

Exploring Jalaluddin Rumi's Hermeneutic of Love, Patience, and Destiny in Relation to the Meaning of Life

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Abstract

Jalaluddin Rumi (1207 – 1273 CE) was a prominent Muslim poet of the Middle Ages, renowned for his profound poetry, which reflects a synthesis of Sufi philosophy and aesthetic language. The enduring significance of his work, alongside its inherent values, has consistently invited critical analysis. This article seeks to examine Rumi's poetry, specifically focusing on the themes of love, patience, and destiny, through a hermeneutical lens. The findings indicate that the poetry of Jalaluddin Rumi articulates the connection between humanity and the Divine, particularly through the exploration of these three interconnected themes. It can be posited that the acceptance of one's fate or destiny signifies an expression of love toward God, even when such a fate may be perceived as unfavorable. Consequently, patience emerges as a necessary course of action, as it is understood that underlying any given destiny is God's invisible love, which becomes apparent over time. The development of meaning pertaining to life within this context suggests that individuals should endeavor to comprehend their existence in this world as part of a divine narrative orchestrated by God, who has meticulously arranged it to be optimal and perfect.

Keywords: Destiny, hermeneutics, Jalaluddin Rumi, patience, poetry

Introduction

Jalaluddin Rumi¹ is a prominent figure recognized across various disciplines, particularly among scholars and enthusiasts engaged in literature, philosophy, Sufism, and Islamic studies in both Eastern and Western contexts. His exquisite compositions transcend mere poetry, as they are enriched with numerous Sufi expressions encompassing ethical, aesthetic, and primarily, divine spiritual themes. Rumi's significant poetic works, especially his *Mašnawī*, which explores the path to God, have earned him the epithet "Qur'an in Persian." Consequently, in Persia, Rumi's *Mašnawī* is regarded as the most widely read text following the Qur'an and Hadith,² due to the profound mystical insights and revelations within his poetry that guide humanity toward a closer relationship with the Divine.

Rumi's work titled *Fīhi Mā Fīhi* presents an exploration of various moral and social issues through a question-and-answer format, augmented by life analogies. Another notable piece, *Mukhtārāt min Dīwān Shams al-Dīn Tabrīzī*, comprises 2,500 words, composed during Rumi's separation from his mentor, Shams al-Dīn Tabrīzī. This collection features poetry that reflects the memories and experiences he shared with his mentor, who was also a cherished companion.³

Rumi's well-renowned poetry compositions have always been a never-ending object of analyses in both the East and the West. Annemarie Schimmel, an orientalist, admitted being an admirer of Rumi. Some of her works are about Rumi, such as *Rumi World: The Life and Works of the Greatest Sufi Poet*.⁴ Several

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¹ Henceforth stated as Rumi.

² Haidar Bagir (2015), *Belajar Hidup Dari Rumi: Serpihan-Serpihan Puisi Penerang Jiwa*, Jakarta: Noura, pp. ix–x.

³ Mochammad Maola (2018), "Dialogue of Heart: Interreligious Dialogue through Rumi's Poetry," *Ulumuna*, Vol. 22, No. 2, pp. 321–22.

⁴ Annemarie Schimmel (1992), *I Am Wind, You Are Fire: The Life and Work of Rumi*, Boston: Shambhala Publications.

orientalists, including William C. Chittick,⁵ A.J. Arberry,⁶ and R.A. Nicholson⁷, studied Rumi's work and documented their findings, ensuring that Rumi's legacy endures through time. Additionally, there are articles related to this theme, such as Asghar Seyed-Gohrab's *Rumi's Antinomian Poetic Philosophy*, Pardis Sharifpour and Masood Sharififar's *An Investigation of the Retranslation Hypothesis in English Translations of Rumi's Poetry*, and Arikhah's *The Sufi Poems of Love: Al Busiri's Burdah through the Lens of Rumi*.⁸

Although much research has been conducted on Rumi, there are always new insights waiting to be discovered. Exploring his work is akin to diving into the depths of the ocean; the deeper we go, the more treasures we uncover. Rumi's writings, created hundreds of years ago, remain relevant and continue to evolve with the times, offering an endless array of new messages to unveil. We aim to explore Rumi's poetry, particularly focusing on the themes of love, patience, and destiny. The reasons for this focus are as follows:

First, love is a fundamental theme present in nearly all of Rumi's work. It serves as the core principle that underlies much of his poetry. Second, we have selected poems that emphasize patience because of Rumi's reflections on human origins and the journey of humanity in its state of exile. He often uses the metaphor of a wooden flute, which is separated from its mother tree, to illustrate the human condition. Just as the flute is distanced from its source, humans have also become separated from their origin, which is the One Almighty God. In this state of separation, people experience various feelings of sadness, anxiety, and gloom. In the journey back to their origin--God--the idea of patience is heavily emphasized. Third, we chose to explore poetry related to destiny because, as Hamka noted, Rumi's thoughts on destiny are unique. They differ from the majority of Sufi perspectives at the time, which often resigned themselves to fate and destiny without further exploration.

Research Method

This article analyzes three themes in Rumi's poetry--love, patience, and destiny--using a hermeneutical approach. We explore the textual meanings of these themes and their contextual development concerning the meaning of life. Additionally, we examine the connections between Rumi's poetry on these themes and how they contribute to the understanding of life's purpose.

