they do not fulfil the above said three characteristics. (Ansari, 1964) 14

Friendship and justice are the two main moral virtues which Al-Farabi studies in detail. Friendship is divided along Aristotelian lines into natural, such as love of child, or voluntary, such as the love binding partners in virtue, utility or pleasure. The discussion of virtue i.e. justice is rather concise, but it is
sufficient to give us an idea of the degree of his dependence on the 'Nichomachean Ethics'.

The third form of justice which may be termed 'rational', although Al-Farabi has no name for it, arises when the contestants are threatened by external aggression and feel compelled in consequence to band together to ward off this aggression.

The order of existence, perfection and reality of a thing, is according to its participation in intelligence, which is the real cause of everything. Matter is non-being, and unreality and non-beingness of a thing lies in its nearness to matter. Matter causes disorder in being and intelligence causes harmony and order. Therefore, the higher a being ranks, in order of existence, the more unified it is. And it determines his place of order in universe. Al-Farabi further speaks of internal gradation in intelligence. The highest is that whose object of intellection is its own self. Next to it is that whose object of intellection is highest intelligence, and the gradation goes downwards. God is the highest intelligence. His attributes are manifestations of His Intelligence. He has no plurality. He is simple. His essence is identical to His existence. He is uncaused but source of all. There are ten intelligences. They are eternal and have perfection, though of low level, except the tenth intelligence, no one is related in any way to the sublunar world. The tenth intelligence governs and gives form to the sublunar world. It is also called active intelligence because it makes everything to realize its own perfection in this world. From intelligences
proceed the nine spheres or souls. They are of dual nature. They contemplate intelligences and the first being. Their perfection is lower than intelligence but it is complete. Souls have no other faculty, which other existences of lower levels have, except intellect. After them is the level of all those things which are influenced by matter. They are combination of form and matter. It is the soul or form which determines their existence. The souls of plants and animals die with the decomposition of their matter. Man too is an animal. He has all the faculties which plants and animals have i.e. nutrition, growth, reproduction, sensation, imagination and appetition. But besides them he has the rational faculty which is of the nature of intelligence. It is only this faculty in him which knows. Human intelligence is not free from the fetters of matter. It is not perfect and actual. It becomes so only when it frees itself from matter. It is this intellect which is the real man, is the dictum of Al-Farabi. Intellect has two major functions: theoretical, through which man realizes metaphysical realities, and practical intellect, through which he is concerned with the scientific knowledge, art, industry, morality, politics, society and family etc. But the perfection of the ultimate happiness lies in contemplation which reflects the first being, because His activity is merely contemplative. It is theoretical intellect which enjoys the bliss of contemplation and not the practical intellect which is always engaged with temporary uncertain knowledge and objects. Thus true happiness of man lies in becoming pure intelligence which is the 'real man' according to Al-Farabi Man achieves self sufficiency when he frees
himself from matter and reaches the highest stage of 'pure thought'. And it is at this stage when "he has absolutely no activity except contemplation, and has no need of material things even of his body and its organs, neither for his existence nor for his action". Al-Farabi says that this stage is attained in next life, though some persons (which are an exception) have achieved this stage in this life as well. This theoretical activity is the ultimate end of man. It is the highest bliss or Summum Bonum. (Ansari, (1964), 28)

Al-Farabi does not reject the possibility of the vision of God vouchsafed in an intellectual contemplation. But he in no way accepts the union with God. He is of the opinion that man may attain any stage and type of perfection but he "will always remain below the stage of the active intelligence. It will never be able to transcend the stage and unite with the first being". Virtue is "that stage of the soul which gives rise to actions that lead to theoretical perfection". Al-Farabi in his Madinat-ul-Fadila explains it as "Happiness is the good, the only thing desired for its own sake". "Those voluntary actions which are conducive to the realization of happiness are right and fair, and the stages and qualities of the soul from which such actions proceed are virtues. These good things are not good in themselves; they are good for the sake of happiness". Thus, happiness is the ultimate end according to Al-Farabi. Virtue is attained through moderation, that is, one should not go to either extreme. He does not emphasize only 'The Doctrine of means, but "elevates the status of virtues" by laying emphasis "upon the purity of motive in the pursuit of virtue. Al-Farabi who
seeks justice or temperance or any other virtue in a commercial spirit, or pursues them for any external advantage in fact gets nothing except base and vice qualities". Al-Farabi gives a classification of virtues; (a) theoretical, (b) deliberative and (c) moral. Theoretical virtues belong to theoretical intellect and deliberative virtues belong to the deliberative part of the practical intellect. The deliberative virtues are concerned with society and state. Al-Farabi mentions some of them as "practical wisdom (al-Ta 'aqqu), discernment (adhdhian), excellence of judgement (Judatur-ray) and correctness of opinion (Sawab-uz-Zann). (Ansari, (1964), 36)

Moral virtues occur when the appetitive faculty obeys the practical intellect. In accordance with the adherence of the appetitive faculty to the practical intellect following virtues occur: temperance, generosity, bravery, justice, modesty etc. The state should be run by the wise one, philosopher or Prophet, who can lead men correctly in their struggle to return to the first cause from where they have sprung. For the attainment of perfection of moral order, state is very necessary.

In fact, Al-Farabi was a great Muslim philosopher. He was able to contribute his quota to the development of science and philosophy during the Abbasid regime. He was among those figures that helped in building a lasting legacy and history for the Muslims in the past. Their exploration of the Qur'an threw light into their heart with which they were able to construct an intellectual structure from which Muslims and non-Muslim were able to benefit
and work for the entire humankind.

3. **IBN-MISKAWAIH (940-1030)**

Ibn-Miskawaih is one of the outstanding figures in the history of Islamic philosophy and ethics. He is considered the first Muslim thinker who presented a systematic treatise on ethics and wrote *Tahadhib-al-Akhlaq*, a book that is philosophic and systematic. It is the first treatise of its kind embodying the ethical views and opinions of the Greek and the ethical system of Islam. Ibn-Miskawaih develops his moral philosophy from his metaphysical conceptions. He views God as the 'First Mover'. The unity, eternity and materiality are His primary attributes. Everything *emanates* from Him. There is the order or gradation in the universe as the order of emanation. First emanation from God is "The first intelligence which is same as the active intelligence". The perfection of mandated being is according to their relation or the source from which they emanate. Thus first intelligence is "eternal, perfect in existence and immutable in state because of its emanation from the first Being. (Sharif, 1963, 474)

However, Miskawaih argued that happiness (*Sa 'ada*) is realized by avoiding Vice and cultivating Virtue. According to him happiness is the supreme goal of mankind and he divided it into two parts worldly and divine. Though divine happiness is higher and more noble, it on the other hand, according to him, builds on worldly happiness, which, among others things consists of health, success, and honour. Miskawaih clearly indicates that the
truly happy person is one who combines temporal and spiritual happiness and as a consequence internalizes morality to such an extent that all action is performed for its own sake, but for the sake of the virtue and goodness inherent in the actions itself, and not for any ulterior end. The order goes downwards accordingly. The soul emanates from intelligence. It is a simple and conscious substance. It remains in motion, which is its essence. The motion is circular and necessary for soul, because of its imperfection. It gets perfection when it frees itself from the fetters of matter. Matter is devoid of life, activity and reality. Matter is only the subject upon which soul acts. The entire world is the creation of the soul. Matter is disorder, darkness and evil. It causes disorder, imperfection and defects in soul. It makes its path of activity unclear.

The soul has two-fold direction in motion, upwards and downwards. In the upward direction "soul ascends to the intelligence, contemplates the intelligence, imagines perfection and by doing so acquires light and splendour, and it becomes illuminated, thereby achieving its perfection. In its downward direction it "confers light and illumination to matter" and thus goes far from its real direction. (Umaruddin, 2003), 7

4. THE BRETHREN OF PURITY

The Brethren of Purity (al-Akhwan-al-Sufa), or true friends were a group of 10th century Muslim philosophers who compiled a remarkable philosophical and scientific encyclopaedia in Arabic known as Essays of the Brethren of Purity (Rasail ikhwan al-safa). The ethical system of the Brethren of purity (al-
Akhwan-al-Sufa) is eclectic. They held that ethics is a science of character. Character is of two types: (a) acquired and (b) innate. The acquired character is developed under the influence of society, education, climatic conditions and structure of body. They are of the opinion that man has an aptitude for good as well as for evil. Different organs have different performances. And it is this performance which is called as innate character. To them, revelation or religion is needed to have a proper check over them. (Campo, (2009, 115)

They further say that man is born good. But contradict their own statement by forwarding the thesis that most people are of evil nature. Some amongst them are reformed. To them character is the state of soul. Soul has the following powers: "the vegetative appetitive soul, the animal passionate soul, the human rational soul, the philosophic intellectual soul and the prophetic angelic soul". The soul becomes virtuous in character when these powers function properly and harmoniously. Thus, the attainment of the highest good or 'Sa'ada' lies in virtues or excellences which result from the proper or moderate functioning of the powers of the soul.

The human soul which resides in the material body, belongs to the world soul, or is its part, makes efforts to reach perfection through learning moral virtues and right beliefs, comprehending truth and reality and acquiring the knowledge of government and politics. The material body is an evil and soul inhabits it for a little period. When soul gets freedom from its fetters, it goes back to its origin. Being Divine or spiritual by nature it has its relation with the
Supreme Being - God. And it strives for its union with Him.

The group combined Islamic thought with other traditions of knowledge that had originated in the cultures of the ancient Mediterranean region and in ancient India and Persia and that were later inherited by Muslims. Thus, their work recognized the previous intellectual and ethical achievements of Greek, Jewish, Christian, Hindu, and Buddhist cultures. The philosophers further developed a concept of ideal man who is Persian by birth, an Arab by religion, a hanif (sincere) in attitude, a Mesopotamian in culture, a Hebrew in astuteness, a Christian in manners, a Syrian in asceticism, a Greek in science, an Indian in thought, a Sufi in life, angelic in morals, godly in views and divine in knowledge. Love, according to them, is the highest virtue. It is through love that one strives for the union with God. But pure love is only possible after one has attained the freedom from the fetters of material body. It is love and perfect co-operation through which the spiritual community can be brought into existence which is the Ideal of Brethren of Purity.

5. AL-RAGHIB AL-ISFAHANI (502/1108-)

Al-Raghib al-Isfahani has been regarded as an outstanding thinker in the history of Islamic philosophy. His contributions to Islamic thought often go unnoticed, attention usually being given to the Ikhwan al-Safa and Miskawaih of earlier days and to his younger contemporary, Al-Ghazali. Majid Fakhry classifies the ethics of al-Raghib al-Isfahani as 'religious ethics' rather than 'philosophical ethics' as he considers it to be more firmly rooted in the Qur'an.
and the traditions. (Fakhry, (1991), 151)

Yasien Mohamed, in his article which are published in American journal of Islamic social sciences "The Path to Virtue: the ethical Philosophy of al-Raghib al- Isfahani" pointed out that al-Isfahani is the ‘missing link’ in the chain of moral-thinkers from Miskawaih to Al Ghazali. He further demonstrates the leading role of al-Isfahani in the development of Islamic thought, and particularly in the field of ethics. Mohamed does far more than examine the ethical philosophy of al-Raghib al-Isfahani, he traces the origin, adoption and evolution of that thought over the centuries from ancient Greek thinkers through earlier Muslim philosophers, to al-Isfahani, and ultimately to Al-Ghazali and Ibn-Khaldun. Although the life history of Raghib al-Isfahani is not available, but the historians say that he was the contemporary of Ibn-Miskawaih. In the field of ethical philosophy Miskawaih was the first to attempt such a creative synthesis as reflected in his Tahdhib al-Akhlāq. In his attempt to Islamize Greek ethics he has reinterpreted Islamic ideals in terms of their ethical philosophy.

Raghib al- Isfahani is a philosopher of great calibre. The importance Raghib in the field of Islamic ethics can be showed with his works. Al-Raghib’s existing works are: al-Dharti ita Makarim al-Shatfa, Mufradat Alfaz al-Qur ‘an, Tafsir al-Nash ‘atayn wa- Tahstil ai-Sa ‘adatayn, Kitdb al-l ‘iqadat, Muhadarat al- Udaba’, Muqaddimat al- Tafsir. His lost works are: al-Akhlāq, al-Iman wa-Kufr, Tahdhib al-Bayan fi Ta ’wil al-Qur’an, Afsanin al-Balagha,
Without going into detailed study of works of al-Raghib al-Isfahani we can say that he was an outstanding thinker in the history of Islamic philosophy. But somehow, the historians have not been able to clearly bring out his position in moral philosophy and thought.

6. IBN SINA (370-428/980-1037)

The successor of Al-Farabi and most illustrious representative of Arabic Neo-Platonism in the Tenth and Eleventh Centuries was Ibn Sina. He has written 276 Treatises on the whole range of linguistic, scientific, Philosophical, theological and medical subjects. He is the only one among the great Muslim philosophers to build an elaborate and complete system of philosophy a system which has been dominant in the philosophical tradition of Islam for centuries and even today his philosophy and medicine have great importance and relevance. The most common and fundamental characteristic of Ibn-Sina's philosophical thought is that of arriving rigorous method of division and distinctions of concepts. He presents a dual ethics, one for 'common people' and the other for 'wise men'. His view is that the ordinary people should follow the ethics or the moral code which has a sanction of society. And the wise ones should struggle as to reach the first beloved or absolute beauty. Ibn Sina says that entire, "Universe is governed by the force of love". (Umaruddin, (2003), 69)
The influence of Ibn Sina's thought has been enormous. In the East, his system has dominated the Muslim philosophical tradition right down to the modern era when his place is being given to some modern Western thinkers by those who have been educated in modern Universities. In the Madrasahs run on traditional lines, Ibn Sina is still studied as the greatest philosopher of Islam. This is because no subsequent philosopher of equal originality and acuteness produced a system after him. Again, the impact of Ibn Sina's thought in the West has been profound and far-reaching. His works were translated into Latin in Spain in the middle of the sixth/ twelfth century. His influence in the West started penetrating palpably since the time of Albert the Great, the famous saint and teacher of St. Thomas Aquinas. Aquinas' own metaphysics and theology will be unintelligible without an understanding of the debt he owes to Ibn Sina. This influence can be felt in Aquinas' works like the Summa Theological and the Summa contra Gentiles. The large amount of criticism frequently was raised by Aquinas and other Western philosophers on Ibn Sina which shows his importance in the West. Ibn Sina, like those of earlier Muslim philosophers, like Al- Farabi, is emanationistic. His writing exists both in Arabic and in Persian, on a wide variety of themes and was well influenced by Greek Philosophy. (Umaruddin, (2003), 69) In Iran, a great university has been established at Hamadan after his name where different dimensions of his life and philosophy are extensively discussed and various ethical, psychological and medical projects have also been carried out for the benefit of humanity.
throughout Islamic and non-Islamic world.

7. AL-GHAZALI (450-503/1058-1111)

Abu Hamid Muhammad Al-Ghazali was born in 450/1058, in the city of Tus in Khurasan, Iran. He is one of the greatest Islamic jurists, theologians and mystical thinkers. He learned various branches of the traditional Islamic religious sciences in his hometown of Tus, Gurgan and Nishapur, situated in the northern part of Iran. Al-Ghazali ranks as one of the most prominent figures in the history of Islamic thought. His works have been published, studied, and commented upon widely by Muslims and non-Muslims alike. In the Western tradition of Oriental scholarship, Ghazali has received great attention, and, as is often the case when a variety of perspectives and talents are brought to bear upon a particular subject, the amount of controversy has tended to increase while what can be affirmed with certainty or without opposition has commensurately diminished. The raft of questions and debates about Al-Ghazali’s basic beliefs and attitudes, their origins, and their impact on subsequent thinkers is, by now, robust. (Sharif, 1963), 617

As an eminent teacher in Baghdad, Ghazali made a careful study of philosophy. He was convinced with the fact that philosophical theory could not form the basis of religious thought. He made a line of demarcation between 'philosophy' and 'religion'. In his opinion, philosophy cannot give true information of the reality. Sufi in his mystical act of experience can have the knowledge of truth. It is only in this act of experience that we can attain truth.
Al-Ghazali gave final shape to the teachings of the Ash'arites and modified their system with a touch of Islamic mysticism. His system is regarded as the highest form of Muslim theology as well as the highest authority of the Sunni school of Islamic Jurisprudence. He is known as the savior of Islam because he saved the religion of Islam from the foreign and non-Islamic influences.

Al-Ghazali started his research with an attitude of scepticism. Descartes, long after, followed the same method in his philosophical pursuit. It is said that if Descartes knew Arabic, he would have been called a plagiarist. Descartes doubted even the primary ideas of his own mind as they are of deceptive nature, for, they are accumulated through sense-organs and sense-organs often deceive us in the act of perception. Therefore, perceptual knowledge cannot always be relied upon and hence cannot be true.

Al-Ghazali is the best known Muslim writer on ethics. He studied and explored ethics to the core, stressed on the practice as the aim. Practice should be to improve the state of the soul so that well-being may be achieved in the hereafter. Al-Ghazali’s ethics may be described as teleological for it evaluates acts by referring to their consequences. The degree of goodness or badness of various acts differs because of differences in the effects they produce in the souls of their agents. (Abdullah, (2006), 103)

Al-Ghazali was well-versed in the ethical thought of the Greek thinkers. However, he did not depend on Greek philosophy for his inspiration. Al-
Ghazali said that the soul is conscious of its union with God and attains his grace. Such should be the conduct of a wise man. Asceticism is the spirit that runs throughout Al-Ghazali ethics. He does not deal with the heroic virtues like courage, bravery, etc., in detail. Rather, he lays greater emphasis on the purification of the heart after one has severed all ties with this world. The ultimate ends are necessarily means to the achievement of the 'knowledge of God'. Ultimate end "saadat-i-Aukhravi" is attained by knowledge of God. There are also four means which are ends in themselves: because ultimately they lead man to the knowledge of God, to the vision of God, which is the highest end:

a. The excellence of soul (Fada-il-ul-Nafsiya).

b. The excellence of body (Fada-il-ul-Badaniya).

c. The excellence of the environment (Fada-il-ul-Mutifiya).

d. The Excellence ingrained in human nature (Fada-il-al-Tawafiqiya).

However, Al-Ghazali's ethical thought, we have already observed does not give so much importance to the heroic virtues like 'courage'. As opposed this view, he presents the Qur'anic virtues e.g. thankfulness (shukr), trust in God (tawwakkul), repentance (tawbah) etc. He further said that the "vision of God" is the Summum Bonum or end of human life and it is attained only by the knowledge and love of God. These virtues are not borrowed from Greek philosophy. These are the key virtues of Qur'anic ethics and teachings. Al-
Ghazali gives explanations of the concepts of pleasure and pain in the Qur'anic way that which is different from Greek and modern philosopher's explanations.

The contribution of Al-Ghazali and many other Muslim thinkers to the field of ethics is great and inspiring. However, he strongly held that "morality is not the invention of Greek philosophers rather, philosophers borrowed it from the revealed religions" and this leads us to the examination of morality in relation to religion and law. Al-Ghazali believes that it is morality which enables us follow the commandments of God and makes us responsible and conscious for our rights and duties toward man and God.

8. IBN RUSHD (520-951126-98)

Muhammad bin Ahmad Ibn Rushd better known in the Latin West as Averroes, lived during a unique period in Western intellectual history. He was the outstanding philosopher in the Islamic world working within the Peripatetic (Greek) tradition. Ibn-Rushd is perhaps the greatest and ablest defender of Reason amongst Muslim Philosophers. He was particularly interested in the work of Aristotle and wrote a large number of commentaries of differing length on his works. His faith in 'reason' is absolute and all comprehensive. He is almost dogmatically rational. He defends reason with religious fervour and in uncompromising dogmatic terms. His anticipation of many post-Renaissance debates in natural theology and relation between faith and reason makes him highly relevant to modern man, especially to modern Muslim. He raised some of the important issues in philosophy, science and religion. (Shah, (2007), 73-4)
Ibn-Rushd translated several Greek works which are now almost lost. He has written systematic commentaries on the works of Aristotle. He was great admirer of the philosophy of Aristotle. His work is marked by its commitment to what he took to be pure Aristotelianism and his relative antipathy to Neo-Platonism. He defended the acceptability of philosophy in the Islamic world, arguing that it does not contradict religion but complements it. He had understood many things from Al-Farabi and Ibn Sina also but he was of the opinion that Aristotle when rightly understood corresponded to the knowledge which could be attained by the man to the highest. He thought that Aristotle had reached a height which it was impossible to transcend. Ibn-Rushd liked to call him the "Divine" teacher.

