

MAULANA RUMI: THE SPIRITUAL
JOURNEY OF A MYSTIC POET AND HIS
LASTING LEGACY IN SUFISM

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ABSTRACT

Mualana Rumi, born in 1207 A.D. in Balkh, emerged as a great spiritual guide, poet, and thinker whose works have transcended time and space, influencing both the Muslim world and the West. Despite facing the turmoil of his era, including the destruction of Baghdad by the Mongols, Rumi's migration led him to Konya, where he eventually became a towering figure in the history of Sufism. His journey of spiritual discovery was deeply influenced by pivotal figures like Shams Tabrizi, whose companionship profoundly changed Rumi, and resulted in his celebrated works, including *Diwan-e-Shams Tabrizi* and *Mathnawi*. Rumi's life and works are marked by his deep exploration of love, which he regarded not merely as an emotional experience but as an existential force leading to the divine and to the purification of the self. He emphasized that love, grounded in spiritual separation and suffering, was an unconditional path to God and a transformative force in life. Rumi's concept of Sama—a practice combining music, dance, and poetry—symbolized his unique approach to divine remembrance and spiritual ecstasy. Rumi's philosophy of love, Tawakkul (trust in God), faqr (spiritual poverty), and the transformation of the self have had a lasting impact on Islamic mysticism. His teachings later influenced modern thinkers like Iqbal, who embraced Rumi's vision while also expanding upon it, highlighting their shared affinities and subtle differences in the interpretation of self-realization and spiritual love.

Mualana Rumi the great spiritual guide, seer, poet and thinker was born at Balkh on September 1207 A.D. His father—Bahauddin was much respected among the people of Balkh, but when he realize that the rulers no longer like him. He decided to migrate from his native land. The historians disagree about the exact date of his migration and the age of Mualana Rumi. According to some of them he was five years old, while the other historian age 12 years. But all of them agree that he was very young when his family left Balkh.

Once Rumi's family left their native land, they moved from place to place. They went to Nishapur, Baghdad, Mecca, Maltia and finally to Konya.

In eleventh, twelfth and thirteenth centuries A.D., the Muslim world was passing through a bloody and turbulent period of history. The centre of the Muslim world—Baghdad was destroyed by the Mongols. Consequently, small states came in existence. The rulers of such small Muslim states used to patronize scholars and artists. In the Asia Minor the state of Konya (Rum) was ruled by the Seljuk Sultan—Allaudin. Rumi's father requested him for asylum and he granted it. The history witnessed that when the Seljuk State of Rum was destroyed, then from it reins—a great saint rose whose radiance enlightened at first the Muslim world and now even the West is enchanted by his poetry and wisdom.

The Sufism had emerged atleast three hundred years before Rumi's appearance. It reached its peak in twelfth and thirteenth century. The afore-mentioned observation is strengthened by the fact the Imam Ghazali (1111A.D), Ibn Arabi (1240A.D) and Rumi (1207-1273)— the towering figures of Sufism emerged in 12th and 13th centuries. The great Sufi poets like Sanai (1150), Farid-ud-din Attar (1230A.D) and Rumi belonged to the same period. However, even among these giants Rumi's unique status and stature cannot be denied, because on one hand he was an established Sufi and on the other hand, he was an inspiring thinker and a poet of unsurpassed literary beauty.

Rumi was of the Turkish origin. His father was an Uzbek Turk and his mother was a Khwarizmi Turk. So his other-tongue was Turkish, but his poetry's language was Persian. This diversity of

psycho-linguistics added richness to his poetry and thought instead of showing to be a negative factor.

Rumi's father passed away when he was probably twenty or twenty-four. At-first he was educated by his father and later on by his father's student—Burhan-ud-din Mohaqiq. He studied the Quran and other Islamic disciplines as well as the Greek philosophy. After the death of his teacher Mohaqiq he assumed the title of "*Sheekh*". After 1240 A.D he directed his attention on the individuals with spiritual potential. Among such individual first of all he was attracted by Shams Tabrazi (1242-44A.D), who appeared out of blue and disappeared one day without leaving any trace behind. But he changed Rumi for ever. His son had written about his spiritual revaluation in detail. It was said that Mavelvia Sufi order and the practice of Sama started in memory of Shams Tabrazi.

