

# SHAIKH JALALUDDIN RUMI

رحمة الله عليه

SHAIKH MIR ASEDULLAH QUADRI

**SHAIKH**  
**JALALUDDIN RUMI**  
(رحمته الله عليه)

Written By

**SHAIKH MIR ASEDULLAH QUADRI**

**Sahih Iman Publication**

Copyright © SAHIH IMAN 2020

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted, in any form or by any means without the prior written permission of the publisher, nor be otherwise circulated in any form of binding or cover other than that in which it is published and without a similar condition being imposed on the subsequent purchaser.



# Table of Contents

1.	INTRODUCTION .....	1
2.	BLESSED BIRTH .....	2
3.	EARLY LIFE.....	2
4.	EDUCATION.....	3
5.	SHAIKH SHAMS TABREZI (رحمته الله عليه).....	4
6.	SHAIKH TABREZI MEETS RUMI .....	5
7.	RUMI'S (رحمته الله عليه)WORKS .....	8
8.	THE DEATH OF RUMI (رحمته الله عليه) .....	9
9.	THE MAWLALWI (MEVLEVI) SUFI ORDER .....	10
10.	RUMI'S POETRY IS MISINTERPRETED BY SOME PEOPLE .....	11
11.	THE UNDERSTANDING OF POETICAL EXPRESSIONS.....	14
12.	MEVLEVI SUFI ORDER IN US.....	16
13.	WHAT IS UNIVERSAL SUFISM? .....	17
13.1	Nazim Haqqani (1922-2014) .....	17
13.2	Shaikh Hisham Kabbani.....	18
13.3	Pir Vilayat Inayat Khan.....	18
13.4	George Gurdjieff (1866-1949) .....	19
13.5	Javed Nurbakhsh.....	20
13.6	Taher-ul-Qadri.....	21
14.	AMMANI QURAN.....	23

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على  
سيدنا محمد وعلى آله وصحبه أجمعين

## 1. INTRODUCTION

Jalaluddin Rumi (1207-1273) is a 13<sup>th</sup> century Islamic scholar who is famous for his poetical works. His works are mostly in Persian which were later translated into many languages, particularly Urdu and English. His Mathnawi, written in Persian, consisting of over 26,000 verses is the longest Sufi poetry in the world.

His books are widely read in Iran, Tajikistan, Turkey, Greece, Afghanistan, the Indian subcontinent, and most of the western countries including the USA and the UK. He is been described as one of the most influential poets by many western historians and theologians.

Shaikh Rumi was a Sahih-ul-Aqeedah Islamic Sufi Shaikh of Ihsan who followed the school of thought of 'Unity of Existence (وحدة الوجود). Some Universal Sufis (followers of perennialism) have misinterpreted his poetry to mislead people even during his lifetime. To refute these people, he wrote the following quatrain.

من تا زمانی که زندگی داشته باشم بنده قرآن هستم

من گرد و غبار در راه محمد ، برگزیده هستم

اگر کسی چیزی را جز این از گفته های من نقل کند ،

من از او کنار رفته ام و از این سخنان عصبانی هستم

I am the servant of the Quran as long as I am living, (and)

I am the dust on the path of Muhammad (ﷺ), the Chosen one.

If anyone quotes anything, except this, from my sayings,

I am withdrawn from him and outraged by his (false) claims.

## 2. BLESSED BIRTH

Jalaluddin Rumi bin Bahauddin Walad bin Husain bin Ahmad Khaṭībī (رحمته الله عليه) was born on September 30, 1207 (6 Rabia I, 604 AH) in the ancient city of Balkh in Khorasan (Afghanistan).

Some reports suggest that Rumi was born in Wakhash (Takisjistan) which is 240 kilometers northeast of Balkh where his father, Bahauddin Walad lived and worked as a Jurist, Scholar, and Sufi Shaikh. Bahauddin was the Khalifa of Shaikh Najmuddin Kubra (1145-1221), the founder of Kubrawiyah Sufi Order. At that time, the town of Wakhash was part of Balkh region.

He is known as Rumi because he spent most of his life in the region 'Rum', Anatolia, Turkey, which was conquered by the Saljuq Turks after centuries of rule by the Eastern (Byzantine) Roman Empire. Since Rumi was born and lived in Balkh, he is known as Balkhi.

## 3. EARLY LIFE

In 1212, when Rumi was 5-year-old, his father moved with his family to Samarqand (Uzbekistān). Later he returned to Balkh.

When Mongols invaded Central Asia in 1216, Bahauddin Walad, with his family and a group of disciples, immigrated and traveled to Nishapur. From there, they went to Baghdad. From there, they went to Hijaz and performed Hajj. Later they traveled to Damascus, Malatya, Erzincan, Sivas, Kayseri and Nigde. They finally settled in Karaman (central Anatolia) for seven years. It is reported that Rumi's mother and brother died there.

In 1225, when Rumi was 18 years old, he married Gowhar Khatun in Karaman. They had two sons, named Sultan Walad and Alauddin Chalabi. When his wife died, Rumi married again and had a son, Amir Alim Chalabi, and a daughter, Malake Khatun.

In 1228, when Rumi was 21 years old, their family along with his father, came to Konya in Anatolia on the invitation of Alauddin Key-Qobad, the ruler of Anatolia and settled there. At that time Anatolia was ruled by Seljuk Sultanate of Rum.

## 4. EDUCATION

Rumi was taught Islamic theology by his father who had become head of an Islamic Madrasa in Konya. After his death, Rumi took over as the head of this Madrasa.

Rumi spent 9 years under his father's leading disciple, Shaikh Sayyid Burhanuddin Muhaqqiq at-Thirmidhi. During this time, Shaikh Burhanuddin sent Rumi to Syria to learn Islamic subjects. Rumi first went to Aleppo, where he studied at the Madrasa-e-Halawiyya (a Hanafi College) where he was associated with some of the disciples of his father. After completing his studies, he returned to Anatolia. After his return, he went into several 40-day retreats under the guidance of Shaikh Burhanuddin.

At the end of 9 years of rigorous training, the Shaikh praised him to be the best among his Murideen, both in religious scholarship as well as Islamic theology and intrinsic spirit of Islam. In 1241, Burhanuddin died. When Rumi came to know about his death, he visited the tomb of his Shaikh in Qaysariya to pay his respects.

