Jalāl ad-Dīn Muhammad Rūmī, also known as Jalāl ad-Dīn Muhammad Balkhī, Mawlānā and more popularly simply as Rumi (30 September 1207 – 17 December 1273), was a 13th-century Persian poet, jurist, Islamic scholar, theologian, and Sufi mystic originally from Greater Khorasan. Rumi’s influence exceeds national borders and ethnic divisions: Iranians, Tajiks, Turks, Greeks, Pashtuns, other Central Asian Muslims.

The Muslims of South Asia have greatly appreciated his spiritual legacy for the past seven centuries. His poems have been widely translated into many of the world's languages and rearranged into various formats. Rumi has been described as the "most popular poet" and the "best selling poet" in the United States.

Rumi's works are written mostly in Persian, but occasionally he also used Turkish, Arabic, and Cappadocian Greek in his verse.

His Masnavi, composed in Konya, is considered one of the greatest poems of the Persian language. The general theme of Rumi's thought, is that of tawhid — union with the Beloved, from whom he sees himself as being cut off and aloof. His longing and desire to attain it is evident in the following poem from his book the Masnavi.

The Masnavi weaves tales, scenes from everyday life, Qur’anic revelations and exegesis (critical explanation of something), and metaphysics into a vast and complex wall-hanging. In the East, it is said of him that he was "not a prophet — but surely, he has brought a scripture | (a body of writings considered to be sacred or authoritative)."

Rumi believed passionately in the use of music, poetry and dance as a path for reaching God. For Rumi, music helped devotees to focus their whole being on the divine and to do this so intensely that the soul was both destroyed and raise from the dead.

It was from these ideas that the practice of whirling Dervishes developed into a ritual form.

Rumi encouraged Sama, listening to music and turning or doing the sacred dance. In the Mevlevi tradition, samā’ represents a mystical journey of spiritual rise through mind and love to the Perfect One. In this journey, the seeker symbolically turns towards the truth, grows through love, abandons the ego, finds the truth and arrives at the Perfect. The seeker then returns from this spiritual journey, with greater maturity, to love and to be of service to the whole of creation without discrimination with regard to beliefs, races, classes and nations.

In other verses in the Masnavi, Rumi describes in detail the universal message of love:
The lover’s cause is separate from all other causes.
Love is the astrolabe of God’s mysteries.
Rumi’s favourite musical instrument was the ney (reed flute).

Major works

Rumi’s poetry is often divided into various categories: the quatrains (rubāyāt) and odes (ghazal) of the Divan, the six books of the Masnavi. The prose works are divided into The Discourses, The Letters, and the Seven Sermons.

Poetic works

Rumi’s major work is the Maṭnawīye Ma’nawī (Spiritual Couplets; مثنوی معنوی), a six-volume poem regarded by some Sufis as the Persian-language Qur’an. It is considered by many to be one of the greatest works of mystical poetry. It contains approximately 27,000 lines of Persian poetry.

Rumi’s other major work is the Diwān-e Kabīr (Great Work) or Diwān-e Shams-e Tabrizī (The Works of Shams of Tabriz; دیوان شمس تبریزی), named in honour of Rumi’s master Shams. Besides approximately 35000 Persian couplets and 2000 Persian quatrains, the Divan contains 90 Ghazals and 19 quatrains in Arabic a couple of dozen or so couplets in Turkish (mainly macaronic poems of mixed Persian and Turkish) and 14 couplets in Greek (all of them in three macaronic poems of Greek-Persian).

Further information: Diwan-e Shams-e Tabrizi

Prose works

Fihi Ma Fihi (In It What’s in It, Persian: فيه ما فيه) provides a record of seventy-one talks and lectures given by Rumi on various occasions to his disciples. It was compiled from the notes of his various
disciples, so Rumi did not author the work directly. An English translation from the Persian was first published by A.J. Arberry as Discourses of Rumi (New York: Samuel Weiser, 1972), and a translation of the second book by Wheeler Thackston, Sign of the Unseen (Putney, VT: Threshold Books, 1994). The style of the *Fihi ma fihi* is colloquial and meant for middle-class men and women, and lack the sophisticated wordplay.

