

## JOURNAL OF ISLAMIC CIVILIZATION AND CULTURE (JICC)

Volume 4, Issue 1 (January-June, 2021)

ISSN (Print): 2707-689X

ISSN (Online) 2707-6903

Issue: <http://www.ahbabtrust.org/ojs/index.php/jicc/issue/view/10>

URL: <http://www.ahbabtrust.org/ojs/index.php/jicc/issue/view/10>

Article DOI: <https://doi.org/10.46896/jicc.v4i01.153>



**Title** The Modern Spirituality of the  
Educational Thoughts of  
Mowlānā Jalāl ad-Dīn Rūmī

**Author (s):** Dr. Zainab Amin, Dr. Farhat  
Aziz and Zishan Ahmad

**Received on:** 29 June, 2020

**Accepted on:** 29 May, 2021

**Published on:** 25 June, 2021

**Citation:** Dr. Zainab Amin, Dr. Farhat  
Aziz and Zishan Ahmad,  
“Construction: Islam and  
Environmental Issues in  
Pakistan,” JICC: 4 No, 1 (2021):  
53-73

**Publisher:** Al-Ahbab Turst Islamabad



[Click here for more](#)

## The Modern Spirituality of the Educational Thoughts of Mowlānā

Jalāl ad-Dīn Rūmī

\* Dr. Zainab Amin

\*\*Dr. Farhat Aziz

\*\*Zishan Ahmad

### Abstract

The role played by Islamic scholars from the time of the Prophet (peace be upon him) to the present day in guiding them to the right path of knowledge and making it a constructive and useful source of faith may be found in other religions. Among them is Mowlānā Jalāl ad-Dīn Rūmī, who has played an important role in making knowledge a purposeful, useful and means of reaching Allah. Mowlānā Rūmī is perhaps the only person in the scientific history of Islam who has equal access to both external and internal sciences. He was as great a scholar of religion and jurisprudence as he was in his time. As a religious scholar, his scholarly prowess was such that when a problem could not be solved by anyone, he would eventually be brought to his service and he would solve it in a few moments. Knowledge and education have a special place in the thoughts of Mowlānā, by studying which we can clearly know the importance and greatness of knowledge. What should be the knowledge? What should be the method of teaching? According to Mowlānā, knowledge is like an endless sea and the seeker of knowledge dives into these seas. If a student lives for thousands of years, he will still not be able to make ends meet. That there are no two hungry heads, one seeking the development of the world and the other, the other seeking knowledge and its means.

Knowledge and wisdom are obtained from lawful sustenance. If knowledge is used to fulfill the material needs of the self, then Islam proves to be fatal for humanity. And if this power is acquired for the attainment of pure spiritual goals, then it proves to be a reliable companion of man. In other words, in order to become a true scholar, it is necessary for *Mowlānā* to follow these conditions. Suppressing one's desires, becoming accustomed to hard work, overcoming the fear of life, judging religion as a precedent over the world, seeking the unknown and gaining knowledge, conveying it to others, attaining knowledge Are the basic condition. We can see a glimpse of the important role of teachers in education in *Mowlānā Rumi's* thoughts. There is a need to study *Mowlānā Rumi's* educational ideas in modern times.

**Keywords:** Overview, Mowlānā Jalāl ad-Dīn Rūmī Educational Thoughts

.....  
\*Assistant Professor Department of Islamaiyat Women University, Peshawar

\*\* Associate Professor Lahore College for Women University, Lahore.

\*\*\* Ph.D. Scholar, Qurtuba University of Science and Information Technology ,Peshawar

## **Introduction and background**

Who does not know that knowledge is the only thing which distinguishes man from animals and other creatures? It is through knowledge that man reaches Allah Almighty. Allah created Adam (peace and blessings of Allah be upon him) and bestowed upon him the greatest gift that He gave him the knowledge of things in his heart and made him a mosque of angels because of his superiority and placed the crown of the Divine Caliphate on his head. Kept even today, it is customary for a person to keep his chest occupied because of spiritual and worldly knowledge, and to draw closer to God through it. How far are the spheres of knowledge spread and from what head can man express his perfections? Knowledge is the name of certainty and revelation. What is certain is obvious, but a person who does not believe, but looks at others, is not a scholar. The scholars have differentiated between followers and imitators. Followers are the ones who know the goodness of a thing and start following it. On the contrary, imitation is when one hears something and thinks it without thinking and refuses to consider it.

*Mowlānā Rūmī* did not give more importance to research and imitation than to trade. This knowledge is not acquired for enlightenment, but for earning a living, while the seeker of research knowledge is purified from such profiteering. In the present age, knowledge is either taken as an option or knowledge for the sake of certification from which the real purpose of education has been lost. Knowledge is darkness instead of light. The present research paper examines the contemporary age of *Rūmī*'s pedagogy in the light of these fundamental questions.

## **Method of research**

This article is Descriptive a historical, critical and applied review:

### **1. Maulana Jalaluddin Rumi's brief biography and scholarly works**

#### **1.1 Maulana Rumi's name and lineage**

Muhammad's name is *Jalāl ad-Dīn*, the title and fame of *Mowlānā Rūmī*. The lineage goes back to Hazrat *Abu Bakr Siddiq* (may Allah be pleased with him). Muhammad was not only the name of *Mowlānā* but also the name of *Mowlānā*'s father and grandfather. *Abd al-Qādir al-Qurshi* (775 AH) has narrated the lineage:

Muhammad bin Muhammad bin al-Husayn bin Uhud ibn Qasi ibn Musaib ibn Abdullah ibn Abdul Rahman Ibn Abu Bakr al-Siddiq (may Allah be pleased with him) <sup>1</sup>.