After few years of Shams Tabrazi's disappearance Rumi paid attention to Saleh-ud-din Zarkob. He remained centre of his affection for seven or eight years. Later on his favourite companion was Hussam-ud-din who stayed with him till his death. He continued as a scribe of *Mathanni* and Rumi mentioned him in *Mathanni* with love and affection again and again.

No doubt that he was a seeker of truth and reality, but as a person his qualities of sincerest affection, humility and compassion were outstanding traits of his personality. On account of such traits Rumi was loved and respects by everybody.

Four Stages of His Life

Rumi's life consisted of four phases:—

- (a) His life as an ordinary cleric, doctor of Islamic law and teacher of Islamic disciplines.
- (b) His encounter with Shams Tabrazi and the question put by Shams which he could not answer. The question was: Why Bayazid tasted one drop of Divine love and was Satisfied, but Mohammad (Peace be upon him) continued to feel thirsty." Rumi was wonder-struck and could not find the answer. According to another tradition Rumi's books were thrown by Shams into water and he was perturbed. He told Shams that he did know how precious those books were, because; he did know about their contents. Then Shams took them out of water and they were neither wet nor damaged in any way. Rumi asked

Shams how he managed to do that. Shams replied, “How this is something your don’t know.” At that moment he realized that despite his claim of knowledge there were so many things about which he did not know. Although both the stories differed about the thought provoking questions put by Shams, but both of them indicate Rumi’s inability to answer the question or questions and his realization that he was totally ignorant of many truths.

- (c) The third period of his life can be titled as “*Sobbat*”—a period of friendship with Shams. During that phase he came to know the secrets of heart and love through the companionship of Shams. He felt the Divine presence in the form of Shams. However, the period of ‘*sobbat*’ lasted only for two years. Then Shams disappeared forever.
- (d) The disappearance of Shams opened another chapter of life in Rumi’s life. He experienced agony beyond words, but he found that true love was strengthened and intensified through separation and sorrow. All these emotions were expressed in his ‘*Divan*’ dedicated to Shams and named as *Divan-i-Shams* Tabrazi.
- (e) The final stage of his spiritual journey was the discovery of all-inclusive divine love. No doubt, he suffered the depths of sorrow; but he came out of it and reached the idea of religion of love and practice of the path.

Rumi’s works

Rumi’s works included *Divan-e-Shams Tabrazi*, *Mathanwi* and *Rubaiyat*.

Mathanwi *Manwi*’s first part was written and completed from 1258 to 1261 A.D. The second part was finished in 1263A.D. The rest of the four parts were complete by 1273A.D and that is the date of his death.

Divan-e-Shams included almost 2500 lyrics. *Mathanwi* consisted 25000 verses. The number of *Rubaiyat* was probably 1600. The Western historian and critics considered ‘*Divan-e-Shams*’ far superior to *Mathnawi* from the point of view of literary craft. However, the oriental historians and critic gave preference to *Mahanwi* and considered it like a vast and deep sea containing pearl of wisdom for everyone. They maintained that *Mathanwi* was simplistic from one point of view and complex from another point

of view. Perhaps it was both, because; the life is both simple and complicated at the same time.

In *Mathanvi Manwi* was a mixture of Sufis' and poetic vision. Of course, there were many Sufi-poets of Persian language. For example, Senai and Farid-ud-din Attar's Sufi poetry were admired and appreciated. But Rumi's *Mathanvi* has a unique style and literary status. He in his *Mathanvi* expressed wisdom and gnosticisim in an incomparable way. Therefore, Rumi's *Mathanvi* was claimed to be the diamond of Persian literature. He used examples, metaphors and stories to simplify the philosophical concepts, ethical principles and Sufi teachings based on mystic experience. In the *Mathanvi* the main message 'love'— the love for God and humanity. He not only taught love for humanity, but also respect for all creatures and beings. In this respect a story was told. According to the story one day Rumi was going somewhere. On his way he led to pass through a very narrow lane. A dog was sleeping right in the middle of the lane. A companion of wanted to kick the dog to wake him up and to clear the passage to facilitate Maulana Rumi. However, he was not permitted by Rumi who did not want to disturb the sleeping dog. So he sat on the doorsteps of a house in the lane and waited for the dog to complete his sleep. Such stories depicted his respect for all beings. In short, the *Mathanvi* reflected the fundamental Islamic beliefs, the philosophical questions of Muslim philosophy and the teachings of Sufism.