- **Majāles-e Sab'a (Seven Sessions, Persian: مجالس سبعه)** contains seven Persian sermons (as the name implies) or lectures given in seven different assemblies. The sermons themselves give a commentary on the deeper meaning of Qur’an and Hadith. The sermons also include quotations from poems of Sana‘î, ‘Attar, and other poets, including Rumi himself. As Aflakī relates, after Shams-e Tabrīzī, Rumi gave sermons at the request of notables, especially Salāh al-Dīn Zarkūb. The style of Persian is rather simple, but quotation of Arabic and knowledge of history and the Hadith show Rumi’s knowledge in the Islamic sciences. His style is typical of the genre of lectures given by Sufis and spiritual teachers.

- **Makatib (The Letters, Persian: مکاتیب)** is the book containing Rumi’s letters in Persian to his disciples, family members, and men of state and of influence. The letters testify that Rumi kept very busy helping family members and administering a community of disciples that had grown up around them. Unlike the Persian style of the previous two mentioned works (which are lectures and sermons), the letters are consciously sophisticated and epistolary in style, which is in conformity with the expectations of correspondence directed to nobles, statesmen and kings.

### Legacy

Rumi’s poetry forms the basis of much classical Iranian and Afghan music. Contemporary classical interpretations of his poetry are made by Muhammad Reza Shajarian, Shahram Nazeri, Davood Azad (the three from Iran) and Ustad Mohammad Hashem Cheshti (Afghanistan). To many modern Westerners, his teachings are one of the best introductions to the philosophy and practice of Sufism. In the West Shahram Shiva has been teaching, performing and sharing the translations of the poetry of Rumi for nearly twenty years and has been instrumental in spreading Rumi’s legacy in the English-speaking parts of the world. Pakistan’s National Poet, Muhammad Iqbal, was also inspired by Rumi’s works and considered him to be his spiritual leader, addressing him as "Pir Rumi" in his poems (the honorific Pir literally means "old man", but in the Sufi/mystic context it means founder, master, or guide).

According to Professor Majid M. Naini, "Rumi’s life and transformation provide true testimony and proof that people of all religions and backgrounds can live together in peace and harmony. Rumi’s visions,
words, and life teach us how to reach inner peace and happiness so we can finally stop the continual stream of hostility and hatred and achieve true global peace and harmony."

Rumi's work has been translated into many of the world's languages, including Russian, German, Urdu, Turkish, Arabic, Bengali, French, Italian, and Spanish, and is being presented in a growing number of formats, including concerts, workshops, readings, dance performances, and other artistic creations. The English interpretations of Rumi's poetry by Coleman Barks have sold more than half a million copies worldwide, and Rumi is one of the most widely read poets in the United States.

There is a famous landmark in Northern India, known as Rumi Gate, situated in Lucknow (the capital of Uttar Pradesh) named for Rumi.

![Rumi and his mausoleum on the reverse of the 5000 Turkish lira banknotes of 1981–1994](image)

Rumi and his mausoleum were depicted on the reverse of the 5000 Turkish lira banknotes of 1981–1994.

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**AL-KINDI (803-873)**

He was the first great Arab philosopher.

- As an Islamic psychologist, al-Kindi was a pioneer in experimental psychology.
- He was the first to use the method of experiment in psychology.
- He was also the earliest to realize the therapeutic value of music and attempted to cure a quadriplegic boy using music therapy.
- He also dealt with psychology in several other treatises: On Sleep and Dreams (a treatise on dream interpretation), First Philosophy, and Eradication of Sorrow. In the latter, he described sorrow as "a spiritual (Nafsani) grief caused by loss of loved ones or personal belongings, or by failure in obtaining what one lusts after" and then added: "If causes of pain are apparent, the cures can be found." He also stated that
"sorrow is not within us we bring it upon ourselves." He developed cognitive methods to combat depression.

