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Maulana Jalalu'ddin Rumi's world of thought

Yusif Rustamov | Azerbaijan

If the volumes of books were written to make a comprehensive analysis of Jalalu’ddin Rumi’s world of thought it wouldn’t be sufficient. Therefore, we think present here a concise information in a form of theses on the peculiarities of his Sufi Tasavvuf philosophy. Maulana shows that spirit of a man merging to God does not exhaust. It is eternal. You have to know that a luminary of religion (a perfect man) constantly grows bright. It does not bear a resemblance to the candles of fire (while burning they become smaller and, finally, burn down). This candle on the outside looks as a radiance, but it burns the beloved... Whereas a religious candle looks as a fire on the outside but for the pilgrims and friends it is a flower and a flower-bed (2, m, 43734374)

In Rumi’s opinion, all the matters a man deals with in this world are done owing to God, however the man believes in that everything he makes is a result of his own skill. “If we shoot an arrow, it is not our shooting. We are as a bow-string, it is God who shoots” (The Mathnawi 1, 616).

God sends the holy of the holies to the people as His Prophet to bring his Holy Scripture to them. The last and greatest among the Prophets is Hazrat Saint Mohammad. There were also other Prophets fulfilling His orders. Maulana told that many wealthy and trustful men were building the mosques by serving the people they served God, deserved gratitude. However “some well-off merciful men had built many mosques. But, none of those mosques (one built by Suleyman, God bless him) have not received the title of Masjidi-Aksa” (M. IV, 1137).

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Because, they are not of the same noble earth and stone as Masjidi-Aksa and Kabal Mukarrama. As those who erected them (the Prophets Suleyman and Ibrahim) were not greedy and trouble-makers" (M., IV, 1138). As to a mere people, they possess weak points typical for a man.

Rumi stated that the Prophets spirit is holy. But some men began to fight against the Prophets for equality, their off-springs considered as they did. They were saying: we are forced to eat, live as they are. But they have not realized because of their blindness, that there is a boundless difference between them" (M., 1,265,266,267).

There are such mutasavvuf (Sufi) thinkers that a study of the life and world outlook of only one of them takes the entire life of a researcher. One of them, perhaps the most eminent is Maulana Jalalu’ddin Rumi. The scope of his world outlook is so wide, complicated, colorful that it is particularly difficult to establish a single system, follow completely to logical sequence, to compile the themes under one title. In the numerous literature on Rumi’s world outlook the different and sometimes neglecting each other opinions are observed.

It is quite natural and is generated by the spirit of Maulana’s world of thinking. However, there is only one idea that unites all his thoughts; uniting all the existent in God, perishability and Divine love. Rumi warns that there are plenty enough lovers, all the people have an occasion to reach and benefit from it.

No material wealth is able to substitute for “attraction and delight (pleasure) of love. But the beloved is one. Maulana proved that eternal love is to be directed only towards one eternal reality. In case love possessing a right of immortal dive, breathing life into every being is turned towards mortal something it loses both its beauty and sense”.

Love as one of the facetsies of God needing nobody's help.

Love to other one is a transient state. Because a metaphoric love is decorated with gold. Its appearance is luminary but the inside is mist. When light becomes dim and figurative love vanishes at once, becomes frozen (M.,IV,971,972,973). As to Divine love it is infinite, eternal. However, the material world begins and ends. Love is a feature of never dying, immortal person. According to Rumi love is “istitgraq” state (to fall prey neglecting himself), breaking all ties bounding a man with the material world, bringing him to unity and integrity.

Thus, love has nothing to do with a sexual love. There only moral ties link the parties. The aim of this love God as infinite and Absolute Reality, that is bo-
undless passion, eliminating the human passion to strive for unity with Divine love. Love descends from Heavens. Maulana told that one should receive kindly everything entered his soul from the unknown, because it comes from God.

The things originating from the earth, being directly in contact with the man's organs of senses, even those cognized by him, one time or other bore him, become uninteresting, making man to be indifferent to them.

However, an inaccessible beauty always attracts him, fill his soul with light and finally makes him to merge to it and become eternal. Only in this state a loving man perceives the mystery. "As soon as he joins the beloved hundred thousands of mysteries are revealed" (M., IV,2441). The lovers neglecting their ego merge to the single reality - God, those who do not love are eliminated and turn into nothing.