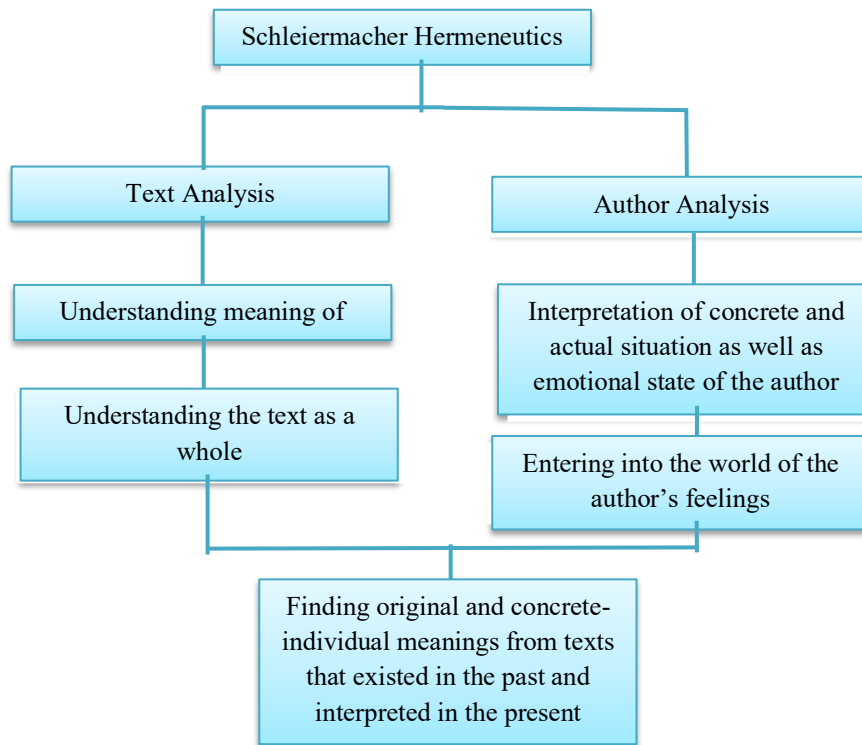
⁵ William C. Chittick (1983), *The Sufi Path of Love: The Spiritual Teachings of Rumi*, New York: State University Of New York Press.

⁶ A. J. Arberry (2009), *Mystical Poems of Rumi*, Chicago: The University of Chicago.

⁷ R. A. Nicholson (1950), *Rumi: Poet and Mystic (1207 – 1275)*, London: George All BN and Unwin Ltd..

⁸ Asghar Seyed Gohrab (2020), "Rumi's Antinomian Poetic Philosophy," *Brill: Mawlana Rumi Review*, Vol. 9, No. 1-2, pp. 159–99; Pardis Sharifpour and Masood Sharififar (2021), "An Investigation Of Retranslationhypothesis In English Translations OfRumi's Poetry," *Translation Review*, Vol. 111, No. 16, pp. 1–16; Arikhah Arikhah (2022), "The Sufi Poems of Love: Al Busiri's Burdah through The Lens of Rumi," *Teosofia: Indonesian Journal of Islamic Mysticism*, Vol. 11, No. 2, pp. 223–40.

Figure 1: Hermeneutical Approach



The approach utilized in this article is rooted in Friedrich Schleiermacher's hermeneutics⁹. The application of Schleiermacher's hermeneutical method to Rumi's poetry involves several key steps: First, it seeks to understand the meaning (*die Bedeutung*) of signs. This step focuses on grasping the thoughts of the author--whether expressed in writing or speech--and what the author intends to convey. Second, it emphasizes the importance of understanding the entire text (*das Ganze*). A comprehensive understanding of the text allows us to identify the main ideas and various expressions within it, ensuring that interpretations are accurate. Third, it involves interpreting the author's mental state as well as the concrete circumstances surrounding the text. Interpretation is fundamentally about understanding; to truly grasp a text, one must interpret it within its context. This starts with analyzing the statements in the text and then delving into the emotional condition of the author. Fourth, the interpreter should step out of their own emotional world (*Gesinnung*) and enter into the emotional world of the author. This shift is crucial for gaining a deeper understanding of the author, ideally understanding the author's perspective even better than the author themselves might.

Ultimately, the aim of Schleiermacher's hermeneutics is to re-examine and recover the concrete, individual, and original meanings of texts from the past as they are interpreted in the present

Jalaluddin Rumi and His Poetry

Compared to other Sufi poets, Rumi's poetry has a distinct and characteristic quality. Through his work, Rumi aimed to convey that the world can only be understood through love rather than mere physical labor.¹⁰ He emphasized that the presence of God is the ultimate purpose of existence, and nothing else compares to it. According to Sayyed Hossein Nasr, as cited by Haidar Bagir, Rumi did not write in the same direct metaphysical style as Ibn 'Arabī or Ṣadr al-Dīn al-Qunāwī. What sets Rumi apart, Nasr explains, is that, "Rumi was a metaphysical expert of the highest level and he had worked on nearly all metaphysical and gnostic questions, no matter how often in the form of metaphors, narratives, or other forms of literary tools and poetic symbols."¹¹

⁹ Yusuf Zainal Abidin (2018), *Filsafat Postmodern*, Bandung: CV. Pustaka Setia, pp. 253–54.

¹⁰ Halimi Zuhdy (2013), "Mistik Jalaluddin Rumi: Analisis Struktural Dalam Puisi Jalaluddin Ar-Rumi," Research, p. 171.

¹¹ Haidar Bagir (2019), *Dari Allah Menuju Allah: Belajar Tasawuf Dari Rumi*, Jakarta: Noura, p. 19.

