

THE STUDIES ON PACIFICISM OF RUMI'S THOUGHTS

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ABSTRACT

The pacificism is one of the important bases of Islamic mysticism (Sufism). Based on the pacificism, the mystic knows God as existential and absolute truth and there is one but God. So the mystic loves all the cosmos and it is his certain doctrine.

This kind of mystical thinking appears in Rumi 's works, like: Mathnavi Manavi and lyrics of Shams. His pacificism is based on pantheism and love, through pantheism, he sees cosmos the illumination of God (theophany) and through love he loves all the things which there is no one but God. So the hate has not any place in the Rumi 's heart and thoughts.

The Rumi's pacificism is defined in the two parts: humanistic peace and universal peace. The humanistic peace is the peace which Rumi through it loves all of the people even his enemy. The results of this part are: justice, security, dedication, guidance, honesty, freshness, beauty, and love. The universal peace is the peace which he through it loves cosmos and nature. Its results are the respect to the nature as a living thing and the aesthetic attitude to the world.

Rumi believes that his doctoring about pacificism is based on knowledge and wisdom so he proves it by reasons and allegories.

Key Words: Pacificism, Islamic mysticism, Rumi, Mathnavi Manavi.

1. Introduction

The important religions like Zoroastrianism, Judaism, Christianity and Islam have special mysticism for them self. Mysticism has important and principle place in Islam. The most important roots of Islamic Mysticism are Quran and Hadith (traditions which go back to the Prophet Mohammad, Peace be upon him).

One of the famous and important mystic of Islam is Mawlana Jalalodin-e Rumi (September 30, 1207– December 17, 1273)¹. He has presented his Mystical thoughts and doctrines based of Islamic and Iranian culture in his different works.² “Being a Sufi, Rumi deserted his false and all illusion on the way to perfection, ultimately aiming to reach God, and he always had a well-grounded and profound interpretation of the teachings of the prophet of Islam Mohammad, Peace be upon him, and Quran in his works” (Citlak, 2007: 89).

Rumi ‘s actual approach to Islam is clarified by the following Quatrain composed by him:

I am the servant of the Quran as long as I have life;
I am the dust on the path of Mohammad, the chosen one.
If any one interprets my words any other way;
I deplore that person and I deplore his words (ibid).

The pacificism is a major subject of Islamic mysticism and Rumi thoughts. Pacificism is the opposition to war or violence as a means of settling disputes or gaining advantage. Pacifism covers a spectrum of views ranging from the belief that international disputes can and should be peacefully resolved; to calls for the abolition of the institutions of the military and war; to opposition to any organization of society through governmental force (anarchist or libertarian pacifism); to rejection of the use of physical violence to obtain political, economic or social goals; to opposition to violence under any circumstance, including defense of self and others.

Pacifism may be based on moral principles (a deontological view) or pragmatism (a consequentialist view). Principled pacifism holds that at some point along the spectrum from war to interpersonal physical violence, such violence becomes morally wrong. Pragmatic pacifism holds that the costs of war and inter-personal violence are so substantial that better ways of resolving disputes must be found. Pacifists in general reject theories of Just War.³

Pacificism in Islamic mysticism means the public and general peace which mystic has to others consisted of human and nonhuman. Rumi as original mystic, based on his viewpoint of pacificism loves all of the people

¹ He is famous in the Iran as Mawlana and Mawlavi, in the Turkey as Mevlana and in the west as Rumi.

² Rumi has several verse and prose works; major his works are: *Masnavi-ye Manavi* (Spiritual Couplets), *Diwan-e Shams-e Tabriz-i* (The Works of Shams of Tabriz), *Fihi Ma Fih* (In It What’s in It), *Majalis-i Sab’a* (seven sessions).

³ See: Wikipedia encyclopedia; under *Pacifism*; www.Wikipedia.com

and cosmos and he has tried by his life and works learns to the people love and live in peace and quiet together, the necessary message which peoples at this time need it⁴. The world has never been without representations of love and peace. Rumi was and is one of the perfect representatives of such a complete human being, and one of the greatest teachers of universal love and peace (ibid: 2).

2. The Bases of Pacificism

The pacificism in Islamic mysticism and Rumi's thoughts have two major bases: love and pantheism, which both of them are principle bases of Islamic mysticism.

2.1. Love

The meaning of love varies relative to context. Generally, Love is a constellation of emotions and experiences related to a sense of strong affection or profound oneness.⁵

Love is one of the most important principles in Islamic mysticism and there are very definitions and theories about it, for each theory teaches how to come close to God or to be united with him (Abrahamov, 2003:25). Divine love is the cause of creation, the doctor of all diseases, the cure of disdain and selfishness and the lotion of agony. How beautifully Rumi enunciates the Sufi concept, "love is the very meaning of creation and life," (Citlak, 2007: 86) through the subsequent words.