- **AL-FARABI (870-950)**
  - In psychology, al-Farabi's Social Psychology and Model City were the first treatises to deal with social psychology.
  - He stated that "an isolated individual could not achieve all the perfections by himself, without the aid of other individuals."
  - He wrote that it is the "innate disposition of every man to join another human being or other men. He concluded that in order to "achieve what he can of that perfection, every man needs to stay in the neighborhood of others and associate with them.
  - His work on the Cause of Dreams, which appeared as chapter 24 of his Book of Opinions of the people of the Ideal City, was a treatise on dreams, in which he was the first to distinguish between dream interpretation and the nature and causes of dreams.
  - Al-Farabi wrote more than 80 books on different topics.
  - According to him man is composed of two principles: Body and soul. His theory of human nature is dualistic. Body and soul have no essential connections with each other.

- **IBN SINA (980-1037)**
  - In Muslim psychology and the neurosciences, Ibn e Sina was a pioneer of neuropsychiatry.
  - He first described numerous neuropsychiatric conditions, including hallucination, insomnia, mania, nightmare, melancholia, dementia, epilepsy, paralysis, stroke, vertigo and tremor.
• Ibn e Sina was also a pioneer in psychophysiology and psychosomatic medicine. He recognized 'physiological psychology' in the treatment of illnesses involving emotions, and developed a system for associating changes in the pulse rate with inner feelings.

• Ibn e Sina is reported to have treated a very ill patient by "feeling the patient's pulse and reciting aloud to him the names of provinces, districts, towns, streets, and people." He noticed how the patient's pulse increased when certain names were mentioned, from which Avicenna deduced that the patient was in love with a girl whose home Ibn e Sina was "able to locate by the digital examination." Ibn e Sina advised the patient to marry the girl he is in love with, and the patient soon recovered from his illness after his marriage.

• Ibn Sina noted the close relationship between emotions and the physical condition and felt that music had a definite physical and psychological effect on patients. Of the many psychological disorders that he described in the Qanun, one is of unusual interest: love sickness!

• Ibn Sina is reputed to have diagnosed this condition in a Prince in Jurjan who lay sick and whose sickness had puzzled local doctors. Ibn Sina noted a beating in the Prince's pulse when the address and name of his beloved were mentioned. The great doctor had a simple remedy: unite the sufferer with the beloved.

**IMAM GHAZALI (1058-1111)**

• In Islamic psychology, al-Ghazali discussed the concept of the self and the causes of its misery and happiness.

• He described the self, using four terms: Qalb (heart), Ruh (spirit), Nafs (soul) and 'Aql (intellect).
• He further stated that the self has motor and sensory motives for fulfilling its bodily needs.

• He wrote that the motor motives comprise of tendencies and impulses, and further divided the propensities into two types: appetite and anger.

• He wrote that appetite urges hunger, thirst, and sexual craving, while anger takes the form of rage, and revenge.

• He further wrote that impulse resides in the muscles, nerves, and tissues, and moves the organs to "fulfill the propensities."

• Al-Ghazali was one of the first to divide the sensory motives (apprehension) into five external senses (the classical senses of hearing, sight, smell, taste and touch) and five internal senses: common sense (Hiss Mushtarik) which synthesizes sensuous impressions carried to the brain while giving meaning to them; imagination (Takhayyul) which enables someone to retain mental images from experience; reflection (Tafakkur) which brings together relevant thoughts and associates or dissociates them as it considers fit but has no power to create anything new which is not already present in the mind; recollection (Tadhakkur) which remembers the outer form of objects in memory and recollects the meaning; and the memory (Hafiza) where impressions received through the senses are stored.

• He wrote that, while the external senses occur through specific organs, the internal senses are located in different regions of the brain, and discovered that the memory is located in the hinder lobe, imagination is located in the frontal lobe, and reflection is located in the middle folds of the brain. He stated that these inner senses allow people to predict future situations based on what they learn from past experiences.

