


	<h1 style="color: green;">GOMAL UNIVERSITY</h1> <h2 style="color: blue;">JOURNAL OF RESEARCH</h2> <p>Gomal University, Dera Ismail Khan, Khyber Pakhtunkhwa, Pakistan  ISSN:1019- 8180 (Print) <span style="float: right;">ISSN: 2708- 1737 (Online)</span></p>				
Website	<a href="http://www.gujr.com.pk">www.gujr.com.pk</a>	HEC Recognized	Social Sciences	CrossRef	DOI:10.51380

## WISDOM INHERENT IN MYSTICAL PHILOSOPHY: T CRITICAL DISCOURSE ANALYSIS OF SHAMS TABRIZI'S FIRST SIX RULES OF SPIRITUAL LOVE FROM THE FORTY RULES OF LOVE BY ELIF SHAFAK

Shahnila Tariq<sup>1</sup> & Syed Kumail Abdi<sup>2</sup>

<sup>1</sup>Associate Professor, Department of Applied Psychology, UMT, Lahore, Pakistan

<sup>2</sup>Clinical Psychologist, Speech Lingua Spot, Lahore, Pakistan

KEYWORDS	ABSTRACT
<p>Forty Rules of Love, Sufism, Wisdom, Shams of Tabriz</p>	<p>Shafak's The Forty Rules of Love captures a strong association between the spiritual love and the Sufi's love. Numerous studies investigated the various phenomenon in the Shafak's novel, however, no one focused on Shams' wisdom behind the rules presented. This study aims to explore the wisdom inherent in Mystical Philosophy, through analysing Shams' first six rules of spiritual love. Using Critical Discourse Analysis (CDA) method, first six rules of the God's love are identified as: (1) We see God as a direct reflection of ourselves (2) Heart is the primary source of truth &amp; God (3) There are four levels of insight (4) God is not confined to one place (5) Intellect and love are composed of different materials (6) Do not ever take words, explore meanings through silence. The mirror, fearless &amp; pure heart, compassion, soul, spiritual insight, universal, timeless knowledge, patience and silence are found as the chief components of spiritual love. The study provides the significant information in extracting the desired information and reaching the conclusion. These results are thus helpful in generalizing the outcomes in particular context.</p>
<p>Article History</p>	<p> 2023 Gomal University Journal of Research</p>
<p>Date of Submission: 07-10-2023  Date of Acceptance: 28-12-2023  Date of Publication: 31-12-2023</p>	<p>Corresponding Author: <a href="mailto:Shahnila.tariq@umt.edu.pk">Shahnila Tariq: Shahnila.tariq@umt.edu.pk</a></p>
<p>DOI</p>	<p><a href="https://doi.org/10.51380/gujr-39-04-09">https://doi.org/10.51380/gujr-39-04-09</a></p>

### INTRODUCTION

Elif Shafak is one of most widely read female novelists and an award-winning writer in Turkey. She was born in 1971, in Strasbourg, France and lived in several cities and states throughout her life, including the Amman, Jordan; Cologne, Germany; Ankara, Turkey; and Michigan, Boston, and Arizona. However, she has been deeply connected to Istanbul city, which plays a significant role in her fiction. As a result, a sense of cosmopolitanism and multiculturalism has constantly characterized both her work and her life (Shafak, 2004). Critics have acknowledged her as most distinctive voice in modern literature in both English & Turkish. She published her first story Kem Gözlere Anadolu in 1994. She was awarded "Rumi Prize" in 1998 for her first novel Pinhan (The

Sufi), this has given to finest work of Turkey's mystical literature. Her other renowned novels included *Behrin Aynalarý* (Mirrors of City), *Three Daughters of Eve*, *Mahrem* (Gaze), *Honour*, *10 Minutes 38 Seconds in This Strange World* & *Bit Palas* (Flea Palace). She published nineteen works, both fiction and nonfiction, that have been translated into more than twenty languages (Shafak, 2020).

According to Pfeleiderer and Caird, Mysticism is immediate feeling of unity of the self with God and beliefs in the relation of the soul to God (as cited in the Inge, 1947). The mystical philosophy emphasizes on role of deepest, most serious, and affectionate kind of thinking about 'Unitive Experience' which is beyond the usual assumption that God and I, and you and I, are ultimately distinct & separate (Affifi, 1939). Shafak's one of best and popular novels, *Forty Rules of Love*, published in 2010, is based on pure Philosophical Mysticism. As title indicates, forty rules of love engage with Rumi philosophy of spiritual love on some apparently distinctive but finally interconnected levels. The novel is full compliance with the spiritual connection amid Rumi and Shams of Tabriz, offers an overt representation of perennialist, universalist & emanationalist moral principles included within, which can be named 'Sufi dialectics.' Novel presents Rumi's advocacy of tolerance and mystical love as mark of 'Other' Islam, which is far indifferent from fundamentalism of rhetoric, recurrently related to Muslim religious fanatics & correspondingly poet divine memo is being used in writing to show irreconcilability of institutionalized religion and actual spirituality, latter is portrayed as dogmatic, reified, and fundamentally separative (Shafak, 2010).

