

Philosopher And Poet Rumi

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Rumi's religion is 'Love'. Love transcends all barriers country, creed and colour. He is not limited to any country. He sings for the Universe. Look how he sings.

"What is to be done O Moslem? 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 Nature's 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 soul for I belong to the soul of the Beloved.

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

I seek one I know one I see one I call one. Rumi is Universal. 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 sackcloth. He could see a glorious destiny for mankind. He was no pessimist. He believed that mankind can reach the glorious goal he saw in his vision.

Rumi had no idea of writing in verses. He was not a poet in a typical sense. He was essentially a philosopher. He did not believe 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 poetry-riding 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 expression of his thoughts in 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 than Allah Himself. Rumi 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 forms.

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

In the Mathnawi 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 conventional bold use of language of common life and innumerable images drawn from homely things and incidents familiar to every one. The direct explosive force of his expression, the ecstatic warmth and enthusiasm of verses are not to be found anywhere else. There is neither any design nor craftsmanship in the verses of Rumi. These are vigorous records of his experiences. It is said that craftsmanship in our implies insincerity and Rumi is prepared 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 heart slows in the tongue.

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

The recording of his feelings are so sincere that we see the

pulse of his heart throbbing in our fingers. He is a sincere lover evaded by the Beloved. He is sometimes tired of his continuous efforts in offering love. He is conscious of the advantage of his Beloved over him. The beloved can never realise the 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 Muhaqqiq who was his teacher, friend and philosopher. In the second phase he completely surrendered himself to Shams-i Tabriz. He then found comfort in the companionship of Salahuddin Zarkab whose place was later taken up by Hisamuddin Chalabi. He was never without a confident friend. 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 dirhams to Rumi. He immediately sent the whole amount to Chalabi. His eldest son Sultan Walad drew 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 Hisam-ud-Din.

Rumi's life is full of paradoxes. In the earlier period of his life he disfavoured music as an unhealthy influence, but there came a time when he himself became the greatest devotee of poetry and became the greatest poet which Persia had ever produced. He was gifted with the genius of a poet. He made nobler use of this rare gift. He considered this gift as a trust from Allah who 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 philosophy.

Before coming under the influence of Shams, Rumi spoke the language of intellect. He talked about theology in prose with a certain distinction between right and wrong, beautiful and ugly. His lectures