

Inward Tranquillity in the Divine Love: A Sufi Study of Elif Shafak's "The Forty Rules of Love"

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Abstract:

Humankind is abused by premonitions, segregations, squabbles and hurtful opinions considering the severe struggles, power fights and political conflicts all over the world. Forty Rules of Love, by Elif Shafak, reveals the possibility that in this fierce world, in fact people can find fulfilment and satisfaction by fighting every one of the concerns in their everyday presence. The novel creates a strange state of spiritual brilliance, psychological comfort, and worlds of goodness and beauty. At the same time it raises questions about a different type of knowledge, which occurs through foresight, not sight, and sensation, not physical facts, through tales about different people. This paper studies the concept of love which is the highest kind of relationship in existence.

Keywords: Divine Love, Sufism, Shams of Tabriz, Jalal Al-Din Al-Rumi, Inward Tranquillity.

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السكينة الروحية في العشق الإلهي: دراسة صوفية عن رواية ”قواعد العشق الأربعون“ لأليف شفق

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الملخص:-

يُعاني الانسان ومنذ الازل من الهواجس والتميز والتناحر والآراء المؤذية بسبب الصراعات الشديدة ومعارك السلطة والصراعات السياسية في جميع أنحاء العالم. تكشف رواية قواعد العشق الأربعون لأليف شفق ، إمكانية أن يجد الناس في هذا العالم الشرس المتصارع الرضا والطمأنينة من خلال محاربة كل الهواجس والخطوب في وجودهم اليومي. تخلق الرواية حالة غريبة من التألق الروحي والراحة النفسية وعوالم الخير والجمال. في نفس الوقت تثير تساؤلات حول نوع مختلف من المعرفة ، والتي تحدث من خلال البصيرة ، وليس البصر ، والإحساس ، وليس الحقائق المادية ، من خلال حكايات حول أشخاص مختلفين. يتناول هذا البحث مفهوم الحب ، وهو أعلى نوع من العلاقة في الوجود ، يأتي نتيجة لنقاء القلب وصفاءه ، مما يحتويه من ألوان مختلفة من الشوائب.

كلمات مفتاحية: العشق الالهي ، التصوف الاسلامي ، شمس التبريز ، جلال الدين الرومي ، السكينة الروحية.

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Introduction:-

How we see God is a direct reflection of how we see ourselves.

If God brings to mind mostly fear and blame, it means there is too much fear and blame welled inside us.

If we see God as full of love and compassion, so are we. (Shafak.2010.p.28)

Elif Shafak is an eminent Turkish-British writer. She is award-winning author and a political scientist. Shafak was born in Strasbourg, France in 1971. She was interested in studies about women. In a personal communication, Shafak said “her attention, from an early age, was attracted to the inferior state of women which is imposed by the mechanics of patriarchy”. (6 Dec. 2014) . The writer lived with a divorced mother who was raised by her grandmother and her friends were the book and the pen. The writer was interested in the forgotten and the minorities, and therefore she was judged for accusing her of anti-Turkish nationalism and for exposing the massacres of the Ottoman era. She became famous after the publication of her novel (The Bastard of Istanbul) about the Armenian massacre in Turkey. The writer excelled in the novel (Black Milk), in which she revealed the suffering of motherhood. In her novel (The Forty Rules of Love), the writer tells the story of two non-consecutive times and two separate places. It is between the city of (Massachusetts, USA) and the second passes from Samarkand and Baghdad to the Turkish city of Konya. Shafak has also shed light on Rumi’s life, the “peerless Sufi poet and sage [who] is now well known in the English-speaking world” (Nasr 2005, vii).