With regard to the two parallel but interrelated narrative aspects covered in *The Forty Rules of Love*, a strong association is captured between spiritual love that connects Shams and Rumi, and love affair between Sufi adept Aziz and a depressed housewife, Ella Rubenstein, who, the novel proposes, may be the exact re-creation of Shams himself. The first narrative is sited in the modern Massachusetts, where forty years old Ella is the Jewish American housewife with three children, finds a job in the literary agency. Reading Aziz Zahara's *Sweet Blasphemy* and getting progressively fascinated by story of Shams and Rumi, Ella gets alienated from her emotionally detached and unfaithful husband, and shows an increasing dissatisfaction with her disruptive marital relationship and limitations of her middle-class lifestyle. Ella's exposure to Aziz's novel, her encounter with the Rumi's poetry, and, eventually, personality of Aziz himself assist her to identify her need for having a mystical lifestyle and a devotion towards Sufism which highlights crucial harmony of all beliefs and the supreme significance of love. Second narrative strand is situated in thirteenth century Anatolia, consists of contents of Aziz's text which narrates how in period of extremism, impending violence & political instability, Shams basically transformed Rumi at that specific time leading Muslim. More considerably, Shafak's literary plan & believe in timeless worth of Rumi's philosophy is primarily exemplified in the fictional character of Ella (Shafak, 2010).

### **What is wisdom?**

For eras, wisdom has been believed one of the most treasured human attributes. This concept has performed a crucial role in teaching and understanding of personal development (Lambert, 1960). In 2005, Education Department of U.S described wisdom as a key purpose of "character education" and instructed to all educational organizations to keenly focus on the achievement of this goal. The role of wisdom is also significant in the innumerable renowned science books, which argue to offer vision into this enigmatic and cherished worth. Regardless of long-lasting

enthusiasm, philosophers have only just started to assess how contextual elements influence malleability of intellectual and wise thinking (Staudinger et al., 2011). Regarding to real-world issues and socioemotional settings, neo-Piagetian and Eriksonian ideas have emerged in a wide range of current wisdom models. Balance theory of Sternberg (1998) used to describe wisdom through deliberation and integration (or equilibrium) of contradictory interpersonal, personal, & extra-personal interests, over short and long terms, and context-sensitive management of the problems.

Ardelt (2003) defined wisdom as the assimilation of deeper insight into commonly identified facts, benevolent/empathic perspective taking, and contemplative ability on one's limitations. Baltes and Smith (2008) considered wisdom as proficient system of knowledge that deals with conduct & understanding, such skill involves procedural & declarative information in reflecting on troubling circumstances and certain elements of insight, containing an understanding about the diverse life contexts and how they connect and transform over the time, acknowledgement that standards and objectives of life differ among groups and individuals, and recognition of the precariousness of life, in conjunction with ways to deal with the precariousness. Grossmann et al. (2013) proposed modern psychological model of the wisdom-related cognitions, it was consisted of 4 dimensions of the wisdom, including (1) Intellectual modesty / recognition of own knowledge and limits, (2) Broader contexts than the issue at hand / recognition of others' perspectives (3) Recognition of change & uncertainty, (4) Amalgamation of different opinions / preference for negotiation. Considering this explanation of wisdom, the current study intends to explore wisdom inherent in the Mystical Philosophy, by analyzing The Forty Rules of Love (2010).

## LITERATURE REVIEW

Several works have been published on the Shafak's The Forty Rules of Love, some of those are discussed below: To investigate love and its scarcity in modern world, Faiyaz (2019) verified that the novel links human dilemma of 19th century of the poet Rumi and his Sufi companion Shams of thr Tabriz, with the 21st century of a depressed house-wife Ella and her spiritual lover Aziz. Numerous Sufi themes are presented in the novel, but it's Shafak's conviction of love that strongly holds it with its potency and magnitude. It is purpose of mankind to achieve oneness with the creator, and spirituality is its only way to make it possible, which, in turn, is needed for true love. Hence, Love is the core heart of the novel. The researcher dissects how Oneness can be achieved regardless of variations across the path of love and love alone. Shahzad and Altaf (2019) took The Forty Rules of Love to find out binaries in order to deconstruct them to find the ideological project of the author. To study the binaries in the Shafak's novel, the researchers draw on Jacque Derrida's theory of Deconstruction. Derrida presents his theory in his seminal book of Grammatology, the novel, The Forty Rules of Love stands on the different binaries like; the binary of time, place, person and concept. In the binary of time, there is a binary of present/past.