Ibn-Rushd started his commentaries on the books of Aristotle. He wrote three kinds of commentaries on the works of Aristotle the great, the middle, and the lesser. The great commentaries are called *tafsir*. It is true that most of the commentaries are found in their Latin or Hebrew translations, or conserved in Hebrew transliteration, but the original Arabic texts are more sure and accurate. Ibn-Rushd held that philosophy represents the system of demonstrative or rational argumentation, while religion presents the conclusions of philosophy to a wider audience in a form that enables the latter to understand how to act. On the whole, the value of Ibn-Rushd’s commentaries is historical.

Ibn-Rushd harmonizes reason and revelation through ingenious
methods. He appropriates revelation within the ambit of reason i.e., rationalizes revelation. This is in contrast to Al-Ghazali, who gives 'revelation' preponderance over 'reason' because for him reason alone is not enough to justify the interpretation of a Scriptural text. He was subjected to severe criticism by the orthodoxy right in his own lifetime. He had of necessity to make his position as clear as he could with regard to the relation of religion and philosophy. He expounded his view on the subject substantially in his two able works: (1) *A Decisive Discourse on the relation between Religion and Philosophy, (Faslu 'i-Maqaal)* and (2) *An Exposition of the Methods of Argument concerning the Doctrines of Religion (Kashfu 'l-Manahij).*

Ibn-Rushd sought to defend the pursuit of philosophy. He argued that the Qur'an itself recommended philosophical pursuits when it called on human beings to employ rational consideration (*i'tibar*). According to Ibn-Rushd, Philosophers are the group of the learned to whom the Qur'an refers in the third chapter, where it says that only God and those deeply rooted in knowledge know its hidden meanings unlike theologians and the masses. Ibn-Rushd wrote the incoherence of (*Tahaful at-Tahafut*), in which he defended the pursuit of philosophy from its detractors, Al-Ghazali in particular. Ibn-Rushd said that there is no consensus about all doctrinal matters, because of the esoteric nature of some Qur'anic statements. He also pointed out that theologians had misunderstood the purpose of the Qur'anic allegories, which are used to encourage the masses to live virtuously. Philosophers, on the other hand, may
apprehend their esoteric meanings, but must not make them public.

To conclude the preceding discussion on brief survey of Islamic Ethics, we can say that from the seventh century to the twelfth century was a period of Islamic glory. The Muslims received old philosophical traditions from Alexandria, Syria and Persia and then passed them on to Europe entirely as a new tradition. During this period the Muslims became leaders of philosophical thought and ethics.

The contribution of Muslim thinkers towards the Renaissance in Europe cannot be overemphasized. Those who underestimate the contribution of the Muslims towards the Renaissance in Europe ignore a very important link in the development of modern philosophy. Iqbal, a modern philosopher, said that the fruits of modern European Humanism in the shape of modern science and philosophy are in many ways only a further development of Muslim cultural accomplishments. Many European colleges and universities cultivated Muslim philosophy with great enthusiasm. The study of Muslim philosophy was the fashion of the day. Thomas Aquinas, Duns Scotus, Dante, Rogers, Francis Bacon, Descartes, Spinoza and many others were influenced by Muslim philosophy. The study of Muslim philosophy is essential in order to understand their philosophy, culture and the evolution of ideas.

Majid Fakhry in his book *Ethical Theories in Islam* classifies Islamic ethics into scriptural, theological, philosophical, and religious ethics. Fakhry's work however, is not inclusive, the Sufis contributions to ethics is one of the
areas ignored by Fakhry. The Sufis have projected a universalistic vision and version of Islam. The Persian, Turkish, Urdu and other Sufi poets have generated an ethos of liberalism and humanism. For instance, Shah Wali Allah of India opted for cultural and legal pluralism in the eighteenth century. Sayed Jamal Al-Din Afghani, Sir Sayyid Ahmad Khan, Muhammad Abdhu, Sayed Ameer Ali, Sir Muhammad Iqbal and many more tried to reconcile Islam with modern European science. Another well-known scholar Hourani, wrote a book on Islamic ethics titled *Reason and Tradition in Islamic Ethics* that mainly deals with the question of whether moral truth can be known independently of revelations. He does not consider his book to be a complete treatment of Islamic ethics. However, Hourani maintained that it discusses only on the theological and philosophical ethics. Abdullah Omar Naseef in his article entitled *The "Role of Faith and Islamic Ethics in The Teaching of Natural and Applied Sciences"* argued that study of science is to arrive at common good but the ethical code of common good of the scientists is a code of materialistic utility. He further emphasized the importance of ethics in technology and science education.

Generally, it is observed that Islamic ethics have not received deserved attention from the Muslim thinkers due to the following reasons:

1. This was viewed that ethical issues are part of religion; in fact Muslim thinkers could not see the necessity of developing ethics as an independent discipline in the hierarchy of sciences as morality was
considered private matter in the attitudinal tendencies of the Muslim individual and deemed to be limited to the personal level.

2. Others theorized that morality is 'not an objective question and should be left for the' Ulama. On the contrary some Muslim writers are of the opinion that ethics is related to philosophy and has no significance or epistemological relevance.

3. This is paramount to note that Muslim academic movements adopted diverse methods in identifying the Ummatic problem. Some upheld that the catastrophe of the Muslim society is due to lesson emphasis on rational thought. They emphasized reform in the level of thought, they further argued that the predicament as one of finding the accurate methodology and the fitting epistemological outlook. This trend has given lip service to the development of ethics in Islam.

4. Others have suggested that reform in beliefs is necessary as reform should start with instilling the true 'aqidah' (conviction) in the Muslim mind, that we should liberate our society of innovation. This tendency recognizes the function of morality; it has however failed to bestow adequate concentration on the study of ethics.

Therefore, to sum up they denied that the Eastern philosophies enveloped the realities of life. They spoke about how an individual is to live his life while revering to the Will of God and to prepare for the end of one's life. The
philosophies were embedded with a great amount of religious undertones. In very many communities as per Asia, people have thought religion to be very important and some have thought it more important than any part of life. Many Eastern schools of thought were more interested in explaining the natural world via universal patterns. In comparison, western morality provides ineffective grounding for duties to others because it cannot show the individual how the performance of these duties is related to achieving a specific conception of good and worthwhile life.

Thus, according to the ethical philosophy of Islam, the knowledge of good and evil or in other words the standard of distinguishing good from evil is a part of the sapiential sense of man. This 'sapiential sense' includes, besides many other concepts, moral concepts like justice, truthfulness, honesty, helping the weak, freedom in one's personal matters etc. It is quite possible though; that there is a difference in the application of these concepts in practical life-situations, yet the concepts themselves have never been questioned and are, and have mostly remained, universally accepted. It is for this reason that ethical values like justice, honesty, trustworthiness and truthfulness etc., have never even been questioned philosophically, even if there is a considerable practical deviation from these values or a huge difference in the practical application of these values. The Muslim philosophers brought about a synthesis between intellectualism and moral values and they were never isolated from social purpose also. (Saeed, (2006), 103)
(D). **SUFISM (TASAWWUF)**

Sufism has been a wide-spread trend and movement in the Islamic world. It is basically an ethical moment aiming at realisation of God through love of God- either attaining to the presence of God or getting dissolved into God like a drop in the Ocean. The Sufis work disinterested seekers of God and were inspired by highest spiritual and ethical ideals and values encapsulated in the Qur’ān and Sunnah of the Prophet (S).

The early Sufis were mostly non-doctrinal. They were not interested in any logical or methodological or intellectual analysis of the text of the Qur’ān or that of the discourse of the traditions of the Prophet. They were in search of self-realization and God-realization. They were overwhelmingly bewitched by the world-view and value-system of Islam. However, they were doubtful as to the validity of a literalist understanding of the basic sources of Islam. Especially, they were doubtful as to the purely ritualistic approach advocated by theologians with a view to approaching the reality of God or the meaning and purpose of Islam. The early Sufis were not impervious to the dictates of the Shari’ah. However, they thought the Shari’ah basically addressed itself to the questions pertaining to society, polity, economy and other segments of worldly life. The Shari’ah or Islamic law is an unavoidable set of rules with a view to resolving inter-personnel matters or day-to-day disputations or disagreements pertaining to marriage, property etc. However, realization of God cannot be a
function of any set of rules or any system of law. God can be realized only through love. In order to love God we have to disengage ourselves from worldly matters, cultivate piety and concentrate on God with a view to understanding the reality of God. In fact, Sufis distinguished between Shari'ah, Tariq, Marifa and Haqiqah or Law, Spiritual Method, Realization and Reality of God. Broadly speaking one can say that early Sufis were operating within the parametres of Shari'ah. However, they longed for some basic or ultimate spiritual insight into the nature of reality i.e., God. Accordingly, they deemed the path of Shari'ah not powerful enough to intimate to them as insight into the nature of God. In view of the same, the Sufis sought the help, guidance and discipline of a Preceptor or Murshid who belonged to a line of Preceptors ultimately ending up with the holy Prophet who vouchsafed the basic spiritual vision or insight into the reality to the first seeker amongst his followers (Margaret, 1950, pp. 1-5).

Junaid Baghdadi a well known Sufi of Baghdad says:

to liberate the mind from the violence of the passions, to put off nature's claims, to extirpate human nature, to suppress the sensual instinct, to acquire spiritual qualities, to be elevated through an understanding of wisdom, and to practice that which is good – that is the aim of Sufism (Masani, R.P., Persian Mysticism, Award Publishing House, New Delhi, 1981, p. 30).
According to Sufi Masters spiritual communication is negotiated through three organs: The Heart (Qalb), which knows God; the Spirit (Ruh), which loves Him; and the innermost ground of the Soul (Sir) which contemplates Him. Whereas the intellect cannot gain the real knowledge of God, the qalb is capable of knowing the essences of all things. When the heart is illuminated by faith and knowledge, it reflects the whole content of the divine mind.

For Sufis, God cannot be known by senses, for he is immaterial. An intellectual understanding of God is also impossible for He is beyond thought. Logical, philosophical and dialectical or rhetorical devices cannot penetrate to the ultimate secret of what is Ultimately Real. In view of the same, Sufis maintain that God can be known through illumination, revelation or inspiration. We need to look in our own heart for the kingdom of God is within us. God-realization is possible only through Self-realization. Every divine quality can be reflected through the mirror of our heart. For heart to reflect the celestial glory of God our self needs to be detoxified of phenomenal attractions and sensual contaminations. The Sufi knowledge is called Marifat or Irfan as against the ordinary knowledge denoted by the term ‘ilm’. The ‘gnosis’ of Hellenistic theosophy is a suitable equivalent to the word Marifat. The Marifat ultimately depends upon the favour of God who bestowed it as a gift upon His chosen seekers. It is an overwhelming light of Divine Grace into the heart of the seeker.
The mystical experience of the Sufi, finally, may be said to be tethered on a profound consciousness of an omnipresent, all-pervading unity in which every vestige of individuality is swallowed up. Especially, the liberation from the unreal selfhood and reunion with one Infinite Being may be said to be the raison _de’être_ of a Sufi’s spiritual struggle. The attainment of reunion entails a process of reunification, which further entails divesting our heart of all attachments save our ceaseless concern and quest for God. All the objects of desire and will should become extinct from mystical consciousness. All objects of understanding and knowledge should be deleted from a Sufi’s intellectual horizons. His thoughts should be directed solely towards God. His God-consciousness should brook no other slightest pulls and pressures. The considerations of worldly power, property and pleasure have got to be transcended by the Sufi or seeker. Only then can a Sufi find an ever-approximating way to the ultimate delight of communion with or nearness to God (Nicholson, 1975, pp. 83-84).

From a purely theological point of view we can approach God only by recourse to faith in the unseen God and by means of worship with a view to securing worldly favours or paradisal pleasures. The philosophical quest for God can lapse into a fully-fledged agnosticism. At the most, philosophers can claim that we know that we know Him (God) not and that is our-knowledge. It is only to Sufis or Gnostics to whom God makes Himself known through ecstasy. The Sufis lose the consciousness of their individual existence in their
divinely blessed or bestowed rapturous experience. The Gnostic is a
microcosm, a copy made in the image of God. It is in knowing God that the
Gnostic knows himself. He knows himself through God. God is nearer to
everything than its' knowledge of itself. Knowledge of God precedes, and is
the cause of, self-knowledge (Ibid., p. 85).

Sufis like mystics in other religious traditions have stipulated
different stages on the way that leads towards God. It is assumed that the path
of Tariqah is derived from the God-given Law or Shari'ah on which every
Muslim is supposed to walk. The main-stream Sufis have contended that no
path can exist without a main road from which are branches out. The mystical
experience of the Sufis is also dependent on the injunctions of the Shari'ah.
The seeker or Salik in his spiritual wandering has to negotiate the different path
i.e. Tariqah. He has to pass through different stations until he reaches the
perfect realization of Tawhid. This is the stage of Marifat. According to a
tradition attributed to the Prophet of Islam, the Shari'ah is ‘aqwali’ (Prophet’s
words), the Tariqah is ‘amali’ (Prophet’s actions) and the Haqiqah ‘ahwali’
(Prophet’s interior states). Thus these three stages are mutually interdependent.
These are three main parts of the mystical path. It has various stages
(Maqamat) and states (Ahwal). The Maqamat are reached by the Sufi’s
personal spiritual struggle whereas the states are gifts of Divine Grace.
Some of the greatest Sufis of earlier centuries of Islam have illuminated various beliefs, values practices, dimensions, and insights of Sufism. Hassan of Basra (d-728) was possibly the earliest of Sufis. He was oriented to other-worldliness, piety, asceticism and fear of Allah. He led a life of hunger and poverty and looked upon wealth as an evil which distracts people from their spiritual goals. He regarded piety as the quintessence of true religion. Abu Hashim of Kufa (d. 716) was the first to be called by the name of Sufi. For Abu Hashim, inner transformation of the heart was the Essence of Sufism. He stressed on shunning Riya (showing off), vanity and arrogance. Ibrahim bin Adham (d. 777) advocated asceticism, other worldliness, celibacy and poverty. For him a true Sufi is one who covets nothing of this world, nothing of the next and devotes himself exclusively to God. He also emphasised on Tawakkal (trust in God) as prescribed in the Qur'an. Shaqiq of Balk (d. 810) was personification of Tawakkal (trust in God) and passed his life in hunger, poverty and other-worldliness. Harith Muhasibi (d. 857) started as a theologian but was converted to Sufism. He was a living symbol of self-examination and self-discipline and an exemplary advocate of moral transformation. Through Sufi practices for Muhasibi, salavation can be achieved through following the commandments of Allah, practices of the Prophet (S) and through God's Grace. (d. 801) Rabia of Basra was a
famous woman mystic who advocated disinterested love for God. Her devotion to God with a view to attaining union with Him transcended the fear of hell and love of paradise. She underlined that we should worship God without fear of punishment or desire of reward. Dun Nun Misri (d.859), practical extreme asceticism, regarded the temptations of self as the greatest veil and looked upon seclusion as indispensable for the cultivation of the Sufi path of life. He lived his life in complete solitude and repentance. According to him in living in fear of God is essential for everybody. He introduced the idea of Marifa (gnosis) in Sufism. According to him, the highest achievement of a Sufi is to attain super-intellectual knowledge known as gnosis. Bayazid Bistami (d. 874) advanced the doctrine of Fana (passing away in Allah) which doctrine was widely appropriated by subsequent Sufis as the ultimate ideal of their spiritual struggle. He also introduced the concept of Sukr (intoxication) in Sufism. Bayazid’s concept of intoxication entailed unqualified love of God. It is in the rapturous love of God that the seeker loses all his attributes. Such as rapturous absorption is not a function of one’s spiritual endeavor but purely a gift of God. At this stage the seeker is completely annihilated or absorbed into God. Junaid Baghdadi (d.910) did not agree with Bistami’s notion of ‘intoxication’. Instead he advanced the notion of ‘soberity’ According to Junaid, our union with God should not signify
destruction of our natural capabilities. Junaid while accepting the notion of *Fana* (annihilation) as advanced by Bistami, added that *Fana* must be succeeded by *Baqua* (perennial survival in God). Mansoor Hallaj (d. 921) exclaimed “anal haq” and ultimately surrendered his life for the courage of his convictions. He appropriated his own inner self as the ultimate truth and became the most popular hero among the Sufis. Ibn Arabi is one of the greatest Sufi Philosophers of all time. He advanced the view that we cannot appropriate God through our rational faculties of understanding. We have to realize our essential divinity by understanding that we have been created in the image of God Himself. The entire universe is a manifestation of God. Human beings act as logos; words that express God to Himself. Every human being is a unique expression of God, a unique epiphany or Hidden God. No religion has the whole truth about God. It is the mystics or men of spiritual enlightenment who realize that theological versions of God are purely symbolic.

This is an outline of the intellectual, theological, spiritual and ethical legacy inherited by Rumi. To this legacy, Rumi added the force of his own genius. The resultant creative synthesis has fructified into a world-view and a value - system which have been expanding our cultural, intellectual and spiritual horizons till date. Rumi’s perennial and
universal spiritual insights are presently in great demand across the globe. Rumi is a spiritual and ethical perennialist. He is for all times to come. He is timeless.
BIBLIOGRAPHY


MAULANA JALAL-UD-DIN RUMI: LIFE AND WORKS

(A). LIFE AND INNER DEVELOPMENT

Maulana Jalal-al-Din Muhammad Rumi also known as Maulana Jalal-al- Din Muhammad Balkhi was born on September 30, 1207 A.D. at Balkh, a city presently in Afghanistan but then a part of Kingdom of Khurasan. He died on 17 December, 1273 A.D. He was an outstanding thirteenth century jurist and theologian of Islam. Rumi is acknowledged to be one among the highest mystics. As a mystical poet he is possibly the greatest of them all.

His name is Muhammad and, his title is Jalal-ud-Din and he is famous as Maulana Rumi. His lineage is traced to the first caliph of Islam, Abu Baker Siddique. Maulana's father Shaikh Muhammad Bahauddin was an erudite Islamic scholar and profound mentor of Khurasan. He was widely popular in Khurasan and the king Muhammad Kharazim Shah along with the world famous Imam Fakhr-ud-Din Razi would attend his discourses. He was known in his lifetime as the 'Sultan of Scholars'.

It is reported that, in course of time, the exceeding popularity of Shaikh Baha-ud-Din started weighing heavily upon the king and Imam Razi. In view of the same, Shaikh deemed it prudent to give up his residence at Balkh. Accordingly, he proceeded to Nishapur. Biographers and historians have also advanced alternate explanations of Bahauddin's departure. One of the most cited explanations is that Bahauddin departed from Balkh owing to an
impending Mongol onslaught. Another explanation is that Shaikh Bahauddin developed political and intellectual disagreements with the king of Khurasan and owing to the same proceeded to western parts of Persia and thereafter to Arabia and Turkey.

According to Maulana Qazi Sajjad Husain, Rumi’s age at the time of Bahauddin’s departure from Balkh was six years. According to Prof. Nicholson, Rumi was 12 years old when his father left Balkh towards western lands. On the road to Anatolia, Rumi encountered one of the most famous mystic Persian poets, Attar, in the city of Nishapur. Attar immediately recognized Rumi’s spiritual eminence. He gave the boy his ‘Asrarnameh’, a book about the entanglement of the soul in the material world. This meeting had a deep impact on the eighteen year old Rumi’s thoughts and later on became the inspiration of his works.

From Nishapur, Bahauddin and his entourage set out for Baghdad, meeting many of the scholars and Sufis of the city. From there they went to Hijaz and performed the pilgrimage at Mecca. They settled in Karaman for next seven years. Here Bahauddin’s illustrious son Rumi, now mature in mind and years, married Guhar Khatun. They had two sons: Sultan Walad and Alauddin. When his wife died, Maulana married again and had a son Emir Alim and a daughter Melike Khatun. On May 1, 1228 most likely as a result of the insistent invitation of Alud-Din Key Qabad, ruler of Anatolia, Baha’-ud-Din finally settled in Quniya in Anatolia within the westernmost territories of
Suljuk Empire.