The novel “The Forty Rules of Love”, written by Elif Shafak, raises the spiritual feeling to such high levels of love that it makes the reader swim in waves of luminous flood, or soar in a sky of extended knowledge. The love that the title of the novel talks about is not the one that occurs between human beings, it is not the passion that the singers sing about in the dark nights, but rather it is the divine love. It is also about that

attraction which the monotheistic believer feels,so his conditions and actions change. It is about the lover who abandons all the pleasures of this

world and travels towards the beloved, ascetic and a worshiper in his mihrab (niche), far away from all people. He seeks a life of solitude, because at that time he is near the one he loves.

The novel creates a strange state of spiritual brilliance, psychological comfort, and worlds of goodness and beauty. Simultaneously it brings up issues about an alternate kind of knowledge,which happens through foresight, not sight, and sensation, not actual realities,through stories about individuals who are different. The writer portraits that through the story of the lover dervish Shams al-Din al-Tabrizi, the setter of the forty rules of love, and his student the Sufi pole and the Sultan of the lovers, Jalal al-Din al-Rumi, who lived in the seventh century AH. This marvellous and strange relationship that people still enjoy from its sweet flow,master Shams of Tabriz affects Rumi the student, and turns him from one situation to another. So that it makes him a Sufi lover, pleading to Almighty Allah, and an inviter of love to Allah in moderation and does not know strictness. Shams of Tabriz was able to completely change Rumi's life, turning into a poet whose words travel across seas and continents and spread their essence and fragrance among people everywhere. The message of love which these poems carry has the merit in changing the fate of many people who were under the burden of vices and disobedience, and guiding them to the path of Almighty Allah. His Sufi poems and writings have great impact especially in Islamic world. Many of his works have been translated into many other languages, in 2007; the BBC described him as the most popular poet in the United States.

The novel tells about that strange journey of Shams of Tabriz, which extended from Samarkand and Baghdad, passing through Damascus, to Konya Turkey, where he was killed by a hired killer. But the tales, wisdom, and experiences that had accumulated at Shams of Tabriz were

passed on to Al-Rumi, who was greatly influenced by them and was the best provision for him in the path of pure love.

The Forty Rules of Love brings Sufism into blockbuster region. It intertwines the quest of love by Ella with Shams's and Rumi's journey for sublimity through their friendship, as told by various characters including Rumi's wife and his sons: one of whom was to kill Shams, the other to carry on his dad's work. The novel is spirited. It is told in first-person part, letters, and messages and interlaced through Shams' theosophy as narrated through the 40 rules of love. Elif Shafak explains a practical rather than an academic Sufism, giving a lively and effectively understandable prologue to Sufi idea.

Sufism is a topic dear to the author, one she has concentrated on strongly. However, The Forty Rules of Love populates Sufism for the American readership and the contribution of Shafak to the discourse of the American Rumi is an instance of self-Orientalisation, as she has implied a Western viewpoint in her consideration of one of the main figures of the Islamic Sufi tradition.

Sufism as defined by its masters and Muslim researchers is a method of behaviour that depends on the acquiring of virtues to purify the nafs (ego). It is also an effort to attain the rank of fana' (complete obedience) in Almighty Allah. Professor Mohamed Zaki Ibrahim says "What is meant by Islamic Sufism is the rebuilding of the human being and connecting him to Allah in every thought, speech, action and intention,Piety is a belief and morals, which is to treat Allah with good worship, and treat people with good morals. This consideration is what the Inspiration was sent down to every prophet, and upon it the lofty human rights revolve around in Islam. The spirit of piety is the purity ((He who purified himself shall prosper))(Quran.30.87)" (Al-Zein. 1988. pp.127-128).

Sufism is the set of principles and the manners by which the Sufis practice etiquette in their societies and their loneliness. Sheikh Ibn Arabi says: "Sufism: is standing with the morals of Sharia, outwardly and

inwardly, and it is the noblest of morals. It is that you treat everything in a manner that befits it, which is praised by you, and you are not able to do this until you are among the people of vigilance”(Ibn Arabi.1240.p.128).

