



Metaphorical Disclosure in Jalal Al-Din

Rumi's *Fihi Ma Fihi*

Anisa Hanifah

State Islamic University Sunan Gunung Djati Bandung
anisahanifah431@gmail.com

Dadan Rusmana

State Islamic University Sunan Gunung Djati Bandung
dadan.rusmana@uinsgd.ac.id

Abstract

Keywords:

Fihi Ma Fihi,
diction,
disclosure,
imagery,
metaphor

The aim of this research is to elaborate Rumi's metaphorical disclosure in one of his works, entitled *Fihi Ma Fihi*. The complexity of diction in his literary work can characterize as imagery, specifically as metaphor. Jalal Al-Din Rumi was distinguished by his works containing exquisite language, the unlikeness of his figurative language and imagery, placing him as Persian Poet Top Seller in America in 1997. Therefore, this research utilize the theoretical criticism method in elaborating language and disclosure of Rumi's dialectics in *Fihi Ma Fihi*. As supporting to approach the analysis, this research also requires library technical and comparative literature methods. The results of this research managed to describe several metaphors that Rumi used as a religious disclosure based on his lectures. Hence, the advantage of this research will be useful for literary devotee in understanding and studying Rumi's writing tactics in influencing the world society for over centuries. This research is also expected to be a basis for further analysis of electing language in literary works production.

Abstrak

Kata Kunci:

Fihi Ma Fihi,
diksi,
pengungkapan,

Penelitian ini bertujuan untuk mengelaborasi pengungkapan metafora Rumi dalam salah satu karyanya yang berjudul *Fihi Ma Fihi*. Kompleksitas diksi dalam karya sastranya dapat dicirikan sebagai citraan, khususnya metafora. Jalal Al-Din Rumi terkenal oleh karya-karyanya yang mengandung diksi

perumpamaan, metafora yang indah, keunikan bahasa kiasan dan citraannya, sehingga menempatkannya sebagai Top Seller Penyair Persia di Amerika pada tahun 1997. Oleh karena itu, penelitian ini menggunakan metode kritik teoritis dalam mengelaborasi bahasa dan pengungkapannya. Dialektika Rumi dalam Fihī Ma Fihī. Sebagai penunjang pendekatan analisis, penelitian ini juga memerlukan teknik kepustakaan dan metode kepustakaan komparatif. Hasil penelitian ini berhasil mendeskripsikan beberapa metafora yang digunakan Rumi sebagai pengungkapan keagamaan berdasarkan ceramahnya. Oleh karena itu, manfaat penelitian ini akan bermanfaat bagi para pecinta sastra dalam memahami dan mempelajari taktik penulisan Rumi dalam mempengaruhi masyarakat dunia selama berabad-abad. Penelitian ini juga diharapkan dapat menjadi dasar analisis lebih lanjut mengenai pemilihan bahasa dalam produksi karya sastra.

Received: 29-05-2022, Revised: 27-08-2022, Accepted: 18-03-2023

© Anisah Hanifah, Dadan Rusmana

Introduction

Human ability to communicate both spoken and written, or even gestures, definitely requires choosing the right words so that the target will be able to understand and the message we want to convey is received properly. Supposedly, humans are required to convey messages written in clear and straightforward language. As linguists said through Sigelman and Rider (2011:312), language is a communication system in which a limited number of signals – sounds or letters or gestures can be coalesced according to agreed-upon rules to produce an immeasurable amount of messages. So that, we terminate that language has a foremost responsibility in handing over message from one to another.

In literature, language is conveyed either in a clear and straightforward way, or putting an imagery. In this research, metaphor is more dominantly expressed in Rumi's work. According to Katz *et al.* (1998:4), they argued that metaphor and the other figures of speech described above have been taken as a property of, and a problem for language, not surprising because they are naturally expressed in language and not in some other medium. Therefore, the object of this research embeds the word 'metaphor' as the main course for Jalal Al-Din Rumi's *Fihī Ma Fihī*.

The word metaphor derives from Greek, *metapherein*, transfer, as META+=*pherein*, to bear (Hornby, 1995). In terms, Glucksberg and McGlone (2001:3-4), defined metaphor as a figure of speech in which a term or evocative word or phrase is conveyed to an entity or deed different from, but analogous to, that to which it is literally applicable; an instance of this [is] a metaphorical expression. It means that metaphor can be symbolized by a word or phrase which is textually different, but in contextual it implies an object, an action, or an expression. In line with Guttenplan's (2005:8) perspective, he said that a metaphor is simply a special way of saying something false, much less that a speaker who goes in for this kind of falsehood exhibits a unique kind of irrationality. Cameron and Low (1999), defined metaphors in historically based that it has an attachment to mental phenomena. Metaphor is a mental phenomenon, sometimes manifested in language, sometimes in gesture or in graphic form, seems currently uncontroversial. Thus we elaborated that metaphor is a representation of someone's opinion or expression with a different symbol from its meaning, and language or thought as the medium.

