

## **CHAPTER II. DISCUSSION OF THE PROBLEM AND SOLUTION**

Here are the data found through literature review which explains about all the journey of Rumi on turning to Sufi mystic and Poet:

### **II. 1 A Brief Introduction of Rumi**

Maulana Rumi was born in Persian Empire, on Eastern shores in Balkh city that is current Afghanistan on September 30, 1207. In order to avoid the Mongol's invasion his family moved to Turkey and settled in the city today known as Konya.

In the first years of 2000 Maulana Jalaluddin Rumi had known to be one of the most readable Persian poets on the West. People say he is on the same level as Mozart, Beethoven and Shakespeare for his talent and creativity.

In our time, countries such Iran, Turkey and Afghanistan call the Sufis their national poets, but none of these countries actually existed at that time. Iran was known as Persian Empire, with its monarchy, and the area of this empire was much larger than today. This territory now includes the territories of modern countries of Iran, Afghanistan, as well as parts of Pakistan, Turkmenistan, Tajikistan, Uzbekistan, Turkey and Iraq. Turkey was not yet formed, and Afghanistan was part of the province of Khorasan in the old Persian Empire. In general, Rumi's life story is full of intrigues and drama, mixed with intense creative flashbacks. Rumi was a charming, wealthy nobleman, a brilliant theologian, a law professor and intelligent, wise scientist, who, at the age of thirty, met a wild man Shams. Rumi himself said that after meeting with Shams, he has changed from an ordinary student to a scientist, who realized that he was a seeker of passion for truth and universal love (Shahram Shiva 2018).

### **II. 2 Rumi's Untold Story**

Rumi's Untold Story has been written after thirty years of research by translator, scholar and author Shiva Shahram. His work provides the closest to the true story

of Rumi's life and very interesting highlights of history that have been a secret for many years. To understand better the relation between Rumi and Shams should be considered the personalities of these two persons.

Rumi raised in a rich family, his mother was a relative of the Eastern Persian king in Khorasan province. Since his childhood he was surrounded by wealthy people, world of politics and in total high society. He was known to pull and offer favors. Rumi's father was a respected court advisor. Rumi gratify in personal contacts, favors and friendships. He valued his friendship with his favorite people. His friend Zarkoob in Konya, was from a merchant class, and for that time it was unacceptable for different levels of society to have close relations, and it was arranged the marriage between the daughter of goldsmith and eldest son of Rumi Sultan Walad in order to have a closer relations.

Shams met Rumi when he was sixty years old. By that time Shams was famous as a spiritual leader and wonderer with the nickname Bird. This nickname he got because of his powerful and strong spirit, willing to be free and independent.

Traveler Shams was trying to find seeking the best follower or student, who would be greater than many other masters for that time, so he choose Rumi as a "master-student". He noticed Rumi when he was twenty one, but for that time Rumi was not ready for teaching him, and Shams comes back after sixteen years. They met again when Rumi was thirty and Shams around sixty. This time Rumi was inspired and he invited Shams to his house, and from that time these two become the best companions.

Shams, was a simple wanderer with a powerful spiritual soul, but still poor and homeless. Being terribly antisocial, always drank, with a bad temper, used to curse in front of the children, he was known as he was from not elite class. But these problems were put aside aside with Rumi's magnetism.

Thus, two totally different people from totally opposite social classes of society are coming together and become friends, even though there is no space for Shams in Rumi's social circle, as Rumi was the number one citizen of that area. Rumi's status was above the ruler (emir), which was one of his students. Rumi tried to use all his favors to keep Shams close as long as possible often by offering him valuable gifts.

After receiving several times threats Shams decides to leave the city. Soon after when he left, Rumi started to feel sorrow.

Rumi declares reward to anyone who knows any news about Shams, and then the news arrived that the traveler is in Damascus (in today's Syria) and Rumi decides to send a caravan of gifts and sent his eldest son to ask Shams return.

Rumi's son Sultan Walad finds Shams in Damascus, reportedly at the meeting, he fell onto his knees and asked him to return, he said that his father is going to die soon. He says also, that Rumi, his friends, his students, citizens and even merchants, all regret that they have caused any discomfort for Shams and are begging him to return. Sultan showed the caravan of gifts and said that all these gifts from each household of Konya for Shams, and finally he agrees to return. Son of Rumi invites Shams to ride on the horse, and himself he walked on foot all the way back to the Konya showing this way respect.

