



I will find new meaning in every joy and sorrow. In that silence, I will hear the voice of spirit, and freed from this world, I will see another world where the end is another beginning.

-Rumi

Maulana Jalal al-Din Rumi

Introduction of Maulana Rumi



- Jalal al- Din Rumi (1207-17 December 1273) was a thirteenth century Persian poet , Islamic scholar, and a Sufi mystic.
- His works have been translated into more than twenty languages.
- Rumi combines Islamic mysticism with artistic experimentation.
- Rumi's doctrine advocates tolerance, intuition, positive reasoning, enlightenment, spirituality, compassion and love.
- His writings express human endeavor towards union with Allah Almighty.
- Most of his works were written in Persian language, but he also made use of Turkish and Arabic language in few of his verses.
- His most notable works are: *Matnawiye Ma'nawi*, *Diwan-e-Shams-e-Tabrizi*, and *Fihi Ma Fihi*

The Concept of Sufism

- The term Sufi comes from the Arabic *Safa*, which means “purity”. Sufis are known for meditating on the attributes (Sifat) of Allah Almighty. The leading among these are the attributes of Majesty (sifat al- jalal) and Beauty (sifat al- jamal). They are concerned with how a person can come close to God. This is typically achieved by means of meditation and the remembrance (zikar) of God.
- Islamic mysticism or Sufism is described by adherers as the inner mystical aspect of Islam. A person who practices this tradition is generally known as a sufi.





Text of the poem, The Song of the Reed

--Translated by E. H. Whinfield. From "Masnavi-i Ma'navi, The Spiritual Couplets of Maulána Jalálu-'d-dín Muhammad-i Rúmí." (London, 1887). An abridged translation. Reprinted as "The Teachings of Rumi" (Octagon Press, London, 1994).

- 1 Hearken to the reed-flute, how it complains,
Lamenting its banishment from its home:--
2. Ever since they tore me from my osier bed,
My plaintive notes have moved men and women to tears.
3. I burst my breast, striving to give vent to sighs,
And to express the pangs of my yearnings for my home.
4. He who abides far away from his home
Is ever longing for the day he shall return.
5. My wailing is heard in every throng,
In concert with them that rejoice and them that weep.
6. Each interprets my notes in harmony with his own feelings,
But not one fathoms the secrets of my heart.
7. My secrets are not alien from my plaintive notes,
Yet they are not manifest to the sensual eye and ear.
8. Body is not veiled from soul, neither soul from body,
Yet no man hath ever seen a soul."
9. This plaint of the flute is fire, not mere air.
Let him who lacks this fire be accounted dead!
10. Tis the fire of love that inspires the flute,
Tis the ferment of love that possesses the wine.



- 11.** The flute is the confidant of all unhappy lovers;
Yea, its strains lay bare my inmost secrets.
- 12.** Who hath seen a poison and an antidote like the flute?
Who hath seen a sympathetic consoler like the flute?
- 13.** The flute tells the tale of love's bloodstained path,
It recounts the story of Majnun's love toils.
- 14.** None is privy to these feelings save one distracted,
As ear inclines to the whispers of the tongue.
- 15.** Through grief my days are as labour and sorrow,
My days move on, hand in hand with anguish.
- 16.** Yet, though my days vanish thus, 'tis no matter,
Do thou abide, O Incomparable Pure One!
- 17.** But all who are not fishes are soon tired of water;
And they who lack daily bread find the day very long;
- 18.** So the " Raw " comprehend not the state of the "Ripe;"
Therefore it behooves me to shorten my discourse.
- 19.** Arise, O son! Burst thy bonds and be free!
How long wilt thou be captive to silver and gold?
- 20.** Though thou pour the ocean into thy pitcher,
It can hold no more than one day's store.



21. The pitcher of the desire of the covetous never fills,
The oyster-shell fills not with pearls till it is content;

22. Only he whose garment is rent by the violence of love
Is wholly pure from covetousness and sin.

23. Hail to thee, then, O LOVE, sweet madness!
Thou who healest all our infirmities!

24. Who art the physician of our pride and self-conceit!
Who art our Plato and our Galen!

25. Love exalts our earthly bodies to heaven,
And makes the very hills to dance with joy!

26. O lover, 'twas love that gave life to Mount Sinai,
When "it quaked, and Moses fell down in a swoon."

27. Did my Beloved only touch me with his lips,
I too, like the flute, would burst out in melody.

28. But he who is parted from them that speak his tongue,
Though he possess a hundred voices, is perforce dumb.

29. When the rose has faded and the garden is withered,
The song of the nightingale is no longer to be heard.

30. The BELOVED is all in all, the lover only veils Him;
The BELOVED is all that lives, the lover a dead thing.





31. When the lover feels no longer LOVE's quickening,
He becomes like a bird who has lost its wings. Alas!

32. How can I retain my senses about me,
When the BELOVED shows not the light of His countenance?

33. LOVE desires that this secret should be revealed,
For if a mirror reflects not, of what use is it?

34. Knowest thou why thy mirror reflects not?
Because the rust has not been scoured from its face.

A. If it were purified from all rust and defilement,
It would reflect the shining of the SUN of GOD.

35. O friends, ye have now heard this tale,
Which sets forth the very essence of my case.

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Analysis:

- This poem has a theme of separation and union and the pangs of grief, anxiety, and rootlessness that someone feels by being cut off from where he belongs to.
- Rumi makes use of analogy of reed--a plant that grows near the bank of rivers and between the human beings. He very beautifully explains that if both of them get away from their roots i.e. separation of reed from water and separation of human beings from the love of God, then there will only be restlessness and grief.
- Rumi stresses on the importance of union and connection of human beings with the Allah Almighty by showing the consequences of getting away from the path of Allah. Because one finds himself surrounded in the darkness and feels like standing in the middle of nowhere by straying away from the path and love of Allah Almighty.
- He describes the power of love and advises human beings to clean the dust of sins and bad deeds from the mirror of their hearts and this is how one can find inner enlightenment and one gets reconnected and reunited with Allah Almighty.



An Explanation of The Reed Flute's Song Metaphor

- <https://www.youtube.com/watch?v=WLfeB-J6Tic>



Aim of Rumi's Teachings

- The aim of life and education , according to Rumi , is spiritual awakening. And the true reform/ change begins from within. It takes place from “bottom up”, rather than “from top down”. Hence , Rumi's teachings touch on all those aspects and dimensions of the love relationship between God and the mystic.