In all instances God remains alone.

It is famous that confession (Tovba) is one of the important factors of human life. However, Divine love does not recognize confession. Has a man to make confession for his love to God? Even is all over the earth, confessions were made to a great extent, love at once would eliminate all of them.

Rumi more than other Sufi poets notes the dynamic character of love and shows that love forces the ocean to boil as a water in a copper.

Love is a power that changes to better, clears up all the things and gives an impetus of movement to everything. It is a poison but I cannot find more sweeter drink than this poison, I don't know more desired health than this illness. Love is a burning flame and it burns out our patience first. That night when I felt love, my patience was lost. When "You are asked - "What is love?" - You answer, it is to leave one's will. Who has not feed himself from own will he is not a perfect man".

By love they revive the dead. By love they turn the ruler into a slave" (M., II,1531).

In answer to those who spoke of love as an easy matter Maulana in one of his verses says if someone thinks of love to be an easy affair let him glaze at me once and realize how much awful is my state. But it seems so when one takes a detached view.

In reality my state should rouse envy. As namaz and preys are followed five times a day, those in love always perform namaz. They are not tired of it, on the contrary, they do it with a pleasure. Many people wish to possess a treasure, but we desire love that brings sufferings.

Maulana considered that a mind is not able to cognize love. Logic is feeble against love. "There is no man more wilder than the loving person. Reason is
blind, invalid against his love. Because it is not like madness of other men. The physicians have no medical means for curing this state (M., VI, 1979, 1980).

Rumi proved that love is landless, though it is expressed by words but there is no room for it there, it neither begins, nor ends. Don’t glaze around to see love. It has no sides. Love is a such sea, the depth of which you cannot see. It is not possible to count all the drops of the sea. As well, ocean looks a small lake in comparison with love. Love is such a sea, the entire earth is a foam.

Love derives its strength from God. Love is a soul of everything that exists in the world. Everything you observe besides love is not eternal. Thus if You with to merge into eternity, fall in love, unite God.

Rumi proved that love is a means of revealing God, mystery. Maulana addressed to those who didn’t suffer from grief of love in his soul: “Wake and fall in love. Love originates from God”. Both joy and grief of lovers are He. The benefit gained for their service also is He (M., V, 586).

Lover never loses his hope of joining his beloved. Maulana had studied well and used the preceding tasavvuf (sufism) trends and the works by the eminent Sufi thinkers. He showed that among Horasan Sufis Sanai was his spirit and Attar – his eyes. By this Maulana considered them to be his teachers. As well, he freely used the reflections of Guneid Bagdadi, Mansur Hallaj, he knew well Gazali and al-Arabi. He didn’t accept rationalism, neglected the ancient Greek philosophy and the ideas of its oriental followers. As, in Rumi’s opinion they held away a man from God. However this denial didn’t liberate him from philosophy. And it wouldn’t be even possible. By his world outlook he made tasavvuf philosophy more profound.

Having made an analysis of Rumi’s thoughts we draw such a conclusion that he uses the world “soul” when the matter is a body. According to Maulana the true love begins after man’s death and this time he speaks only about spirit. When speaking about ties between a body and spirit Maulana, in particular, underlined one point. A body and spirit are aware of each other, but not everyone is permitted to see a spirit, as it comes from heavens. The spirit is bored, feels as a stranger. “Because of tearing each other without a thread and lace a body suffers from seventy two illnesses. To make the alien elements of illness to leave a body, it is to be torn” (M., III, 4426-4427).
As a body is a corporal, it cannot part with the material world, is subjected to its rules.

As to spirit, it wants to free from the material world. “As every part of a body needs to take the side of own and be in a bond with it, what is then a state of an alien spirit, left alone. Rumi told to the body parts: “ouch my parts belonging to the earth the feebleness of the alien that I suffer is much greater. Because I belong to heaven, I’ve arrived from the world of the spirits. The Body is storiving for vegetation and water. It comes from them” (M., 4434,4435,4436). It is impossible that a spirit would obey to a body, live with it. As a body is mortal whereas spirit it eternal. The spirit existed before a body was, then it was inserted temporally into body. Rumi advised his supporters not to take much care of their body, nourish it with tasty and rich food. To keep a soul (that is your origin) don’t be allured by a body. Otherwise it well weaken the spirit and You’ll increase its sufferings. Though, owing to spirit body can elevate for some period, but it won’t save it. Afterwards spirit leaves a body the latter will turn into earth inside the frightful grave. "Nourishment of a body leads to starvation of the spirit. Weakening of a body increases spirit’s delight” (M., V,145).