Baha'ud-Din became the head of a Madrassa (religious school). Rumi grew up in an atmosphere of religious learning in which religious problems were discussed and controversies carried on among the great scholars in the circle of Bahauddin. The most eminent among them was Burhan-al-Din Muhaqiq whose title denotes that he carried on independent research (Tahqiq). Rumi's father entrusted the education of his promising son to this teacher who inculcated in his pupil the habit of independent thinking. Rumi's education continued after the death of his father and we find him at the age of twenty five traveling in search of knowledge to great centres of learning like Damascus and Halab (Aleppo). Rumi's education covered the whole curriculum: The Qur’anic Commentary, Hadith, Jurisprudence, and Arabic language and literature. His Mathnavi bears ample evidence of this vast learning. (Sharief, Vol.II, p.823)

Rumi attended Burhan-al-Din Muhaqiq's lectures and discourses and remained under his apprenticeship for a period of nine years. Buranuddin was an independent thinker/researcher who inculcated Rumi critical acumen and breath of spirit. (Tarikh-e-Adbiyat Iran, Raza Zada Shafaq, Vol.II, pp. 356,357)

Rumi's educational and spiritual struggle continued onwards and according to the then prevailing custom Rumi ventured out of Quniya to far off places of learning with a view to satisfying his spiritual quest. He travelled to Damascus and Halab in Syria which were great centres of learning. He stayed
there for years together and interacted with eminent scholars and Sufi practitioners of Sufi principles. Rumi not only negotiated great mystical and spiritual experiences in Syria, he also became well-versed in the Qur'anic commentary, Hadith, Jurisprudence and Arabic language and literature. He returned to Quniya and like his father became engaged in teaching religious sciences. He delivered theological discourses and sermons as the learned religious authorities of his time usually did. He also functioned as a jurisconsult and his judgements were widely sought after and cited by other jurisconsults in view of his eminence. As an outstanding theologian and jurisconsult, Rumi adopted a puritanical mode of life and abided by all legal and formal norms of behaviour in consonance with his office. He avoided music in keeping with the prevailing orthodoxy of thirteenth century. (Sharief, vol. I, p. 823)

Maulana Rumi's meeting with Shams Tebrez had most profound impact upon his intellectual and spiritual career. It was the real turning point of his life. However, there are various versions as to how Rumi actually met Shams Tebrez. One version is that one day Maulana was deliberating upon some subtle theological issues surrounded by students and scores of books here and there around. Suddenly Sham Tebrez appeared in the hall and asked Maulana as to the nature and purpose of his books. Maulana replied that this is something you can not understand. Within no time all the books were set on fire. Thereupon, Maulana asked Shams Tebrez with regard to the sudden
emergence of fire and he replied that this was beyond his understanding. This encounter deeply transformed Maulana's life and he bade good-bye to his scholarly pursuits, teaching assignments, domestic responsibilities and worldly pomp and splendour. He started travelling across distant lands in search of Shams Tabrez who had suddenly disappeared after his brief encounter with Maulana. According to another account, once Maulana was sitting on the side of a pond deeply engrossed in his study. All of a sudden Shams Tabrez appeared and started asking him questions with regard to various books around him. Maulana asked as to why he should be interested in these books. At this Shams Tabrez threw all the books in the pond. Maulana was deeply distressed and told Shams Tabrez that by throwing these books into the pond he had deprived him of profound insights enshrined in these books. At this Shams Tabrez retraced all the books from the pond in their original dry form. Maulana was deeply astounded and Shams told him that men like you soaked into theological scholarship can not appreciate such miraculous operations. Thereafter, Maulana became the most ardent fan of Shams Tahrez. Yet, according to another version, Shams met Maulana by roadside at Koniya and asked him the purpose of spiritual struggle. In response to this question Maulana replied that the purpose of spiritual struggle was to subordinate oneself to injunctions of Shari’ah. At this Shams Tabrez suggested that the real purpose of scholarship and spiritual struggle was the realization of what is ultimately real. Shams Tabrez also read out the following couplet of Sanai:

65
The scholarship which does not snatch you from yourself; Ignorance is far superior to such a knowledge. (*Mathnawi*, p.3)

At this Maulana was deeply impressed and become a fervent fan of Shams Tabrez. However, all these accounts seem to be apocryphal. Maulana's trusted friend and follower Sipah Salar who was associated with him for forty years says that Shams Tabrez' ancestors belonged to an Ismaili sect. He had abandoned his allegiance to the sect and had become a disciple of Baba Kamal-ud-Din. After attaining proficiency in the prevalent sciences at Tabrez, he became a businessman and travelled to various cities. Once he was putting up at a *serai* at Koniyah when Rumi went to see him. Shams Tabrez' personality had an electrifying effect on Maulana's personality and he was shaken to his foundations.

According to Sipah Salar, the two were closeted together for six months in Salahuddin Zarkob's room which none but Zarcob was allowed to enter. Rumi gave up teaching and preaching assignments and remained in the company of Shams Tabrez day in and day out. The people of Quniya specially Maulana's family members and disciples were deeply perturbed by this development. They increasingly grew suspicious of this relationship. Some people opined that Shams Tabrez was a magician and sorcerer. He had tricked such an eminent scholar into submission and bewitchment. Shams sensed
widespread adverse reaction to his companionship with Maulana and left Quniya without any clue to his whereabouts. The sudden departure of Shams Tabrez devastated Maulana Rumi. Due to pangs of separation Rumi burst out into soulful poetry. At this, Maulana's disciples felt sorry of their conduct and decided to recall Shams Tabrez to Quniya. A delegation along with Maulana's son Sultan Walad was deputed to Damascus. They traced him in Damascus and delivered an epistle of Maulana to him. The epistle of Rumi written in verse showed how deeply Rumi had felt the pangs of separation from his spiritual guide and in what great esteem he held him. Shams Tabrez was persuaded by the loving epistle of Maulana and he returned to Quniya along with the delegation. Now Shams Tabrez remained at Quniya for a period of two years. Now it appeared that Shams would be permanently settling at Quniya. However, suspicions or misunderstandings were further proliferated and now Shams Tabrez disappeared for good. Despite all efforts he could not be traced anywhere. There are different opinions with regard to the second disappearance of Shams Tabrez. Some sources have reported that he developed irretrievable differences with Maulana's second son Alla al-Din Chalpi and disappeared from the scene. There are also reports that Ala al-Din Chalpi killed or got him assassinated and disposed of somewhere completely untraceably. It is mentioned in Maulana Jamis' 'Nafahat al-UNS' that Maulana Rumis' son Alla al-Din murdered shams Tabrez. The assassination or disappearance of Shams Tabrez took place around 1247 A.D.
The following verses from Mathnavi do bring out Maulana’s high steem for Shams Tabrez:

آئنا بست وَ زُ أَنْوَرَ حَقَّ است
شمس تبريزی کہ نور مطلق است

بُنِیت بیرا ایران یوسف پافته است
این نفس جان دامن فراتفش است

باز گو حائلی از حی خوش عالیا
گر برای حق صحت سالیا

شرح آن یار کہ آنرا یار نیست
من چہ گویم یک و گم هشار نیست

کایاں دلبل هستی و هستی خط است
خود نا گفت زمین ترک ثنا است

خویدن در ضمن حکایت گوش دار
گفتتمش پورشیده خوشت سر بار

گفتید یکی در حديث دیگران
خوشت آن باشید کہ سر دلبران

Shamas Tabrez is the light Absolute

He is the Sun emanating from the Theophanies of the Truth

This time my soul has transmuted the garment of my existence

It has appropriated the perfume of the garment of Joseph

In view of my long association with him

The story of that benedicted soul deserves to be retold albeit allegorically.

However, how can I say not a single vein of mine is awake the story of that Beloved peerless

My very eulogisation constitutes its very negation

For it is an argument for Existence and Existence is an illusion

The analysis of this separation and this suffering let it be told at some
other time. It is better the secret of the friend remains let you, however, be tuned to this story.

It is better that the secret of the Beloveds

Is brought out (allegorically) in the accounts of others.

In another couplet Rumi brings out the central role of Shams Tabrez in is spiritual struggle:

لی دولت میں شمس ائمہ شیری

Without the power imperial of shams ul Haqq of Tabrez One could neither behold the moon nor become the sea.

(HU- 2007, p.52)

The separation from Shams Tabrez entailed great suffering for Maulana Rumi.

It ignited the creative spark in him. Rumi, the scholar, the theologian, the juristconsult and the preacher was converted into an ecstatic mystic and lyricist. He now became deeply interested in poetry and music and gave up delivering systematic theological discourses. He became an alter-ego of shams Tabrez. His identification with Shams Tabrez was so complete that he christened his voluminous collection of mystical lyrics as Diwan-i-shams-e-Tabrez. The hundreds of lyrics in both Mathnavi and Diwan bring out Rumi's abiding gratitude and beholdenness to Shams. In one of his verses, Rumi recollects that in Zarcobi's shop where he was closeted in mysterious intimacy with Shams Tabrez, he found a spiritual treasure of ineffable beauty and perennial value.
Sultan Walad vividly describes the passionate and uncontrollable emotion which overwhelmed his father at the time:

Never for a moment did he cease from listening to music (sama),

and dancing;

Never did he rest by day or night,

He had been a mufti: he became a poet;

He had been an ascetic; he become intoxicated by love,

It was not the wine of the grape: the illuminated soul drinks only the wine of light.” (Nicholson, p.20)

After the departure of Shams Tabrez, Maulana Rumi's. Spiritual relationship with Salahuddin Zarkob was all the more intensified. Alahuddin was a mystic of considerable status and like Maulana Rumi a disciple of Burhanuddin Muhaqiq. Salahuddin Zarcob became now chief disciple of Rumi. This spiritual companionship lasted for nine years. After Salahuddin's death Hisamuddin Chalbi became the spiritual companion of Maulana Rumi. This very Hisamuddin became instrumental in persuading Maulana Rumi to write his Magnum-Opus - The Mathnavi. The name Hisamuddin figures here and there in all the six volumes of Mathnavi. Maulana's spiritual relationship with Chalbi continued for ten years. Rumi died in 1273 at Quniya where he is buried and his Mausoleum continues to be centre of attraction for millions of people across the globe till date.(Mathnavi Rumi, Vol. I, translated by Q.S. Husain, p. 7)
(B). WORKS

Rumi's literary output consists of the *Mathnavi* in six books of about twenty-six thousand couplets, *Diwan-i-Shams-i- Tabrez* comprising of 50,000 couplets; about one thousand and six hundred authentic Rubaiyat or Quatrains and a collection of his letters addressed to one of his disciples Muin-ud-Din Parwana and titled as 'Fi-ma-Fi'. Some articles ascribed to Maulana Rumi are also found in various libraries of the world. (Mathnawi p. 8)

The manuscript of the collection of letters titled Fi-ma-Fi was discovered by Maulana Abdul Majid Dariyabadi and in consultation with Prof. Nicholson edited in 1928. It was subsequently published in Iran as well. Maulana Mueenuddin was an ardent fan of Rumi and a regular of his study circle. These letters are an explication of spiritual themes of fundamental significance.

*Diwan-i-Shams Tabrez* contains Maulana's quatrains (Rubaiyat) or odes (Ghazals). The Diwan has been composed by Maulana in the name of his spiritual mentor Shams Tabrez. The odes of Maulana infuse the reader with a passion for spiritual struggle. Every ode of Maulana is deeply saturated with spiritual love, passion and fire. The odes of Maulana like his couplets in *Masnavi* are characterized by a passion for realization of and communion with ultimate reality. One can feel the intense pain of separation coupled with an equally intense urge for communion in the entire Diwan. The depth of treatment, the profundity of meaning and authenticity of feeling are other
characterizing features of Odes of Maulana. The Diwan is an expression of Maulana's unquenchable spiritual quest.

*Masnavi-e-Manavi* is one of the best known and most influential works of both Sufism and Persian literature. Comprising of six books containing more than 26000 couplets, it pursues its way through 424 stories that illustrate man's predicament in his search for God. The title *Masnavi-e-Manavi* means "rhyming couplets of profound spiritual meaning". In fact, the Masnavi has been referred to as "Quran-i-parsi" (The Persian Quran).

Parts of the Masnavi were first translated into English by Sir James Redhouse in 1881. Some portions of the Mathnawi were translated into Latin around the same time. The first complete English translation of Masnavi was done by Professor R.A. Nicholson. The Mathnawi has been universally acclaimed as a masterpiece of exceptional spiritual wisdom and translated into almost all major languages of the world. Numberless Muslim writers, scholars, theologians, Sufis, divines, moral philosophers, literary critics, historians of ideas and especially educators have devoted their energies to an illustration and analysis of the religious, moral, spiritual, educational and literary principles and insights enshrined in this *Magnum Opus* of Rumi. Various voluminous commentaries have been worked out both by Muslim and non-Muslim scholars on *Mathnawi*.

Indian Muslim scholars have also written voluminous commentaries on Mathnawi. Maulana Shibli, Maulana Abdul Ali Bahrululoom Farangi Mahli,
Muhammad Afzal Allahabadi and others have written commentaries on Masnavi. Mirza Muhammad Nazir Arshi has written a seventeen volume commentary entitled Miftahul Uloom on Masnavi in early twentieth century. Maulana Ahmad Hussain Kanpuri also wrote a commentary on Masnavi around the same time. Maulana Ashraf Ali Thanvi has written a multi-volume commentary on Masnavi namely 'Kalid-i-Masnavi'. Talamuz Hussain has also written a commentary entitled 'Mirat-ul Masnavi.'

Dr. Khalifa Abdul Hakim has written numerous articles and several books on the philosophy and teachings of Maulana Rumi especially outlined in Masnavi. Dr. Sir Muhammad Iqbal, the greatest poet-philosopher of twentieth century Islamic world, has repeatedly paid tributes to Maulana Rumi throughout his prolific poetic career. He has always referred to Rumi as 'Pir' (mentor) and himself as 'Murid' (disciple).

The Mathnawi of Maulana Rumi is not a textbook on philosophy as such. However, it covers or refers to a complex range of philosophical, religious, mystical and even scientific issues and themes. For example, at various places, it appears to be supporting the philosophy of 'Wahdat ul Wujud' as against 'Wahdat ul-Shuhud'. With regard to problem of freedom of will and determinism, Maulana takes a strident indeterministic position. With regard to philosophical controversy between the advocates of Being and advocates of Becoming, Maulana categorically sides with the advocates of Becoming. Maulana, most surprisingly presages and expounds Law of
Universal Gravitation and Theory of Evolution later on forwarded by Sir Issac Newton and Charles Darwin respectively. Maulana has also explicitly brought out intuitionist or revelationist theory of knowledge. Most importantly, the Masnavi is a goldmine of ethical philosophy stressing especially the values underlined by Sufi philosophers preceding Maulana Rumi. (Mathnawi, p. 20)

Maulana's style throughout Masnavi is didactic and pedagogical. He imparts profound spiritual insights through application of allegories, similes and metaphors. The language employed in Mathnawi is amenable to understanding of the commoners and yet the intellectual elite can discern profound philosophical insights into it. Maulana has employed hundreds of stories in Masnavi with a view to imparting spiritual and moral lessons to his readers. The Masnavi is also adorned with the insights enshrined in hundreds of the Qur'anic verses and traditions of the Prophet (S).

In fact, Mathnawi is one of the greatest ethical, spiritual and literary masterpieces of the world. Rumi, through this masterpiece has given an abiding moral and spiritual direction to humankind. It is because of this abiding moral and spiritual relevance of Rumi that he is celebrated as a universal spiritual genius even in twenty-first century. In fact, Rumi is timeless and his perennial significance can hardly be overemphasized.
1. Mathnawi Rumi, vol. I, translated by Qazi Sajjad Husain,


4. *Mathnawi Rumi*, vol. I, translated by Qazi Sajjad Husain,

5. (Rumi, poet and Mystic by R.A. Nicholson’


Rumi advances an integral epistemological stand-point. He accepts the validity of empirical, rational and intuitive knowledge. The following is an outline of Rumi's epistemological views.

(A). Sense Experience

According to Rumi, sense experience is a very important source of knowledge. It's substantial contribution to the attainment of knowledge can hardly be denied in any balanced epistemological account. Nevertheless, we must have a critical appreciation of the role of sense-experience. The sense — experience has a phenomenal role in furnishing us knowledge of the phenomenal world. However, such knowledge is bound to be superficial and partial. The limitations of sense-experience as a source of knowledge are too numerous to be counted or tabulated. If we are genuinely interested in the attainment of valid and authentic knowledge, we must rise above the knowledge furnished by sense-experience. Human beings share their five senses with all other living beings; insects, reptiles, birds and animals. A person who is wholly dependent upon sense - experience can be compared to an ass who is lost in the world of appearances. Like man of reason and intuition, he can not attain to universal, eternal and transcendental truths. (Mathnawi, Vol. II, 110006, 48)
Sense-experience does provide us perceptual knowledge. However, the limitations of sense-experience can not be grasped if we can not go beyond perceptual knowledge with a view to bringing out the limitations of such knowledge. Rumi says that if an embryo in womb is told that there is a delightful world full of stars and planets, indeed a beautiful and glorious world; the natural reaction of the embryo would be not to believe in the reality of such a world outside the womb of the mother. However, when the child is delivered from the womb of the mother, he is oriented, slowly and steadily to believe what seemed completely unbelievable to him earlier. (Afzal; 2003, pp.221-22)

In order to appreciate the limitations of perceptual knowledge, Rumi cites the example of the proverbial elephant in darkness. Those who want to understand the shape, size and the figure of elephant, touch the elephant in darkness of night. Thus a person touching the ear of the elephant understands it to be like a fan, another person touching his leg understands the elephant to be like a pillar, another person touching the back feels the elephant to be like a throne, yet another person touching his trunk comes to understand the elephant to be like a water-pipe and so on and so forth. Just as a man in the darkness is touching only a portion of the elephant, so the senses are capable of appreciating only some dimensions of reality. We do understand phenomenal features of world through sense experience. However, perception cannot furnish us an appropriation or understanding of the transphenomenal reality.
(Afzal; 2003, p.222)
Rumi categorically acknowledges the role of reason in our ongoing search for knowledge. Throughout history, rationalists have worked out critiques of the epistemological credentials of sense-experience or perception. On the other hand, they have underlined the undeniable powers or merits of reason as a source of knowledge. Some of the most accomplished philosophers across the history have vouched for the capacity of reason to discover or arrive at what is Ultimately Real.

Rumi is fully cognizent of the merits and demerits of the role of reason in the investigation and appropriation of Reality. According to Rumi, reason is blissfully ignorant of its own limitations. In view of this ignorance, reason overestimates its own capacity as a source of knowledge. So it blunders into undertaking what it is permanently incapable of accomplishing at all. Reason, according to Rumi, is powerfully impacted by infrarational dimensions of our personality. Resultantly, it is a quarter-backed instrument for the exploration and appropriation of Ultimate Reality. Nevertheless, reason is inexorably driven to critiquing the epistemological credentials of both sense-experience and intuition and bolstering up its own powers of appropriation of Reality. Consequently, it formulates theories of Reality and marshals arguments in favour of its own constructions. However, in the process, it generates riddles and puzzles and proliferates paradoxes and contradictions. Rational arguments
end up fixing us into knots and traps. The so-called rational arguments can get pathologically addictive and one can get lost in one's own dialectical subtleties. Philosophers can spend a life-time into hairsplitting debates. However, this dialectical approach is utterly futile and pointless. (Afzal, 2003, pp.222-23)

Such an approach can only leave us with riddles, enigmas and dilemmas. These dilemmas are like asking which of the two hands, right or left, made noise when we clapped or which came first hen or egg etc. These are unanswerable puzzles. But philosophers are capable of spending decades while responding to such riddles and paradoxes. Reason is incapable of giving us any clue as to an understanding of Reality through its dialectical acrobatics. (Mathawi: Vol. VI, 110006, 1966-67)

The dialectical nature of reason is incapable of grasping the Ultimate Reality. It also can not grasp the Unitary Essence of Existence. Besides, reason is inherently utilitarian in nature. It is driven by the considerations of profit and loss. As against reason, love is beyond profit and loss; it scarifies and surrenders without asking any questions. Reason and love or diametrically opposite in their nature and their approach to reality.

\[
\text{'عشق راه نامیئی کے روی } \text{ وردنु}
\text{لا ابی عشق باش نے خرود } \text{ عشق آن بیدیکال سوردے بیود}
\]

How should reason wend the way of despair? It is love that runs on its head in that direction.
Love is reckless, not Reason

Reason seeks that form which it may get profit. (Mathawi: Vol. VI, 110006, 1966-67)

Rumi is fully appreciative of the commanding role of reason in human life. However, reason is radically limited in establishing truth or knowledge. It can guide us up to a point and not more. Reason can control an uninitiated one, but an accomplished master does control the flights of fancy masqueraded by reason as truths of unimpeachable authenticity.

Reason says like Gabriel “O Ahmad (Muhammad), If I take one more step I shall be burnt Do thou leave me, henceforth advance (alone) This is my limit O King of the Soul. (Mathawi: Vol. VI, (110006, 1966-67)

(C). INTUITION

The epistemological, metaphysical and axiological views of Rumi emanate from his teleological world-view. For Rumi, the universe is thoroughly teleological. It is by pondering over telos or purpose of the universe that we can appreciate and appropriate what is Ultimately Real. Normal categories of understanding such as sense-experience or reason etc., can not furnish us any
clue leading to a realisation of the ultimate ground of Being. A rational analysis of God can lead us nowhere. Only intuition can lead us to God or Reality.

