

THE PHILOSOPHICAL-RELIGIOUS ETHICS OF MAWLANA JALALU'D-DIN RUMI

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Abstract

Mawlana Jalalu'd-Din Rumi (1207-1273) belongs to the mystical (Sufi) tradition of classic Islam. In his viewpoint on the world, God, and men one can find: the divine wisdom brought by the prophets, the peak of intellectual illumination brought by ancient greek philosophy, as well as the intuition of the conscience as a kind of mystical glance poured out by divine love. (Kukkonen 2016) This golden trio over which stands the Sufi doctrine of Rumi creates the idea of an ontologic-ethical unification in relation to the being and existence (wahdatu'l-Wujud).

Concerning creation, man has two dimensions: the inner (hulk) and the outer (ahlak). The inner essence that is hidden inside the subjective intimacy of being, in Islamic theosophy is known as "human being as it is to God" (Ghazali, Ihyau Ulumi'd-Din 1974, 25), whereas its opening towards the world is "human being as a being in the world" (ahlak), or the primordial fidelity in the world of contingency.

In respect to this, in Islamic thought ethics is "a born inclination" where the ontological essence aims to realize in perfection the Self within the ethical-social existence. (Safa n.d., 234) This is what Mawlana alludes to when he says: "**appear as you are or be as you appear**". This does not imply determination, nor absolute freedom as propagated by mutezili rationalists. Man possesses ethical freedom, but not an ontological one. Ethical freedom is built on that ontological of God, and it is this exact act of ontological freedom of God that implies teleological predestination (kada) of the human being, without breaking the absolute sovereignty of God, as well as the freedom of human will. This is the meeting point of God and man.

For Mawlana, the ethical philosophy is the way to freedom, whereas true Freedom is only when the truth resides in the human soul (haqiqah). Whereas happiness is the ecstatic stance in the land of this truth. Regarding this, he will advise "**choose the things that nourish the soul, not those that nourish the body**". (M. J. Rumi 1959, 6) The greatest cultivator and nourisher of the soul is love. If according to Plato happiness is "the Supreme good", for Mawlana happiness is considered the reach of "Sublime Love", which is why the way of Mawlana is known as "The way of Love".

Keywords: God, World, man, Sufism, philosophy, ethics, love, happiness, God, Man, and the World in the Rumi thought

"Appear as you are, or be as you appear"

Mawlana

In Islamic thought, the discussions on the nature of God, have taken a central role in their importance. These discussions were at times influenced by inner causes such as the appearance of theological secs within Islamic circles, but also sometimes by the meeting with foreign cultures.

Within the Islamic rationalists (theologians), in general, God was discussed in the theological context as a being-object of worship (ma'bud), ideas which led many times to exclusion. Within the Islamic philosophers (Islamic peripatetists), where the influence of Aristoteles is obvious., God was discussed within an Islamic philosophical ontology. To them, God as *causa prima*, or primary intelligence (aql al awwal of Farabi and Ibn Sina), was the teleological mover of the world. These ideas of Farabi and Ibn Sina, many times relativize even the nature of the divine scripture and the prophethood. (Al-Farabi, Ideal Devlet n.d., v) Another group is the Sufis (Islamic mystics, to which Mawlana belongs), who developed a wider vision over the perception of God. (Izeti, Killapia e Tesavufit 2004, 68) According to them, monotheism is the triple definition of God: as an object of worship (ma'bud), as a primary being (wujud), and as an active maker (fa'il) (Izeti, Killapia e

Tesavufit 2004, -69), whose action is at the same time the life which is experienced as a mystical emotion and is always the aim of the Sufis.

In this aspect, God, World, and man as philosophical-mystical concepts are discussed within a transcendent unity, and not divided as different beings. Each time God's essence is mentioned, nevertheless it is the man who is speaking and is defining Him, and it is inevitable theomorphism for the essence to be expressed. Each time we speak about the divine attributes (of majesty and beauty), it is the world that takes part in them as reflected in their infinite essential nature. (Ajvazoglu n.d., 51).