When your body is ill it forces you to find a remedy for curing but as soon as it recovers and becomes stronger it turns you into Devil and makes you to lose your way. Maulana made an attempt to prove that a body is like close and tiresome house. And spirit is ill and invalid. Perishing body with sufferings, Rumi thinks, is a moral revival.

Maulana showed that the spirit is not pollution. It is always pure. Spirit is as an air, when it is in dust, the heaven is closed, the Sun is not seen. When it is cleared up, becomes pure and shining, goes in any time desired to everywhere it wishes. Because the spirits descend from the Great spirit.

In contrast to his predecessors Rumi’s creative activities was not restricted by the words only, his words were accompanied by lively music and dance. The best illustration of it is “A song of rush”, introduction written to his “The Mathnawi”.

The reed-pipe made of cut rush complaints for being apart from the rest, misses its homeland, speaks on Divine love and eternal happiness to those who is able to hear it. Its main grief is a loneliness, and loneliness is a catastrophe. Therefore, one has taking the path of love to merge to God. Happiness is there.

Maulana advised that if your thought is frozen you cannot think, go to prey. Don’t forget about God. A prey having shaken a thought makes it to move.
Educated man realizes by his mind that everything that moves possesses some motive force. It is also He who moves a thought. Therefore, in this material world any creative work, even action movement takes place owing to thought. "For the Sun of Mind, particularly bound with a mystery it does not matter night or noon is. Its affair is to shine the souls that are able to be enlightened" (M., II,44).

Rumi confirmed that cognition of spirit, world of essence through mind and feelings is impossible. On the first sight Maulana draws paradoxical conclusion. He puts a question: where has one to look for knowledge? And answers: in leaving away knowledge. Therefore, one cannot comprehend the Divine love by knowledge and logic. To make sharper an intellect and memory that is to explain the things that someone cannot understand is not a way and cognition...

"Mind has received from spirit a thought and comprehension, that is when spirit is not, one has not mind too. In this case, how it may be that spirit enters an estate of mind?" (M., III,3584).

Perception, according to Rumi, takes place only by mind and wisdom granted by God. Narrow mind of a person is also considered as mind, but very often it is very weak. Perception, understanding memory and collection take place through intellect. "A clever man foresees a result beforehand by his heart, and who does not possess knowledge, observes it at the end" (M., III,3372), that is when the result has been already withdrawn.

Maulana considered that a person dealing with the different fields of knowledge, for instance figf (law), wisdom (philosophy), astronomy, medicine and oth., above all thinks of his own benefit, or sometimes meets own interests.

According to Rumi “the outward sciences” deal with the outside world, i.e. material one, therefore they lack Divine sense, they serve body, not a spirit. They study no sense (meaning) of the material world, but rather its manifestations. “A seed remains in the earth, afterwards some period passes its mystery is being, exposed in ripening melon and guard plantation” (M., 1,177).

According to Maulana, differing radically from “outward sciences” that study an image, the religious sciences investigating origin, essence possess own characteristic features. In them the organs of sense don’t play any role as the objects investigated not being material cannot be comprehended by organs of sense, their origin is not earth but heaven.

In Rumi’s opinion the true scholars try to study sense, though they don’t
manage to comprehend it completely, they make new attempts to study it. He proved that cognition is infinite, science never may study everything fully.

In addition, God keeps such mysteries that it is beyond a human mind to understand them. Rumi draws conclusion that religions science, in the other words, the divine science surpasses the other ones. Only Divine science revealing the sense is useful to a man, the other sciences explain an image, not a sense.

Tasavvuf is a world outlook entirely grounded on Islam, its two basic sources are the Koran and Sunna. The other outward influences are not of so great importance. Jalalu’ddin Rumi also referred very often to the Koran and hadis in order to ground his ideas. Therefore, Jami considered Maulana’s masterpiece Mesnevi as the Koran written in Persian. Rumi accepted Islam not as a religion of bare philosophy but as a religion of love and joy.