Since Rumi's father Bahauddin Walad was a Sufi Shaikh of Ihsan who followed the school of thought of 'Unity of Existence (وحدة الوجود), Rumi also followed this school.

**The people of 'the Unity of Existence' (وحدة الوجود)** focus their attention on the absolute existence of Allah (عَزَّ وَجَلَّ). They say, everything in the Cosmos, every existence in the Cosmos is dependent upon Allah's (عَزَّ وَجَلَّ) Existence or His Being. All shapes, forms and bodies in this Cosmos are His creatures and the source and origin of these creatures is Allah's Unity (ذات الہی) who is the Lord of the worlds (رب العالمین).

Thus, everything is derived from Him. The existence of Allah (عَزَّ وَجَلَّ) has the capacity to manifest/appear in limitless shapes and forms as per individual facts and natures of His creatures.

Unity of existence should not be misunderstood as Pantheism. Pantheists believe that God is in everything, therefore, they consider everyone as divine.

The people of Unity of Existence believe everything in this Cosmos is Allah's (عَزَّ وَجَلَّ) creature. There is difference between 'the support of the Being' and 'Divinity of the Being (Uloohiyat - (الوہیبت). Divinity is the attribute of Allah (عَزَّ وَجَلَّ), who is the 'essence of all existence' in the Cosmos. The Shapes and forms in this cosmos are, though supported by His Being, or we can say manifestations of His Being, are all creatures appearing in different shapes and forms as per

their individual nature. No shape, no body and no form in this Cosmos is Divine or worship able. Allah (عَزَّ وَجَلَّ), the creator of all these shapes and forms, is the real worship able God.

The people of the Unity of Existence gain Allah's (عَزَّ وَجَلَّ) visualization in such a way that they consider themselves also a place of manifestation of the Being and see the reflection of His Being (وجود الهی) on the facts of creatures.

If you read the poetry written by Rumi with this understanding, you will enjoy it. To know more about this school of thought, read my book '[Shaikh Ibn Arabi](#)'.

## 5. SHAIKH SHAMS TABREZI (رحمته الله عليه)

Shaikh Shamsuddin Mohammad Tabrezi (1185-1248) (رحمته الله عليه) was born in Tabrez, Iran. Tabrez is located in the northwest of Iran in East Azerbaijan province between Eynali and Sahand mountains in a fertile area on the shorelines of Aji and Ghuri Rivers.

His father's name was Alauddin and his grandfather's name was Malikdad. He studied Islamic subjects under his father and uncle at home then went to Islamic Institutions in Tabrez for further education.

He studied Islamic sciences under Shaikh Abubakar Sanjasi Tabrezi, a well-known Sufi Shaikh of Najmuddin Kubra Sufi order. Looking at his extraordinary potential, his shaikh recommended him to go and learn in the company of Sufi Shaikh Kamal Jundi who was famous those days. Probably, Shaikh Kamal Jundi also belonged to Kubrawiyya Sufi Order.

Shams Tabrezi spent 12 years in the company of Shaikh Kamal Jundi. Since he had an innate gift in learning, he mastered all the subjects taught to him by Shaikh Jundi within no time.

Once Shams Tabrezi told Shaikh Jundi that he had so much in his chest to share with others, but he cannot express them in words. On this, the Shaikh told him, 'do not worry, you will meet an extraordinary disciple who would act as your mouthpiece and speak to the world on your behalf'.

At the end of 12 years teaching, Shaikh gave him Khilafa and Ijaza and advised him to stay away from people as far as possible.



Following Shaikh's advice, Shams Tabrezi started traveling from place to place away from the crowds. He would show up at seminaries, madrasas and khankhas but would not disclose his identity and avoid staying there for long. He preferred to stay at rest houses meant for traders showing himself as a merchant.

He used to eat very less, a small piece of bread, that too, occasionally. Many of his habits seemed extraordinary, uncanny, or supernatural to people. Rumi saw this when Shams Tabrezi threw all his handwritten books into the water. When the books were taken out of the water, they remained dry and intact with no sign of water.

## 6. SHAIKH TABREZI MEETS RUMI

It is reported that on November 15, 1244, when Rumi was 37 years old, a man came to the Sugar Merchants market in Konya. His name was Shams Tabrezi. He introduced himself as merchant. He was looking for something which he expected to find in Konya. When he was looking around, he found Rumi who was riding a horse with a large stack of books on his back written by him. Shams Tabrezi approached him and asked what he was doing. Rumi did not want to answer the stranger and said, 'I am doing something you would not understand'. He enquired what was in the bag behind him? Rumi replied, if I tell you about it, you will not understand. On hearing this, Shams Tabrezi took out the large bag containing the books from the horse of Rumi and threw it into a nearby pool of water. Rumi was angry and aghast by this action. He got down from the horse and hastily took that bag from that pond. To his surprise the bag and the books inside were dry. Rumi realized the stranger was not an ordinary person. And it was a marvel of a Wali Allah as the books were not damaged in the water.

Another version of their meeting is described a little differently. It is reported that Rumi was sitting by the water (a pond) with his students and a pile of books when Shams Tabrezi walked in as a wayfarer with disheveled hair. After greetings, he asked Rumi pointing to the books what it was? Rumi answered, what would you know? On hearing this reply, he reached for the pile of books and threw them into the water. These were Rumi's handwritten books. Rumi was upset and extremely angry. Looking at his anger, Shams Tabrezi bent down to the water and restored all his books with no sign of water on them. An astonished Rumi asked, what was it? Shams Tabrezi answered, what would you know?

After this incident, it is reported that they discussed on several issues and Rumi got replies to all his questions satisfactorily. It was this meeting that changed Rumi's life. From an accomplished scholar and Jurist, Rumi was transformed into a Sufi Shaikh of Ihsan.

After this meeting, Rumi requested Shams Tabrezi to stay in Konya. Shams Tabrezi agreed and stayed with Rumi for some years and taught him the intrinsic spirit of Islam.

Many of Rumi's poems end with the name Shams Tabrezi. Rumi has repeatedly said in his Mathnavi and Divan that it was not him but Shams talking through him. It is obvious that Rumi had attained the state of Fana-Fish-Shaikh early. By focus and attention towards your Shaikh you can achieve this state. To know more about it, read my book titled '[the Path to Tazkia](#)'.