Therefore, in this research, the researcher intends to explain how Rumi's writings reach the hearts of his followers and readers with a metaphorical disclosure. Rumi is known for his beautiful diction, in addition to his intelligence in associating a problem of life with beautiful parables, and not infrequently also in parables that offend the reader's consciousness.

Method

This research used theoretical criticism method in analyzing and critiquing the literary values contained in *Fihī Ma Fihī*. Theoretical criticism intends an unambiguous theory of literature, in the sense of overall principles, collectively with a set of terms, distinctions, and categories, to be applied to identifying and analyzing works of literature, as well as the benchmarks (the standards or norms) by which these works and their writers are to be evaluate (Abrams & Harpham, 2013:70). It means that, theoretical criticism functions as an interpretation of literary values in a work, both in terms of textual and contextual.

The library study method is also used as a source of explanation of the subtopics taken. Library study method has an important role in this research to collect literary works in terms of interpreting a meaning. Therefore, the researchers took a previous studies that described an analysis of Jalal Al-Din Rumi's *Fihi Ma Fihi*. In their research, Rambe et al. (2021:107) stated that another characteristic that distinguishes Rumi's work from other Sufi poets is that he often began his poetry by using stories as a means of expressing thoughts and ideas.

Additionally, this research used comparative literature to assist in transliterate the works of Rumi, *Fihi Ma Fihi*. The researcher took the primary source of the book with three different language versions, including Arabic, Indonesian, and English as the main reference material for *Fihi Ma Fihi's* research analysis. Comparative literature involves the study of texts across cultures, that is interdisciplinary and that is concerned with patterns of connection in literatures across both time and space (Bassnett, 1993).

Result and Discussion

The Biography of Jalal Al-Din Rumi

Mawlâna Jalâl al-Dîn Mohammad Balkhî Rumi was born in Samarkand, Uzbekistan, on September 30th, 1207. According to Okuyucu (2007:7), there are many different sources about Rumi's birth year, Will Durrant estimated his year of birth as being 1201, Maurice Barres as 1203, Golpinarli selects one of his poems in *Divani Kabir* as his basis, where Rumi asserts that when he encountered *Shams of Tabriz* in 1244, he was 62; therefore he must have been born in 1184. Above them all, Okuyucu choose 1207 as the year of Rumi's birth because UNESCO had celebrated 800 years of Rumi's anniversary in 2007.

Rumi's early life was spent with his father, Baha Walad, a professor of theology, in field classical Sufism. Rumi together with Baha studied basic education in religious sciences. His father also wished him to study further in *fiqh*. According to Arasteh (2008:125), Rumi continued his education on the recommendation of

Bayazid Bastami, a great Persian Sufi in the ninth century. Baha bring together Rumi with Junaid (a famous Sufi of that era) to teach him.

On another source, Rumi was very critical when he interprets the philosophy of the Qur'an and Allah more than Aristotelian questioning. Rumi, who was strictly educated in religious law and philosophy, is viewed in the Islamic world as a spiritual descendant of two other great Sufi writers, Sana'i and Attar (Wines, 2000:16). Apart from his family who was passed down from generation to generation to be a great Sufi educator of that time, Rumi has a more developed Sufi spirit and tries to further explore Sufism world through various masters.

During the Mongol invasion, Rumi and his family migrated from Samarkand to Balkh, Afghanistan, in 1219. Not just once, Rumi's childhood was spent migrating from one country to another. Konia, Turkey, was the place where Rumi's father achieved success and died there in 1228 (Arasteh, 2008). In line with Wines (2000:47), Rumi spent a good part of his early life on the move, shifting from country to country, and city to city as his family's entourage made its way from Khorosan to Mecca, then traveled through Syria toward Anatolia, where it was to make many stops.

At the age of 18, Rumi was married to a young lady named Gohar Khatun, daughter of Khwaja Lalai Samarqandi. The following year, Rumi was blessed with a son, Sultan Waladi who is currently known as the author of *Mathnawi Waladi* (Iqbal, 1991:60-61). In his personal life, Rumi fathered three children. Later, a widower, he remarried and had another son and a daughter (Arasteh, 2008:32). When he was 24 years old, two years after his father's death, Rumi became King of Scholars in Konia in 1231. It was in those years that Rumi's role after succeeding his father became the most important period in his life. Rumi's identity and mentality were built as well and as much as possible as he could.