Rumi's Concept of Love:

It had been already discussed that Rumi's spiritual journey finally led him to the religion of love. In this it would be pertinent to raise the question: "What was Rumi's concept of love?"— In order to find a comprehensive answer to the question the following points should be kept in mind:—

(a) Rumi did not used the word 'love' in the sense in which it was taken in he common usage. It was an all-inclusive concept for him. It was neither physical nor conventional. His concept of love was spiritual in nature and its object was God and all his creations.

(b) According to Rumi 'love' was not just an emotional experience but an existential experience. In other words, for him it involved totality of being. In psychological terms, it involved not only feelings i.e., affective aspect of human mind, but also cognition. So love was also a source of knowledge. Finally, in his opinion it motivated action and led to a way of life or as Rumi called it i.e., "practice".

(c) Rumi believed that ‘love’ was a revelation of truth and reality through separation and sorrows. The heart should become mellow through separation and pain to achieve the ability to love God and humanity.

(d) Rumi maintained that ‘love’ was unconditional, and boundless. Its objective was not to achieve anything for our self.

(e) According to Rumi love was a means i.e., open a direct channel between the Ultimate Reality and the human beings which enables them to ‘see’ and understand. In his poetic words, “The windows of my soul opens and the Book (the Quran) comes to me directly from the original source.”

(f) Rumi held to opinion that the experience of love led to rebirth and purification of heart that meant shedding of false idols of vanity, identity and negativity. With purification and understanding love grows and the lover’s experience is intense ecstasy.

Rules of Love/the Practice:

Rumi pointed out that certain rules or guidelines had to be followed in the practice or the religion of love. For instance, remembrance or *dhikr* (ذکر). Its object was to remind us of the pre-eternal covenant (عهد الست), when God addressed our souls and asked, “Am I not your Lord,” and we all said, ‘Yes’. *Dhikr* was essential because; in the business of the worldly affairs the people had forgotten the covenant.

The other guidelines in Rumi’s religion of love or ‘the practice’ were listening, silence and experiencing sorrow. There are calls or signs from the Divine Reality if we listen carefully. They were the messages or telegrams in codes for those who understand and love. If Divine love governs our heart then people would rise beyond beliefs, identities and doubts.

According to Rumi we must learn language of silence. He taught that words were enemy of our soul. He believed that in silence we listen well. He also believed in extension of the threshold of human perception possible only through listening in silence, and that making our understanding strong and lucid. In his opinion sorrow and silence both were preparations for love and unity of being, i.e., *taubeed* (توحيد). For him *taubeed* of being meant reconciliation of the opposites in the self, and life. In his opinion

music, dance, and poetry were support systems in human life. Life meant clash of the opposites and love meant achieving harmony and trust in the spiritual reality which helped in suffering and sorrow.

Sama:

Since Rumi considered music, dance and poetry as support system in spiritual life of man, it became essential to discuss his practice of *sama*. The term '*sama*' and its practice was common before Rumi's times. Basically, it was a form of *dhikr* (ذِكْر). In other words, remembrance of God—a spiritual concert consisting of prayer, song and music. It was practiced by Sufis of various orders. However, Mevlevi order credited it to Rumi. According to one story of its origin, one day he was passing through the *bazaar* and the gold beaters were beating the gold. It is said that he was stunned by the sound, because; he could clearly hear the *dhikr* within the beating of he gold. He clearly heard: لا اله الا الله (Translation: The is no God but Allah). The *dhikr* was so rhythmic that Rumi was entranced and in happiness—overjoyed he started whirling. With that Melevi order and its peculiar form of *Sama* including the dance of the whirling dervishes, were born.

The Melevi whirling dervishes were the best known practioners. They used to be young men who moved as a group in a circle, while also spinning individual symbolically, the dance of whirling dervishes represent man's spiritual ascent through love to perfection. That the dance depicted the follower's evolution and return as a mature man to love and serve the whole humanity and creations of God. Rumi himself relaed his form of *Sama* to *Haji*. Both had the same goal to bring the practioners closer to God.

