

The Explanation and Description of the “Love” Expression in Mowlanai Balkhi’s poems

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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 Mathnawi, Ghazalyate Shams, 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 gives 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 knows to God well.

Key words: *Mawlana, Love, poem, God, Mania, Golblet, Verse, Sufi, Heart, Life.*

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 Salaḥuddin 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.

Personal and literary life of Mawlana

Who was he and why is his message so important to humanity at this time in history? On 30 september 1207 CE or so tradition holds, in the small village of waqsh, in the region of Balkh, in the Persian province of Khorasan a son was born to the mystic preacher Sheikh Baha’uddin Walad. His name was Muhammad Jalaluddin and he and his family shortly moved to Samarqand. There was much strife in that part of the world at that time and also Jenghis khan’s Mongols were moving west. The family and many of Baha’uddin’s students went on the Hajj to mecca after which they heard that the Mongols had sacked Samarqand and were besieging Bokhara. They settled in Damascus and the young Jalal studied with various teachers. Then the family slowly moved toward the Seljuk Kingdom of Rum in what is now Anatolia in Turkey. The sultan of Konya invited the party to settle in his town to help make it the finest center of crafts and learning in the region.

Jalal became a college professor in Religious subjects and a master to many students at the Konya Religious School. He was given the clerical title of Moulana and so students called him Moulana or (our master) one day he met a mystic named Muhammad Shamsuddin of Tabriz. Shams was an attained master of Sufism which is the path of Spiritual knowledge under Divine Grace and Guidance. Between these two a river of Ashk folwed. This word means a form of energy flow much like that between lovers yet without the sensual connotations of the ordinary human being.

At some point Moulana became a true lover of God flowing from heart to heart with all he met. He went where he was guided and could be governed only by God. Still he was born a Muslim and followed the Muslim obligations while at the same time he was friendly with all faiths. Then one day Shams disappeared, some say by murder and others say he just went east. Jalal went into a state of despair which eventually matured into a raging passion and ferment in his spiritual heart. From this he started to recite the most amazing poetry and deep mystical teachings. They were written down and today there are a few translations of that original Persian into English. (Muhammadi, 2011)

Moulana Rumi was a disciple of Sayyed Burhand ud-Din Muhaqqiq Termazi, one of his father's students. Under the guidance of Sayyed Termazi, he practiced Sufism and acquired a lot of knowledge about spiritual matters and secrets of the spirit world. After the demise of Bahauddin, in 1231 AD, Rumi inherited his father's position and became a prominent religious teacher. He preached in the mosques of Konya. By the time Rumi reached the age of 24, he had proven himself as a well-informed scholar in the field of religious science. (Muhammadi, 2011)

Popular works of Mowlana

Diwan-e Shams-e Tabrizi: Diwan-e Shams-e Tabrizi or Diwan-e Kabir, is one of the masterpieces of Rumi. It is a collection of Ghazals named in the honor of dervish Shamsuddin, who was Rumi's great friend and inspiration. It also contains an assortment of poems arranged according to the rhyming scheme. Diwan-e Kabir has been written in Dari dialect. It is regarded as one of the greatest works of Persian literature.

Masnawi: Masnawi is a compilation of six volumes of poetry, written in a didactic style. The poems are intended to inform, instruct as well as entertain the reader. It is believed that Rumi started the work of Masnawi at the suggestion of his then companion, Husam al-Din Chalabin. Masnawi attempts to explain the various facets of spiritual life. (Zarinkub, 2003)

Death of Mowlana Rumi

Rumi departed from the world on 17th December 1273 AD, in Konya, within the Seljuk Empire's territory. He was buried beside his father in Konya. A tomb named Mevlana mausoleum was built in Konya, commemorating the great Sufi poet. It consists of a mosque, dervish living quarters and a dance hall. The sacred site is visited by his admirers coming from different parts of the world. (Muhammadi, 2011)

Usage of the love expression in Mowlana's poems

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" We want to survey love in his poems in this article.

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. (Zarinkob, 2007)

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. (Amin Morovati, 2004)

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." (Zarinkub, 2000)

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!"*

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..."*

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 is you!! That because of you Majnun is disheveled! You aren't very beautiful! Laila said "be silent you aren't Majnun" (Shafii Kadkoni, 2008)

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, an o idiot; 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." (Zarinkub, 2000)*

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!" (Zarinkub, 2000)*

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 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. (Zarinkub, 2000)

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 beloved 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..."*

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-tom ruined

city. However, a heart that is full of the love of God, reflects the light of God's sun, and is prosperous. 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." (Zarinkub, 2000)

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)."

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. (Shafii Kadkoni, 2008)

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 gives 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 knows to God well.

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