Throughout his life as King of Scholars, Rumi spent his time in religious research and other fields both philosophically and theoretically. During his career period in 1238-1242, Rumi became aware of the various meanings of life in his day, such as conforming to popular traditional standards, dogmatically following a

certain religion, pursuing intellect, or practising Sufi truth and love in place of formal religion (Arasteh, 2008:29). Some of his works contain beautiful poems, so that many of his works are loved by various groups around the world, even in the United States bestowed Rumi as The Persian Poet Top Seller in 1997.

Rumi passed away in 1273, in Konia. The reports of his loss driven a shockwave through Konia, young and old, everybody rushed to the interment. People of the city, residents, children, and adults; Christians, Jews, and Muslims – every person was there (Okuyucu, 2007:30). Billions of people on earth from various countries, even whatever their religion, love Rumi as Persian writer whose works carve beautiful sentences. Rumi's body was intombed beside that of his father, and a magnificent shrine, *The Yesil Türbe* (Green Tomb; today the Mevlâna Museum), was erected over his place of funeral, commemorating the great Sufi poet (Ansari, 2018:2303).

Literary Side of Jalal Al-Din Rumi

Living in the midst of the teachings of Sufism, Rumi's father and other Sufi leaders introduced various knowledge through poems that were able to bring Rumi closer to Allah as early as possible. As far as Rumi's camaraderie with the Persian Sufi poets is involved, there was no uncertainty that he endures directly in the line of those like Sana'i and 'Attar as in his young ages, and before them Abu Sa'id Abi'l-Khayr and Khwajah 'Abdallah al-Anshari of *Herat* who arranged the Persian Language as a vehicle for the expression of Sufism (Nasr, 1974:9).

It is common acknowledgement that Rumi's life was surrounded by great Sufis and lessons learned by Rumi in Sufi-style preaching strategies with language, which is poetry is one of Rumi's mainstay literary works. Unlike most Sufi poets, Rumi explained the meaning of his imagery and symbolism (Chittick, 2005:14). Rumi coped by writing poetry. He wrote 3,000 love songs to Shams, the prophet Muhammad and God. He wrote 2,000 *ruba'iyat*, four-line quatrains. He wrote in couplets a six-volume spiritual epic, the *Masnavi* (Ansari, 2018:2304). Thus, Rumi's

literary work is highlighted through poetry writings and occasionally prose that conveyed Sufism teachings.

Sufistic Language

Sufism is the way by which man transcends his own individual self and reaches God, and it provides within the forms of the Islamic revelation the means for an intense spiritual life directed towards the transformation of man's being and the attainment of the spiritual virtues; ultimately it leads to the vision of God (Chittick, 2005:29). In his various works, Rumi often expressed how his worship influence him to be able closer to God and how he liked to isolate himself from humans to mingle with his God. Rumi was an experimental innovator among the Persian poets and he was a Sufi master. This combination of mystical richness and bold adaptations of poetic forms is the key to his popularity today (Ansari, 2018:2305).

God once told Moses off, 'You who've been blest, And even seen the moon rise from your breast; With my own holy light I made you shine – When I was ill where were you, friend of mine?' (Rumi, 2007).

The poem above is one of Rumi's writings that contain the value of Sufism. Poetry is Sufism's most important expressive medium, language's closest approach to the subtle fragrances, the ineffable flashes characterizing the Sufi's mystical life (Frishkopf, 2003:88). Getting closer or finding the truth about God is a dream for all servants in the universe. Chittick (2005:43) said that in Sufism, doctrine is a symbolic prefiguration of the knowledge to be attained through spiritual travail, and since this knowledge is not of a purely rational order but is concerned ultimately with the vision of the Truth, which is Absolute and Infinite and in its essence beyond forms, it cannot be rigidly systematized. Apart from the various Sufi and Sunni conflicts, the doctrines conveyed by Rumi reveal a noble form of servitude that can be performed by anyone. Regardless of the perception of each to practice self-servitude to God.

Rumi's Literary Works

Rumi's first published work was *Fihi Ma Fihi*, the first printing of the Persian text of Rumi's *Fihi Ma Fihi* appeared in Shiraz (*Ketâbforushi-ye Jahân-namâ*, 1318/1900), in Tehran (*Matba e-ye Sayyed Mortazâ*, 1333-4/1915-16), and in India (1928 or 1929). This book is Rumi's seventy-one talks and lectures recorded as well as his career being a scholar. In English, *Fihi Ma Fihi* defined as "what in it is in it," it signifies a miscellany or potpourri of disparate sources, topics, speech occasions and so forth (Lewis, 2000:292). In this book, apart from his religious writings, Rumi inserts many poems as a feature of his passion for poetry.