It is reported that Rumi started spending most of his time with Shams Tabrezi which became a cause of discomfort for his disciples as Shams Tabrezi was a stranger for them. They did not realize how important Shams Tabrezi's presence was in Konya for the sake of training of their Shaikh. Rumi needed all the time with his Shaikh. When the environment became hostile, Shams Tabrezi decided to give a break to Rumi so that he can focus again on the training of his Murideen. He quietly left Konya on March 11, 1246 and went to Damascus.

The separation of his Shaikh was unbearable for Rumi. He sent his son to convince Shams Tabrezi that his disciples would never interfere again and that he implores that he should come back. Shaikh Tabrezi came back to Konya along with his son and spent following two years in Konya. This was the time when he completed the training of Rumi. As usual, Rumi's disciples started feeling neglected again and their hostility increased towards Shams Tabrezi.

In April 1248, when the training of Rumi was complete, Shams Tabrezi quietly left Konya again. This time he kept his travel and destination secret.

Rumi did not know that his training was complete, and he did not need the presence of his Shaikh with him anymore.

This time he personally travelled to Damascus to find Shams Tabrezi. He did not find him. He came back and after a few months he went again to Damascus in search of his Shaikh. He did not find him physically, but he realized that he is already Fana Fish Shaikh and his Shaikh is within him like a clear moon. He realized, although he was far from him physically, he and his Shaikh have become one light (Tajallai). When he looked at him, he found his Shaikh. He wrote:

چرا باید جستجو کنم؟ من همان او هستم

ذات او از طریق من صحبت می کند

من به دنبال خودم بوده ام

Why should I seek? I am the same as Him

His essence speaks through me

(It looks) I have been looking for myself



Some people say that Shams Tabrezi left Konya and settled in Khoy where he died and was buried. Picture shows his grave in Khoy, Iran.

A year later, in 1249, Rumi felt certain attributes of his Shaikh in one of his disciples named Salahuddin Zarkob. Looking at his abilities, he made him in charge of his Khankha. This action also created jealousy among his disciples. But this time, Rumi threatened his disciples to abandon them completely unless they stop complaining.

Salahuddin Zarkob was a goldsmith by profession and did not know reading and writing but Rumi knew he was extraordinarily strong spiritually. He was also the disciple of his Shaikh Burhanuddin along with him earlier. In addition, he was also the disciple of Shams Tabrezi.

He recommended his son to accept Salahuddin Zarkob as head of the Khankha. He arranged marriage of his son to the daughter of Salahuddin Zarkob whose name was Fatima.

For the following 10 years, Salahuddin Zarkob remained head of the Khankha. When he grew old, Rumi appointed another able disciple Husamuddin Chalabi as the Head of his Khankha. Sometime later Salahuddin Zarkob died.

## 7. RUMI'S (رحمته الله عليه) WORKS

(i) Rumi is best known for his rhythmic poetry known as Mathnawi (مثنوی معنوی) in Persian Language which contains over 26,000 couplets. Many commentaries of this Mathnawi have been written by people in many languages.

(ii) His other major work in poetry is his Diwan-e-Kabir, also known as Diwan-e-Shams Tabrezi. This was written by Rumi in honor of his Shaikh Shams Tabrezi. The Diwan contains 90 Ghazals, 19 Quatrains in Arabic, 24 couplets in Turkish mixed with Persian, 14 couplets in Greek mixed with Persian. In addition, it contains 35,000 Persian Couplets and 2000 Persian Quatrains.

(iii) His book 'Fihi Ma Fihi' (فیه ما فیه) contains his 71 lectures on various occasions to his disciples. This book was compiled from the notes of his various disciples. The style of 'Fihi ma Fihi' is colloquial and meant for general people.

(iv) The book 'Majalis-e Sab'a' (مجالس سبعه) contains 7 Persian Sermons given by Rumi after the disappearance of Shams Tabrezi. These sermons provide commentary on the deeper meaning of Quran and Ahadith. The sermons also include quotations from the poetry of Sana'i, Attar, and other poets, including Rumi himself. The style of Persian is rather simple, but quotation of Arabic and knowledge of history and the Hadith show Rumi's knowledge in the Islamic sciences.

(v) Makatib (مکاتیب) is a collection of letters written in Persian by Rumi to his disciples, family members, and nobles. These letters are sophisticated in style, in conformity with the expectations of correspondence directed to nobles, statesmen and kings.

## 8. THE DEATH OF RUMI (رحمتہ اللہ علیہ)

It was Hussamuddin Chalabi, his disciple and companion who pleaded Rumi to write. On his insistence, Rumi started composing poetry spontaneously which were collected in Diwan-e-Kabir. The scribe of his poetry was Hussamuddin Chalabi.

It is reported that one day, the two of them were wandering through the Meram vineyards outside Konya when Hussamuddin suggested Rumi to write something which can be a source of inspiration/contentment to the hearts of the people who are walking on the path of Suluk. Rumi smiled and gave him a paper on which the first 18 couplets of his Mathnawi were written. It began with the following Couplet of his Mathnawi.

بشنو این نی چون شکایت می کند \*\* از جدایی ها حکایت می کند

Listen to this read how it complains, telling a tale of separations

When Hussamuddin read them, he cried and implored Rumi to write more. Thus, Rumi spent the next twelve years of his life in Anatolia dictating the six volumes of this masterpiece, the Masnavi, to Hussamuddin.

In the beginning of December 1273, Rumi fell ill, and he predicted his death in this ailment. Within a few days, he died on 17 December 1273 in Konya.



His death was mourned by the diverse community of Konya, with local Christians and Jews joining the crowd that converged to bid farewell as his funeral procession was carried through the city. Rumi was buried beside the grave of his father.

A splendid shrine known as Mevlana Museum, was constructed over the place of burial. Georgian Queen Gürcü Hatun, who was a follower of Rumi, sponsored the construction of his tomb in Konya.



The 13th century Mevlana Mausoleum, with its mosque, hall, schools and living quarters for visitors, remains a destination of visitation to this day.

