

# Concept of Love in the Selected Poems of Maulana Rumi

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## ABSTRACT

The present study attempts to highlight the concept of love in the selected poems of Maulana Rumi. Rumi wrote a number of poems in which he expressed his longing for the Devine (God). He was one of the 13th century's major Sufi poets. He is loved by people all over the world. According to Rumi love is only thing by which people are united with God. He accepts each and every love because the union of each love leads to God. He describes all things from his heart. He declares that everything in creation derives from God. God is the ultimate reality; he is permeated and spread through all the objects. He encourages the reader to look into his or her own heart. Rumi's poetry emerges from a deeply felt experience of God's love and God's presence in his life.

## 1. Introduction

Sufism is a mystical school of Islam which has its beginning in the first century following the life of Prophet Muhammad (P.B.U.H). Maulana Rumi was a 13<sup>th</sup> century Persian poet, an Islamic Dervish and a Sufi mystic. Rumi was a professor, a theologian and a scholar for most of his life. He was nearly 40 years old when he met the wild dervish Shams who transforms his life, until then he led a quiet, disciplined life of an orthodox religious figure from an elite family who was an incredibly popular university professor. Rumi new Shams only a couple of years until he was killed in the hands of his youngest son. Rumi was a universal soul appearing as a Persian mystic poet, with an incredibly brilliant mind, who lived by his own code. Many years after he passed away the order of whirling dervishes was formed in his honour and that often confuses people as tough he was part of such a sect.

*Diwan-e- Shams- e Tabrizi* is one of the masterpiece of Rumi. It is a collection of Ghazals named in the honor of dervish Shamsuddin, who was Rumi's friend and great inspiration. Rumi's popularity has gone beyond national and ethnic borders. He is considered to be one of the classical poets, by the speakers of Persian language in Iran, Afghanistan and Tajikistan. His works have been translated into many languages including Arabic, French and Spanish. Rumi talks about God in some of his poems and then dismisses him in other poems. His prime message is that God is found in your heart. He recites hundreds of poems where he mentions that he would set fire to Kaba and any temple or church, because God is not found there. He encourages the reader to look into his or her own heart. Rumi's poetry emerges from a deeply felt experience of God's love and God's presence in his life.

The full name of Rumi is Jalal- Ad- Din Muhammad Rumi. He has been described as the most popular poet and the most known poet in United States. His Masnavi is considered as one of the greatest poems of the Persian language. Rumi believed passionately in the use of music, poetry and dance as a path for reaching to God. It was due to these ideas that the practice of Whirling Dervishes developed into a ritual form. His major works are Masnavi written in Persian and *Diwan-e- Shams- e*

*Tabrizi*, named in honor of Rumi's master Shams Tabrizi. The present study attempt to highlight the concept of love in the selected poems of Rumi. There are several ways to understand the term "love". According to Rumi It is something that has to be experienced to be understood. The experience to which Rumi refers however is that of a sufi mystic in ecstasy, and thus love is ineffable, it proves to be beyond words. Despite this caution, we can try to frame some meaning for the term. First god is love but that does not exhaust who god is. God is the source of all love, just as the source of all love, just as he is the source of everything. Second, love is the divine creative force which permeates the universe. Third love is understood as that force which is stronger enough to forge the union of two individual, whether that is the union of God and a creature, or the union of two human creatures. The ultimate goal of the union of friends is to achieve oneness with the God. According to Rumi, the ultimate path to God is not through the mind but through the heart. It is a very challenging lesson for anyone of faith to contemplate. The concept of love is the central concept in Rumi's poetry. Love is the basic exploration of one's inner self. It is due to existence of love that humanity lives in coherence. For Sufis there is no distinction of caste, creed and the color. Sufis believe only in love. Rumi asserts his own feelings of love in the following poetry lines as:

Come, come, come  
Whoever you are! Wandered,  
Worshippers, lover of leaving  
This is not a caravan of despair.  
It does not matter if you've broken  
You vow a thousand times, still and let again come! (*The Illuminated Rumi*, 3).

Sufis are the opinion that this whole universe is created because of love which stimulated the creator to create this universe. They refer it to love of god with his beloved Prophet Muhammad (P.B.U.H). Rumi, in his treatment of God's love, does not take one side of human love to God but the love is equal from both sides. For Rumi every kind of love leads to the love of God which is said to be the infinite love. His love for God can be seen in the following lines:

My place is the placeless,  
A trace of the traceless.  
Neither body nor soul.  
I belong to the beloved,  
Have seen the two worlds

As one and that one call to and know... (*The Illuminated Rumi*, 42).

Rumi treats each love differently from other. They all have the same meaning for Rumi. He treats mankind without any gender discrimination. He has given importance to every human being in his life. This can be seen in the below mentioned lines:

Gamble everything for love,  
If you are a true human being  
If not, leave this gathering (*The Illuminated Rumi*, 58).

Rumi treated Shams as his friend, although he was his master. He wrote many of his poems where he discussed about the love for his friend Shams. He was loved by Shams in the same way also. When he came in close to Shams (his teacher) he find a divine love in him. This can be traced in the following lines:

The form of our love is  
Not a created form.  
Nothing can help me but that beauty.  
There was a dawn I remember...  
I drank water from your spring,  
And felt the current take me (*The Illuminated Rumi*, 116).

Mystic poets often claim that human kind and the universe are images or attributes of God and divine unity. They see humanity as the diverse image of one unifying force. Rumi's philosophy is that everything is moving towards its origin. He find God in everywhere in human nature and in the whole universe. In other way, God has its omnipresent existence. This can be traced in the same way as:

A man comes to be the thing on which he is bent.  
By the attraction of fondness and yearning,  
The soul and the heart. Assume the qualities  
Of the beloved, who is the soul of the souls (*The Illuminated Rumi*, 152).

Rumi attaches the cause of creation with the love of humans which, is the true love to God. Love is never separate from its beloved as both are the integral parts of each other. God according to sufis created this love in order to see himself, his own reflection. The first condition for the poet is love. Then all the difficulties, sorrows and depression are nothing but just steps towards the ultimate goal, the love for God. Rumi treats God as his beloved. For Rumi if a person can throw the stone at the mirror that would break himself, because it is his own image that is reflected in the mirror. And the image of love is spotless. Rumi aptly asserts this in the following lines:

Our closeness is this.  
Anywhere you put your foot  
Fell me in the firmness under you.  
How is it with this love,  
I see your world and not you (*The Illuminated Rumi*, 117).

Rumi contains intricate theological arguments and speaks directly from the heart. Regarding the concept of love Rumi in his treatment of the subject, takes complete stories of that narrations. Rumi's narration is direct and to the point dealing with the concepts and stories. He describes all the things from his heart. He uses the holy *Quran* as a main source for creation. Rumi declares that everything in creation derives from God. God is the one reality. Since God has an omnipresent reality, he is permeated and spread through all objects. He has given different names for God as: God, Friend, Beloved, and a Spirit.

## Work Cited

1. Barks, Coleman. *The Illuminated Rumi*. Broadway Books: New York, 1997.