Ibn Arabi was one of the first mystics who developed this doctrine as theosophy with God at center as the only real and true being. According to Sufis, everything besides God has no real existence. Those are manifestations, illusions, of the divine attributes. Though, to get a clearer understanding, for mystics, in addition to the rational approach, another means to reach knowledge is love. This they extract from the prophetic saying where God speaks in the first person: *"I was a hidden treasure, I wanted to be known, so I created the world to be known."* (Chittick, Doktrina Sufite e Rumiut 2009, 59).

The doctrine of Love of Mawlana and the other Sufis is based on this saying. Before the creation of the world, God was a self-sufficient Being in Himself, transcendent, nevertheless, His love was to know Himself from the immanent dimension of His being. The love for contingent self-knowledge was the cause for the world to come into existence. Divine love for Mawlana is that which brought the world to existence, but at the same time, this love is the law (telos) that leads the life of this world.

Love is defined as the first cause of division between the uncreated (God) and the created (world), but that which causes division, brings unity, says Mawlana. (Rumi, Mesnevi n.d., vol 1, vers 3497-9) The place of division is where unification begins. The philosophy of life of Mawlana, it was to be said with the words of Descartes, would be: 'I love, therefore I am.' Precisely to the fact that love is the common objective of God and man, it (love) is something that man knew from God because he did not know earlier. Concerning the intention of the creation of the world from love, Mawlana informs us with this dialog between God and the prophet David:

David said: "o God! Since you are needless for us poor ones, please tell me what the wisdom of the creation of the two worlds is?"

God said: "oh man! I was an invisible treasure, I wished that treasure to be discovered..." (Rumi, Diwan Kebir n.d., 15)

Contingent knowledge of God is a circular knowledge that begins from Self to Self, and all of this is not because He did not know Himself before contingency, but because this knowledge completes both dimensions of being God, the transcendent and the immanent. (Affifi n.d., 34-35) In distinction to His pure transcendence, the immanence remains metaphysical immanence which is commonly present in the revealing of the divine essence, which during this act remains hidden.

The world during the continuous revealing and hiding of the attributes transforms between the Yes and the No. This is the answer that Ibn Arabi gave to the rationalist philosopher Averroes when asked about the existence of the world. (Nasr 2017, 75-76) This way, the world of matter, as an illusion in itself, is also a kind of negation because it defines the divine attributes which in their nature are undefined.

In addition to love, according to the before mentioned *hadeeth*, another element of the causality of the world is Knowledge (Irfan-gnosis). This gnostic knowledge differs a lot from pure rational knowledge. In gnostic knowledge, it is not the only man that reveals himself to the world as an object of knowledge, but at the same time, the world reveals itself to man to show the essence of the thing in itself. (Vitray-Meyerovitch 2012, 80) The process of intuitive knowledge takes part in the entire being of man, where the object percept by the

senses, is confirmed by intuition (*tasawwur* and *tasdiq*)¹, and this result of knowledge is carved as a categorical imperative on the divine scriptures. This cognitive process brings security to the perceptive subject. This security is reached because the man of Mawlana, in respect to the being, is a theomorphic being, in respect to the existence is a mystical being and concerning acting is a theological being. This reality is expressed by Mawlana in this form:

*“You are the sea of knowledge that in the drop is hidden
You are a hidden world in a body of two yards
Man is the essence, cosmos is secondary
Everything is secondary, only man is the intention.”* (Rumi, *Mesnevi n.d.*, vol 1, verses 1304).

Another saying on the nature of man which is used by Sufis as an argument is the hadeeth: *“That who knows himself knows God.”* (Keshfu'l Haffa II n.d., 2532) In his essence man becomes the voice of the being in the world since he possesses a higher degree on the hierarchy of being. The infinite nature of God can be grasped by the finite character of man, who can express it to some extent. This is the meaning of *“God has created Adam in his form.”* (Kiliq 2012, 27) With form (*sureh*) here is not understood as the physical one, but for the Sufis, this means *ma'na* (meaning) (Kiliq 2012, 27-28), precisely this is the God-ly character of the man. Ibn Arabi expresses this when he says, *“Man is the opening of Being (futuhatu'l-wujud)”*. (Antological collections, “Ibn Arabi” n.d., 81) An artistic opening that happens during the ecstatic moment, within the truth of being. This is approached by Heidegger in the XX century with the concept of *“Dasein”*. (Haideger 2010, 38-39)

During the act of the great Revealing, it is Being that reveals, which in the language of the Sufis is named as the torn of the curtain and the appearance of the Truth. The ideal man of Mawlana is the one who has torn the curtains and is fused with the Being, to open the way for Its revealing. This is the reality of Hallaj b. Mansur said *“Enne'l-Hakk”* (I am the truth). He is not expressing his ego when he says “I”, because for the Sufis there are no two ‘I’. When he says ‘I’, he has accepted to integrate his ego in service to the being. (Chittick, *Doktrina Sufite e Rumiut* 2009, 59).