## 9. THE MAWLAWI (MEVLEVI) SUFI ORDER

After Rumi's death in 1273, Hussamuddin Chalabi became his first successor. Ten years later, when Hussamuddin Chalabi died in 1283, Rumi's son Sultan Walad appointed Karimuddin Walad-e-Baktamur to be the head of their Khankha. Seven years later in 1291, when Karimuddin died, Sultan Walad himself took over as Head of their Khankha. He founded the first branch of Mawlawi Sufi Order which spread beyond Konya. During his time, the Wajd or Whirling became usual practice during the Sama Mehfiles. These practices were further strengthened over a period of two hundred years. It is reported that these became central to this Sufi Order during Shaikh Adil Chalabi's time, who died in 1460.

It is reported that Rumi did not engage in wajd during Sama in his youth. However, during his time in the company of Shams Tabrezi, he whirled in Wajd in front of his Shaikh which was liked by Shams Tabrezi.

In Mawlawi Sufi Order, Sama is traditionally practiced in a Hall in which the people whirl in a circle around their Shaikh. Sama is conducted with or without musical instruments. It consists of Na'at written in praise of Prophet Mohammad (صلى الله عليه و آله وسلم), Manqabat (poetry) written in praise of the Shuyookh of the Silsila and Awliya Allah. The people whirling are called *Semazens* (people attending the Sama). They whirl using their right foot to propel themselves in a counterclockwise circle, and their left foot remains rooted to the floor acting as an axis on which they turn. Both arms are extended and raised to the level of the head, with the right palm pointing upward receiving Divine Mercy and the left palm pointing downward

channeling the Mercy of Allah into the world. With each full turn, they do zikr of Allah loudly or quietly in heart.

Over the years, the whirling dervish has become a part of Mevelevi Sufi culture and many things got added to it. The Sama during Rumi's time was a zikr gathering like Hadra in which Zikr of Asma-e-Elahiya (names of Allah) and praise of Prophet Mohammad (صلى الله عليه و آله وسلم) was recited.

During the Ottoman rule, the Mawlawi (Mevelevi) order was spread into the Balkans, Syria, Lebanon, Egypt, and Palestine. After the fall of Ottomans in 1925, Islamic practices were outlawed in Turkey under the rule of Ataturk. As a result, the Mawlawi Dervish Khankha in Konya became Mevlana Museum.

There are certain groups and individuals in Turkey and outside who do not have any connection with Mawlawi (Mevelevi) Sufi Order but they organize 'Mevlevi whirling' by some trained people for the entertainment of tourists.

In the later half of 20<sup>th</sup> Century, when Rumi's works were translated into English, the Mevlevi order began to make its presence felt in the West. This was due to the great popularity of English translations of Rumi's poetry and visits during 1970s by certain Shuyookh of Mevlevi order to the United States.

## **10. RUMI'S POETRY IS MISINTERPRETED BY SOME PEOPLE**

All authentic works of Rumi show that he was a devout and pious Islamic Sufi Shaikh of Ihsan. His poetry is filled with references from the holy Quran and Ahadith.

In the Preface of the first volume of his six volume Mathnawi, he referred it as 'a root of the roots of Islam in regard to unveiling the secrets of getting connected with Allah (عَرْوَةُ الْجَمَلِ). He wrote, the Mathnawi is revealer of the meanings of the holy Quran and a soothing polish for the Islamic Sufi wayfarer.

Some Universal Sufis (followers of perennialism) misinterpreted his poetry to mislead people even during his lifetime. To refute these people, he wrote the following quatrain.

من تا زمانی که زندگی داشته باشم بنده قرآن هستم  
من گرد و غبار در راه محمد ، برگزیده هستم  
اگر کسی چیزی را جز این از گفته های من نقل کند ،  
من از او کنار رفته ام و از این سخنان عصبانی هستم

I am the servant of the Quran as long as I am living, (and)  
I am the dust on the path of Muhammad (ﷺ), the Chosen one.  
If anyone quotes anything, except this, from my sayings,  
I am withdrawn from him and outraged by his (false) claims.

**(Rub'iyat, # 1173)**

In one of his sermons he said, 'now, you should know that Prophet Mohammad (صلی الله علیه و آله وسلم) is the leader and guide. If you do not come to Prophet Mohammad (صلی الله علیه و آله وسلم) first, you would not reach us'. **(Fihi Ma Fihi - # 63)**.

What is the meaning of the above statement? It means that without the religion of Islam, there is no Islamic Tasawwuf. If you are not a Sahih-ul-Aqeedah Muslim following Sahih Iman, you cannot claim Rumi to be your teacher.

Rumi has been heavily misunderstood and misrepresented by the people who have translated his works into English. In most of the popular translations and versions of Rumi's poetry, his strong adherence to Islam is missing altogether.

Rumi belonged to the people of Unity of Existence (وحدة الوجود). His poetry should be understood in that context. The people who translated his books apparently were not aware of the intricacies of the Islamic beliefs, therefore, they took the literal/textual meanings of his couplets in their translations and misled thousands of English-speaking people. This is exactly what Salafis have done with the verses of holy Quran and Ahadith.

Their misunderstanding of his works has resulted in building of a 23-Meter-high statue of Rumi which has been established in Buca, Izmir, Turkey. Similarly, a bust of Shams Tabrezi is placed near his grave in khoy, Iran.



By taking literal meanings of the poetry, people considered him as Universal Guru who believes in all religions and for him all kinds of worship were authentic. Thus, a new cult was developed in the West, particularly in the US, in the name of Mevelvi Sufi Order.

Certain examples of misinterpretations of Rumi's couplets are given below.

(i) 'What is to be done, O Moslems? for I do not recognize myself. I am neither Christian nor Jew, nor Gabr, nor Moslem'. **(Translation. Nicholson, 1898, p. 125).**

(ii) '(I am) not Christian, or Jew or Muslim, nor Hindu, Buddhist, Sufi, or Zen. Not any religion or cultural system' **(Barks, p. 32).**

(iii) 'I go into the Muslim mosque and the Jewish synagogue and the Christian church and I see one altar'. **(Barks, p. 246).**

The English misinterpretations of Rumi's poetry by Coleman Barks have sold more than half a million copies worldwide.