The *sama* of various Sufi orders consisted of singings and music; but all instruments were not used. For example, in Mevlevi *sama* only flutes were used so *sama* consisted of music, dance and poetry i.e., Sufi poetry. The listener's heart must be pure and without lust. His heart should be full of love of God. The verses of the Quran were never used in the practice of *sama*, because; they were sacred.

The objective of *sama* was to get closer to Allah by focusing on melodies and dancing. The purpose was to stimulate love of God. The practice of same was a way not to arouse emotions, but to feel the presence of God in one's heart. Consequently, the doubts would disappear and direct communicate with God would be

possible. However, the immediate goal was to attain the state of *wajd* (وجد) and that meant a trance like state of ecstasy. Sometime it caused unexpected physical movements or agitations and a state of spiritual drunkenness known as *wajid* (وجد). Sometimes *wajid* leads to fainting or even death. However, usually the participants were silent, still and controlled unless *wajid* occurs. Moreover, it was presumed that the state of *wajid* should be genuine and not fake. Otherwise, no genuine spiritual results would be achieved. Although majority of the Suni Ulema were against it; but Ghazali considered it an aid to the enrichment of religious life as long as the heart was pure. The view was expressed in Ghazali's book—'The *Achemy of Happiness*' (کیمیائے سعادت).

Ontology and Psychology of Rumi:

Rumi was not only a practicing Sufi and poet but also a thinker. He had expressed his percepts and concepts in the well-known tradition of the Muslim philosophical dialectical terminology. He maintained that human beings had two aspects representing two principles. One aspect was physical and its representative was human body. The other aspect was spiritual and it was presented by the human soul. The human body was bound by space and time. But the soul was not limited by such barriers. It transcends them. It was non-dimensional dimension of time. Rumi held that the human soul possessed the Divine attributes of being timeless and spaceless.

The above-mentioned ontology of Rumi led to a theory of psychology. In the terms of modern psychology human soul means 'self' and that is open to development. The self has a number of possibilities. In Sufi terminology 'self' meant '*Nafs*' (نفس) and it was capable of evolution. The Sufis believed that the goal of spiritual journey was to achieve *Nafs-e-Mutmena* (نفس مطمئنه) or what the modern psychology would call an integrated personality.

Rumi described the different components of human psyche as followings:—

- (a) Instincts
- (b) Reason
- (c) Intuition
- (d) Love

Besides Rumi the other Muslim thinkers described the chemistry of human psyche and considered instincts, intellect and intuition as essential parts of human psyche; but they did not mention 'love' as a distinct part. However, for Rumi love, the capacity to love and its experience was what distinguished human psyche, because; it was not just a sentiment, but totality of existential experience. According to Rumi as instincts were inborn and reason i.e., to rationalize was a natural tendency of the human beings, so was the thirst, desire to love and to feel love was inherent in the human nature.

The Self-realization/Transformation:

Rumi laid emphasis on self-realization According to him 'nafs' (نفس) had all possibilities and potentialities hidden within. It depended on human beings to discover and develop them. However, he did not consider it an easy task. In this respect it would be essential to study and keep in mind his concept of 'fana' (فنا). Its literal meaning was considered to be 'extinction'. In traditional Sufi literature it stood for the doctrine that on the path or 'tariqqa' an individual loses his individual self. Evidently it was a negative sense. But for Rumi it meant destruction of those experiences, tendencies and mental states which bar or hinder the revelation of the real self. For Rumi it also meant—liberation from the conventional self.

According to R.A. Nicholson's¹ commentary (p.20):

In other words, cleaning one's own consciousness of what Rumi calls 'fictions, false, idols, greed, envy, jealousy, grief and anger.' Consequently the heart would be mirror like to reflect the reality within, and achieving the state of *Baqa* (بقاء) by attaining the divine attributes.

Rumi maintained that transformation of self meant rebirth again and again. In other words, the spiritual maturity was the fruit of being born again and again. He expressed great respect for the person who was born atleast twice. Thus he says:

چوں روم بار آدمی زاده بزاد

پائے خود بر فرق علت هائے نهاد

(Translation: When a son of man is born twice, he plants his foot upon the head of all causes).²

The conclusion of) Thus for Rumi the rebirth was 'baqa' and destructing the previous conventional self was 'fana'.