Rumi's father, Baha-ud-din Muhammad ibn al- Husain al-Khatibi al-Baqri, inherited, in an ample measure, the traditions of his father in the realm of knowledge and spiritual eminence. He was heir both to his material and spiritual wealth. Baha-ud-din, in his own day, was acknowledged as a man of deep learning and bore the title of King of Scholars (*Sultan-ul-'Ulama*). At the time of Rumi's birth in 1207, when Baha-ud-din was fifty-nine years of age, <sup>9</sup> he was at the height of his power and popularity. <sup>2</sup>.

## 1.2 *Rūmī's era*

**Political situation:** There was a dark and turbulent century in Muslim history in which *Mowlānā Rūmī* was born. *Mowlānā* Muhammad Abdul Salam has pointed out this as follows:

Much of the seventh century is the era of *Mowlānā* and the seventh century AH is a turbulent and horrific period, especially the dark one of Muslim history. It was a time of great turmoil and unrest for the Muslim world. No life, no wealth and no honor were safe. Without distinction between the general and the special, the whole of Muslim society was a victim of helplessness, despair, uncertainty and fear. *Mulūk al-Ṭawā'if*: The war was so intense that a common flood was increasing to engulf the entire nation <sup>3</sup>.

The heirs of Sultan *Salah ad-Din Ayyūbi*, the hero of the Crusades, continued to attack the Islamic possessions of the British, who were fighting against their own brother and nephews, in order to seize the throne without any participation. The plans to include their possessions in their territory were *Shia-Sunni* riots and the destruction of each other's lives and property <sup>4</sup>.

It was during this period that India got its first Muslim king in the form of *Muhammad Ghuri*. Dr. *Afzal Iqbal* has clarified:

“A year before *Rūmī* was born India had the first Muslim king of its own, *Muhammad Ghauri*, who ruled, not from an outside capital, but struck roots in the soil” <sup>5</sup>

That is, the people of India had the first Muslim king in the form of Muhammad *Ghori*. He did not rule in a foreign capital, but grew up in that land.

It is to be remembered that great personalities have passed away in India in the same century, whose list of names is very fascinating and intimidating. *Illutmish* resisted the Mongols who had conquered Iran. Therefore, in order to disguise it as the undisputed ruler of India, the caliph of Baghdad sent an embassy to *Illutmish*, which was the first to introduce pure Arabic coins. *Illutmish* 's daughter Sultana Razia was a strange and peculiarp personality of Muslim India. In the same period, she appeared on the throne and ruled for a short period from 1235 to 1240.

Dr. Afzal mentions a strange coincidence of the time that in the thirteenth century AD, three women became the rulers as queens, and in the Islamic world, these are the three women who ascended the throne:

1. *Shajar-ud-Durr*, the slave wife of Saladin's grandnephew, the woman who defeated the Crusade of Louis IX, was queen of the *Mamluks* in Egypt in 1250.
2. *Abish*, the last of the princely line of *Salghar*, patrons of the celebrated Persian poet *Sa'di*, ruled the province of Fars for nearly a quarter of a century during the troubled period of Mongol supremacy.
3. *Raziya* sat on the throne of Delhi for nearly three years and a half.<sup>6</sup>

The Roman covenant was unusually ominous. Slavery, no matter how small, deprived man of his best abilities, and slavery by the Mongols was certainly one of the worst forms of punishment. Islam suffered a great loss during this period. Baghdad was an important center of the Muslim nations and a manifestation of their mutual solidarity<sup>7</sup>.

### **1.3 Religious and Scientific Conditions:**

In addition, the social system of Islam was not a manifestation of the best traditions that he came to present in the world. As Dr. Afzal Iqbal has written:

The *Sunnah* in the thirteenth century had become for the Sufi an ideogram of mere Platonic importance, for the theologian and the legist a mere system of laws, and for the Muslim masses nothing but a hollow shell without any living meaning. The intellectuals, slow to understand the limitations of their own intellect, had gone all out for Scholasticism, a subtle poison which had by this time eaten deep into the muscles

and sinews of the Muslim body politic. It had sapped the courage of millions of men; it had gnawed at the roots of faith and had demonstrably weakened the fabric of Islam<sup>8</sup>

It should be noted that at that time Islam was a victim of hypocrisy and was divided into various sects. Hail Fisher points out that there was a great deal of hypocrisy among the Muslims. Disputes were settled and all divisions were eliminated. Even the Greek and Roman churches, which had always been at odds with each other, had now become a united force so that they could unite and attack the unbelievers in time.<sup>9</sup>

In this regard, *Syed Abu Al-Hasan Ali Nadwi* (may Allah be pleased with him) wrote:

In the seventh century, the whole world of Islam was resonating with the issues and discussions of theology. At the beginning of the same century, in 8 AH, *Imam Razi* had passed away. He had blown the trumpet of theology with such a high harmony that no sound could be heard except his voice. The scientific and intellectual circles of the Islamic world were averse to reasoning and speculation. Goes<sup>10</sup>

*Mowlānā* 's father, Sheikh *Baha'u'din*, since *Balkh* had lived in Khorasan for many generations, had produced a large number of jurists and scholars. *Mowlānā Shibli* writes about your father *Baha'u'din*:

The only jobs in knowledge and grace were considered. *Fatwā* used to come to him from all the remote places of *Khorāsān*. However, politicians and some of the scholars of the time became jealous of *Baha'u'llah*'s sermons condemning the Greek rulers, saying that some people had turned their backs on the divine books and had adopted the philosophical ideas. Thanks to this attitude, first *Nīshāpūr* and later Konya moved. *Mowlānā Shibli Nomani* also mentioned that he was received in Konya and was given a luxurious house in which all kinds of necessities and comforts were provided. And that's where the students would be with you. He died on Friday, the 2nd of *Rabi 'al- Āl Thān*, 628AH.<sup>11</sup>