News of the arrival of Shams were heard everywhere in the town. For citizens the life of their great master Rumi was more valuable than social classes and gossips. As the caravan approached the gate of the city, all rejoiced. Since returning Shams, the situation shows that the health and welfare of Rumi is worth much more than the principles of social boundaries.

After only a few weeks of feeling guilt and despair, people again began to talk about them and their relations, saying that they could wait another couple of

months, and their master Rumi could have forgotten Shams. Thus, threats against Shams began again.

This time, Rumi decided to legalize the presence of Shams in his house, thus he marries his friend to his young step daughter aged twelve Kimia. She was a princess, raised in a cultural, a very rich family, and Shams falls in love. It was indeed a memorable moment in his life - not only to be chosen from the student, but to be married to the little daughter of his follower. The situation calms down the gossips in the households at the time, but soon after marriage, due to illness, Kimia dies, and with it comes the end of Rumi and Shams communication. Shams left the city, as Rumi thought caused by grief and depression of Shams

There are several stories of Shams disappearance. One hypothesis suggests that Shams left Rumi again that night and becomes a stranger as he was before. Shams fate is now in the hands of Rumi's youngest son Sultan Walad and blood brother of princess Kimia. Another story shows Shams settled in India (present Pakistan) in search of inspiration and finding himrself.

Some people believe that the younger son Rumi, who was particularly close to his step sister Kimia, performed or ordered the murder of Shams. Rumi might have been expected such events when he was giving his one precious young daughter for Shams with his character and old age.

So, only Rumi didn't know about his death. Murders at the time occurred everywhere, and were not considered as crimes. This is justified retribution, as claimed at the time by citizens. Thus, the murder of Shams considered just as a matter of honor and the city kept this secret from Rumi.

The Shams body hasn't been recovered, and that's because the entire city, including the police deliberately did not take the investigation seriously. Rumi himself never learned what really happened to his friend Shams, as he thought wanderer went back to travel caused by stress of losing his young wife.

While Rumi was waiting for the news about Shams, he refused to admit that he could be dead. He noted his feelings to this in this quatrain from Divan-e Shams, which is published on page 104 of Rending The Veil:

Who says that the immortal one has died?  
Who says that the "sun" of hope has died?  
Look, it is the enemy of the "sun" who has come to the rooftops,  
Closing both eyes shut, crying out, "O, the 'sun' has died."

Just after waiting for forty days for any news from Shams, Rumi put on a black robe and wore it since Shams was declared dead.

Without Shams figure Rumi would not be known in history. Rumi used all his senses to keep their friendship strong and to keep wandering soul of Shams as long as possible, and for this, he married to him his young stepdaughter. And through this process Rumi became one of the main spiritual teachers and artist of an international recognition. But at the same time, Shams also achieve his goal to meet a great follower grand student, but, unfortunately, because of love he pays with his own live. (Shahram, Shiva, (2018).

### **Rumi as a Sufi mystic and Poet**

When Rumi was a boy, his education control of his father and a close friend of his father. Circumstances of Sayyid's commitment by training his friend's son, are interesting: Sayyid was in Balkh, Afghanistan, when suddenly he felt the death of his friend Bahouddin and understood that he must to take over religious education of Rumi and goes to Konya. For that time Rumi was twenty four years and during nine years he was telling him about the prophets and countries, starting with taking fast of forty days and finishing with many subjects, meditation and spirituality. Sometime of his study Rumi also spent about four years in Aleppo and Damascus for study with religious leaders of that time.

Over few years Rumi began consciously to understand God. A friend of Rumi's father understood that he completed his responsibility to the family of Rumi, and

wished to live the rest of his life in solitude. He said to Rumi: "Now you are ready. You have no equal student in any of the fields of study. You are now the lion of knowledge. I am a lion also, but I am no longer needed for you, so I have to go. In addition, you will meet a great friend, and you be a mirror to each other. It will lead you to the deepest parts of the spiritual world, and you will lead him there. You complete each other, and you will be the greatest friends in the world." And so Sayyid announced the arrival of Shams Tabriz, the central person in Rumi's life (Rady, 1987).

### **Transformation of Rumi to Sufi mystic and Poet**

According to Rady Fish, in his book entitled "Jalal Uddin Rumi," he mentions: "At the age of thirty-seven years, Rumi met wanderer Shams. About their relationship has already been written a lot. Before this meeting Rumi was already a prominent professor of religion and mysticism with high rank, but only after this meeting he became a wonderful poet and inspiration for other sufis. They carried to those who want. Rumi was full of knowledge and after receiving this knowledge, he applied it for the benefit of mankind. " Shams was burning and Rumi caught fire", people say. But their friendship was too short. Despite the fact that each of them displayed one another, Shams disappeared twice: the first time, Rumi's son Sultan Walad found him in Damascus because of will of his father; and the second disappearance was final with the hypothesis that he was murdered because of Rumi's daughter death.

