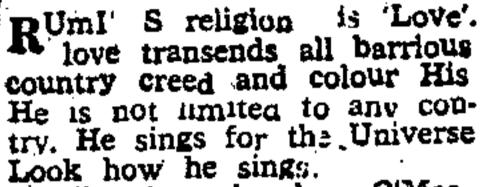
Philosopher And Poet Rumi

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"What is to be done O'Mos. lem? for I do not recognise myself

I am neither Christian nor Jew nor Gabr nor Moslem. I am not of the East nor of the West nor of the Land nor of the Sea.

I am not of Natures mint nor of the circling Heavens. I am not of India nor of China nor of Bulgara nor of Sagsin.

I am not of the Kingdom of Iraq nor of the Country of Khorasan.

My place is the placeless my trace is traceless

It is neither body nor sout for I belong to the soul of the Beloved

I have put wuality away I have seen that the two worlds are one.

I seek one I know one I see one I call one Rumi is Univer. sal. When he sings of sorrow and grief joy and happiness of love and separation of success and failure he sings for the entire mankind. Rumi is not only a great poet but also a profound philosopher. He ultimately believed in reality and had a profound hatred for artificiality. He did not approve of those who advocated ack cloth. He could see a glorious destiny for mankind. He was no pessimist. He believed that mankind can rach the glorious. goal he saw in his vision.

Rumi had no idea of writing in verses. He was not a poet a typical sense. He was essentially a philosopher. He did not bélieve in the vague doctrine "Arts for Arts Sake." He gave us philosophy-through the medium of poetry. This is because he thought philosophy. through poetry will interest the poetryriden persian. His aim was distinct and clear. Poetry arts and literature were not the object of Rumi He did not merely want to be satisfied with a beautiful ex. pression of his thoughts poetry. His interest was in the entire human race. He had a wider object and a grander view. Poetry for him was merely a means to an end

and his end was nothing less Himself Rum1 than Allah fixed his eyes on one leader one guidance and one goal. His leader is the Prophet the guidance was the Holy Quran and the goal was Allah. He willingly sacrificed the beautiful expressions to avoid artificiality for the sake of truth and reality. Truth is independent of artificial torms.

Rumi was a mystic. Mysticism is a mood in which the mystic enters the realm Devine He gathers certain experience at that stage. He relates to people that experience when returns to himself He strongly believed in intuition as a higher type of knowledge. According to him the cealm of mysticism was real. Thoughts or reason and intuition spring from the same source Reason grasps the reality piecameal whereas intuition grasps it in totality or as a whole

In the history of literature there is perhaps no greater protagonist of love than Rumi He not only preached but practised it. He tried to invest the sufi doctrine with every charm that he could offer.

the Mathnavi where Rumi's genius had fully developed he offers the readers a sense of largeness and freedom by his disregard of logical cohesion defiance of conventions bold use of language of common life and innumerimages drawn from homely things and incidents familiar to every one. The direct explosive force of ecstatic hisexpression warmth and enthusiasm of are not be verses found anywhere else. There is neithr any design nor casts manship in the verses of Rumi. These are vigorous records of his experiences. It is said that craftsmanship in out implies insincerity and Rumi is prepar ed to sacrifice the beauty of his expressions for the sincerity of his ideas and utterances.

"Many prayers are rejected because of the small thereof: The corrupt hear, slows in the tongue.

But if the words be wrong and the meanings right the wrongness of expression is acceptable to God"

The reporting of his feelings

pulse of his heart throbing in our fingers. He is a sincere lover evaded by the Beloved. He is sometimes tired of his continuous efferts in offering love. He is conschus of the advantage of his Beloved over him. The beloved can never realise th lover's pains and agonies. He however keeps on loving to be burnt out in the process like a warm falling to be burnt in the lamp.

Rumi attaches great significance to love. He loved Burhan ud-Din Muhaquo who was This teacher friend and philosopher In the second sphase the completely surrendered himself to shams-i Tabriz. He then found comfort in the compani onship of Salahuddin Zarkab whose place was later takenup by Hisamuddin Chalapi, He was never without a confident A friend gains life and sustenance from the thought of a friend. His love for a friend knew no bounds. Once Ameer Tajuddin Matabar sent a present of seventy thousand dirnams to Rumi. He immediately sent the whole amount to Chalapi. His eldest son Sul tan Walad diew his father's attention to the fact that there was no provision for his family and pointed towards domestic needs. Rumi got angry. and retorted that if a million saints were to starve within his sight and he had a single loaf of bread by God he would send the loaf to Hisman ud Din Rumi's life is full of paras.

doxes. In the earlier period of his life he disfavourd music as an unhealthy influer ce. but there came atime when he him self became the greatest devotee of poetry and became the greatst poet which persia had ever produced. He was gifted with the genius of a poet. He made nobler use of this rare; glift. He considered this gift as a trust द from ै Allah पर (who नेई destined Rumi's exile from khorasan to bring the message of hope and bliss to the people who were living under the influence of evasive Greek ph1 losophy

Before coming under the in. fluence of Shams Rumi spoke the language fof intellect . He talked about theology in prose with a certain distinction between right add wrong ocauthare so sincere that we see the I ful and stugly. His lectures