

Chapter 1 : Maulana Rumi Online: Rumi and Iqbal

Physicians and scientists on the faculty of the Icahn School of Medicine at Mount Sinai often interact with pharmaceutical, device and biotechnology companies to improve patient care, develop new therapies and achieve scientific breakthroughs.

Rumi is the character of some poems, or even of the chapters in his masnavis, he is the guide for the celestial spheres in Javid-nama. It is universally recognized that Iqbal like none other in the th century succeeded in presenting the greatness of Rumi and his importance for the spiritual life of people of both the East and the West. It is a well-known fact that Muhammad Iqbal considered himself to be a follower of Jalaluddin Rumi in his main philosophic concepts, namely of Self Khudi and Love. In the Introduction to the Asrar-e Khudi Iqbal claims Rumi to be his spiritual guide who saved him from frustration and hopelessness, and gave him the belief in the creative power of human personality. The picture of the interrelation is, one would think, quite impressive and definite. Schimmel wrote about it: One of the most significant notions used by Iqbal as a term in his philosophy of Love and Perfect man is the word a: Iqbal would use it in the meaning of the inner force, the stimulus of love. In his Stray reflections dated , Iqbal wrote: See with what unerring insight he describes the corroding disease of his society and suggests the ideal type of Muslim manhood: Once he discovered an ideal object for the Muslim society, Iqbal never ceased to follow the idea, which was stated in these words. Life is preserved by purpose: Because of the goal its caravan-bell tinkles. Life is latent in seeking, Its origin is hidden in desire a: Keep desire alive in thy heart, Lest thy little dust become a tomb. Desire is the soul of this world of hue and scent, The nature of every thing is faithful to desire. From the flame of desire the heart takes life, And when it takes life, all dies that is not true. When it refrains from forming desires Its pinion breaks and it cannot soar. Desire is a noose for hunting ideals, A binder of the books of deeds. We live by forming ideals objects - takhli. We glow with the sunbeams of desire. The concept of desire was developed in the collection of Persian verses, and in Bal-I Jibreel. In Masnavi the word a: In Rumi, its semantics differs according to the context of the bayt or widely, of the story itself in which the word appears. Sometimes Rumi uses the word in the meaning of a simple wish: In some contexts the desire is regarded as the way to achieve an object, and God is He, who is supposed to help the pious man to carry out the intention. Every ardent wisher gams his desire [a: Have patience - and God knowest best what is right" ; "Since thou wishest it so, God wishes it so: God grants the desire [a: But these are practically all the examples of neutral or positive use of the word in the Masnavi. The basic corpus of examples - 23 out of 32 - gives quite a different understanding of the word in Masnavi. Man even does not understand the fallaciousness of the cherished desires, because it is hidden from him by a veil. So desire is the most dangerous side of human life: There appear more definite signs of danger: The apprehension of the object of desire is obstructed by the absence of the means of expression - the story of angur and uzum grape - in Persian and Turkish. The spiritual desire is higher than the desire for the carnal and mundane. The fear of God ties the hands of desire, and the conclusion is: You have found by experience that such renunciation is required Him". The man had the desire to see you. He does not see the Master at this moment in truth because the desire, which filled him, namely that he might see the master, was a veil over the master. So he does not see the Master at this moment without a veil. So it is with- all desires and affections, all loves and fondness which people have for every variety of thing -father, mother, heaven, earth, gardens, palaces, branches of knowledge, acts, things to eat and drink. The man of God realizes that all these desires are the desire for God, and all those things are veils. When men pass out of this world and behold that King without these veils, than they will realize that all those were veils and coverings, their quest being in reality that One Thing". To make it clear, Arberry comments on this passage in the following way: Therefore it is obvious that the meaning of the notion a: While Iqbal considered a: To start with, one thing is worth mentioning: Divan contains three ghazals with the radif a: In only these three ghazals the word a: Even if we concentrate only on these examples, we could find what we are looking for.

Chapter 2 : Rumi - Wikipedia

Enter your mobile number or email address below and we'll send you a link to download the free Kindle App. Then you can start reading Kindle books on your smartphone, tablet, or computer - no Kindle device required.

