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**Exploring William C Chittick's Concept of Spirituality in Elif Shafak's
"The Forty Rules of Love"**



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Abstract

Ever since man is indulged in the clutches of violence and injustice, greed and materialism have been the very want of men. No one is ready to adopt spirituality in this age of materialism, it is a high award for Shafak to express on spirituality and spiritual love. This study explores Chittick's Spirituality in her book "The Forty Rules of Love". This research paper unveils how Shafak's novel works not only as a novel but also as literary piece to show spirituality to the materialist society. This study adopts a qualitative research design to tress out the characteristics of spirituality and divine love in the novel of Elif Shafak "The Forty Rules of Love". The textual analysis technique is used to analyze the texts indepth to know the context of spiritual themes in the book. The study indicates that Chittick's spirituality has been used by Shafak in every rule of the novel. Moreover, the scholars' exploration enters into the hearts of readers to show divine love between teacher and disciple. This research work indicates that how Shafak's novel performs as a spiritual guide for the people of the world. In twenty-first century spirituality has declined in literary works, but some writers uplift to promote humanity. In this paper, the readers are inclined towards spirituality whereas, Rumi and Shams are key figures.

Keywords: Spirituality, Fiction, Divine Love, Ego, Suffering, Teacher-Disciple, God, Materialism, And Spiritual Love.

Introduction

There must have been two concepts spiritual and material. The world is behind materialism and no one comes to adopt spirituality, but those who lead a spiritual life are the best in the cite of God. Spirituality is the love for all, and a concept not to break the hearts of anyone. As Shafak says, "our religion is the religion of love, and we are all connected in a chain of hearts." (Shafak, 2009, p. 344). Spirituality grows a man an inner peace and creates a world for happiness. As Daniel T Moore says "The body and mind will start to fasten their healing and create peace through a process towards spirituality". Spirituality can justify that we are some other than our physical or material but having a spirit human beings have to meditate and ponder to develop their spirituality. Like Holly Prophet Muhammad PBUH, went in meditation before he was forty years and got spirituality and Prophet hood. Rumi and Shams went to the library for forty days. There is a wide gap between religion and spirituality". As Daniel says "A Christian defines spirituality with relation to Christ, a Muslim defines it with Allah and love for humanity where as a Buddhist has another definition, even an Agnostic can have a believer in spirituality without any deity. Spirituality is a vide concept- generally it emphasizes to consider everything bigger than ourselves. It considers a love in search of God the supreme. It is a believer to love humanity it can be defined to search for a meaningful life and love everyone. As at a place Shams says to Sultan walad. "But I have no enemies, the lovers of God can have critics and even rivals but they cannot have enemies." (Shafak, 2009, pp. 210-211). Spirit is the awareness of Men; we have to know about the inner self that is spirit and spirituality. These remarks of Shams indicate that spirituality is a broad concept to love every individual even the Drunks, baggers or prostitutes. When Shams sends Rumi to the

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tavern for wine, he wants him to fall throw all his belongings, wealth, known reputation, even self to become a spiritual Dervish in search of spiritual love. As one of the characters of Shafak, Sulaiman the drunk says, "Rumi said winking at me, as if we were best friends, I have been sent here by Shams, so that I could have my reputation ruined" (Shafak, 2009, p. 240).

Elif Shafak

Elif Shafak was born on 25th of October 1971 in Strasbourg France. Later she moved to USA, after separation of her parents she move to Ankara Turkey. Currently she resides in Oxford, England at the age of 53. She is a novelist, essayist, public speaker and activist. She has written Seventeen books, eleven of which are novels, as "the forty rules of love", the flea palace, the architect's apprentice, the black milk, the bastard of Istanbul, ten minutes 38 seconds in this strange world, three daughters of eve, the gaze, the island of missing trees, and how to stay sane in an age of Division, which is an autobiographical novelette, the happiness of blind people, the saint of incipient insanities honor. Shafak has written black milk, creativity and motherhood. Besides her forty rules of love, she has also described spirituality in her other novels.