For Mawlana, this is the peak of human realization and the highest act of religiousness which can't be achieved by rational ways. It needs a high concentration of moral and spiritual nature. Concerning this, Mawlana says:

*“To know the Enne'l-Hakk science (I am the truth) is the science of the bodies
To be Enne'l-Hakk (I am the truth) is the science of the souls.”* (Chittick, *Doktrina Sufite e Rumiut* 2009, 59).

In conclusion, we can say that God, the world, and man can interact in an inner subjective dimension and the meaning of Humanity would be the proportion of the revealing of God to the world to the mass this God reveals the world and man towards himself. This trio creates the ways for mystical ethics as a way toward happiness in the XXI century.

Ethics in Mawlana

In Islamic thought, morality is defined as *ahlak*. Etymologically *ahlak* means habit, tradition, nature, character, or religion, which derives from the word *hulk*, which means creation. As we can see the

¹ *Alusion for Mawlana's saying: “The senses of the body are a scale to climb this world, whereas the senses of religion (holy scripture and intuition) are a scale to to the heaven” Mesnevi v.I, 1302.*

word *hulk*-creation means custom, which is why morality is characterized as a mechanism that makes human acts easier. (Hamdi 1989, 24)

Terminologically *ahlak* is considered as the source of *Hulk* which conceives religion, and creation, but it is also used to define the inner world of man. Moreover, it is noted that “halk” (the created) is used for the outer structure of man, whereas “*hulk*” (creation) is used for the inner structure or spirituality of man. In Islamic sources, *hulk* is always used in the same meaning as morality. “Hulk” is treated as a natural state of being since birth. Theoretical wisdom (*hikmat an-nazari*) positioned inside the human being is destined to appear in the outer world through practical wisdom (*hikmat al-ameli*).

Gazzali, who had a great influence on Mawlana, finds the origins of Sufi-Islamic ethics a lot before Islam itself. He insists that ancient Greek philosophers borrowed the concept of ethics from Islamic Sufis. In the theoretical background, he affirms that both share the same perspective, that of the perfection of the soul through a reformation of moral character. Spiritual people that describe the Quran as the ones who aimed to reach God, abandoning all their passions and joys. (Miskevejihi n.d.) But here appears the question of how is it possible that Greek philosophers borrowed from Islamic mystics when Greek historical times are earlier than them? Gazzali raises this hypothesis over a very thin thread which is interesting to be considered for further studies. In his book *Deliverance from Error*, he discusses this matter, but we will mention here only two main points of his argument. (Kukkonen 2016, 298).

1. In the beginnings of the Islamic philosophical ethics, which developed on the ground of the Greek, especially Aristotelian, the perfection of the soul was seen as the center around which moves the entire moral system. This practice was later named Sufism. Gazzali thinks that before Sufism had a name, it was a principle in Socrates, Plato, and Aristoteles. This becomes even more challenging when we count the discussions over the Egyptian origins of the greek wisdom, which are known the travels of Plato towards Egypt in search of ‘The myth of Atlantis’. (Vernant n.d., 58-59) Gazzali thinks that truth is One, it comes from one source and descends through angels, bending in different forms, in different places and times. (Ghazali, *Mizan an-amal* 1964, 30).

2. Gazzali, starting from the Quranic instruction which implies that: “Every people has their messenger” (er-Rad, 7), notes that the divine Truth has always been present. Since the mission of the messengers has been to reform and transform the human being, he concludes that the origin of ethics has its source in these messengers. He mentions the examples of the “*boys of the cave*” (as’hab al-Kahf) who lived during the era of Emperor Diocletian. He mentions *Hermes* (god’s messenger) as an extension of the name of the prophet Idris. (Bledel 2009, 49) When we take into consideration the moral teachings of Pythagoras in comparison to those of the Quranic person of *Loqman Hakeem* (The wise Loqman), we can raise doubts in this respect.