It is also seen as the way of purification by which the man can reach the lofty life of humanity. The purification is for the heart as Al-Bastami says “Sufism, in the perspective of Sharia, is the purification of hearts from turbidity, the use of truth with people and following the Messenger (PBUH) in the Sharia. (AL-Kasnazani.2005. p.361).

1- A Sufi perspective of Love

(But those who believe are stronger in love for Allah)Qur’an.2.165

Sheikh Farid Al-Din Al-Attar says: “Love: is the burning of the soul to return to its origin: the soul in its love is like a fish thrown into the desert, it struggles to return to the water, and with this heartburn man advances to his destination, indifferent to anything.” (AL-Kasnazani.2005. p.394). One of most important goals in Sufism is to illuminate the way of people for reaching the highest rank in the pure divine love. The masters of Sufism have drawn the shortest, legitimate and practical way to reach this rank of pure divine love through the right understanding of Qur’an and Sunnah. The starting point of the divine love comes from the correct understanding of the verse “ If you indeed love Allah, follow me, and Allah will love you...” (Qur’an.3.31). This verse states that a Muslim’s love for Almighty Allah is useless unless it is accompanied by following the greatest Messenger Muhammad (PBUH). Sheikh Sahel Abdullah Al-Tastari says: “Love: is to follow the Sunnah of the Prophet (PBUH).” (AL- Kasnazani.2005.p.21). This following leads the worshiper to the rank of beloved, that is, he becomes one of Allah’s loved ones, and whoever is loved by Allah is of great fortune. If the love for Allah is not accompanied by following the Messenger (PBUH), then it is a fictitious love and not a real one. It is an illusory love with which a person deceives himself. As for true love, it is

what the verse states that the only way to reach it is to follow the Messenger Muhammad (PBUH).

If the attainment of following the Messenger Muhammad (PBUH) at the time of his present is easy, by considering the direct meeting, such a meeting will remain until the Day of Judgment,

even if it is indirect. The Greatest Messenger Muhammad (PBUH) has bequeathed the conditions of spiritual purification of hearts to a continuous, not separate, chain that will remain until the Day of Judgment. Among the religious leaders are the sheikhs of the Tariqa (Sufism) who carry the banner of love alongside the Holly Qur'an, generation after generation until Allah inherits the earth and everything on it. Love, which is the highest kind of relationship in the existence, comes as a result of the purity and serenity of the heart, from what it contains of various colours of impurities. The relationship between the lover and his beloved continues to transcend, outwardly and inwardly, leading to the subjugation of the lover's will at the disposal of his beloved. Sheikh Abu Ali Al-Ruthbari says: "Love: is following the commands of the beloved, avoiding his prohibitions, while being honest and sincere,..." (AL- Kasnazani.2005. p.24). The lover puts his actions, himself, money and time for the one he loves as a gift from him. It requires the lover to erase from the heart everything except the beloved, and this is the perfection of love.

Dhikr (remembrance) is the basic way that leads to the love of the one mentioned (Allah), so it is more than mentioning something that you love. Sheikh Dawood Al-Tai says: "Love: is the constant remembrance of the beloved" (AL- Kasnazani.2005. p.17). That is why Manhaj al-Tariqa (Sufism) comes with very large numbers of remembrances (Dhikr) that are authorized for those who follow the path; because for them it is the additional gift that they seek to obtain the divine love. So, the beginning of the path for Sufism is the constant remembrance of the names of Allah. It purifies the heart; rather it purifies the soul and all the body and makes them ready for the widening of the illuminated rays of

love. The Sufi continues to draw near to his beloved (Allah) by the additional gift until those radiances overwhelm him according to his remembrance and purity, and to the extent of his ability and willingness. The illuminated rays of love are lights that are not separated from their source that extend their sweetness to the ones whom the love descends into them, making them feel the spiritual closeness to the light of the heavens and the earth (Allah). This state even makes them touch and see the truth and through it they see many unseen facts that they do not see or feel and only those who have love know about them.