Among Rumi's works, such as the *Maṣnawī*, it was once perceived as ordinary poetry without any metaphysical dimensions or deeper secrets while Rumi was still alive. In contrast, the translator of the Indonesian version of *Fīhi Mā Fīhi* suggests in the introduction that this poetry contains significant insights and profound meanings, "a collection of lecture materials, reflections, and commentaries discussing about issues related to morals and *irfani* knowledge that are complemented by exegeses on the Qur'an and Hadith."¹² One of the most captivating collections of poetry by Rumi is found in "*Diwan Shams Tabrīzī*," which expresses his profound longing for his mentor, Shams Tabrīzī. When Shams left without informing Rumi of his departure or destination, Rumi experienced deep loss and painful disorientation. His dependence on Shams inspired him to create beautiful poetry that reflects this longing.¹³

Hermeneutical Approach to Jalaluddin Rumi's Poetry on Love, Patience, and Destiny

The discussion is arranged by presenting the poetries by theme then analyzing them using Schleiermacher's theory of hermeneutics.

Poetry of Love

أيها الحبيب، هل السكر أحلى أم من يصب السكر؟
 أيها الحبيب، هل القمر أجمل أم من يخلق القمر؟
 دع عنك أحاديث السكر وأحاديث الأقمار،
 فإنه يعلم شيئاً آخر،
 كما أنه يصنع شيئاً آخر...¹⁴

Meaning:
 Tell me, love, is sugar sweeter
 Or He who makes sugar cane?
 Tell me, love, is beauty of the moon better
 Or He who makes it wax and wane?
 Leave all the moons behind
 Put sugar out of your mind
 In Him another you will find
 He makes another kind of grain

The first step in Schleiermacher's hermeneutical approach involves textual analysis, which is divided into two main processes. The first process focuses on understanding the meanings of individual signs. This means that each word in the poetry is analyzed one at a time. To help clarify the meanings of the poetry, a table has been provided:

Textual Analysis		
Understanding Meaning of the Signs		
No.	Words in the Poetry	Meanings
1.	أيها الحبيب (love)	Shams al-Dīn Tabrīzī
2.	هل (is)	Asking something between 2 (two) options
3.	السكر (sugar)	Something sweet
4.	أحلى (sweeter)	As a comparative word to indicate the sweeter option
5.	أم (or)	As a conjunction between 2 (two) options
6.	من (who)	Referring to He (God)

¹² Jalaluddin Rumi (n.d.), *Kitāb Fīhi Mā Fīhi*, Damaskus: Dar al-Fikr, p. 18.

¹³ Jalaluddin Rumi (2009), *Mukhtārāt Min Dīwān Shams Al-Dīn Tabrīzī*, vol. VIII, Cairo: Markaz al-Qaumi, p. vi.

¹⁴ Rumi, VIII, p. 42.

7.	يصب (pour/make)	The process of making sugar out of sugarcane
8.	القمر (moon)	A heavenly object orbiting the earth
9.	أجمل (more beautiful)	As a comparative word to show a more beautiful option
10.	يخلق (create)	Creator of the moon
11.	دع (leave)	Instruction to leave behind
12.	أحاديث (talk)	Talk of sugar and sky
13.	فأنه (in Him)	God creator of all things
14.	يعلم (find/realize)	Witnessing and realizing that God is the Creator of all
15.	يصنع (make)	God creates all that exist in the universe

The second step in textual analysis involves understanding the text as a whole. The poetry discussed portrays God as the source of all forms of love, beauty, and sweetness. Rumi encourages readers to reflect on the creator of this beautiful world and to ponder the essence behind all that exists in it. He begins his poetry with an allegorical question: "Tell me, love, what is sweeter, sugar or He who makes the sugarcane?"¹⁵ In this comparison, Rumi is not directly comparing sugar with sugarcane; rather, he emphasizes the relationship between the two. His main point is clearly presented in the poetry, as he raises the question about the sweetness of sugar versus the sweetness of the one who creates sugarcane.

Rumi believed that relying on a single allegory to express the essence of all things was insufficient. He encourages us to reflect on a profound question: "Is the beauty of the moon greater than He who makes it wax and wane?"¹⁶ This question prompts us to consider which is more significant--the moon or its creator. It is not the moon itself that is captivating and beautiful; rather, it is the one who created it. The beauty of the moon serves as a testament to the even greater beauty of its creator.

The following lines from the poetry suggest, "Leave all the moons behind. Put sugar out of your mind. In Him, another you will find. He makes another kind of grain."¹⁷ There are countless ways to find God, and this can be achieved by understanding the various aspects of His creation. We should not limit ourselves to just one or two elements of His creation, but embrace them all. In fact, if a person truly understands and finds their own self, they will inevitably come to know and find God.

Sufis often encourage individuals to engage in self-discovery, as this journey leads to knowledge of God. For instance, Imam al-Gazali states in *Kīmīyā' al-Sa'ādah*, "To know oneself is to know God."¹⁸

Rumi's poetry suggests that understanding God's creation leads us to a deeper knowledge of God, ultimately fostering our love for Him. By exploring and discovering the meaning behind the universe and its essence, we come to understand that the order and beauty of all things are manifestations of God's power--God is the very essence of existence.

This idea aligns with the concept of *Waḥdat al-Wujūd*, as explained by Hamka, which addresses the relationship between nature and God.¹⁹ In this view, nothing in the universe exists in duality; there is only one reality (monotheism). There is no separation between God and nature.

¹⁵ Rumi, VIII, p. 34.