#### **1.4 Birth of Maulana Rumi**

*Mowlānā Rūmī* was born in *Balkh* on the first of *Rabi-ul-Awal* 604AH. Among the special followers of the Sultan of the Ulema was *Tirmidhi*, a high-ranking

scholar. *Sultan-ul-Ulema* appointed him as *Mowlānā* 's mentor. Up to the age of 5, *Mowlānā*, under his tutelage and after the death of his father, under his guidance, decided the course of action.<sup>12</sup>

### 1.5 Education and training

*Mowlānā Rūmī* always stayed with his father and continued to acquire external and internal knowledge from him. The author of *Manaqib-ul-Arfeen* writes that he came to *Quniya* at the age of 22 years. In *Quniya*, the Sultan's mentor, Amir *Badruddin Gahar Tash*, was impressed by his erudition and God-given intelligence and built a *Madrassa* for him and dedicated it to him<sup>13</sup>.

In 630 AH, *Mowlānā* traveled to Syria to further his knowledge and acquisition of grace, and stayed in Aleppo. At that time, Damascus and Aleppo were centers of science and art. *Maulana Shibli Nomani* has written that the teacher of this madrassa was Kamal-ud-Din Ibn Adim Halabi. He was a muhaddith, memorizer, historian, jurist, writer, and mufti. A piece of the history of Aleppo that he wrote has been printed in Europe<sup>14</sup>.

He studied in *Aleppo* and other *madrassas* besides *Halawa Madrassa*. Although he was engaged in *Tehsil*, he was in a state of perfection that he used to solve the problems which were not solved by anyone, and he used to explain the reasons which were not mentioned in any book<sup>15</sup>. It is evident that *Mowlānā* had acquired a very high level of expertise in all sciences and arts. As written by *Abdul Qadir Qarshi* :

“ جلال الدين ا لقونوي كان علما بالمذاهب واسع الفقه عُلما بِالْخِلافِ وبأنواع من العُلوم”<sup>16</sup>

That is, he was skilled in all kinds of sciences. Damascus at that time was a gathering of scholars, that is, *Sheikh Mohi-ud-Din Ibn Arabi*, *Sheikh Saad-ud-Din Hamwi*, *Sheikh Usman Rumi*, *Sheikh Uhud-ud-Din Kirmani*, *Sheikh Sadr-ud-Din Qanoui*, used to associate with *Mowlānā* and share facts and knowledge with each other.<sup>17</sup>

In 635 AH he returned from Damascus and settled in *Quniya*. After the demise of *Sayyid Burhanuddin al-Din* in 637 AH, he continued to engage in academic and teaching activities. When *Shaykh Mohi-ud-Din Ibn Arabi* passed away, many

students came to Quniya, including Shaykh Sadr al-Din. There were more than 400 students in Maulana's madrassa<sup>18</sup>

Apart from teaching, Maulana's other hobby was writing fatwas. Quniya became the Madinah of the Ulema at that time and the status of Maulana was the highest among the Ulema. This is the period of Maulana Rumi in which he was dominated by the external sciences. He avoided hearing while engaged in teaching. Maulana Rumi used to do a lot of Mujahidah and Riyadh and fast for twenty days. Thanks to his vision and philosophy, Quniya became a city of peace, security and tolerance<sup>19</sup>.

### **1.6 Shams Tabriz<sup>20</sup> and Rumi**

Until 642 AH, Maulana was engaged in teaching and writing fatwas. However, an event in Maulana's life that changed his life was his meeting with Shams Tabriz. There are several traditions of meeting Shams Tabriz:

One of the narrations is from Abdul Qadir Qarshi :

“ كُنْ يَوْمًا جَلَسَا فِي بَيْتِهِ وَحَوْلَهُ الْكُتُبُ وَالطَّلِبَةُ فَدَخَلَ عَلَيْهِ شَمْسُ الدِّينِ التَّبْرِيزِيُّ الْإِمَامَ الصَّلْحَ الْمُشْدُورَ فَسَلِمَ وَجَلَسَ وَقَالَ لِلشَّدِيجِ مَا هَذَا وَأَثَرٌ إِلَى الْكُتُبِ وَالْحَالَةَ الَّتِي هُوَ عَلَيْهَا فَقَالَ لَهُمْ وَلَا تَلْ جَلالَ الدِّينِ هَذَا لَا تَعْرِفُهُ فَمَا فَرغَ الشَّدِيجُ جَلالَ الدِّينِ مِنْ هَذَا اللَّفْظِ إِلَّا وَالنَّارُ عَمَالَةَ فِي الْبَيْتِ وَالْكَتُبُ فَقَالَ مَوْلَا تَلْ جَلالَ الدِّينِ لِلتَّبْرِيزِيِّ مَا هَذَا فَقَالَ لِمَا التَّبْرِيزِيِّ هَذَا لَا تَعْرِفُهُ ثُمَّ قَامَ وَخَرَجَ<sup>21</sup> ”

One day Maulana was visiting the house and the students were sitting with him and there was a pile of books around Maulana. Incidentally, Shams Tabriz came out from somewhere and greeted him and sat down. He turned to Maulana and asked, "What is this? Do you refer to books?" Maulana replied that this is something you do not know. It was said that all the books were on fire at once. Maulana said what? Shams replied, "This is something you do not know."

This narration is actually from Mohi-ud-Din Abdul Qadir who was a contemporary of Sultan Walid, the son of Rumi, and this narration is from Noor-ud-Din Abdul Rahman Jami (898 AH)<sup>22</sup>.

Sahib Manaqib Al-Arfeen has also narrated that Shams came to Tabriz in the form of a merchant in Quniya and chose a place to stay in an inn. He was riding on a mule. A crowd of students and disciples were walking along with him. Shams got up



from his seat, Gave effectively. However, as a result of this meeting, Rumi joined him and remained in solitude for forty days<sup>23</sup>.