They also cherish common customs, languages, literature and heroes. Iqbal was a strong proponent of political and spiritual revival of Islamic civilization across the world. He conceived the creation of a Muslim state in South Asia. Therefore, he is known as Muffakir-e-Pakistan the thinker of Pakistan. Out of 12, verses, some 7, are in this language, which makes Iqbal Lahori a household name in Afghanistan. The poetry and philosophy of Jalal-ud-Din influenced Iqbal more than any other scholar. As Zinda Rud Iqbal approaches divinity and come in contact with the divine light. A concept influenced by Syed Jamal-ud-Din Afghani. In this book Iqbal has explained his philosophy of "Khudi" Self. He advocated that the whole universe obeys the will of "the Self". Iqbal also condemned self-destruction. He said a person should preserve his individual characteristics but sacrifice his person for the betterment of the nation. The three messages of Asrar-e-Khudi and Ramuz-e-Bekhudi i. In his poetry, prose and speeches Iqbal repeatedly referred to the heroic struggle of Afghans against imperialism. Iqbal idealized the bravery of Afghans. Iqbal praised, and wrote about, Afghanistan and its people more than any other country or people. In his book Ramuz-e-Ajam, he said: Iqbal was also impressed with the love of Afghans for Islam. In his first visit to Afghanistan , he presented Payam-e-Mashreq to Amanullah Khan and addressed him with following message: Iqbal also advised Afghan nation that only knowledge was the basis of progress and not the blind following of alien cultures: Iqbal gave a message of unity to Afghan nation, in addition to several other messages, by saying in an Urdu poem: Iqbal wrote about them extensively for example about Sayed Jamaluddin Afghani he said: He extensively wrote about this visit but what he said at the grave of Emperor Babar was resounding: He, therefore, called Afghanistan the heart of Asia and said trouble in this land was likely to extend to the whole continent. Iqbal, yearning for the freedom of his own homeland, further said if Afghanistan was free the whole of Asia would be free: Almost all these heroes had roots in Afghanistan. Afghanistan has an important role in the historic evolution that led to the creation of Pakistan - a Muslim state in South Asia. Our faith, culture, languages and attire - that made us a separate nation on the continent - all came from, or through, Afghanistan. Iqbal could dream of a separate homeland for Muslims of South Asia because of what came to the Subcontinent via Afghanistan and created a separate nation in South Asia.

Chapter 3 : Maulana Rumi Online: Mysticism of the Eminent Sufi Poet, Sanai of Ghazna

Like the profound spiritual relation between Mevlana and Shams Tabraiz, its is amazing to learn about such link between Allama Iqbal and Maulana Rumi, an apprentice and protege parted by time and geography yet combined by Self-discovery and immense reverence.