¹⁶ Rumi, VIII, p. 34.

¹⁷ Rumi, VIII, p. 34.

¹⁸ Imām al-Gāzālī (2001), *Kīmīyā' al-Sa'ādah*, Jakarta: Zaman, p. 9.

¹⁹ Hamka Hamka (2016), *Perkembangan Dan Pemurnian Tasawuf: Dari Masa Nabi Muhammad SAW. Hingga Sufi-Sufi Besar*, Jakarta: Republika, p. 243.

While the poetry analyzed above does not explicitly mention love, true love does not always need to be verbalized. Through Rumi's verses, readers can perceive how he expresses his glorification, praise, and love for God, recognizing that everything found in this world is a reflection of the divine.

The second step of Schleiermacher's hermeneutical approach is author analysis, which also entails 2 (two) methods: The first method refers to the interpretation of concrete and actual situation as well as the author's emotional state. This refers to all things associated with Rumi when the text was written. Interpretation of concrete and actual situation when Rumi's poetry above was written is found in his book *Mukhtārāt min Dīwān Shams al-Dīn Tabrīzī*. The text was written at a time when Rumi was an active teacher who gave lectures and fatwas to approximately 4000 disciples.²⁰ Amidst his busy activities, Rumi and his companions went to a place where they would usually enjoy nature, a place where the sounds of music from a flute or tambour, of a goldsmith's beating hammer, or of a windmill turning are heard. Rumi had his eyes closed and was in a state of ecstasy while creating his poetry. Such a state and condition had altered his experience into poetry, the language he used was imbued by heightened spirituality or elusive speculation and strong rhythm--symbolizing the messages of popular verses.²¹

In terms of love interpretation, the context in which this text was written was the fruit of Rumi's longing for his mentor--Shams al-Dīn Tabrīzī. His longing radiates in nearly all the last line in Rumi's poetries mentioning the name of his mentor and in his work titled *Mukhtārāt min Dīwān Shams al-Dīn Tabrīzī*.²² Rumi's encounter with Tabrīzī took place (in 1244 CE) in Konya.²³ After their encounter, Rumi began learning under Tabrīzī's tutelage, Rumi constantly followed Tabrīzī wherever he went. From Tabrīzī--Rumi learned about the substance of religion and knowledge of the divine.

Rumi and Tabrīzī's close relationship lasted less than three years. In 1247 CE, Tabrīzī departed for an unknown destination for an unspecified reason.²⁴ This separation caused Rumi significant heartache and inner turmoil, leading to a profound and lasting longing for Tabrīzī. Consequently, Rumi began to write letters and poetry dedicated to Tabrīzī, filling the city of Konya with his expressions of yearning. In Sufism, longing is referred to as "*syauq*." According to Ibn Qayyim al-Jawziyah, longing is a natural consequence of love (*hubb*), which holds a higher status than longing itself. This is because longing arises from love. The intensity of longing is directly related to the depth of one's love; it signifies the heart's turmoil in its desire to reunite with the beloved. Longing represents the heart's journey toward love, regardless of the circumstances.²⁵

The second method of author analysis involves exploring the author's emotions. Longing was a profound feeling that Rumi experienced while writing the poetry we analyzed. We aimed to understand Rumi's feelings as someone who experienced longing by examining various emotional states, including (1) loneliness, (2) disorientation, (3) love, (4) suffering, (5) sadness, (6) happiness, and (7) imagination.²⁶ Loneliness is a state in which the need for close relations is not fulfilled. Such a feeling results in dissatisfaction, loss, and stress.²⁷ Given such circumstances, the love he had for his mentor grew even more. Ultimately, to cure himself of all the pain he endured, Rumi wrote poetry, which calmed him from his melancholy.

²⁰ Hisnuddin (2020), "Pendidikan Cinta Kasih Perspektif Jalaluddin Rumi," Master Thesis, Jakarta: FITK UIN Syarif Hidayatullah Jakarta, pp. 43–44.

²¹ Zahra Ahmadi (2014), "'Love' in Mawlana Jalaluddin Mohammad Balkhi's (Rumi) Works," *International Letters of Social and Humanistic Sciences*, Vol. 36, p. 3.

²² Wahyu Budiantoro (2021), "Konsep Cinta (Mahabbah) dalam Logika Komunikasi Trasendental," *Amerta Jurnal Ilmu Sosial dan Humaniora*, Vol. 1, No. 1.

²³ Hisnuddin, "Pendidikan Cinta Kasih Perspektif Jalaluddin Rumi."

²⁴ Hablun Ilhami (2021), "Kematangan Beragama Jalaluddin Rumi Ditinjau Dari Prespektif W. James," *YASIN*, Vol. 1, No. 1, p. 99; Ahmadi, "'Love' in Mawlana Jalaluddin Mohammad Balkhi's (Rumi) Works," p. 3.

²⁵ Ibnu Qayyim al-Jauziyah and Kathur Suhardi (2017), *Madarijus Salikin: Pendakian Menuju Allah Penjabaran Kongkrit Iyyaka Na'budu Wa Iyyaka Nasta'in*, Jakarta: Pustaka al-Kautsar, p. 444.

²⁶ Devi Masita. Lisnasya (2018), *Makna Rindu Dalam Kumpulan Puisi Tidak Ada New York Hari Ini Karya M Aan Mansyur: Kajian Semiotik Riffaterre*, Surabaya: Universitas Airlangga.