Rumi's concerns can not be grasped within the western Rationalist, Empiricist, and Epistemology. Knowledge of phenomenal world never constituted a problem in Rumi's orbit of understanding. It is the prime concern within Cartesian, Lockean and Kantian epistemological framework. The standard skepticism advanced by Greek thinkers and running through the philosophical writings of modern European philosophers never bothers Rumi. The fundamental epistemological problem is not the attainment of certainty with regard to phenomenal features of the Universe but an appreciation and realisation of Ultimate Reality through intuition or love. God is the Ultimate Truth, Ultimate Goodness and Ultimate Beauty. Eros or Love is the Universal principle of appropriation, absorption, evolution, assimilation growth and reproduction. The manifestations of love are universally operative. Man's insatiable and indomitable will to understand, appreciate and appropriate, is also manifestation of love. (Khalifa 1959, pp.44-45)

Rumi's idea of love is, in crucial respects, in accordance with the conception of love advanced by classical Greek philosopher namely Plato. Rumi like Plato does not subscribe to utilitarian view of love. Not love but intellect is deeply conditioned by or imbued with considerations of profit and loss. Love is beyond calculations and considerations. Love is nothing if not sacrifice; it is madness searching for the Ultimate ground of Being:
"Neither do they put God to any test, nor do they work at the door of any profit or loss." (Mathawi, Vol. VI, 1974)

Again, in consonance with Plato, Rumi also emphasizes that beauty alone is worthy of love. Against the back-drop of the monotheistic world-view of Islam, Rumi underlines that perfect and eternal Beauty belongs to God. All that is beautiful in the phenomenal world is only a passing shadow of the eternal beauty of God and is related to God as sunlight is related to Sun. However, love is also ultimate principle of unification and assimilation. It is, in fact, the ultimate cosmological principle, the principle of genesis and evolution of the world.

If there had not been love, how should there have been existence? How should bread have attached itself to you and become (assimilated to) you? The bread became you through what? Through (your) love and appetite, otherwise, how should the bread have had any access to the (vital) spirit?
Love makes the dead bread into spirit: it makes the spirit that was perishable everlasting.” (Mathawi, Vol. V, 2012-2014)

Plato was a rationalist par excellence. For Plato, reason was competent enough to know the ground of Being. Rather, reason for Plato was identical with Reality. There was nothing beyond reason. The Eternal Beauty for Plato was equivalent to Eternal Truth. Whether, Beauty or Truth or Goodness, Plato’s God is an Impersonal Idea. He is in the Ideal Realm transcending all our prayers or adorations. The role of love in religion of Truth is only instrumental. Eros of Plato is at best, Spinoza’s intellectual love of God. (Khalifa Abdul: 1959, p.48)

As against Plato, Rumi does not believe that the reason is capable enough to know the ground of Being. What is Ultimately Real is beyond the ken of normal categories of understanding. God and human soul are beyond human rationality. Reason may orient us towards realization of God and Self but it can not explain the relationship between God and human Soul.

"There is a union beyond description or analogy between the Lord of Man and the Spirit of man" (Mathawi, Vol. IV, 760)
"No created being is unconnected with Him: that connection, O uncle, is indescribable.

"Because in the spirit there is no separating and uniting, while (our) thought can not think except of separating and uniting." (Ibid, Vol. IV, 3695-96)

"How should the intellect find the way to this connection?
This intellect is in bondage to separating and union." (Ibid, 3699)

Reason according to Rumi can never overcome the dualism of subject and object. It can never find a thread of unity running through the multiplicity of the phenomena. Reason by its nature is compelled to split reality, to analyse, to dissect and to separate. However, it does not know how to reunify the splited phenomena. Reason is a differentiative and separative principle. Love, on the other hand, is the principle of assimilation. Reason is analytical and comparative whereas Reality transcends all contradictions and all relations and therefore reason is utterly incapable to grasp the reality in its absolute identity. Reason in indulging in self-importance, more often than not, tries to do what can not rightfully be done by it. It is potentially a dangerous instrument at
disposal of man. It has stupendous misleading and misdirecting potential unless it is supplemented by intuitive realization and spiritual wisdom. It is very important that reason recognize its limitations. Man’s logical and intellectual powers are limited. Our transformation is possible only through inspiration, illumination and divine grace. It is through divine grace that our perspective is transformed. Divine revelations are individually transformative and socially revolutionizing. Mankind has not been inspired to great struggles by men of intelligence and scholarship. Even the most powerful kings have not been agents of social change. It is the Prophets who have pioneered real historical breakthroughs without formal knowledge and political power. They captured hearts of men and inspired them to great achievements. (Afzal; 2003, p.189)

"The myriads of pharaoh’s lances were shattered by (the hand of) Moses (armed) with a single staff. Myriads were the therapeutic arts of Galen; before Jesus and his (life giving) breath they were a laughing-stock."

Myriads were the books of (Pre-Islamic) poems: at the word of an illiterate (Prophet) they were (put to) shame.”

(Mathanwi, Vol. I, 527-29)
Almost all Sufi practitioners and philosophers maintain that man in his innermost essence is divine or divinely originated. Human soul is essentially the Spirit of God. Once any man realizes his essential divinity, he becomes the source of infinite power or knowledge. He becomes the Prophet or ideal man. Rumi’s ideal man is in full accord with ideal man of Sufis. His heart is the throne of God and intellect the plan of destiny. He is the preserved tablet. He lives in God, knows like God and works like God. Every realized soul is like Christ, the spirit of God:

The souls in their origin are possessors of the life giving breath of Christ;

At the one moment they are wound and at other moment they themselves are the healing (ointment)

If the veil were lifted from the souls, every soul would say: I am Messiah” (Mathnawi, Vol. I, 1598-99)

It is possible for every individual to realize his divinity as it is the end of goal of the life. The man, who realizes it, is in immediate touch with God. His eyes pierce every veil because he sees the light of God. The ideal man is identical with Logos or the universal reason that creates and governs the universe. The
Ideal man is embodiment of the Universal Reason and Universal Soul. The entire cosmos and supra-cosmic realms are one with the Man of God:

\[ \text{=' Universal Reason and Universal Soul is man of God himself.} \]

Do not think the Throne and the Chair to be separate from Him.” (Hakim, 1959, p.111)

The knowledge bestowed by the God is supra-rational. It springs from within the Soul. Such knowledge is termed as 'Ilm-i-Ladunni'. A person blessed with this knowledge sees by the Light of God. The verses given hereunder illustrate Rumi’s conception of ‘Ilm-i-Ladunni’.

\[ \text{='The man of clay got knowledge from God which lighted the Universe to the 7th heaven.’ (Mathnawi, Vol. I, 1012)} \]

\[ \text{='Through what was the heaven rent asunder through an eye that opened all of a sudden.’(Hakim, Khalifa 1959, p.99)} \]
Human knowledge is the mark of our glory knowledge leading to God in the Summum Bonum of our existence. Man has super-sensuous and supra-rational source of knowledge within him. The source can be tapped not by contemplation but through purification of heart from all that is ungodly. Rumi brings out these common Sufi theses in his *Mathnavi* through numerous couplets:

"That (saying), 'he sees by the light of God, is not vain, the Divine Light rives the sky asunder." (*Mathnawi*, Vol. IV, 3400)

"Intelligence consists of the two intelligences; the former is the acquired one which you learn; like a boy at school." (*Mathnawi*, Vo. IV, 1960)

"The other intelligence is the gift of God; its fountain is in the mids of the soul." (Ibid, 1964)
"To the eye of Adam that saw with Pure Light the life and secret of Names were revealed." (Ibid., Vol. I, 1264)

مر کر باشند زیاد فلگ باب او زهر زرد بیج افتاد

"Whosoever has a door opened in his breast sees a sun in every atom" (Hakim, p.100)

The essential condition for receiving this knowledge is a pure and unsullied heart ‘white like snow’ which becomes a mirror of Reality.

دنظر صنفی سواد و حرف نیست چ Ziel اجدید چون بر ف نیست

"The Sufis book is not (composed of) ink and letters it is naught but a heart white as snow." (Mathnawi, Vol. II, 159)

اکد اوب نقش و ساده سبز شد نقش عالی غیب را آنیش شد

"He who has an impressionless and clear breast becomes a Émirror for the impressions of the Unseen." (Hakim, p.100)

Rumi like Plato makes a distinction between opinion, knowledge and certainty. Knowledge is superior to opinion but inferior to certainty. Our knowledge seeks certainty and once we attain certainty we seek knowledge leading to vision. Vision is to certainty what fancy is to opinion. (Mathnawi, Vol. III, 4120-25)
Following the Qur’anic verses, Rumi talks of the knowledge of certainty (Ilm-ul-Yaqin), the vision of certainty (Ain-ul-Yaqin) and reality of certainty or absolute certainty (Haq-ul-Yaqin). Take for example, our knowledge of fire. One can become knowledgeable about fire by listening to its various physical and chemical properties. One can read books on fire or oneself write hundreds of pages on various aspects of fire. However, it is one thing to become a professor or scholar of multiple characteristics of fire, it is another thing to actually get burnt into the fire. Rumi exhorts us that if we want real certainty or absolute certainty about fire and its various qualities, we must be actually having a first hand experience of burning into the fire. Similarly, propositional knowledge about what is Ultimately Real can never satisfy our innate quest for certainty. We will have to actually burn into the fire of love of God, with a view to realizing God beyond any shadow of doubt. Such a certainty can not be propositional or rational. Such a certainty can be obtained in the presence of the Ultimate Splendor and Beatitude of Reality. (Mathnawi, Vol. II, 1859-61)

Knowledge is not possible only through cognitive faculties. Man needs divine inspiration. The Qur’ān had repeatedly emphasized upon us to realize God through spiritual faculties breathed into us at the very moment of our creation. Thus Rumi agrees with the Muslim epistemological tradition that knowledge is both innate and acquired. However, the vision of Reality can be vouchsafed to us through intuition inspired by Divine Spirit.
BIBLIOGRAPHY


2. Iqbal Afzal; *Life and Work of Mohammad Jalaluddin Rumi*, Kitab Bhawan, New Delhi, 2003, p.222)

3. *Mathnawi Rumi*, vols. I-VI, translated by Qazi Sajjad Husain,


CHAPTER- FOUR

RUMI'S WORLD-VIEW

Rumi is one of the greatest mystical poets of the world. Some scholars of mysticism deem him to be the greatest of them all. Besides he is a man of high spiritual accomplishments. However, his intellectual achievements are equally outstanding. Rumi fully accepts the inevitable contribution of reason in various fields of human operation. However, his intuitive or mystical experiences of abiding and profound spiritual significance save him from becoming a mere and pure rationalist. The Muslim Community across the globe remembers him as Maulavi-e-Manwi or an insightful Spiritual Master.

Rumi was a spiritual genius. He could transcend the veil of appearance and furnish us spiritual insights of highest order. His Mathnavi is a creative synthesis of diverse elements of thought. Rumi resolves contradictions by going beyond thesis and antithesis and by appropriating higher synthesis.

Rumi can be said to be a radical spiritualist. For Rumi, the ground of Being is akin to what we feel in our self - a spirit or an ego. The entire cosmic existence is comprised of an infinite number of egos emerging out of the Cosmic Ego. Following Rumi, the German philosopher Leibniz, also conceived of existence as an infinity of egos at
different levels of consciousness. Rumi like Leibniz also conceived God to be the Universal or Cosmic Monad.

The cosmological vision of Rumi is thoroughly teleological like that of classical Aristotle. Like modern Bergson he is also a creative evolutionist. Rumi inherited the Semitic conceptual framework. However, he seems to be subscribing to the emanationistic cosmology of Plotinus. The creationistic cosmology is anchored on the doctrine of creatio-exnihilo, a voluntary act of God at a particular point of time leading to the creation of this Universe. This creation-in-time thesis apparently seems to be unacceptable to Rumi, for, time according to him is itself created. (Hakim, 1959, p.33)

Time is a category of phenomenal consciousness which views events separately. Rumi's mystical or spiritual experience of the ground of Being furnishes him Reality as non-spatial and non-temporal. According to Rumi, the highest and lowest levels of consciousness have devolved from the Cosmic Spirit which is Infinite, Self-Existent and Self-Sufficient. This initial devolution is beyond the ken of any human explanation. Metaphorically speaking, every being has emerged from a kind of overflow of the Divine Spirit. However, every being is impelled by an irresistible urge to return to its origin. This urge is christened as love by Rumi. (Ibid, pp.45-46)
Love is the primal revolutionary principle of all existence. Every ego or monad is essentially spiritual and each ego or monad has emerged from the same Divine principle. The fall of Adam is not a fall from paradisal bliss into the phenomenal realm. It is the fall of ego from unitary ground of Divinity; physical, chemical and biological phenomena are fallen angels, so to say. All these phenomena are powerfully imbued with the desire to return to their original Divine Ground.

As against the contemporary European evolutionary thinkers such as Darwin and Bergson, Rumi is thoroughly theocentric and theological. For Rumi God is the origin and destiny of the entire process of evolution. He is not only the ground but also the goal of all existence. Rumi is in full agreement with mechanistic evolutionist that life has evolved out of matter. However, Matter itself is essentially spiritual for Rumi.

According to Rumi, in the beginning of evolutionary process, atomic particulars moved across the phenomenal Universe for millions of years. Secondly, the evolutionary process entered inorganic realm of Matter. Thereafter, it crossed over to vegetable kingdom and then stepped into animal kingdom. The evolutionary process negotiated many a realm. It is this very evolutionary process which evolved rational powers and faculties in man. The evolution continues to be an ongoing
process. The future course of evolution can bestow upon us numerous other types of rational powers. We just do not know where and when the evolutionary process will stop. It is beyond powers of our imagination and conceptualization. We may become angels, then super-angels and then God knows what. Countless intellectual and spiritual surprises are in store for us. (Ibid, pp. 36-37)

Rumi is not an exponent of any philosophical system. He is often not included in the list of philosophers. He is not a metaphysician like Plato, Spinoza and Hegel nor an epistemologist like Decartes, Locke, and Kant. He cannot be categorized to be a rationalist or empiricist. His epistemological outlook is comprehensive. He integrated rationalism, empiricism and intuitionism in his philosophical and mystical poetry. He is an integral thinker or a philosophical integrationist. His integral epistemology also accepts all levels of experience, understanding and conceptualization. Rumi accepts the validity of all sources of knowledge such as sense-experience, reason and intuition for they all explore and appropriate different levels of reality.

(A). CONCEPTION OF GOD

Philosophical interpretations of what is Ultimately Real or conceptualization of God have ranged from Anthropomorphism to Absolutism. Believers in God are monotheists as well as pantheists, monists as well as pluralists, unitarians as well as trinitarians, immanentists as well as transcendentalists etc. Rumi does
not necessarily subscribe to any one perspective on God. Instead of assembling rational arguments or considerations with a view to proving a particular theory of God, Rumi is fully-fledged a negative theologian. For Rumi, any rational or logical understanding of God is impossible. It is so because human understanding or knowledge is based on comparison and contrasts. We understand light by contrasting it with darkness or we understand colours by contrasting them with each other. Since nothing stands outside of God, He cannot be contrasted with anything and therefore cannot be known. (Ibid, p.133) The following lines from Rumi make it clear:

(1) "Hidden things, then, are manifested by means of their opposite; since God hath no opposite, He is hidden."
(Matnawi: Vol. I, Delhi-110006, 1131)

(2) "Therefore thou knowest light by its opposite: opposite reveals opposite in (the process of) coming forth." (Ibid, 1133)

(3) "The light of God hath no opposite in (all) existence, that by means of that opposite it should be possible to make Him Manifest." (Ibid, 1134)
If somebody thinks, he knows God, he is only deluding himself. He is deluded by the names and attributes of God. Human thought is a creature and can never be identical with the Creator. A person claiming to know God is actually in love with his conceptualization of God. If a bull or an ass could ever picturise God, they would only picturise Him as a bull or an ass. Human conceptualization of God can also be only anthropomorphic. God is beyond the ken of human thought. We can never know whether He is immanent or transcendent. All of us are imprisoned in our conceptual pigeonholes. Rumi writes:

(1) "Everyone is naturally attached to some veil and judges that it is in sooth the identity (ayn) of Him." (Mathnawi: Vol. IV, 110006, 3703)

(2) "If the animal sense could see the King (God), then the ox and the ass would behold Allah as such." (Mathnawi: Vol. II, (tr) 110006, 65)
(3) All that you may think of is liable to pass away; He that comes not into thought is God. (Ibid, 3107)

(4) Not united, not separated, O perfection; nay, devoid of quality or description or causation. (Ibid, 1340)

(5) Thou art not contained in the bosom of any thought, nor art thou joined with the effect, as a cause. (Ibid, Vol. III, 1342)

Philosophers, theologians, scholars, commentators and their critics have been sharply divided over their definitions and conceptualizations of God. Philosophers have tried to define God in one way and theologians have looked askance at them. Scholars and commentators have understood or interpreted God in ways that are deeply controversial. All of them have engaged in highly accomplished sophistry. The critics, skeptics, agnostics, atheists have always pulverized their definitions and interpretations into meaninglessness or pointlessness. However, Rumi is perspicuous to see a ring of truth in all these mutually contradictory stand-points. All of them are neither entirely true nor entirely false. Falsehood and truth are necessarily correlative.
“Even as in the matter of knowledge (of God) everyone describes differently, the Unseen Objects of description. The philosopher gives an explanation of another kind; a scholastic theologian invalidated his statement.” (Ibid, Vol. 2, 2923-24)

“Each one (of them) gives three indications of the Way, in order that it may be supposed that they belong to that village.

“Know the truth to be this, (that) all these (various persons) are not in the right; not (again) are this herd entirely astray.

“Because nothing false is shown without the True: the food bought (desired) spurious coins in the hope of (its being) gold.” (Ibid, 2926-28)

“He that says, ‘all are true’ —‘tis folly (on his part), and he that says, ‘All are false’ — he is damned. (Ibid, 2942)

Khalifa A. Hakim has beautifully summed up Rumi’s approach to God in the following words:

Man’s knowledge of God can best be illustrated by the story of elephant brought by the Indian to a country where it was unknown, and made to stand in an absolutely dark house. People flocked to that room to see it, but baffled by utter darkness they began to explore it by touch. One who touched his tusk only
thought the elephant was like a pipe, another passed his hands on its legs and considered it a pillar, and another mounted his back and held it to be a commodious piece of furniture. So the individuals come into contract with one or other aspect of divine nature and generalize it as Absolute Reality. Such is the nature of man's analogies about the nature and attributes of God. So the true faith lies in the belief that, though man's knowledge cannot thoroughly comprehend the nature of God, and human and personal attributes, even when raised to infinite perfection, cannot be intelligibly applied to Him, still these analogies are not entirely false." (Hakim, 1959, pp 136-37)

The attributes of God just attempt to bring out the nature of God. However, God essentially remains the ultimate mystery. All phenomenal objects desire their recognition and meaningfulness by their opposites. God is absolutely unique and ineffable. He is beyond comparison, contrast, opposition and competition. Therefore, He is beyond the limits of human conceptulisation, imagination and comprehension. He is beyond human ideas. Like the shepherd of Mathnavi, we can choose to praise God in anthropomorphic terms. But all such analysis breaks down in the face of indecipherable plenitude of God. All theoretical constructions in this regard are human concoctions. However, one thing is sure and certain; God is remotely or proximately available only through mystical consciousness, experience and intuition. Perceptual, rational or logical
investigation can never add up to the realization of God. (Iqbal Afzal; 2003, p.255)

Rumi’s interpretation of Divine Unity borders on the pantheistic outlook upon the cosmos. He postulates a Universal Being which is the Essence of all phenomenal manifestations across space-time continuum. Existence can be attributed only to this Being. The manifestations of this Real Being are having a shadowy and illusory status. In face of fully-fledged sunlight, all shadows pale into non-existence. What appears many are really modes of One.

The above account seems, by and large, to be pantheistic in style and substance. However, many scholars of Rumi maintain that Rumi rejects all the crucial pantheistic implications and is essentially committed to the mainstream of Islamic onto-cosmology. For example, Afzal Iqbal maintains that man in no way graduates to any resemblance of Divinity. “The Prophet remained a man, a perfect man, despite his ascent to the highest heaven and personal vision of God. He did not assume divinity on that score.” As Rumi underlines, the colour of iron changes in the heat of fire but it remains iron. The iron when heated can boast of being fire, however, such stance is not compatible with truth of iron.

(1) زرگ آتشی می‌افتد و آتش است
(2) پیچ به مرنگ کشت گچ زرقان
(3) شتر زرگ و ملیح آتش می‌کشم
(1) "The colour of iron is lost in the colour of the fire, the iron has assumed the colour of the fire but is iron." (Ibid, p. 159)

(2) When it becomes red like gold, then its appearance boosts without words: I am fire." (Ibid)

(3) Glorified by the colour and nature of fire it always says, "I am fire", "I am fire." (Ibid)

(B). CREATION AND EVOLUTION

For Rumi, solid objective universe has no independent existence. For him, the objective universe is only the back of mirror whose face is the soul. Such cosmological theories as Creation, Manifestation and Emanation etc., raise questions which cannot be resolved by the categories of understanding. Such theories are not to be taken as literal but symbolic, analogical and metaphorical. The Qur'ān with minor modifications has repeated the biblical story of creation. However, all the three Semitic religions deem man to have been created by God in His own image. The Qur'ān expressly brings out that God breathed His Own Spirit into Adam. (Qur'ān XXXII-9)

Sufis accept this scriptural text clearly showing that soul in man is Spirit of God. There are other Qur'ānic references which exalt man to a degree where he sounds identical with God. On the basis of these Qur'ānic references and certain traditions of the Prophet, the Sufis developed the thesis that the human and the divine Will is capable of absolute identification in a way that the
individual can be said to have lost his separate existence. The identity of essence of man and God was, thereafter, easily derived from their Wills thus; while everything is created, human soul came to be seen as a special form of incarnation. The first in the history of Sufism who asserts this idea of the identity of the human and the Divine was Hallaj.