Brief Introduction of Elif Shafak's Novel Forty Rules of Love

The novel forty rules of love, is universally read novel of Elif Shafak, which gives view of spirituality and the great spiritual love of great Maulana and poet of Persian Language, Jalal-ud-Din Rumi with his mentor Shams of Tabriz. Due to its spiritual look, the novel is so vastly read in the east and in the west. About spiritual love and leadership of Rumi and Shams (Kareem, 2020), expresses his view as "The novel forty rules of love are full compliance with the spiritual bounding between Shams and Rumi who are the most pious and spiritual leaders".

The Forty Rules of Love is not metaphoric name but it really gives insights for real love. the characters in the novel Rumi and Shams are real who lead a life of spiritual love. the novel functions as a bridge to cement contemporary seekers with a spiritual tradition and Chittick's works give a structure blueprint for this bridge. Chittick's extensive knowledge specially in "The Sufi Path of love: The Spiritual Teachings of Rumi, 1983", gives an insight through which a reader can understand Shafak's spiritual narrative. (Chittick W. C., 1983, p. 197) quotes "how divine love leads men to eternal, immortal spirituality".

"The forty rules of love" is a novel with in the novel, by Elif Shafak the price wining Turkish writer. A novel is written by Aziz Z, Zahra a spiritual lover in the name of sweet Blasphemy. Goker Serden Armutoglu says "The story begins in 2008 with a character named Ella who is working at a book publishing company and her job is to read and check the book to tell if the book is qualified for publishing", one day she receives a letter from someone who is identified as AZ, Zahra to read his novel Sweet Blasphemy. The novel by Elif Shafak has been running into two parallel story of 13th century love of Shams and Rumi on spirituality and modern age spiritual love of Aziz and Ella a forty years old woman who is fed up with her insisting and stressed husband David.

Literature Review

This chapter's aim is to review the literature and work of all the previous researchers for the improvement of the work. Literature review has been taken from all related works, on "The forty rules of love" by Elif Shafak which have closeness to this piece

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of research. Spirituality is a broad topic which means to bow down oneself in love of other. To consider yourself to nothingness by finishing your ego and self as it is said by Maulana Jalal-ud-Din Rumi, “become silent and go by way of silence towards non-existence and when you are non-existent you will be praise and laud”, (Rumi, 1992). Spirit is defined as Soul and spirituality is the love and action by soul, thus, spirituality is not related to physical or material body but it has an inner relation with soul. Even though, spirituality is not synonym of religion, just it is to love human as a whole. As (Moore) says, “Some religion teaches hate speeches, to their people which create war, thus war is not a part of spirituality”. In spirituality Dervishes work to gain spiritual love and spiritual power it is to finish your respect and follow your master as one of the characters of Shams the Novice says in the beginning of his spiritual life, “Every day has made me work like a dog and called this torture part of my spiritual training, as if washing greasy dishes could be spiritual in anyway”. (Shafak, 2009, p. 56).” this research work will give a brief introduction to the meaning of spirituality. Spirituality is a love of God in the novel of Elif Shafak, which is the forty rules of religion of love. Rumi and Shams, left behind their everything, respect, wealth, reputation, even their own knowledge to search for a spiritual love of God as Shams says, “I am not looking for something different, I am looking for God, my quest is a quest for God,” (Shafak, 2009, p. 30). spirituality is a high quality it makes a men at high significance in the west and east even in all religions spirituality is a phenomenon, a philosophy to search for love of God, as (Muntazar Mehdi, 2021), state in their research work that “spirituality is something aside from religion and it is in the practices of religion, spirituality has been placed at high significance, as it is the way to submit yourself to the love of God.”.(Muntazar Mehdi, 2021). This research work has tried to express spirituality a love between Men and God as the previous researchers have done. Rumi a scholar of Islam in Konya Turkey has been represented in the novel when he meets Shams in 1244, October 31st, he says and I quote, “Blessed is this day for I met Shams of Tabraiz on this last day of October,” (Shafak, 2009, p. 154). It is the love of Shams a Dervish and Master of Rumi, which turned Rumi into a poet and a spiritual friend and spiritual lover of God. Then, the life of Rumi mingled in the life of Shams with a strong bond of spiritual love as it has been discussed by Shafak in the novel through the story of a carpenter and his one-eyed assistant about Jars. The carpenter tells his assistant to go to the cellar and bring a jar which is lying there; the assistant returns to tell his teacher that there are two jars; on this the carpenter tells the assistant to break the one and bring the next; when assistant broke one jar and saw alas both the jars are broken. The society must see Rumi and shams as one and single. If one is broken both are broken. Rumi notes down the name of Shams in the end of his all poetry. As (El-Zein, March 2000), says “Rumi placed at the end of his poems the name of his beloved Shams as a proof that his own personality merged with his beloved”. The idea that this human love transformed into the love of divine spirituality. The power of love between Rumi and Shams is so strong that, some think of it a rumor, some may understand Shams a Sepoy of crusaders, but it is the power and courage of spiritual love as in the novel Shafak writes, “Not all people welcomed these ideas, just as all people open their hearts to love, the powerful spiritual bond between Shams and Rumi became the target of slander and attack.” (Shafak, 2009, p. 20).