²⁷ Widhi Adhiatama and Laurentius Purbo Christiano (2019), *Suara Psikologi Untuk Insan Indonesia*, Jakarta: Universitas Katolik Indonesia Atma Jaya, p. 151.

Rumi's poetry on love emphasizes that nothing and no one can stand on equal terms with God, whether in reality or imagination. All forms of beauty, virtue, and positivity in this diverse world are incomparable to the beauty and virtue of God. Furthermore, beauty and virtue exist because God created them, suggesting that God is the root of all things--the origin of everything that exists in the world. On a contextual level, the poetry highlights the importance of recognizing and loving God as the creator of all entities in the universe.

Poetry of Patience

خلق الله الألم والحزن، حتى تبدو السعادة لهذا الضد²⁸

Meaning:

God created pain and (yearning) sorrow for this sake: so that happiness may manifest by (means of) this opposite.

The first step in textual analysis is by conducting the first working process--understanding meanings as shown in the table below:

Textual Analysis Understanding the Meaning of Signs		
No.	Words in the Poetry	Meanings
1.	الله (Allah)	God creator of all things
2.	خلق (create)	Create something
3.	الألم (pain)	Feel pain
4.	الحزن (sorrow)	Feel deep sorrow in the heart
5.	حتى (so that)	Directed at something intended
6.	تبدو (manifest)	Become truly existent or proven
7.	السعادة (happiness)	A state or feeling of mental and physical joy (free from any difficulty)
8.	لهذا (means)	Process, means, connecting one thing with another
9.	الضد (opposite)	Opposite of something

The second step in the process of textual analysis involves understanding the text as a whole. The overall message conveys that humans are expected to exercise patience in the face of the various trials and tribulations of life. These challenges, whether in the form of pain or sorrow, are seen as a pathway to happiness. In other words, individuals will not truly comprehend happiness without first experiencing suffering.

Moreover, Rumi states that suffering is a prerequisite for happiness. This implies that suffering is a normal part of the human experience for those who wish to attain happiness. Without suffering, one cannot fully appreciate what it means to be happy. A comprehensive analysis of Rumi's poetry illustrates that it reflects a worldly life fundamentally filled with different kinds of suffering, and it emphasizes the importance of patience in order to achieve the serenity and peace that individuals desire.

The next step involves author analysis, which begins with examining the context and emotional state of the author. Rumi's poetry on patience was written in his *Maṣnawī*, following the departure of his close spiritual friend and mentor, Tabrīzī. Rumi began composing this extraordinary piece, which consists of 25,000 verses, organized into stanzas and compiled into six major volumes.²⁹

²⁸ Jalaluddin Rumi (1996), *Maṣnawī*, Cairo: Majlis al-A'la al-Tsaqafah, p. 129.

²⁹ Emin Aydın (2004), *Mevlana Jelaleddin Rumi*, London: Dialogue Society, p. 10; William C. Chittick (2024), "Jalan Cinta Sang Sufi: Ajaran Ajaran Spiritual Jalaluddin Rumi," 8-9, accessed October 29.

It is believed that Rumi started writing this masterpiece in 1262 CE at the request of his beloved pupil, Husam al-Dīn al-Khalabi, who later became his clerk.³⁰ Rumi and Husam al-Dīn frequently met to write the poetry in Rumi's mind. Rumi would dictate his poetry to Husam al-Dīn and he would write it then read it before Rumi to check and revise.³¹ This continued on for approximately 12 years, so it was not unusual for Husam al-Dīn to be considered the person who inspired Rumi to write the *Masnawī*.³² Given the concrete and specific circumstances outlined above, it can be interpreted that Rumi exhibits both confidence and earnestness in articulating his thoughts to ensure their comprehension by a broader audience.

As for the interpretation of the author's emotional condition state, it is based on the writing of the Rumi's poetry in the *Masnawī* reflects a profound phase of his life, spanning approximately 12 years, characterized by a burning love and longing for God. During this period, he experienced an intense emotional state defined by a deep, yearning connection to the divine. According to Sufi analysis, particularly the insights of Ibn Qayyim al-Jauziyah, a person in such a state depends on God's sacred attributes, longing to witness His tenderness, mercy, and signs of virtue and bounty.³³ This heartfelt longing mirrors the state of a person whose heart and soul encompass nothing but God. It recalls the story of Prophet Ibrahim (PBUH), who was willing to sacrifice his son to demonstrate that God alone resided in his heart.³⁴

The second approach to understanding the author involves exploring Rumi's emotional world. His burning love and longing for God deeply influenced his poetry. Three key concepts encapsulate Rumi's feelings during this creative period: Longing, love, and God. In this state, Rumi transcended all other attachments and desires, seeing only God as his ultimate object of longing and love. This state of *fana'* (self-annihilation) reflects Rumi's deep emotional connection to God. According to Abu Nashr al-Sarraj al-Thusi, this mental state leads to the diminishment of the self and the desire for union with divine will. Al-Qushayri adds that *fana'* involves the eradication of one's negative traits, leaving only commendable attributes. Abu Yazid al-Bushtami defines *fana'* as the fading away of all aspects of the self, except for Allah.³⁵

In a textual sense, the aforementioned poetry addresses the importance of patience in life. It conveys that the various forms of suffering people endure are pathways to true happiness. Without experiencing suffering, individuals may find it challenging to grasp the meaning of happiness. God tests people with various trials so they can eventually understand and appreciate the essence of joy.

Poetry of Destiny

الحقّ تعالى سيعطيك مطلوبك.
وأينما بلغت همّتك، فسيوصلك إلى هذا الذي بلغته همّتك،
حيث الطير بجناحيه والمؤمن بهمّته.³⁶

Meaning:

Allah shall bless you with what you ask for.