Loqman is not a prophet, but also not an ordinary man. Thanks to this virtual enlightening² he has reached a high position and is named Wise. The same thing can be said for Pythagoras. Pythagoras used the words such as “*he is a magician, an intermediary between Gods and people, in other worlds he was considered a demon.*” (Papleka n.d., 27-35) Concerning the naturalistic of human ethics and the theomorphic nature of man, we find that Pythagoras says: “*Do what does not contradict your true nature and think well before acting. Don’t lose faith since the mortals are of divine origin and the holy nature shows and reveal to them all secrets.*” (Ibid p 27). In these teachings, we can see the deep anthropological perception of a man who is realized through spiritual ethics, which aims to return the man to his primary nature. This idea is intensively promoted in the Sufi teachings.

² Wisdom (*hikmet*) is some kind of intellectual and spiritual illumination which aims to reach Virtue of man, wherear Virtue is a state between excess and absence.

The transition of ethics from the sphere of the spirit to that of rationality began with Socrates, Plato, and mostly Aristoteles. The origins of the instrumental reason date back to Plato who reduced the astrological platform as a gnostic cognition to the world of Ideas as a rational cognition. (Horkheimer n.d., 9)

The ethics of Islamic peripatetic philosophers (Kindi, Farabi, Ibn Sina) developed as a branch of practical wisdom (hikmeti ameli) or as a practical philosophy. (Kutluer 1994, 22-25) This practical wisdom implies the application of justice which is considered as harmony or placement of everything in its proper place. With “place” here is implied the ontological position in the hierarchy of being. (El-Attas 2011, 94) Knowing the ontological place is realized through ‘Edeb’ (education). This kind of education is not studying, but a spiritual cognition of the reality of things. (Ibrahimi 2011, 47) Starting from the prophetic saying: “Moralize with God’s morals” they developed a type of theoretical education that aims to reach “the Virtue”, which in the language of Islamic Theosophy means:” the possessing of all attributes of God”. (Chittick, Ibn Arabi trashëgues i profetëve n.d., 135)

In distinction to this idea of philosophical ethics, the perception of Sufi ethics in Mawlana and other Sufis goes beyond this. For the Sufis, the way of ‘Edeb’ (education) does not intend to include the divine attributes within our being, but implies our symbolical integration within the divine attributes, or to reach the degree of “insan al-Kamil” (the perfect man). This, the Sufis relate also with the prophetic saying: “Die, before your death”, which implies mystical death, the integration of man’s ego within that of God. (Vitray-Meyerovitch 2012, 80)

The Holy Quran affirms that the truth will be revealed to man after his death, which means that the curtain will fall, just as Plato says that “the body is a prison for the soul”. According to the prophetic saying such as: “*Man is sleeping, death is his awakening*”, or “*with the death of man, his resurrection has begun.*” Is shown that the certitude of man is not only psychological but also ontological and spiritual, which will be realized with the great death of the man. The parable of mystical death implies the reach of absolute certitude of man (haqq al-jakin). (Etika dhe Metafizika 2016, 121) Concerning this, Mawlana says:

“Blessed is he who died before death, this means he tasted this secret.

Death before death is certitude, my son, this is what Mustafa instructed us

HE said: Die before death reaches you/otherwise you will die in distraction.” (Rumi, Mesnevi n.d., vol IV, verse 1373)

This man has ripped off the curtain of doubt and has become One with the truth. This man, who has reached perfection in all aspects of his being could be named a perfect man (insan al-kamil). (Inancer 2015, 53) Ibn Arabi says: “The perfect man grasps within himself “the form” of God and universe, only he can express the divine being with all the names and attributes. He is the mirror where God is revealed to Himself and that is the final purpose of creation. He is the perfect image of God, who contains everything in himself” (Vitray-Meyerovitch 2012, 399), whereas Abu Yazid al-Bistami regarding the perfect man says: “There God shows himself for his desire, and him (insan al-kamil) is the bridge between the creator and the created world.” (Ibid 407) The final station of man is the passage through the first step where he started from.