Sheikh Fakhr Al-Din Al-Iraqi says: “Love is a fire. If it enters the heart, it will burn everything which is there in the heart, until it erases even the image of the beloved from the heart.” (AL- Kasnazani.2005. p.395). Love purifies the heart of the worshiper. It makes the heart like the mirror that reflects the Divine lights. Love is the means to reach the complete obedience to apply the Islamic Sharia in full, outwardly and inwardly, which achieves the rank of a complete Muslim, or a true Muslim, differentiating him from a Muslim in name only.

Dhikr leads to absolute love, love leads to complete obedience, and obedience leads to annihilation in the presence of the beloved. In this arrangement, Dhikr leads to love, and love leads to complete obedience, and if the Sufi enters this circle, he / she is still in constant Divine support and closeness, so his / her Dhikr increases love in his heart, and his love increases his obedience to Allah, and his obedience makes him invoke a lot. It remains like this until he is fully prepared to verify the third stage of the Sufi love which is the absolute obedience, outwardly and inwardly, of the beloved (Allah). In this position, all the movements of the Sufi, his stillness, his thoughts and his desires become with the beloved (Allah), so he does not hear except through him, does not see without him, and does not know except through him, and everything is through him. Then this loving Sufi becomes a complete human being

who faces both the Creator and the creature at the same time, and gives each presence what suits it with the right.

2-1- Two-Sea Merging:

Shams of Tabriz travelled between Samarkand, Baghdad, Konya and Damascus until he died in Konya by a hired killer in his search for God and his search for love. Shams of Tabriz assures that a sign came to him to go to Baghdad and then he will be directed to the country of the Romans

where he will meet his spiritual companion and he responded. ” Go to Baghdad, What is waiting me in Baghdad?.....You prayed for a companion, a companion you will be given. In Baghdad you will find the master who will point you in the right direction.”(Shafak.2010. p.33)

Then, there is a message for him to convey. This message is a reformist message for morals, religion and beliefs. Rumi sees Shams as his guide to a symbolic and great life in divine knowledge, and in his belief that Sufism and its origin are the authenticity of the inner. Shams of Tabriz, the rebellious scholar of jurisprudence and disapproving of many of the religion men of his time, wants to stop ignorance and the exploitation of religion and the use of Quranic verses and Hadiths for what they desire. So that he wants to change the turbulent and contentious society of Konya, where Greek cogitation has been, where the church, the mosque, and the warring ideologies are overrun by the Mongols.

Shams of Tabriz benefits from the essence of his religious Sufi culture and finds in what he has inherited a right way to reform and to stop hassles, hatreds and differences. So he considers an alternative to corruption and hatred, to leave the temporal materialistic temptations of life and their defects, and to invite people to spiritual and moral salvation with the opposite of evil and defects, which is the Divine love. He sees that the whole concept of love is the human construct amid the ruins of the world. This is the way he conceives of keeping people away from falsehood, hypocrisy, clashes of ambitions and corruption of beliefs.

Shams of Tabriz and Rumi met in (Konya) Turkey. Shams of Tabriz instils in Rumi a new philosophical spirit so that the preacher and the jurist religious man turns into an advocate of love and of the unity of religions and made him prefer Divine Love to other heresies of life. And Rumi turns into a sentimental poet who calls for love and dances the dervish dance as he calls for being liberated from all traditional restrictions and rules, but this has not been accepted by many people.

We are in a retrogressive society and we need for those who contribute to its guidance and reform and to save the human being in that society. Konya, a Turkish city, the capital of the Seljuks of Rome, the heiress of Greek cogitation, full of sects and pretenders of religion. It has a turbulent, contentious society, in which there are a lot of lies and corruption. “We have seen it all. Christians killing Muslims, Christians killing Christians, Muslims killing Christians, Muslims killing Muslims. Warring religions, sects, tribes, even brothers.” (Shafak.2010. p.50) In an age when conflicts prevailed, Shams of Tabriz calls for a general, comprehensive spirituality, opening the doors to the love of all human beings without exception. Instead of external jihad, Al-Rumi called for internal jihad, i.e. jihad of the nafs (ego), jihad of the soul and its subjugation. According to Shafak, people are in much-needed for such a call to have the face of the earth changed, and no ethnic, religious or sectarian cleansing would take place in the name of spiritual purity.