(iv) 'Cross and Christians, from end to end, I surveyed; He was not on the Cross. I went to the idol-temple, to the ancient Pagoda; no trace was visible there' **(Translation. Nicholson, 1898, p. 71).**

(v) 'Come back, come back, no matter what you think you are. An idol worshipper? A non-believer? Come back. This gate, no one leaves helpless. If you have broken your vows ten thousand times, come back.' **(Translation. Abramian, p. 4).**

(vi) 'Come, come, whoever you are, wanderer, worshipper, lover of leaving, it doesn't matter. Ours is not a caravan of despair. Come, come, even if you have broken your vow a thousand times, come, come yet again, come!' **(Feild, ii).**

(vii) 'That one who has tasted the wine of union with the supreme soul, in his faith, the Ka'ba and an idol temple are one' **(Translation Shiva, p. 33).**

(viii) 'This is me - sometimes hidden and sometimes revealed. Sometimes a devoted Muslim, sometimes a Hebrew and a Christian. For me to fit inside everyone's heart, I put on a new face every day'. **(Translation. Shiva, p. 178).**

Shahram Shiva's book 'Rending the Veil: Literal and Poetic Translations of Rumi, is the recipient of the Benjamin Franklin Award.

Shahram Shiva claims that 'Rumi does not offend anyone, and he includes everyone. Today Rumi's poems can be heard in churches, synagogues, Zen monasteries, as well as in the downtown New York art/performance/music scene.

## 11. THE UNDERSTANDING OF POETICAL EXPRESSIONS

Needless to say, that poetry is different from prose. And even in prose, expressions and the meanings of the words differ. Like the expression will be different when a Judge writes a court verdict, or scientists or educationists describe a subject in science, mathematics, medicine, or engineering.

To understand true meanings of poetry, the reader should have some knowledge of poetical expressions and terms generally used in poetry. Like the poet says to his beloved, 'your eyes are like stars, your eyes have the depth of an ocean, you are my life, wherever I see, I see your face' and so on. Like some people call their wife/little daughter as 'Honey, Habibti, Jaan, Janu', etc. All these are metaphors generally used by poets.

Similarly, the literal/textual meaning of the word Shaikh (الشيخ) is 'Old Man'. But all Islamic writers and Sufi poets use this term to refer to their teacher or an Islamic scholar.

There are metaphorical verses (آيات مُتشابهات) in Quran that need to be understood in their proper perspective. In the same way, there are several Ahadith that need to be understood in their proper perspectives.

Sufi Shuyookh/Awliya Allah use metaphors in their poetry for Allah (عَزَّ وَجَلَّ), Prophet Mohammad (صلى الله عليه و آله وسلم) and their Shuyookh to express their love, respect and affection. Like, they say, 'O' my Lord, wherever I see, I see you'. 'My Lord is visible to me in everything around me'. 'I do not see anything, except my Lord'. 'I talk to my Lord and He replies to me'. 'I am annihilated in the existence of my Lord', and so on.

Rumi's poetry should be read with this understanding. When he says, "Come back, come back, no matter what you think you are. An idol worshipper? A non-believer? Come back. This gate, no one leaves helpless. If you have broken your vows ten thousand times, come back." It does not mean that let us all make a Universal religion. What Rumi is telling people that whatever you have been doing, do not remain there forever. Come back to the right path of Allah (عَزَّ وَجَلَّ) and His Apostle Mohammad (صلى الله عليه و آله وسلم).

When Rumi says "(I am) not Christian, or Jew or Muslim, nor Hindu, Buddhist, Sufi, or Zen. Not any religion or cultural system", it means that Rumi does not spread hate in the name of

religion as some extremists in every religion do. Rumi says, I am not like them. I am a true follower of Allah (عَزَّ وَجَلَّ), and His Apostle Mohammad (صلى الله عليه و آله وسلم). I follow the true faith of Islam which is based on tolerance and love of all human beings. Rumi's heart is too big to accommodate everyone in it. He wants to show everyone the right path of Allah (عَزَّ وَجَلَّ).

All these references indicate Allah's (عَزَّ وَجَلَّ) guidance and inspirations received by Sahih-ul-Aqeedah Sufis/Awliya Allah on their pure hearts. They see Allah's (عَزَّ وَجَلَّ) signs in everything around them because Allah (عَزَّ وَجَلَّ) has commanded us in Quran to see His signs in the Cosmos.

**It is in Hadith** - Narrated by Abdullah (رضى الله تعالى عنه) - "Prophet Mohammad (صلى الله عليه و آله وسلم) said 'Allah (عَزَّ وَجَلَّ) is not hidden from you'. (Bukhari)

**It is in Quran** - [To Allah (عَزَّ وَجَلَّ) وَبِاللَّهِ الْمَشْرِقِيُّ وَالْمَغْرِبِيُّ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ] belong the East and the West. Wherever you turn, you will find Allah (عَزَّ وَجَلَّ). Indeed Allah (عَزَّ وَجَلَّ) is all pervading (He is there throughout the Cosmos) and Omniscient (infinitely wise).] (Al-Baqara - 115)

**It is in Quran** - وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ [He is in your own self, will you not see] (Adh-Dhariyaat - 21).

Like we say, 'I am a Government servant', 'I am a public servant' and 'I am a servant of Allah (عَزَّ وَجَلَّ)'. Here the meaning of Servant is different in all three expressions.

Like we address 'My Lord' to the Judge of a Court and we address the same 'My Lord' for Allah (عَزَّ وَجَلَّ). In both these places, we mean differently.

Like Sufi Shuyookh say 'I am your servant (banda/abd) O' Prophet (صلى الله عليه و آله وسلم)'. Then they say, 'I am your servant (banda/abd) My Lord'. They mean differently on both these instances. For Prophet Mohammad (صلى الله عليه و آله وسلم), they mean 'I am your devoted follower O' Prophet (صلى الله عليه و آله وسلم) and for Allah (عَزَّ وَجَلَّ), they mean His creature.

In the same way, some people call 'help me Ya Ghousul Azam Dastagir (المدد يا غوث الاعظم دستگیر) or Ya Ali Mushkil Kusha (يا على مُشْكِل كُشَا) - (رضى الله تعالى عنهم). The meaning of 'Mushkil Kusha' is solver of difficulties.