In Rumi’s worldview there is an unqualified emphasis on uncreatedness of the transcendental Self of man. The essence of Rumi’s religious consciousness is the sense of identity between Divine and man which is painfully and wistfully qualified by the pain of separation. Human soul is essentially originated from God, However, the soul is painfully conscious of the fact of separation. Our entire moral and spiritual struggle is aimed at self realization – a realization of our essential identity with God, signifying a return to our Origin. All of us are evolving back to God. According to Rumi, in this evolutionary process, the minerals develop into plants, plants develop into animals and animals develop into men. The men are destined to develop into superhuman beings. We are ultimately reaching back to the starting point i.e. God who according to the Qur’ān is the beginning and the end and to whom everything has to return:
He came first to the inorganic realm and from there stepped over to the vegetable kingdom. Living long as a plant he had no memory of his struggles in the inorganic realm. Similarly rising from the plant to the animal life he forgets his plant life retaining only an attraction for it which he feels specially in the spring, ignorant of the secret and cause of this attraction like the infant at the breast who knows not why he is attracted to the mother. (Ibid, Vol. IV, 3637-41)

Then the creator draws him from animality towards humanity, So he went from realm to realm until he became rational, wise and strong. As he has forgotten his former type of reason (every stage being governed by a particular type of reason) so he shall pass beyond his present Reason. When he gets rid of his
coveting intellect he shall see a thousand other types of reason.” (Ibid, 3646-49)

I died from the inorganic realms and became a plant, then I died from the plant life and became an animal. Dying from animality I became a man, so, why should I be afraid of becoming anything less through another death?, in the next step I shall die from humanity to develop wings like the angels. Then again I shall sacrifice my angelic self and become that which cannot enter our imagination. Then I become non-existent when the Divine organ strikes the note ‘We are to return unto Him.” (Ibid, Vol. III, 1-3, 5, 6)

Rumi’s evolutionary concept comprehends all these partial and fragmentary theories, taking them up in a grand synthesis. Like Hegel he is a believer in the Eternal Absolute, but to explain the dynamism of all life and history he resorts to cosmic love instead of the dialectic of thesis, antithesis, and synthesis. Similarly, Rumi has an intuition of the gravitational pull of atoms and masses of matter but, instead of explaining it by mechanical dynamics, he resorts to love as the fundamental urge which creates attractions
and affinities. "All atoms in the cosmos are attracted to one another like lovers, everyone is drawn towards its mate by the magnetic pull of love. Heavenly bodies draw the earth towards them in a welcoming embrace. It is on account of this cosmic pull of love that earth remains suspended in space like a lamp, the forces from all directions pulling it by equilibrated attraction not allowing it to fly away or drop down in space, as if the stellar dome of heaven were a magnetic dome inside which a piece of iron is suspended without visible cords." According to Rumi, the same force that creates heavenly bodies out of nebulae resulting in stars and planets and systems proceeds further and generates life because love by its essence is creative. As atoms by their affinities conglomerate in molecules so in a further evolutionary urge they emerge as life cells which first appear in vegetation and then advance towards animality. Hegel said that creation proceeds through a synthesis of the opposites, but Rumi says that these apparent opposites were already akin by the affinity of love. Love originates in God and moves towards God who is essentially a creator: therefore, love as it advances from phase to phase in the upward movement of creation brings into being new forms of existence at every step. (Sharif, Vol.II. p-833)

We have already stated that Rumi is a monadologist and when he talks of atoms and their mutual attractions he is really talking of egos that are in the process of realizing their divinely-rooted self-consciousness. It is this urge for self-realization that makes the egos act as they do. As their source is God, so
their goal is also God, and the process of moving towards this goal creates new perfections at every stage. Everywhere there is life and life is essentially a goal-seeking activity. The lower merges into the higher; it is not a process of progressive annihilation but assimilation. Rumi says that the heavenly movements are not blindly mechanical but are waves in an infinite ocean of love. If cosmic love were not there, all existence would get frozen and shrink into nothingness. The inorganic would refuse to merge and emerge into vegetation and vegetation would not be lifted, up into animal life nor would life ascend towards the mind and spirit. The egos like infinite swarms of locusts are flying towards the harvest of life. Without love, nothing would move.
(Sharif, Vol.II. p-833)

The Qur’ān says about the creation of man that man's body was made of clay, but the material frame having been perfected, God breathed from His own spirit into him. Rumi in his discourses collected in *Fihimajihi* has quoted a tradition of the Prophet wherein it is said that Adam's clay was kneaded in forty days. The Qur'ān says that God's day is an epoch of a hundred thousand years. This mode of expression is not meant to convey an exact mathematical figure but is an idiomatic or rhetorical expression for an immensely long period. Accordingly, God's forty days might mean hundreds of millions of years. Rumi concludes from this that man’s bodily organism too did not come into existence by the creative fiat of God in a moment but is a product of a long process of evolution. It was after the perfecting of the physical organism that the spirit of
the Lord became manifest in man awakening the eternal essence of the human ego. With the emergence of this consciousness the human ego realizes that it is not a product of this evolution but, in its essence, is prior to the phenomenal course of the universe. After this realization the universe with its diversity of objects is viewed not as a cause but as an effect, because the ego pours existence into its own moulds with the categories of time, space, and causation. Rumi says that the body is not the cause of the mind but is created by the mind as its instrument for working on the material or phenomenal plane. What we consider to be the qualities of an independently existing matter exist only in relation to a perceiving mind. (Sharif, Vol.II. pp-838-39)

Rumi is a thoroughgoing evolutionist. There were several thinkers before Rumi who were either clear evolutionists or whose thought could be evoluationistically interpreted. For example, Aristotle's cosmology has been interpreted to be evolutionistic. Plotinus developed a clear statement of evolutionary cosmology in his theory of Emanation. He postulated that the One is the origin and destiny of the entire choir and furniture of the universe. Everything is One, emanated from the One and returns unto the One. In the history of Islamic philosophy Ikhawan al-Safa were the first to work out a theory of evolution by synthesising Aristotelian and Neoplatonic doctrines. However, clearest formulation of the doctrine of evolution in Islamic philosophy was firstly developed by Ibn Miskwaih.
Rumi assimilated from all the sources. For Rumi the beginning of life is with matter. Nothing is dead. Matter is a form of life. Matter has no existence independent of mind. The universe is an outward and opaque manifestation of ideal. When God wanted to manifest Himself, He created a mirror whose face is the Soul and whose back is the Universe. In the realm of appearance Matter was the first form of the existence. The Soul started this journey in the form of Matter consisting of dimly conscious monads. It remained in that state for millions of years, transmuting into fire, water, wind, cloud etc., subsequently graduating into mineral, plant, animal and human realms. Thus, Rumi's Matter is not the Matter of materialists. For him, it is only outer form of spirits. It is comprised of the monads of Leibniz than the atoms of Democritus.

Rumi's doctrine of evolution, like that of Darwin, provides an account for struggle for existence. In this regard, Khalifa Abdul Hakim has provided a very interesting explanation of Rumi in the following words:

So far as the description of the struggle for existence is considered, most ingenious statements of it are met within the Mathnavi; All life is a battlefield; it is the war of all against all; every atom is struggling with every other atom. Creation consists of a struggle of contradictory forces, without this universal struggle there would be no universe. Only the Realm of Spirit is a Realm of Peace, and only that part of the Universe that identifies itself with the One
that stands outside this struggle enters the Realm of Peace. (Hakim, 1959, p.40)

The following words also merit our consideration:

The higher lives upon the lower and there is no injustice in it; the higher develops itself in the plant and becomes a plant, and plant loses itself in man and becomes man. With Rumi there is no development by chance variations. For him development consists in the creation of an ever-increasing need for expansion and by assimilation into a higher organism. (Ibid, p.39)

Thus, rise from Matter to man becomes possible by ever-increasing assimilation. Now man should rise to the status of angels and then approximate to God, Who is the Universal Spiritual Organism in whom man should try to get assimilated. The driving force of this evolutionary process according to Rumi, is love. Khalifa Abdul Hakim summarizes the role of Love in Rumi’s Ontocosmology in the following inimitable words:

As to what is the nature of the force that drives this process his reply is that it is Love. All the processes of assimilation growth, and reproduction are manifestations of Love. Without Love there would have been no
movement in the universe. It is ultimately the love of the Origin of all Being. The first Beloved, the Eternal Beauty, is the motive force in the process of Evolution. "The striving for the ideal is Love's movement towards Beauty; which according to Plato and Ibn Sina is identical with Perfection. Beneath the visible evolution of forms is the force of love which actualizes all striving, movement and progress. Things are so constituted that they hate non-existence and love the joy of individuality in various forms. The indeterminate Matter is made to assume, by the inner force of love, various forms and rises higher and higher in the scale of 'Beauty'. (Ibid, p. 41)

The above analysis raises the question with regard to relationship of man and God. How is God related to men? Is man completely assimilated and absorbed into God? Or, does human individuality remain intact herein and hereafter? Sufis from Bayzid to Rumi have given different responses to the complex question of God-Man relationship. Firstly, Rumi's interpretation of 'Fana and Baqa' is in consonance with general Sufi interpretation that Fana signifies dying in oneself and Baqa signifies living in God. However, Rumi is a staunch believer in the survival of the human personality under all conditions. Every being develops and expands by becoming part of a higher organism. So every
individual should try to become an organ in the organism of God, for God is the Universal Spiritual Organism. However, such assimilation does not obliterate the personality of the individual. It is true that the individual is overwhelmed by the Divine Presence and saturated with the attributes of God. But the individual is not thereby annihilated. Essence of the individual survives. An individual is lost in the Divine splendour, the way stars are overwhelmed by the Sun in the morning. This complex question of God-Man relationship is illustrated by Rumi by the analogy of red-hot iron in fire. The iron takes on the properties of the fire without losing its own individuality. In that condition it is fire or not fire at the same time. This explains the paradox how the individual in its embrace with Divinity exists and does not exist at the same time. It is not an annihilative but a transformative spiritual state of men.

His appeal to the philosophers of religion, epistemologists, and metaphysicians is as great as his appeal to the mystics of all religions. Neither modern philosophy nor modern science has left him behind. For about a century now the entire philosophical and scientific thought has been dominated by the concept of evolution, and it is the evolutionary concept that has been mainly responsible for sabotaging ancient theologies and views of creation, resulting in almost universal skepticism and agnosticism. Theology everywhere has been making an attempt to save the abiding realities and values of religion by accepting universal evolution as an indubitable fact and recasting old beliefs and dogmas. Rumi performed this task six centuries ago in a manner that can
offer guidance to all who want to reconcile religion with philosophy and science. Thus, Rumi advances an evolutionistic and emanationistic account of the cosmos by recourse to a creative reinterpretation of the creationistic cosmology underlined by Semitic religions.
BIBLIOGRAPHY

1. Iqbal Afzal; Life and Work of Mohammad Jalaluddin Rumi, Kitab Bhawan, New Delhi, 2003, p.222)

2. Mathnawi Rumi, vols. I-VI, translated by Qazi Sajjad Husain,

3. Rumi, poet and Mystic by R.A. Nicholson,

4. Raza Zada Shafaq Tarikh-e-Adbiyat Iran, , Vol.II.


6. Mathnawi Rumi, vol.I, translated by Qazi Sajjad Husain,


Sufism is search for higher truth. It is the quest for Divine knowledge. It is an urge to have personal communion with God. Ever since man began to think, he has attempted to know the Ultimate Reality. Rumi too has spent a lot of thought on this subject. In fact the major thrust of Mathnawi’s all the six volumes is to trace the stages through which this sublime position can be reached. All his thoughts are oriented to that grand goal where man experiences God. The mystical side of Islam is called Sufism. It is the purification of heart from baser elements. It is an attempt to gain personal experience with God; it is possible to know God because the human soul partakes of the Divine and after death returns to its divine source. Sufism is a highly complex phenomenon based on a system of beliefs and values which demands passionate love of God and sincere service to man. Sufis attach great importance to love of God and their only concern is to be lost in the love of God. They say God makes you die to yourself so that you can be alive in God. They bring out that human soul is identical with Divine and in view of the same; it is through self-realisation that we can achieve God-realisation.

The process of spiritual perfection in Sufism involves five stages. They are *Ita'at* or obedience, *Shari'ah* or Law, *Tariqah*, the path or procedure, *Ma'rifah*, gnosis or higher knowledge, and *Haqiqat* or truth. In *Ta'at* man has
to conquer ignorance, pride, envy, anger, hatred, jealousy and all other baser elements. In Shari'ah he has to observe all the injunctions of Islam, pray five times a day, fast regularly and do what is ordered and avoid doing what is prohibited. In Tariqah he must know the technique to become a Sufi which is through piety (Taqwa), charity (Wara), abstinence (Zuhd) and such other practices of purification of self (Tazkiya-i- nufs). In Ma'rifah he gains spiritual knowledge or gnosis through meditation (Muraqaba), refinement of heart (Tasfiya-i-Qalb), brilliance of soul (Tajalli-i-Ruh), recollections (Azkar), audition (Sama) and quite a few other penances. The last stage is Haqiqah, the stage of complete unity with Divinity. It is the transformation of the whole of man, his will, his intellect and his emotions into a unitive condition with reality. At this stage the mystic passes away from the self and lives in essential unity with God. He becomes a perfect man ‘Insan-e-Kamil’. This is the stage of perfection wherein a man is completely absorbed into God.

When a Salik or seeker of Truth passes through these stages, he will gain five types of experiences:

1. The first is the stage of ‘I’ the feeling of personality.
2. The second is the stage of complete absorption in self.
3. The third is the stage of reaction, "I am not".
4. The fourth is the stage of further elevation in the thought process to say “Thou art”.
5. The fifth is the highest stage, the ideal, the full realization of the goal
and the total absorption in cosmic higher self when he says "I am not and thou art not," or cosmic consciousness or, annihilation of distinction between the subject and object. (Sheik Ali.p.95)

Rumi’s *Mathanawi* undertakes an exploration of various aspects of Sufism such as purity of heart, love and reason, moderation and accountability, fate and destiny, freewill and perfect man, contentment and tranquillity, faith and belief, immortality and communion with God etc. Very significantly it begins with a musical instrument, flute. The Sufis have made it the starting point of their job. Rumi has composed verses after verses on flute. It stands for the soul of man. Rumi feels flute is the key to understand the entire process of Sufism. It has the same relevance with Sufism as the initial *Sura-e-Fateha* has with holy Qur’an. Just as the entire essence of Qur’an is contained in that Sura, the flute too sums up the entire philosophy of Sufism. Rumi says music is the food for soul. He would say that man that has no music in himself, nor is not moved with concord of sweet sounds is fit for treason, stratagems and spoils. Let no such man be trusted. The indispensable requirement for ecstasy is music. A particular type of music lifts man to a different world. Rumi would say, look at a guitar. Its frame is wood; its strings are metal, but its sound recalls the wonder of the Supreme. It links man/with God. It makes it very clear that the soul is restless to meet God. The secret of life is hidden in its tune of lamentation at the separation of the soul with its main source. Traditionalists had discarded music, but Rumi makes it an essential agent to take man to God.
It ignites love in the heart. It brightens the soul. Rumi would say apparently there is just air in the flute, but it is not air. It is the flame of love that is burning in its sound.

There are two sides to a flute. On one-side, lips blow air into it, and sound is produced from the other side. What words cannot express, the flute conveys that through its tiny holes. It becomes food for soul. In every religion music is a part of worship, but the condition is that the listener should have a spiritual bent of mind and he is in need of food for soul. Music should not be for the fleeting pleasure of the ear. It should be like the recitation of Qur’an which puts man into trance.

If flute or music is the first step, Ita’at or obedience is the next step on the way to God. Here greed is condemned. It is a great hindrance in the spiritual life. Greed is a disease that takes man to his grave. It should be cured by contentment. Rumi explains its importance through an example. There is a limit to everything. A jug would take only that much water as it could contain. Any excess would overflow. One drop of dew is enough for a shell to produce a pearl. All other drops are waste. Man should learn a lesson from it. Maulana gives one more example. A boat would require only a limited quantity of sea water to float. All excess water is not to its purpose. Man too should not be avaricious. Basic demands are limited. Air is free, water is free; food, shelter and clothing do need some expenses, but they should not be too ostentatious. Even if you have ten bed rooms, your bed will be in only one
of them, if you eat too rich a food, you will have to call a doctor; excess property is a trust from God. Wealth is a source to the generous souls who earn the pleasure of God.

Rumi compares heart to a mirror. The entire universe reflects in the heart. If the heart is clean, God will be reflected in it. It will take you to the higher truth. Rumi says this higher truth is absolute truth. It is not relative truth. It is not visible to the naked eye; it needs insight, which is the function of heart. Science and philosophy come under relative truth, but absolute truth needs intuition. Rumi explains the purity of heart through an example. A king invited two great painters one of them was a Chinese, and the other, a Roman. He made both of them exhibit their art in the same hall, separated by a curtain in between so as not to disturb each other. The Chinese was a great painter. He produced his masterpiece through great effort. The Roman did not do anything except making the wall as shining as a mirror. When the curtain was lifted, all were amazed at the beauty of the Chinese artist. However, greater surprise was the fact that exactly the same piece was there on the other wall of the Roman artist, which was just the reflection of the Chinese work. Rumi a said this is the case of the seekers of the absolute truth who do nothing but purify the heart, make it a mirror and get God's reflection in it.

Desires by themselves are not bad, but they must be within limits. In man desires exceed the limits. It leads to autocratic, despotic tendencies. These desires overwhelm man as if the weight of a mountain has fallen on a feather.
Maulana invites to think how there is system and harmony in the universe. Everything everywhere is so orderly, so exact, so, punctual and so perfect. The Sun is placed above the Earth exactly at a distance that is neither too near nor too far. Man too should not forget moderation. When a thorn pierces the flesh of a man it gets stuck there unseen and it becomes difficult to remove. Similarly, desires are tiny thorns hidden in the heart are invisible to man. Unless some expert surgeon removes them skilfully, they would continue to inflict pain.

Rumi's philosophy is multidimensional and complex. He is a monotheist with strong shades of pantheism. He is an idealist and a spiritualist. He is an evolutionist and a vitalist. However, despite his multi-complexity as a poet-philosopher, Rumi has continuously operated within the overarching orbit of Islamic Weltanschauung. The Qur'anic beliefs and values have been the directive principles of his philosophical thought. Especially, his ethical philosophy has been powerfully impacted by the beliefs, values, directions, commandments, injunctions and principles of the Qur'an.

A. FREE WILL

The question of freedom of will and determinism has been debated in all ethical accounts across history and globe, Freedom is essential to morality. It is an inviolate postulate of morality. Most of the ethical philosophers have underlined that human morality; responsibility and accountability turn out to be meaningless in the absence of human freedom. Rumi, in view of these
considerations, accepts freedom of will to be integral to any account of human morality. Rumi’s account of human freedom may be summarized as follows:

1. In the creation of God only man is endowed with freedom of choice. It is only this endowment which makes him the paragon of creation. All work and service derives its value from this freedom. Freedom of will is the salt of service. There is neither reward nor punishment for the heavenly spheres moving under compulsion. The Grace of God bestowed on man is in accordance with his efforts.

2. All things and situations in the world can be divided into alterable and unalterable. Man is determined so far as the unalterable side is concerned, but he is free to alter the alterable. In a dialogue between the prophets and the infidel, Rumi puts into the mouth of the prophets this argument, which corresponds with commonsense, as well as the scientific experience of man. The infelds say, “We are so constituted that no amount of preaching can alter us; the leopard cannot change his spots. The earth cannot become water and water cannot develop properties of honey.” The prophets admit that nothing can be transformed into anything, but man’s moral self is a remediable disease.