Between 1230-1245, Rumi recorded his lecture journey into his second work, *Al-Majâlis As-Sab'ah* (The Seven Sermons). As well as *Fihi Ma Fihi*, *Al-Majâlis As-Sab'ah* is also a collection of speeches, lectures, or Rumi's didactic nature that come from the recitation of 'sitting' as the book name, *Majlîs*. The sermons contain many quotations of poetry, and the sermon it self gives a observation on the deeper meaning of a Qur'an verse or a hadith (Lewis, 2000:293).

Rumi's other literary works are *Majmû'ah min Ar-Rasâ-il*, a book containing a collection of Rumi's letters to his fellows. Then there's *Maktûbât Maawlâna Jalâl Al-Dîn* (a collection of letters from Rumi) written in Turkish, which was later published in Tehran and Istanbul. Then there are two poetry anthologies created by Rumi, entitled *Diwan Syâms Tabrizi*, *Mathnawi*, and *Rubâ'iiyyat*. Lewis (2000:295) said that, those two books are a huge collection of shorter lyric poems and a sustained narrative poem presenting Rumi's Islamic theosophy in an entertaining, though didactic, mode.

Metaphorical Disclosure in *Fihi Ma Fihi*

Human's Inner Connection

If there were no strand of amber in straw, the straw would never be captivated to the amber (Rumi, 2014:36). In this passage, Rumi brings amber and straw as a representation of a human being with another must attract each other, contextually harmony, then a thing that can bridge this harmony is thought.

A thought requires self-control so that the essence contained in it is not lost or confused. According to Medaglia *et al.* (2016:1, 9) they argued that in reality, mind control encompasses numerous means for influencing the mind. Then as mind control develops, the ability to interact intelligently with human nature may bring certain stakes into sharper focus. It means that mind control repeatedly influences the direction of human thought and how it acts in the future. Humans who have mutual thoughts and are able to adapt them to other humans' thoughts will produce a lasting harmony. As a newlyweeds will be concerned with the thoughts frequency that are connected to each other rather than just attracted to physical appearance and wealth amount.

Powerless in Front of God

Indeed, what is our circumstance, perceiving that lions, tigers, and crocodiles are all incapable and palpitate before God? Even the heavens and earth are helpless and dependent to His decree (Rumi, 2014:49). Rumi uses the word *helpless* as giving up of a servant in front of Allah. *Fihi Ma Fihi* explains how crucially the inability and resignation of a servant in worship are more honorable than having to answer the family's greetings.

A leading *mufassir*, Ibn Kathir, interpreted the word *Khusyu'* to include the notion of calm, *thuma'ninah* (the limbs calm and silent), slow, authoritative, humble, resistant to testing, fearful and always feeling under the supervision of Allah (Rohmawati, 2020:37). Ibn Kathir inserted the word "*resistance and fearful*" in his interpretation of the word of *Khusyu'*. Therefore, we can compare it with Rumi's metaphor which tells that a person is able to endure in humility, fear and submit to his Lord, then any disturbance will be ignored.

Religion Singularity

How do you hope for to make religion one? It will be one and only in the upcoming world, at the reawakening. As for this contemporary world, it is not attainable here, for here each religion has a disparate inclination and design (Rumi, 2014:81). This passage made every readers will be stunned, even indignant. This is

Rumi's courage in describing the diverse minds of humans. As a Muslim, Rumi as wise as he was that the differences in religion in this world will not end along with humans' different minds, hearts, and desires. For that reason, Rumi still believes that Islam is the only true religion, and this judgment will only happen in the hereafter.

According to Mu'izzuddin (2016:73), he argued that the emergence of the desire to think begins where humans feel a problem, then look for a solution, which is the goal of human effort to achieve it so that he arrives at the final solution and then does it. Among humans, it is impossible the thoughts and desires of other humans to be in control of believing in a religion that they believe is the most genuine. As a consequence, only God's guidance and a conducted heart could make a person believe in a religion that is sincerely guaranteed to be true, namely Islam.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا
بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

"Certainly, Allah's only Way is Islam. Those who were given the Holy book did not have an altercation among themselves out of mutual resentment until understanding came to them. Whoever refutes Allah's signs, then surely Allah is swift in reckoning." (QS. Ali Imran, verse 19).