In Maulana’s opinion, an image does not allow a man to see unity. All the beings as they are mortal unite in God’s being (vahdati-vujud - unity of Body).

Rumi made an advice to the believers: how sound the image and name of the dishonest man would be don’t pay attention to this, taking away name and nickname, look for sense. How long your appearance might howl from sufferings, to rtures, darkness, inside you are flower in the midst of flower-garden and cries heard from the outside cannot destroy it. All the stated above concerns the believers. However, there are plenty of people whose inside is sordid. It is possible to wash off the dirt from outside of such men, but inside corruption constantly grows.

A sense doesn’t depend on an image as well as spirit on a body, on the contrary, the image depends on the sense and a body derives more profit from spirit. This use is disinterested. Mawlana stated that it is God who grants an image, takes it away or changes. An image is also needed as a manifestation of the sense. It is not so it wouldn’t be created.

Why does a beautiful face like mirror? Because it wants to have pleasure every time glazing at itself. But a mirror, according to Maulana, is a light coming from spirit and it strengthens a soul. Thus, an image looks for its beauty in the sense. He asked what was an image against the sense? And answered that it was something helpless and powerless. The sense keeps such a wide Universe noiseless. Untrue word though uttered in a beautiful manner is senseless.

In Mawlana’s opinion everyone may enter the world of sense. For this purpose one must be patient, to rely on God. Gibla of those who follow the sense is
patience, but kibla of those who worship an image is an idol made of stone. As an image is outside, it covers the inward sense.

An essence of a lover loved with all one's soul is as a blood in the veins. In such state there emerges necessity of finding out Gibla. Patience, great endurance, hope lead, finally, to the true Gibla, that is to God.

Rumi repeatedly stated that though the image is not aware of sense, the latter knows about the image.

Because only sense is able to estimate more properly the image, the spirit knows better a body, than a body knows it.

Some researchers looked for conformity in some cases identity between Platonism and Tasavvuf.

But the principle difference between them lies in that tasavvuf is religious mysticism whereas Neoplatonism-philosophical mysticism, neoplatonism relies on reason, tasavvuf is founded on faith. So, Rumi neglected the traditions of the ancient philosophy as it was pointed above. In his opinion the mind, however high it would elevate, fails to reach God. Only some spheres of material reality are comprehended by intellect. The road leading to God is Divine love, to see Him is possible only by the eye of soul. "Soul, the light of which descends from God, is never pollutioned, it remains always pure and blameless. If the sunshine is reflected on some dirty thing, it does not absorb it, does not take a dirt. It is the same light" (M., II,3411).

Wherever the sunlight falls: either dirty spot or beautiful flower-garden, its essence does not change. When pure and Divine light shines is light for those who merged to it, and is fire for those who are remote. As who are far from it can see only light of it.

But in this case too, the Divine light is not a fire, it something opposite. Though it looks like a fire it remains a shine. Who is destined to merge into it will be happy.

Rumi was convincing that God's light is secret, however soul searched after it longed for it. As its being is real and a soul never wishes a thing that doesn't exist. However secret is Divine light it is not impossible to conceal and eliminate it. If even you cover the light by earth and ashes, it won't disappear and will reveal itself and shine on the surface of ashes and earth. Maulana makes rather interesting comparison. When in a room two lamps burn, though their lampions stand apart their lights merge and shine together. However the candle of

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love differs from the other ones. Love is a light of all lights" (M., III,3920). This light never disappears when merging into the other ones, on the contrary, it illuminates the other too. It is impossible to prevent it in this or other way.

As it is already known 18 distiches of “Mesnevi” were written by Rumi’s own hand. Here he says that a reed-pipe cut of rush, cries, suffers from loneliness, wishes to return homeland. The yearning of the reed-pipe is a sign of Divine love. “A sound of this reed-pipe is a fire, it is not an air. If there is not such fire, let him vanish” (M., 1,9). Intellect, sentiments cannot see love fire, because only light of love can see love. Maulana showed that light coming from outside descends from the Sun, the stars. As to the inside one is a reflexion of the sense.