This is the spiritual meeting through which Sufi ethics serves to the realization of the mystical perfection of man, which is otherwise known as the meeting of the spirit with the source. In regards to this meeting Mawlana says:

“As Mary became pregnant with Mesiah, the soul became pregnant from that meeting.” (Rumi, Mesnevi n.d., vol II, ver.. 1184)

Theoretical and Practical Ethics in Mawlana Rumi

The distinction of ethics between theoretical (nazari) and practical (ameli) was made by the peripatetic philosophers, equivalently with the distinction of Aristoteles in dianoethics and ethics. (Aristoteli 2011, 15) Regarding these divisions, we will shortly analyze each of them, especially that which has to do with Sufi Ethics.

1. Theoretical Ethics implies the conduction of wisdom in the theoretical aspect of this term and after that the inclusion of that in society is part of practical ethics. For theologians but also for philosophers and mystics, two are the main concerns regarding the ethical activity of man. Concerning the theoretical ethics is discussed the free will of man to the evil and good. But, when we take into consideration that according to Sufis evil has no real existence, the discussion over the nature of good and evil belongs to the theoretical aspect of the matter. In this aspect, we will analyze the problem of ethical dualism and the free will.

The Sufis, led by Mansur b. Hallaj who says, "Evil and bad do not exist at all" (Ajvazoglu n.d., 59), believes that since the Being in itself is the entirety, then It is the only Good that exists in Itself. The sublime good does not contradict itself (Hegel 2004, 151-152) consequently the evil does not take place within the ontologically and substantially existent good. But 'otherness' or the existence of the world brings up the evil as relative and not substantial. Since the world according to Ibn Arabi is the contingent cognition that God does to Himself, then he approaches Himself with contingent cognition in a way that fits the nature of the contingencies. This is due to the fact of differentiation between perfection and imperfection. So, the existence of these imperfections as such leads to the natural appearance of the relative evil in the way it fits the material. (Chittick, *Doktrina Sufite e Rumiut* 2009, 61)

Another dimension of evil as emptiness is developed by the rationalist mu'tazis who approached evil more like an 'absence' which concerning man brings up the relative evil. In the world, there are ontological differences but also absences (empty spaces) which are filled with being, express their potentially good substance determined since their pre-form, which as spaces appear as evil. (Ibid p.62) In this respect alludes to the saying of Mawlana: "Every moment the world is destroyed and recreated". This gap between creation and destruction of the world is at the same time an ontological vacuum that we would call a lack of substantial-good, which causes the appearance of relative evil. (Mutahari 2007, 88-92)

The good and the beautiful are essentially craved in the human soul. Every perversion or deviation from this nature is experienced as an evil that brings ontological insecurity to man. Concerning this, Mawlana says: "*Evil is a rotten seed when you deal with evil you be afraid, don't feel safe. Since evil is a seed, God with make it grow.*" (Rumi, *Mesnevi* n.d., vol, II, ver... 120).

The term for freedom in Arabic is 'ihtiyar' which is derived from the word 'hayr' which means 'good'. (El-Attas 2011, 130) We could say that every good choice is a free one since the good is the nature of man's soul and every perversion of this is an evil that can be considered as ignorance, consequently leaning towards the material and animal world. This materialistic orientation towards the world raises fear and ontological insecurity since the nature of evil and the material is ontological emptiness (nothingness). Man is free if he does not submit to passions and lust that are the prison of his soul. The exit from the land of good in itself gives to the nature of man some animalistic nature, the same way Mawlana informs us in the poem: "*Oh you who ripped off the shirt of Joseph, you will raise a wolf from this heavy sleep.*" (Rumi, *Mesnevi* n.d., vol, I, ver 2193).

On a prophetic hadeeth is said: "*God is beautiful and loves the beautiful.*" (Izeti, *Pasqyra estetike e traditës pereniale* 2018, 66) In Islamic art, beauty is not beautiful but it is beautiful to the mass it expresses the beauty in itself. The source of beauty and good is divine, whereas evil and ugliness are

the inverse relation to the good as a perversion of human nature. God allows good and evil but approves only the good ones. This is all to confirm the free will of the human being. If free will leans towards evil as an ethical evil then undoubtedly God is the creator of the deeds and man is their doer. In addition to this, Mawlana says: *"I draw the arrow, but God is the bow."* If the rose does not appear beautiful to you, the case here is not the nature of the rose but your character. And when the ugly appear beautiful to you, this is due to the perversion of the character, as Mawlana says: *"Don't look to that beauty with your eye, seek the sought with the eye of the seeker. Borrow one of his eyes, look at that beauty with his eye."* (Rumi, Mesnevi n.d., vol, IV, ver..72-73) Concerning this, Ibn Arabi mentions a prophetic saying where God speaks in the first person: *"I am in my servant's opinion of Me,"* which implies that God approaches his servant according to his character. In this aspect, he is always turned towards God in every situation and time.

