

“Love” In Mawlana Jalaluddin Mohammad Balkhi ‘s (Rumi) Works

Zahra Ahmadi

Department of English Language and Literature, Payame Noor University, Tehran, Iran

E-mail address: tanin8735@gmail.com

ABSTRACT

In this article we want to survey effect of love in Mawlana 's life and his works. We want to understand what love is in his idea and his look. For earning this purpose we used his works like Mathnawi², Ghazalyate Shams¹, Rubais, Majalise Saabe, Fihi Mafih, and at The end of this article we earned these results that the love that Mawlana could find is very different with today 's loves. He could find love by shams e Tabrizi and by this way he found his God. In fact love took some things and give him holy things. His love can change the universe and makes and destroys everything. He cannot define love but he experienced it. In his life, he was eager to understand God. In fact the purpose of love is knowing to God well.

Keywords: Love ; Mawlana; God; Heart

1. INTRODUCTION

Mawlana Jalaluddin Mohammad was born on 30 September 1207 in the province of Balkh in present day Afghanistan. Thus his name Maulana Jalaluddin Mohammad Balkhi. He is known as Rumi in the west. Mawlana Jalaluddin Mohammad had been spontaneously composing ghazals (Dari poems), and these had been collected in the Diwan-i Kabir or Diwan Shams Tabrizi. Rumi found another companion Salahuddin Zarkub, a goldsmith. Rumi is the paramount mystical poet of Islam in the Persian language. Among mystically minded Muslims, Rumi's *Mathnawi* is known as “the *Qur'an* in Persian.” Commentaries, imitations, and works relating to it or inspired by it abound in various languages throughout the Muslim world. Mawlana Jalaluddin Balkhi Rumi's *Mathnawi* is a famous work in 7 books, and 24,660 couplets, in Dari and some Arabic. This work is also commonly referred to as the Persian Quran by Jami. Mawlana Jalaluddin Mohammad died on 17 December 1273 in Konya; his body was interred beside that of his father, and a splendid shrine, the Yeşil Türbe (Green Tomb, today the Mawlana Museum), was erected over his place of burial. His epitaph reads:

When we are dead, seek not our tomb in the earth, but find it in the hearts of me
We can know better him by his poetry that says about himself:

Why think thus O men of piety - I have returned to sobriety
I am neither a Moslem nor a Hindu - I am not Christian, Zoroastrian, nor Jew

*I am neither of the West nor the East - Not of the ocean, nor an earthly beast
I am neither a natural wonder - Nor from the stars yonder*

*Neither flesh of dust, nor wind inspire - Nor water in veins, nor made of fire
I am neither an earthly carpet, nor gems terrestrial - Nor am I confined to Creation, nor the Throne
Celestial*

*Not of ancient promises, nor of future prophecy - Not of hellish anguish, nor of parasitic ecstasy
Neither the progeny of Adam, nor Eve - Nor of the world of heavenly make-believe*

*My place is the no-place - My image is without face
Neither of body nor the soul - I am of the Divine Whole.*

*I eliminated duality with joyous laughter - Saw the unity of here and the hereafter
Unity is what I sing, unity is what I speak - Unity is what I know, unity is what I seek*

*Intoxicated from the chalice of Love - I have lost both worlds below and above
Sole destiny that comes to me - Licentious mendacity*

*In my whole life, even if once - Forgot His name even per chance
For that hour spent, for such moment - I'd give my life, and thus repent*

*Beloved Master, Shams-e Tabrizi - In this world with Love I'm so drunk
The path of Love isn't easy - I am shipwrecked and must be sunk.*

We cannot say what love is. We cannot touch it and we cannot find out it by our reasons. Now how we can understand this phenomenon that is familiar and strange?! “Mawlana know everything from love and the love that is refinement and manner of heart he know it reason of polish of ego”(ba karevane hole-page 240). We want to survey love in his poems in this article.

2. RESULTS AND DISCUSSION

Mawlana (Rumi) is the greatest Sufi mystic and poet in the Persian language, famous for his lyrics and for his didactic epic *Mathnawi* (“Spiritual Couplets”), which widely influenced Muslim’s mystical thought and literature.

The decisive moment in Rūmī’s life occurred on Nov. 30, 1244, when in the streets of Konya he met the wandering dervish—holy man—Shams al din (Sun of Religion) of Tabrīz, whom he may have first encountered in Syria. Shams al-Dīn cannot be connected with any of the traditional mystical fraternities; his overwhelming personality, however, revealed to Jalāl al-Dīn the mysteries of divine majesty and beauty.

For months the two mystics lived closely together, and Rūmī neglected his disciples and family so that his scandalized entourage forced Shams to leave the town in February 1246.

Jalāl al-Dīn was heartbroken; his eldest son, Sultān Walad, eventually brought Shams back from Syria. The family, however, could not tolerate the close relation of Jalāl al-Dīn with his beloved, and one night in 1247 Shams disappeared forever.

In the 20th century it was established that Shams was indeed murdered, not without the knowledge of Rūmī’s sons, who hurriedly buried him close to a well that is still extant in Konya.

