

OVERVIEW REPORT



Conference on **Mevlana Rumi** **Sultan Bahoo**

3rd Feb, 2024

Organized by: Idara-i-Nazaria-i-Pakistan & MUSLIM Institute



MUSLIM Institute



MUSLIM Institute and Idara-i-Nazria-i-Pakistan jointly organized the Mevlana Rumi & Hadrat Sultan Bahoo Conference on Saturday, February 3, 2024, at Aiwan-e-Karkunan Tehreek-e-Pakistan in Lahore, Pakistan. The conference was comprised of two sessions. Participants from diverse backgrounds attended the conference; Raja Hamid Ali, a young renowned singer, also presented the Kalam e Bahoo.

1st Session

Dr. Shahid Munir, Chairman, Punjab Higher Education Commission was the chair of the 1st session. The proceedings of the first session were moderated by Mr. Asif Tanveer Awan Advocate (Public Relation Associate).

**Following Dignitaries shared remarks
in the 1st Session:**

Dr. Shahid Munir
(Chairman, Punjab Higher
Education Commission).



Sahibzada Sultan Ahmed Ali
(Dewan of Junagadh State and
Chairman, MUSLIM Institute).

Prof. Humayun Ehsan
(Principal, Pakistan Law
College, Lahore).



Dr. Khawar Saeed Bhutta
(Chairperson, Department of
Punjabi, Govt. College University
Lahore).



Mian Farooq Altaf
(Senior Vice Chairman,
Idara Nazria Pakistan).



Ms. Humaira Masihuddin Adv
(Scholar and Academician).



Mr. Nahid Imran Gill
(Secretary General,
Idara Nazria Pakistan).

The summary of the remarks shared by the speakers is as follows:

Rumi's Mathnawī, a literary masterpiece, has played a pivotal role in shaping the intellectual and literary traditions of the Subcontinent. For six hundred years, his profound thoughts have deeply influenced Muslim thinking in the region. Sufi traditions, integral to the cultural tapestry, found their way through the existential narratives embedded in Rumi's Mathnawī, providing a unique perspective on spirituality.

Despite the passage of time, Mevlana Rumi's impact on the region's intellectual and literary landscape remains significant. Unfortunately, there is a gradual forgetting of this influence among contemporary audiences.

Poetry of different Sufis have their own distinct mode of singing. Like Heer Waris Shah possesses a unique style of tune and composition. One may have encountered him in a singular tune, as no other tune can emulate his unique delivery. Attempts have been made but without much acceptance for derivations. Singing of Mian Muhammad Bakhsh's poetry has its

own style. Similarly, the poetry of Hadrat Sultan Bahoo has two modes, one is mystic and the other is common approach. The most famous is the mode in which Iqbal Bahoo has sung. Notably, the Mathnawī also has a specific way of singing and only that specific mode has wide acceptance among the masses.

The Mathnawī, beyond its literary brilliance, contains a story titled "The Jewish King and His Christian Subject," serving as a poignant commentary on the contemporary era. It explores the dynamics of propaganda and imparts valuable insights into self-defense against such influences.

The structure of Mathnawī, considered a literary masterpiece, underscores a crucial message: literature should not merely exist for its own sake but should serve a greater purpose. For centuries, Mathnawī has been a source of humanization, character-building, and spiritual guidance.

Mevlana Rumi himself proclaimed, "This book of Mathnawī is the essence of religion and the explainer of the Quran," emphasizing its spiritual message.

Abdul Rahman Jami's attribution of the spiritual essence of Mathnawī to be explanation of the Quran in the Persian language underscores its profound impact on religious teachings.



What adds to the astonishment is Rumi's background in jurisprudence and law, as opposed to fine arts. His early career involved lecturing on Islamic law at four colleges of Konya. However, a transformative encounter at the age of 37 with Shams Tabriz marked a critical moment in his life, inspiring him to explore the depths of spirituality. The meeting place, "Mahraj al-Bahrain" in Turkish, symbolizes the convergence of two seas, a metaphorical representation of Rumi's profound spiritual journey.

At the age of 40, Mevlana Rumi articulated his journey, offering insights into a life shaped by spiritual enlightenment and philosophical depth.

ہیچ چیزے خود بخود چیزے نہ شد
ہیچ آہن خود بخود تیغے نہ شد
مولوی ہرگز نہ شد مولائے روم
تا غلام شمس تبریزی نہ شد

"Nothing becomes special on its own; iron doesn't become a sword by itself." Mevlana (Hadrat Jalal ad-Din Rumi) could never become Maula e Rum until he embraced the servitude of Shams Tabrizi."

And Hadrat Sultan Bahoo also states

الف اللہ چنبے دی بوٹی مرشد من وچ لائی ہو

“Spiritual mentor planted the “Jasmeen” sapling of Allah's name in my heart - Hoo,”

It is the mentor without whom nothing is possible. Conversely, ones who do not have a mentor, their mentor is Satan. He (mis)guides them. That is, you cannot attain guidance from books in this manner.