Faith of Human Beings

The light you chase about is your own light bounced back, but you will not run off this blinding glare of the outward lights until your own inmost Light transforms to a hundred thousand times greater (Rumi, 2014:90). Rumi employed the word *light* to represent faith. As we perceive, faith and disbelief are often associated with light and darkness, or are explicitly based on an oxymoron of conscious and insane.

As Islamic fellows, we must have a well built faith and be aware of the potential of our faith that can free ourselves from ignorance and disbelief. In Islam, there is a term for its adherents who truly believe in the verses of Allah and the

hadiths of the Prophet, in Arabic it called as *Ahlu As-Sunnah wa Al-Jama'ah*. Farquhar (2017:135), defined *Ahlu As-Sunnah wa Al-Jama'ah* as the believers who are faithful to the original beliefs and practices of the Prophet and his Companions.

Sincerity and Honesty

When a fly flies skyward it passes its wings, its head and its whole body independently; but when it is absorbed in honey, then all its parts are indistinguishable – none can move anywise (Rumi, 2014:113). In this passage, Rumi shows that all of the human senses can perform their respective duties, but when they meet Allah, their hearts unite to surrender themselves to get His pleasure and bounty.

In the bee parable and its limbs that help it fly, we can conclude that the different efforts of each organs make the bee fly because essentially their intentions and goals are same. According to Sulman dan Hamzah (2019:71), they both combine sincerity with honesty, someone's worship will not be perfect if those two things are not tied to each other. Someone being sincere, but in his prayer, he neglects to remember Allah, otherwise if he's hones, he will not be negligent. It also means that sincerity and honesty can be tied if the intentions of a servant are strong, sure, and straight. Success in worldly or hereafter will be achieved by all humans, although in different ways, but success will be achieved according to their hearts and intentions.

Embraced by Comfort

When your delectation-probing self is incarcerated, saturated with distress and suffering, then your prerogative arrives and gathers robustness (Rumi, 2014:147). This sentence intersects with the hadith of the Prophet Muhammad which Rumi previously wrote, "The night is long, do not shorten it with your sleep. The day is bright, do not darken it with your sins." From the metaphor expressed by the Prophet SAW and Rumi, we can elaborate that the purpose of life often finds its culmination in difficulties and discomfort. It's not that every effort we make

when we're comfortable is a worthless thing, but the purpose of our efforts will be of special value when our sincerity towards adversity is greater than that of comfort.

المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف وفي كل خير احرص على ما ينفعك واستعن بالله ولا تعجز وإن أصابك شيء فلا تقل لو
إني فعلت كان كذا وكذا. ولكن قل قدر الله وما شاء فعل فإن لو تفتح عمل الشيطان

“Abu Hurayrah (may Allah be pleased with him) relayed that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “A strong believer is one step ahead and preferable to Allah than a weak believer, and there is virtue in both. Hold fast to whatever shows you advantage, pursue Allah’s support, and do not feel dependent. If something falls upon you, do not say: ‘Had I executed such-and-such, it would be such-and-such.’ But say, ‘Allah has ordained, and whatever He wills, He does, because indeed, if you open the work of Satan.” (HR. Muslim, 2664).

There’s No Eternity Besides Him

All these amusement and avocation are like a ladder. The footing of a ladder are not a sopace to make one’s dwelling; they are for passing over (Rumi, 2014:155). In the fifteenth chapter, Rumi very nicely chooses the metaphor of the ladder with life. A person who wants peaks or success would not want to linger on steps. Just as a human who desires to meet his Beloved in heaven, would not waste his time. All creatures other than Allah have a beginning and an end, a start and a finish crossroads in their life.

وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۗ وَلَا يَسْتَقْدِمُونَ

“And for every community there is an appointed term; then when its term shall arrive, not an hour will they stay behind or go in advance.” (QS. Al-A’raf, verse 34)

Allah describes that every life will meet its end, anyone can not bargain for the time of their life. Additionally, the word death, Bisri (2020:51) stated that there are four interpretations of time in Qur'an: (1) Time is the entire series of past, present and future moments; (2) A certain time to get something done; (3) The opportunity, tempo or opportunity indicated by the word *waqt*; (4) When or when something happens. Hence, time, or *ajal* in Arabic said, everything is all about the beginning

and the end of an event scroll. And one of the Muslim guidelines in his life is to appreciate or spend that time as well as he could.

عن عبد الله بن عباس -رضي الله عنهما- عن النبي -صلى الله عليه وسلم- قال: نِعْمَتَانِ

مَعْبُودٌ فِيهِمَا كَثِيرٌ مِنَ التَّاسِ، الصِّحَّةُ وَالْفَرَاغُ

Abdullah Ibn Abbas (may Allah be pleased with him) relayed that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "There are two favors in which many people bring upon squandering: health and spare time." (HR. Bukhari); (Riyadhush Shalihin, 97).

