



## **The Sufi Doctrine of Rumi (Spiritual Masters. East & West)**

*William C. Chittick , Seyyed Hossein Nasr*

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There are almost no authoritative books readily available for the general reader that provide, in clear and accessible language, an introduction to the spiritual perspective illuminating Rumi's magical poetry. In this beautifully illustrated work, William C. Chittick, a leading scholar of Sufism and Rumi, opens doors that give us access to the inner sanctum of Rumi's thought.

## **The Sufi Doctrine of Rumi (Spiritual Masters. East & West) Details**

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## **From Reader Review The Sufi Doctrine of Rumi (Spiritual Masters. East & West) for online ebook**

### **Huma Rashid says**

An absolutely gorgeous text, but definitely not for beginners. It's not meant to be an 'introduction to Sufism' text by any means. You should probably read Lings, other Chittick books, Al-Ghazali, some Ibn Arabi, and some meditations before you pick up this text, because there are a lot of rather esoteric terms and contexts that aren't explained very well in this particular text - the reader is expected to already know about them. You'd be better served reading other books about Sufism - like the ones mentioned - so you'd have some idea about those ideas and concepts before you get to this one. This text also includes tons of poems from the Mathnawi, and also the Rabaiyyat.

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### **Search says**

Very enlightening. Exactly my sort of stuff.

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### **Rohan Nest says**

Nice book with gorgeous artwork that complement the topics introduced by the author. Contains good overview of the main concepts within the mystical school of Islam.

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### **Shihab Ullah says**

I briefly read about Sufism in Reza Aslan's book 'No God but God' - William Chittick's 'The Sufi Doctrine of Rumi' definitely helped to broaden my understanding about Sufism, in general. The gnostic interpretation of any religion is complex - it often challenges your view of the religion itself and gives you a totally new perspective to ponder upon. I think the following extract summarizes the essence of Rumi's teaching (and probably Sufism in general) -

'In his preface to the fifth book of the Mathnawī, Rūmī summarizes the relationship between the exoteric law (the Sharī‘ah), the spiritual wayfaring which the Sufis undergo (the Tarīqah), and the Truth which is Sufism's goal (the Haqīqah). He says that the Mathnawī is: . . . .

setting forth that the Religious Law is like a candle showing the way.

Unless you gain possession of the candle, there is no wayfaring [i.e., unless you follow the Sharī‘ah, you cannot enter the Tarīqah];

and when you have come on to the way, your wayfaring is the Path;  
and when you have reached the journey's end, that is the Truth.'

The truth is the realization that there are no reality except for the reality of God. And a Sufi adherent takes upon the arduous task of attaining the Truth through spiritual invocation (dhikr) and other symbolism (practices) with the beacon of the exoteric law or Sharī‘ah. The understanding of the metaphysical

knowledge or Gnosis ('irf?n) essentially requires the guidance of a spiritual master (Pir) who helps the traveler (the Sufi adherent) tread carefully through his journey.  
Overall, I greatly enjoyed this book.

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### **Ervina Bajrami says**

Xhel?l ed-Din Mewl?n? Rumi:

Ti je ashik i Zotit e Zoti është i tillë që, kur vjen Ai,  
në ty s'mbetet asnjë qime.

Para vështrimit të Tij zhduken tej njëqind si ti...

Ti je hije, me diellin i dashuruar:

dielli vjen shpejt hijen për ta asgjësuar.

-Methnew? III, 4621-23

Ashku erdhi e u nis prapë  
Si gjak në mish e në damar  
Nga vetja Ashku më çlirroi  
Me Mikun tim më plotësoi.

S'mbet' tjetër veç emrit tim  
Se çdo grimcë e qenies sime  
U mor për vete nga Miku im  
Që u bo saora tërësia ime.

-Rub?"y?t, f.45

Qëkur së pari burrat i dëgjova  
Rrëfimin e Ashkut aq mirë ta qanin  
Në kauzën e tij shpejt u drejtova  
Me zemrën, syrin tim dhe xhanin.

"Mos vallë", thashë, "janë dy,  
i Dashuri e dashuruesi?":  
Por dy, në fakt, dolën veç një,  
Se fajin e kish shikuesi.  
-Rub?"y?t, f.48

A mos vallë kujton  
Se bëj çfarë të dua  
E ndërsa koha kalon  
Gjithçka më lihet mua?

Si një penë unë rri  
Përpara shkruesit tim  
Apo vallë si top jam  
Robi i çekiçit tim.  
-Rub?"y?t, f.17

I thashë zemrës, "Si ka mundësi  
që marrëzia kështu t'pengon  
nga të shërbyerit Atij,  
që Emrin or' e çast ia bekon?"

"Më bën zullum- foli zemra,  
që kaq shumë më keqkupton  
unë Atij i shërbëj pareshtur  
je ti ai, që devijon."

Discourses, f.178

Kur shpirti u përhumb në soditje, tha këtë:  
"Askush përveç Zotit s'e ka soditur bukurinë e Zotit"  
D?w?n, f.91

Mos e shih Hirëplotin me syrin tënd, vëreje të Kërkuarin  
me syrin e kërkuesve.  
Mbylle syrin para atij Syëmbli; merr një sy hua nga  
ashikët e Tij.  
Jo biles, merr syrin dhe shikimin hua prej Tij, pastaj shihe  
në Fytyrë me syrin e Tij.  
Methnew?, IV, 75-77.

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