Freedom of Will and *Tawakkal*:

Rumi also believed that choices have to be made and responsibilities have to be fulfilled. He clearly advocated freedom of will as a pre-condition of the virtuous action. In the psychological terms it meant a person's ability to perform voluntary actions. According to Titus³ (Ethics Today) it is the person expressing himself in action.

Rumi further explained that one could acquire freedom of will be developing his personality. So he says

امر و نهی و خشم و تشریف و عتب
نیست جز مختار را اے پاک حبیب

(Translation: Command and prohibition, and anger and conferment of honour and repuke concern him (only) who possess the power of choice, O pure – bosomed one.).⁴

The directed our attention to the Quran which commanded us to do certain actions and prohibited us not to do certain actions. How could Allah command us— the human beings and consider us accountable if we were not free. After all commands cannot be issued to a marble rock which cannot follow them. In Rumi's words:

جمله قرآن امر و نیست
امر کردن سنگِ مرمر را کہ دید^۵

(Mathamwi, I, 3026).

Although Rumi was firm believer in the freedom of will, yet he preached '*tawakkul*' (توکل):

گفت آری گر توکل رہبرست
ایں سبب ہم سنتِ پیغمبرست^۶

His view of *tawakkul* was not conventional. Therefore it was not negative. Of course, it meant completes trust in God, but according to him it did not mean that we should not endeavour or just sit and wait. We should strive and try our best and then trusting God we should hope for that result which would prove best or better in the long run.

Rumi and Iqbal:

Iqbal supported Rumi's stand point about *tawakkul* and said:

مومن از عزم و توکل قاهر است
گر نه دارد این دو جوهر کافر است^۷

[اقبال-پس چه باید کرد(مثنوی)]

In the terms of philosophical debates between Determinism and Indeterminism, it can be concluded that Rumi and Iqbal supported the middle view. Both of them believed in self-determinism. As self-determinists they hold the view that man was capable of perpetual initiative and response. He possessed the ability to reshape himself and to redirect the processes of the out-world within limits. The human beings, according to them were not dead matter or vegetables or even animals, because of their quality of self-consciousness and the ability to choose. Rumi in his *Mathnawi* said:

گردش او را نه اجر و نه عتاب
که اختیار آمد هنر وقت حساب^۸

[مثنوی معنوی، III، ۳۲۸]

Rumi's main argument against determinism (جر) was that reward for good deeds and punishment for evil promised by God in the Quran would become meaningless if the human being were not free to choose between good and evil. He also rejected the notion of pre-destination and maintained that those who shirked their responsibilities and attributed their failures to God, were devil's advocate. In attributing their misfortunes and wrong doing to Allah, they followed the footsteps of the Satan who attributed his sin (disabodience) to Him.

Iqbal also believed in self-determinism. In *The Reconstruction of Religious Thought in Islam*, he said:

To live is to reshape and change ends and purposes, and to achieve them. There is a progressive formation of ends and purposes as life grows and expands. ⁹ (*The Reconstruction of Religious Thought in Islam*, p. 54)

Rumi presented the thesis that 'jabbar' and freedom were synthesized in the love of God. He expressed it in his *Mathanwi*.

For example the following verse reflected the afore-mentioned view:

لفظ جرم عشق را بے صبر کرد
و آن کہ عاشق نیست جبر کرد^۱

[*Mathamwi*, I, 1463-1466-مثنوی معنوی]

a. Affinities:

Most of the orientalist as well as some of the Pakistani and Indian intellectual, emphasis the influence of the Western thinkers on Iqbal's thought. They seemed to ignore the impact of the Muslim intellectual tradition much closer and similar to Iqbal's thought. For instance, they totally overlooked the great influence of Rumi whom Iqbal himself declared his spiritual guide. Therefore it would be enlightening to describe the basic affinities between the two thinkers and to trace the extent of Rumi's influence on Iqbal's thought. In the following section of the article we would like to point out the similarities between the teacher Rumi and the disciple-Iqbal.

