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### A COMPREHENSIVE ANALYSIS OF MYSTICAL THOUGHT OF RUMI: A PROFOUND EXPLORATION OF MAGNUM OPUS MATHNAVI MAANA VI

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**Dr. Muhammad Zaffar Iqbal Saeedi, Dr Faizan Ahmed, Unsa Khan, Dr. Ambreen Ali,  
Dr. M. Shafiq Anjum, Ghazanfar Ali Hussain, Muhammad Akbar. A Comprehensive  
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#### **ABSTRACT:**

Rumi's Mathnavi Maanavi is considered as one of the most significant works of mystical literature in Persian language. In this magnum opus, Rumi delves deep into the nature of divine love, the relationship between the human and the divine, and the journey of the soul towards union with Almighty Allah.

One of the key themes in the Mathnavi Maanavi is the concept of "annihilation" or "fana". Rumi uses this term to describe the process by which the individual ego is dissolved and

merged into the divine. This process is achieved through meditation, contemplation, and self-reflection, and it is central to Rumi's understanding of the mystical path.

Rumi also emphasizes the importance of love as a means of attaining union with the divine. He describes love as a transformative force that can lead individuals towards the highest levels of spiritual attainment. This love is not limited to romantic or human relationships, but extends to all of creation and ultimately to Almighty Allah.

Another important theme in the Mathnavi Maanavi is the idea of the "Divine Breath". Rumi uses this term to describe the creative and life-giving power of Almighty Allah. He sees the Divine Breath as a unifying force that connects all of creation, and he emphasizes the importance of recognizing and submitting to this force in order to achieve spiritual growth. Throughout the Mathnavi Maanavi, Rumi also reflects on the nature of human suffering and the role it plays in the spiritual journey. He argues that suffering can be a catalyst for growth and transformation, and that it can lead individuals towards a deeper understanding of themselves and the divine.

Overall, Rumi's mystical thought in the Mathnavi Maanavi emphasizes the importance of spiritual transformation, love, and submission to the divine. He sees the human journey towards union with Almighty Allah as a process of self-discovery and self-transcendence, and he offers insights and guidance to individuals seeking to embark on this path.

## INTRODUCTION

The personality of Maulana Jalaluddin Rumi, the author of Masnavi Manawi and the founder of the Silsla-e-Molviah, needs no introduction like Aftab. Maulana Rum of universal fame who had the pain and suffering of humanity was a resident of Balkh. Your father, Muhammad Bahauddin, was respected and respected throughout Khorasan, as he was a scholar and a noble man of his time. This was the reign of Hamad Khwarazm Shah. The king himself was also a devotee of Sheikh Bahauddin's knowledge and grace and often used to attend Imam Fakhruddin Razi's circles in his circles, but later he started to withdraw due to the popularity of the Sheikh. This was not only realized by the far-reaching vision of Sheikh Bahauddin and his zealous nature did not allow him to stay in his kingdom anymore and he took 610 and migrated to Nishapur in 210 AH. Maulana was about six years old at that time. While visiting different Islamic countries like Baghdad, Hijaz and Syria with his honorable father, he came to La Randa where he got married at the age of 18. Maulana Rum's early education and training was under the supervision of his father Sheikh Bahauddin, but later the Sheikh made one of his followers, Syed Burhanuddin Mohaqaq, a permanent tutor of Maulana. After the death of his father Majid in 229 A.H., he went to Syria, where he stayed in Madrasah Halabiya in Aleppo and benefited from the famous scholar Maulana Kamaluddin. Maulana Rum is considered one of the greatest scholars of his time. Maulana was an expert in Islamic sciences and other religions as well as had extensive knowledge in jurisprudence, philosophy, ethics and Sufism. Allama Shibli Nomani writes about what kind of knowledge you had in Russian:

He excelled in what he read and what he did What he had acquired was the knowledge of Ashira. The variation in Masnavi The narrations are copied,

there are narrations of Ashaera or Zahira. The stories of the Prophets have been quoted by those who were popular among the people. They have the same hatred for Mu'tazila as for Ash'ira.<sup>1</sup>

Maulana was a seeker of divine love of almighty Allah spirituality, which was realized by Khawaja Fariduddin Attar, when Maulana migrated to Nishapur along with his father. As soon as Khawaja saw Maulana, he realized that this child would be the teacher of his time. That's why he told Sheikh Bahauddin that he will never neglect Sahibzadeh's ability and gave Maulana his Masnavi Asrar Nama as a gift for his study.