It is the Iman of every Muslim in the world that the actual solver of our difficulties is Allah (عَزَّ وَجَلَّ) only. However, when someone addresses Hadhrat Ali (رضى الله تعالى عنه) as Mushkil Kusha, he actually means that O' Allah (عَزَّ وَجَلَّ) solve my difficulties by the Waseelah of Hadhrat Ali (رضى الله تعالى عنه).

There are innumerable Ahadith about seeking of Waseelah for solving our problems from pious dead and alive both; like (i) "Seek every benefit from the pious faces" (Al-Jaama' al-Sagheer, page 43-44); (ii) "O men of Allah! Help me" (Musannaf Ibn Abi Shaibah, volume 10, page 10; (iii) Masnad Abu Ya'laa, Hadith # 5269; (iv) Majama' al-Zawaid, volume 10, page 132).

Doing “Tawassul” from Prophet Mohammad ( صلى الله عليه و آله وسلم ) by Hazrat Umar ( رضی الله عنه ) and then doing “Tawassul” from Hazrat Abbas ( رضی الله تعالى عنه ) is mentioned in Bukhari, Hadith # 1010, narrated by Anas ( رضی الله تعالى عنه ).

Some people keep their son's name 'Abdur Rasool', 'Abdun Nabi,' which means the follower of Prophet Mohammad ( صلى الله عليه و آله وسلم ).

There are thousands of words we use repeatedly on many occasions and we mean differently on each occasion. These are known as metaphorical expressions. Metaphors add beauty to poetry.

## 12. MEVLEVI SUFI ORDER IN US

Tim Field (1934-2016), a British Christian, was initially the follower of Shammani Gurus, G.I. Gurdjieff and P.D. Ouspensky. Later he was initiated into Pir Vilayat Khan’s Universal Sufi Order International. Pir Vilayat Khan changed his name from ‘Tim’ to ‘Reshad’. After his initiation in this Order, he started running a spiritual teaching center in Gloucestershire, UK. This center was next to the School of John G. Bennett (follower of Gurdjieff). Both these schools had similar Syllabi.

In December 1971, Reshad Field was initiated as a Shaikh of Mevlevi Order by Suleyman Dede who was the Head of Konya Mevlevi order. Subsequently, he became the Shaikh of Mevlevi order in the United States. On his initiative, Suleyman Dede visited United States many times during 1970s.

Under Reshad Field, the Mevlevi order flourished in the United States. Many centers of Mevlevi order were set up in California, Colorado, Mexico, Canada and other places. A typical day of spiritual endeavors at these centers involved ‘whirling like dervishes, Buddhist meditation, Arica exercises, brain burning with scientology, map-dowsing, singing vowel sounds with movements (Gurdjieff exercises), vortex meditations, walking meditation, etc.

Later, Suleyman Dede sent his son, Jaleleddin Loras, from Konya to head the Mevlevi order in the US. Jaleleddin tried to reduce the multiple exercises at these centers and increase the whirling and Zikr, but in vain as people started singing Christian hymns during the Zikr. The dominance of Universal Sufism at these centers was deep rooted that could not be changed. As the popularity of these centers increased, UNESCO in 2004 declared the whirling Ceremony of the Mevlevis as a cultural world heritage.

## 13. WHAT IS UNIVERSAL SUFISM?

Universal Sufism is also known as Perennial Sufism. Perennialism or Perennial philosophy has its roots in Platonism which was condemned by Imam Ghazali during his lifetime (1058–1111). Perennialism is also known as 'Traditionalism'. This is based on the philosophy that all religions are truthful, and you follow any religion, you will get salvation in Hereafter.

Nazim al-Haqqani, Dr. Taher-ul-Qadri and many others who have signed the [Amman Message](#) belong to this group. A brief account of a few of the Universal Sufis is given below.

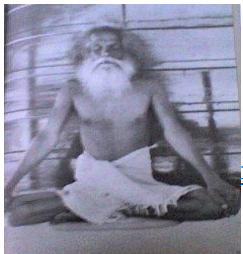
### 13.1 Nazim Haqqani (1922-2014)

The Telegraph newspaper of UK wrote an obituary on the death of Nazim Haqqani on May 12, 2014. The paper wrote "Nazim Haqqani was enthusiastic proponent of the West's (Nato's) war on Terror. In 2003 he declared that Tony Blair and George Bush had achieved Sainthood due to their efforts in fighting tyrants, evil and devils.

Nazim al Haqqani granted Saint Hood in March 2003, to George Bush, the then President of US, Tony Blair, the then Prime Minister of UK, Jose Maria Aznar, the then Prime Minister of Spain, and John Howard, the then Prime Minister of Australia.



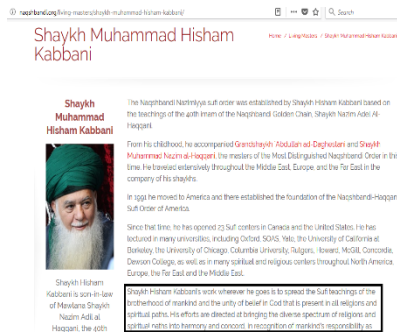
The Telegraph also wrote, 'Nazim Haqqani became an associate of Gurdjieff, a Greco-Armenian Guru and Mystic, and John Bennett, a British follower of Gurdjieff'. [Read more.](#)



John Bennett was also the follower of Shivapuri Baba, a Hindu Yogi. [Read more.](#)

## 13.2 Shaikh Hisham Kabbani

The famous Khalifa of Nazim al-Haqqani, Shaikh Hisham Kabbani, who lives in US, wrote on his website '[Naqshbandi.org](http://Naqshbandi.org)' as follows.



Wherever he goes, he spreads the (Perennial) Sufi teachings of the brotherhood of mankind and the 'unity of belief in God that is present in all religions and spiritual paths'. His efforts are directed at bringing the diverse spectrum of religions and spiritual paths into harmony and concord.

## 13.3 Pir Vilayat Inayat Khan



Nazim Haqqani paid a visit to the abode of Pir Vilayat Inayat Khan in Lebanon, New York, during his first visit to the United States in 1991.



Nazim al-Haqqani and Hisham Kabbani sitting with Vilayat Inayat Khan.