Mazhar Naqvi The theme of suffering and martyrdom occupies a central role in the history of religion from the earliest time. The life and deeds of Attis and Osiris from the Babylonian and Egyptian traditions offer the best examples for the insight of ancient people that continuation of life is not possible without death. Further, the blood shed for a noble and sacred cause is more precious than anything else in the world. The story of Prophet Ibrahim in both Bible and Quran is a pointer to this fact, for he did not hesitate in sacrificing his child Hazrat Ismail to fulfill the willingness of Almighty Allah. In Persian and Turkish literature especially much emphasis has been given to perceive Imam Husain as a model of suffering necessary for the growth of soul – a prerequisite for attaining Marifat. Some of the verses of Persian and Turkish mystic poets express deep concern over the troubles Imam confronted with his family and friends on the arid plains of Karbala and then also echo his message to the worldly affairs for appeasing Allah. Similarly, Sanai, great Sufi poet of Iran, has given much importance to the martyrdom of Imam. He finds Imam as the prototype of Shahid Martyr higher and more significant and towering than all other Shahids martyrs in the world. Your religion is your Husain, greed and wishes are your pigs and dogs You kill the one, thirsty, and nourish the other two. But he cares little about the religion and does not nourish his life with detachment and sacrifice and prefer worldly pleasures like the tyrant troops of Yazid who had not cared to give water to Imam Husain and his small band of followers in the desert in the hope of monetary awards. In one of central poems of his Divan, Sanai describes his Hero Husain, as the foundation for the development of man and the long periods of suffering that are required by those aspiring spiritual perfection. In Persian literature, the tendency to perceive Imam Husain as the model of martyrdom and bravery continues even after the calls the novice on the path of Marifat to proceed and go towards the goal, addressing him in just one line: Be either a Husain or a Mansur. Mansur who was brutally executed in Baghdad in AD finds a place in quite a number of Sufi poems for he had also sacrificed himself on the Path of divine love and therefore the ideal lovers of God should strive to emulate him. In Turkish literature, poets have also given due acknowledgement to the martyrdom of Imam Hasan by poisoning as well. This tradition is particularly strong in the later Bektashi order. Yunus Emre Divan, p. Yunus has also covered in his poetry the popular legend of Prophet witnessing angel Gabriel bringing a red and a green garment for his grandsons and then informing him that the color of garments pointed to their future deaths through the sword and poison. The imagery becomes even more colorful in the following centuries when the popularity of the Bektashi order increased and made itself felt in ritual and poetical expression. His contemporary, Hayreti, calls him, in a beautiful marsiya: Has not his neck, which the Prophet used to kiss, become the place where the dagger fell? The inhabitants of heaven and earth shed black tears today. And have become confused like your hair, O Husain. Dawn sheds its blood out of sadness for Husain, and the red tulips wallow in blood and carry the brand marks of his grief on their hearts Ergun, Bektasi sairleri, p. The works of Turkish and Persian poets also served as a source of inspiration and base for Urdu and Sindhi marsiya writers when they embarked upon their mission to pay glowing tributes to martyrs of Karbala. Allama Iqbal have also drawn inspiration from Turkish and Persian literature while penning down the mystical interpretation of Karbala. Death brings the Imam Husain who was riding his Zuljenah Horse , into the divine presence as winged Buraq had brought the Prophet into the immediate divine presence during his Miraj night journey and ascent into heaven. References available on request Posted by.

Chapter 4 : Muhammad Iqbal - Wikipedia

Iqbal's thoughts and poetics continue to fascinate even after 77 years of his demise. Yet Iqbal is the main steering force of Pakistani nationalism, despite the fact that he passed away almost nine years before the creation of Pakistan.