In the binary of place, Shafak gives the binary between east/west. In the binary of person, we see binary between Ella and Rumi/Shams and Aziz. Binary of Materialism/Spiritualism falls in binary of concept. The one part of binary is always considered as a centre and other as margin. One part of pair is privileged over the other. The researchers deconstructed the binaries and explored the structure of the novel. The study found that the author privileges spiritualism over materialism, past over the present, east over west, and love over mundane realities. In this way,

Shafak propagated and promoted the rhetoric of Sufism. It was explored that the binaries are based on uncertain ground. There was no stability in binaries of time, place, person & concepts in the text. Sufism is important aspect of Shafak's *The Forty Rules of Love*. [Sherwani \(2020\)](#), tried to answer how orientalist strategy and eastern culture are embodied in the novel. By using critical discourse analysis as research method, paper critically analyzed Rumi's dialogues and conversations in framework of Sufism. To exhibit eastern mysticism & Sufism, the author used discourse techniques of intertextuality & oversimplification. Study showed that representation of Rumi's Sufism in novel is included along with impact of western and eastern culture on each other.

Humankind is seen oppressed by discrimination, fanaticism, toxic and feuds views because of the clashes in religious, political arguments and power fights in present world. Shafak's novel highlights the concept that people can still find out happiness in this chaotic world by fighting and eradicating all the odds of their life. People around the world, can be unified under the roof of compassion, love, warmth, and self-recognition. One of the significant findings was that the novel is full of spiritual love with its true spirit, that has removed class and cultural differences in society. Sufi themes in Elif Shafak's novel were explored by [Zaouil \(2023\)](#). *The Forty Rules of Love* draws comparison to Rumi's *Mathnawi*. The author examined claims that Shafak's uses New Age Spirituality concepts & oversimplifies Islamic Sufi concepts for international readers. Comparing Shafak's fictional narrative with Rumi's poetry, it was examined whether characters in novel undergo a spiritual journey or are Sufi seekers seeking the Ultimate Truth. To explore this Sufi aspect of novel, a thematic comparison was conducted on selected passages from the *Mathnawi* & Shafak's narrative. Comparing novel excerpts with *Mathnawi* reveals, Sufi themes like restlessness, enlightenment seeking, and Divine Love's infinite power. Historical narrative of novel focuses on Sufi themes, while contemporary narrative lacks Islamic foundation of Sufi path.

She points that here is difference between religion and spirituality in our society, however, her touching, alluring, and inspirational story sagaciously strengthens visions of Rumi and Shams, and courageously explicates discrepancies between spirituality and religion. Cosmopolitanism has become more substantial for fiction in contemporary literature, as it describes current vital nonhomogeneous cultural, political, and social issues. *KÖKCÜ* focused on cosmopolitanism in Shafak's novel not only as optimistic mode but also as propagative of disruptive falsifications of Rumi. In context of cosmopolitanism, writer respond to requirements of modern readerships by writing beyond the border, nation, and topicality. Moving towards otherness, mobility, and migration, with an optimistic approach, cosmopolitanism offers instruments to collaborate with "the other" that the transcend parochialism and xenophobia. Shafak's novel presented this positive approach to "the other" through the binary of particularism-universalism and localism supralocalism. Shafak managed to spot her story on the American, Turkish, and international literary markets for her weaving of the universal, exact and particular narratives, however, by appropriating vernacular stories and building global narratives out of them, she generates her own notion of cosmopolitanism. Shafak's decontextualization of Rumi's life is debatable, as it deforms indigenous literature to meet needs of universal readerships and their cosmopolitan values.

Co-evolution of the local and global actors are not offered by Shafak, in her novel, rather her story revolves over the inextricable cosmopolitanism. [Umair et al. \(2023\)](#) analysed character of Ella psychologically. She's 40 and has a mental conflict due to changing conditions. Character

and dialogue analysis were used for the research. Freud's psychoanalysis theory was used to analyze the character with major focus on Freud's id, ego, and superego. The character of Ella is also a victim of sudden changing conditions around her. Most modern writers have addressed in it. People went into mental and physical chaos after World War I & II. They simply changed their views on development, science, and technology. The century saw many new ways for the humans to protect themselves; the invention of guns and atomic bombs. The people considered these inventions gods of the protection. Especially, after World War II and the Hiroshima and Naga Saki attacks, their gods became evil and destroyed themselves. The brains of the people changed drastically. Thus, they began questioning themselves after losing their family, friends, business, and everything else. Who they are? Who created them? Their nature? They live for what? Why live? After death, where? Is there afterlife? Ella also experienced the unexpected changes in her family and traumatic events. The research allows for similar approaches in other literary works. Numerous studies have been conducted to investigate various phenomenon in the novel, *The Forty Rules of Love*, however, no one focused on the Shams' wisdom behind the rules presented. Therefore, the objective of the current study is to explore the wisdom inherent in Mystical Philosophy, through analyzing first six rules from Shafak's *The Forty Rules of Love* (2010).