3. Predestination is true so far as the ‘Laws of God’ are concerned. Individual choice is not predestined. The form of Law is eternal; its content is free and variable. In this compromise between law and freedom, we find one of the most convincing and rational conceptions in
the philosophy of religion. It is very essence of the conception of law that it is eternal and unchangeable. The Laws of Nature hold good for all time and, therefore, metaphysically expressed, they are ‘out of time’, and theologically expressed, they are ‘predestined.’ Hence the free building of character itself requires the uniformity and inalterability of moral causation. The pen of Destiny has written once for all that every action shall have a reaction corresponding to it. If you choose a crooked path, the inexorable law of Destiny would lead you into error. Truth as well as error is governed by law; the pen of Destiny did not move by an arbitrary will. Good and evil are predestined to have consequences corresponding to them. That the thief shall be punished and that wine shall cause intoxication are laws predestined. In the scale of Destiny actions are weighed exact to an atom. The will of God is not unjust and irrational. A king before whom the honest and the dishonest have the same rank is not a king but tyrant.

4. Man does not deliberate between impossible alternatives; he ponders over alternatives that are equally open to him. His deliberation is a proof of his freedom. ‘Ought’ and ‘can’ are correlative. The fact that man distinguishes between possible and impossible alternatives is a proof of his capacity in the former and his incapacity in the latter. He deliberates whether he should go to Mosul or remain in Baghdad, but not whether he should walk or fly.
5. Everything is controlled by influences outside of it. Man alone carries his star, his principle of life within himself. No earthly or heavenly influence can determine man’s course of action, unless that indefinable ‘Something’, the core of his character, which is within him, responds to that which affects him from outside.

6. Injunctions and prohibitions, praise, blame and reward and punishment would be sheer mockery, if the doer of an action had not been free to choose.

7. Struggling and striving does not mean striking one’s head against fate, because it is the very fate of man to struggle. Struggling against Destiny is very destiny of man. In this very struggle, his hidden, unrealized potentialities are actualized.

8. But freedom is not an end in itself; the end of all freedom is to determine freely to live according to your higher self. So the end of all freedom is self-determination on a higher plane. At the end freedom and determination are synthesized. Life starts with determinism at the lower plane, develops to the capacity of free choice in man in order to rise to a higher determinism again, where man makes a free offer of his freedom. So determinism is of two kinds, forced compulsion and free compulsion; the latter is self-limitation for the love of the ideal. So long as man is compelled to choose a course, pushed and pulled either by a nature outside of him or by duty imposed on him from outside, he is not free.
But spontaneous, self-imposed compulsion resulting from love is of quite a different nature. How determinism of the former kind can be transmuted by the alchemy of love is a matter more of experience than of theory. So freedom for the sake of freedom is not the goal of man's moral and spiritual development.

“It is only the slave who longs for freedom, the lover never craves for it”

Man is endowed with freedom only in the end to offer himself freely to the higher necessity of his real self. But this transformation is not possible by any categorical imperative; it solely the work of love. (Hakim, p. 80)

B. THE PROBLEM OF EVIL

While Rumi certainly concedes that everything is not good in this world, he refuses steadfastly to adopt an attitude of quietude and renunciation but urges, on the contrary, a relentless war against all forces of evil, which, he believes man by his very nature is capable of overcoming. Indeed, he would be betraying the very ingredients of his nature by refusing to recognize in evil a golden opportunity to carry his personality a step further on the path of development. The existence of evil has, therefore, a positive contribution to make and the development of a man's personality is reflected proportionately to his success in this struggle. Man is, therefore, not left with any justification
to complain on this score, for how could he hope to be the paragon of creation without the presence of evil?

Where there is no enemy, there is no Holy War and the question of success does not arise; where there is no lust, there can be no obedience to the Divine Command. And has not the Holy Qur'an made this position abundantly clear with the declaration; "And for trial will we test you with evil and with good?" Good and evil, therefore, though opposite.

Among the Sufis, it is only in Rumi in whom we find an earnest attempt to understand the nature of evil in its moral, physical and metaphysical aspects. The following may be taken roughly as a summary of his views on this problem.

Evil has a real, though phenomenal and relative existence. Things in themselves are neither good nor bad. Values are not inherent in things, but consist in the attitude of the individual towards things. The same thing may be good for one individual in one situation and bad for another individual either in the same or in a different situation.

Even knowledge itself is neither good nor bad; in the service of the soul it acts as a friend but when solely devoted to the body it may act as a Viper. It is not the action but the intention that is good or bad. Absolute optimism that closes its eyes to the evil in the world and sees everything as equally good and beautiful is as great as folly as its other extreme. Our Universe is a mixed
product where right is mixed with wrong and true and counterfeit coins are put in the same bag.

Virtue is the free choice of the good in preference to the vicious and wisdom consists in distinguishing true false. With the disappearance of the vicious and the false, the possibility of virtue and wisdom will also vanish. The consciousness of values, their appreciation and realization, all presuppose the existence of that which is not valuable. It is the very resistance of the air that enables the bird to fly; no flight is possible in a vacuum. So he who complains of the resistance of negative forces of life does not realize that that which he considers valuable exist only by virtue of resistance and negation. All the vicissitudes of life and its painful elements are meant to bring out and actualize the possibilities of human character. Good and bad and true and false are mixed by God with the purpose that man may create within himself a touchstone. Man ought not to complain of evil because the very possibility of evil has made him the paragon of existence. For animals lower than man, good and evil do not exist and for angels, the beings higher than man, the possibility of evil does not exist. Man, with his double nature and equal possibilities for both, is free to sink lower than the beast or, by the conquest of evil, to rise higher than the angels. (Hakim, p. 88)
“The High God lays upon our body, O man of fortitude, heat and cold and grief and pain,

“Fear and hunger and impairment of wealth and body – all for the sake of the soul’s coin being brought into sight (and use)”. (Mathnavi, V-II, 2963-2964)

در خلقتم حر و هر و در بدن ور چند عدو

“In reality every foe (of yours) is your medicine: he is an elixir and beneficial and one that seeks to win your heart.” (Mathnavi, V-IV, 94)

زیب سبب برانمی از دست و کرست ژان نخ خلق جمل انفون و تراست

“For this reason the tribulations and abasement (laid) upon the prophets is greater than (that laid upon) all the (other) creatures in the world”. (Mathnavi, V-IV, 100)

C. TAWAKKUL

Closely allied with the problem of free will is the question of Tawakkul (renunciation through trust in God). Like the problem of free will, the question of renunciation also arose out of the Qur’an. In various places the scripture praises those who have absolute trust in God and rely on Him entirely even for their daily bread.

There are a large number of traditions emphasizing the value of work. The life of the Prophet himself was an example of incessant and many-sided activity. With all his trust in God, he never neglected to search for and employ the means necessary for the ends that he had to realize. In spite of paying a
tribute of praise to the godly life of the Christian monks, the Qur'an did not recommend it and the Prophet is reported to have expressly forbidden monkery. The Muslims seem to have always felt it as a dilemma. Entire trust in God seemed to require an absolutely passive attitude in life; the seeking of means (asbab) to satisfy the needs of life being considered as a violation of that trust.

They said if Tawakkul is a guide

It is because of the Sunnah of the Prophet(s).

The Prophet (s) said quite loudly

With Tawakkul, tie the Knee of the camel

Listen to the clue of the prophetic tradition in praise of do not ignore the role of cause because of Tawakkul. (Hakim, p. 82)

Over-emphasis on trust and passivity and the quietism consequent upon it were one of the fundamental features of a class of Sufis. Sufism started with the fear of offending God and developed the habit of morbid self-examination. As the contact with the world offered temptations and chances of falling into sin and incurring the wrath of God at every step, the best way was to cut oneself away from the world altogether. The whole spirit and teaching of Islam was against this kind of asceticism. It has offered a synthesis of the two worlds and had
made lawful the enjoyment of all the good of this world only if men keep
within certain limits necessary for personal and social well being.

“What is this world? To be forgetful of God; it is not merchandise and silver
and weighing-scales and women.

“As regards the wealth that you carry for religion’s sake, ‘How good is
righteous wealth (for the righteous man)!’ as the Prophet recited.

“Water in the boat is the ruin of the boat, (but water underneath the boat is a
support” (Mathnawi, V-1, 983-985)

It is a noteworthy fact that mysticism that is commonly associated with
quietism found the greatest upholder of activism and free shaping of one’s own
destiny in Rumi. He strongly defends the freedom of man’s will. He values evil
and resistance of all kinds as a necessary factor for the development of
personality or, as he puts it, ‘to bring out the value of the soul.’ In many places
in the Mathanawi he has offered a pitched battle against determinism and
quietism. He did not, like the quietistic-Sufi, explain away the Prophet’s
prohibition of asceticism; on the other hand, he tries to give it a philosophical
basis. “When there is no enemy, striving and fighting is impossible.”
Inclinations and passions are necessary to develop virtue by their conquest.
God asks you to spend in charity, but how can one fulfill this command unless
one earns first? The presence of evil is indispensable for the realization of values.

D. THE DOCTRINE OF FANA

The question of the ontological status of human personality has been central to all ethical outlooks, across the history of philosophy. A theory of the status of man precedes any ethical theory or way of life. Or, we can say, ideally speaking, ethics is preceded by metaphysics. For example, if we think man to be a mere bundle or conglomeration of billions of atoms, then our value-system will be diametrically different from a value-system which is anchored upon the eternal spirituality of man. The classical idealistic philosophical or religious world-views generated a radically different set of values than the modern set of pragmatic values founded on wide spread materialistic assumptions of our age.

One of the foremost debates in Muslims philosophy has been carried out between absorptionists and non-absorptionists. The absorptionists hold that the highest end or goal of life is to absorb ourselves in God. Such an absorption constitutes the ultimate happiness for man. On the other hand, non-absorptionists have argued that the absorptionist standpoint is radically violative of the essential ethical teachings of the Qur’an. It cuts at the very moral struggle of human beings. It is the assumptions of survival of human personality or individuality which can goad to carrying out an arduous moral struggle. Kant too accepted the immortality of soul to be a postulate of morality. However, Sufi philosophers such as Dhunun Misri and Bayazid
Bistami have been outstanding advocates of absorptionistic or annihilationistic standpoint. On the other hand, Sirhindi and Iqbal have been doggedly opposed to any any annihilationistic insinuations.

The soberest form of doctrine of *Fana* (annihilation) is nothing but the moral transformation caused by the substitution of the lower by the higher self. For Hujwiri 'Adam and Fana, as they are used by Sufis, denote the disappearance of a blameworthy instrument and disapproved attribute in the course of seeking a praiseworthy attribute: they do not signify the search of not-reality by means of an instrument which exists. Again, he approaches the problem from the point of view of love and says that Purity is the characteristic of the lovers (of God) who are Suns without cloud, because Purity is the attribute of those who love, and the lover is he who is dead (*fani*) in his own attributes and living (*baqi*) in the attributes of beloved. But in the next step even the sober Hujwiri advances the unchangeable noumenal realm which the egoistic intellect can hardly distinguish from annihilation and the history of Sufism verifies the truth of his following statement about the ultimate destination of the soul. “All the Shaykhs of this path are agreed that when a man has escaped from the captivity of station (*maqamat*) and gets rid of the impurity of states (*ahwal*) and is liberated from the abode of changes and decay, and becomes endowed with all praiseworthy qualities, he is disjoined from all qualities. His state is hidden from the perception of intelligences and his time is exempt from the influence of thoughts. His
presence (*hadur*) with God has no end, and his existence has no cause. And when he arrives at this degree, he becomes annihilated (*fani*) in this world and the next and is made divine in the disappearance of humanity.” (Khalifa. P-117)

This is what Rumi calls a second birth, which is nothing but dying in oneself and living in God. All the analogies used by Rumi to illustrate this losing of self point to the conclusion that what is generally termed by some Sufis as annihilation is nothing but transformation of the lower into the higher self.

“The existence in the Being of the Nourisher of all Being is like base metal being transformed through alchemy.”

Rumi is a staunch believer in the development and survival of personality; therefore, he is never tired of using the analogy of the organism to explain the living relation of the part to the whole. Every being develops and expands by becoming part of a higher organism. God is the Universal spiritual organism. Therefore, every individual should try to become an organ in the organism of God. Rumi, however, is always conscious of the fact that these ultimate facts of life can be illustrated only by analogies and not by logical concepts.

There are various other analogies that Rumi uses in order to illustrate that the personality of the individual, notwithstanding its being overwhelmed by the Divine Presence and saturated with the attributes of God, is not
annihilated. The essence of the individual survives, although his attributes may be merged in the divine attributes. He is lost only as the candle or the star is lost in the morning in the overwhelming effulgence of the light of the sun. The fact of the annihilation of the self by being clothed with divine attributes, a state of consciousness in which the individual feels his identity with God is illustrated by Rumi by the analogy of red-hot iron in fire. The iron takes on the properties of fire without losing its own individual essence entirely. In that state, if it claims to be fire itself, it would not be wrong. In that condition it is fire and not fire and fire at the same time! This explains the paradox how the individual, when ultimately saturated with the attributes of divinity exists and does not exist at the same time. It is not annihilation but transformation and the identification of attributes.

As the conception of 'adam' and fana is of fundamental importance to understand Rumi's outlook on life, let us add some illustrations to make his meaning clearer. Here is an extremely instructive passage which gives us Rumi's conception of being and its gradations. The Noumenal Realm which he calls 'adam' is the Realm of amr (Command or Will). It is unitary and beyond the Phenomenal. This Will says Rumi, is an indivisible Noumenal Reality, but the moment it enters the Realm of Speech and Action, it splits up into multiplicity in order to be grasped by the senses and the intellect.

So we see that Rumi's conception of immorality follows from his conception of the transcendental self and from his idealistic premises. Man is
afraid of death because he considers himself to be a part of phenomenal nature in which things arise, grow and decay. So he wants to convince man of the fact that his real self, far from being a product of nature, is the source of all nature. The physical body as well as the Universe is the product and reflection of the transcendental self of man.

Rumi approached the problem of immorality from the standpoint of development as well. In his transcendental aspect, man is already eternal and immortal, but from the point of view of existence in time, man is sure of a progressive immorality. The conception of impersonal immorality had been developed in Sufism long before Rumi, but the idea of progressive immortality is absolutely original with him. Darwinism has taught the development of species through struggle and selection but Rumi taught the development of the individual soul making every death a stepping stone to rise to a higher life.

E. CONCEPTION OF LOVE

Love for Rumi is a sublime and an irresistible urge to discover one’s immortal self. It is love and the lover that live to all eternity; everything else is mortal. Not to love is the greatest misfortune that can befall anyone, and to love is to live intensely.

By love, Rumi means ‘a cosmic feeling, a spirit of oneness with the Universe. ‘Love, says Rumi, is the remedy of our pride and self-conceits the physician of all our infirmities. Only he whose garment is rent by love becomes
entirely unselfish. Love, according to him, is the motive force of the universe; it is because of love that everything restlessly travels towards its original, it is love that animates music and gives a meaning to life. It is in love that the contradictory forces of Nature achieve a unique unity. And love is not logic; it eludes reason and analysis and is best understood by experience. It does not ask why before it makes the supreme sacrifice for the Beloved; it jumps into the battlefield regardless of consequences. It transforms good into evil and evil into good. It is an unqualified paradigm-shift:

(Mathnavi V-2, p. 153-54)
Through love thorns become roses, and
Through love winegar becomes sweet wine
Through love the stake becomes anathrone,
Through love reverse of fortune seems good fortune.
Through love a prison seems a rose bower,
Without love a garden becomes grate full of ashes seems a
Through love burning fire is pleasing light,
Through love the Devil becomes a Houri.
Through love hard stone becomes soft as butter,
Without love soft wax becomes hard iron.
Through love grief is a joy.
Through love swindlers turn into leaders.
Through love stings are as honey,
Through love lions are harmless as mice.
Through love sickness is health,
Through love wrath is a mercy.
Through love the dead rise to life,
Through love, the king becomes a slave.

(Afzal Iqbal, pp. 267-68)

And true love, he says, is ashamed to demand proofs of his beloved, and prides himself on trusting her in spite of appearances telling against her. 'Not only is
faith generated by love, but, what is more, faith generated by any other motive is worthless. Faith, like that of respectable conformists, growing from mere blind imitation and the contagion of customs, or like that of scholastic theologians, consisting in mere intellectual apprehension of orthodox dogmas and all mere mechanical and routine professions of belief, is summed up by the poet under the general name of the “yoke of custom” (taqlid). To be of any value, faith must be rooted and grounded in love. The mere external righteousness generated by taqlid — the mere matter — of course adoption of the virtues of the age, the class, the etc. — is compared to a “veil of light” (formal righteousness) which hides the truth more entirely than the “will of darkness” (open sin). For self-deluding goodness is of necessity unrepentant, while the avowed sinner is always self-condemned and so advanced one step on the road to repentance.” Love is the essence of all religion. It has three important characteristics:

(1) Any form in which love expresses itself is good not because it is a particular expression but because it is an expression of love. Forms of love are irrelevant to the nature of religious experience.

(2) Love is different from feelings of pleasure and pain. It is not regulated by any consideration of reward and punishment.

(3) Love transcends intellect. We do not live in order to think; we think in order to live. (Afzal Iqbal, pp. 281)
F. CONCEPTION OF IDEAL MAN

Rumi’s ideal man may be said to be the core and crux of his ethical philosophy. In fact, it is the alpha and omega of his ethical thought, its raison de’tre, locus stand and modus operandi. His concept of ideal man originates from the Qur’anic spiritual perspective.

The Qur’an posits two realms: (1) the realm of Creation and (2) realm of Command or realm of Nature and realm of Will.

The realm of Command was interpreted as the realm of Will or Realm of Spirit as against the Realm of Nature. This distinction between Creation and Command and Soul originating from the Realm of Command has been accepted by all Muslim philosophers and mystics. Rumi’s perspective on soul is anchored on the same distinction. The following couplets bear it out:

(1) سَيِّدَتَ دَانِ عَالِمَ عُمُرَ يُصُمْ قَبَضَتْ تَرَ بِاَشْدَ أَمْرَ لاَ تَجَزَّمُ
(2) عَالِمَ خَلِّقَ أَسْتَ عَالِمَ أَسْتَ وَجَهَتْ ِنَجَحَتْ دَانِ عَالِمَ عُمُرَ صُفَاتَ

Know, O beloved that the world of Command is without direction; of necessity the Commander is (even) more without direction.”

“The world of creation is characterized by direction and space (but) know that the world of the (Divine) Command and attributes is without (beyond) direction.” (Mathanawi, Vol. IV, 3692-93)

Sufis celebrated the doctrine that soul does not belong to the realm of Nature for such a belief liberates it from the limitations of space and time and creation
and causality. Rumi further extrapolates that human souls even in plurality are one. He derives his unitary conception of souls from the Qur'anic verses underlining that mankind has been created from 'One' Self (Nafs-wahida) or from One Being or One Soul. Corresponding to unity of souls Rumi gives the analogy of unity of Light. In spite of variety and plurality of lamps, light is one:

"If you have in the house ten lamps
thou everyone be different in form the other
you cannot distinguish the light of the one from the other
In the meaning there is neither division or number nor individuals
In the realm of Spirit, we all were one extended substance
without beginning and without end
One substance like the sun clear and without knots like water"

(Hakim, 1959, pp 14)

According to Rumi, man is the epitome of evolution. He is, in fact, a microcosm in form and a macrocosm in meaning. For Rumi the status of man is unique as he is, a vicegerent of God on the earth and the whole universe has
been created for him. Rumi emphasizes the uniqueness and individuality of man. Humanist values are supremely placed in the thought system of Rumi as for him the Perfect Man is an ideal, for the realization of which the whole creation strives and towards which the whole course of evolution is directed and ordered. Rumi thinks that man is the final cause of realization, and, therefore, though having appeared last in point of time, he was really the first mover. As chronologically, we observe that the tree is the cause of fruit, but teleologically we also see that the fruit is the cause of the tree. The divine nature of soul is somehow fallen and become veiled and it is trying to realize itself again to obtain its original position. Rumi says:

\[
\begin{align*}
\text{پس بمعنی عالم اصغر توئی} & \quad \text{پس بمعنی عالم اکبر توئی} \\
\text{بااختن‌ان بی‌مهر شمرند} & \quad \text{ظاهراً آن شاخ اصل میوه است} \\
\text{کسی نشاندی باگبان بی‌خ شجر} & \quad \text{گی نبوده میسیل و ایمید تمر} \\
\text{گر بصورت از شجر بودش ولاد} & \quad \text{پس بمعنی آن شجر از میوه زاد}
\end{align*}
\]

Therefore, in form thou art the microcosm, therefore, in reality thou art macrocosm. Instrumentally the branch is the origin of the fruit; intrinsically the branch came into existence for the sake of the fruit.

If there had not been desire and hope of the fruit, how should the gardener have planted the root of the tree?

Therefore in reality the tree was born of the fruit, (even) if in appearance it (the fruit) was generated by the tree.