His ancestors were Kashmiri Brahmins of the Sapru clan and had converted to Islam around years ago in the time of Bud Shah. Iqbal often mentioned and commemorated his Kashmiri lineage in his writings. Iqbal expressed his feeling of pathos in a poetic form after her death. She died on 9 November in Sialkot. Who would display restlessness if my letter fails to arrive? I will visit thy grave with this complaint: Who will now think of me in midnight prayers? All thy life thy love served me with devotionâ€” When I became fit to serve thee, thou hast departed. He learned the Arabic language from his teacher, Syed Mir Hassan , the head of the madrasa and professor of Arabic at Scotch Mission College in Sialkot, where he matriculated in Jalaluddin medal as he performed well in Arabic. His first marriage was held in , when he was 18 years old, his bride, was Karim Bibi, was the daughter of physician Khan Bahadur Ata Muhammad Khan. Her sister was the mother of director and music composer Khwaja Khurshid Anwar. Later Iqbal married Sardar Begum, and they became the parents of a son, Javed Iqbal , who was to become a judge. In , Iqbal moved to Germany to pursue his doctoral studies, and earned a Doctor of Philosophy degree from the Ludwig Maximilian University of Munich in He preferred to write in this language because doing so made easier to express his thoughts. He would write continuously in Persian throughout his life. This is evident from his poetry, in which apart from independence ideologies, he also explores concepts of submission to Allah and following the path of Prophet Muhammad. He worked there until he left for England in In , he returned from England and joined the same college again as a professor of philosophy and English literature. Deeply grounded in religion since childhood, Iqbal began concentrating intensely on the study of Islam, the culture and history of Islamic civilisation and its political future, while embracing Rumi as "his guide". Iqbal denounced political divisions within and amongst Muslim nations, and frequently alluded to and spoke in terms of the global Muslim community or the Ummah. He used to appear before the Lahore High Court in both civil and criminal matters. There are more than reported judgments to his name. Final years and death[edit] The tomb of Muhammad Iqbal at the entrance of the Badshahi Mosque in Lahore In , after returning from a trip to Spain and Afghanistan, Iqbal suffered from a mysterious throat illness. He also advocated for an independent Muslim state. Iqbal as a Barrister-at-Law Iqbal ceased practising law in and was granted a pension by the Nawab of Bhopal. In his final years, he frequently visited the Dargah of famous Sufi Ali Hujwiri in Lahore for spiritual guidance. After suffering for months from his illness, Iqbal died in Lahore on 21 April A night view of the tomb Iqbal is commemorated widely in Pakistan, where he is regarded as the ideological founder of the state. His Tarana-e-Hind is a song that is widely used in India as a patriotic song speaking of communal harmony. His birthday is annually commemorated in Pakistan as Iqbal Day. The government and public organisations have sponsored the establishment of educational institutions, colleges and schools dedicated to Iqbal, and have established the Iqbal Academy Pakistan to research, teach and preserve his works, literature and philosophy. Allama Iqbal Stamps Society was established for the promotion of Iqbaliyat in philately and in other hobbies. Pakistan Movement As Iqbal was interested in the national affairs since his youth and he had got considerable recognition after his return in from England by Punjabi elite, he was closely associated with Mian Muhammad Shafi. He was a critic of the mainstream Indian National Congress , which he regarded as dominated by Hindus , and was disappointed with the League when during the s, it was absorbed in factional divides between the pro-British group led by Sir Muhammad Shafi and the centrist group led by Jinnah. Iqbal third , Syed Zafarul Hasan sixth at Aligarh Muslim University In November , with the encouragement of friends and supporters, Iqbal contested the election for a seat in the Punjab Legislative Assembly from the Muslim district of Lahore, and defeated his opponent by a margin of 3, votes. Building a strong, personal correspondence with Jinnah, Iqbal was an influential force in convincing Jinnah to end his self-imposed exile in London, return to India and take charge of the League. Iqbal firmly believed that Jinnah was the only leader capable of drawing Indian Muslims to the League and maintaining party unity before the British and the Congress: Some

historians postulate that Jinnah always remained hopeful for an agreement with the Congress and never fully desired the partition of India. Iqbal elucidated to Jinnah his vision of a separate Muslim state in a letter sent on 21 June Allama Iqbal in Allahabad with other Muslim leaders A separate federation of Muslim Provinces, reformed on the lines I have suggested above, is the only course by which we can secure a peaceful India and save Muslims from the domination of Non-Muslims. Why should not the Muslims of North-West India and Bengal be considered as nations entitled to self-determination just as other nations in India and outside India are. Nevertheless, Iqbal worked constantly to encourage Muslim leaders and masses to support Jinnah and the League. Speaking about the political future of Muslims in India, Iqbal said: There is only one way out. They should join the Muslim League. Indian question, as is now being solved, can be countered by our united front against both the Hindus and the English. Without it, our demands are not going to be accepted. People say our demands smack of communalism. This is sheer propaganda. These demands relate to the defense of our national existence The united front can be formed under the leadership of the Muslim League. And the Muslim League can succeed only on account of Jinnah. Now none but Jinnah is capable of leading the Muslims. The lectures had been delivered at Madras , Hyderabad and Aligarh. In his travels to Egypt , Afghanistan , Iran and Turkey , he promoted ideas of greater Islamic political co-operation and unity, calling for the shedding of nationalist differences. Ambedkar , Iqbal expressed his desire to see Indian provinces as autonomous units under the direct control of the British government and with no central Indian government. He envisaged autonomous Muslim provinces in India. Under a single Indian union he feared for Muslims, who would suffer in many respects especially with regard to their existentially separate entity as Muslims. In his presidential address on 29 December he outlined a vision of an independent state for Muslim-majority provinces in north-western India: Self-government within the British Empire , or without the British Empire, the formation of a consolidated Northwest Indian Muslim state appears to me to be the final destiny of the Muslims, at least of Northwest India. He thus became the first politician to articulate what would become known as the Two-nation theory – that Muslims are a distinct nation and thus deserve political independence from other regions and communities of India. Even as he rejected secularism and nationalism he would not elucidate or specify if his ideal Islamic state would construe a theocracy , and criticized the "intellectual attitudes" of Islamic scholars Ulema as having "reduced the Law of Islam practically to the state of immobility". He travelled across Europe and West Asia to garner political and financial support for the League, he reiterated the ideas of his address, and, during the Third round-Table Conference, he opposed the Congress and proposals for transfer of power without considerable autonomy or independence for Muslim provinces. He would serve as president of the Punjab Muslim League, and would deliver speeches and publish articles in an attempt to rally Muslims across India as a single political entity. Iqbal consistently criticised feudal classes in Punjab as well as Muslim politicians averse to the League. Iqbal was the first patron of Tolu-e-Islam , a historical, political, religious and cultural journal of the Muslims of British India. Niazi also dedicated the first edition of this journal to Iqbal. For a long time, Iqbal wanted a journal to propagate his ideas and the aims and objectives of the All India Muslim League. The journal played an important role in the Pakistan movement.