Parents, teachers, friends and environment all have some called Murshid, part in the formation of a person, but his spiritual training and evolution is actually owed to an elder. The name of Syed Burhanuddin is very important among Maulana's early spiritual teachers, Maulana has also mentioned him as a mentor in many places in Mathnavi. But this early period of Maulana's life was limited only to external sciences. This is the reason that Maulana was busy in teaching and writing Fatawa during that time and kept himself away from hearing gatherings. But the meeting with Shams Tabrazi ignited the spark of love that was suppressed in his being. Their companionship created such a revolution in Maulana that made Maulana's soul restless and Maulana became completely in love. Maulana Abul Hasan Ali Nadvi writes:

Maulana Rome's situation shows that he passion was found in his nature, love was in his nature It was full. He relied on external knowledge and rationality was pressed. The fiery company of Shams Tabrazi The nature of the child was teased and the training and environment influenced him The curtains had been drawn, he rose up and he was completely burnt he became instruments.<sup>2</sup>

It is related to Maulana's meeting with Shams Tabrazi that one day Maulana Rum was engaged in teaching in the midst of his students and there were books scattered all around. Meanwhile, Shams Tabrazi comes and points to the books and asks what is this? To this Maulana replied that this is something that you do not know? Maulana had to answer that the books caught fire, so Maulana was surprised and asked Shams Tabrazi what it was. Shams Tabrazi also replied that this is something you do not know. And that Shams Tabrazi left there. This incident changed Maulana's world and he left everything and went out in search of Shams Tabrazi, but despite a lot of searching, he would not meet him again. It is said that after seeing Maulana's indecisiveness and restlessness, one of his disciples killed Shams Tabrazi so that Maulana's condition would be relieved and he would find peace. Many other incidents related to this meeting with Shams Tabrazi are known which are quite different from each other. Shibli Naumani writes in this regard:

It is strange that the incident of Shams Tabrazi's meeting which the biggest event in Maulana's life. There are different and contradictory ways in history. It is said that very difficult to trace the actual event.<sup>3</sup>

There is also an incident that Maulana was busy studying books by a pond one day when Shams Tabrazi came there and asked Maulana, which books are

these? To this Maulana replied that after seeing what you have to do with these books, he threw the books in the tank. Seeing this, Maulana said that you have given such important and precious things in which there were such rare points which are difficult to find. After that, took out all the water from the book and placed it dry in front of Maulana and said, "Don't be surprised you cannot understand, this" After this incident, Maulana joined the ready followers of Shams Tabrazi. But among all these events, the incident described by the commander is the most logical, which is also supported by Maulana Shibli Naumani. He says:

Commander was a special disciple of Maulana. Forty years of grace Had a relationship. Abnormal habits are everywhere in episodic writing However, the meeting of Shams Tabrazi it is simple, clear and perfectly rational. <sup>4</sup>

Sipah salar states that Shams Tabrizi prayed to Allah to grant me someone who is worthy of my companionship. An order was received from the Unseen to go to Rome, where such a person will be found. On this, Shams Tabrizi planned to go to Konya. When Maulana Rum Shams Tabrazi got the news of his arrival, he came for the meeting and both of them knew each other as soon as they saw each other. After that, both of them for forty days in Salahuddin Zarkoob's room. During this time, no one was allowed to enter except Maulana stayed Zurkob. After that, Maulana Rum's day and night changed completely and he abandoned his teaching duties and started staying in the company of Shams Tabrazi all the time. Where before Rumi did not like listening devotional music, but now he could not find peace without it. But this change of Maulana was not liked by his disciples and they became an enemy of Shams Tabrazi due to this Shams Tabrazi had to leave Konya and return to Damascus. But Maulana Rum could not bear the separation of his mentor and began to recite sad poems in his memory. Maulana's Seeing themselves, the people decided to bring back Tabrizi and a caravan with a letter written by Maulana Rum. And somehow they convinced him and brought him back to Konya. But after two years of stay, Shams Tabrazi became angry with Maulana's son-in-law Alauddin Matli and went into hiding. Badi-uz-Zaman Hamad Hasan writes:

The series of sermons and teachings of Maulana is of great glory. Continued along. One day Shams Tabriz in 138 AH. Maulana with the love and essence of teaching and discussions. Shockingly, their attention was drawn to Kashf and Shahood. The truth of teaching is clear to him and such a turmoil arose in the river of his passion. That Maulana said farewell to teaching and entered into Raqs, devotional music and started reciting poetry.<sup>5</sup>

(Maulvi (Maulana Rum) was never Maulay Rum. Unless he was a slave of Shams Tabrazi. That is, Ishq Tabrazi made Maulana Rum so crazy that after that there were no teaching and gatherings nor crowd of students.