Rumi believes that the soul of man is, in its essence, divine and its inmost
nature is consciousness. The soul is conscious of good and evil. Kindness
makes it rejoice, and injury makes it weep. Awareness is the spirit's effect. The
more aware one is, the more spiritual one is. One who is super-abundantly
aware is a man of God,

In fact, Rumi's Perfect Man accords due recognition to sense perception,
reason and intuition as these various essential sources of knowledge address
themselves to an exploration and understanding or realization of various secrets
grades or levels of Reality. In his works, particularly in the *Mathnawi*, Rumi
frequently describes various moral stories, metaphors from daily life and other
socio-cultural, psychological and religious tales, based on perceptual, rational
and mystical levels of understanding as executed by these faculties of human
being. However, the supreme and perfect knowledge lies with God and He
bestows very little of it to the human soul which makes man see into the life
and secrets of things. It is due to this kind of knowledge (*ilm-i-Ladunni*) which
made the angels pay homage to him. With such Light of God, Man got with a
sight that enables him to see all that is on the Earth and the up to Seventh
Heaven:

The man of clay got knowledge from God,

Which lighted the Universe to the seventh heaven.

Through what was the heaven rent asunder,
Through an eye that opened all of a sudden.

Human knowledge is the symbol of our dignity Divine knowledge is *Summum Bonum*.

Indeed, the Rumi’s Perfect Man comprehends both this world and the next, not in his bodily self, which is so puny, but in his essence, which is infinite, spiritual or divine and all-embracing. Such views about the Ideal Man had become current coin since Hallaj and Bayazid, and Rumi’s view of the Ideal Man is substantially the same, that living in God man can know like God and work like God. The first requisite is the knowledge of one’s own self: (he, who knows his own self, knows God).

Referring to the stories like that of Prophet Moses and Pharaoh, Rumi emphasizes that such stories were not merely historical facts, but they also have an eternal play enacted in every individual soul and their eternal truths are timeless. Thus, he says:

The mention of Moses has become a chain (obstruction) to the thoughts (of my readers), (for they think) that these are stories (of that) which happened long ago.
The mention of Moses serves for a mask, but the Light of Moses is thy actual concern, O good man.

Moses and Pharaoh are in thy being: thou must seek these two adversaries in thy self.

Now, let us sum up Rumi's conception of Ideal or Perfect Man. To him the Ideal Man is one who has realized his transcendental, spiritual, or eternal self, which is uncreated and divine. In the *Diwan-i-Shams Tabriz*, Rumi beautifully sums up the status and position of the Ideal Man as under:

The man of God is the king under the torn or patched garment

The man of God is a treasure in the wilderness;

The man of God is not from air and dust

The man of God is not from fire and water;

The man of God is an ocean unlimited

The man of God pours limitlessly;

The man of God is a divinely ordained scholar,

The man of God is not a juristconsult of books;
The man of God is above theistic and atheistic debate

The man of God is above the consideration of good and evil.

It is possible for every individual to realize his spiritual self as it is the end and goal of his life. The man who realizes it is clothed with the attributes of divinity and it is indifferent whether one calls him a Sufi or a saint or a Prophet (S).

The frankness and honesty of Rumi is worth admiring. How boldly admits that the Revelation of the heart (Wahi-i-dil) is a term invented by the Sufis to describe a fact which in reality is not different from the Revelation of the Prophets that they are supposed to have received either directly from God or through Gabriel or through the Holy Ghost. Then he says that there is no objection in accepting the term because really the Heart is the stage of Divine Realities. Nothing real comes to the Soul from outside. The Holy Ghost is a projection or objectification of an aspect of human soul itself. Although he has warned us against taking Revelation as a dream, still for the purpose of illustrating the subjective origin of Revelation, he uses the analogy of a dream:

چیز دیگری نماند اما گفتنش شکسته نمی‌شود او هم‌وقتی که خواب اندتر روی بیشتری از خواب و پنداری فلک
با تو اندتر خواب گفت اما آن نهان

Another thing remains to say but the Holy Ghost shall say it to you;

I need not say it.

Nay, it is you yourself whispering into your own ear without me.
and without anyone other than me, O thou that art me.

"Just as, when you fall asleep, you go from the presence
of yourself into the presence of yourself.

He proves various parts of this thesis from the text of the Qur'an itself. Is man less than the honey-bee that recipient of Revelation as to how it should suck honey from different flowers and how it should build and manage the honeycomb?

Then again, God revealed to a crow to dig the earth and teach the son Adam how to dispose of the dead. Rumi tells us further that all arts and sciences had their origin in a flash of inspiration, though afterwards experience and commonsense build further and add to it.

The Ideal Man can work miracles which do not mean the annihilation of causation but only bringing into play cause that are not within the reach of common experience. The ideal man freely merges his own will in the will of God in the ultimate relation of love; so one can say that he exists and does not exit at the same time. Life in God is not annihilation but transformation; therefore, every soul that begins to live in God has his being in Him. As the Ideal Man becomes emptied of his own self, it is God that lives in him and speaks through him and works through him. His eye pierces every evil because he sees with the Light of God. His assertion of his identity with God is justifiable because it is not he but God that speaks through him.
The Ideal Man is identical with Lagos or the Universal Reason that creates and governs the Universe. The Ideal Man being the Final Cause of Creation is the last of Creation in point of time but existed before the Creation as an idea. The Adam of the Qur’an represents the Ideal Man to whom the angles paid homage. The Ideal man is the embodiment of Universal Reason and is identical with the Universal Soul; therefore, no power is outside of him.

The Ideal Man does not represent only a possibility. In every age there is someone who has realized it. It is not contemplation but through transformation of the self. The Ideal Man is absolutely dead to himself. He lives in God and God lives in him. No metaphor can explain the nature of this union of God and Man. Incarnation as well as Unification as conceptions derived from spaces is misleading when applied to non-spatial realities.

Rumi considers prophets as perfect human beings. They are spiritual entities who know the inner realities. Worldly beings estimate them from their own standards, but prophets are sent to set things right when they go wrong. They become role models for others to copy. Rumi then touches on faith and certainty. Certainty has three stages. The first comes through observation where we use our five physical senses. It results in science through observation and generalization. The second comes through intellect, through hypothesis or supposition. It results in philosophy to know the unknown through extra-
scientific methods. The third is the certainty gained through intuition, through revelation and through sudden flash of brain. This is the exclusive domain of the prophets, saints, sages, Sufis and savants. About faith Rumi says it is gained either through tradition or through reason. It is possible to know through all the three streams of knowledge, scientific, philosophical and intuitive. This requires intense concentration on God. Rumi is not for traditional faith, simply because our ancestors had faith in something we need not believe. He is not for rational or argumentative 'type of faith. Here a man is like blind person who walks with the help of a staff. He cannot see anything, yet he moves forward with the help of the staff. Maulana is for instinctive faith. Just as fidelity of a dog, gentleness of a cat, industry of an ant are all instinctive, not subject to reason or philosophy, so also man should instinctively believe in God, being aware that God dwells, within him. Just as a child rushes instinctively towards the mother, man too should rush towards God. Not scientific, not traditional, not rational, not philosophical, but spiritual love is the approach of Rumi so far, as faith in God is concerned.

Rumi in first volume touches on ethics and psychology. He regards these two as essential aspects of human personality. They too like knowledge are invisible currents in his life. He says if you use knowledge for the physical comforts of the body, it becomes a snake; if you use it to illumine your soul, it becomes your friend. The same is true of ethics or rules of good conduct. Rumi says to sacrifice life for a cause is intrinsically neither good nor bad. It becomes
either good or bad depending upon the purpose for which life is laid down. The Kuraish were also sacrificing [heir life and property against the Prophet but their purpose was bad and hence condemned. The martyrdom of Hazrat Imam Hussain was for a good cause; and hence appreciated. With the increase in the wickedness of man, the decline and downfall too of that person would increase.

Rumi touches in this volume on love and heresy. He says love alone is the source of all reality. Where love is present faith is present. Where love is absent, 'faith is merely a show" a ritual which does no good to soul. There is one law for the common man and altogether a different one for those who are immersed in the love of God. The religion of the Sufis becomes quite different from that of the ordinary folk. Whatever is done in the love of God, however strange it may look to others is all permissible. The lover suffers all agony for the sight of the beloved. Everything of the beloved even abuses, are pleasant to the lover. If a believer were to get an idol of gold, he would put it to fire. Rumi says the day of judgement is the day of jubilation to a believer who would have the sight of the beloved, the highest honour one could ever think of.

The last point Rumi discusses in this first volume is mortality and immortality. He says this issue is like sowing a seed into the soil. The seed does not die, it sprouts, it yields fruits and flowers. So is the ease with man, the death is not the end of life. Look at the mystery of the seed, what wonderful miracle it performs. When you sow a seed of wheat, you reap the harvest; you
grind it in a mill; you convert it into flour; then into bread, putting it on fire; you eat the bread it becomes blood, blood turns into energy, energy sharpens the intellect, intellect makes man a Socrates, and Socrates recognises God who created the seed. If this is the story of a tiny seed, how wonderful should be the story of a man who partakes in the soul of God. It all becomes so wonderful only when one form is changed into another. The changing process is called death. This is the philosophy of death.

The universe, according to Rumi, is a realm of love. In comparison with love, law and reason are secondary phenomena. It is love that creates to fulfill itself and reason steps in later to look at it retrospectively, discovering laws and uniformities to seek the threads of unity in the diversities of manifested life. Language was not created by any preconceived grammar, nor do the flowers blossom by any conscious planning or according to the laws of botany or aesthetics. Rational thinking follows creation but does not precede it. Rationalization, being a secondary phenomenon, is not by itself a creative force. Cosmic love transcends all creeds and all philosophies and so the religion of love could never be completely identified with any orthodoxy, dogmatism, or speculative theory. Rumi says that there is no contradiction between universal love and universal reason, but when the human intellect narrows itself, it begins to take a part for a whole, making the mistake of identifying a fragmentary phenomenon with the whole of reality. Human intellect, divorced from universal reason, remains at the biological and
utilitarian level, and language which is the outward garb of the intellect possesses no vocabulary for the description of the intuition of cosmic love. Human consciousness remains generally at the biological level and its perceptions, affections, and conations are governed directly or indirectly by biological needs. This biological instrument Rumi calls *khirador* particular reason (*'aql-i juzwi*) to distinguish it from universal reason, which is an ally of the intuition of life. The particular reason which exultingly calls itself scientific reason, capable of explaining all reality and solving the riddle of the universe, proves to be utterly useless when faced with the intuition of life and love, and, instead of gracefully accepting its inadequacy, begins foolishly to deny the reality that it cannot comprehend.

The deep impress of Rumi which has continued to develop through the centuries in modern times produced a disciple of the intellectual calibre and poetic genius of Iqbal. The reasons for this influence may be briefly summed up as follows. Here was a man who, like the great prophets and saints, did not accept religious faith at second hand; for him it was a personal experience more convincing than either logical argument or sense-perception. But religious experience, if it rests in its subjectivity, cannot be communicated; it cannot induce conviction in others who do not have it. Rumi deplores the inadequacy of human speech to convey it and also points to the limitations of sense-experience as well as inductive or deductive reasoning of what he calls the particular intellect which deals with reality piecemeal.
Rumi re-establishes the reality of the world and the dignity of all life, particularly of human life, which has become self-conscious and conscious of its divine origin and goal. All movement is from God unto God. Rumi performs the admirable task of ridding mysticism of quietism and irrationalism. He establishes with all the force of his genius the reality of free-will which is vouchsafed to man to identify itself freely with the cosmic will. He has brought out the essence of universal religion as creative love. He preaches the infinite potentialities of life because all egos have their origin in the Infinite Self and are restless and nostalgic in order to realize their infinity. Many creeds and philosophies had declared life to be an illusion, but Rumi declares life at all grades to be an Eternal Reality; it is not life but death which is an illusion. The purpose of life is more life, higher and better.

G. CONCEPTION OF UNIVERSAL RELIGION

During his life, rigid orthodoxy was extremely suspicious of his beliefs and averse to some of his practices which were stigmatized as innovations and aberrations. There was sufficient material in his beliefs and utterances to convict him of heresy before a court of inquisition. His biographers have related an incident in his life that throws light on his catholicity. It is said that the chief of orthodox theologians planned to discredit him by engaging him in a controversy that would expose his heresies. At the very outset Rumi was asked to declare as to which of the seventy-two sects he offered allegiance. Rumi
gave a very unexpected answer by saying that he believed in all of them, meaning thereby that there is some truth in every sect which has been exaggerated and distorted by the fanatical exuberance of the blind followers of its tenets. The theologian was nonplussed, not knowing how to tackle a man of such an indefinite attitude. Piqued by this disconcerting reply the theologian, in an angry outburst, said that it signified that he was a heretic and an atheist. The reply to this was still more disturbing for the theologian: Rumi said that he endorsed even this judgment about him.

He belongs to no school or sect. He picks up what he considers to be true and discards whatever he thinks to be false, however time-honoured and orthodox the view or dogma may be. A patient study of his Mathnawi reveals him not as a mediocre eclectic but a man with a definite view of the nature of existence. He has a deep-rooted feeling about the basic unity of reality and appearance. For a man like him every thesis and antithesis is transcended by a higher synthesis wherein contradictions are resolved in the ever-advancing movement of life.

Islam attempted a synthesis of reason, love, and law, and an integration of the higher and the lower aspects, not sacrificing the lower and annihilating it altogether but transmuting the lower into the higher. It means surrender to the will of God which is not a passive attitude of submission but a continued volitional effort to attune oneself to eternal realities of which the focus is God. Whatever Islam took over as its heritage, it transformed it in the process of
synthesis and assimilation, until the product became qualitatively different. In
the opening chapter of the Qur'an, we find God neither as the self-thinking
thought of Aristotle nor the top point of the Platonic pyramid of ideas but a
conscious and eternally creative will. The basic attributes of God given in this
Surah are: (1) Rabb al-alamin (the Nourisher or Sustainer of all realms and
beings), (2) Rahman and Rahim (Creative Love and Forgiving Love), and (3)
Malik Yaun al-Din (the Master of the Day of Judgment). We see here that love
is prior to law and justice and hence is more basic to the nature of God, who is
the Ultimate Reality. The Western critics of Islam are wont to take original
Islam as concerned more with unconditional obedience to the revealed will of
God than with an attitude of love towards Him. They forget that this obedience
is to be rendered to a being who is essentially a lover; as Rahman, He creates
out of love, as Rabb He sustains out of love, and as Rahim He forgives out of
love. It is a misrepresentation of Islam to assert that the concept of love is
foreign to it and was adopted from Christianity and philosophies of Sufis and
mystical metaphysicians.

However, the fact is that what mystics and thinkers like Rumi did was to
elaborate the meaning of love, not only making it basic to religious and ethical
life but giving it a cosmic significance as a creative, ameliorative, and
evolutionary urge in all creatures and at all strata of existence. It is stated in the
Qur'an that God has enjoined love (rahmah) on Himself and that it
encompasses everything. In another verse the extent of paradise is given as the
extent of the heavens and the earth, which means entire existence. The Prophet was asked by a non-Muslim where hell would be located if paradise covered all existence. He said, “Where is the night when the day dawns?” meaning thereby that when the love of God becomes manifest it shall be revealed as covering entire existence.

The cosmic significance of love could be derived from the Qur’anic teaching but it required acquaintance with other ideologies to help Muslim thought in its elaboration. So far as theories and speculations are concerned, we can discover distinctively pre-Islamic concepts in Rumi. Here a passage may be quoted from Khalifah Abdul Hakim’s book, *The Metaphysics of Rumi*:

So far as the theories of love are concerned, a part of his arguments and views can be directly traced back to Plato who has had a decisive influence on all mysticism, both Islamic and Christian, by his conception of a super sensuous Reality, as well as Eros [love] as a cosmical power. Rumi’s *Love* as an experience was not a product of any theory; as something intimately personal, it cannot be a subject of criticism. But the conceptual apparatus that he employs to philosophise about love requires to be understood in its historical connections. The contents of [Plato's two Dialogues] *Phaedrus* and *Symposium* ... were not unknown to the thinkers of Islam. Ibn Sina’s *Fragment on Love* is mostly a reproduction of the
dialogue in [Plato’s] *Symposium*... Love as the movement towards Beauty which being identical with Goodness and Truth represents Perfection and the Highest Idea, and Love, as the inherent desire of the individual for immortality;... given by Avicenna is a simple repetition of the Platonic theory of Love. The processes of Assimilation, Growth, [and] Reproduction are so many manifestations of Love. All things are moving towards Eternal Beauty and the worth of a thing is proportionate to its realisation [or assimilation] of that beauty.

(Hakim, p.44-45)

The religion of a mystic philosopher like Rumi is a universal religion, which could not be enclosed within any orthodox or dogmatic boundaries. His religion is not the creed of any one particular religious community but being the religion of the universe is a universal religion.

Rumi describes his search for God after having realized the nature of his own ego. He moves from creed to creed and dogma to dogma. Not finding Him in temples, institutions, and symbols, he returns unto himself and discovers Him there in the sanctuary of his own heart. He is not satisfied with any creed until God is directly experienced by him. Here is one of the finest mystical lyrics of Rumi:

I existed at a time when there were neither the names nor the objects of which they were the names; the names and the
objects named came into existence in relation to us at a time when egos were not yet individualized and there was not yet any question of ‘I’ and ‘We.’ I searched for God among the Christians and on the Cross but therein found Him not. I went into the ancient temples of idolatry; no trace of Him was there. I entered the mountain cave of Hira (where the Archangel Gabriel appeared to the Prophet) and then went as far as Qandhar but God found I not, neither in low nor in high places. With set purpose I fared to the summit of Mount Caucasus and found there only ‘anga’s habitation. Then I directed my search to the Ka’bah, the resort of old and young; God was not there even. Turning to philosophy I inquired about Him from ibn Sina but found Him not within his range. I fared then to the scene of the Prophet’s experience of a great divine manifestation only a ‘two bow-lengths’ distance from him’ but God was not there even in that I exalted court. Finally, I looked into my own heart and there I saw Him; He is nowhere else. (Ibid., p. 838)

This is the experience and language of the great mystics of all spiritual religions who were not satisfied with institutional religion, and who based their spiritual life on personal experiences and convictions not derived from theologies and philosophies. These experiences are the common heritage of all
great souls and the common ground on which great religions meet, disregarding
intellectual formulation of dogmas and diversities of modes of worship which
have made religion a dividing instead of a unitive and harmonizing force. Rumi
is one of those rare saints and mystics whose intellectual fiber and creative
moral and social effort is not weakened by subjective emotional experiences
unrelated to the realities of everyday life. In him spirituality, rationality, and
universal morality have found a healthy synthesis. God, universe, and humanity
are embraced in a single all-encompassing vision, the vision of creative love.
(Sharif, p. 838).

Love has several dimensions, Rumi says:

"Twere better that the sprit which wears not true love as a garment.

Had not been: its being is but shame.

Be drunken in love, for love is all that exists;

Without the dealing of love there is no entrance to the beloved."
'Tis love and the lover that lives to all eternity; Set not thy heart on aught else: 'tis only borrowed. How long wilt thou embrace a dead beloved?

Embrace the soul which is embraced by nothing. (*Diwan*, p.51)

Be not an expectant looker-on in this path, By God, there is no death worse than expectancy. "Rumi knows no religion but the religion of love which transcends all barriers of country, creed and colour. He is not the poet of Persia or Rum- he is the bird who sings for the universe, interpreting that which lies dormant in it, without recognition,

Without use, and without purpose.
Rumi’s ethical philosophy is a culmination of Sufi beliefs and values. He has taught such values as goodness, kindness, sympathy, fellow-feeling, compassion, love, perseverance, mutuality, co-operation, struggle, patience, steadfastness, sincerity and goodness. As an anti-establishmentarian thinker, he has advanced liberal, horizontal and pluralistic values. His spiritual audacity stipulates that there are men under the canopy of His Grace who can hunt and capture God, messengers and angels. He is sincere enough to stipulate that one moment of companionship with men of God is superior to hundred years of prayer offered to God. He is iconoclastic enough to suggest that being considerate to fellow human beings is better than going on pilgrimage to Ka’bah, for one human heart in superior to thousand houses of God. He belongs to the religion of lovers for religion of lovers is nothing but God. He is not formalistic or sanctimonious for religious symbols do not necessarily signify spiritual authenticity. Like Kant, Rumi also believes that good will is the only jewel that shines by its own light. A man not blessed with good will can exploit knowledge, wealth, office and even the Qur’an.

For Rumi, ethical values stem from self-realisation leading to God-realisation. It is realisation of God by recourse to love of God that can inculcate in us love and compassion for fellow human beings. In fact, a lover is the highest value unto himself. Even his false beliefs have a ring of truth about them. Even his apostasy is superior to the faith of a non-lover. It is the love of
God and man that can inspire in us a perennial love for Truth, Beauty and Goodness.
BIBLIOGRAPHY


10. M.M. Sharief, (ed.), 1966 *A History of Muslim Philosophy* (Otto Harrassowitz Wiesbaden (Germany Printed for Pakistan Philosophical Congress), Vols. II.

