

MIFTAAH SEMINAR

FROM MAWLANA TO RUMI: A JOURNEY TO THE HEART



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SESSION 2

The Life of Rumi

- The journey of Rumi began when Shams came into his life
- Shams was there for about 2 years, left, came back and then left again. His disappearance/death was mysterious. No one knows how he died and where he is buried.
 - There are 5 graves for him in the world. One of them is in Konya, near Rumi's grave. If his student killed him, then he is buried there. Shams was 65 years old. There was a knock on the door and Shams said I will get the door and then he never came back. Some say that it was his student at the door and he killed him.
 - That is problematic because Rumi would not have let him get the door.
 - Others say that Shams just left because he wanted to and there was no knock on the door. He left and went to Tabriz.
 - There is a grave for him on the border of Turkey and Iran, so if he died along the way, then he may be buried there.
 - There is another grave for him in Tabriz, so if he died after he got there, then he may be buried there
 - There is also a grave in Pakistan but he definitely did not die there

- You only really make dua for your deceased loved one when you are at their grave. That is when you really pour your heart out and make dua for them. Allah loved Shams so much that He gave him 5 graves around the world with people making dua for him without him even being there. That was his maqam and that is selflessness in Islam. If you let go, then Allah will elevate you.
- Rumi went into a state of depression. He abandoned everyone and did not want to speak to anyone. He would say, "Shams took me to my Lord and made it real for me."
 - People misunderstand this statement and think it was a statement of kufr.
 - Before Shams, God was an idea that Rumi could not reach.
 - Iqbal said, "If you want to know yourself, abandon everyone and seek the companionship of the only one who knows you (i.e. Allah). Seek to know yourself through the light of God and seek to know God through your own heart."
 - You have to know yourself in order to know God and you have to know God in order to know yourself. They go hand in hand.
- The first concept Rumi is trying to teach is: Know yourself and know Allah

Rumi's Teachings

- In one of Rumi's stories, he talks about a man who always made dhikr. He used to call upon Allah all day and night to the degree that his mouth would become sweet and moist from the remembrance of Allah. Shaytan came to him and said, "You have been calling to Allah all your life, have you ever heard Him respond with labayk? You will never hear a labayk from Him, He does not have time for you when He is on the throne. You are wasting your time." The man realized that he never heard an answer from Allah, so he fell for the trick and stopped making dhikr. The entire throne was waiting for his dhikr and the angels were waiting. The man fell asleep and he saw Khidr in his dream, representing the voice of truth. Khidr said, "Aren't you that dhikr man? What happened? Why did you stop calling? Do you regret it?" The man said, "Why would I call? I never heard an answer. I am afraid that I am amongst the people who were rejected." Khidr said, "Your calling was the answer. When you called when you were sick, that was the melody of the throne. Everyone was waiting for those calls." Then, Allah says to him, "Look at all of those times you sinned and repented. Who do you think showed you the way out? It was Us. For every call, I had millions of answers hidden inside."
 - Those who make real dhikr never get thirsty because their mouth is always moist with the remembrance of Allah.
 - When you make dhikr, everything that comes out of your mouth is sweet. The real people who make dhikr never hurt anyone because everything that comes out of them is a result of their dhikr. What comes out from the effect of Allah's beautiful names is beauty.

- Everyone is seeking the ism al-adham, the great name of Allah that if you call upon it, He will answer. They are all great, but there is a name. How do you make dhikr when you are sick and you cannot even say a word? When you do not even have the energy to call upon His names and you are panting, that is the greatest name of Allah.
- The greatest trick of Shaytan is to make you feel hopeless from the mercy of Allah
- In this story, Rumi is teaching us a relationship that one side of it is wafaa' (faithfulness) and the other side of it is jafaa' (unfaithfulness). We are the ones who are unfaithful and Allah is true in His promises.
- Rumi then talks about the other side of the story. As for the ignorant person, they cannot call upon Allah because Allah has prohibited them from calling upon Him. Allah put a seal on their tongue and heart so they don't even come to him at the time of pain and suffering. Allah gave Firaun all of the power of the world to the point that he thought he was God and he never called upon Allah. In his entire life, Firaun did not experience so much as a headache so he would not say, "Oh my God, my head hurts." Allah gave Firaun everything but He did not give him any pain or suffering. Know that pain is better than the world and everything that is in it because that calling when you are in pain is the moment that makes gold. Anyone can call upon Allah, but to call upon Allah with pain is only the lovers.
 - Allah did not want Firaun to ever say His name because he was not worthy of it.
 - When you call to Allah in a moment of pain, you connect to Him in that moment and the portal from your heart to the Divine is open. That is the priceless call. You can inhale the breath of sinfulness and exhale the breath of a saint.