### Research Question

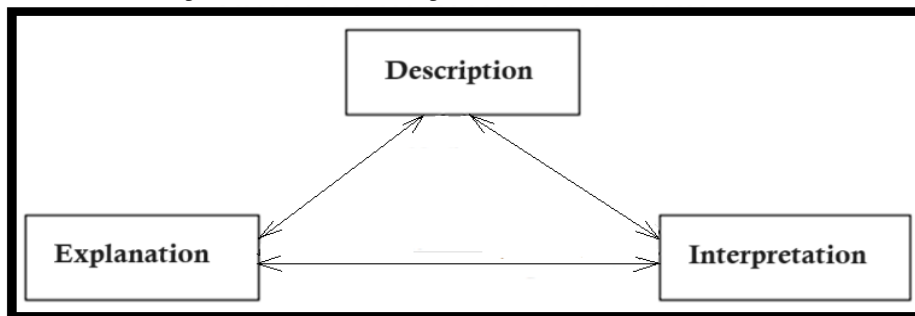
How is Wisdom embedded in Shams' first six rules of spiritual love?

### RESEARCH METHODOLOGY

This qualitative study uses Critical Discourse Analysis to explore wisdom inherent in first six rules from novel, *Forty Rules of Love*. Fairclough (2013), CDA is three-step interdisciplinary approach to revealing, uncovering, disclosing what is hidden, implicit, or otherwise not directly obvious in relations to basic ideologies. This approach is used to analyse historical, cultural, religious, and media discourse, our study tries to use discourse analysis for analysing literature texts of the novel that represents the Shams' Sufism. CDA model is comprised of the following framework:

**Figure 1**

*Critical Discourse Analysis (CDA) (Fairclough, 2013)*



1. **Description:** The first step of CDA encompasses the textual analysis in which words, grammar, vocabulary etc may be selected for analysis.
2. **Interpretation:** In the second step, the analysis focuses on the context and the situation in which the behaviour occurs.

3. Explanation: Socio-cultural and political aspects of the discourse are analysed through understanding the lexical choices, style of speaker, and discourse.

## DATA ANALYSIS & DISCUSSION

The mesmerizing and merging messages of spiritual love are being discussed in *Forty Rules of Love*, that are based on natural universal wisdom including Semitic teachings. Over analysing novel's text, this study discloses wisdom inherent in Shams' first six rules of God's love. Findings are discussed below:

**Rule 1.** How we see God is a direct reflection of how we see ourselves

In an argument with innkeeper on the presence of God, Shams explains that God is free from any home, & He cannot be unified at a place, if we want to see Him, we have to see in ourselves. His first rule of God's love illustrates: "How we see God is the direct reflection of how we see ourselves. If God brings to our mind mostly blame and fear, it means there is excessive blame & fear welled inside us. If we see Him as full of compassion and love, so are we (as cited in [Shafak, 2010, p.26](#))."

In Shams' view, "mirror" is fundamental symbol of spirituality that is directly associated with true reflection of self. Shams accosts to those who have a quest for God, but they search a place where they could see Him and feel His presence. He guides them that God is not somewhere far up in the sky, He lives inside each and every one of us. God is like a mirror that reflects what is hidden in ourselves rather than what is visible, it shows the void in the soul the void we resist to see. In order to make oneself loveable, firstly, there is need to see Him as affectionate, gracious and merciful. If we'll see Him with hope and compassion, we'll never find ourselves abandoned and alone in the hardships of life. Seeing oneself in God and seeing Him in oneself can lead someone to experience exceptional beauty that is like to encounter infinity through two mirrors reflecting each other endlessly. Imam Ali says: "The one who has recognized his Nafs, he has recognized his Lord (Hilyat al-Awliya' 10/208)" Mysticism is at the root of *The Forty Rules of Love*. The novel defines mysticism as the belief that ultimate reality, spiritual truth, and the knowledge of God can be only attained through subjective experience. Shafak emphasizes that it is purpose of mankind to achieve oneness with God and spirituality is its only way to make it possible. The real oneness is to see Him and to see oneself as one entity, not as separate. This oneness can be achieved regardless of variations across path of love and the love alone ([Faizyaz, 2019](#)). Indeed, Shafak's story is a tool of conveying her message to find love within themselves. She calls for warring people to transcend their deep-seated animosity and unite into oneness ([Dayekh, 2016](#)).