## **BOOKS:**

### ***Fi, MA, Fi***

This is a collection of Maulana's letters which he wrote to Moinuddin Parwana, the Hajib of the King of Konya Ruknuddin Qulij Arslan. Moinuddin had immense devotion to Maulana

### ***Dewan***

This is the important book of Maulana's poems which he wrote for his follower Murshid Shams Tabrizi. But generally people consider it as Diwan of Shams Tabrizi because Maulana has used the name of Shams Tabrizi in the verses of his Akar Ghazals, although it is written by Maulana Rum.

### ***Mathnavi, Maanvi***

In fact, Maulana's such a grand masterpiece that is not only in Maulana's books, but in all Iranian writings. It is a famous work. He gave eternal life to Maulana. His popularity can be summed up in these words of style:

Mathnavi gained the reputation that today Hadiqa and Logical poems are hardly in the language of a half-man In contrast to this, the poems of Mathnavi are of child and everyone. They are on the tongue and the heat of the sermons is exactly due to Mathnavi.<sup>6</sup>

There are 2666 poems in it, which Maulana Shibli has written in six offices, the total number of poems of Mathnavi is 2660. Maulana wrote this Mathnavi on the inspiration of his murid Hussamuddin Chalpi. That is why Maulana has mentioned him in every office except the first office. It is said that as soon as Maulana completed the first office, his beloved Mureed Husamuddin's wife died. Hussamuddin remained anxious and restless for almost two years due to this accident. Seeing this condition of his devotee, Maulana also got worried and stopped the work of Mathnavi. But after two years, on the request of Hussamuddin himself, Maulana resumed the work of Mathnavi and mentioned him in every office.

Mathnavi is called Masnavi Maanvi because Maulana has mentioned in it the secrets and mysteries of internal affairs. Masnavi is an unparalleled book not only in terms of meaning but also in terms of the technical nuances of poetry. It's okay. According to Shibli, the people who made the ghazal into ghazal are Sheikh Saadi, Iraqi and Maulana Rum.<sup>7</sup> This gave poets a new style and harmony in every period and it continued to develop their literary skills. This is the reason why students of linguistics have been making use of it in all ages. In the words of Maulana Abulhasan Ali Nadvi: Mathnavi had a profound and lasting impact on the thoughts and literature of the Islamic world. In Islamic literature, one will find such rare books that have influenced such a wide circle of the Islamic world for such a long period of time. For six centuries, the intellectual and literary circles of the Islamic world have been resonating with his songs and they have been resonating with the mind.<sup>8</sup>

New light and hearts are warming. Today, when the value of human life and its priorities have changed to a great extent and a gap has arisen between new and old ideas, the need and importance of Maulana's teachings has become greater than ever. There is no doubt that today the world has reached the peak of material development, but this concept of globalization has put aside all the moral and spiritual values for the sake of material development on the one hand, and on the other hand, the scientific methods of observation and experience have been neglected. The trend has created an atmosphere of skepticism and disbelief regarding Islamic teachings and beliefs. In such a situation, the thoughts and ideas of Maulana Rumi are in every way compatible and consistent with the requirements of the present age and the imprints of Maulana's life are still guiding us with the same meaning. Maulana Abulhasan Ali Nadwi writes:

An important achievement of Mathnavi is that the twentieth century AD. When the world of Islam was again attacked by materialism and sensuality and Europe's new philosophy and science cast doubt in hearts and the seeding of doubts and towards faith and backbiting A general distrust began to arise. Its trend everything that could not come under observation and experience and could not be grasped by the external senses began to grow. The ancient books of faith and the ancient way of reasoning and theology showed their inability to cope with it Mathnavi of the rising flood which Europe's material and it was not less than political victories. India has a large number of scholars who they clearly admit the fact that there is Mathnavi, Maanvi due to this, the state of Islam was blessed again.<sup>9</sup>