You need a mentor in every situation, as Hadrat Sultan Bahoo (may Allah have mercy on him) says:

سیئے ہزار کتاباں پڑھیاں پر ظالم نفس نہ مردا ہو
باجہ فقیراں کسے نہ ماریا باہو ایہو چور اندر دا ہو

“You studied thousands of books but the
tyrant “*Nafs*” did not perish - Hoo,
Nobody could kill this inner thief Bahoo,
except the “*Faqeer*” - Hoo.”

In the Mathnawī, twenty-four thousand verses are divided into six volumes. The first volume focuses on the *Nafs*. Both Mevlana Rumi from the 13th century and Hadrat Sultan Bahoo from the 17th century articulate that everything originates and deteriorates from the *Nafs*. The second volume delves into insight and perception, presenting twelve interconnected stories. The third volume centers around knowledge and wisdom. Mevlana introduces this volume by stating, "Meaning, wisdom is like the army of Allah Almighty." The fourth volume connects with divine inspiration (*ilhaam*), while fifth and sixth volumes address the corruption of the soul. Throughout these

volumes, the mentioned stories serve as examples, reminiscent of Social Engineering. Incorporating these narratives into education is proposed as a means to witness a significant difference within a year.

In all societies, peace is inseparable from truthfulness. Mevlana Rumi and Hadrat Sultan Bahoo's teachings encompass both physical and metaphysical aspects, leading individuals from any corner of truth to the deep ocean of truth. Aestheticism emerges as an effective angle for reconciliation with God. The concept of Sufis reaching God is intricately connected to aesthetics.

The reflection of God's kindness on our face is contingent on our deeds aligning with the attributes of Allah. Societies emphasizing a strong work ethic prosper as they mirror the attributes of God in practical life. The teachings of Mevlana Rumi and Hadrat Sultan Bahoo (may Allah have mercy on them) address this gap, benefiting sincere hearts and discerning eyes today. Wherever these teachings are adopted, truth prevails.

Today, it is imperative to teach students to practice what they learn. As exemplified by Mevlana Rumi and Hadrat Sultan Bahoo (may Allah have mercy on him), the practical demonstration of love for God is essential. The teachings of Sufis could be elevated to the status of applied sciences, providing a straightforward path to achieving our goals.

Interactive Session:

Philosophical and theological quandaries find expression in the Punjabi poetry of Hadrat Sultan Bahoo (may Allah have mercy on him). Discussions on the essence and attributes of God, the soul, and manifestations naturally arise, making theological issues an integral part of Hadrat Sultan Bahoo's works. Despite the presence of such discussions, there has been a notable absence of specific research on this aspect in the past. However, it is crucial to note that Hadrat Sultan Bahoo's works focus on seekers of Allah who are eager to implement Sufi teachings.



Mevlana Jami pays a monumental tribute to the Mathnawī by referring to it as a Persian Quran, underlining its profound significance. This designation stems from the Mathnawī's reflection of the teachings of the Holy Quran, a realization that becomes evident through careful study. Mevlana Jami's claim is not made arbitrarily but is rooted in a deep understanding supported by evidence. To truly comprehend this assertion, one must engage with the entirety of the six volumes of Mathnawī.

The narrative within Mathnawī serves as a conduit to elucidate the intricate relationship between God, man, and Nature. Drawing parallels to Hadrat Yunus's experience in the belly of the fish, the story illustrates twofold darkness – the darkness of the sea

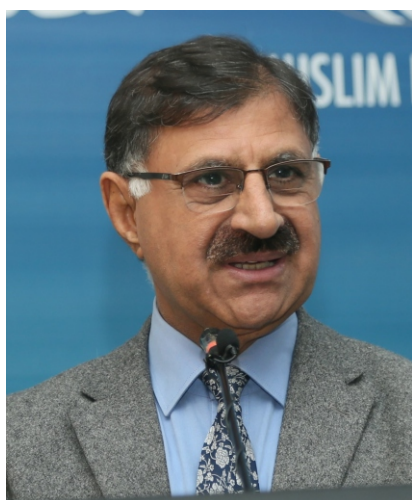
and the belly of the fish. Ḥaḍrat Yunus' safeguard was the continuous glorification of Allah within the confines of the fish. Similarly, human existence is marked by twofold darkness – the darkness of the world and the body. The human soul, akin to the glorification of Allah, serves as a means of spiritual strength. Strengthening oneself spiritually allows one to navigate and remain secure within this dual darkness.

In conclusion, the depth of philosophical and theological themes in Ḥaḍrat Sultan Bahoo's poetry and the profound significance of the Mathnawī underscore the need for thorough exploration and understanding by those earnestly seeking the teachings of Sufism.

2nd Session

Dr. Saleem Mazhar, Director General, National Language Promotion Department was the chair of the 2nd session. The proceedings of the second session were moderated by Dr. Uzma Zareen Nazia.

Following Dignitaries shared remarks in the 2nd Session:



Dr. Saleem Mazhar
(Director General, National
Language Promotion Department)

Sahibzada Sultan Ahmed Ali
(Dewan of Junagadh State and
Chairman, MUSLIM Institute).