Pir Vilayat Inayat Khan, son of Pir Inayat Khan, belongs to **Universal Sufi Groups** who have disconnected their teachings from Islam. Adherents of such schools assert that Sufism pre-dates Islam, and thus, in principle, is universal and independent of Islam. Hence these Sufis and their followers are not Muslims, though they try to fool innocent people with their confusing rhetoric and conflicting claims.

[Sufi Order International](http://Sufi Order International), and its three Pirs : **(1)** Pir Inayat Khan (1882 - 1927), **(2)** his son, Pir Vilayat Inayat Khan (1916 - 2004 ), and **(3)** the grandson, and current Chief, Pir Zia Inayat Khan, who studied Buddhism under Dalai Lama by staying in Dharamsala, India for a few years. This Sufi Order calls itself "**Chishtiyya**".

## 13.4 George Gurdjieff (1866-1949)

Haqqanis brag about the connection of their Grand Shaikh Abdullah Ad-Daghestani (1891-1973) with George Ivanovitch Gurdjieff. Hisham Kabbani wrote about the meeting of Abdullah Daghestani with Gurdjieff in his book titled "The Naqshbandi Sufi Way: History and Guidebook of the Saints of the Golden Chain", (Kazi Pub., US, 1995) as follows.

'Russian Teacher (Spiritual Sheikh) George Gurdjieff visited Haqqani Grand Sheikh Abdullah Daghestani in Istanbul, Turkey, and was blessed by the Grand Sheikh. After the meeting, Grand Sheikh advised Gurdjieff to keep the meeting secret in his heart and do not speak of it in this life'.

Grand Sheikh Abdullah Daghestai gave Gurdjieff the title of "Abd an-Nur" (Enlightened One) and said 'that is your name with us, you are free to stay or go as your responsibilities allow. The Sheikh further said, 'You are always welcome with us. You have attained safety in the Divine Presence. May God strengthen you in your work'.

During the meeting, Gurdjieff reported to have told Abdullah Daghestani that 'through your (Daghestani's) spiritual power I was able to ascend to the knowledge of the power of the Nine Points (Enneagram). A voice told me the light has been given to you from the Divine Presence to bring peace to your heart. However, you must not use the power of this knowledge". [Read more.](#)

In 1953, John G. Bennett, the famous disciple of Gurdjieff also had a secret meeting with Abdullah ad-Daghestani. [Read more.](#)

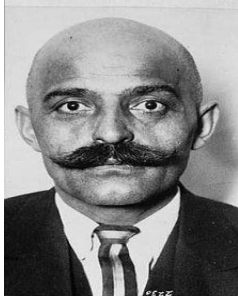


The Enneagram is a nine-point figure usually inscribed within a circle.

Gurdjieff is quoted by Ouspensky as follows. 'It (Enneagram) was an ancient secret and was now being partly revealed for the first time, though hints of the symbol could be found in esoteric literature. It is derived from the Kabbalistic Tree of Life, as used in Renaissance



Hermeticism, which used an Enneagram of three interlocking triangles, also called a nonagram or a nine-pointed figure used by the Christian medieval philosopher Raymond Lull. (Reference - James Webb, *The Harmonious Circle: The Lives and Work of G.I. Gurdjieff, P.D. Ouspensky, and Their Followers*, (New York and London: Putnam USA, and Thames and Hudson, 2001).



George Ivanovich Gurdjieff (1866–1949) was an Armenian, and Head of an infamous Universal Group called [Fourth Way](#) which, as described by Gurdjieff himself, was different from the teachings of 'Sufi Fakir', 'Buddhist Monk' and 'Hindu Yogi'. At one point he described his teaching as [esoteric Christianity](#).



Nazim al-Haqqani had been a regular speaker at Gurdjieff events. [Read more.](#)

### 13.5 [Javed Nurbakhsh](#)



Many video clips of Javed Nurbakhsh Shah Neimatullah (1926-2008), are available on You tube. He is reported to have said, 'only the intelligent one knows that we are not Muslims. Stupid ones think we are Muslims like them'.

The present head of Neimatullahi Sufi order is Dr. Alireza Nurbaksh, popularly known as Reza Ali Shah, who lives in UK. [Click here](#) to know more about Nimatullahi Sufi order.

Other Universal Sufis active in the West, are (a) **Bulent Rauf**, (b) **Irina Tweedie**, (c) **Idries Shah**, (d) **Muzaffer Ozak**, etc.

According to **Idries Shah**, the Sufi philosophy is universal in nature, its roots predating the rise of Islam and the other modern-day religions.



## 13.6 Taher-ul-Qadri



Taher-ul-Qadri seen in the picture with his gunmen in Pakistan. He is on the forefront of promoting Ammanism in the world. He has influenced many Muslims by his Ammani preaching. His followers are known as Minhajis.

He has opened all Minhaji mosques for the followers of all religions so that they can come in there and perform worship as per their religious beliefs, customs, and traditions. His followers are encouraged to visit the religious places of all religions and participate in their prayers/functions/gatherings.



Usman Shah of Minhaj, UK led a delegation to Neville Road Gurdwara in East Ham, UK on March 30th, 2009. Minhajis covered their heads and participated in prayers alongside Sikhs in Gurdwara Prayer Hall. [Read more](#)



On December 17, 2009, a delegation of Minhaj-ul-Quran participated in "Happy Christmas function" and prayed at International Gospel (IG) Church along with Christians. Muhammad Mustafa, Director Foreign Affairs MQI; Sohail Ahmad Raza, Director Interfaith Relations MQI; Iftikhar-ul-Hasan Chishti and Muhammad Aleen Khan were part of MQI Delegation. Minhaji participants prayed at the Church along with Christians. They also presented a wreath of flowers to Reverend Dr. Marqas, Chairman International Gospel Mission on behalf of Dr. Qadri. [Read more](#)



Taher-ul-Qadri apparently considers Rumi as a Universal Sufi. This is the reason he has built a mausoleum for himself like that of Rumi, in Lahore, Pakistan.

Taher-ul-Qadri conducted an **Ammani Peace Conference in UK in 2011** and asked his followers to adhere to the following Ammani teachings.

(a) He publicly claimed Jesus Christ to be God. Listen to the video clip available on You tube. At 3.40 he says, "We can hear the holy spirit of God Jesus Christ giving the message of Salvation to the mankind".