2. Practical ethics means the perfect praxis of the achieved theoretical illumination. The collective life is a necessity which is why collective public ethics is politics or social organization. (Aristoteli 2011, 150) This idea was first brought up by Aristoteles and then Farabi and Ibn Sina.

Truth resembles a mirror as large as the sky, which comes down on earth and breaks into the characters of man, consequently, each man has a piece of this mirror, and with the unification of the pieces the mirror is complete, and the human is realized. (Nursi n.d., 29) The same way develops the idea of the intellects of Farabi and Ibn Sina. Since God appears to the world as a mirror turned towards himself, the cleansing of this mirror, thus the realization of inter-human unity remains the final purpose of the human being, who potentially can reach happiness. For people to be in the level of society, there is a science that analyses their ideas, deeds, and spirits: Farabi calls this "the science of civilization" (imu'l-medeni). According to him, "love" is one of the main factors that cause people to live together and maintain their unity. God is the source of this love because from His nature he asks for Unity. (Al-Farabi, Tenbih ala Sebili's-Saade 1998 n.d., 230) A unique community to the achievement of the Virtue or the unification with the active intellect, for Farabi, resembles the relation that the world has with the first cause of existence. (Al-Farabi, Ideal Devlet n.d., 20) According to this perception, the entire human society is seen as a vivid body and the whole world as a great ideal state.

Concerning this Mawlana gives an example where he says: *"If the building of the Ka'ba where people prostray in the four sides would be removed, then people would be seen prostrating to each other."* (Inancer 2015, 41) In this case, the distinctions would disappear, and the individual ego-s would become One man or Adam since he was the human species or primordial man.

Only Adam as a primordial entity had direct contact with God, which means that the creation of the ideal world is not only an ideal project, but it could be realized in community life. The contrary of this is the parable of Satan (devil) who tried to reach this position as an individual, thus due to his ego, he became cursed and dispatched from God. (Ibid) Community life is a necessity from the aspect of the source, but also the aspect of the same purpose. God is considered as the sun which grasps everything, whereas the world is the shadow that always has its cause (the sun) without which would not exist. As Mawlana says: *"Divine love (ishq) is the sun of sublime highness, whereas the people, as the shadow, in under the order of his light!"* (Rumi, Mesnevi n.d., vol, VI, ver..983)

For Farabi, but also for Mawlana, to reach this unity, man should enter the process of spiritual education (edeb). Whereas the method of education needs a master who has reached perfection and has become a bridge for the journey of the others towards truth. (Al-Farabi n.d., 121-123) All of this could be realized by creating a *sensis communis* (hissi mushterek) where people do not unite in thought but feelings. Mawlana says: *"it is not those who speak the same language that understands each other, but those who share the same feelings!"* Or the other saying: *"From heart to heart the is*

a passage; From this secret passage flows brotherhood and enmity!" (Rumi, Mesnevi n.d., vol, II, ver..3681)

A kind of mystical brotherhood where the dualism Self-Other is annihilated in the egocentric meaning of the word. Each person is a door towards the audience of truth. For this relation, self-other Mawlana says: *"If the believer becomes a mirror to the believer, nobody can see the weakness of the one in front!"* (Rumi, Diwan Kebir n.d., vol, VI,ver..209)

The social unity of Farabi who starts his journey towards universal and cosmopolitan happiness is at the same time exclusive. Farabi classifies some types of societies that can't reach happiness because have fallen on the lowest level of morals. As such, those are sick societies and can't be part of a happy society. Farabi puts as criteria the intellectual and spiritual perfection because Happiness is called the reach of inspiration from the active intellect, which is one degree over us in the ontological order, to reach the higher degrees. (Al-Farabi, Tenbih ala Sebili`s-Saade 1998 n.d., 78)