Shams of Tabriz says: “Unless we learn to love God’s creation, we can neither truly love nor truly know God.” (Shafak.2010. p.73) He believes that love is the only way that humanity can know God through. He is the Sufi, the believer and the sincere dervish. He spreads love among those who yearn for knowledge and those who behave al-Tariqa (Sufi path). He also spreads love among people of different religions, sects, and races. He believes that it is necessary to prove God, not with the mind, but with the heart, and that Sufi wisdom is wisdom of sense. “Once your aura was whiter than lilies with specks of yellow and pink, but it faded over time. Now it is a pale brown. Don’t you miss your original

colours?" (Shafak.2010. p.90) He also believes that man is a beginning and an origin, and the ultimate hope for man is to return to his origin. The succeeded in the Sufi tradition is a person who is freed from his / her ego (nafs) and contacts the truth (Allah).

Jalal al-Din al-Rumi a Sufi jurist, found in Shams of Tabriz a liberator and saviour. Shams of Tabriz was a benevolent scholar and an eminent knowledgeable Sufi who attracted Jalal al-Din, and Shams in his biography and behaviour was worthy of praise. The state of the lover comes. Jalal al-Din al-Rumi finds that it is the alternative state that reconciles among people, religions

and sects and spreads love among all of God's creation and does not differentiate between this and that. Love unites them. It unites this turbulent and contentious society in which intrigues, hatred and Mongols are coming to get control of the country. Jalal al-Din al-Rumi in his philosophy sees that everyone has to enter his / her inner self. It is a great call in its time for a person to pay attention to himself, to his / her soul and ego (nafs), to discover the secret of the universe, to find God and the truth, and to believe in love.

2-2 Empty Niche Filling :

Researchers have endeavoured to confine those American requirements that added to the great interest in Jalal al-Din al-Rumi. As per Clinton, Jalal al-Din al-Rumi filled "void niche" in Americans' affectability, a "need they didn't realize they had" (1999. pp.150, 152). El-Zein presents a more shocked perspective, naming the Rumi peculiarity an absolutely business, 'made-in-America program of immateriality, intended to fit the American emptiness for spiritual convertibility' (2000. p. 72). These theories portray the Rumi peculiarity as a talk on the Orient created in the West for itself, from which the Orient itself has been totally forgotten about – as though Rumi had relocated from the Islamic custom to Americanness, losing the importance of the first Persian text on the way. One more conceivable reason for Rumi's prosperity as a mainstream of the societal reading in the US has been situated in a diffused American

bigotry of organized religions and an aversion to their directives, constraints and doctrines. As indicated by Bloom: “Creeds sometimes fall short for the American soul. The opportunity we continue ally with isolation and with ferocity doesn't effectively acclimatize with the otherness of historical tenets”. (1992. p.45) Accordingly, the Western world has frequently inspected the East for “spirituality totally not encumbered by the spiky thistles of religion” (Tompkins, 2002. Para.10).

“To make up for the loss of his spiritual energy, he had doubled up his physical energy, which he used in excess.”(Shafak,2010.p.28) Losing the inner purification and the energy of the spiritual side of the individuals leads to the unbalance in everyday life. Therefore, they try to indemnify by the physical energy which eventually makes life as a wilting tree. When the outside world is stronger than the inside, the spiritual energy will have no more strength to take its role of guiding the human being to the right path. The main contemporary character, in the novel *The Forty Rules of Love*, is Ella Rubinstein, a Jew in her forties who is unhappy in her marriage and who works as a critic in a literary agency. Her first task was to criticize the book (*The Sweet Blasphemy*) by Aziz Zahara. Ella is fascinated by the story and its writer, and she is captivated by the story of Shams al-Tabrizi's search for Jalal al-Din al-Rumi.