Thus, following the brief introduction Rumi’s world outlook may be grouped as follows:

1. God, Islam, man

According to Maulana the only reality is God. All that exists besides Him mortal, transient and is not reality, in true sense of the word. So, there is only Creator and creatures in the world. All the things existing in the world complete, counterbalance, condition each other.

The world has been created by God not for own benefit, but the people. When creating the world (God), He didn’t make it like something, the sense and image was granted to it by Him as well. “Creator is such inventor who didn’t create his creations looking at any patterns” (M., 1,1630).

As Rumi thinks, a man who prays to God, expects an aid from Him, and honestly eliminates own essence in God’s one, has already received the help. Expecting the material wealth distinguishes a man from God. "When your prey is not accepted, God’s heaven keeps silence in answer" (M., IV,1482).

Rumi showed that God created this world spaceless, thus the world takes a little room in the spaceless universe. Only body possesses features (sides), the lack of features is a spirit’s nature.

The spirit of a loving man is beyond dwelling-place. Love fire, soul are hearth of that fire.

The spirit is incalculable, plunged into the world of truth lacking quality and quantity.

Maulana told over and over, that there is no time in the spaceless world inhabited by Divine love. Time concerns only the creatures. Who possesses the dwel-
ling-place, has a time as well. Rumi didn't recognize existence of present time. The past and future time are relative to you. Your two boxes—the past and future—are the same" (M., III, 1152). Time does not stop, it runs, passes, He advised not to grieve for something passed. Even it is dangerous to regret about the past.

Rumi showed that a man is elevated only by reason. God creating a reason takes into consideration all our deeds on the earth. “We cannot reach elevation without reason. Only power is not helpless in rise of reason. Ouh, You drawn by reason, don't leave reason. However, don't try the creator of reason in vain. Creator of reason, God can make everything He wishes. He can remove even compulsory reasons. However, in order, to let a man to reach his aim, He makes the thing he done many times by reason, creates by reason” (M., V, 1546-1549).

As Maulana stated the contradiction should be solved by peaceful way. Malice and hatred are to be drawn away from human soul by way of reconciliation. Making an attempt to substantiate his idea he noted, that any idea may be got rid of by the other opposite idea. But it is not so easy affair. Because contradictions avoid each other like vanishing night as soon as the Sun rises and shines. According to Maulana everything may be proved by its neglection. As every thing has the various opposite sides.

Maulana believed that God sent the holy of holies as his favorite Prophet to the people, brought Divine message to them. Maulana sincerely trusting to this, very often recollected them, widely used the stories about them. He wrote about Musa (God bless him), Suleyman (God bless him) and other prophets in all his works. Alongside with this, he spoke more on Prophet Mohammad (God bless him), grounded own thoughts on His hadis. Rumi said that Prophets were not ordinary people. God bestowed them with particular capability, didn't identify with the others. Spirit of the Prophets is holy as well. The trend of thought mostly rising Islamic thinking, and the Koran as its foundation, relying on the Prophet's hadis was tasavvuf. The creative works by Maulana, on the whole, testifies to it. The Koran is God's utterance, it calls a man to follow God's path and not to lose own way.

The most principal issue in Tasavvuf is the acceptance of God's singleness. Without doubt and absolutely. The world is a creation of God. The creator and creatures exist. Reality is one but its manifestations are plenty. Material manifestations are image, observable, but spirit is mysterious secret and invisible. But the result is: in the universe only God is creator. In Maulana's opinion, the best way of comprehending of God's oneness is uniting God by forgetting own be-
ing! What is it to study God, oneness? It is destroy oneself before God” (M., I, 3009). In the world only one ego is, and He is eternal and spaceless. Maulana believed in that human mind is not able to cognize unity between God and a man: “There exists poor and illogical unity between men's God and spirit” (M., IV, 760). Many researchers (we agree with their opinion too) don’t consider philosophy of “vahdat-vujud” followed also by Maulana as completely pantheism or regarded as specific world outlook founded within the framework of Islamic thought, bearing some similarity with pantheism. A number of researchers consider notion “vahdati-vujud” as pantheism.