The cultural and intellectual life of Konya, filled with various members of the Muslim academic elite, flourished. However, the real emotional breakdown, which completely turned over the usual way of Jalal ad-Din Rumi, occurred after meeting with a man who can not be attributed to the scientific community. It was a meeting with Shams ad-Din Tabrizi, a wandering dervish, who was known for his defiant behavior, harsh remarks and strange statements, which kindled the fire of mystical love in Rumi's soul. There are many stories telling about the first meeting of Jalal

ad-Din with Shams: in them the latter demonstrates its own superiority in mystical knowledge, and the interlocutor is striking to the depths of the soul. After this event, Rumi's life is turned upside down - he gives up teaching in a madrasa and devotes all his time to communication with Shams.

The meeting of two people who discovered themselves in each other, understood, fell in love - always a miracle, perhaps the most amazing of all miracles. But the day of their meeting is usually a great date only in the personal fate of these people.

Two people who met in Konya more than seven hundred years ago, not only discovered themselves in each other, they made another great discovery - Man for Humanity. Were it not for this meeting, tens of millions of people would have felt differently, from Central Asia in the north to Arabia in the south, from Indonesia in the east to North Africa in the west.

For the second nature of man, called "culture", this day had the same meaning as the day of the meeting of Socrates and Plato, Schiller and Goethe. On that day, one of the greatest poets of the earth was born for the world - Jalal ad-Din Rumi, who embodied in his poetry the beliefs, feelings and traditions of the peoples of a vast region and expressed in it with unprecedented power the greatness of the human spirit in its endless pursuit of perfection.

Many great dates and glorious names have been forgotten since. Time has destroyed the stones, destroyed the fortress walls. We don't even know now where the cotton merchants' madrasa stood, in which Jalal ad-Din spent the morning of that day, where the Risot-merchants caravanserai, in which his future friend spent the previous night, was located. But the place where Jalal ad-Din Rumi and Shemseddin Tabrizi met was preserved in human memory.

If you have to visit Konya, find the building of the Selcuk Palace Hotel near the

center. Stand at his corner, opposite the house of the Ministry of Education: Marge al-Bahrain-the people called this place. "Meeting of the two seas". The twenty-sixth of November, 1244.

Without a mirror, be it a polished metal or a watery surface, a person cannot see his face. Without another person, he cannot know himself, because as a generic being, man realizes himself and is conscious only through other people. But man is not a mirror. He is a reflector and a radiator – subject and object at the same time. And because the relationship of two people, and in particular such as Jalal ad-Din and his new friend, is a very complex psychological process of self-knowledge.

But how strange and sometimes insignificant are the words by which we will recognize in another person ourselves, our own continuation in the world, or, to put it in the old-fashioned language, soul-mate?! These words often serve only as a sign imperceptible for an outside look. "The word," said Jalal ad-din Rumi, "is clothing. Meaning is the mystery behind it."

On November 26, 1244, they immediately started talking about the main thing. But the words in which the question was invested, just as important for them as they were for us, have been so dilapidated in seven centuries that they no longer hold meaning. To comprehend the mystery behind them, you need to somehow imagine the structure of thinking that was indicated by them.

Still holding his mule tightly under his bridle and keeping his eyes on Jalaluddin, the traveler asked:

- Hey, changed the thoughts and meanings of this and this world! Tell me who is higher - the prophet Muhammad or Bayezid Bistami? Bayazid Bistami, an ascetic who lived in the 9th century, was one of the pillars of Sufism. He was the first to discover that deepening into thoughts of the unity of a deity can cause a feeling of complete annihilation of one's own self, similar to dissolving the "I" in love with



the "I" beloved. He said: "I threw myself, like a snake sheds its skin. I looked into my essence, and ... oh, I became Him!" This condition Bayazid called "fan" - destruction, non-existence, which later most of the Sufi schools recognized the goal of a traveler passing tariqa. The Orthodox clergy saw in the words of Bayazid a claim to divinity, declared him a giaor - wrong, expelled from his native city. For Sufis, however, Bayazid Bistami became the highest authority and was awarded the title "Sultan al-arifin", that is, Sultan Cognized.