Liberal Journal of Language & Literature Review

Print ISSN: 3006-5887

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What is spirituality?

As written earlier spirit or soul is as old as human life and spirituality is also as old as the life of human beings on earth. As (Chittick W. C., 2004, p. 3), says ‘some of the sages say that the spirit is eternal some say that it is newly arrived. but it is from time when there was togetherness of spirits. in spirituality the men is only and only connected with the works of soul. The love, hate desires even religious beliefs all are part and parcel of the soul as Shafak narrates and I quote, “as I went through all these experiences, I began to compile a list that was not written in any book only inscribed in my soul, (Shafak, 2009, p. 40)”. In spirituality one is to finish one’s self for pure spiritual love, The love either it be with God or spiritual lover that is called divine love. spiritual lovers are to control their desire to get closeness to the God. As (Helve), says “spirituality is defined to control one's desires, if you control your desires, you can control the world”. Spirituality is great task it is not the work if all and sundry. For spirituality a man is to abandon all his belongings and become close to the divine lover to open one's heart. spirituality gives you the right Path like a candle in the darkness says (Shafak, 2009, p. 59) “But opening one’s heart to spiritual light is no small task for a human being”.

Spirituality is the aim of life and - It is the need of life. without spirituality one's life is tasteless and aimless. spirituality gives you all idea why you are living in this world. without spirituality a man is like a tree without leaves, as (Toma, 2021), says, “Spirituality Indicates an individual's self for a life of Meaning and purpose”. In spirituality one has to go through hardships and trial. one has to keep away one's pride, fame and respect that's why shams sent Rumi to the tavern for bringing wine. As Rumi says “I have been sent here by shams so that I could have my reputation ruined”, (Shafak, 2009, p. 240). In Spirituality a person comes to know his self. if one has tried to know himself, he Knows all. Spirituality is like a mirror that is why baba zaman while sending shams to Konya, gives him a mirror to know himself, to expose his inner self as (Chittick W. C., 2005), “By the spiritual path of Love man wakes up from his slumber and exposes that he is not what he has thought of himself to be”.

Religion and Spirituality

According to (Brohi, 2018, p. 47), “religion and spirituality depend on faith and are chained to one another”. As far as spirituality is concerned it is a phenomenon for self-satisfaction. (Chittick W. C., 2005) says that “spirituality is one of the characteristics of religion that brings man near to God”. In spirituality a man can choose a way how to purify his soul. Moreover, spirituality and religion are interrelated based on faith.