After that, Maulana Rumi's life changed dramatically and he reached the stage of esoteric knowledge and mysteries. However, there are many other narrations. Because the most important source, which is the son of Rumi is the preferred narration.

### **The result of the meeting between Rumi and Shams**

This unique experience of consciousness set off the potential energy stored up in the reservoir. From this day started the real work of Rumi, the work which has made him immortal. What transpired at the meetings was not known to many but the result of the meetings was too consequential to remain a secret. The learned orthodox professor of theology gave up lecturing and, to the disappointment of a large number of his students, became a rapturous devotee of Shams-i-Tabriz<sup>24</sup>.

Before we examine the different versions, let us hear the one by the celebrated traveler Ibn Battutah who visited Rumi's tomb in the first half of the eighth century Hijrah. His account makes interesting reading. This is what he says: Rumi was addressing his students. A sweetmeat vendor who sold a piece a penny passed by. Rumi sent for him and asked for a piece. The vendor gave him one and refused to accept payment. He then went away and refused to sell sweetmeats to others. Rumi abandoned his lecture and went in search of the vendor. Failing to find him he continued his search in the course of which he began uttering some ambiguous Persian verses which were later collected by his disciples in the form of the celebrated Mathnawi.<sup>25</sup>

### **1.7 Death of Maulana**

Abu al-Hasan Nadwi Ali has written that before the death of Maulana, there was an earthquake in Konya for forty days. Similarly, Sahib Manaqib-ul-Arfeen has written that Maulana was still in bed when there was an earthquake for seven days. All the people were helpless and asked for help from Maulana. He said, "The land is hungry." The skin will be successful and this trouble will be removed from you people.<sup>26</sup>

He passed away on the 8th of Jamad-ul-Akhar 672 A H at sunset, stating facts and arguments. At the time of his death, Maulana was 68 years and 3 months old.

Maulana Jami has narrated his last will and testament which Maulana had said to his companions:

Enjoin on you to fear Allah in secret and in public. Eat, talk, and sleepless and stay away from sins. Keep fasting fast and keep up the night. Let go of lusts and bear the torments of the people. Leave the company of the ignorant and the common people. Choose the company of the good and the bad. The best person is the one who benefits people and the best word is the one that is short and reasoned<sup>27</sup>.

The funeral procession was attended by millions of people from all walks of life. It is mentioned in the history books that Jews and Christians used to read the Torah and the Gospel. The Muslims removed them but they did not give up. There was a fear of mischief. When the news reached Parwana, whose name was *Mu'in al-Din*, the ruler of Quniyah, he asked the monks and narrators what they had to do with it. He understood the way of the saints of *Akmal* in their own way. They stayed with the coffin in the same way. The condition of the crowd remained the same, has disappeared<sup>28</sup>.

### **1.8 Scientific works**

- 1 *Malfuzat-e-Rumi Fihi Ma Fih* : This is a collection of letters written by Maulana from time to time in the name of Moinuddin Parwana. This book is very rare. There are many valuable sermons and exhortations in it. Compiled under various headings.
- 2 *Divan*: There are about fifty thousand verses in it, because in the passage of ghazals, the name of Shams Tabriz is usually given. That is why the people consider him the Diwan of Shams Tabriz. Therefore, the name of Shams Tabriz is written on the printed cover of the Diwan. However, Shibli Nomani has termed it as a blatant mistake.
- 3 *Masnavi*: This is the book which has kept the name of Maulana alive till today and whose fame and popularity has suppressed all the writings of Iran.

### **2 Maulana Rumi's Educational Thoughts**

Maulana Rumi has said about knowledge:

“ آدم خاکی زحق آموخت علم<sup>29</sup> .

*That is, the earthly man learned knowledge from Allah Almighty*

Despite being a earthly man, after acquiring knowledge from Allah Almighty, jealousy became angels. This knowledge was passed on to Adam (peace be upon him) in the same way that a baby hen starts peeping for food as soon as it is born, and a human baby seeks to drink mother's milk. Today we see that because of this knowledge man is capable of making airplanes, vehicles, steam engines and other machinery, and all this is due to the knowledge bestowed upon him. All the inventions of science in this age and in the age to come will be due to the knowledge bestowed upon him. All creatures except man have not been given "knowledge of things", so they do not have the place in this universe which Ibn Adam inherited due to knowledge. This is the knowledge that was given to Adam without impressions, and that is the essence of all knowledge:

علم الاسماء بده علم آدم را امام  
چون نهاد از آب و گل بر سر کلاه  
لکن نے اندر لباس عن و لام  
گشت آن اسمائے جانی روساه<sup>30</sup>

Realities are not comprehensible to the material human being without being clothed in letters and patterns, but these letters and sounds, if explained in one way, also obscure the facts in the same way.

What is meant by knowledge? And what is the usefulness of knowledge?  
And what knowledge is necessary for man to acquire?

**2.2 The Meaning of Knowledge:** Knowledge is the perception of the reality of an object.

**First:** العلم ادراك الشيء بحقيقته<sup>31</sup> the perception of the essence of something

**Second:** الحكم على الشيء بوجود شيء هو موجود له أو نفي شيء هو منفي عنه<sup>31</sup> judging a thing by the existence of something for which it exists, or negating something for which it is denied.

From the same source, the words 'knowledge' and 'knowledge' have been exaggerated and the words 'scholar' have appeared in the Qur'an.. Imam al-Ghazali (may Allah be pleased with him) has written referring to the term grace along with knowledge that it is a fact beyond knowledge<sup>32</sup>. Words like perception, consciousness

and cognition are also very important in the synonyms of knowledge. However, sometimes art and industry are also used in a limited sense in the sense of knowledge.