Nevertheless, the question posed by a stranger, and even in the middle of a crowded street, was blasphemous insolence. It is one thing - a Sufi sheikh, even such as Sultan of the Learned, and quite another - the Messenger of Allah Muhammad himself. And Jalal ad-Din replied how any faithful sheikh or ulema would answer in his place:

- What a question? Of course, Muhammad is higher! Shemseddin, no doubt, was waiting for such an answer. But it was a trap. A thin smile played on his lips.

"All right," he said. But why then Muhammad says: "My heart is covered with rust, and seventy times a day I repent before my Lord!" And Bayazid asserts: "I am cleansed of all my imperfect qualities, and in my body there is nothing but God. I am glorified, I am glorified, oh, how great is my dignity!" Jalal ad-Din straightened up as if struck. The stranger, it turns out, is not only daring, but also not very simple. Perhaps, he fought over the same thing over which his thought beats, Jalal ad-Din: the absoluteness of Truth and the relativity of knowing it.

Before answering, Jalaluddin, no longer hiding excitement, with a long look looked into the eyes of a stranger. His excitement passed to the traveler. Subsequently, Shemseddin recalled: "He immediately grasped the perfection and completeness of my words, and before I could finish, I felt that I was drunk with the purity of his heart."

“Muhammad overcame seventy sites every day,” Jalal ad-Din replied. - And each time, having reached a new level, he repented of the imperfection of knowledge achieved at the previous one. And Bayazid lost his temper at the greatness of the one and only one parking place he reached and said these words in a frenzy.

Who is greater, Muhammad or Bayazid? If you do not understand the meaning behind these words, the question seems to be no less empty than the dispute of Christian theologians about how many angels can fit on the point of the needle, or the dispute about the white pearl and perfection, in which That day, Jalal ad-Din participated. But, in fact, Shemseddin asked about something else: are the claims to the comprehension of absolute truth sound, or is all knowledge about and each new level a denial of the previous one? That was the meaning of his question, if you translate it into the language of modernity. A question to which he did not receive a clear answer from anyone before meeting with Jalaluddin.

Hearing the answer, Shemseddin uttered a cry and fell unconscious to the ground. At least this is how ancient chronicles describe this scene from the words of eyewitnesses.

In our age of hypertrophied reason, civilization has accustomed us to restraint in expressing feelings. The form, however, is inseparable from the content. We know immeasurably more, probably thinking in the mass more logical, slimmer, but do we feel with the same force as the people of the thirteenth century? “Every loss is an acquisition,” said Jalaluddin Rumi. “Every acquisition is a loss ...”

He jumped to the ground, bent over the traveler. He rubbed his wrists, spread and folded his arms across his chest several times. Shemseddin came to his senses. Got up. They embraced. Understanding nothing, the crowd, learned ulama, murids of Jalaluddin looked at this scene with amazement. He took the traveler by the arm

and walked along with him to the house of goldsmith Salyadin. Here they retired to talk.

For three months without a break, the conversation between Jalaluddin Rumi and Shemsuddin Tabrizi continued. When these months passed and the first spring winds blew over Konya, everyone who knew Jalaluddin, it seemed that he was dead, and another person was born in his appearance. "Shemsuddin suddenly appeared," the poet's son Weled later recalled, "and connected with him. And the shadow of Rumi disappeared in the glow of his light. When he saw Shems' face, the secrets were revealed to him, they became as clear as day. I heard no one heard anything. And everything became one for him: that high, that low. He called Shems to himself and said: "Listen, my padishah, to your dervish. My house is not worthy of you, but I have loved you with true love.

All that a slave has that will reach his hands belongs to his master. From now on, this is your home! " Rumi was fascinated by his appearance, his unresponsive purity, his speech full of secrets, like a sea of pearls, his word breathing life into a free man. He was nowhere without him. If I didn't see his face, lost the light of his eyes. I didn't part with him day or night. The separation with him became unbearable. Just like he became a fish living in his sea. Shemsuddin called him into a world that he never dreamed of Neither Turku nor Arab. Every day, he read him teachings and made new knowledge manifest. Rumi would He was filled with secret knowledge. But what Shems revealed to him was a different, very new knowledge.