**Rule 2.** Heart is the primary source to find truth and meet God, not mind

In Shams' journey to God, he experiences several spiritual events which cannot be transcribed in any book, only engraved in the soul; he has seen the best and the worst in humankind that nothing amazes him anymore. While compiling a list of those experiences, he identifies that heart is the primary source of spirituality, not mind. He narrates: "The Path to Truth is a labor of the heart, not of mind. Make your heart your primary guide! Not your head. Meet, challenge, and ultimately prevail over your Nafs with your heart. Knowing your ego will lead you to the knowledge of God (as cited in [Shafak, 2010, p.32](#))." The wisdom of Shams behind this rule is to teach people to follow the path of the heart. Shams, throughout his narrations, highlights the significance of heart in finding out the truth. Quran and Prophet Muhammad emphasis that feelings are generated by heart not by mind, through our feelings we can easily identify either



our soul is on way to God or to the evil. If there is peace inside heart it reflects one's connection with God while restless heart signs that one has not met truth. Shams' wisdom can be observed in various Hadith of Prophet Muhammad: "Wabishah bin Ma'bad narrates that once he came to Prophet, and Prophet said, 'Have you come to ask about virtue and sin?' I replied, yes. The Prophet said, 'Ask your heart for a fatwa. Virtue is whatever soul feels at ease with and heart feels at ease with it, while sin is anything that sticks in your heart and makes you doubt, even though humans give you fatwas' (cited as Hadith hasan, in Musnad Ahmad bin Hambal & Sunan Ad-Darimi)."

Hence, heart is the primary guide which leads to the truth. When Quran talks about mysticism, it also links it with the state of heart (i.e., sukoon-e-qalb), while mentioning as: "The ones who believe and their hearts are peaceful with the remembrance of Allah. Listen, the hearts find peace only in the remembrance of Allah ([Al-Quran 13:28](#))." The Forty Rules of Love shows that mankind is mixture of flaws and blemished errors, no one is perfect in this world and expecting someone perfect leads to interpersonal conflicts. The novel conveys a message to the mankind that in order to filter out all the impurities and encourage the positive aspects of the humanity, start from self through the purity of heart ([Saeed & Fatima, 2018](#)). So, heart and the eternal love for God can accomplish all the tasks easily. [Habibovna and Kamolovna \(2021\)](#) explore that readers of the novel find it a compulsive reading when Shams makes a dedicated effort to put God in his heart and raise awareness that God is everywhere with us only if we know the truth. The Shams' emphasis on the purity of the heart grasps the attention of the readers towards the spirituality.

**Rule 3.** There are 4-levels of insight: people connect to God according to their level of insight When Shams comes to Baghdad, he meets an ambitious judge who strictly follows the laws of sharia. He is one of most prominent persons of his area for being most knowledgeable scholar. In an argument with Shams on sharia, judge makes fun of his view of seeing people and sticks to point that human beings are simple creature, and they require to applying the sharia to reach at highest level of perfection. Shams epitomizes sharia with candle that provides valuable light to go but not path where to go ([Shafak, 2010, p.35-8](#)). In Shams' view, every person interprets events, writings, & personal experiences according to his understanding; Muslims' connection with God depends upon level of insight about Holy Quran. He proposes four levels of insight: "The first level is outer meaning, and it is the one that most of the people are content with. Next is Batin—the inner level. Third, there is the inner of the inner. And the fourth level is so deep it cannot be put into words and is thus bound to remain indescribable. Scholars who focus on the sharia know outer meaning. Sufis know the inner meaning. Saints know the inner of inner. And as for fourth level, that is known only by prophets and those closest to God (as cited in [Shafak, 2010, p.39](#))."

Providing these levels of insight, there is a wisdom inherent that people have their own ways to connect to the God. Every Muslim recites Holy Quran but its meanings are not same to all; they follow Quran and offer prayers according to their depth of understanding about it. We should not judge a person's Taqwa upon the quantity of rules of sharia he follows; it's ones' quality of insight that closes him to God. Taqwa is not only to shun anything forbidden by God, it has a deeper meaning to scholars. A sufi scholar Al-Qushayri writes about Taqwa in his Epistle (*Al-Risala al-Qushayriyya*): "full trust in the God with respect to what has not been granted to Him; full satisfaction with what has been granted to Him; full patience regarding what has eluded Him" (cf. [Eissa, 2007](#)). Taqwa is a spiritual insight, a state of heart which connects person with

his God. It is therefore only known by God; human eye cannot estimate it. Imam Ali depicts this wisdom in these words: "Vision is not dependent on eyes, for eyes may often belie owners, yet mind never deceives a man seeking its counsel (Sharh Nahjul Balaghah Ibn Abi al-Hadid, v. 19, p. 173)"

The Forty Rules of Love is pervaded by hybrid diction. Words like "fana, baraqa, batin, hamam, nafs" call one's attention to non-English culture, which no matters to Shafak how much diverse it is from one's own culture, she made a true effort of attaining and maintaining the harmonic insight on the common ground. Through "minimalism," she focused upon polishing the one's understanding of one's experiences, one's knowledge of one's self and of the surrounding. By narrating rules of love, Shafak, in the mouth of the Shams, communicated the significance of spiritual insight to connect with God (Dayekh, 2016). In her novel, she individually illustrated how Ella, Shams and Rumi connected with God in their own ways, yet one story influenced the other.