Prof. Dr. Faleeha Zahra Kazmi
(Vice Chancellor, Home
Economics University Lahore)

Prof. Mian Salman Farooq
(Scholar Member, Idara-i-Nazria-i-Pakistan)



Prof. Dr. Dildar Alvi
(Chairperson, Department of Chemistry, Forman Christian College University, Lahore)

The summary of the remarks shared by the speakers is as follows:

Mevlana Rumi and Hadrat Sultan Bahoo are eminent personalities who not only belong to the Muslims but also to all of humanity. They provided solutions to our problems a long time ago. Those who followed their instructions found success in both this world and the hereafter. The companions of the Holy Prophet

Muhammad (ﷺ) diligently performed all religious rituals, yet they did not make this a matter of honor. This explains that superiority is not linked to the performance of rituals; rather, true eminence is attained through a connection to the supreme.

There is a beautiful romantic poem by Mevlana Rumi and its verses are quoted by Allama Iqbal which explains;

“O beloved! Please speak! Because I need sweetness. Show me your beautiful face for I want to see the beauty of gardens.”

Iqbal quotes another verse, elucidating a crucial point.

"I find myself bored with the people around me; I crave to meet individuals who possess both physical and spiritual powers."

Researchers elaborate that these verses specifically refer to the character of Hadrat Ali. A person of his caliber is needed to guide humanity in the present times.

One of Mevlana Rumi's poems is titled "Worshiper of Dead." In this piece, he extends an invitation to humanity, urging us to recognize our dignity. Let us not miss this opportunity for any reason.



"It is wiser to kiss my cheeks today than to kiss my grave tomorrow because I am the same person who will eventually rest in the grave."

Allah has blessed the subcontinent with great saints who, for centuries, have served society in numerous ways. Through their actions, they enlightened many people and dedicated their lives to the promotion of Islam. Hadrat Sultan Bahoo is among the most prestigious of these saints, whose services are innumerable.



Two-thirds of our generation are youth, who are unfortunately disconnected from these saints. Sultan Ahmad Ali is bridging the gap between the youth and the saints, and it is incumbent upon all of us to contribute to this cause. If we go back four centuries, we find Jalal u Din Rumi, the spiritual guide of Allama Iqbal. Rumi's Mathnawī has been translated into many languages and is considered one of the best-selling books worldwide. Ironically, we have distanced ourselves from the teachings of Rumi and Iqbal.

Ḥaḍrat Mevlana Rumi distinguishes two main aspects of human nature: spirit and evil. He identifies the spirit to be an eagle and evil to be a crow, explaining that both the eagle and crow exist in the same cage. If the spirit overcomes evil, a person and the whole society

witness balance; however, if evil prevails, not only a person is entangled in vices, but the whole society becomes disturbed.

Hadrat Sultan Bahoo also exemplifies a spiritually corrupt society as a dark forest whose inhabitants follow their vicious desires all the time, having no time to help others. Although situation looks gloomy, the saints have always guided society out of this darkness. We are fortunate to have great saints among us, teaching us the fundamental lesson that humans should help each other instead of pursuing materialistic desires. Humans should sacrifice their own happiness for the sake of others.

The beauty of the teachings of the saints lies in their alignment with the Holy Qur'an and Sunnah. The need to promote and adopt the teachings of these saints is most compelling today. We should create an environment in which our youth can easily connect spirituality with Islamic teachings and saints, allowing them to practically live according to Islam.



In discussions about Sufism, love takes center stage. Rumi's flute and Sultan Bahoo's chant 'Hoo Hoo' are fundamental elements in the verses and messages of these two personalities, transforming the human soul and playing a vital role in connecting its essence with its Creator. Rumi's music is the voice of the soul, a flute that, when played, speaks of our separation from the Creator and guides us on the path of ascension – the place of union, as described by Sultan Bahoo.

“Spiritual mentor planted the “Jasmeen” sapling of Allah's name in my heart - Hoo”

Mevlana says, 'O Bird! You chant 'Gha' 'Gha' (Praising God), and you chant 'Ghe' 'Ghe,' while I chant 'Gho' 'Gho' (Lamentation). Your nature is praise; mine is benevolence. I am the bird calling the glory of God by saying 'Hoo' 'Hoo.'”



These sentiments, pointing towards the search for human soul and its unity with the Creator, are fundamentally shared by both great personalities, require a poet to possess profound abilities in both words and character for survival and appeal of message. When examining figures such as Rumi or Sultan Bahoo, we observe their embodiment of these qualities. This is evident in the enduring popularity of

Mevlana Rumi's "Mathnawī," making it the most widely read and famous book in Europe even in today's era.

In the subcontinent and the Muslim world, we are familiar with influential figures such as Attar, Ferdosi, Rumi, Hafez, and many others. Within the subcontinent, luminaries like Amir Khusro, Sultan Bahoo, Allama Iqbal, and countless others contribute to our rich knowledge and art. However, deliberate efforts have been made to distance us from this heritage, causing us to forget our roots and lose recognition of ourselves. No nation can progress unless it remembers and acknowledges its history.