Nobody knows what they were talking about in their solitude. As can be seen from his words, the son of the poet did not know this either. But over the course of more than a year, on the orders of Jalaluddin, all the stories and sayings, each word of Shemseddin, spoken publicly, was recorded as "scribes of secrets." These records then compiled the book "Makalat" ("Conversations"), which in the lists has reached our days. This book has remained in drafts; There are many discrepancies

in the lists. And the words and images that Shemsuddin uses are very vague, allegorical. He himself was aware of this. "Neither the imitator can repeat, nor follow my words, he said. They are dark and complex. I can repeat them a hundred times, and each time they will find a different meaning. Meanwhile, the main meaning remains virgin-blameless, not understood by anyone" . (Radiyah Fish, 1987).

Meanwhile, Brad Gooch, says" Shamsuddin revealed the forces unknown to him hiding in Jalaliddin, under the influence of his threefold oppression, the authority of his father, book scholarship and Sufi self-improvement under the guidance of Seyid the Seer. These forces turned out to be so powerful that they did not dry out, but, on the contrary, gained explosive power. Shamsuddin was the first to see these forces and "opened the lid." And then the voice of the tambourine sounded in the heart of Jalaluddin to the whole world. Tears and moans were followed by hymns of joy to be on earth a man, pride in man, faith in his greatness and omnipotence. Common sense commoner Shamsuddin understood how many men of scholars of the book shielded a window into the world! Living life they clothed in a shroud of dead dogma. And therefore, when he saw him with the book of his father's teachings, he shouted like an obsessed person:

"Do not read! Do not read!"

Shamsuddin stubbornly averted his gaze from the contemplation of the month, reflected in the pelvis, pointing to the month in the sky.

Rumi and Shams have become inseparable. Their friendship itself has become one of the historical mysteries of mystical Sufism. It can not be explained from the standpoint of common sense: Rumi was 37 years old, Shamsu was over 50. A duet of two merged notes, a student in love and a beloved teacher, existence and non-existence, light and its source, presence and absence — all normal social distinctions disappeared.

Rumi could spend together with Shams several months in a row in a mystical duet (sobet), not seeing other people, ignoring the duties of a father, husband, teacher,

head of school, court Sultan, giving himself up to joint spiritual intercourse and meditation. The eldest son of Rumi, Sultan Valed, wrote that Shams, in his spiritual development, went through all the stages of ecstatic love of God possible for man and became "Kotb-e Hama and Suga" - or "Staff of the Beloved".

Shams despised the scribes and formal experts on the Quran and, consciously avoiding their society, lived in caravanserais, with homeless dervishes. He quickly became a prominent dominant phenomenon in the already intense and competitive spiritual life of Konya. Many students of other spiritual mentors rushed over to Shams. His favorite disciples, Rumi, his son, Sultan Valed, and his personal scribe, Husam Chelebi, also became students of Shams. This ecstatic friendship caused friction in the Konya religious community. Other theologians and students of Rumi felt abandoned, the Rumi family rebelled, the younger son of Rumi - Alaeddin - began to threaten Shams with death. And Shams was gone. According to researchers of Rumi, it was after this first disappearance of Shams that Rumi began to turn into a mystic poet.

Annemaria Schimmel, who devoted her life to studying Rumi, writes: "He became a poet, he began to listen to music for a long time, to sing, he could dance for hours in dance."

It was rumored that Shams appeared in Damascus, Rumi sent a son, Sultan Valed, to Damascus to persuade a Friend to return to Konya. Shams agreed. When they met, they both fell at the feet of each other, so that "no one could understand which of them was in love and who was loved." Shams began to live in the house of Rumi and sealed his friendship by marrying his adopted daughter. Their joint "dwelling" (mystical conversations) began again and again envy raised its head.

On the evening of December 5, 1248, during a conversation between Rumi and Shams, someone summoned Shams outside, he went out and no one ever saw him again. He was probably killed with the complicity of Alaeddin, if this is so, then Shams really paid with his head for this mystical friendship.

After the second disappearance of Shams, Rumi plunged into the mystery of searching for a Friend. He set off in search of himself, traveled to many cities and neighboring countries, visited, in particular, Damascus.

And it was in Damascus, he understood:

Why am I looking for Him everywhere?  
After all, I am the body of my friend,  
Through me He visits the world  
I was looking for myself everywhere!

So, the union of friends has become perfect. He reached the stage of full dissolution in *Drug*. Rumi called the gigantic collection of his gazelles the "Sofa of Shams Tabrizi" ("The Sofa" - Collection of Works, in Farsi).

Jalaluddin gave up everything. Fatwas and disputes were abandoned. Now prayers and sermons have been replaced by poems and music, oppression of the flesh - songs and dances. Jalaluddin, at any moment, even the most inappropriate, could unexpectedly begin to dance and recite poems that flowed from him.