According to Rumi a man derives all his strength from God. The starting point of all the movements taken place in the Universe is Hi as well Maulana showed that human will is being determined on the whole through Creator. Namely, by this reason, all the existent relies on the Single Reality, everything begins from it, and returns to It, as a result merges into it. Maulana understood “vahdati-vujud” just so. Rumi said that the Prophets were sent to lead “the People to Him. It the people and He were one body then what would be sent and to whom? (M., 1, 2813). Thus, according to Rumi, the people and He (creator and creatures) are not the same body. There words of Rumi present an excellent answer to those who consider sufism as Pantheism.

When saying oneness Maulana had in mind God as the only Creator. Thus, oneness is born owing to Divine love. So, “in the soul of a lover is only his beloved (God). There is no little or great difference between them, there is no anyone who parts them” (that is: Maulana was more interested in a spirit of a man than his body. In his opinion, the true soul belong to the believes. He warned that one should be indifferent to the material world because it moved off a man from God. Maulana showed that there existed men. Who served the devil and a man had always to be cautious. Rumi saw the sense of human life in his spiritual unity with God and showed the way to reach it, spoke that Tasavvuf was the only true way. “Analhalq! (I have a right) brings a man by this way to God. We haven't any refuge besides God. We are spaceless together with Him too. He told! Whom do we escape, ourselves!? How ridiculous! Whom do we escape, do we Right? What a sin!” (M., I, 970). To escape oneself is just the same as to escape God. But it is impossible. Why cannot we escape ourselves? Because theris no me, you, only He is. Who loves God, He loves that man and unity is born.
2. Idea of reality

In Maulana’s opinion, as it was above mentioned there exists only Absolute Reality. It is single, indisputable, eternal, non-spatial. Though we conditionally call the entire Universe – lively and inanimate nature, separate subjects, society and people reality, they are mortal, transient, have beginning and end. Everything existent, in true sense of the word, is not reality, but non-existence into reality it refers to a man, first of all. Every one must try to leave his “reality” by eliminating his ego, not to be drawn by the material world. He is to be purified, in terms of words, as a result by eliminating himself to unite God, that is, to transform into true reality.

According to Mawlana all the spirits unite in one spirit, that is, God and this time the true reality is found. “Ouch, spirit of our spirits, who are we before You to emerge and declare about our existence” (M., 1601).

As well the Universe that seems great and infinite to us, is nothing in comparison with God! You know that though the world looks great and endless in Your eyes, its power is not a grain against God (M., 1,524).

According to Tasavvuf teaching, a man cannot cognize his sense. But Maulana thinks that it is possible. “When will this ego be revealed, found out? It is revealed, found out after disappearance of me!” (M., V,4146). Thus, eliminated by Divine love man’s ego merges to its beloved (that is God). After vanishing “ego” is revealed even by thought.

Maulana advised the men to endure the sufferings tortures, privations of this world. This idea was grounded on the Koran. According to the Koran it is necessary for a man to suffer on the road to God, a man is led by the Koran to infiniteness and immortality torn from the deceptive appearance of the national world. In Rumi’s opinion the national wealth is allowed only to those who bend down, before a body. The Sufis are “the slaves of the reign of love without suffering”, because the paradise of spirit is the Creator’s love.

Maulana very often reminded that this world is mortal and consists of negation, therefore a man has to look for his aim in the world of argument. This road is a path of Divine love. This love breathes life into an inanimate bread. “If you give a bread an God, path, you’ll receive bread, when you offer your soul, you’ll gain live”. So, if you give some material thing, you’ll receive something material in return, when soul is given by you, you’ll deserve eternal life. Maulana begged God to take his life very soon, as he without Him was tired of his so-
ul, and wished to reach the meeting. Maulana as a true Divine traveller believed in his immortality too. He showed that all those who love God by sufi love expect such a future.

3. Divine love
All creative work by Jalalu’ddin Rumi Founded on glorifying Divine love. He tried to prove that love is a wing bringing pleasant lightness to a man’s body, elevating to the heavens. In front of love the high mountains melting begin to move, bitter thing becomes tasty, grief turns into delight, an earth becomes gold, illness – into health, suffing into joy, and calamity becomes success. “The dead souls become, the servants turn into masters, an iron softens, stoke melts”. In a world love frees a man from all needs. Maulana told that a man, who keeps in his soul his lover (God) forgetting about everything is the most happy among the men on the earth, the owners of goods and property have respect for him they try to render an assistance to him. Because love like fire under ashes is secret. The people’s rulers are afraid of a lover though his soul is broken. God bestowed a lover with such ability. God gave him (lover) this being without reason. That noble man without reason presents God with Divine gift” (M., VI, 1371). It means the ability of love is granted to lover by God, and he also loves nobody but God.