**Rule 4.** God is not confined to one place; He can be studied through everything and everyone in the universe

Shams reached to the God through his exploration. In his journey from the coasts of the Black Sea to the cities of Persia, from the vast steppes of Central Asia to the sand dunes of Arabia, he passed through flat grasslands, thick forests, and deserts; stayed at hostels and caravansaries; met with the scholarly persons in ancient libraries; listened to teachers teaching little children in schools and maktabas; discussed logic and tafsir with pupils; visited shrines, temples, and monasteries; performed Zikr with dervishes; meditated with hermits in their caverns; danced with shamans under full moon; fasted with sages & dined with heretics; witnessed misfortunes and miracles alike; and familiarized people of different ages, religions, and occupations. In everything, he found the presence of God and eventually he met Him. Shams narrates: "God is not confined in a church, mosque, or the synagogue, one can study Him through everyone and everything in universe. If someone is still in need of knowing where exactly His abode is, there is only one place to look for Him: in heart of a true lover. There is no one who has either lived or died after seeing Him. Whoever finds Him will remain with Him forever (as cited in Shafak, 2010, p.44)."

His wisdom is to teach people that God is the ultimate meaning of knowledge and knowledge has no boundaries; it is pervasive. Everything in this universe has a purpose of its existence and its creation helps us to recognize its creator. It is not journey from East to West which leads us towards Him, but it is a spiritual journey that travels inside. Once we prepare our heart to start this journey, we can see His strong expression & splendour in every creature and everything around us; even in mosque or church, in life/death, His glory can be explored. As Quran says: "The seven heavens and earth, and whosoever in them is, extol Him; nothing is, that does not proclaim His praise, but do not understand extolling. Surely, He is All-clement, All-forgiving (Al-Quran 17:44)."

Shafak's novel is inclusively based on the principal of universality. She points that here is a difference between religion and spirituality in our society, however, her touching, alluring, and inspirational story sagaciously strengthens the visions of Rumi and Shams, and courageously explicates the discrepancies between religion and spirituality (Jarrar, 2017). Emanating out of the boundaries of religion, time and place, Shafak presented concept of a Universal Spirituality; the foundation of which is Love. This Universal spirituality can be achieved only from Sufism



because a Sufi has God in his heart, which can see Him everywhere in the universe (Anjum & Ramazan, 2014).

**Rule 5.** Intellect and love are made of different materials; find God through love  
Plants, insects, animals, and other creations of the God seem more fascinating and inspiring to Shams than intellectual books and scripts. He stresses that we should keep our intellect pleased and but be careful not to ruin it. According to his rule: “Intellect and love are made of different materials. Intellect ties people in knots & risks nothing, but love dissolves all tangles and risks everything. Intellect is always cautious & advises, ‘Beware too much ecstasy,’ whereas love says, ‘Oh, never mind! Take plunge!’ Intellect does not easily break down, whereas love can easily reduce itself to rubble. But treasures are hidden among ruins. A broken heart hides treasures (as cited in Shafak, 2010, p.49).”

Using one of the discourse techniques ‘intertextuality,’ the novel portrayed Shams’ wisdom in a fascinating way. Intertextuality is the interconnection of a text with another one, or the impact of one text over another one. The nineteenth century’s mystic love between Shams and Rumi, influences relationship amid Ella & Aziz. Ella, whose heart was hurt by her unfaithful husband, when exposes to Aziz’s novel and encounters with Rumi’s poetry, she identifies her need for having a spiritual lifestyle and a devotion to a form of Sufism. It was not Ella’s intellect that led her to spiritual love, it was her broken heart. In this connection, Ella did not make intellectual efforts anymore to dissolve the tangles of her life, instead, she chosen the path of God’s love which is not afraid of any danger. The great poet-philosopher, Dr Muhammad Iqbal says: “The heart is like a mirror. Do not prevent it from being broken. It’s breakage is more dearer in the sight of its maker [Allah], than its safety. Almighty Allah being indeed the Maker (cf. Nadeem, 2022).”