The results of spirituality and religion depend on one another the spirituality is also a belief based on the practices of the prayers. The person who is more religious is more spiritual. (Miller W.R and Thoresen, 2003) say “both religion and spirituality are based in the institutions”. Considering this statement William C Chittick believed in the institutions of spirituality and Shafak’s character Shams was in training in Baghdad with the spiritual master Baba Zaman. Rumi was trained by Shams and same the Ella, Kimya and Dessert Rose. If a person spends his real life as politics, economics, in the field of spirituality he will be more satisfied than his other counter parts in the world. Spirituality and religion are inter depended on one another therefore, the essential part of the life of human beings to get a comfortable, satisfied and calm life. Spirituality being a part of religion or a religion itself or far from

religion but it cannot be separated from religion and leads a man near to God.

Spirituality and Mysticism

Spirituality is concerned with Personal growth to make a change. in yourself, as the life of all characters of Shafak bring a change for self-growth, whereas Mysticism is an involvement and a direct communication to the divine. (Komulainen, 2020), says “Mysticism is always involved in a fear and wonder of divine but spirituality is based on love of the divine or God”. if someone wants to know that Mysticism is based on religious beliefs so it has connection with religion and it can also be free from religion but In Islamic point of view the word Sufism is used for Mysticism as (Hood, 2006), “Mysticism exists as an element with in religions but also in individuals without a strong religious Profile”. Traditionally, Mysticism can be defined as an inner dimension with in the divine, it is not separated from religion but spirituality is a concept with an inner Growth of self it has no connections with religion but it has now become a notion to keep aside or get rid of the material accelerated pollution of the world for an inner harmony in divine love Today Most of the researchers have come to a conclusion that there is also spirituality which has been sided from traditions of religion, spirituality gives an expression for arts and music. There is a slice difference between spirituality and Mysticism both are the struggles for the welfare and growth of self-perfection but Mysticism is connected with the fear of divine and religious traditions whereas spirituality is having the power of the spiritual love. Thus, spirituality is a power Courage, and strength to handle the situation and to face the hardships of life.

Spirituality in other novels of Shafak

In other novels of Shafak spirituality has also been mentioned which is briefly discussed here. As she has a number of spiritual characters in her novel “Three daughters off eve” Salma is a spiritual character as (Shafak, 2016, p. 69), “To balance out Allah’s wrath, Selma went days, sometimes weeks without eating much content with bread Yoghurt, dates and water, negotiating with the Almighty”. Shafak has narrated about spirituality which is based on love. All her novels discuss the spiritual loves a love with God and the divine as one of her characters Adam in "Three daughters of eve says “it was not necessary to go to church, God loves me, God is about principle of Live, Love, Learn, that is all” (Shafak, 2016, p. 225). God loves human beings and the humans also love God. it is based on the sacrifice of the life to the God for the sake of love. It is also mentioned in Hadis God says “if you step towards me and I come a step towards you, if you run to come Towards me”, I also come running to you Shafak also describes the love of God in the following lines of (Shafak, 2016, p. 291).

Representation of Feminine spirituality in Elif Shafaq’s book *The forty rules of love*

There are a number of females in the novel which are in spiritual love with the divine as Ella, desert Rose, Kimya and to some extent Kerra too. The females are in search of spiritual love and get rid of their rigid and exhausted material life. As Kimya is a small girl she has always worked as a house-girl for her mother, then a Dervish comes to their home and stresses her parents to send her to a Madrasah that she is a spiritual and Dervish type of girl (Shafak, 2009, p. 170). “God has not disfavored your

Liberal Journal of Language & Literature Review

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daughter of being a girl and bestowed many gifts on her, she will be a good scholar one day. Do you know better than God”. Shafak draws a picture of Matriarchal society by saying that all her characters are bound with the Chains of marriage and they cannot join a spiritual life Ella, the protagonist of the novel is unhappy with her material life in spite of living a Luxurious Victorian-style house. she wants to rebel against her life and searches for a life to transform herself. After reading Aziz Z. Zahra novel she becomes clear that a spiritual lover and master Shams takes out Rumi from dissatisfaction and she falls in Love with Aziz to adopt a spiritual life. “Change your angle of vision and make everything new”, (Shafak, 2009, p. 263). For the love of Ella and Aziz Z. Zahra (Ali D. A., 2021, p. 11), says “After Ella finishes the novel by Aziz Z. Zahra, her attitude becomes change and Sufism as well as love can be seen in her mind and appearance”.