Rumi and Iqbal described the value of *Ishq* (عشق) and its various dimensions in silimar way. For example both of them hold the opinion that *Ishq* was a great motivational force leading to self-realization. In this respect Rumi maintained:

عشق نانِ مرده رازی جاں کند
جاں کہ فانی بود جاویداں کند^۲

(*Mathamwi*, I, 2012)

Similarly, Iqbal says:

از محبت چوں خودی محکم شود
قوتش فرمان ده عالم شود^۳

When Rumi celebrated love's healing power and asserted:

شادباش اے عشق خوش سودائے ما
اے طیب جملہ علت ہائے ما^۴

(*Mathamwi*, ii, 330)

Iqbal endorsed it by saying:

مرض کہتے ہیں سب اس کو یہ ہے لیکن مرض ایسا
چھپا جس میں علاج گردش چرخ کہن بھی ہے^{۱۴}

[بانگِ در، ص ۵۲]

Rumi held the view that transformation of the self was possible through *Ishq*.

از محبت مردہ زندہ می کنند
از محبت شاہ بندہ می کنند^{۱۵}

(Translation: Through love dead rise o life and the king become a slave.) (*Mathamvi*, ii, 1531)

Iqbal followed the same trail by saying:

از محبت می شود پائندہ تر
زندہ تر، سو زندہ تر، تابہ تر^{۱۶}

(Translation: By love it is made more lasting, more loving more glowing.)

For Rumi and Iqbal separation and sorrow strengthened our love and ourselves.

خام را جز آتش ہجر و فراق^{۱۷}

(*Mathamvi*, I, 3058)

In the same way Iqbal claimed:

تو نہ شناسی ہنوز، عشق بمیرد ز وصل
چہیت حیاتِ دوام، سو ختنِ ناتمام^{۱۸}

(*Payam-e-Mashriq*, p. 87)

(Translation> You don't know that union kills love. What is immortal life but burning constantly.)

Iqbal repeated the same idea in *Gulshan-e-Raz-e-Jadeed*:

جدائی عشق را آئینہ دار است
جدائی عاشقان را سازگار است^{۱۹}

(*Gulshan-e-Raz-e-Jadeed*, p. 158)

(Translation: Separation is a token of love. It suits the nature of lovers.)

The dialectic love and intellect or reason had been present in the Sufism since the beginning. Rumi, though celebrated the religion of love, but he recognized the value of intellect for the development of the self. According to him though *Ishq* was supreme, yet intellect was very important for human beings and human life. In *Mathnawi*²⁰ (iv. 1965) he asserted that its fountains was in the midst of the soul and considered it a gift of God.

Rumi's above-mentioned point of view was based on the saying of the Holy Prophet according to that saying the Prophet (Pbuh) prayed, "O God! Grant me knowledge of the ultimate nature of things." No doubt the Quran attached great importance of reflection, i.e., *al-tafukkur* (التفكير). Perhaps in English it meant 'mediation'. However, R.A. Nicholson²¹ maintained that Rumi did not make any distinction, between love and knowledge. In other words, Rumi considered them inseparable.

What was Iqbal's standpoint on the above-mentioned issue? Although the common perception about Iqbal's view was that he favoured *Ishq* than reason (*Aqal*). The basis of the perception was Iqbal's poetry which seemed to advocate supremacy of *Ishq* over reason; but the study of his lectures would lead to the conclusion that like Rumi, he mentioned different sources of knowledge including sense-perception, reason and intuition. Intuition for him was knowledge based neither on senses nor reason. Its source was feeling or in the Quranic word *Qalb* (قلب). However, in the end he pointed out that intuitive knowledge was the higher form of intellect. Their root was the same, but function difference...

Another concept shared by Rumi and Iqbal was that of *faqir* (فقر). In classical Sufism it was considered a preparatory stage of the 'Path' on *Tariqqa* (طريقه). In the beginning of Sufism it was understood in its literal sense i.e., 'having no thing'. Later on the term was spiritualized and *faqir* was understood to be a "a person who does not need anything, but whom everything needs." Junaied Baghdadi attributed the above-mentioned connotation to the word '*faqiri*'. Thus making the word a positive term or value.

The classical literature of the Muslims specially the literature of Persian language depicted '*Gada*' (گدا) opposing '*Shah*'. *Faqir* became a symbol of protest against wealth, power and tyranny.

In Rumi's own words his *mathnawi* was a shop of '*faqir*'.

ہر دکانِ راستِ سودائے دگر
مثنوی دکانِ فقرست اے پر ۲۲

Hence for Rumi 'faqr' was a way of living which was the result of a particular attitude towards economic and social aspects of life. In Rumi's opinion 'faqr' was important to the development of self.