When love comes to the hart of mystic there is not any place for hate and violent. Rabia al- Adawiyya, the most famous woman mystic in Islam and theorist of divine love asked if she saw Satan as an enemy, she replied in the negative arguing that her love for God occupied all her attention so that there was no place for other feelings (Smith, 1994: 123-125).

Rumi has a complete positive viewpoint to the existence. He believes that there is no absolute evil in the world: evil is relative, because he thinks that every negative problem may be turn to the positive opportunity in the future. So he has not hostility against others because of there is not absolute reason for hostility:

Hence there is no absolute evil in the world;

⁴ The 2007 year has been entitled by UNESCO as international Rumi year. the reason of this medal and name with the regretful and terrible conditions of the world at this time is that the governments, politicians and generally human need to the Rumi 's thoughts and messages, The thoughts which propagate and recall the human to the peace, love and theism. And in the hope that this medal will prove an encouragement to those who are engaged in a deep and scholarly dissemination of his ideas and ideals, which in turn would in fact enhance the diffusion of the ideal of UNESCO.

⁵ See: Wikipedia encyclopedia; under *Love*; [www. Wikipedia.com](http://www.Wikipedia.com)

Evil is relative; know this (truth) also (Rumi, 4V, 2000: 13).

Rumi were known as “the brethren of love”, because the whole basis of their way of live was the love of God (smith, 1972: 101). He believes that love could changes every negative subject to the positive subject; like changing the war to the peace, changing the bitter to the sweet, changing the ugliness to the beauty:

By love, bitter things become sweet;
 By love, pieces of copper become golden;
 By love, dregs become clear;
 By love, pains become healing;
 By love, the dead is made living;
 By love, the king is made a slave (Rumi, 2V, 2000: 5).

So Rumi believes that every where was happen war, it is because of the nonexistence of love.

In Mathnavi, Rumi describes in detail the universal message of love:

Love’s nationality is separate from all other religions,
 The lover’s religion and nationality is the Beloved (God).
 The lover’s cause is separate from all other causes
 Love is the astrolabe of God’s mysteries.
 Each moment the voice of love is sounding of from left and right;
 We are traveling on our way to heaven, who desires to look at anything on the way?

Love in Islamic mysticism and Rumi thoughts divided in two parts: love in the human and love in the all the world and creations. So pacificism divided in these two parts: peace to the people and peace to the all the world and creations.

Rumi about love to the people said:

Thou art taking no pity on the Moslems;

(Yet) the true believers are kinsmen and one body (of) fat and flesh (Rumi, 4V 2000: 340).

If you desire tears, have mercy on one who sheds tears;

If you desire mercy, show mercy to the weak (Rumi, 1V, 2000: 88).

And he said about the love in all the world and creations:

(God saying), “had it not been for pure love’s sake,

How should I have bestowed an existence on the heavens (Rumi, 5V, 2000: 16)?

This the fire of love that is in the reed;

This the fervour of love that is in the wine (Rumi, 1V 2000: 2).
 Love makes the sea boil like a kettle;
 Love crumbles the mountain like sand,
 Love cleaves the sky with a hundred clefts;
 Love unconscionably makes the earth to tremble (Rumi, 5V 2000: 325).

(God saying :) had it not been for pure love's sake;

How should I have bestowed an existence on the heavens (ibid)?
 (They [creations] all say, "we have hearing and sight and happy,
 (Although) with you, the uninitiated, we are mute (Rumi, 3V 2000: 120).

All particles (of phenomenal being), (whether) in movement (or) at rest,

Are speakers (and declare): "verily, to him we are returning (ibid: 53).

So the universal peace is the peace which Rumi through it loves cosmos and nature. Its results are the respect to the nature as a living thing and the aesthetic attitude to the world.

In the Roomi tradition, Sema represents a mystical journey of spiritual ascent through mind and love to "Perfect." In this journey the seeker symbolically turns towards the truth, grows through love, abandons the ego, finds the truth, and arrives at the "Perfect"; then returns from this spiritual journey with greater maturity, so as to love and to be of service to the whole of creation without discrimination against beliefs, races, classes and nations.⁶

2.2. Pantheism

Literally means "God is All" and "All is God". It is the view that everything is of an all-encompassing immanent abstract God; or that the Universe, or nature, and God are equivalent. More detailed definitions tend to emphasize the idea that natural law, existence, and the Universe (the sum total of all that is, was, and shall be) is represented or personified in the theological principle of an abstract 'god'. However, it is important to understand that Pantheists do not believe in a personal, creative deity or deities of any kind, the key feature which distinguishes them from panentheists and pandeists. As such, although many religions may claim to hold pantheistic elements, they are more commonly panentheistic or pandeistic in nature

⁶ See: Wikipedia encyclopedia; under *Rumi*; [www. Wikipedia.com](http://www.Wikipedia.com)

The essence of Being/Truths/God is devoid of every form and quality, and hence unmanifested, yet it is inseparable from every form and phenomenon either material or spiritual. It is often understood to imply that every phenomenon is an aspect of Truth and at the same time attribution of existence to it is false. The chief aim of all Sufis then is to let go of all notions of duality, including a conception of an individual self, and to realize the divine unity.⁷

Rumi based on the pantheism sees human and cosmos the illumination of God (theophany) which the spirit of God has been inspired in all of the things; so he believes that every pain of human is a pain for others:

The pain of one part of the body is the pain of all (its parts),
Whether it be the hour of peace or war (Rumi, 4V, 2000: 340).