The hadith above shows that people always forget the time they have. In this world we only pass for a moment, so don't be too comfortable and waste time on things that are useless. We should use our spare time to getting closer to Almighty Allah, being a caring person to others, and being a believer who is smart and intelligent. As Rumi (2014:264) mentioned that parents who are always busy with worldly affairs will not be able to act rationally. Even though he was a hundred years old, he was still a child who didn't think maturely.

The Inception of Human

Rumi in *Fihi Ma Fihi* explained that God's creatures are divided into three. The first is angels. They are like fish that live in water. Angels do not have lust so that they purely focus on worship. The second creature is animals, in which there is only lust, and are not equipped with minds so that they are not burdened with any responsibility. As for the third creature is humans. They are weak, they have both minds and lust. We are fifty percent of angel, fifty percent of beast. Half snake, half fish. The fish extract us in to water, the snake in to the earth (Rumi, 2014:183-184). Rumi explained that humans come from two elements, angels and animals, and the animals are fish and snakes. A human being is always on the threshold between the land as consciousness, and the sea as the destruction of lust. Human life is always in the battle of lust, which always ends with immoral acts, sins, and other bad desires.

According to Al-Ghazali through Jalil *et al.* (2016:63), Indeed, the number and nature of the army of hearts is unknown to humans except Allah SWT who created it. Therefore, it is not appropriate for us as humans to discuss the number and nature of the army of the heart because it is the secret of Allah SWT. In several hadith of Prophet Muhammad, there are contains a lot of changes in the human hearts. Changes in the human heart have an effect on the quality of his faith, as in the case with the hadith that are often encountered, *"Indeed, the faith (always) increases and decreases."*

The Journey to Kaaba

The schemes may vary, but the purpose is only one. Don't you notice that there are many thoroughfares to the Kaaba? For few the roadway is from Rum, for few from Syria, others approach from Persia or China or across the ocean from India and Yemen (Rumi, 2014:228). This passage was Rumi's allusion to the Romans who settled in *Tuqat*, they cried when Rumi was enlightened about God. He perceived that every human being who has God as their goal, even though their religion are different, they still feel deeply emotional to anyone who talks about the greatness of God. In this case, although Rumi was aware that if he started to talk that his goal is Allah, they will against, but he believes that every human being in love with God and worship Him in whatever way.

In Islam itself, we can observe that the path to the validity of worship is different, regardless of the legal point of view of each, the scholars ultimately meet on the same essence of worship. Apart from the various differences in legal *istinbath* in Islam, the scholars stipulate that every purpose of *syara'* is for the benefit of mankind and every text must contain the value of benefit (Herawati, 2014:46).

The World is Just a Play and Joke

"This world is just a fantasy dreamer," and its interpretation is seen quite abnormally in the other world (Rumi, 2014:235). In this twenty-third chapter, Rumi discussed the pleasures of the world is just a dream. He conveyed a profound message that no matter how great the pleasures of this world, it will not last forever

and will be destroyed by the end of the world. The meaning of what Rumi said has the same editorial in Qur'an:

لَمَّا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ

"Surely the life of the world is only play and pastime. And if you believe and become the owners of piety (if you wish to reach Allah before death), your wages shall be given to you and does not ask of you your possessions." (QS. Muhammad, verse 36).

Grateful and Ungrateful

Not a single person can eat possessions. Possessions is foraged for what it brings, not what it is. With possessions people obtain horses, charwomen and bondsmen (Rumi, 2014:254). Rumi nicely used the diction of *eat* as a metaphor for direct use in wealth. Even logically, it is impossible for us to eat money or gold directly, but we first exchange it for our needs. In this chapter, Rumi alluded to the virtues of being grateful and avoiding ungrateful in favors. what we need, we should just suffice without piling up mountains of treasure so that greed arises. Hoarding of wealth in Islam is referred to as *iktinaz*, derived from the word *kanaza* (كنز), which in this context means storing and accumulating treasure. Hoarding is prohibited in Surah At-Taubah verses 34-35, namely hoarding gold and silver, which were currencies at the time of the Prophet Muhammad (Sany, 2019:42).