(b) In the same speech, Dr. Qadri asked people to take melodies (of Almighty) from Bible, Lyrics (of Almighty) from Taurah, Rhythm (of Almighty) from Quran. He preached them to take (learn) humility (as taught in) the holy scriptures of all other religions.

(c) He asked people to remember (and benefit from) the awakening of Buddah. Buddha is worshiped by Buddhists as God.

(d) He urged people to remember the love of Krishna (and get rewarded) in their lives.

(e) He also urged people to remember (and learn from) the Optimism of the Sikhs (as taught to them by their Guru Nanak Dev Ji).

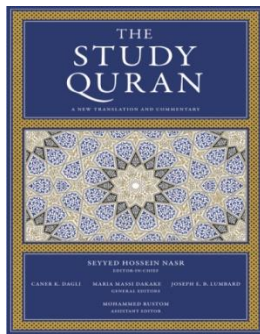
(f) In the end he prayed 'May the fragrance (guidance) of all religions remain on this Earth (and we get benefited from them all).

**Official Minhajul Quran's video clips are available on Minhajul Quran Websites, internet and you tube in this context.**

Taher-ul-Qadri is not alone, scholars like Abdullah bin Bayyah, Habib Ali Al-Jifri, Hamza Yusuf Hanson, Abdul Hakim Murad, Nuh Ha Mim Keller, etc., who have signed [Amman Message](#) believe that Christians, Jews and whoever believes in one God irrespective of his un-Islamic perception about Allah, are believers just like Muslims.

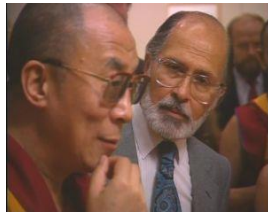
## 14. AMMANI QURAN

Compilation of an Ammani Quran was started in 2005, after the declaration of Amman Message. After 10 years work, the new Ammani Quran titled, '**Study Quran**' was published by HarperCollins publishers, New York, in 2015.

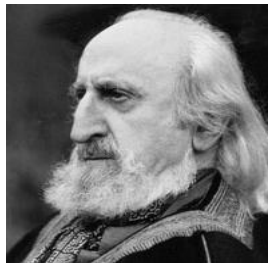


The 'Study Quran' was published in line with Christian Bible and Jewish Torah/Talmud. It does not contain verses of Quran in Arabic. One has to read only English version of Ammani interpretation of Quranic verses.

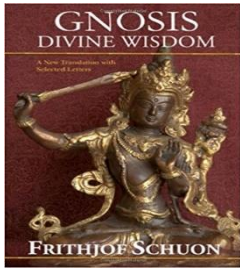
An Ammani/Perennialist team of scholars headed by Dr. Seyyed Hossein Nasr, an Iranian born Shia scholar, currently based in the United States, was chosen by Amman Message Team to compile this Quran.



Dr. Nasr, seen in the picture with Dalai Lama, is a Perennialist in the school of Rene Guénon Traditionalism. He was a student of Guénon's famous disciple Frithjof Schuon who established the Maryamiyya branch of Shadhili order in Europe and North America.



Maryamiyya is a perennialist Sufi Order. The founder of this order, Frithjof Schuon (1907-1998), born in Switzerland, also known as Sheikh Isa Nooruddin Ahmed, was a Universal Guru in the tradition of Plato, Shankara and Eckhart. He claimed that Virgin Mary appeared to him in a vision in 1965 and authorized him to establish this order.



Frithjof Schuon has written many books. Most of his books are available on Amazon.

Dr. Nasr and his Perennialist team have interpreted the Ammani Quran in such a way that the readers will start believing 'Perennialism or Ammanism' as Islam.

**The following are the important features of Ammani Quran.**

(a) It is claimed by the Publishers that this book is written with an aim to be part of the syllabi of all Universities/Educational Institutions in the world who are giving courses in Islamic subjects. It is written from Christians/Jews and non-Muslims' point of view. Dr. Nasr and his team treat Quran as an Object with its own voice. They do not treat Quran as the word of God, as believed by Muslims.

(b) The traditionalist/perennial language used in the book is extremely misleading. After reading this book, one will be more inclined to accept all religions as authentic. Some essays have been added in the back of the book that lead people to believe in pluralism; meaning all religions are authentic and followers of all religions will get salvation in Hereafter. Particularly the essay written by Joseph Lumbard (a member of Dr. Nasr's team who wrote Ammani Quran) entitled 'The Quranic View of Sacred History and Other Religions is noteworthy in this context.

(c) The explanations in this book lead one to believe that the belief in Prophet Mohammad (صلى الله عليه و آله وسلم) is optional, not essential for Muslims to get salvation in Hereafter. Only the belief in one God is sufficient. Even the belief in Quran itself, in compliance with its injunctions and conformity with Islamic Sharia, is not compulsory for individuals living in the post Mohammadan world. With this understanding, the readers of this book will surely renounce Islam as taught by Prophet Mohammad (صلى الله عليه و آله وسلم) altogether and will embrace Ammanism / Perennialism as their religion.

(d) There are many misinterpretations in this book that are aimed at converting Muslims into Ammanism. Some of these misinterpretations are given below.

(1) The Khariji beliefs have been extensively diluted in this book to exonerate them from disbelieve. It is explained that the Kharijites have not been refuted for their outrageous beliefs.

(2) The book does not reject the Christian belief of trinity; rather it is misinterpreted in such a way that the reader starts endorsing the Christian Trinity belief.

(3) The Quranic emphasis of sodomy and punishment of the people of Lot (عليه السلام) has been diluted to lead people to believe that there is a difference between consensual sex and forced sex and the people of Lot (عليه السلام) were not punished for sodomy per se, rather they were punished for their overall crime, particularly their pedophile tendency.

(4) The issue related to Zina and its Hudud punishment has been diluted in the book to an extent that people start believing that what Muslims practiced for hundreds of years was based on the misinterpretation of earlier scholars of Islam.

(e) All Ammani scholars have endorsed this book. Shaikh Hamza Yusuf, Co-Founder of Zaituna College, California, an Ammani scholar in US, endorsed this Quran by saying 'this is perhaps the most important work done on the Islamic faith' in the English Language to date.