- When people get tested with pain, they often leave. Allah is coming to them and they leave. We run away from the one we are seeking.
- Lovers must have bravery
 - There is a Persian proverb that says, "If you do not have the heart of a lion, do not walk on the path of love."
- No matter what happens to you, Allah is always there. He will never abandon you. You will abandon Him, but He never turns away from His servant.
- When you sin, you turn your back towards Allah. When you make tawbah, you turn towards Him. So, when you make tawbah and turn to Him, don't turn your back to Him again.
- In another story that Rumi tells, he speaks about a man who went to a goldsmith and asked for a scale to weigh his gold. The goldsmith said he did not have a sleeve for the gold to come out. The man got agitated with the goldsmith because he asked him for a scale, not a sleeve. The goldsmith said, "I do not have a broom in my store to give you." So, the man got frustrated again and thought the goldsmith was making fun of him. He said, "Please give me the scale and do not pretend like you are deaf." The goldsmith said, "I heard you and I do not want you to think that I am a meaningless man of no manners. But, you are an old man, your hands are shaking, and your body is not stable. I saw that you had small pieces of gold and if your hand starts shaking, then they will fall from your hand. If that happens, then you will ask to borrow my broom to collect the pieces. Then, dirt will mix with your gold so you will ask for my sleeve to get rid of the dirt. I saw the end of your affairs at the beginning. Go somewhere else."
 - In this story, the goldsmith represents God and we are the servants with the dunya in our hands that we cannot control. It is always mixing with the dirt and Allah gives us things that we need, but we refuse it.

- There are many detours that Allah puts in our lives and you just have to accept it.
- Allah knows the beginning and end of our affairs, so go with the program of God. But, if you don't and you turn your back towards Him, then you will come back to Him at the end because He is the end of our affairs. Every single person will have to stand in front of Allah and answer for their actions.
 - Edit your movie before it is played in front of billions of people on the Day of Judgement

The Masnavi

- The Masnavi was an idea in Rumi's heart
- The first 18 lines were written by Rumi
- The rest of the book is a commentary on those 18 lines
- Rumi wrote it in order to make sense of the human being, the world we are living in, and the unseen. This is what we are dealing with all our lives.
 - The Quran starts with the unseen and establishing prayer on earth and giving to the world
- The Masnavi starts with: Listen to yourself
 - There are 4 sources of thought: from Allah, angels, nafs, and shaytan
 - There is a voice inside of you and it is in your heart. That voice is going to tell you what to do
 - Rumi was asked about the final station of spirituality and if a guide is needed to get there. He said love is your teacher. Love will tell you what to do.
 - The Prophet SAW said ask your heart, your heart will never lie to you
 - People are not disconnected from God, they are disconnected from their hearts. We need to connect people to their hearts and they will see the light of Allah.

- The light of Allah exists in the heart of every single person, when they are Muslim or not.
- Iqbal said, "There is a light in the heart, but we covered it with the dirt of the dunya."
- The first cry of the human being happens in a place called nafir (the area where the chromosomes get together, outside of the womb). The next cry is when you feel the first kick and life comes in. The third cry is when the baby is born and it becomes even more real and more disconnected from the Divine. Every sin is a step away from Allah. But, no matter how many miles you go away from Allah, with one turn, you are connected back. This is because Allah is al-Tawwāb, it is not because of you.
 - Every Persian poet writes about separation, but Rumi's book is about connection to Allah. He begins by speaking about the description of the separation from Allah. Then, he explains the remedy and formula to connect back to Allah
- Fourth line: I spoke to everyone; the good, the bad, and the ugly.
 - He wanted to know the human psyche
 - This is why his book resonates with everyone, Muslim and non-Muslim.
 - His book has every type of person in there, so you can find yourself inside.
 - No one can tell a story better than Allah. Rumi wrote the Masnavi to make sure that people understand that they can find themselves in the book of Allah. He wants everyone to ask themselves, "Are you a Musa or are you a Pharaoh?"
- Rumi wrote, "If I continue writing this, there will not remain any ink on this planet."
 - He said this because he was commenting on hadith, Quran, and the entire Islamic tradition, so it could be endless.
- People made Rumi's work famous across the world. Now, it is time for the Muslims to talk about his work and connect it back to Allah.