Spirituality

Spirituality's main object is to focus on inner purity. Shafak's characters confront their inner flaws. Spirituality indicates towards inner purity as Hell is within us, same is the heaven. For spiritual life one has to bear the pain as the midwife knows Pain is necessary for birth it teaches us that pain gives you a new life. in spirituality Love is the healer of life, it heals your wounds that is why love cannot be expressed in fear, it needs a power, courage and Patience and that courage can only be seen in spiritual people. The Sufi bears the Circumstances, attacks and blames with open heart. In spirituality, the spiritual lover can shape his destiny. Spirituality believes that destiny is not eternal it can be changed and folded that is why Shafak's Characters like Rumi, Desert Rose, Kimya and Ella changed their fate. in Spirituality it is believed that God is not somewhere in the sky. He is here somewhere inside you. In the same way love is also inside You. it can be an inner part of divine love. So, without love the life is tasteless. matchless. and Joyless that is why Runni says, “Love is the water of life”, (Shafak, 2009, p. 350).

RESEARCH METHODOLOGY

This chapter has highlighted the methodology used in this research work. Research methodology is a process which an investigator will adopt for his work. Thus, in this research work the researcher has discussed that kinds of research methods used by the scholar. i.e. qualitative research, data, data collection, data analysis, textual analysis and theoretical framework used in this study. Exploring Chittick's spirituality in Elif Shafak's novel “The Forty Rules of Love”, the researcher's aim is to outline his approach clearly to ensure that research is both transparent and reproducible.

Research Question: How does Elif Shafak's *The Forty Rules of Love* portray the concept of Spirituality as explained by William C. Chittick's concept of Spirituality?

Research Objective: To analyze how Elif Shafak's *The Forty Rules of Love* portrays the theoretical framework of William C. Chittick.

Research Design

(J.W, 2007) says that “research designs are strategies and procedures for research that cover designs from wide to get data and analysis of texts”. The researcher adopted a qualitative research design using textual analysis technique for this study specially an

analytical approach to dive into the spiritual love in Elif Shafak's "The Forty Rules of Love", qualitative design and textual analysis technique is ideal for this type of study because it allows an in-depth subjective aspect of spirituality as depicted in literature. The methods helped the scholar to uncover themes and concepts of spirituality in the works of William C Chittick by exploring them in "The Forty Rules of Love". as a whole, textual analysis technique has been used by quoting texts of the novel.

Analysis and Discussion

The researcher has analyzed the concept of Spirituality with the research question and research objective. How does Elif Shafak's *The Forty Rules of Love* portray the concept of Spirituality as explained by William C. Chittick's concept of Spirituality? This study is focused to bring the concept of Chittick and relate the book of Elif Shafak's *The Forty Rules of Love*. Further see analysis and discussion section how spirituality has been seen and analyzed in this paper.

Spiritual Love between Rumi and Shams

The spiritual friendship of Rumi and Shams started on the front meeting. They used to meditate for days and nights in the chilla to prove their spirituality. They enjoyed the love spirit of friendship and divine Love, Shams warned Rumi to learn new knowledge that is called the spiritual Knowledge. There were also some people, students, teachers and family members of Rumi who thought that now, Rumi left his previous life in search of spirituality. Just for a Wild vagabond but Rumi says it is the love of divine. At the start of friendship of Rumi and Shams the character of a Dervish, a spiritual lover of God Burhan-Din, plays a very significant role. When Shams was in Baghdad the Dervish, wrote to Baba Zaman that an eminent person and scholar in Konya wants to be changed with our struggles, our aim is to bring such a person to a spiritual path that is why you send a person to Konya who become spiritual Master for that scholar. If you and I can play even a single minute role helping two rivers meet and flow into the ocean of Divine love as one single watercourse if we can help two good friends of God to meet, I will count myself blessed" (Shafak, 2009, p. 69).