The extent that you aspire to attain them, is the extent that you shall receive what you ask for.

Birds fly with both wings, while believers fly with their aspirations.

The first step is textual analysis by using the first working process--understanding the meaning of signs as shown in the table below:

³⁰ Jawid Mojaddedi (2004), *Rumi the Masnavi Book One*, New York: Oxford University Press, p. xxi.

³¹ Chittick, "Jalan Cinta Sang Sufi," p. 8; Jawid Mojaddedi (2004), *Rumi the Masnavi Book One*, New York: Oxford University Press, p. xxi.

³² Afzal Iqbal (1974), *The Impact of Mowlana Jalaluddin Rumi on Islamic Culture*, Los Angeles: RCD Cultural Institute, p. 3.

³³ Boni Joshi (2019), "Tracing the Elements of Romanticism and Spirituality in Rumi's Masnavi," *International Peer Reviewed E Journal of English Language & Literature Studies*, Vol. 1, No. 1, p. 10; al-Jauziyah and Suhardi, *Madarijus Salikin: Pendakian Menuju Allah Penjabaran Kongkrit Iyyaka Na'budu Wa Iyyaka Nasta'in*, p. 445.

³⁴ al-Jauziyah and Suhardi, *Madarijus Salikin: Pendakian Menuju Allah Penjabaran Kongkrit Iyyaka Na'budu Wa Iyyaka Nasta'in*, p. 434.

³⁵ Sholahuddin Ashani, M. Raja Perkasa Alam Harahap, and Maulani Maulani (2021), "Trilogi Pemikiran Tasawuf Imam Junaid Al-Baghdadi (Mitsaq, Fana, Dan Tauhid)," *Syifa Al-Qulub : Jurnal Studi Psikoterapi Sufistik*, Vol. 5, No. 2, p. 104.

³⁶ Rumi, *Kitāb Fīhi Mā Fīhi*, p. 126.

Textual Analysis		
Understanding the Meaning of Signs		
No.	Words in the Poetry	Meanings
1.	الحقّ تعالى (God the Almighty)	Allah SWT as the provider of blessings to His servants
2.	سيعطيك (bless you)	Provide something as a blessing
3.	مطلوبك (what you ask for)	Whatever is desired or asked for shall be provided
4.	وأينما (as)	As aspired
5.	بلغت (attain)	Be able to attain what is desired
6.	همتّك (your aspiration)	Hard effort
7.	صالك (receive)	Receive something
8.	الطير (bird)	Two legged animals that can usually fly
9.	بجناحيه (wings)	Part of some animals' body used for flying
10.	المؤمن (believer)	A person who believes in Allah SWT

The second stage of textual analysis involves understanding the text as a whole. Two key messages can be derived from the poetry above. First, God is depicted as the Self-Sufficient One and Total Provider. As Rumi expresses in his poetry, "Allah shall bless you with what you ask for," provided that people make their requests deservedly in this life. There exists a synergy between prayer and destiny, suggesting that prayers represent the efforts individuals make to embrace the destinies they desire. For those well-versed in Sufism, prayers are seen as acts of humility and submission to Allah SWT, driven by an understanding of one's weaknesses, aspirations, and fears before God.³⁷ Since God is the Self-Sufficient One and Total Provider, humans are encouraged to continue placing their hope in Him. This message is what Rumi sought to reinforce among God's servants. Second, destiny is shaped by one's efforts. Rumi writes, "The extent that you aspire to attain them is the extent that you shall receive what you ask for." Simply believing and trusting in God's role as the Self-Sufficient One and Total Provider is insufficient; one must also take action. Rumi emphasizes that 'aspiration' leads to positive outcomes. While God knows our desires, He waits to fulfill them, as Leo Tolstoy notes: "God sees the truth but waits."³⁸

In summary, Rumi's poetry conveys that the destiny humans achieve hinges on the level of their efforts and aspirations, as well as the prayers they offer to God. As the Self-Sufficient One and Total Provider, God will grant what humans seek to manifest their destinies, provided they actively strive to achieve these goals. Rumi stated, "You have feet; why do you make yourself out to be lame? You have hands; why do you conceal your fingers?" This highlights the importance of effort in pursuing one's desires. Striving for what we want is a way of expressing gratitude for God's blessings, while resignation and passivity may represent a denial of His grace.³⁹ Efforts and prayers form a complete package essential for attaining the destiny that individuals desire. When efforts and prayers have reached their maximum potential, *tawakkal*--trusting in God's plan--becomes the ultimate expression of faith in God.

The second step is author analysis, which begins with examining the interpretation of the author's concrete and actual circumstances, as well as their emotional state. Rumi's poetry on destiny is found in his work, *Fīhi Mā Fīhi*. This book provides answers to various questions posed to Rumi on multiple occasions and includes 71 articles focusing on spiritual education, enabling individuals to live according to the will of the Creator.⁴⁰ The content features dialogues between Rumi and Mu'inuddin Sulaiman Barunah, a man who held a high position in the bureaucracy of the Roman Seljuk government. Barunah was deeply devoted to

³⁷ Zhila Jannati and Muhammad Randicha Hamandia (2022), "Konsep Doa Dalam Perspektif Islam," *Jurnal Komunikasi Islam Dan Kehumasan (JKPI)*, Vol. 6, No. 1, p. 40.