Although a level of consciousness and Perception can be called knowledge and similarly cognition and jurisprudence can also be called knowledge, but due to the use of a particular sphere, there is a difference between a scholar and jurisprudence<sup>33</sup>. The meaning of consciousness is perceptual detail. Therefore, the meaning of the poet is perceived in detail. Jurisprudence means one who analyzes information and facts rationally.

That is why the jurists also call a person who is wise or a person who adheres to the principles of knowledge. From time immemorial, jurisprudence has become known only to the scholars of *Shari'ah* law, and jurisprudence and jurisprudence have become synonymous. When this concept of knowledge expanded and wisdom (philosophy and science) came under its purview, it was called the sage of knowledge and sometimes the researcher. In general, those who have more knowledge and superiority in knowledge are called *Fazil*.

Al-Amadi (may Allah be pleased with him) wrote that knowledge is an adjective through which one obtains perception. In this sense, it is a mental process<sup>34</sup>.

Knowledge is encompassing. Knowledge is the meaning of the soul. Knowledge is the name of the statement of affirmation, or of distinction and disconnection, or of the interpretation of the soul. Knowledge is mental concept and verification. Knowledge is self-realization, that is, the mind has rituals and meanings. Or symbol. Knowledge of the form of proof.

In the Qur'an, the word 'Ilham' appears three times in different derivations. On these occasions, both forms of knowledge are considered: Secondly, the knowledge which has been devalued by the creatures, especially man. Maulana Rumi has mentioned the types of knowledge:

**First:** Knowledge from Allah, that is, from Allah, and this is also called apparent knowledge.

**Secondly:** Knowledge with Allah. This is divine attachment. This is called esoteric knowledge.

**Third:** The knowledge of Allah, that is, that which is for Allah, is called the knowledge of wisdom.

But knowledge of Allah grows with silence. That is why great worship is silence because it brings knowledge and divine wisdom. Benefit: Silence is the burning of the intellect, it is the annihilation of the self, knowledge and intellect is the hidden desires. Maulana Rumi has stated:

تا شومی راکب تو بر رپوار علم<sup>35</sup>      بن بکوش بهر هوا اس نار علم

*That is, beware! Do not acquire knowledge for the sake of your desires so that you can ride the horse of knowledge.*

Maulana says that thanks to knowledge, all the creatures of the world have been made obedient to man. Because of knowledge and skill, man can make the creatures of the whole world obedient. If man is adorned with external and internal knowledge, then the universe of the ocean and the world of the mountains and deserts are subjugated to man. Maulana Rumi has stated:

آدمی رازس بنر بچاره گشت      خلق دربابا و خلق کوه و دشت<sup>36</sup>

*That is to say, because of this skill, man has become obedient to 'mountains', forests and sea creatures.*

What is the status of knowledge? Evidence of this from the Qur'an:

"Allah bears witness that there is no god but He. The angels are witnesses to this, and so are the scholars<sup>37</sup>, while upholding the requirements of justice and fairness."

The thing to see in this is that where Allah Almighty has presented Himself in the testimony and has stated the support of the angels, He has provided the third support from the testimony of the scholars.

"Allah exalts those of you who believe and those who are endowed with knowledge."<sup>38</sup>

### **2.3 The usefulness of knowledge and the formation of education**

In this regard Maulana Rumi has narrated: "علم چوں بر دل زند نار بود"

*That is, knowledge is helpful when it enters the heart.*

Explaining the virtue of knowledge in the Masnavi, Maulana has stated that there is no need for the people of the heart to carry knowledge, but knowledge carries

them, unlike those who have a body, that is, those who do not have the heart there is a burden for them.

Knowledge is helpful if it affects the heart. If it affects the body, it becomes a burden. Knowledge that is not from Allah is a burden. Knowledge that is acquired directly from Allah is not as lasting as adornment. But if a person carries knowledge well, he should be given happiness in return for that weight. According to Maulana, do not acquire knowledge for the sake of desires, but acquire knowledge for the sake of Allah so that you may have a wealth of knowledge.

Maulana Rumi has stated that the virtue of education is that human beings are superior only because of knowledge. Maulana says that Ahmad Mustafa ( Peace be upon him) and Abu Jahl both go to the shrine but consider the difference between the two. When Ahmad Mustafa goes, the idols become tunnels.

Abu Jahl goes and bows his head like an amit. In the same way, the wall picture has been made. Yes, he is a man, but considers what he lacks. Maulana says that there is a lack of soul in this picture, so you should look for a successful gem. That is, acquire such knowledge to carry you, that is, that knowledge bears your burden. These differences are examples of the burden of knowledge.

Maulana Rome says:

علم ہائے اہل دل حَمَلِ شان      علم ہائے اہل تن اَحْمَالِ شان<sup>39</sup>

*The people of the heart do not need to carry their knowledge, but their knowledge is carried to them. On the contrary, the knowledge of the people of the body is a burden to them.*

Rumi says that when knowledge affects the mind, it is helpful; otherwise knowledge is just a burden for worldly gain. Says:

علم چوں بر دل زند بارے شود      علم چوں بر تن زند بارے شود<sup>40</sup>

*That is, if knowledge affects the heart, then it is helpful, and if it affects the body, then it becomes a burden.*

It is as if Maulana Rumi has introduced the Islamic structure of education. Due to the Western style of education, the education of Islamic sciences taught to our youth is absolutely superficial. Because it is in a western context, those who are not qualified to teach Islam, they are not bound by the moral system of Islam, or from the

Islamic point of view, or they are not qualified for Islam. They are devoid of any passion for Islam.

Our Muslim University should take up this responsibility and bring this field into the formation of Islamic sciences in order to prepare Muslim educators. According to Maulana, the essence of the soul is knowledge and wisdom that: "Life is not a part of the news in trials." The cause of negligence and ignorance is matter or body.