As William C Chittick says, "My Religion is to Live through Love", (Chittick W. C., 2005, p. 1). The spiritual love of Rumi and Shams is the way of changing Rumi's life to a pure water, to make it clean from the materialism towards a divine Journey for spirituality as (Shafak, 2009, p. 20) says "Their beginning of Love for a Spiritual friendship is so strong it is not damaged by target of rumor, slander or attack through which Rumi was transformed to a mystic and Poet". Shams was a wise man from his childhood. He knew visions and interpretation of the dreams; he was an indicator of the future. He was aware of the meeting with Rumi, in his vision that is why in Baghdad the sheikh also knew that Shams is a real man to be sent to Konya to meet his spiritual friend as (Shafak, 2009, p. 41), "Now I knew that the man in my visions was no other than my spiritual Companion]".

Divine Love (Spiritual Love between Men and God)

Spiritual love is mostly known from its name spirit- Soul, Rooh, which has Connection with God. spiritual love itself gives its definition to love divine, the supreme, the Dervish, or God. The love between two men on spiritual bases also, is in fact a love, or Spiritual love between Men and God as (Cowan, 1992, p. 17), says "Shams the spiritual teacher and guide became a bridge over which Rumi crossed on

the Road to God”.

Chittick’s spirituality has been explored in the forty rules of love by Elif Shafak, when Shams goes in search of God which (Chittick W. C., 1983, p. 56) has described in his book and the writer has quoted it “As God says I was hidden treasure so I wanted to be known”. The divine love or spiritual love between men and God is seen in the works of William C Chittick and it is also reflected in the novel of Elif Shafak who has widely discussed the love between men and God. Which has been pointed out in the research work (Chittick W. C., 1983, p. 195) says “God is the source of all love just as he is the source of all other things”. In spiritual, divine love the lover searches for God and wants to have true love with God. The main aim of the individual i.e. lover is to find God, as the man is also from the spirit of God. The man, the lover is thirsty to find God which has been found in the works of Chittick and also have been exposed in the novel of Elif Shafak “the forty rules of love”. As (Chittick W. C., *The Spirituality of the Sufi Path*, 2023, p. 328) says, and I quote “the ultimate goal of the spiritual quest is God”.

Burhan-ud-Din, a Dervish writes to Baba Zaman about his spiritual Dervishes who are fond of searching for God the Dervishes have connection of spiritual love with God. As “I have heard so many wonderful things about your lodge, teaching Dervishes the wisdom and Love of God (Shafak, 2009, p. 67). About Rumi’s spiritual love he says that he wanted his soul to be purified through divine love, that is why he was searching for spiritual master to teach him the spiritual love of God. “His cup was full to the brim, yet he opened it as his soul was opened that the water of love can come in out” (Shafak, 2009, p. 68). In spiritual love Dervishes spend Chillas in Solitude that is why Shams and Rumi spend forty days discussing forty rules of spiritual love between men and God, after Shams left for Damascus Rumi also spent forty days in chilla in Solitude. Most of the Dervishes prefer Solitude for chilla and keep themselves eating just dates and water as solitude is best for them in their spiritual love, “Solitude is better for us, as you can truly see yourself and the presence of God with in you”, (Shafak, 2009, p. 110).