Maulana stated that the difference between the men who are ill with natural illness and those being ill with love lies in that the former strive to recover from their illness, whereas the latter are delighted with their sickness.

Rumi proved that one has to turn the eternal love only towards eternal reality, i.e. God. The divine love is eternal, the material world is mortal. According to Maulana our origin is unity, as soon as we part with it, our hard days begin. He says that wants to comprehend and reveal the grief of parting, cries, strives for meeting with the beloved. In Divine live the life is devoted to meeting. But the meeting takes place only with death. For Sufis to die is to merge to God.

4. Body and spirit
The question of their mutual relation is one of basic themes of Jalalu’ddin Rumi. According to Maulana spirit exists before, body then it is inserted into body. “I am a bird of the world of Angels, not of earth. They made for me a cage for 2-3 days from my own body” (3, p.630) Rumi stated that spirit becomes immortal only after merging to Divine love. The spirit derives its strength from love. Ru-
mi warned those who forget about spirit for calmness of their body; when you fire up your spirit you illuminate your body. To serve only body, to neglect the spirit equal to be an animal. As the animal nourishes a spirit by food, as burning firewood makes fire brighter. Rumi showed that a spirit might suffer, feel constrained, grieve, get into difficulties but wouldn't be spotted, it was always fresh, never faded, didn't grow old, was never tired.

5. Science, philosophy, perception
In Rumi's opinion, sciences are divided in to two groups: outward sciences studying the material mortal world and religions sciences that study mental world. The method of perception of world sciences includes the organs of sense and mind, while Divine sciences use Divine spirit descending from God.

Maulana told: “There are two different kinds of knowledge. One kind of them is acquired by a child from a book and a teacher. It includes the new ideas got and keeping them in mind. Your mind is able to surpass the others” one, but it is very difficult to keep all knowledge acquired in one's mind. You have to make every effort to become a board that retains on its surface all the written. But definite time passes and all recorded on the board disappears. The other kind of knowledge is gained by God's gift. It is a spring in the depth of the soul. As the water granted by God spouting comes out the soul it is never spoiled, polluted. If the road out is not open it does not matter. Because this water always runs from soul's dwelling. The mind acquired likes the water-pipe laid on to the house from the street. If it is turned off, the house will be left without water. Therefore, look for the spring in yourself” (M., IV, 1860, 1868).

Thus, the spring of knowledge is in his soul and bestowed by God, therefore it is non-ceasing. Maulana showed that science of the thinkers serve them, shoulders them. But science of those favoring body and appearance, is their own load, presents something of no importance. According to Maulana all the affairs done and seen by the spirit during its stay in this world after body's death are fully restored. Only in this state a man comprehends the mystery of the sense that he could not perceive through science in the mortal world.

6. The notions of the image and sense
It is one of the principal themes in Tasavvuf. Rumi paid a particular attention to this problem. According to him an image is a decoration of love, it does not pre-
sent any value without love. An essence of an attire is love, an image cannot exist independently. Maulana estimate the image as a manifestation of the sense. He told: "Someone stated: As love is not imagined without an image and unrealizable it must be decoration for an image! Moreover, love brings an image to light and hundred thousands of images copies are born from it. Alongside with this they are realized and portrayed. Just as no picture is created without an artist, no artist is without a picture, so, a picture, decor is the painter's work.

Just as a movement of a ring by finger's motion (4, p.214). In the other words, the movement of a motionless ring on the finger depends on finger's movement. Giving up an image, a man should strive for the sense. According to Maulana, the sense is a wing of the image. However, the world of sense is not accessible for anyone. "If the world of sense were open and the path to it easy to find, no one would remain in this world! (M., I,2001). To enter this world you have to train under sense masters, achieve moral purity, i.e. fall in love. Only after this if you know sense door it will be opened. As it is seen, Maulana didn't consider the material world perceived though the organs of sense as reality. In his opinion, the world seen and left by us is an image of the sense, i.e. manifestation of interior moral world, and spirit.