These curtains were lifted and the seal of knowledge shone with its entire splendor. Therefore, human knowledge is not a new reality that has to be acquired, it is its nature. Its spiritual essence is blurred by material impurities and colored by physical colors, so the sciences and facts which are its nature are not visible. His negligence and ignorance is not created but it is temporary and there may be two. The Prophets came to remove this temporary negligence and ignorance.

#### **2.4 Degrees of knowledge:**

1. Knowledge of certainty.
2. Knowledge is certain.
3. Knowledge of certainty/ Truth

**1. Knowledge of certainty:** Close your eyes and feel the heat of the fire. This is the certainty of the existence of fire.

**2. Certainty:** Seeing the fire with the naked eye is certainty.

**3. Knowledge of the truth:** Being consumed in the fire and becoming the fire itself is the truth

According to Maulana, there are only two levels of knowledge of certainty: *'Ilm-ul-Yaqeen* and *Ayn ul Yaqeen*. The difference is that the knowledge gained from the news is not self-existent, but ignorance is removed from it and ignorance turns into knowledge:

گوش دلال ست و چشم اہل وصال      چشم صاحب حال و گوش اصحاب قال۔۔  
درعان دندبا تبدیل ذات<sup>41</sup>      -----

Further, if certainty is created from certainty or from its signs, then one should keep trying to make it stronger and stronger, but in order to be sure, it is necessary to burn oneself in it and become a fire.:

Reasoning is not a means to an end, but if the proven thing is present, then no proof is needed. Rumi also explained the basic difference between a philosopher and a Sufi in this regard, that the philosopher is satisfied with logical conjecture and continues to present logical evidence. On the contrary, the Sufi avoids proof. If the philosopher considers smoke to be evidence of fire, then for a Sufi, fire without smoke is a heartbreaking thing, especially when it is the fear of Allah which is greater than smoke. According to the Sufi, the argument that does not have spiritual benefits is useless because it precedes the Hereafter<sup>43</sup>.

Rumi states that there are two kinds of intelligence. One is the acquisition of knowledge and the other is the acquisition of conscience. Its source is inside the soul. An example of acquired intelligence is the water that flows from the streets into the house. If the water supply to the house is blocked, the house will remain thirsty and needy, but the intellectual intelligence will flow like a spring from inside a person<sup>44</sup>.

According to him, the focus of knowledge is not on apparent strength and weakness, but it is a divine gift and God Almighty gives it to whomever He wills. In the Qur'an, Allah says (interpretation of the meaning): He was very ignorant and cruel. By trust, some have referred to love and affection, and some have referred to the divine caliphate, and some have referred to knowledge and intellect. Whatever the purpose of the trust may be, it is such a gift that a person with a weak body will have a heart that does not exist more than a drop of blood, but it will not be able to accommodate the great things like rivers and streams. - Maulana says:

قطره دل را بکے گوپر فتاد کان بدربابا وگردوں با نداد<sup>45</sup>

That is, to the heart which is a drop (of blood) is a jewel (knowledge and intellect) which (Allah Almighty) has not given to the rivers and the heavens.

Maulana Rumi has said that halal sustenance is necessary for knowledge and wisdom.

He said :

چوں زلقمه تو حسد بنی دوام جهل و غفلت زائد آنرا دان حرام<sup>46</sup>

*In other words, if you see jealousy, greed, ignorance and negligence increase, then such food should be considered hara;am.*



Maulana says that knowledge and wisdom come from *halal* sustenance. If knowledge is used to fulfill the material needs of the self, then such knowledge proves to be fatal for humanity. And if this power is acquired in order to reach pure spiritual goals, then it proves to be a reliable companion of man.

### **2.5 Types of knowledge according to Maulana Rumi:**

Maulana explains two types of knowledge: the knowledge of imitation and the knowledge of research.

The science of *Taqlid*: Maulana Rumi has explained that the science of *Taqlid* is that *Taqlid* is to learn knowledge from someone and explain it to the people. It does not contain personal experience of spiritual realities. Verification with the heart is when the facts begin to come to the heart through personal experience. The jurists who repeat what they have heard or read do not even need intellect. Only memory is used. The preaching of such a jurist does not affect the hearts of the people. They do not have certainty or certainty of truth.

Maulana Rumi has stated:

از قناسے گوید آن را نز عیان صد دلیل آرد مقلد دربان

*That is, the imitator narrates hundreds of arguments. He narrates by conjecture and not by observation.*

در زبان آرد ندارد بیج جان<sup>47</sup> آن مقلد صد دلیل و صد بیان

*The imitator brings a hundred arguments and a hundred narrations to the tongue, but there is no life in it.*

**Research Knowledge:** Maulana says that research knowledge is that in which spiritual realities are explained on the basis of personal experience:

The only one who can be aware of the religion through research is the one who has acquired it through research, experience and observation. The religion of all other people is traditional.

Therefore, according to Maulana Rumi, if there is no researcher, then imitation is better. Most people are imitators and the researcher is someone. The status of a researcher is high, but not everyone can be a researcher. Therefore, he has no choice but to follow *Taqlid*. The one who combines the two, that is, the one who

has knowledge of *Shari'ah* and also knowledge of Sufism, is a researcher. Maulana Rumi says that imitating the good also benefits the people. You have given him an example to make him think that a man was blind and thirsty. He had a blind man with him and he was also thirsty. Was coming the one with the eyes said, "Come with me and don't get into an argument because the river is not visible." Eventually, he walked with her without any convincing evidence, and when he dipped the jug into the water and picked up the full jug, he became convinced that it was indeed a river. But man's goal is not to be pure, but to be a researcher<sup>48</sup>

## 2.6 Formal and informal education

Regarding knowledge and education, Maulana Rumi has mentioned formal and informal education. It should be noted that formal education refers to the knowledge that is regularly acquired in educational institutions such as schools, madrassas or universities. It is based on specialization and aims to achieve the set goals. Non-formal education means that there are no formal goals for education, nor can they be proclaimed publicly for a certificate. And this is often interpreted through experience. And this learning is constantly presented to the individual.