Inherited Stupidity

If you realize and be bequeathed your parents' flawed gold, black and dishonorable, do you convey you will not change it for gold of sound class, unrestrained from meld and impure? No, you sustain that gold, saying, "We found it like that" (Rumi, 2014:284). In a conversation between Rumi and a Christian who was ignorant of divine knowledge, He likened that their religion is inherited from their father with fake gold that they don't want to change with pure gold. Rumi felt sorry for their stupidity did not want to develop further than their ancestors. Rumi wanted every descendants to be able to grow smarter, and more powerful than its predecessor. Likewise the ancestral religion which is mystical and illogical, it does

not have to be a legacy for the next civilization because the thoughts of our children and grandchildren are also developing.

Cognitive and spiritual intelligence are growing massively along with the age of the times and the discoveries of more innovative ideas. According to Fadlurrohim *et al.*(2019), along with the times and the intelligence of the next generation, the perspective and lifestyle of the community has changed from what was originally conventional becomes unconventional. Moreover, the growth of technology, like it or not, society is required to evolve. Different with Amini and Naimah (2020) explained that a child's intelligence depends on who the parents are, the intelligence possessed by parents will be decreased in the children they are born with. Even though these children are being cared for by their own parents or by other people, but the nature of parental intelligence will continue to decline, so that it can be known what the level of intelligence of their children.

Resigned to Lust

Rumi once said on his work, "Well, I am a debaucher. Since I was immature, I have been a love dealer." This shows that as an ordinary human being, Rumi believed in human nature which is always subject to lust. Which in the next sentence he explained that, If you do not immolate, how can you acquire your heart's inclination? Despairing everything conducts to devastation, the provenience of all satisfactions where no segregation exists (Rumi, 2014:289-290). Humans are willing to sacrifice themselves or their pride just to meet the needs of their souls, but in the end this pleasure will lead to destruction.

Man will not be satisfied with worldly pleasures as long as his soul lives. Even in adversity, humans will still have a heart's desire as a form of life for the soul. One of the important elements contained in humans is lust, because all humans have it, while the nature of lust is to invite people to the pleasures of the world except lust that is blessed by Allah (Abdusshomad, 2020:29).

وَمَا أُبْرِي نَفْسِي ۖ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

“And I do not absolve myself. Indeed, the soul is a pertinacious prompter of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.”
(QS. Yusuf, verse 53).

Conclusion

From the discussion of this research, the researcher concludes the results of a comprehensive analysis of the metaphorical disclosure that Rumi uses in his book *Fihi Ma Fihi*. In this work, Rumi intensely expresses all his lecture notes with deep and descriptive analogies. All events related to religion and faith, Rumi often takes parables from daily life. The metaphor that Rumi has is very unique and makes the audience of his work stupefied by Rumi's beautiful dictions. Almost all chapters in *Fihi Ma Fihi* contain parable stories as comparison material so that his followers at that time understood the essence and urgency of Rumi's lectures.

Generally, there are three core approaches to Rumi's disclosure that are often compared to metaphors. Firstly, faith and the essence of intention, Rumi always deeply ensures that our faith, heart, intentions, and goals in worship must be pure and pure. Because the goal that we have achieved is very great, to meet and gather with Allah and the Prophet Muhammad in heaven later. Rumi doesn't care about how his followers or readers' worship and live, he continues to emphasize that even though differences will last until the end of the world, we will meet with the same goal along with our righteous hearts and intentions.

Secondly, the attitude towards the life of the world. Rumi emphasizes living gratefully, struggling, and not slacking off, because he believes that his hard work in this world will be comparable to his next life in the hereafter. Rumi made his followers aware that wasting time in this world only puts you in a loss position, because the true pinnacle of life is death free from sins and excelling in worship. Thirdly, the awareness of death or the end of the world. The world is just a dream, the reality we will really face is the afterlife. Therefore, we are required to be serious in our efforts, in our worship, and continue to draw closer to Allah so that the life of this world does not burden our reckoning.