Chapter 5 : : Mohammad Sadiq ::

The great poet of the East Muhammad Iqbal () mentions Rumi in his poetic works in different ways. Rumi is the character of some poems, or even of the chapters in his masnavis, he is the guide for the celestial spheres in Javid-nama.

April The poem "Himala" was published in the first issue of Makhzan. There, on the request of friends, Iqbal gave a lecture on "National Life. Degree of Cambridge University. July Proceeded to Germany in the third week. October He shifted his residence to a house in Anarkali. Kanpur, in connexion with the demolition of a mosque-Khwaja Hasan Nizami accompanied him. Arrived at Delhi; met Hakim Ajmal Khan. December Married Mukhtar Begum - his third marriage. I feel more disposed towards writing poetry in Persian, and the reason is that I cannot fully express the pent-up feelings of my heart in Urdu. For this reason I have written against Hafiz, I expected that people would oppose and abuse me, but my conscience would compel me to speak out the truth. Philosophy at Islamia College, Lahore. December Towards the end of the month he shifted his residence to a house in Macleod Road. I have received hundreds of letters and telegrams, and I am wondering why people regard these things as valuable Both the Capitalism of the West and the Bolshevism of Russia are results of extremism. The way of moderation is one that has been taught by Quran. September Bang-i-Dara was published. But now the miseries of the community are compelling me to broaden my sphere of activity. May be, my humble existence is of some use to this community. June Zaboora-i-Ajam was published. Husain and Abdullah Chughtai were his fellow-travellers. May His name was proposed for the post of Judge, Punjab High Court, but he was not appointed owing to the opposition of the Chief Justice. December Proceeded on a visit to Aligarh in the last week of the month. Ghazi Rauf Bey and Saeed Shamul met him. Husain Haikal and other important persons. Visited the holy places. His last speech at the Motamar "When you return to your country, spread the spirit of brotherhood everywhere, and pay special attention to the youth. August Maulana Anwar Shah Kashmiri called on him. January Reached Spain in the first week of the month. February Came back to Lahore. Spoke at a Reception organized by Anjuman-i-Adabi, Kabul. He got throat trouble-the beginning of his long illness. Left Delhi that evening. An undue desire for money is avarice which does not become a Muslim in any way. I feel shy to accept this amount which the Agha Khan had offered to settle on him. Iqbal was elected the President of the Punjab Muslim League. I hope that next year I shall be doing Haj and also presenting myself at the shrine of the Holy Prophet. May God bless you in this journey I wish I could accompany you, but alas! I am not worthy of being called to the shrine of the Holy Prophet. But in spite of all progress, in these days the forces of exploitation have put on veils of Democracy, Communism, Fascism and what not. Behind these veils the values of Freedom and Humanity are being vitiated all around the world in a way that is unparalleled even in the darkest page of history We must begin the new year with the prayer that the Merciful God may bestow upon the rulers humanity and love of the human race. Haideri did me the further favour of awarding Rs. November His last collection, Armughan-i-Hijaz, was published.

Chapter 6 : Jameel Iqbal | Mount Sinai - New York

Peer o Mureed is a dialogue between Maulana Rumi and Allama Iqbal in which Allama Iqbal seek guidance from Maulana Rumi on various subjects. Presented by DISNA at the death anniversary of Allama.