The result of this utter immersion is a wondrous, groundbreaking book that details Rumi's development from his early days of entitlement as a worshipped scholar and preacher of the "turbaned class" to an eventual disavowal of his fame—and a life of humility and "speaking from the heart," rather than in the "formal double-talk" of the educated elite. The catalyst of this transformation was his intimate friendship with Shams of Tabriz, a wandering outsider and contrarian whose own enlightenment had been achieved through nomadism, odd jobs, and defiance. Upon meeting, Rumi (in his thirties) and Shams (in his sixties) fell into an intense and loving disciple-master bond.

With deft insight and enviable clarity, Gooch brings us close to this sequestered and transformative relationship. The reader comes to understand how Shams's

influence instilled in the younger man a tendency for “familiar and homey” analogies that betrayed his high-minded learning and helped him find his natural voice. As Gooch writes, Shams’s teachings became the “raw material of Rumi’s poetry”:

He gave him perhaps his most central metaphor comparing the evolution of the human spirit, through the workings of separation, to cooking. This imagery a way of explaining how painful separation can have beneficial results, and how love, both human and divine, involves both union and separation became a continuous motif in Rumi’s poetry and talks, he liked to tell of the chickpea transformed through suffering in the boiling water of the cook’s pot.

As Rumi wrote of his own pain at the loss of Shams:

“My entire life has come down to three words— / I was raw, I was cooked, I was burned.”

The loss of a mentor possibly became another transformative experience, because the mysterious disappearance of Shams after two and a half years of friendship was his final lesson to him. In a painful regret, Rumi was fully changed as a poet, his howls of grief turning to a spinning dance, as he “tried to re-create his closeness to Shams once again in sama ... this mystical dance they had performed together as a form of bonding, though now he was revolving incoherently around the absence of Shams as much as practicing enlightenment.” And while Rumi would form other bonds, the departed Shams and this meditative whirling became his energy source and muse. (Brad, 2017)

Relatively Abdul Karim Soroush, says” It is true that this wonder and chivalrous man of the human history who, before the sun rises he was Prostrating the almighty Allah with fear, he was a nimble Sheikh but inactive and indolent person until he met Shams-i-Tabrizi or Shamsuddin Mohammad, a Persian Muslim, spiritual instructor of Rumi. Diwan-i Shams-i Tabrizi, after Rumi has been inspired spiritually from Shams, he became a flourished existence, the changes in him are

strongly visible. From his soul, Rumi has been inspired by the immediate effects of his emotions. The imaginations and fantasies that he had before in his mind were thrown out in various forms. If we measure Rumi's spiritual jumble with the criteria we have now and understand it, we will see a special brightness. (Sorouh, 2000)

According to Ernst, friendly relations of Rumi and Shams were extraordinary, and the precise meaning is still discussed by historians. However, it is obvious that this friendship did not correspond to the established attitude of the master-student, and later it was explained as formalized pedagogy of Sufism. For Rumi Shams was the main figure even after when he left; The first pages of Masnavi describe the sense of loss of Shams by Rumi through "the history of other people."

The famous "reed song" from the first verses "Masnavi" expresses the originality of Rumi, where love prevails, which is expressed in a very creative way.

Even the sadness of this ritual flute can be seen in the story of its separation:

"Ever since I was torn from the reed bed, men and women lament from my cry.

"I want a heart that's torn from separation, so I can explain the pain of longing.

"Whoever remains far from his source one day seeks again the time of union.

"I was mourning during every gathering, joined with both the wretched and the lucky.

"Everyone liked me from his own opinion, but none sought out my secrets from within me.

"My secret is not far from my lament, but mere eyes and ears are not illumined."

Body is not hid from soul, nor soul from body; but none has the power to see the soul.

The reed's lament is fire — it's not the wind! Whoever lacks this fire, may he be nothing!

It's the fire of love that fell into the reed, and it's the boiling of love that fell into the wine. (*Ernst, 2013*)



Verses reflect new trends in the Persian mystic era. Foremost masters like Sana and Attar, adhere to this genre with continued praises of God and the Prophet, which are usually evaluated as ritual gestures at the beginning of poems. But Rumi, on the contrary, begins with a powerful call to the image of ritual flute as a sign of human soul, torn from his divine source, and her pursuing melody expresses the divine agony that only experienced can understand. Rumi transformed one folk tale into the image of his own anguish and his need to profess it ("Listen like this rice flute"). The power of love expression and anxiety is exacerbated by the awareness that only few can understand it. Nevertheless, the amazing emphasis on the agony of the human soul, instead of the formal Islamic theological doctrines, is extremely effective in creating this experience for the reader.

