



Share the thinking about the limitations of an analytical technic applied to study Rumi and all of its shortcomings.

Explain that Love is not to be explained it is to be experienced

Make the point using Kandansky's work: Yellow, Red, Blue

Describing love is like describing art: Be careful of the tools one uses

Know Allah: He has a clear view of the object of his search on the mystical path (Al Haq: The Real), the way by which to get there (The mystical path) and the vehicle to journey (one's self)

For Rumi man's knowledge of Allah is conditional upon the deliverance of one's self from limitations

Know yourself: For Rumi the ego or self is a veil preventing man from knowing his own true nature

Know your heart: At the center of this being we call man is the heart. For Rumi is the direct link to the world of the spirit. As such it is the center of knowledge and love

Use Dhikr: Contemplation and remembrance helps coalesce the fragmentation of the world and strive against the forgetfulness of the divine

Strive for Taqwa (spiritual virtue): This is a state which Rumi defines as a point in which your whole being becomes a mirror reflecting God

Use Muraqaba (Be vigilant): Once you attain a spiritual station of great value and experience the gift of love strive to maintain it

Practicing The Path In Rumi's View

Conclusion

Rumi & His Doctrine

Introduction

Born in Balkh Khurasan 9/30/1207

Father Baha Eddine

Settled in Konia to flee the Mongols

Baha Eddine appointed at the head of the religious scholarship

With 10 more years of study in classical Islam Rumi takes the position of his father

At the age of 37 he meets Sham Tabriz

Rumi wrote prolifically

He trained a large number of disciples

Mathnawi

His written works are: Diwan Shamsi Tabriz

Feehi Ma Feeh

The Mystical Path In Rumi's View

IN line with the definition of Ihsan (perfection) in he hadith

Builds on Asceticism, institutional orthodox Tassawuf, metaphysical mysticism a new path of "Love"

For Rumi Love is wisdom made up of knowledge and sanctity

Maarifa is synonymous with love for Rumi

Love for Rumi symbolizes the trust by which the spiritual world expresses itself

Love for Rumi is knowledge based on tradition and sharia

For Rumi invests the whole being with a direct experience of the Real

Theology In Rumi's View

Defining God and studying him starts with the definition of the Tawhid and more specifically the Shahada

The shahada in his view is a combination of negation/affirmation or tanzih/tashbihj

With Allah's name being Al Haq: The shahada takes on a profound meaning explaining the nature of God

Leading to the idea that only reality in existence is that of God

The Nature Of Man In Rumi's View

At the origin Adam was a Universal Man with Universal knowledge

Man is part of this world in which one witnesses divine manifestations

To explain the need to recover the true nature and go back where we come from: Rumi discusses the fall of man and bliss from heaven

To Rumi the fall was the result of the blinding of the eye of the heart

The remnant of that blinding is today's forgetfulness of Allah

To Rumi the original function of man is to be universal and act as a conduit of Allah's grace