Iqbal endorsed Rumi's view and considered it vital for self-realization. Iqbal said that the trait of faqir made a person independent, self-sufficient and morally pure. He too took it as a way life. For him it was an attitude towards religious, social, economic and moral aspects of life. It was an attitude towards life and that was not dependent on a person's economic status.

b. Differences

In short Iqbal and Rumi had almost similar understanding of the experience of love and its different dimensions. However, there were differences as well between the two thinkers and those could not be ignored. Some of the differences were the followings:-

(a) For Rumi 'Isbq' was basically 'Divine love' and urge for the evolution of the spiritual plane. But Iqbal means by love the passion for creation and the conquest of the natural forces.

(b) Rumi reflected the height of emotion and the experience of ecstasy in his love-poetry, specially in *Divan-i-Shams*. Such Spiritual states were rarely expressed by Iqbal in his poetry.

(c) The theoretical presentation of the concept of *Isbq* was more lucid, comprehensive and logical in Iqbal's thought than in Rumi's writings.

(d) In the case of Iqbal the political dimension of the human beings was very prominent. It was not in Rumi's philosophy.

(e) Although both of them believed that life was essentially strife, but Rumi's point of view was that it was the conflict within the self because of the inherent contradictions of the human nature itself. According to Rumi both Moses and Pharaoh were present in the human self. Raza Arasteh²³ clarified the fore-mentioned paradox of human nature mentioned by Rumi. He directed our attention to the map of human psyche given by Rumi which contain animal instincts as well as rationality. Often those two were at cross purposes. Rumi told us to go beyond them and transcend

to achieve *nafs-e-mutma'ina* (نفس مطمئنة). In other word for Rumi harmony within was a sign of a mature developed self.

Iqbal on the other hand expressed the opinion that the major challenges and struggle for the human beings were external forces by which meant Nature and Society. Consequently, he preached the conquest of Nature, social transformation and development.

(f) Iqbal like Rumi was aware of the importance of 'faqr' for the development of the self. However, he broadened the concept by extending it to the intellectual self-sufficiency and originality. For example he said:

اغیار کے افکار و تخیل کی گدائی
کیا تجھ کو نہیں اپنی خودی تک بھی رسائی^{۲۳}

(ضربِ کلیم، ص ۱۲۲)

Conclusion:

To sum up, we would like to concluded this brief comparative study of Rumi and Iqbal by pointing out that though there were so many affinities between them, yet the generation gap was evident. Iqbal appeared long after Rumi in a different age and part of the world. Although both of them based their thought on the teachings of the Quran and Sunnah. Consequently they were led to a number of uniform conclusions. But the historical distance, cultural difference and individual bent of mind were responsible for their conceptual framework and somewhat different complexion of their thought.

Notes and References

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- ⁴ Rumi, *The Mathnawi* (Persian), ed. R.A. Nicholson, V, 2973, Luzac and Co., London
- ⁵ Ibid, V, 3026.
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- ¹⁰ Rumi, *The Mathnawi*, I, 1463-66.
- ¹¹ Ibid., V, 2012, I.
- ¹² Iqbal, *Asrar-e-Khudi*, p. 25.
- ¹³ Rumi, *Mathnawii*, iii, 330.
- ¹⁴ Iqbal, *Bang-e-Dra*, p. 52
- ¹⁵ Rumi, *Mathanwi*, ii, 1531
- ¹⁶ Iqbal, *Asrare-Khudi*, p. 18
- ¹⁷ Rumi, *Mathanwi*, I, 3058
- ¹⁸ Iqbal, *Payam-e-Mashriq*, p. 87
- ¹⁹ Iqbal, *Gulshan-e-Raz-e-jadeed*, p. 1
- ²⁰ Rumi, *Mathnawi*, iv. 1965
- ²¹ R.A. Nicholson, *Commentary*, op. cit., I & II, p. 294
- ²² Rumi, *Mathanwi*, vi. 1525
- ²³ Reza Arasteh, *Rumi the Persian*, Pub. Sh. Mohammad Ashraf, Lahore, 1965, p. 93
- ²⁴ Iqbal, *Zarb-e-Kaleem*, p. 122