The ritual flute as a symbol of soul and music - a key element of sufism practice, it emphasizes on its listening, and not on music production. But not all have the ability of listening to this music with all their hearts, as evidenced so:

Once Rumi said, "The sound of the lute is the rejection of the doors of heaven, which we can now hear." The skeptic said, "We hear the same sound. How is it that we are not so excited as Master?" "The teacher said:" God forbid! What we hear is the sound of opening the door, and what he hears is the sound of closing the door "(Jami, 1500).

In addition, Ibrahim Gemard, writes "Music and poetry were deeply important for the spiritual practices of Rumi and his society, and judging from his biography, this practice has often been the source of ecstasy for many participants. The differences in temperament and power mean that one and the same recitement can cause different responses; Sufi aesthetics suggests that for sensitive souls, even ordinary events can be a stimulus for an enhanced understanding of reality. Rumi sees love as a force that animates nature at every level. Another allusion to Maria Rumi offers this portrait of the whole creation that worships God and strives to go beyond the limits of the physical body. This is the another example of the

universalization of the coverage of Rumi's emblem, making it accessible to a wide range of readers. (Gamard, 2013)

In addition, Kabir Helminski argues: "One way that can be summed up is to say that Rumi saw everything that existed, constantly showing beauty, generosity, intelligence, grace and love for the Divine being. Rumi was sincere and blissfully drunk with this love. Gradually, Rumi realized that it was necessary to keep this feeling, and throughout his life he created a literary heritage that brought him the title of "Shakespeare of mystics". For Rumi, the divine purpose of all creation is to reveal the true dimensions of Divine Love. A well-known statement of the Islamic tradition that he often recalled was: "(God says) I was a hidden treasure, and I loved to be great, therefore, I created visible and invisible worlds, so that my treasure of generosity and love Allah wanted to express His Love and His creation unfolds and continues to unfold through Love! Our task is to grow in gratitude and consciousness of this Love. There is no more vivid reason to be alive.

In general, love transforms lovers and makes them a blessing in creation. Love is a desire, and we want to have what we love. This can lead to sub consciousness, jealousy or violence. At a higher or different stage, love is the desire to share with others in a mutual joy. But Rumi described the same degree of love with the following words: "There is no greater love than love without a subject." When a person develops to such a level of love, it simply emits love, because this person is love.

Rumi has reached this level of love through relationships with Shams, a mysterious stranger who seems to have come into life of Rumi from Divinity. The spiritual power of Shams shut Rumi. And this is the relationship of mutual deification, a reflection in which each of them recognized the reflection of the Divine in one another. It was a love that unfolded as a space drama. Not all appreciated Shams as Rumi, and he disappeared. Rumi also has changed: he became a poet, and grew through love. The most important thing is that Rumi and Shams modeled the form

of spiritual relations, mutual love, reflection, which is a quick way to spiritual transformation.

Traditions of the People of Rumi's time consider Rumi as a man who was able to do something so implicit. And Mohammed, who was Rumi's favorite, also demonstrated his love for humility and tenderness. Only the fulfillment of all human possibilities and only Love can explain itself. Rumi wrote more about love than any other person. Perhaps the difficulty of an adequate explanation of love lies in the fact that in order to explain something, you need something more subtle and comprehensive to explain it. Maybe love is the ultimate explanation of everything. And his words illustrate that this Cosmic Love is in fact a Creative Power for all existence (Kabir, 2011).

### **II.3 Analysis**

5 W/ 1 H

What:

Rumi is one of the brightest creative talents in the world, whose story is full of intrigues and dramas mixed with intense creative flashes, and the inspirational transformation story of Rumi to a Sufi mystic and Poet is still unfamiliar or even unknown to many of us, it's exceptional and extraordinary occurrence to be told to individuals.

Where:

Indonesia is a multi-religion country with the majority of Muslims that makes it the world biggest Muslim country, especially Bandung which is the third largest city in Indonesia, therefore, I was motivated and it's a perfect place for this study that would be interesting and important to many people.

When:

Based on the Literature review it can be understood that Rumi's popularity has reached almost all over the world in these recent decades, largely his translated

books in to different languages are in reach of people in most major countries, it's accessible to find some information about his biography, but about his journey on transforming to a Sufi mystic and Poet is still a rare and less revealed story to many people and there are almost no visual information about it.