The story of the dervish Shams of Tabriz and how transforms the jurist cleric (Jalal al-Din al-Rumi) into a Sufi, an advocate and a poet of love leads to Ella's fascinating with Tabriz's philosophical ideas. The philosophy that emphasizes the unification of people and their religions, and the emphasis on the love that exists in human hearts. Ella links her life with the story of this novel and loves its philosophy and its writer (Zahara), who opens in front of her eyes closed doors and releases her feelings towards the love of God and his creatures.

In El-Zein's viewpoint, the American readership desires to find in Rumi's interpretations “a sort of unclarity ... and spiritual subtlety” (2000. p. 81), an all inclusive spiritual practice that can be taken from the works despite the particular theological practice to which they have a place.

“She watched the news, shaking her head at the endless dangers looming in the world. How could people like Aziz Z. Zahara find the desire and courage to travel the less-developed parts of the globe when even the suburbs in America weren’t safe anymore?”(Shafak,2010. p.46). The state of bewilderment that Ella has in her everyday routine reflects the state of the 20th century people. They live in a state of expecting dangers everywhere in any time. Even the most developed countries like America are not in a total safety. In spite of the turbulent events, some people are gratified and enjoy travelling to other places of the world. Shafak wants to say that when the individuals have the inner tranquillity, they will not be affected by the outer world.

Through her novel *The Forty Rules of Love*, Shafak takes part in the making of what El-Zein calls “without a doubt unique Rumi ... made for the American market” (2000. p. 89). Shafak's novel equals Rumi's story with the story of Ella, a housewife from Massachusetts, as the two of them become alienated from their standard lives and meet their actual selves by discovering and having the profound love.

In *The Forty Rules of Love*, the initial move towards the Americanisation of Rumi is the equal set up between the relationship of the Divine love that ties Jalal al-Din al-Rumi and Shams al-Tabrizi and the extra-conjugal connection between the American housewife Ella and the mystic skilled Aziz Zahara.

Aziz and Shams share a direct linkage, as it is indicated that the former (Aziz) is a resurrection of the later (Shams), while the similarity between Ella and Rumi is more perfect. Both are portrayed as inflexibly disciplined personalities, carrying on with lives without any edges for unexpectedness, until the two of them meet their 'Shams' and go through a spiritual change.

“I am a happy, satisfied man both in my private life and in the community.”(Shafak,2010. p.67) Rumi declares that he is a blessed man by having such a loving family, loyal disciples and good friends. After his first wife’s death, he feels devastated but with Kerra, his second wife,

he experiences love and joy. He shows his pride of his sons who are different from each other and of his adopted daughter who is talented. After that he reveals his deep sadness and loneliness that are the impediments of his soul. "Why, then, do I feel this void inside me, growing deeper and wider with each passing day? It gnaws at my soul like a disease and accompanies me wherever I go, as quiet as a mouse and just as ravenous."(Shafak,2010. p.67). This grief is with him asleep or awake and alone or with others.

The main detail connecting Ella and Rumi is that both tolerate sadness which is inexpressible, strangely conflicting with their fortune and various individual accomplishments. Rumi's grief, which shows itself as an anxious craving to get a spiritual partner, runs corresponding to Ella's inward sadness, brought about by prevalent burden and her expanding disappointment with the gendered jobs she had before happily acknowledged. Her experience with the novel 'Sweet Blasphemy' by Aziz, Rumi's poems and eventually with the writer himself (Aziz), assist Ella to recognize the beginning of her grief and cope with it by accepting a more spiritual way of life and holding nothing within herself but profound love. "Ella inevitably moves from a position of outright opposition to what she views as the inane pieties of a hopeless romantic, to a subsequent recognition of the role love must play in her newly reconstructed life."(Gray, 2020. p.20) It seems obvious, subsequently, that, through their diverse teachings, the two Shams and Aziz start a significant transformation in the spiritual existence of Rumi and Ella. Besides, it is clarified in the novel that the significant benefits accumulated from such teachings are not reliant upon a long term, proceeded with cooperation with the spiritual leader himself; Rumi's and Ella's detachment from their tutors - for Rumi's situation because of Shams' unexpected need of freedom, while for Ella the detachment is compelled because of Aziz's sudden death - simply supports their spiritual potential and self-reliance.