This experience of love, longing, and loss turned Rūmī into a poet. His poems- ghazal (about 30,000 verses) and a large number of *robā’iyat* (“quatrains”) - reflect the different stages

of his love, until, as his son writes, "he found Shams in himself, radiant like the moon." The complete identification of lover and beloved is expressed by his inserting the name of Shams instead of his own pen name at the end of most of his lyrical poems.

The *Dīvān-e Shams* ("The Collected Poetry of Shams") is a true translation of his experiences into poetry; its language, however, never becomes lost in lofty spiritual heights or nebulous speculation. The fresh language, propelled by its strong rhythms, sometimes assumes forms close to popular verses. There would seem to be cause for the belief, expressed by chroniclers, that much of this poetry was composed in a state of ecstasy, induced by the music of the flute or the drum, the hammering of the goldsmiths, or the sound of the water mill in Meram, where Rūmī used to go with his disciples to enjoy nature.

He found in nature the reflection of the radiant beauty of the Sun of Religion and felt flowers and birds partaking in his love. He often accompanied his verses by a whirling dance, and many of his poems were composed to be sung in Sufi musical gatherings.

We can see in the Diwan-i Kabir or Diwan Shams Tabrizi that his poetry doesn't limit the revolution surrounds all of his existence and it could transmute him to one lover that see s universe otherwise. We can understand this revolution in his works like the Diwan-i Kabir (Diwan Shams Tabrizi) and Mathnawi.

Now we survey love in Mawlana's works.

But in fact what love is? who can define it? Mawlana says when we want to speak about one thing that we know it, we speak about its essence but we cannot discuss about love because we really cannot understand it:

"Whatever I say in exposition and explanation of Love, when I come to Love (itself) I am ashamed of that (explanation).

Whilst the pen was making haste in writing, it split upon itself as soon as it came to Love.

In expounding it (Love), the intellect lay down (helplessly) like an ass in the mud; it was Love (alone) that uttered the explanation of love and lover hood.

The proof of the sun is the sun (himself); if you require the proof, do not avert your face from him."

(Mathnawi, 1/II2-II6)

In the above lines, it is understood that love cannot be described by words, and it is stressed once again that intellect is helpless.

Someone asked, "What is love?". I answered, "you will know when you become (lost in) me!" (Majalis-i Sab'a, 82).

Yes Mawlana cannot say what love is, love burned his existence and ash never speaks. Mawlana said about love but not by words rather he said it by her behavior.

But if a man has no share of love, whether it is metaphorical or true. Mawlana reprimands him severely:

"Since you do not fall in love, go and weave...

You have a lot to do. and your body and face have hundreds of different colours.

Since there is no wine of love in your skull. Go, and lick the dishes of rich people in the kitchen..." (Rubais. 26)

Mawlana said us that love can help us to felicity of our souls. navigate of love is the fact that it can put glasses on lovers' eyes that only see beloved's graces:

"ruler said Laila that this are you!!that because of you Majnun be disheveled! You aren't very beautiful ! Laila said " be silent you aren't Majnun" (Mathnawi 1/407-408).

Love gives us wings to fly by them.

"When love has no care for him. he is left as a bird without wings. Alas for him then!" (Mathnawi, 1/31).

Love makes respect between people. It eliminates enmities. Mawlana said us to love people and creature and we must try to dispel hates.

Disrespect cannot be paid to such a holy structure. People should beware of breaking hearts and hurting each other. Heartbreaking unfortunates are without intellect:

"Idiots, whilst showing respect in the mosque (masjid), try to break the hearts of those who prostrate." If that is real, o idiots; that is a metaphor and this is reality. The true mosque is the home of the wise. The place where saints and the pure-hearted prostrate." (Mathnawi, II/31, 39-41)

love razes dust and permit you to see your sacred soul:

Do you know why the mirror (of your soul) reflects nothing; because the rust is not cleared from its face. (Mathnawi, 1/35)

He believes that love is the reason for the creation of the universe .all of our that God's saying. "If you were not, if you were not, I would not have created those skies" indicates that the sole purpose of creating the universe is God's love for the Prophet Muhammad. God 's love surrounds everything . Prophet Muhammad as the pattern of heart and love that transcends the restricted limits of science and intellect. Muhammad is outrance of love:

"When a man's understanding has been his teacher, after this the understanding becomes his pupil.

The understanding says, like Gabriel, 'O Ahmad (Muhammad), if I take one (more) step, it will burn me;

Leave me, henceforth advance (alone): this is my limit, O Sultan of the soul!" (Mathnawi, 1/III2-14).

Mawlana pronounced the kind of this love in thousands of his verses. Mawlana, who considered every kind of perfection in love only, wrote all his works on love. For, love is the basis and essence of life.

In fact, man must include love in his prayers, and worship God with great sincerity and intimacy. We must search Real love in our heart and if one day we can listen our heart we can hear one voice that says follow me yes God is all of our hearts. He believes that love is only one and there is no variety to love for human. Heart is one so love is one.

