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Topic- Jalaluddin Rumi

Online Class Materials

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Rumi received his early education from his father. After death of his father (1230/31 A.D.) he went from Qonya to Halb to continue his studies. Rumi also passed a few years at Damascus in pursuit of knowledge. It was here, he met his great friend Shams Tabriz who was also his spiritual guide. He became a Sufi under the influence of Shams Tabriz for whom he showed great regard by paying tributes and putting the name of “Shams” as Takhlus at the end of his each poem.

Maulana had married a lady named Guhar who bore him two sons Alauddin Mohammad and Bharuddin Sultan Walad. The elder was killed in a riot, while the younger born in 1226 A.D. proved to be an accomplished scholar and a great poet. Maulana died in 1273 A.D. at an old age of 68 and was buried at Qonya.

The lyrical poems, known as the Diwan-i-Shams Tabriz or the Kulliat-i-Shams Tabriz, are one of the most prodigious achievements in Persian poetry. The Diwan consists of 36349 verses and 1983 quatrains in six parts, “Rumi’s lyrics,” states Professor Nicholson, the leading authority on Rumi “reached the utmost height of which a poetry inspired by vision and rapture is capable”. These poems alone made him the unchallenged laureate of mysticism (mystical poetry).

Education and encounters with Shams-e Tabrizi

Baha' ud-Din became the head of a madrasa (religious school) and when he died, Rumi, aged twenty-five, inherited his position as the Islamic molvi. One of Baha' ud-Din's students, Sayyed Burhan ud-Din Muhaqqiq Termazi, continued to train Rumi in the Shariah as well as the Tariqa, especially that of Rumi's father. For nine years, Rumi practised Sufism as a disciple of Burhan ud-Din until the latter died in 1240 or 1241. Rumi's public life then began: he became an Islamic Jurist, issuing fatwas and giving sermons in the mosques of Konya. He also served as a Molvi (Islamic teacher) and taught his adherents in the madrasa.

During this period, Rumi also travelled to Damascus and is said to have spent four years there. It was his meeting with the dervish Shams-e Tabrizi on

15 November 1244 that completely changed his life. From an accomplished teacher and jurist, Rumi was transformed into an ascetic.

Shams had travelled throughout the Middle East searching and praying for someone who could "endure my company". A voice said to him, "What will you give in return?" Shams replied, "My head!" The voice then said, "The one you seek is Jalal ud-Din of Konya." On the night of 5 December 1248, as Rumi and Shams were talking, Shams was called to the back door. He went out, never to be seen again. It is rumoured that Shams was murdered with the connivance of Rumi's son, 'Ala' ud-Din; if so, Shams indeed gave his head for the privilege of mystical friendship.

Rumi's love for, and his bereavement at the death of, Shams found their expression in an outpouring of lyric poems, *Divan-e Shams-e Tabrizi*. He himself went out searching for Shams and journeyed again to Damascus.

Later life and death

Mewlana had been spontaneously composing ghazals (Persian poems), and these had been collected in the *Divan-i Kabir* or *Diwan Shams Tabrizi*. Rumi found another companion in *Salah ud-Din-e Zarkub*, a goldsmith. After *Salah ud-Din's* death, Rumi's scribe and favourite student, *Hussam-e Chalabi*, assumed the role of Rumi's companion. One day, the two of them were wandering through the *Meram* vineyards outside Konya when *Hussam* described to Rumi an idea he had had: "If you were to write a book like the *Ilāhīnāma* of *Sanai* or the *Mantiq ut-Tayr* of 'Attar, it would become the companion of many troubadours. They would fill their hearts from your work and compose music to accompany it." Rumi smiled and took out a piece of paper on which were written the opening eighteen lines of his *Masnavi*.

Rumi died on 17 December 1273 in Konya. His death was mourned by the diverse community of Konya, with local Christians and Jews joining the crowd that converged to bid farewell as his body was carried through the city.[58] Rumi's body was interred beside that of his father, and a splendid shrine, the *Yeşil Türbe* (Green Tomb, *قبة الخضراء*; today the *Mevlâna Museum*), was erected over his place of burial.