Regarding formal knowledge, Maulana Rumi says that formal knowledge is a matter of demand. We are satisfied to think that it is our own wealth, but it is actually a deception in which we always suffer:

بعد ازین دیوانہ سازم خویش را      آزمودم عقل دور اندیش را  
نسبت عاقل جز کہ آن مجنون نما<sup>49</sup>      آن بکے گفتش کہ اندر شہرِ ما

Since formal knowledge is not acquired for spiritual insight, but merely for the sake of gaining fame, the gamble of religious knowledge is as reprehensible as the seeker of worldly knowledge. It is useful to do it. It proves to be strong in times of discussion and debate, but if the audience is not available, then it becomes useless.

Maulana Rome has mentioned the knowledge of reality. In our present world, there is more emphasis on industrial, scientific and professional education and there is no denying the need for it. It means to enlighten one's face, that is, when a person or a nation acquires industrial knowledge and becomes materially self-sufficient, then that person or nation should do something else to fulfill their caste and personality. Spiritual and moral aspects must also be perfected, and it is important to

remember that the height of character, the purity of morality, the personality is not always complete without the consolation of the heart and the enlightenment of the mind.

**Modern era:**

Along with the political dominance of the West, Western ideas also spread and prevailed, under the influence of which, for the first time in history, Muslims became skeptical about the integrity, certainty and integrity of Islam. On the contrary, ugly and distorted interpretations of the Qur'an began.

Following the publication of Western ideas, which had an impact first on Turkey and Egypt and then on the Indian subcontinent, some important questions arose, such as:

1. Is the Islamic view of knowledge in accordance with the laws of nature?
2. Can the scientific conception and analysis of Islam stand in the face of modern science and modern rationality?
3. Can the scientific view of Islam be justified on the basis of ideas derived from scientific experiments?
4. The science of life, society or sociology, Marxist economics and modern physics, especially the fields of space and nuclear science, did not reject the scientific teachings of Islam.

For Islam, science and all intellectual sciences have their place, but in the light of these theories, it is not correct to examine the certainty of inspiration. Knowledge of the *Qur'an* can be obtained with the help of the *Qur'an* itself, or the essence of God can be conveyed through the *Sunnah* of the Prophet (peace and blessings of Allah be upon him). Modern science on the left should not be ignored because the modern age of scientific research is moving towards the verification of inspired realities.

What Muslims have mastered in the sciences and arts is unparalleled in history. Islam emphasizes the learning of the sciences and the arts.

In fact, according to Rumi, contemplation and discovery of the universe is the source of knowledge of God Almighty. And this is called the truth of certainty. And in the Qur'an, it is interpreted as a force: That is, he who had knowledge of the Book said: I will bring it to you.

This refers to the fact that the force that was really involved in bringing Queen Saba under control was knowledge. However, Rumi has declared that the knowledge that needs the senses is unlimited.

In Maulana Rumi's thought, along with the issues of Sufism and ethics, the well-known medical issues which were present in the medical books of Maulana's time are mentioned in the context of medical education. He has also narrated the facts of the knowledge and functions of the limbs which have become known to man in this century after six or seven centuries. Thus the gravitational objects described by Newton's discovery are explained in detail in Maulana's *Mathnaw*.<sup>50</sup>

In addition to attractive bodies, the facts of attractive particles are mentioned in the Masnavi, and the theory of evolution is also explained, which has since been attributed by Western authors.

### **3 Conclusion**

1. Maulana Rumi has explained the concept of knowledge from different angles. It is a modern necessity, that is, what is the object of knowledge and what is its nature? Purpose Why is it necessary to acquire knowledge and what is its purpose? Curriculum of Knowledge ie the concept of Islam What is the curriculum of knowledge and in what contexts does Islam shed light on this subject? The result should be knowledge, that is, the acquisition of knowledge and the acquisition of consciousness.
2. The source of knowledge, which is the source of knowledge, is the identification of the sources of knowledge. The limit of knowledge or breadth of knowledge is the limit of knowledge. Knowledge and education is not just the name of literacy, that is, reading a little more or gaining a little more mastery over different professional aspects, etc., is not the goal in itself. This is such a great purpose and position that the glory of knowledge encompasses the entire universe. We can say that there is nothing beyond knowledge in this universe.
3. The knowledge that begins with the holy name of God, the Lord of Glory, and which is centered on the Islamic faith, will lead to the knowledge of God Almighty. Therefore, the only knowledge that can bring a person closer to his

Master and Creator is knowledge in the true sense. Grant the knowledge of Allah. May his true devotion give him access to it and ultimately lead to the implementation of his command in the teaching of his command. On the contrary, knowledge that leads a servant away from his Lord is not knowledge in the sight of Allah.

4. The latest knowledge and the latest scientific discoveries bring the mind to the realm of its Creator in both scientific and intellectual terms. A scientist with an open heart and mind is basically a monotheist. Although the definition of knowledge is to know, but the same knowledge reaches the level of knowledge by the acquisition of which the gem of knowledge of Allah became available and which led to nearness to Allah.