Any form that causes thee to fall far from the Beloved, what matter whether it be ugly or beautiful? The whole world became jealous because God is superior to all the world in jealousy. He is like the spirit, and the world is like the body: Any one whose prayer-niche is turned to the mystical revelation, do thou regard his going back to the traditional faith as shameful. Any one who becomes the intimate friend of the Sultan, it is an injury and swindle for him to wait at his door. The King is jealous of any one who, after having seen the face, prefers the mere scent. Know that the root of all jealousies is in God: I will leave the explanation of this and will begin to complain of the cruelty of that fickle Beauty. I wail because wailings are pleasant to Him: He wants from the two worlds wailing and grief. How should I not wail bitterly on account of His deceit, since I am not in the circle of those intoxicated with Him? How should I not mourn, like night, without His day and without the favour of His day-illuminating countenance? His unsweetness is sweet in my soul: I am in love with my grief and pain for the sake of pleasing my peerless King. I make the dust of sorrow a salve for mine eye, that the two seas of mine eyes may be filled with pearls. The tears which people shed for His sake are pearls and people think they are tears. I am complaining of the Soul of the soul, but in truth I am not complaining: I am only relating. Where are threshold and dais in reality? The body can see Thee only in bodily fashion: Do not say that the heart that is bound conditioned by such bodily attributes as sadness and laughter is worthy of seeing Thee as Thou really art. He who is bound by sadness and laughter is living by means of these two borrowed transient and unreal things. In the verdant garden of Love, which is without end, there are many fruits besides sorrow and joy. Love is higher than these two states of feeling: Pay the tithe on Thy fair face, O Beauteous One: I absolved Him if He shed my blood: Since Thou art fleeing from the lament of those who are as dust, why pourest Thou sorrow on the hearts of the sorrowful? O Thou, whom every dawn that shone from the East found overflowing with abundant grace like the bright fountain of the sun, How didst Thou give nothing but evasion to Thy frenzied lover, O Thou the sugar of whose lips hath no price? O Thou who art a new soul to the old world, hear the cry that comes from my body which is without soul and heart. Leave the tale of the Rose! Our emotion is not caused by grief and joy, our consciousness is not related to fancy and imagination. There is another state of consciousness, which is rare: Do not judge from the normal state of man, do not abide in wrong-doing and in well-doing. Wrong-doing and well-doing, grief and joy, are things that come into existence; those who come into existence die; God is their heir. Inasmuch as Thy gift keeps me thus enraptured, who what is other wine that it should bring me rapture? Wine in ferment is a beggar suing for our ferment; Heaven in revolution is a beggar suing for our consciousness. Wine became intoxicated with us, not we with it; the body came into being from us, not we from it. We are as bees, and bodies are as wax honeycomb: This discourse is very long. Tell the story of the merchant, that we may see what happened to that good man. Reverting to the tale of the merchant who went to trade in India. The merchant in fire burning grief and anguish and yearning was uttering a hundred distracted phrases like this, Now self-contradiction, now disdain, now supplication, now passion for reality, now metaphor unreality. The drowning man suffers an agony of soul and clutches at every straw. For fear of losing his head life, he flings about both hand and foot to see whether any one will take his hand help him in peril. The Friend loves this agitation: He who is the King of all is not idle, though complaint from Him would be a marvel, for He is not ill. In this Way be thou ever scraping and scratching exerting thyself to the utmost: How the merchant cast the parrot out of the cage and how the dead parrot flew away. After that, he cast her out of the cage. The little parrot flew to a lofty bough. The dead parrot made such a swift flight as when the orient sun rushed onward. The merchant was amazed at the action of the bird: Hide the grain bait, become wholly a snare; hide the bud, become the grass on the roof. Any one who offers his beauty to auction, a hundred evil fates set out towards him and overtake him. Plots and angers and envies pour upon his head, like water from waterskins. Foes tear him to pieces from jealousy; even friends take his lifetime away. He that was heedless of the sowing and the springtide, how

should he know the value of this lifetime? That you may find a shelter. Then how will you lack shelter? Water and fire will become your army. Did not the sea become a friend to Noah and Moses? Did it not become overbearing in vengeance against their enemies? Was not the fire a fortress for Abraham, so that it raised smoke sighs of despair from the heart of Nimrod? The parrot gave him one or two counsels full of spiritual savour and after that bade him the farewell of parting. Just now thou hast shown to me a new Way. How should my soul be meaner than the parrot? The soul ought to follow a good track like this.