³⁸ Leo Tolstoy and Frida Kurniawati (2020), *Tuhan Tahu Tapi Menunggu*, Yogyakarta: Basabasi, p. 179.

³⁹ Rumi, *Maṣnawī*, p. 133.

⁴⁰ Adiba A. Soebachman (2021), *Pesan-Pesan Cinta Jalaluddin Rumi*, Yogyakarta: Araska, p. 62.

Sufism and recognized Rumi's sainthood.⁴¹ The nature of these discussions resembles those between a mentor and a pupil.

Furthermore, the book serves as a compilation of lecture materials, reflections, and commentaries that address moral issues and *irfani* (spiritual) knowledge, complemented by exegeses of the Qur'an and Hadith.⁴² The lecture-like format suggests a dynamic between a pupil and a mentor, with Rumi sharing his wisdom while Barunah actively engages with numerous questions, responses, and comments. In this context, reflections can be understood as one's inner expression about a particular topic, while commentaries serve as reviews or explanations that clarify specific points. The instances of Rumi reflecting upon his thoughts and providing commentary indicate moments when he took the time to articulate what was in his heart and offer evaluations and responses.

The emotional analysis of the text is anchored in the period during which the book was written, specifically leading up to the end of Rumi's life.⁴³ He passed away in 1273 CE at the age of 66. Therefore, if we place this period at 10 to 15 years prior to his death, it aligns with the time when Rumi reached the peak of his understanding of Sufism. Rumi's spiritual maturity began to flourish following the departure of his mentor and close friend, Tabrīzī, on December 5, 1248 CE.⁴⁴

Between 1252 and 1261 CE, it is said that Rumi experienced a spiritual life characterized by periods of consciousness and unconsciousness until his death. For several years after the departure of Shalāhuddīn Farīdūn Zarkūb, he dedicated himself to training assistants for the Mevlevi Order's ceremonies. Following Shalāhuddīn's passing in 1261 CE, Rumi became acquainted with his student, Husāmuddīn Hasan ibn Muhammad ibn Hasan ibn Akhī Turk. For the last decade of Rumi's life, this cherished student served as his khalifah until Rumi's death in 1273 CE. Husāmuddīn then took over as the leader of the Mevlevi Order until 1284 CE, a position subsequently held by Sultan Walad.⁴⁵

In our analysis of the author, we explored Rumi's emotional world during this time when he was immersed in Sufi experiences, utilizing the perspective of *maqamat* (processes) in tasawuf. According to Ibnu 'Athaiyyah al-Sakandari, *maqamat* is as follows: *Taubat, zuhud, sabar, syukur, khauf* and *raja'*, *tawakkal, hubb*, and *ridha*.⁴⁶ If at the time Rumi experienced the highest state of contentment, known as *ridha* (acceptance), he was fully submitting himself to Allah. He recognized *ridha* as a gift that originates from Allah and viewed himself as insignificant, just a mortal destined to perish.

The poetry of destiny discussed here suggests that humans possess the free will to define their own destiny. It emphasizes that individuals should not succumb to resignation or fatalism in life. Instead, they have the capacity to achieve their desired destiny as long as they actively pursue their aspirations. God aligns His actions with the beliefs of His followers, meaning that when individuals earnestly strive and remain devoted to achieving their goals, God will facilitate their path to success. Just as God is constantly engaged in His work, humans should also remain industrious. This dedication is key to realizing the destiny they seek. In conclusion, for Rumi, destiny reflects an outcome that individuals can influence through their efforts.

Linkage between Jalaluddin Rumi's Poetry on Love, Patience, and Destiny and Contextual Development on the Meaning of Life

Most of Rumi's poetry is associated with love, making it a central theme in his teachings. For Rumi, love is a dimension of spiritual experience rather than just theoretical understanding. It cannot be fully explained through words; instead, it must be experienced to be understood. Although Rumi acknowledged that people can discuss love extensively, he maintained that it cannot be adequately expressed in language. Love is

⁴¹ Rumi, *Kitāb Fīhi Mā Fīhi*, p. 18.

⁴² Rumi, p. 18.

⁴³ William C. Chittick (2001), *Jalan Cinta Sang Sufi: Ajaran-Ajaran Spritual Jalaluddin Rumi*, 3rd ed., Yogyakarta: Qalam, p. 9.

⁴⁴ Coleman Barks (2002), *Rumi the Book of Love*, Atena: Harper Collins e-books, p. xxi.

⁴⁵ Reynold A. Nicholson and Sutejo Sutejo (2022), *Jalaluddin Rumi: Ajaran Dan Pengalaman Sufi*, Jakarta: Pustaka Firdaus, p. xiv.

⁴⁶ Ibnu Farhan (2016), "Konsep Maqamat dalm Ahwal dalam Perspektif Para Sufi," *Jurnal Yaqzhan: Analisis Filsafat, Agama dan Kemanusiaan*, Vol. 2, No. 2, p. 163.

Exploring Jalaluddin Rumi's Hermeneutic of Love, Patience, and Destiny in Relation to the Meaning of Life regarded as an experience that transcends contemplation; it is more real than the world and everything within it.