Rumi showed that very often human manifestations of the sense are deceptive. Therefore, don't be keen on the image. You may see the sense by your spirit, not eye. Therefore one has to clear up first moral world, not let it be polluted. The beatify of the soul is not seen as it is covered by dust (5, p.315). One has to wipe off the dust, i.e. wash his body and leave in order to make the spirit revealed. That is a man eliminating his reality has to merge to God.

7. Divine light, fire and darkness
According to Maulana, fire, we see and feel in this world, likes burning wind, fires up, becomes visible and then clapper. This visible fire is not the real fire itself, it is its light. By his words in some cases fire is needed, in other becomes useless. For instance for cool pot fire is necessary, for boiling and boiling over pot it is not required. The fire affects outside, it does not reach the interior. Thus, it burns out a body turning it into ashes, but can not touch upon the spirit. "Fire of Hell burns out only a skin. It does not care the interior!" (M., IV,3928). Love is also a fire, but it completely differs from external fire. Love is such a fire when shining, it burns out and eliminates everything besides the eternal lover (God). And the
aim is also to eliminate one’s material being and merge to (God). Divine reality the outer light vanishes as soon as the material source exhausts. But thing can blow out the light from inside. “When the candle burns out there no trace or shine of it is left. The body’s candle is a reflexion of this seen candle, as it clapses the (spirit) light of soul becomes brighter. It is eternal light, but a wax is going on. The flame of soul’s light refers to God” (M., V, 678,680,681). Thus, the light burning from the spirit is eternal, its spring is eternal, non-ceasing.

8. Some religions and philosophical notions. Space and time finite and infinite Jalalu’ddin Rumi’s thoughts on space and time rely on the Koran and hadis. There is room for God in space and time, He has not beginning or end, He his eternal. Therefore, the spirit merging to God turns from space to spaceless, becomes eternal, unites endlessness. Until, the spirit is in a body its temporary dwelling-place is a soul. Maulana told: “You relate to dwelling-place. But your origin is spaceless. Close this store, open the other one” (M., II, 612). As he thought, until a body is alive, there is not road to nowhere. Everyone living in this world has to pay his attention entirely to the spaceless world, make ready himself this path.

9. Reason and result
In Rumi’s opinion there are two kinds of reasons: material and moral reasons. The material reason is moved by moral one. The material reason may be explained by mind. Maulana also called the material reason as outer reason, and moral as interior one. “There are other reasons even higher than these, don’t regard outer reasons, look at inside and true reasons” (M., III,2516). There are such invisible mysteries, that they are beyond reason. Only regard viewing the outer reasons may be far-seeing. The interior reasons are born from each other and form one series. Maulana told that to see such reasons one needs good illuminating eyes. Only God is left beyond the reason. “Just as you are beyond thought you cannot be explained by reason as well” (M., III,1342). One cannot explain God’s being by logic. To believe is sufficient. God has created both a reason and result.

10. The contradictions and opposites
As the material world we live in and the other invisible world contradict each other, the other world cannot be generated from this world. God has created both of them. Rumi showed that all things created by God are constructed on contra-
diction. We are always in a state of struggle both in terms of harm and size. Just as conflict takes place between a man and surrounding world, in the inside of him a struggle goes on as well. “Look at a terrible fight in yourself. Why do you deal with the others fight?” (M., VI,54).

In Maulana’s opinion the struggle going on in the world occurs at times openly or secretly. “If you view the world, you’ll observe that fight goes on all over it. Just as a grain fight against each other, religion fights against the non-believers” (M., VI,36,38). Maulana proved that only God may reconcile the sides radically opposed each other. This mystery is beyond mind.

In Maulana’s opinion the contradictions are not always in a state of war. In many cases they are reconciled. Otherwise one of the opposite sides or both of them perish.

“The life is conflict of opposites and their agreement. But a fight between them is death” (M., I,1292). In his opinion, there is positive feature in the negative, and there is a negative something in the positive. The opposites both struggle and are reconciled, in some conditions they unite. Because it is God’s dictates.
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