Chapter 7 : Events in the life of Allama Iqbal - CSS Forums

Maulana Sanaullah Amritsary serviced Islam in the tough times of British Occupation in India when christian missionaries, under the government support, were making deliberate and forceful efforts to inculcate impurities in Islamic faith, convert people of other beliefs to christianity and create division in people of the land to destabilize themselves even further.

A Golden Treasure of Persian Poetry. Indian council for Cultural Relations, The Festival of Springs, from the Divan of Jelaluddin. Mevlana Celaleddin Rumi and the Whirling Dervishes: Helminski , Camille, and Kabir Edmund Helminski. A Daybook of Spiritual Guidance. Selected Lyric Poetry of Jelaluddin Rumi. Flowers from Persian Gardens: Irfani, Khawaja Abdul Hamid. The Sayings of Rumi and Iqbal. Research Society of Pakistan, University of Punjab, University of South Carolina Press, The Sufism of Rumi. Lewis, Bernard, Music of a Distant Drum: Rumi, Past and Present, East and West: The Heritage of Sufism: Classical Persian Sufism from its Origins to Rumi. Volume I, Oxford, England: Oneworld Publications, Liebert, Daniel. Rumi Is Buried at Konya. Themes, Topics, and Typologies. Supreme Persian Poet and Sage. Conseil Superieur de la Culture et des Arts, RCD Cultural Institute, The Scholar and the Saint: Chapman and Hall, Gibb Memorial Trust, Allen and Unwin, Turkish text with an English section pp. The Song of the Reed and Other Pieces. Ruminations , Rumi, Jalaluddin M. Jalalud-din Rumi and His Tasawwuf. Flowers of the Esat. Arabic and Persian Poems. Three Continents Press, Iqbal Academy Pakistan, Rumi on Prophets and Revelation. State University of New York Press, Rosen, Georg, Mesnevi Oder Doppelverse. Hohm Press, Schimmel , Annemarie. University of Kabul,

Chapter 8 : Muharram Mirror: Imam Hussain in the Eyes of Persian and Turkish Poets

The one exception aforementioned is Javed Nama, Allama Iqbal's persian Masnavi. Iqbal was exceptional scholar with his Doctorate over Islamic Philosophy as well exceptional command over Western Philosophy including Dante, Hegel, Nietzsche and more.