Mawlana calls the love of God as a real love only:

"Those loves which are for the sake of a colour (outward beauty) are not love: in the end they are a disgrace." (Mathnawi, 1/214).

Mawlana who found out that the essence of creation and man's exaltation of his worldly body was in love alone, never considered a loveless life as a real life:

"Luck becomes your sweetheart, if it becomes helpful.

Love helps you in your daily routines.

Consider not the loveless life as life.

For, it will be out of consideration."

(Majalis-i Sab'a. 43)

Mawlana considered love as a state of which every Sufi must have experience. He believes that the heart that is drowned in God, the Beloved One, with love is precious and preferable. (Mathnawi, 1/1853). Mawlana said that love is all of things. By love you can know God and by love you can achieve him that doesn't understand love, how he/she can understand God? so be love to understand God:

Which heart does not contain your love,

It is an infidel, it cannot be a Muslim.

If a city does not have the grandeur of the king,

If it is yet to demolish, you consider that heart as demolished... (Rubais, 96)

Heart is house of love and love is an excuse to create human. Thus the prosperous hearts are the house of God:

"The purpose of the Ka'ba is the hearts of saints and prophets, and this is the place of the Word of God. The Ka'ba is a part of this. If there is no heart, then what use can the Ka'ba be?" (Fihi Mafih, 254).

The mosque that is the inward (consciousness) of the saints is the place of worship for all: God is there. (Mathnawi, II/3139-41)

Love is important but it must be the knowledge that really we believe it. This knowledge must originate from inside. Mawlana considered the heart that doesn't take shelter in God as unbeliever. That heart is like a war-torn ruined city (Rubais, 96). However, a heart that is full of the love of God, reflects the light of God's sun, and is prosperous (Mathnawi, 1/53). Mawlana says love means capitulate. Real love can expunge assumption, insolence:

"(But) when the mukhtis (sincere worshipper) has become mukhlis, he is delivered: He has reached the place of safety and has won the victory." (Mathnawi, II/1329).

In accordance with this prophetic tradition. Man must go to the presence of his Creator with a pure and gleaming heart. Heart, like the Ka'ba is a holy place where God looks, and divine manifestations become clear.

We must feel our Creator in our heart and then we should talk with him truly.

'He (The Prophet) said, 'He (God) does not regard your (outward) form: therefore in your devising, seek the owner of the heart.

Since you have deemed your heart to be the heart, you have abandoned the search after those who possess the heart.

The heart into which if seven hundred (heavens) like these Seven Heavens should enter, they would be lost and hidden (from view).

Do not call such fragments of heart as these 'the heart.

O rich man, (if) you bring a hundred sacks of gold, God will say, 'Bring the heart, O you that are prostrated (in devotion).'" (Mathnawi, V/874-886)

The heart leads you into the neighborhood of the men of heart (the saints); the body leads you into the prison of water and earth. (Mathnawi, I/753)

3. CONCLUSION

That the love that Mawlana could find is very different with today's loves. He could find love by Shams-e Tabrizi and by this way he found his God. In fact love took some things and gave him holy things. His love can change the universe and makes and destroys everything. He cannot define love but he experienced it. In his life, he was eager to understand God. In fact the purpose of love is knowing God well.

References

- [1] Gozide ye Ghazalyate Shams, Dr Muhammad Reza Shafii Kadkoni, Amirkabir publishing corp, Tehran Iran 2008.
- [2] Mathnawi, Mawlana Jalaluddin Muhammad Balkhi (Rumi), Ghatre publishing corp, 2000.
- [3] Ba Karevane Houle, Dr Abdoulhossian Zarinkub, Elmi publishing corp. pp. 239-240, 2003.
- [4] Pele Pele Ta Molaghate Khoda, Dr Abdoulhossian Zarinkob, Elmi publishing corp. pp. 200-245, 2007.
- [5] Mawlana Peere Eshgh Va Sama, Dr Kazem Muhammadi, Najme Kobra publishing corp. 2011.
- [6] Fahme Zabane Mawlana, Dr Kazem Muhammadi, Najme Kobra publishing corp, pp. 50-60, 2011.
- [7] Mawlana Va Shenidan, Dr Kazem Muhammadi, Najme Kobra, publishing corp. 2011.
- [8] Khastgahe Eshghe Erfani, Dr Kazem Muhammadi, Najm Kobra publishing corp, 2011.
- [9] Moghadamehi Bar Shenakhte Mawlana, Muhammad Amin Morovati, Rahe Mana publishing corp. 2004.
- [10] Az Khak Ta Aflak, Dr Ghadamali Sarami, Torand publishing corp. 2006.
- [11] Zahra Ahmadi, *American International Journal of Research in Humanities, Arts and Social Sciences* 6(2) (2014) 134-138.
- [12] Farooq Hamid, *Iranian Studies* 32(1) (1999) 27-49.
- [13] Nancy Dupree, *Journal of South Asian Literature* 27(2) (1992) 85-114.

(Received 06 July 2014; accepted 16 July 2014)