161


CHAPTER-SIX

CONCLUSION

The thirteenth century Persian poet-philosopher Maulana Jalal-ud-Din Rumi is one of the foremost spiritual geniuses of human history. With the passage of time his perennial wisdom is yielding profound spiritual insights. His exceptional creativity is globally being acknowledged in our times and climes.

Rumi is almost consensually accepted to be the greatest Sufi or mystical poet the world has ever seen. He is spiritual humanist of the highest order. A man far ahead of his times, the contemporary relevance of his spiritual achievements and poetic accomplishments can never be overemphasized. The entire poetic corpus of Rum is brimming with pantheistic proclivities, predilections and orientations. However, his espousal of or commitment to the vision and mission of Wahadat-ul-wujud so brilliantly brought out in the poetry of Farid-u-Din Attar, one of Rumi's self-acknowledged sources of poetic creativity and spiritual authenticity and so powerfully formulated and expounded in the densely metaphysical writings of Ibn Arabi whose impact on Rumi's poetic outpourings can also be discerned in between the lines, has been a deeply controversial point of interpretation amongst Rumi scholars. One of the globally acknowledged authorities on Sufism, Professor R.A. Nicholson has felt convinced that the standpoint of Sufis like Rumi is consistent with belief in a personal God. However, many a Sufi scholar have categorically brought out that Rumi was a pantheist. Professor Waheed Akhtar, an outstanding authority
on Sufism has concluded that pantheism is the dominant note in the poetic outpouring of Rumi. In the depths of the philosophy of Rumi the same vision of *Wahdat-al-wujud* is operating as was presented by Attar and Ibn Arabi.

For Sufis in general, God is the Supreme Truth, Ultimate Goodness and Absolute Beauty. They are in complete agreement with celebrated English romantic poet John Keats who has famously poured out. "Truth is Beauty and Beauty is truth" and "A Thing of Beauty is a joy forever". These apparently epigrammatic Keatsian witticisms sum up the metaphysical and ethical orientation or direction of the Sufis. In fact, they summarise the metaphysical agenda and ethical manifesto of Sufis.

Rumi's spiritual and intellectual leadership of Sufi culture as well as philosophy can be fathomed from his thematisation of love as the ultimate source of knowledge as against the time-honoured and classically acknowledged sources such as sense-experience and reason. Rumi's alternative epistemological account anchored on love became a dominant theme of Sufi poetry in centuries to come. The comparison between love and reason became a characterizing feature of post-Rumi Sufi epistemology. For Rumi, metaphorically speaking, reason is represented by Satan and love exemplified by Adam. Reason is the instrument of Greek philosophy and love is the instrument of Sufism or spiritualism.

Rumi's ecstatic utterances about love are mind-baffling. Love is essentially indefinable and unanalysable. It is a state of being, a state of
feeling, the ultimate splendour, a state of being in touch with the supreme transcosmic and transcendental Beauty. There cannot be a philosophical theory of Love, for love is co-extensive with the entire experience, the entire life of man.

Theoretical constructions about love will not only be reductionistic but redundant as well. The feeling of love is too deep for words. Love is not a matter of lyrical fervours and ecstasies. It rather stirs up profound emotions in the ultimate recesses of our soul. For Rumi, Love is indescribable and the attempt to define it is as baffling as to define Life itself. Life as well as love, not in spite of, but on account of their immediacy cannot be defined.

Love, according to Rumi, is the greatest virtue. It is through love that our spiritual purification is executed and vision of the beatitude and splendour of the Supreme Object of love attained, Religious rituals and prayers are good, but dwelling of the Beloved, according to Rumi, is not the mosque or temple or church. The Beloved dwells in a pure heart. Perfect love is perfect freedom, causing the union of human will with the Divine will. Those who are liberated from perceptual illusions and conceptual delusions and whose heart has become pure like clear mirror for divine reflection, see the Divine Reality with their spiritual eyes. God is Beauty and loves Beauty. Those who love His Beauty, stand firm in all trials coming from the Beloved and are delighted with 'whatever is received from Him'.

In pre-Rumi era, the Sufis generally wallowed into negativistic and
deterministic attitudes. The intellectual climate fostered a mindset characterized by fatalism and total surrender. Rumi most forcefully brought out the role of human struggle in making and unmaking of the world. He famously said that it is better to be pointlessly engaged than to be sitting idle and doing nothing. Iqbal reverberates the same by saying that an alert apostate in front of an idol is far superior to a Muslim who slumbers inside the Ka'abah.

According to Rumi, man is the only creation of God endowed with freedom of choice. The grace of God is bestowed upon him in accordance with his endeavours. Freedom of will in man does not mean he can make the impossible possible. The nature of things is such that water cannot have the properties of milk and oil cannot become honey. Man is, however, free to do what is possible. He has to choose between possible and impossible. In a world full of impediments and obstructions, man is free to act within the realm of limitless possibilities. Eschatological reward and punishment would have been meaningless in the face of predetermined and predestined human will. Man's struggle for higher ideals and values is perennial. It is a genuine and meaningful struggle. It does not mean that man has to strike his head against fate. However, it is the very destiny of man to struggle against his destiny.

Rumi in one of his lyrical compositions relates the story of a saint who was roaming about a city during the night with a lantern in his hand. When he is asked about his search, he replies that he was in search of the 'Man'. He adds that he was tired of the company of lazy people and was in search of men like
Ali Ibn-i-Abu-Talib and Rustum, the Hero of Firdousi's world-famous epic 'Shahnamah'. When it is pointed out to him that men of such caliber, stature and indomitable will-power are no longer found or discovered even with the best of effort, he replies that what is not available is precisely what he aspires to get or arrive at. The 'Ideal man' cannot ordinarily roam about in the streets and lanes of cities, towns and villages. However, the search for the 'Ideal man' has to continue. Rumi in one of his verses has brought out that man or ideal man is capable of hunting angels capturing prophet and catching God. The Reality of God is not appropriatable by recourse to speculative or rational arguments. It is only the man who can appropriate God by recourse to love and absorption into His Supreme Presence.

From the Qur'anic distinction between the realm of Creation or Nature and realm of Command or Spirit and soul originating from the realm of Command or Spirit highly relevant and deeply meaningful metaphysical and transcendental conclusions are brought out by Rumi. For Rumi, it indicates that soul originating from the realm of Command or Spirit must not only be spiritual and supernatural; it must also be real, eternal and universal in character as well. Reality has to be one, although its' manifestations can be many and its' interpretations have got to be plural. 'The Qur'ān also maintains that the entire mankind has been created from 'One Self (Nafās-i- Wahidah). This unity of all souls, according to Rumi can be shown to be having crucial socio-political and ethical implications, albeit, by recourse to analogical and
metaphorical interpretations. Rumi points out these implications through the analogy of light. The unity of light is incontestable even though it may be encased in various lamps. The unity of spirit is also indicative or illustrative of the universal light of truth signifying the need for appropriation of all religious truths in a spirit of inclusivism, pluralism and tolerance.

Accordingly, Rumi has formulated one of the most universalist versions of religion. His catholicism transcends all social political, ideological, theological, philosophical, cultural, historical and geographical determinations; his pluralism appropriates them all. He appropriates the entire coir and furniture of the universe and yet he transcends it all. His negations and affirmations are cosmic as well as transcosmic. His vision is universal and his mission spiritual.

Iqbal was overwhelmingly impacted and inspired by the epistemological and metaphysical romanticism of Rumi. For Iqbal also, love is a multifunctional instrument of appropriation, creation, evolution, exploration and interpretation. Its functions are metaphysical, epistemological, ethical and more importantly ontogenetic and axiogenetic. Metaphysically, love is a powerful revolutionary force on the cosmic plane and self-sustaining and self-establishing force on the individual plane. Love as a source of knowledge is identical with intuition and the knowledge appropriated through intuition is most authentic and beyond the shadow of doubt and infinitely superior to knowledge gathered through intellect. Love is also an infinitely powerful
ethical force and an effective antidote against the value-neutral intellectually appropriated power of modern mechanical and technological sciences. It is ontogenetic in so far as the devout believer in Allah is expected to incorporate the Divine Attributes in himself with a view to fortifying and reinforcing his personality. Its axiogenetic function is brought out in so far as human self is sustained by the creation and appropriation of ideals and values through the operation of interpersonal love and love of God. The struggle for the realisation of those ideals and values constitutes the essence or the centerpoint of human existence. Human life is illuminated by the resplendence of aspirations:

Life is a function of ceaseless struggle,
It's root is hidden in the soil of aspirations.
We create ideals therefore we are,
We are illuminated by the reflections of aspirations.

In his philosophical interpretation of human existence, Iqbal following Rumi accords special place to the fact of human freedom. Man's freedom or capacity for initiative is the only instrument of change and revolution in human history. Man, according to the Qur'ān, is the trustee of a free personality. His capacity for free action and subsequent initiatives thereof, make or mar his destiny. He earns his own rewards and punishments, his free-will can lead him either to heaven or to hell. Freedom is man's medium of communication with God. Iqbal does not think a slave's prayer to be genuine prayer. A slave, as such, does not have the requisite freedom or choice to freely communicate with his Creator. Only a free agent can transcend space-time limits, overcome finitude and attain
immortality through prayer. Only a free man can transcend the limitations of his own empirical ego and achieve self-transcendence.

Following Rumi, Iqbal has outlined the features of his 'Ideal Man' variously called 'Perfect Man' 'Superman' or 'Super-Mind' as Iqbal himself christens him by the name of 'Mard-i-Mumin'. Among sufi philosophers Ibn-al-Arabi and Abdul Karim al-Jili, have in their writings brought out the qualifications or specified the requirements of a 'perfect Man'. However, it seems, in his conception of 'Ideal Man' Iqbal has been chiefly influenced by Rumi whom he accepted and deemed his spiritual guide (Murshid). Iqbal has paid him highest tributes in his poetical compositions claiming that Rumi revealed to him the mysteries of life and death. Iqbal's ideal man like that of Rumi’s ideal man is capable of determining not only the course of history but also the operations of Allah. His hand is Allah's hand. He is overwhelming, praxogenetic, problem-resolving and problem-setting. His ultimate depth is where God resides and operates. The rest of the world is illusory, fanciful and apparent or unreal.

Rumi may not be technically and textually a fully-fledged pantheist, but the whole atmosphere of his poetic and conceptual geography is imbued with pantheistic climate. His theory of soul, in keeping with the Qur'ānic expression 'Nafas-i-Wahidah', can be shown to be having very vital pantheistic, monistic and absolutistic implications. However, Rumi categorically advocates the conventional Sufi doctrine of 'Fana'. Those propounding the doctrine of 'Fana'
hold that the mystical intuition divulges the ultimate unity of human reality, cosmic reality and Ultimate Reality. This state of consciousness is deemed to be the cherished goal and ultimate aspiration of the sufi or seeker. For Sufis, this negation of self or ego is a state in which the seeker is dissolved into the Supreme Reality with a view to experiencing the Absolute Splendour and Beauty of Allah. For Rumi, as well, absorption or dissolution of human soul into God or Supreme Reality is the only way of attaining to the Beauty and Splendour of Allah. In one of his verses Rumi says that no one can attain to Divine Presence unless one dissolves one's self into the Supreme Reality of Allah.

Here Iqbal takes a diametrically opposite stand to 'Pir-i-Rumi'. Iqbal vociferously protested against any pantheistic insinuation of ego being ultimately destined to be absorbed or dissolved into the boundless ocean of the Ultimate Being.

Iqbal could not accept the metaphysical and ethical implications of 'wahadut-ul-wajud'. He thought its doctrines to be soul-killing. He developed a powerful critique of this philosophical standpoint. He projected an alternative interpretation and held that God is not a mere 'Idea' to be conceptually appropriated. He is a Living Personality. Similarly man is not an emanation from God. Man too has an independent identity. External world also, is not, as maintained by Pantheists, an illusion. It has a reality of its own. However, external world is not the only reality as maintained by some influential schools.
of western philosophy. Besides this spatio-temporal empirical world, there is a Supra-spatial, Supra-temporal and Supra-empirical world or what is commonly called a transcendental world. Thus Iqbal tries to project a balanced onto-cosmological and judicious ethical perspective.

Iqbal's philosophy of man, universe and God is diametrically opposite to or poles apart from pantheistic perspective on man, universe and God. For pantheists, non-dualists, absolutists or monists, the supreme destination or salvation of man lies in his complete absorption into World-Soul. For Iqbal, the moral and spiritual destination of man does not lie in any process of self-absorption or self-dissolution but in the act of self-assertion or self-authentication. The moral commitment and spiritual authentication and realization of man entail the appropriation of higher levels of individuality and uniqueness. The highest manifestation of life is ego or self. The individual human being as the embodiment of self or ego is a fully-fledged centre of consciousness. However, despite being a complete physical and spiritual centre, man is not a perfect individual. The perfection of human individuality entails increasing and exceeding approximation to the Supreme Individuality i.e. God. The nearer man is to God, the more integrated his individuality and conversely, the greater man's distance from Him, the less integrated his individuality. The most integrated personality or individuality is one who is nearest to God. However, such a perfect individual does not absorb himself into God but absorbs God into himself. The perfect man absorbs the entire universe
into himself as well. Life is a continuous and ongoing absorptive movement and is capable of absorbing all upcoming resistances into it. The ceaseless creation of aspirations and goals constitutes the soul of life. Life has promoted certain avenues such as reason and sense-experience with a view to sustaining and expanding itself by overcoming the resistances. The greatest resistance to man is offered by the matter or Nature itself. However, Nature cannot be stigmatized as pure evil for it helps us in our realization of life's latent potentialities. It is through overcoming all resistances that man's self or ego attains to freedom. Human self or ego is partly free and partly determined. The human self or ego can attain to higher levels of freedom by orienting itself to the Supreme and Perfect Ego i.e. God. The ceaseless quest for freedom is at the heart of life.

Iqbal's utter unacceptability of pantheistic vision and mission is anchored on axiological grounds. The foremost moral consideration brought against the doctrine of Wahdat-al-Wujud is its' inability to provide us a criterion of distinguishing Good from Evil. As everything emanates from the Absolute, so nothing can be deemed to be Evil. Even idolatry can be justified for every object of the phenomenal universe is accepted as an emanation from or manifestation of God. Even atheistic beliefs and values can be justified to be good in view of serving some purpose, albeit inexplicably or mysteriously.

Secondly and very importantly, Ibn Arabi's doctrine is an advocacy of the negation of human freedom, If there is nothing that is good and nothing that
is bad, the so-called moral struggle becomes an enigma wrapped up in a mystery inside a riddle. In the absence of a genuine moral struggle, human freedom is effectively thwarted and smothered. Ibn Arabi’s formulation cuts at the very roots of our moral commitments.

It may, however be pointed out that because of the pantheistic climate of Rumi’s conceptual geography, he is far more pluralistic, liberal, cosmopolitan, relativistic and in tune with the contemporary postmodern hermeneutics than the twentieth century Iqbal whose poetic outpourings incorporate an inexplicable, almost ineffable, simultaneous switch on switch off system, appropriating humanist cosmopolitanism and spiritual catholicism as well as hidden and manifest traces and tissues of Islamic fundamentalism and exclusivism. Rumi through employing numerous Qur’anic, traditional, historical and cultural apalogues, anecdotes, fables, legends etc., has devised delightful hermeneutical and deconstructive strategies with a view to dismantling the needless and uncalled for citedals of theological dogmatism. Rumi’s world-view was subterreneously informed by pantheistic attitudes, orientations and predilections. Accordingly, he appropriated antiestablishmentarian, non-fundamentalistic, non-reductionistic, horizontal and liberal values entertaining no distinction on grounds of caste, creed or colour. His cosmopolitan vision and unitarian weltanchauung was too inclusivising to exclude Hindus and Buddhists, Jews and Christians or Taoists and Confucians from the orbit of his love and concern. He understood human
condition with great sympathy and empathy. Instead of justifying the monotheistic theological outlook, he celebrated the phenomenon of religious pluralism by pointing out that our differing conceptions of God and religion are a function of our differing conceptualizations or projections dictated by our historical, situational and cultural dynamics. The Undifferentiated and Absolute God is beyond the ken of our conceptualizations. Therefore, all religions encapsulating their own particularized versions of the Absolute are equally true. The various religions are multiple language-games symbolizing the same spiritual truths and norms. In view of the same, the ongoing appraisal and appropriation of Rumi is in tune with the postmodern methodological and intellectual times and climes.

However, Iqbal and Rumi share many things amongst themselves despite their considerable differences. Both are in search of an 'Ideal Man': In their poetical compositions, both have devoted utmost attention to the exploration of the features of the 'Ideal Man'. Both are vitalists, intuitionists and supra-rationalists. Both believe in human freedom. Both visualize endless possibilities for the spiritual evolution of man. Both think that old forms are destroyed with a view to creating new ones and thus life is a perennial, and ongoing project.

Rumi, therefore, needs to be urgently revisited! restudied, reanalyzed, recaptured and incorporated into our onward struggle towards peace, goodwill, tolerance, love and understanding in a world of intolerance, opportunism,
terrorism, injustice, and human exploitation on the political or religious grounds across the East and the West.

Rumi's impact on philosophy, literature, mysticism and culture, has been so deep throughout Central Asia and in most of the Islamic countries that almost all religious scholars, mystics, philosophers, moralists, sociologists and epistemologists have been referring to him for the last seven centuries. Most difficult problems in these areas seem to get simplified in the light of his references. His message seems to have inspired most of the intellectuals in Central Asian, West Asian, South Asian, South and East European and North African countries. Scholars, like Iqbal, have further developed Rumi's concepts. The *Mathnawi* became known as the Qur'an in the *Pahlavi* (Persian) language. He is one of the few intellectuals and mystics whose views have so profoundly impacted the world-view and value-system of the modern Islamic World.

Rumi's global acknowledgement has been increasingly registered in twentieth century. Rumi Societies, Foundations, Forums and Organizations are presently operating across the globe. The United Nations Educational, Social and Cultural Organization (UNESCO) celebrated the eighth hundredth Rumi anniversary during 2007. Hundreds of seminars and conference were held in scores of countries with a view to disseminating Rumi's moral and spiritual teachings so crucially relevant to the resolution of contemporary social, political and ideological problems.

176
Rumi’s inclusivistic vision, his transideological perspicuity, his transcultural empathy and his universal orientation of mind are being increasingly recognized as providing a social, political, economic, ethical and cultural framework for commitment to basic or intrinsic human values and standards. His vision is an antidote to theological exclusivism and cultural fanaticism. In view of the same, Rumi is being celebrated in contemporary world.

Rumi is also being internationally recognized as a horizontal and liberal Muslim visionary. His poetic achievements and philosophical accomplishments have galvanized Islamic world into a transformative socio-political mode. His poetic interpretations or constructions have radically reoriented Muslim mind to an appropriation of humanist values such as inter-religious or spiritual fellowship, compassion, love, universal brotherhood etc. This vision has specially been most powerfully and most brilliantly articulated in Rumi’s Mathnawi.

The vision and mission of Rumi needs to be reinternalized, revised, revived and revolutionized by the contemporary Muslim mind. Only such a reappropriation can serve as an effective antidote against huge misunderstanding and confusion cultivated by the large sections of Muslim Ummah. The humanist values of Mawlana Rumi emanating from Islamic weltanschauung merit most serious consideration from contemporary and upcoming Muslim intellectual leaders.
BIBLIOGRAPHY (SELECTED)


178


31. Arnold, Sir Thomas, "Saints, Muhammadan, India", in Hastings, Encyclopaedia of Religions and Ethics, X 68 ff.


44. Burckhardt, Titus, An Introduction to Sufi Doctrine tr. by D.M. Matheson, Lahore, Sh. Muhammad Ashraf.


50. Chittick, W.C.,(tr.) A Shi‘ite Anthology, (Tehran, 1982).


63. Dar, B.A., *A Study in Iqbal's Philosophy*, (Sh. Muhammad Ashraf, Lahore, 1944)


185


92. Garcin de Tassy, J. H. *History dela Litterature Hindoue et,
Hindoustani, Paris 1870-1, 3 Vols.


125. James Hastinqs *Editor-Encyclopedia of Religion and Ethics*, Vol. XII, (1921)


133. Khaliq, Abdul (1990), *Qurʾān Studies*, Lahore, Pakistan: Victory Book Banks


156. Nabi, Mohammad Noor, (1977), Al Ghazali's Conception of Tauhid, Habib-un-Nabi, Aligarh


198. *Selected Poems from the Divan-i-Shams-i Tabriz* Cambridge 1898, repp. 19


201. Shibli Nu'mani: *Kalām Wa'Ilm al-Kalām* (Urdu), Azamgarh.


208. The idea of Personality in Sufism, Cambridge, 1923.


211. The Idea of Prayer in the thought of Iqbal, MW XLVIII, 1958.

212. The Impact of Mowlana Jalaluddin Rumi on Islamic culture, Tehran, 1974.