In addition to being inexpressible and only truly understood through experience, Rumi views love as God's first creation. This love serves as the driving force behind natural evolution, transforming basic inorganic substances into a higher level of human existence. Love initiates movement throughout the universe--the Earth and sky move because of love. It nurtures plants and inspires the reproduction of animals. Ultimately, love is universal; it extends beyond just humans and living creatures to encompass the entire cosmos.⁴⁷ Love can alter bitter into sweet, thorn into rose, pain to healing, and the dead into the living.⁴⁸ Love is a formless, silent force that traverses eternity, giving life to mortals, yet love itself is eternal. It takes on the role of an elusive divinity, residing within a mysterious realm of the heart. To fully understand the significance of the word "love" in Rumi's poetry, one must consider it as a source of life, pure awareness, and the primordial mind--a mind that exists beyond conventional thought. This eternal state stands in contrast to all transient bodies; while humans may perish, love remains untouched, continuing the ongoing existential drama.

When it comes to patience, Rumi compares it to a tree that requires time to grow and develop--a process that spans years. Similarly, it may take months for sperm to develop into a human being, and even longer for a baby to evolve into an individual with intelligence and faith. The emergence of a perfect being, such as a Prophet or a saint, may take centuries.⁴⁹ Patience to Rumi is the process that takes you to a better understanding--to a better path. Further, Rumi said in his poetry that: "God turns you from one feeling to another and teaches by means of opposites to that you will have two wings to fly, not one."⁵⁰

Meanwhile, Rumi's perspective on destiny, as discussed in earlier passages, emphasizes that it is something individuals can actively work toward and strive for. In his *Maśnawī*, Rumi illustrates his view on destiny through the fable of the lion and the beasts of chase. In this tale, the beasts advise the lion to have faith in God, to embrace a sense of submission to His will.

Accepting one's fate or destiny is a form of love for God. Even if this destiny seems less fortunate or puts one at a disadvantage, what truly matters is that individuals have put forth their best effort to achieve their desires. Patience is essential because, ultimately, behind each destiny lies God's invisible love, which will be understood in due time.

This context helps shape our understanding of life, suggesting that earthly existence is part of a divine plan, arranged as perfectly as possible. Human beings need to live their lives with complete trust in and love for God. Thus, we can conclude that the connection between Rumi's poetry, which encompasses love, patience, and destiny, and the broader context of life's meaning is this: Love brings beauty to any destiny we may encounter. Rather than focusing on our specific destinies, we should concentrate on the divine source of those destinies and embrace them with patience, demonstrating our trust in God's love. This perspective fosters a deeper understanding of the meaning of life, in which God is the ultimate creator of the scenarios for those who believe in Him.

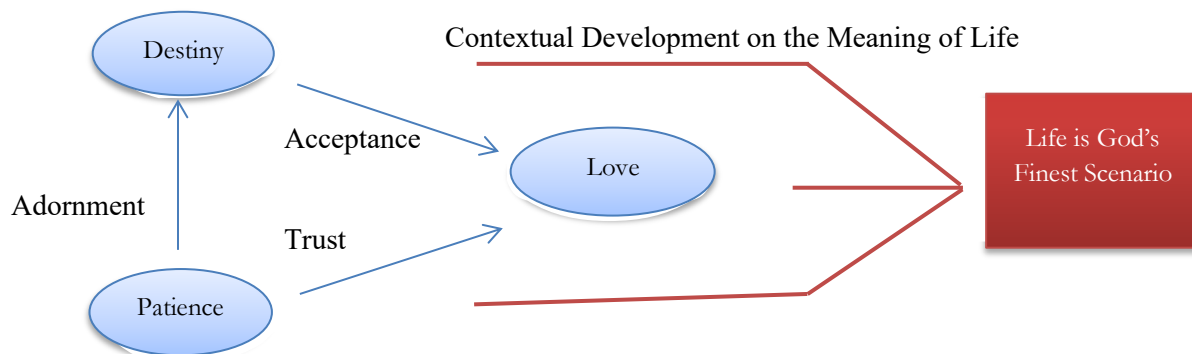
⁴⁷ Mubaidi Sulaeman (2019), "Mistisisme Jalal Al-Din al-Rumi Dalam Perspektif Annemarie Schimmel," *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf*, Vol. 5, No. 2, pp. 173–74.

⁴⁸ Omid Safi (2018), *Radical Love: Teachings from the Islamic Mystical Tradition*, London: Yale University Press, p. xxxi.

⁴⁹ Annemarie Schimmel, Alwiyah Abdurrahman, and Ilyas Hasan (2016), *Akulah Angin Engkaulah Api: Hidup Dan Karya Jalaluddin Rumi*, Bandung: Mizan, p. 242.

⁵⁰ Bagir, *Belajar Hidup Dari Rumi: Serpihan-Serpihan Puisi Penerang Jiwa*, p. 33.

Figure 2: Linkages of Jalaluddin Rumi's Poetry on Love, Patience, and Destiny and Contextual Development on the Meaning of Life



Conclusion

Based on the descriptions provided, the following points address the research questions outlined in the initial part of the article. Firstly, a hermeneutical approach to Rumi's poetry reveals key themes of love, patience, and destiny. Love is presented as humanity's understanding of the essence of all things, which ultimately originates from God. Patience is defined as the acceptance of life's joys and sorrows, serving as a path toward true happiness. Destiny, in this context, refers to the hard work and effort that individuals put forth to achieve their desires. Secondly, the relationship between Rumi's poetry on love, patience, and destiny is that acceptance of one's destiny reflects a profound love for God, even when that destiny may seem unfavorable. Patience becomes essential, as it allows individuals to recognize God's hidden love, which often reveals itself with the passage of time. Moreover, the exploration of the meaning of life, along with the connections among these three themes, suggests that human beings should perceive their existence in this world as part of a divine plan that God has arranged perfectly. It is important to believe that God treats His creations with kindness and goodness at all times.

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