In distinction to Farabi, the way of Love of Mawlana is not exclusive. Mawlana does not see happiness as a goal that passes through the filters of reason but sees it as a way that passes through the heart. So, the way of love to reach social and eschatological happiness is the human way to man. For this Mawlana says: *"Come, whatever you be, come!"*

Happiness in Mawlana

In addition to ethics, happiness has been the main point of intention to be achieved. In ancient times in Socrates and Plato happiness was the supreme "Good" which was the main objective. In Plotinus and St. August happiness was God himself who ought to be enjoyed. (Akiuni 2005, 25) Closest to the Islamic thought was the idea of Diogenes of Sinop and that of the stoics who consider happiness as unification with the divine. (Arslan 1995, 133-141)

In Mawlana's thought, as we have noted until now, man is a primordial being. His true home is beyond. In this world, man lives in migration and is continuously looking to return to his origin. Mawlana illustrates this with the parable of the fish that is in water even when he is in a pool, but his true home is the sea. (Rumi, Mesnevi n.d., vol, IV) This is man's happiness in this world concerning the happiness in the other world.

The way of happiness, according to Mawlana, is not intellectual, but spiritual. If the imprisoned soul from the lust and passions succeeds in breaking the chains, it reaches the happiness. Happiness for Mawlana is divine "calmness", "resting" that is experienced by the soul. But what's important to mention is that Mawlana never negates any of the religious obligations. He sees happiness because of religion. For this, he says: *"Is not the world tasty honey, for the man who has religious taste (feeling) in his heart?"* (Rumi, Diwan Kebir n.d., vol V, ver.1593)

In distinction to the Greek philosophers who consider happiness as One final good which can be achieved through moral behavior, for Mawlana happiness is of two kinds: True happiness which is achieved after death, and metaphorical happiness which can be achieved during this life. For this reason, Mawlana calls death 'a happy wedding' (shebbi-arus), because that is true happiness that can be achieved from the division of the body.

The Sufi concept of 'fena', annihilation or willing death to be resurrected (beka) at God, is considered the mystical repose that can be achieved through ecstatic love. For Mawlana, happiness is mystical drunk state where man has lost the connection to the world of senses and has no absolute control over himself and is integrated into divine love. Concerning this, Mawlana says: *"When love is the case, do not judge the lover."* (Rumi, Diwan Kebir n.d., vol, I-VII, vers. 3214)

Thus, we can say that happiness for Mawlana is not rational, it is mystical happiness that can be achieved through the love of God.

Conclusion

The artistic work makes its author immortal. This is not because it is a work of art but due to the suffering soul (of the artist), who is immortal from the source, and it is this suffering that keeps this immortality in the worldly dimension. Such was Dostoyevsky who wrote about the human essence. One-dimensional humanity whose code is sensuality.

Immortal is Mawlana too. His concern is the primordial world of man and from bottom to top the material-spiritual world. Robert Bly says: Mawlana has been able to successfully conceive and formulate the physical and metaphysical dimensions of society. When I read Mawlana, says Bly, it seems to me that I am approaching a home that I know very well. But this cognition does not derive from my past but a vertical historical past, such as the descending from up-down. (Izeti, Ethet e Metafizikës n.d.) when we mention this, we undoubtedly remember the work of Paolo Coelho "The alchemist" whose subject is treated from Mawlana earlier and with a higher artistic style.

The common and substantial of humanity is love, that is why the romancers of this kind never lose their freshness. The doctrine based on sublime love makes Mawlana a universal phenomenon that has surpassed distinctions and other religious or cultural dogmas. This plurality is expressed by Mawlana this way: "*Just like the compass, one foot we have fixed in religion, the other foot wanders over seventy-two beliefs and thoughts.*"

The ethical, religious, and philosophical teachings of Rumi today are translated into most of the western and eastern languages of the world. Moreover, in the West today is seen a higher interest in the teachings of Mawlana. Without a doubt, his teachings have also influenced the formation of the religious and mystical conscience of Albanians. Specifically, in our illuminist, Naim Frasheri, whose poem "Fyelli" is an object of poetry found also in the famous work of Mawlana, *The Mathnawi*.

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