
The Rumi Daybook: 365 Poems And Teachings From The Beloved Sufi Master Free Download |VERIFIED|

He is not a prophet nor is he God; God cannot be compared with a human being. Kashmir is not a place; it is the heart of the believer. O God, why am I not worthy of you? Why are my ideas not so high as your holy speech? I have the right to a direct and personal communication with the Beloved. Why am I not given this privilege? He is free and independent, yet he is accountable to no one. All the power of creation surrounds him and protects him. He is in total harmony with himself, his essence being beyond the stages of time. He is free and independent, yet he is accountable to no one. All the power of creation surrounds him and protects him. He is more than he seems, more mysterious, more subtle. When Hazrat Inayat Khan was nineteen years old he was invited to Konya by a dervish named Hafiz Pir Rumi, who was considered one of the greatest Sufis of his time. The mureed went to Konya when he was about to sit for his five years of traditional education to become an Islamic cleric and give his life to God. Under the tutelage of Pir Rumi, he spent the next five years of his life training in meditation, spiritual and academic teachings, and also building up his theosophical and mystical experiences. The American community in Konya consisted of some two hundred persons who followed the Sufi teachings and dervish customs. There were many Indians, Pakistanis, and Europeans, along with a few Afghans. The mureed known as Hazrat Inayat Khan, taught the history and philosophy of Sufism to these students. He also held weekly social gatherings at his residence for people to participate in numerous evening discussions. The students were collectively referred to as the "The Sufis".



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a central theme that pervades rumi's poetry is the idea of wholeness. rumi says in the last book of his mevlana jelaleddin namooshef, or the symposium of the one who lives forever, that he is only a "jewel" in god's whole. and this does not mean that rumi is seen as an add-on, but rather that he is part of the whole, and the whole is part of him. so, for rumi, wholeness is a key concept. to him, the relationship between the divine and the human is one of constant transformation. god is constantly creating and re-creating the human in the divine. rumi, like many sufi teachers, believes that one of the ways we can connect with god is through a relationship with a beloved. god becomes manifest in the beloved, so that we have a connection with god through our love of the beloved. in the following verses, rumi describes in his own words how he came to love the beloved, and how this love was born out of a relationship with god. through the work of a modern poet and social scientist, dr. camille helminski has revealed the wide scope of the work of rumi, the sufi mystic of the 13th century, whose poetry is now available in its entirety for the first time in english. women of sufism is a treasure of an ancient islamic tradition that has roots in both the poetry and teachings of the prophet mohammed and the tradition of the prophetess fatima zahra. this book is a treasure of the heart, as well as a treasure for the mind. it shows that women have always been a part of the life and teachings of islam, and are still doing so. the translations are rendered in a manner that is as fresh as the original and yet understandable to the western reader. as an added bonus, every page is illustrated with original images from a rich family collection of rumi's poetry, so that the reader is immersed in the enchanting imagery of the poet's words and is more fully able to understand the power of his/her message. 5ec8ef588b

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