Narrating two stories of diverse times but in parallel to each other, Shafak intended to develop a spiritual insight. The common phenomenon in both stories is love which keeps them in bond. Studies acknowledge way Shafak, through intertextuality, highlighted the concept of spiritual love with its true spirit, that has removed time and cultural differences (Sherwani, 2020). The Forty Rules of Love stands on different binaries like binary of time, place, person and concept. In the binary of time, there is a binary of present/past. In binary of place, Shafak gives binary between east/west. In binary of person, we see binary between Ella and Rumi/Shams and Aziz. One part of pair is privileged over the other. It was seen that the author privileges spiritualism over materialism, past over the present, east over west, love over mundane realities, and tears over joy (Shahzad & Altaf, 2019). In this way, Shafak propagated and promoted the rhetoric of Sufism.

**Rule 6.** Do not ever take words at face value, instead, explore meanings through silence  
Shams has an intense distrust in words that often he goes for days without speaking. He never beats around bush; he speaks out in right way whenever he sees anything wrong. His honesty offends people, but he likes to provoke them to observe what comes out of them when they are in anger. It is one of his rules too that in journey to God, do not ever take words at face value, instead, try to find meanings through silence. Shams believes: “Most of problems of this world stem from linguistic mistakes and simple misunderstandings. But when one steps into the zone of love, language becomes obsolete. That which cannot be put into words can only be grasped through silence (as cited in Shafak, 2010, p.50).”

For Shams, values that cherish most of us, like happiness, comfort & security, have barely any significance in his eyes. He finds peace in silence. His message is so clear for every person that words' misinterpretation causes anger and people don't realize what comes out of them in that moment. His wisdom reflects patience and silence as it leads towards the pure essence of God's love. He says in his book: "O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient ([Al\\_Quran 2:153](#))."

This part of Quranic verse describes significance of patience which manifests through silence. Silence with thinking and focussing God appears as meditation. Rumi declares this silence as a precious tool to make link with ocean of love. Rumi says: "Khamushi bahr ast o guftan hamchu ju Bahr mi joyad tora ju ra majo ([Masnavi 4:2063](#)). So, in way of seeking God [Sulook], patience, silence and meditation have magnitude position." By narrating Shams' message, Shafak offers a solution to combat extremism in this world. To fight with the growing danger of the religious extremism, dogmatism, and sectarianism which are key roots of terrorism, there is a dreadful necessity to find out a peaceful way of life that can be operated on foundation of inclusion and rejects exclusion; Sufism is only path that can provide such way of life as it teaches patience and silence, as believed by Shafak. She presented Sufism not as a hypothetic and theoretical instruction in her novel, instead, it is dynamic, breathing, & transferring a passive energy that has power to obstruct fights. Her novel invites people for love, patience, tolerance, & numerous other principles that must be followed by every human to lead the peaceful and spiritual life ([Jarrar, 2017](#)).

## CONCLUSION

Shafak's *The Forty Rules of Love* is a great contribution to Mystical Philosophy that beautifully captured Shams' rules of God's love. Apart from being a beautiful story, the novel provides an educational and spiritual experience. It portrays an enriching journey of Sufism, which starts from self and goes deeper into Sufism. Shams presented his rules of love when he encountered with Rumi. In this connection, the Rumi was the most famous Islamic Jurist of Konya, who used to issue fatwas and known for his knowledge. He also served as Molvi and taught his adherents in different Islamic schools, while Shams was a wandering Dervish. Rumi spent most of his time sitting in libraries with the books, while Shams supposedly sat in the chamber, discoursing for months without eating, drinking, any human needs. Rumi used to regard him as uneducated stranger but later, when he came to know his miraculous powers, it completely changed his life.

He highly inspired by Shams' forty rules of God's love which transformed him into an ascetic. As the years passed, Shams became a central point of the Rumi's poetry; he regarded Shams as a guide of Allah's (Creator) love for mankind and the light of sun that dispels darkness of heart and mind. *Shams' forty observations about the nature of spiritual love which he taught to Rumi, belongs to the oneness of God.* The source of his teachings was the knowledge of Imam Ali ibn Abi Talib, who is also known as 'The Father of Sufism' (Osman, 1990; Salih, 2005; Isa, 2020). *The first six of which are discussed in this paper, can be read together as: like love and life, learning is not a race to the finish, but a journey to begin.* Concluding wisdom inherent in Shams' first six rules of the love, mirror, fearless and pure heart, compassion, soul, insight, universal and timeless knowledge, patience and silence are found as the chief components of spiritual love.