A revolution in the lives of Almighty Allah's servants as Maulana through his poems history is unable to provide an example of this. Maulana Abdul Majid Darya Abadi writes:

Sufism is the most influential in the repertoire of Islam there are only two books lying on top of me, number one is Mathnavi. Who showed me the path of Islam by pulling me away from duality and atheism. After this summary, there was a need for detail i.e. Which authority is defined in beliefs and actions within Islam? In this chapter, the work of truth gave me directions was (Sheikh Ahmed Sirhandi).<sup>10</sup>

Seekers of truth and religion have been making use of it in all ages. No other poet has this distinction in history. As Allama Iqbal writes in his travelogue, while in his last age, his eyesight became weak and it was difficult to study. It's been a while since I stopped studying, but if I read anything If it is Quran Majeed or Mathnavi Maulana.<sup>11</sup>

Maulana's greatest distinction is that Maulana declared the original source of his Masnavi to be the Holy Qur'an and Hadith and used all other sources as his sources. This is the reason that according to Maulana, the purpose of Masnavi is not only poetry and storytelling, but in the shadow of the teachings of the Holy Quran and Hadith, it was to make people aware of the mysticism of their existence and to face the real practice of Almighty Allah. This poem by Jami

on Mathnavi: Masnavi Maanvi Maulvi Hast Qur'an Der-Zaban, Pehlvi. Maulana Rum's Masnavi is the Qur'an in the Pahlavi language.

The creator of the universe has blessed man with the title of Ashraf ul-Makhluqat and made him his vicegerent and caliph on earth because he is the axis and center of the creation universe and the prestige of the world of colors and smells. Therefore, protection of his honor and freedom is a must. Maulana's poetry also has a deep connection with philanthropy and humanity, and he considers his respect and freedom as the real thing. This message of Maulana. Let's come again, say Eid-Nov. I have come again like a new Eid to break the lock on the prison and throw away the teeth and claws of this heaven that swallows humans.

Islam is a religion of peace and harmony and patience is very important in Islam. The Holy Qur'an gives glad tidings to those who persevere and describes them as prophets (P.B.U.H) and peacemakers. But today, just as the powerful nations have disregarded all international and moral laws, they have oppressed all over the world. The market has heated up, as a result of which sometimes the victims lose their patience and lose their consciousness in the excitement, which sometimes innocent people have to bear the consequences. In such a situation, every poem of Maulana is an important need of the time. Her keh'O ander Bila Saher Nashid Everyone was impatient inside Maqbul En Dar Gah Fakhir Nashu. (He who does not persevere in suffering is not popular in this proud place.)

(Patience is bitter but its fruit is sweet, it is the guide to the opening of every secret.) Benevolence and tolerance are the highest qualities of a human being. Today the world is in dire need of it. The solution to most global problems lies in this. If the mistakes and transgressions of others are treated with patience and tolerance and an attitude of kindness is adopted instead of revenge, then it is a guarantee of lasting and lasting success for a person.

The sword of tolerance and tolerance is sharper and more effective than the sword of iron, but more victorious than hundreds of victorious armies. Man has been created by Almighty Allah to serve others. Service to creation is actually service to Almighty Allah. The Prophet (P.B.U.H) has also defined the quality of excellence as this attribute. The best person is the one who benefits others. As if working for others is the ascension of man and humanity. In this regard, these cines of Maulana for of great importance. The real worship is to serve the creation of Almighty Allah and not to engage in glorification and prayers all the time. Or (the best person is the one who benefits others. If you are not there, how can you be friends with others.)

#### **CONCLUSION:**

Maulana's Masnavi, Maanvi poems have such a blend of his natural love and philanthropy that made his ghazals the voice of every age and every conscience and he lit a candle of awareness throughout the world through his poems. Today, the human society is tired of the problems like cruelty and injustice, human massacre and terrorism and is looking for real peace and satisfaction. In such a situation, message of Maulana Rum can bring peace and

tranquility and contentment. The only requirement is to bring the precious capital that we have got with regard to Maulana Rumi to the world so that the people of the world are not only aware of it but also make it a beacon in different areas of life. If this happens, there can be a real change in people like the self that was born in Maulana after meeting with Murshid Shams Tabrizi.

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