• He writes that "the self carries two additional qualities, which distinguishes man from animals enabling man to attain spiritual perfection", which are 'Aql (intellect) and Irada (will).
Al-Ghazali divides the Nafs into three categories based on the Qur’an: Nafs Ammarah (12:53) which "exhorts one to freely indulge in gratifying passions and instigates to do evil", Nafs Lawammah (75:2) which is "the conscience that directs man towards right or wrong", and Nafs Mutmainnah (89:27) which is "a self that reaches the ultimate peace."

He stated that there are two types of diseases: physical and spiritual. He considered the latter to be more dangerous, resulting from "ignorance and deviation from God", and listed the spiritual diseases as: self-centeredness; addiction to wealth, fame and social status; and ignorance, cowardice, cruelty, lust, waswas (doubt), malevolence, calumny, envy, deception, and greed.

To overcome these spiritual weaknesses, al-Ghazali suggested the therapy of opposites ("use of imagination in pursuing the opposite"), such as ignorance & learning, or hate & love. He described the personality as an "integration of spiritual and bodily forces" and believed that "closeness to God is equivalent to normality whereas distance from God leads to abnormality."

ASHRAF ALI THANVI (1873-1943)

Ali Thanvi, referred to by many South Asian Muslims as ‘Physician of the Muslims’ [Hakim al-ummam] and ‘Reformer of the Nation’ [Mujaddid al-Millat], is a towering figure of Islamic revival and reawakening of South Asia in the Twentieth-Century.

Thanvi was an well-known Muslim theologian, a Sufi mystic, and a creative author of numerous Islamic texts.

His followers claims that his distinguishing mark and guiding principle was his remarkable sense of balance and straightforwardness—a trait manifested in his speeches, writings, and training of scholars and Sufis.
• Thanvi is posited by his followers as a reformer of the masses, an exemplary spiritual guide [shaykh], a successful author, a spiritual jurist, an intellectual sage, of Islamic tradition.

• The most famous books of Ashraf Ali Thanvi include the famous “Behishti Zaiver” and “Tarbiyyat-ul-Shalik”

• His views are identified by the three titles:

  (a) Personality Theory

  (b) Causes and Classification of Disease

  (c) Treatment or Therapies

(a) Personality Theory: According to Thanvi, a child is born with innocent nature. He learns good and bad things from his environment. Three types of “Nafs” are developed in his personality: (I) Nafs Ammara (turning to evil), (ii) Nafs Lavvama (cursing after sin) and (iii) Nafs Mutmainna (following divines).

(b) Causes and Classification of Diseases: Maulana Ashraf Ali Thanvi explains the causes of mental diseases as follows:

  Causes: When a human being becomes detached from religion and goes away from God it makes him worthless. This also removes distinction between good and bad; greed and material gain becomes all-important goal of one’s life in the world. This worldly gain and greed expose one to mental diseases.

• According to the Maulana, there are two forces within a human being: constructive force and destructive force. He lays great emphasis on training of the child so as to strike balance between the two forces.

• In the early days, parents especially mother plays greater role while bringing up the child on right lines. Wrong training spoils him making him prone to mental diseases.
Kinds of Mental Diseases: Maulana Ashraf Ali Thanvi divided the mental diseases into two categories: Organic and functional disturbances or diseases.

- The organic diseases may be cured by medicines but the functional or psychological diseases are to be cured by individual and group therapies.
- In the individual therapy, the disturbed individual is made to understand his own self, known as right path.
- Maulana Thanvi cured thousands of persons suffering from organic and functional disturbances through his therapy. He simply provided the reading material and inspired the individuals to develop an insight to communicate with Allah directly.
- For the group therapy, Maulana Thanvi invited his patients to his “Khanqah” to stay with other members of the group and assigned them different responsibilities. As they lived together in a group, they were trained and guided to live a normal life.

(c) Thanvi’s Therapy Approaches:

- Maulana Ashraf Ali Thanvi believed in individual potentialities and qualities of human beings.
- Before asking an individual to come down for therapy or treatment, he made it absolutely clear that his therapeutic techniques do not lead to the following:
  - Miracle and "Kashf"
  - Guarantee for forgiveness on the day of judgment
  - Promise of material gain or better prospects in life
  - Automatic cure through counselor’s attention
  - Possibility of action without will
  - Promise or surely for inner experiences
• Maulana Thanvi emphasized the importance of the patient’s own will and effort in the cure of disease or illness.