## REFERENCES

- Affifi, A. E. A. (1939). The mystical philosophy of Muhyid Din-ibnul Arabi. *The CUP Archive*.
- Anjum, F., & Ramazan, M. (2014). The Sufi phenomenon: The case of Elif Shafak's the forty rules of love. *Global Journal of Human-Social Science Research*, 14(7).
- Ardelt, M. (2003). Empirical assessment of a Three-Dimensional Wisdom Scale. *Research on Aging*, 25, 275–324. doi: 10.1177/0164027503025003004.
- Baltes, P. B., & Smith, J. (2008). The fascination of wisdom: Its nature, ontogeny, and function. *Perspectives on Psychological Science*, 3, 56–64. doi:10.1111/j.1745- 6916 .2008.00062.x.
- Dayekh, R. (2016). Structure and Narrative Technique in The Forty Rules of Love. *Imperial Journal of Interdisciplinary Research*, 2(12), 1718-1724.
- Eissa, M. S. (Ed.). (2007). Al-Qushayri's Epistle on Sufism: Al-Risala Al-qushayriyya Fi'ilm Al-tasawwuf. Garnet & Ithaca Press. p.126.
- Fairclough, N. (2013). Critical discourse analysis. In *The Routledge handbook of discourse analysis* (pp. 9-20). *Routledge*.
- Faiyaz, A. (2019). Thou Shalt Love!: The Contemporary Relevance Of Rumi In Elif Shafak's The Forty Rules Of Love-A Character Based Study Establishing Love As The Central Theme Of The Novel And Humanity. *European Journal of English Language and Literature Studies*, 7(2), 21-31.
- Grossmann, I., Na, J., Varnum, M. E. W., Kitayama, S., & Nisbett, R. E. (2013). A route to well-being: Intelligence versus wise reasoning. *Journal of Experimental Psychology: General*, 142, 944–953. doi:10.1037/a0029560
- Habibovna, U. Z., & Kamolovna, T. F. (2021). The Concept of Love in “Forty Rules of Love” By Elif Shafak. In *International Conference on Multidisciplinary Research and Innovative Technologies* (Vol. 2, pp. 124-125).
- Isa, M. (2020). Between the Bay of Bengal and the Java Sea. The Marshall Cavendish International Asia Pte Ltd. p.28.
- Jarrar, S. M. (2017). Elif Shafak's forty rules of love presents the solution to combat terrorism. Inge, W. R. (1947). *Mysticism in Religion*. London: Hutchinson's Univ.
- KÖKCÜ, M. Elif Shafak's The Forty Rules of Love Between Constructive and Disruptive Cosmopolitanisms. *The Eurasian Journal of English Language and Literature*, 2(2), 138-151.
- Lambert, W. G. (1996). *The Babylonian wisdom literature*. Oxford, England: Clarendon Press.
- Nadeem, N. (2022). 50+ Sir. Allama Muhammad Iqbal Quotes and sayings. Quotes Frenzy. <https://quotesfrenzy.com/sir-allama-muhammad-iqbal-quotes-and-sayings/>.
- Osman, A. I. (1990). *In praise of the Prophet: the performance and thematic composition of the Sudanese religious oral poetry*. Indiana University.
- Saeed, A., & Fatima, Z. (2018). Texts within Text: An Intertextual Study of Elif Shafak's The Forty Rules of Love. *NUML Journal of Critical Inquiry*, 16(1).
- Salih, Ç. İ. F. T. (2005). Gazzalî Öncesi Mutasavvıfların Hz. Ali ve Ehl-i Beyt'le İlgili Görüşleri. *Marife Dini Araştırmalar Dergisi*, 5(1), 163-171.
- Shafak, E. (2004). *Elif Shafak. Poetry Collection*. Shafak, E. (2010). *The Forty Rules of Love*. Viking Penguin, Print. Shafak, E. (2020). *How to Stay Sane in an Age of Division: The powerful, pocket-sized manifesto*. Profile Books.
- Shahzad, Q., & Altaf, M. A. (2019). Derridean critique of the forty rules of love. *International Journal of Humanities and Social Science Research*, 5(6), 31-35.

- Sherwani, K. A. (2020). Representing Eastern Spirituality in Elif Shafaks' Novel 'Forty Rules of the Love': A Critical Discourse Analysis. *The Journal of Xidian University*, 14(4), 215-219.
- Staudinger, U. M., & Glück, J. (2011). Psychological wisdom research: Commonalities and differences in a growing field. *Annual review of psychology*, 62, 215-241.
- Sternberg, R. J. (1998). A balance theory of wisdom. *Review of General Psychology*, 2, 347–365.
- Umair, M. M., Masood, M. L., Ayaz, S., & Saddiq, K. S. (2023). Effects of Surroundings: A Psychoanalysis Critique of the Forty Rules of Love. *Journal of Education and Social Studies*, 4(1), 176-182.
- U.S. Department of Education. (2005). The Character education: Our shared responsibility. Washington, DC: Author. Retrieved from <http://www2.ed.gov/admins/lead/character/brochure.html>.