Obviously that everyone who reads *The Forty Rules of Love* is given a trained text of Islam which works to smooth the American reader's identification with Muslim personalities. Shafak's work to depict at least a part of Islam (Sufism) as associated to Christian affectability could be visible as a work "to carry the Orient nearer to Europe, from there on to ingest it completely and – halfway significant – to drop, or essentially repress and lessen, its abnormality and, on account of Islam, its aggression" (Said. 2003. p. 87). Since the Islamic world is not formed of a single colour or manner, it is not a monotonous culture. The Islamic culture is a texture of various and coloured patterns. Sufism is part of this culture since its being a dynamic philosophy of life. Henceforth, it is viable to the modern life.

By all accounts, *The Forty Rules of Love*, according to Said, seems to be totally disposed to "eliminate the intimidation of Islam" (2003. p. 87) for the American community which has been severely affected by the 9/11 events and therefore presented to the anti-Islamic talks created by the media in its consequences. Besides, Shafak's portraying of "thirteenth-century Anatolia reflects the contemporaneous United States and presents a scene of contention recognizable to a post-9/11 American readership" (Furlanetto, 2013.p.207)

Rumi reflects the kind of spirituality of Sufism. It is a universal, inclusive and embracing type of living where love is its centre "come to know people of all faiths, ages, and professions; and witnessed misfortunes and miracles alike."(Shafak,2010. p.33). Sufism is a tent where no one is excluded from it. Through Shams and Rumi, the reader can experience something different, peaceful and essential which is the inner peace. This type of peace is needed at an age fraught with clashes, chaos, dogmas and cultural, racial and religious fundamentalisms. In numerous ways the 21st century has very close similarities to the thirteenth century. Both of them will be listed in history as periods of remarkable strict conflicts, social misconceptions, and an overall feeling

of instability and dread of the other. On periods such as these, the necessity for love is more noteworthy than at any other time.

“Love exists within each of us from the moment we are born and waits to be discovered from then on.” (Shafak, 2010.p74)

Conclusion

Love which is the most elevated sort of relationship in the existence comes as a result of the quietness and immaculateness of the heart from what it contains of different types of impurities. One of the main objectives of Sufism is to enlighten the way for individuals for arriving at the most elevated rank in the unadulterated Divine Love. Elif shafak portrays the common sense of practical Sufism rather than an academic perspective and gives a lively and effectively understandable prologue to Sufi idea. There is no particular race, identity, gender, religion, or specific sect. Rather, there is one grandiose objective which is the unity with the Divine Love and the love for every creature in this universe. One of the grandiose objectives is the unification of the individuals and the respect and love in order to reach the human perfection. The Sufi philosophy which this research probes is that the love of human beings is part of the love of God.

Through the character of Ella, Shafak presents the state of the modern era. Individuals have a way of life which is full of the materialistic necessities. They have everything for their regular routine but they are as yet unsatisfied with it. This kind of need is a spiritual interest which can be accomplished through the Divine Love. This sort of love does not differentiate between things whether alive or lifeless. Sufism has that sort of love which is profound in each individual. They simply need to know how to activate it. The time and place where Rumi and Ella live are completely different but their state is the same which implies that the struggle that humanity had before and has now is the same and the solution is also the same; to have the Divine Love you will be with the truth.

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