And he emphasizes that only the existence of God is absolute and actually other beings are non-existence and because of the pantheism all of the things love god:

We and our existences are (really) non-existence:

Thou art the absolute Being which manifests the perishable (causes phenomena to appear).

We all are lions, but lions on a banner:

Because of the wind they are rushing onward from moment to moment

Their onward rush is visible, and the wind is unseen:

May that which is unseen not fail from us!

Thou didst show the delightfulness of Being unto not-being,

(after) thou hadst caused not-being to fall in love with thee (Rumi, 1V 2000: 67).

Rumi believes the mercy God spread everywhere of world so he wants people to be kind and mercy together:

Mercy upon mercy comes (and rises like a flood) up to the head;

Do not thou comes down to (and dwell upon) a single mercy, O' son (Rumi, 2V 2000: 203).⁸

3. Rumi's Applied Orders to Pacificism

Mysticism is not, how ever, theoretical but practical, teaching a way of life, to be followed by all who would win through to the goal, and this way

⁷ See: Wikipedia encyclopedia; under *pantheism*; www.Wikipedia.com

⁸ For more discussion about Pantheism See: "*Rumi and Wahdat al- Wujud*" by William Chittick.

is to be found following the same pattern, in East and West (Smith, 1972: 2).

Orthodox Muslims believe that mankind is born in a state of Islam - peaceful, full of love, and unadulterated; but it is his/her polluted environment (along with the Shaytan and Jinns), which lead mankind astray from the straight path of Islam. This is why Muslims are required to do Dawah to promote what they believe is Islam's peaceful message of social justice to spread peace throughout the Earth through the truth revealed in the Quran and complemented by the Hadith.

One reason for Rumi's popularity is that "Rumi is able to verbalize the highly personal and often confusing world of personal/spiritual growth and mysticism in a very forward and direct fashion. He does not offend anyone, and he includes everyone. The world of Rumi is neither exclusively the world of a Sufi, nor the world of a Hindu, nor a Jew, nor a Christian; it is the highest state of a human being — a fully evolved human. A complete human is not bound by cultural limitations; he touches every one of us (6). Today Rumi's poems can be heard in churches, synagogues, Zen monasteries, as well as in the downtown New York art/performance/music scene." Publications of selected verses, poems, or commentaries about Rumi 's literary works have increased exponentially over the last ten years. Particularly in North America and Europe there have been many books and articles, of a variety of quality, that have been published. This is a sign of the hidden longing of a spiritually disorientated culture (Citlak, 2007: 92).

Rumi could have enjoyed a long life of peace and conformity as a teacher and preacher (Keshavarz, 1998: 5-6).

Peace is a state of harmony in Rumi 's thoughts, the absence of hostility. He has applied this term to describe a cessation of violent international and inter religious conflicts. one of the meaning of peace in Rumi's works is the opposite of war and describe a relationship between any parties characterized by respect, justice, and goodwill. The important basis of peace is love.

Sufis teach in personal groups, as the counsel of the master is considered necessary for the growth of the pupil. They make extensive use of parable, allegory, and metaphor, and it is held by Sufis that meaning can only be reached through a process of seeking the truth, and knowledge of oneself.

Although philosophies vary among different Sufi orders, Sufism as a whole is primarily concerned with direct personal experience.

Rumi believes that his doctoring about pacificism is based on knowledge and wisdom so he proves it by reasons and allegories:

This love, moreover, is the result of knowledge:

Who (ever) sat in foolishness on such a throne?

On what occasion did deficient knowledge give to this love?

Deficient (knowledge) gives birth to love, but (only love) for that which is (really) lifeless (Rumi, 2V, 2000: 161).

4. Results

Rumi's life and his transformation provide true testimony and proof that people of all religions and backgrounds can live together in peace and harmony. Rumi's visions, words and life teach us how to reach inner peace and happiness so we can finally stop the continual stream of hostility and hatred and achieve true global peace and harmony.

Rumi's Sufi path is never an uninspired system of knowledge or an imaginary idealism; conversely, his understanding of Sufism is the act of maturing in the world of gnosis, realization, love and rapture (Citlak, 2007: 86).

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Come; come, whoever you are,

Wanderer, idolater, worshipper of fire,

Come even though you have broken your vows a thousand times,

Come, and come yet again.

Ours is not a caravan of despair.

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