Who:

The influence of Rumi goes beyond national boundaries and ethnic divisions: Iranians, Tajiks, Turks, Greeks, Pashtuns, other Central Asian Muslims, and the Muslims of South Asia appreciate very much his spiritual heritage during the last seven centuries, and particularly in these last decades that the popularity of Rumi has reached all over the world that grabs everyone's attention and motivates reviewer to be curious on understanding further about him and his life.

How:

In today's modern societies technology has made it easy to reach the information almost everywhere, and technology made everything easy and more efficient to comprehend, therefore it's necessary to have a better and impressive method to transfer the information to people, today is a day that people expect entertainment almost in everything, hereupon, it's needed to use the accurate methods to convey the information to its audiences that would be both informative and pleasant.

Why:

Rumi is one of the brightest talent in the world. A talent which inspires western author to investigate above thirty years on Rumi's life story, but there are no visual information about it, especially in Indonesia, a country with a big Muslim population? Why in America once Rumi becomes the most read poet but in Islamic countries such as Indonesia we still don't have a visual information about his journey of transformation. Despite in many Islamic countries people have greatly appreciated his spiritual legacy for a long time, but his inspirational transformation story to a Sufi mystic and Poet remains untold to most of us.

## II. 4 Questionnaire

The questionnaire is the main instrument for collecting data in survey research. Basically, it is a set of standardized questions, often called items, which follow a fixed scheme in order to collect individual data about one or more specific topics.

To collect the data, it has been done a survey by interviewing people in Bandung. The survey has been done in three specific locations, Institute Technology Bandung, Universitas Padjadjaran Diapatiukur Street, Dago, Bandung, and Universitas Komputer Indonesia.

The Questions had been asked are basically: Do you know Maulana Jalaliddin Rumi? Do you know how Rumi transformed to a Sufi mystic?

The result is in below table:

Table III.1 Data Questionnaire

Source: Personal Documentaion (2019)

Gender	Age	Questions	Yes	No
		Do you know Maulana Jalaliddin Rumi? Do you know how Rumi transformed to a Sufi mystic?		
Men	18			No
Men	21			No
Men	22			No
Men	21			No
Men	20			No
Men	19			No

Men	25			No
Men	27		Yes	
Men	23			No
Men	19			No
Men	24			No
Men	22			No
Men	28			No
Women	21			No
Women	20			No
Women	29		Yes	
Women	32		Yes	
Women	23			No
Women	19			No
Women	18			No
Women	23			No
Women	25			No
Women	20			No
Women	22			No
Women	23			No

Based on the interviewed 25 students and others around ITB, Unpad, and University of Computer in Indonesia (Unikom), it can be understood from 25 students, only 3 of them knows Rumi as a Poet, according to their statement, none of them know about the transformation of Rumi to Sufi.

## II. 5 Summary

Rumi was a wealthy nobleman, a brilliant theologian and brilliant scientist, who at the end of his thirties was confronted with a passionate seeker of universal truth and love. In the early 2000s, he became one of the most popular poets in America

and in a lot of Islamic countries people have greatly appreciated his spiritual legacy.

Rumi saw everything that existed, as revealing beauty, generosity, reason, grace, and love for God. It is important to understand that his enormous global popularity is due to the fact that he is a completely unique and extraordinary person.

A brief description of the relationship between Shams and Rumi: Rumi without Shams can be unknown to history, Shams made him famous. Rumi tried to keep Shams next to him for as long as possible. And in this process Rumi becomes the main spiritual master.

Rumi's life story on transforming to a Sufi mystic and poet is full of interesting points mixed with intense creative outbursts, which is still unfamiliar or unrevealed to many of us, despite today technology made everything easy to access and more efficient to comprehend, but still there are no visual information of his journey on transforming to an impassioned universal seeker of love and truth.

## **II. 6 Design Solution**

It can be seen that study is about a man who lived around eight centuries ago from now, and for most of us the society, culture, and lifestyle at that time is unfamiliar, for that reason the design solution would be a clear and attractive of Rumi's mystic story that creates an explicit and genuine information of the actual narration, that is consist of clothing (Costumes), the shapes of the environment (traditional architecture) of the specific area, and portraying representative characters of the figures who are included in this story, that in total it exposes a real perception of what had happened in that time. The Use of the imagination or creativity and a good concept with Interactive visualization, and good color

concept would be helpful to demonstrate the transformational story of Rumi to a Sufi mystic, poet, and a universal seeker of truth and love.