

Rumi

General

"**Jalāl ad-Dīn Muhammad Rūmī** (*Persian*: جلال‌الدین محمد رومی), also known as **Jalāl ad-Dīn Muhammad Balkhī** (جلال‌الدین محمد بلخی), **Mevlânâ/Mawlânâ** (مولانا, "our master"), **Mevlvi/Mawlawī** (مولوی, "my master"), and more popularly simply as **Rumi** (30 September 1207 – 17 December 1273), was a 13th-century *Persian*^{[9][11][10]} poet, faqih, Islamic scholar, theologian, and *Sufi mystic* originally from *Greater Khorasan*.^{[10][11]} Rumi's influence transcends national borders and ethnic divisions: *Iranians*, *Tajiks*, *Turks*, *Greeks*, *Pashtuns*, other *Central Asian Muslims*, and the Muslims of *South Asia* have greatly appreciated his spiritual legacy for the past seven centuries.^[12] His poems have been widely translated into many of the world's languages and transposed into various formats. Rumi has been described as the "most popular poet"^[13] and the "best selling poet"^{[14][15]}" in the United States (Source Wikipedia)

Legacy

"Rumi's poetry forms the basis of much classical *Iranian* and *Afghan* music.^{[86][87]} Contemporary classical interpretations of his poetry are made by *Muhammad Reza Shajarian*, *Shahram Nazeri*, *Davood Azad* (the three from Iran) and *Ustad Mohammad Hashem Cheshti* (Afghanistan). To many modern Westerners, his teachings are one of the best introductions to the philosophy and practice of *Sufism*. In the West *Shahram Shiva* has been teaching, performing and sharing the translations of the poetry of Rumi for nearly twenty years and has been instrumental in spreading Rumi's legacy in the English-speaking parts of the world. Pakistan's *National Poet*, *Muhammad Iqbal*, was also inspired by Rumi's works and considered him to be his spiritual leader, addressing him as "Pir Rumi" in his poems (the honorific *Pir* literally means "old man", but in the Sufi/mystic context it means founder, master, or guide).^[88]

Shahram Shiva asserts that "Rumi is able to verbalise the highly personal and often confusing world of personal growth and development in a very clear and direct fashion. He does not offend anyone, and he includes everyone.... Today Rumi's poems can be heard in churches, synagogues, Zen monasteries, as well as in the downtown New York art/performance/music scene."

According to Professor Majid M. Naini,^[89] "Rumi's life and transformation provide true testimony and proof that people of all religions and backgrounds can live together in peace and harmony. Rumi's visions, words, and life teach us how to reach inner peace and happiness so we can finally stop the continual stream of hostility and hatred and achieve true global peace and harmony."

" (Source Wikipedia)

Work

"Poetic works

- Rumi's best-known work is the *Maṭnawīye Ma'nawī* (*Spiritual Couplets*; مثنوی معنوی). The six-volume poem holds a distinguished place within the rich tradition of Persian Sufi literature, and has been commonly called "the Quran in Persian".^{[58][59]} Many commentators have regarded it as the greatest mystical poem in world literature.^[60] It contains approximately 27,000 lines,^[61] each consisting of a couplet with an internal rhyme.^[52]
- Rumi's other major work is the *Dīwān-e Kabīr* (*Great Work*) or *Dīwān-e Shams-e Tabrīzī* (*The Works of Shams of Tabriz*; دیوان شمس تبریزی), named in honour of Rumi's master *Shams*. Besides approximately 35,000 Persian couplets and 2,000 Persian quatrains,^[62] the *Divan* contains 90 Ghazals and 19 quatrains in *Arabic*.^[63] A couple of dozen or so couplets in Turkish (mainly *macaronic* poems of mixed Persian and Turkish)^{[64][65]} and 14 couplets in Greek (all of them in three *macaronic* poems of Greek-Persian).^{[66][67][68]}

Prose works

- Fihī Ma Fihī* (*In It What's in It*, Persian: فیه ما فیه) provides a record of seventy-one talks and lectures given by Rumi on various occasions to his disciples. It was compiled from the notes of his various disciples, so Rumi did not author the work directly.^[69] An English translation from the Persian was first published by *A.J. Arberry* as *Discourses of Rumi* (New York: Samuel Weiser, 1972), and a translation of the second book by *Wheeler Thackston*, *Sign of the Unseen* (Putney, VT: Threshold Books, 1994). The style of the *Fihī ma fihī* is colloquial and meant for middle-class men and women, and lack the sophisticated wordplay.^[70]
- Majāles-e Sab'a* (*Seven Sessions*, Persian: مجالس سبعة) contains seven Persian sermons (as the name implies) or lectures given in seven different assemblies. The sermons themselves give a commentary on the deeper meaning of Qur'an and *Hadith*. The sermons also include quotations from poems of *Sana'i*, *Attar*, and other poets, including Rumi himself. As *Aflakī* relates, after *Shams-e Tabrīzī*, Rumi gave sermons at the request of notables, especially *Salāh al-Dīn Zarkūb*. The style of Persian is rather simple, but quotation of Arabic and knowledge of history and the *Hadith* show Rumi's knowledge in the Islamic sciences. His style is typical of the genre of lectures given by Sufis and spiritual teachers.^[71]
- Makātīb* (*The Letters*, Persian: مکاتیب) is the book containing Rumi's letters in Persian to his disciples, family members, and men of state and of influence. 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.^[72]" (Source Wikipedia)

See also

Interpreters of Rumi

- Coleman Barks* (free interpreted Rumi poetry)
- Rumi Quotes* (Twitter account)