Jalal ad-Din is an Arabic name meaning "Glory of the Faith". According to the authoritative Rumi biographer Franklin Lewis of the University of Chicago , "[t]he Anatolian peninsula which had belonged to the Byzantine, or eastern Roman empire, had only relatively recently been conquered by Muslims and even when it came to be controlled by Turkish Muslim rulers, it was still known to Arabs, Persians and Turks as the geographical area of Rum. Rumi was born to native Persian-speaking parents, [17] [18] [27] originally from the Balkh , in present-day Afghanistan. He was born either in Wakhsh , [4] a village on the Vakhsh River in present-day Tajikistan , [4] or in the city of Balkh, in present-day Afghanistan. The most important influences upon Rumi, besides his father, were the Persian poets Attar and Sanai. He was buried in Konya , and his shrine became a place of pilgrimage. He was laid to rest beside his father, and over his remains a shrine was erected. This biography needs to be treated with care as it contains both legends and facts about Rumi. When the Mongols invaded Central Asia sometime between and , Baha ud-Din Walad, with his whole family and a group of disciples, set out westwards. He saw the father walking ahead of the son and said, "Here comes a sea followed by an ocean. This meeting had a deep impact on the eighteen-year-old Rumi and later on became the inspiration for his works. From Nishapur, Walad and his entourage set out for Baghdad , meeting many of the scholars and Sufis of the city. In , Rumi married Gowhar Khatun in Karaman. They had two sons: Sultan Walad and Ala-eddin Chalabi. For nine years, Rumi practised Sufism as a disciple of Burhan ud-Din until the latter died in or He also served as a Molvi Islamic teacher and taught his adherents in the madrassa. 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 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? He went out, never to be seen again. He himself went out searching for Shams and journeyed again to Damascus. Why should I seek? I am the same as He. His essence speaks through me. I have been looking for myself! One day, the two of them were wandering through the Meram vineyards outside Konya when Hussam described to Rumi an idea he had had: They would fill their hearts from your work and compose music to accompany it. Listen to the reed and the tale it tells, How it sings of separation Rumi spent the next twelve years of his life in Anatolia dictating the six volumes of this masterwork, the Masnavi, to Hussam. In December , Rumi fell ill; he predicted his own death and composed the well-known ghazal, which begins with the verse: How doest thou know what sort of king I have within me as companion? Do not cast thy glance upon my golden face, for I have iron legs. When we are dead, seek not our tomb in the earth, but find it in the hearts of men. She was the one who sponsored the construction of his tomb in Konya. Jalal al-Din who is also known as Rumi, was a philosopher and mystic of Islam. Teachings A page of a copy c. His longing and desire to attain it is evident in the following poem from his book the Masnavi: I have never become less from dying. At the next charge forward I will die to human nature, So that I may lift up my head and wings and soar among the angels, And I must also jump from the river of the state of the angel, Everything perishes except His Face, Once again I will become sacrificed from the state of the angel, I will become that which cannot come into the imagination, Then I will become non-existent; non-existence says to me in tones like an organ, Truly, to Him is our return. For Rumi, music helped devotees to focus their whole being on the divine and to do this so intensely that the soul was both destroyed and resurrected. It was from these ideas that the practice of whirling Dervishes developed into a ritual form. His teachings became the base for the order of the Mevlevi, which his son Sultan Walad organised. Rumi encouraged Sama , listening to music and turning or doing the sacred dance. In this journey, the seeker symbolically turns towards the truth, grows through love, abandons the ego, finds the truth and arrives at the Perfect. The seeker then returns from this spiritual journey,

with greater maturity, to love and to be of service to the whole of creation without discrimination with regard to beliefs, races, classes and nations. It is considered by many to be one of the greatest works of mystical poetry. Besides approximately Persian couplets and Persian quatrains, [58] the Divan contains 90 Ghazals and 19 quatrains in Arabic, [59] a couple of dozen or so couplets in Turkish mainly macaronic poems of mixed Persian and Turkish [60] [61] and 14 couplets in Greek all of them in three macaronic poems of Greek-Persian. It was compiled from the notes of his various disciples, so Rumi did not author the work directly. Arberry as Discourses of Rumi New York: The style of the Fihi ma fihi is colloquial and meant for middle-class men and women, and lack the sophisticated wordplay. His style is typical of the genre of lectures given by Sufis and spiritual teachers. The letters testify that Rumi kept very busy helping family members and administering a community of disciples that had grown up around them. Unlike the Persian style of the previous two mentioned works which are lectures and sermons, the letters are consciously sophisticated and epistolary in style, which is in conformity with the expectations of correspondence directed to nobles, statesmen and kings. These transcendental philosophers are often studied together in traditional schools of irfan, philosophy and theosophy throughout the Muslim world. His main point and emphasis is the unity of being. It is undeniable that Rumi was a Muslim scholar and took Islam seriously. Nonetheless, the depth of his spiritual vision extended beyond narrow understanding sectarian concerns. In His love, brothers and strangers are one. Drink the wine of the Beloved! In that faith, Muslims and pagans are one. May the shade of his good fortune shine upon everyone! He brings all of those who are led astray into the Way out of the desert. If Muhammad rips the veil open from a single such branch, thousands of monks and priests will tear the string of false belief from around their waists.

Chapter 9 : Rumi Bibliography

Sir Muhammad Iqbal (Urdu: ﻣﻮﻫﺎﻣﻤﺎﺩ ﺇﻗﺒﺎﻝ, ﺍﻏﻨﻴﺎ ﺍﻗﺒﺎﻝ) (November 9, - April 21,), widely known as Allama Iqbal, was a poet, philosopher and politician, as well as an academic, barrister and scholar in British India who is widely regarded as having inspired the Pakistan Movement.