• The counselor (pir) only assists the patient to understand causes of the disease and overcome adverse factors while organizing his own self.

• The patient should have full faith and confidence in the counselor and do as advised.

• Kinds of Therapies: Ashraf Ali Thanvi divided his therapies into two kinds: (I) Reading therapy, (ii) Communication therapy

(I) Reading Therapy: Reading therapy is individual therapy. At the start of treatment session, Ashraf Thanvi asked his patient to write down his problem believing that a strong psychological link existed between the patient and the therapist.

• This association was developed through an exchange of letters.

• The patient must be conscious of his anxiety and explain his trouble in writing.

• The therapist believed that some individuals needed direct guidance and counseling.

• After reading the contents of patient’s letter, he put some questions to satisfy and prepare his (patient) for treatment.

• Maulana Thanvi provided reading material out of religious scholar’s books to his patients.

• Reading therapy depends upon the faith in ALLAH.

• Based on Muslim Philosophy, the reading therapy believes that man has definite purpose of life. His primary concern is fulfilling this aim. The aim if reading therapy is to purify one’s soul and seek His pleasure and gratification.

(II) Communication Therapy:

• In this therapy, Maulana Thanvi patients to his Khanqah “Imadia” where people always gathered together.
• The Maulana used to preach on certain topic which the patients had to listen attentively and act upon as advised.

• He thought sermon was the best spiritual group therapy. The patients uttered again and again what they listened.

• Remaining near to the therapist was important for effective treatment.

• This way of treatment applied to those who fully believe in religion. Belief relates to purity of though, worthiness of character, nearness to ALLAH and commitment.

PROPH ET MUHAMMAD SAW - 'THE' PSYCHOLOGIST (570-632)

• Holy Prophet Muhammad SAW was perhaps the founder of modern psychology.

• He implemented the divine code which was revealed to him by Allah.

• He laid the foundation of a state which was the end to superiority complex and inferiority complex.

• The rules of justice and equality and no difference between the black and the white, arab and the non arab were practical steps on achieving universal brotherhood.

• Holy Prophet Muhammad SAW gave the solution to all prejudices, invited the whole world to come under the fold of Islam.

• Meditation was a part of the Prophet Muhammad’s life. He spent considerable time at Mount Hira before his prophethood and meditated there and by virtue of which he earned supreme emotional quotient.

• He was able to achieve the perfect balance between spirituality and logic, and that gave him matchless convincing power.

• There are many quotations of the Prophet which can act as perfect therapies for depression. A simple quotation from the Prophet "Look at those below you in worldly matters and those above you in religious matters" is the fool proof therapy of depression.
• Holy Prophet Muhammad SAW laid greater attention on realizing one's inner self. "He who recognizes his lord recognizes himself".

• He gave simple "exercises" that would help one gain spirituality and would help him in discovering his inner self.

• He used the basic motives of LOVE and FEAR in the people as a Drive to keep them away from Evil.

• He knew how to win hearts. He told us the importance of spending time for "one's self". He laid stress on exercise, which naturally releases anti depressent harmones. He used to smile the most. All of his companions thought that I am the most closest to the Prophet. This is the Climax of emotional quotient. No one can ever achieve a higher EQ than this. As Coleman has mentioned in the book the five stages of EQ. This seems to me the sixth stage of EQ.

Prophet Muhammad stressed a lot on praying in congregation making it not only a mere worship but a method to come out from loneliness and meet with those around you. On conquering Makkah he said, "Go ! All of you are free today. No revenge shall be taken from you." He didnt conquer the world by sword, rather he taught us how to conquer the world on the basis on intellect, logic, wisdom and manners. Good Health, spiritual elevation and purity, clarity of thoughts, correction of intentions and aims and up building of character are sure shot outcomes of following the Sunnah of Muhammad SAW.