Universal Divine Compassion

It is an admitted fact that the Spiritual people or spiritual lovers love humanity as a whole. This Phenomenon has been reflected in the works of William C. Chittick and also has been seen in Shafak’s Novel. The first and foremost of which is Shams loves the harlots, the beggars, the drunks even every common man, as he says, “I like to hurt No one”. About the love of others in their even flaws Shafak says, “what is too difficult to love fellow human beings even in their imperfections” (Shafak, 2009, p. 110).

In this spiritual phenomenon all are equal in the sight of God no one is superior or inferior, no one high or low, small and big, good and bad all have equal values in different spiritual status. Every individual is in different characteristics and capability but equal in respect. As Shafak says “No two hearts beat together, and even two people are not alike, if you disrespect a person on his face or impose your thoughts on him, you disrespect God’s Holy scheme” (Shafak, 2009, p. 140). Shafak has also described Aziz as a spiritual lover of Ella and a spirited Dervish. Aziz has never hurt a fellow. He has always spent his life in spiritual love. As Elif Shafak says “Aziz is a spiritual man and didn’t hate anyone” (Shafak, 2009, p. 146) .

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Inner self purification

For getting true love with God, it is necessary to love his creatures. A true lover of God loves all human-beings as a whole but to love saint's is to love God because saints themselves are the lover of God. There are number of saints in the world specially in Iran, Pakistan and Balochistan who spent their life in search of God and to love them is to love God because saints know the essence of life. Saints Know Quran in a deep Impression. They are the vicegerents of Prophets in this world as (Shafak, 2009, p. 50) "There are four stages of Quran. The saints know the inner of the inner, which is third stage".

Saints on account of their depth of Knowledge have got closeness to God and know the inner knowledge, that is why if a person is in spiritual love with God, it is essential to love saints. These number of saints as Khouja Yakpasi Ibraheem, Syed peer Taqi in Mastung. Sher Jan Agha in Nashik Balochistan Hazrat Hajveeri, Lal Shabaz Qalandar Abdullah ghazi in Sindh and also there are many saints in Multan and in other Cities of Punjab. A spiritual lover off God must be a love off Saints. He should spend his life in the methods, sharia of saints to get the spiritual love with God. in this universe the knowledge of saints is unchallengeable as well as their Karamats ability to do the impossible is also not challenged by any one till today. They spread righteousness and lead to the right path. Their guidance must be fulfilled to seek the spiritual love of God.

All the Dervishes love themselves. As Shams went to the path of spirituality and loved all The Dervishes in this path" When Shams stopped at Baghdad before entering the city he paid salaam to the saints and spiritual Dervishes either they are dead or living so this sentence of Chittack's spiritually has been found out as Chittick himself says "when I enter, Turkey, I pay a visit to Rumi's tomb".

CONCLUSION

To conclude it could be said that in exploring chittack ideas in Elif Shafak's novel "The forty rules of love". The research has revealed the great significance of the divine love, spiritual love between Men and God, spiritual love between Rumi and Shams, inner-self-purification, suffering as a path to enlightenment, universal divine compassion, renunciation of ego and spiritual love of Aziz and Ella. Through the Journey of characters, Shafak has illustrated the power of spiritual love and revealed the significant of spiritual love. Through the lens of Chittack's spirituality, the researcher has concluded that how Shafak has taken the depth of spiritual love, spirituality and kept aside materialism even in this materialistic modern world. The researcher has thoroughly discussed the spirituality of Chittick Keeping in view the novel by sighting spiritual love between men and God spiritual love between Rumi and Shams love of Shams for other human beings and other so many themes on spirituality have been brought to the point under discussion.

The researcher has also given a touch to the society that in our society spirituality should be adopted. Spirituality gives, strength, power, courage, and growth to the people. In a region if people are bond with spiritual love with each other, the lust, ego, greed, pride and hatred will be finished forever. The spiritual lover leads a calm life and gives no harm to others even do good for humanity as Shams says, "Even I don't fight when people hurt me". spiritual people respect the human beings as whole and consider all people equal. in spirituality the respect and reverence of the man will be on the bases of his Spiritual ability rather than his belongings.

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