#### References

---

- <sup>1</sup> Qarshi, Abdul Qadir, *Al-Jawāhir al-muḍīyah fī ṭabaqāt al-Ḥanaḥīyah, Mir Kutab khana Karachi , Pakistan, vol, 2, p123*
- <sup>2</sup> Khan, Muhammad Abdul Salam, *Afkar-e- Rūmī*, Maktaba Jamia, New Delhi, India, 12
- <sup>3</sup> Ibid
- <sup>4</sup> Nadvī, Abulḥasan ‘Alī, *Tareekh e Dawat o Azeemat*,Maktab Rashidia, Lahore, Pakistan, (1996) 378
- <sup>5</sup> Afzal Iqbal, *The Life and Work of Jalal-ud-din Rumi*, Pakistan National Council of the Arts Islamabad , 1991, pp. 9
- <sup>6</sup> Afzal Iqbal, *The Life and Work of Jalal-ud-din Rumi*, Pakistan National Council of the Arts Islamabad , 1991, pp. 9
- <sup>7</sup> Edward G. Browne, *A literary History of Persia from the earliest times until firdawsf*, London, T. Fisher Unwin Ltd: Adelphi terrace, p 440
- <sup>8</sup> Afzal Iqbal, *The Life and Work of Jalal-ud-din Rumi* pp. 3.
- <sup>9</sup> H.A.L. Fisher, *A History of Europe* ,( 1938, Eyre and Sopttiswoode London), vol 1, 23
- <sup>10</sup> Nadvī, Abulḥasan ‘Alī, *Tareekh e Dawat o Azeemat*, 30-31
- <sup>11</sup> Nomani, Shibli, Maulana, *Biography of Maulana Rumi*,( Zahid Bashir, Book Corner), p.22
- <sup>12</sup> Nadvī, Abulḥasan ‘Alī, *Tareekh e Dawat o Azeemat*, 30-31
- <sup>13</sup> Muhammad Qamar –ur-din,Mulvie *Manaqib Ul Arifeen,Matba’a satra Hind A’gra (1897)*, p 27
- <sup>14</sup> Nomani, Shibli, Maulana, *Biography of Maulana Rumi*,p 29
- <sup>15</sup> Ibid
- <sup>16</sup> Qarshi, Abdul Qadir, *Al-Jawāhir al-muḍīyah fī ṭabaqāt al-Ḥanaḥīyah*, p 124
- <sup>17</sup> Syed Isghar Husain, *Biographi of Mowlānā Rumi* ,( *Idara Islamiyat, Inar Ka;I, Lahor*) p 29
- <sup>18</sup> Ibid
- <sup>19</sup> For details see Kamil b. Husain, *Tarikh-i-Halab*, Vol. II, pp. 216-37
- <sup>20</sup> The full name of Shams Tabriz is Muhammad ibn Ali Ibn Malik Daad. Wherever the opponents of Aab had leveled other allegations against you, there was also an allegation

that your lineage was unknown. However, this is found in the history books. He was a great scholar and a devotee and a saint. Shams Tabriz Chalis did not desire food for thirty-three days. After graduating from the external sciences, he became a follower of Shaykh Abu Bakr al-Sadbf. (Nadvī, Abulḥasan ‘Alī,, *Mowlānā Rumi*. P 36)

<sup>21</sup> Qarshi, Abdul Qadir, *Al-Jawāhir al-muḍīyah fī ṭabaqāt al-Hanaḥīyah*, p 124

<sup>22</sup> *Maqalat-i-Shams-ud-Din*, (photographic edition published by the Ministry of Education, Tehran, and quoted by Farozan Far), op. cit., p: 90

<sup>23</sup> *Manaḥīb-ul-'Arifin*. P 27,

<sup>24</sup> Whinfield, op. cit., p. 107.

<sup>25</sup> Ibn Battutah, *Tuhfat-ul-Nuzzar*.( Ed. and trans. C. Defremery and B. R. Sanguinetti. Paris, 1853)-58..

<sup>26</sup> *Manaḥīb-ul-'Arifin*. P 231 Nadvi, *Mulana Rumi Life*, P 123

<sup>27</sup> Jami, *Nafhat-ul-Uns.*, p 25

<sup>28</sup> *Ibid*

<sup>29</sup> *Mathnawi*, Vol. IV, pp. 9-10

<sup>30</sup> *Ibid*

<sup>31</sup> Ibn Manzur. Muhammad ibn Mukarram - *Lisān al-'Arab* (Dar ul-elm, Beirut Lebanon, 1988), Vol, 8, p 321

<sup>32</sup> Al-Ghazali, *Ihya 'Ulum-ud-Din*. Bulaq, 1289 A.H. , vol 1' p 221

<sup>33</sup> *Ibid*

<sup>34</sup> *Al-Amadi, Saifuddin Abi al-Hasan Ali bin Muhammad, Abkār al-afkār fī uṣūl al-dīn*, (*Dar-ul-Kutab, al-ilmī'ah'*) p21

<sup>35</sup> *Mathnawi*, Vol. 1, p. 355

<sup>36</sup> *Mathnawi*, Vol. 1, p. 355

<sup>37</sup> *Al Qur'an* 3: 18

<sup>38</sup> *Al Qur'an* 58: 11

<sup>39</sup> *Mathnawi*, Vol. 3, p 411

<sup>40</sup> *Ibid*

<sup>41</sup> *Mathnawi*, Vol 2, 859

<sup>42</sup> *Ibid*

<sup>43</sup> Jalal al-Din Rumi, Mawlana - *Fihi Ma Fih* , P 21

<sup>44</sup> *Mathnawi*, Vol, 4, p 1990

<sup>45</sup> *Mathnawi*, Vol, 1 p. `129

<sup>46</sup> *Mathnawi*, Vol, 1 p. `192

<sup>47</sup> *Mathnawi*, Vol, 5 p. `252

<sup>48</sup> *Mathnawi*, Vol, 3. p. `428

<sup>49</sup> *Mathnawi*, Vol, 2 p 231. `

<sup>50</sup> Shibli, *Sawanih Rumi*, p 197