Bibliography

- Abdusshomad, A. (2020). Penerapan Sifat Qanaah dalam Mengendalikan Hawa Nafsu Duniawi. *Jurnal Asy-Syukriyyah*, 21(1), 21–33.
- Abrams, M. H., & Harpham, G. G. (2013). *A Glossary of Literary Terms, Seventh Edition* (Seventh). Cengage Learning.
- Amini, N., & Naimah, D. (2020). Faktor Hereditas dalam Mempengaruhi Perkembangan Intelligensi Anak Usia Dini. *Jurnal Buah Hati*, 7(2), 108.
- Ansari, Z. A. (2018). Rumi: The Sufi Mystic Poet of Persian Language. *International Journal of Applied Social Science*, 5(12), 2302–2306.
- Arasteh, A. R. (2008). *Rumi The Persian, The Sufi* (First). Routledge.
- Bassnett, S. (1993). *Comparative Literature: A Critical Introduction*. Wiley-Blackwell.
- Bisri, M. R. U. (2020). Tafsir Ilmu Tentang Mengelola Waktu. *Al-Hasanah: Jurnal Pendidikan Agama Islam*, 5(2), 44–52.
- Cameron, L., & Graham, L. (1999). *Researching and Applying Metaphor*. Cambridge University Press.
- Chittick, W. C. (2005). *The Sufi Doctrine of Rūmī: Illustrated Edition* (Illustrated Edition). World Wisdom.
- Fadlurrohman, I., Husein, A., Yulia, L., Wibowo, H., & Raharjo, S. T. (2019). Memahami Perkembangan Anak Generasi Alfa di Era Industri 4.0. *Focus: Jurnal Pekerjaan Sosial*, 2(2), 178–186.
- Farquhar, M. (2017). *Circuits of Faith: Migration, Education, and the Wahhabi Mission*. Stanford University Press.
- Frishkopf, M. (2003). Authorship in Sufi Poetry. *Alif: Journal of Comparative Poetics*, 23, 78–108. <http://www.jstor.org/stable/1350077>
- Glucksberg, S., & McGlone, M. S. (2001). *Understanding figurative language : from metaphors to idioms*. Oxford University Press.
- Guttenplan, S. (2005). *Objects of Metaphor*. Oxford University Press.
- Hornby, A. S. (1995). *Oxford Advanced Learner's Dictionary of Current English* (Fifth Edition). Oxford University Press.
- Iqbal, A. (1991). *LIFE AND WORK OF JALALUDDIN RUMI* (Sixth). Pakistan

National Council of the Arts.

Jalal Al-Din Rumi. (2007). *The Masnavi* (J. Mojaddedi (ed.); Vol. 2). Oxford University Press.

Jalil, M. H., Stapa, Z., & Samah, R. A. (2016). Konsep Hati Menurut Al-Ghazali. *Jurnal Reflektika*, 59(11), 59–71.

Katz, A. N., Cacciari, C., Gibbs, R. W., & Turner, M. (1998). *Figurative Language and Thought (Counterpoints, Cognition, Memory and Language)*. Oxford University Press.

Lewis, F. D. (2000). *Rumi: Past and Present, East and West*. Oneworld Publications.

Medaglia, J. D., Zurn, P., Sinnott-Armstrong, W., & Bassett, D. S. (2016). *Mind Control as a Guide for the Mind*. <http://arxiv.org/abs/1610.04134>

Mu'izzuddin. Mochammad. (2016). Berpikir Menurut Al-Qur'an. *Studia Didaktika: Jurnal Ilmiah Pendidikan*, 10(1), 1–13.

Nasr, S. H. (1974). Rūmī and the Sufi Tradition. *Studies in Comparative Religion*, 8(2), 1–18. www.studiesincomparativereligion.com

Okuyucu, C. (2007). *Rumi : biography and message*. The Light.

Rambe, R., Simamora, N. A., & Faza, A. M. (2021). Konsep Tasawuf Menurut Jalaluddin Rumi (Analisis Terhadap Karya Fihī Ma Fihī). *Center of Knowledge: Jurnal Pendidikan Dan Pengabdian Masyarakat*, 1(1), 1–13. <https://www.pusdikra-publishing.com/index.php/jesst/article/view/259>

Rohmawati, F. (2020). Studi Penafsiran Lafadz Khusyu' dalam Tafsir Ibnu Katsir (Interpretation Study of the Term Khusyū' in Tafsir Ibn Katsir). *Jurnal Studi Ilmu Al-Qur'an Dan Tafsir*, 2(2), 32–40.

Rumi, J. (2014). *Fihī Ma Fihī: Mengarungi Samudera Kebijakan* (A. Kholiq (ed.)). FORUM.

Sany, U. P. (2019). Prinsip-Prinsip Pemberdayaan Masyarakat dalam Perspektif Al Qur'an. *Jurnal Ilmu Dakwah*, 39(1), 32–44.

Sigelman, C. K., & Rider, E. A. (2011). *Life-Span Human Development, Seventh Edition* (J. Perkins (ed.); Seventh). Wadsworth.

Sulman, & Hamzah, N. A. (2019). Ikhlas dalam Beribadah Sesuai Tuntunan Al-

Qur'an dan Hadits. *Jurnal Ushuluddin Adab Dan Dakwah*, 2(1), 65-73.

<https://doi.org/10.5281/zenodo.3541398>

Wines, L. (2000). *Rumi: A Spiritual Bioghraphy*. The Crossroad Publishing Company.