

Life and Works of Maulana Jalaluddin Rumi

Tarannum Begum

Research Scholar, Department of Persian Vasantrao Naik Government Institute of Arts and Social Sciences, Nagpur (MS)

Prof. M. A. Siddiqui

Supervisor and Head, Department of Persian Vasantrao Naik Government Institute of Arts and Social Sciences, Nagpur (MS)

Paper Received On: 18 JUNE 2021

Peer Reviewed On: 30 JUNE 2021

Published On: 1 JULY 2021

Abstract

Maulana Jalaluddin Rumi is a well-known poet of Persian language and literature. He was born in 1206 A.D. in Balkh and died in 1272 A.D. in Qonia. His father Shaikh Bahauddin migrated from Balkh anticipating Mongol invasion on Balkh and after visiting so many places reached Qonia, a place situated in Rum and settled there. At the time of migration Rumi was only six years old. After completion of education Rumi started teaching and delivering sermon and very soon became a well-known theologian and jurisprudent. One day, while Rumi was teaching to the students, Shams Tabrez, a native of Tabrez suddenly came and met him. Though this meeting did not last for a long time however, it left ever lasting impact, on Maulana Jalaluddin Rumi.

After separation from Shams Tabrez, Rumi disassociated himself from outer world and spent maximum times in the memory of his spiritual guide. One day his grief and agony of separation burst into poetry and thus, a great theologian and jurisprudent suddenly became a poet. Rumi has left several works in which Masnavi-e Manavi is a monumental one and being regarded as Quran in Pahlavi language.

Keywords: Bahauddin, Balkh, Masnavi-e Manavi, Mongol, Qonia, Rum and Shams Tabrezi.



[Scholarly Research Journal's is licensed Based on a work at www.srjis.com](http://www.srjis.com)

Introduction

Maulana Jalaluddin Rumi is a well-known poet of Persian language. He was born in Balkh. Anticipating Mongol invasion Rumi's father Shaikh Bahauddin migrated from Balkh when Rumi was six year's old. Rumi's father, after visiting so many places reached Larinda

where he settled temporarily and later settled at Qonia permanently. After acquiring education Rumi began his career as a teacher. He used to deliver sermon and hated poetry. One day, while he was teaching to his students suddenly, Shams Tabrez, who was an ascetic and a native of Tabrez came and met Rumi. Though this union did not last for a long time, it left tremendous impacts on Rumi. After departure of Shams Tabrez, Rumi who was a theologian and Islamic jurisprudent, in the grief and agony of his spiritual guide became a poet and his grief and agony one day burst into poetry. Thus, his monumental work Masnavi-e Manavi came into being. This masnavi of Rumi consists of six volumes and according to Maulana Jami, a well-known Persian poet, Masnavi-e Manavi is regarded Quran in Pahlavi language. This masnavi has been translated into many languages and is supposed to be the most important work in mystic poetry.

Review of Literature

Maulana Jalaluddin Rumi is one of the greatest mystic poets. His masnavi is a monumental work in mysticism and regarded as Quran in Pahlavi language therefore, it is obvious that many articles have been written on the life and works of Rumi. However, after review of literature it is found that articles written on the life and works of Maulana Rumi are not up to the mark. It was therefore, that this topic has been chosen for this article. In this article a detailed discussion on the life and works of Rumi will be made and all the aspects of Rumi's life will be covered. Moreover, his contribution in Persian poetry and especially, in the mystic poetry will be examined and evaluated.

Life of Rumi

Jalaluddin Mohammad, better known as Maulana Jalaluddin Rumi was born on 6 Rabi'ul Awwal 606 A.H./ 30 September 1207 A.D. at Balkh. He is also known as Maulana-e Rum due to his connections with Asia Minor¹, where greater part of his life was spent. Some chronicles also call him Khudawandagar and Maulana Khudawandagar². The earliest reference to the word Maulvi applied for him is found in the verses of Shah Qasim Anwar³. Rumi belonged to a well -known family of Balkh, (a well -known city of the northern province of Khorasan). Most of the writers who have written the family history of Rumi trace his descent from Abu Bakr, the first Caliph of Islamic Empire. But according to Afzal Iqbal, his descent being associated with Caliph Abu Bakr is legendary⁴.

Rumi belonged to a family, which had produced a notable number of jurists and spiritual leaders. His grandfather named Husain son of Ahmad Khatibi was a great scholar of his time. The measure of his scholarship can be gauged from the fact that person like Raziuddin Nishapuri came to learn at his feet⁵. He was acknowledged as a great spiritual leader not only

by the common man but also by contemporary rulers. According to Aflaki, Alauddin Mohammad Khwarazm Shah, king of Khwarazm Shahi dynasty (1195-1221 A.D.)⁶ had married his daughter Malika-e Jahan to Rumi's grandfather. Allama Shibli N'omani also agrees with the views of Aflaki⁷. But historical data suggests that Husain Khatibi was married with the daughter of a Prince of the same name, and not with the daughter of Mohammad Khwarazm Shah as stated by Aflaki⁸.

Rumi's father, Bahauddin Mohammad, born in or around 1148 A.D. also considerably inherited both, material and spiritual wealth of his father. He was of profound learning and bore the title of "Sultanul 'Ulama" (king of scholars). Bahauddin's philosophical thoughts were greatly shaped by Imam Ghazali's (1059 - 1111 A.D.) philosophy. By 1208 A.D. when Rumi was a child of one year old, his father publicly declared his views against the philosophers and rationalists and pressed for a fresh study of the percepts of Islam. He even did not spare the powerful courtiers of Alauddin Mohammad Khwarazm Shah, the ruling monarch. The intellectual and ideological conflicts between Fakhre Razi, who was both courtier and teacher of the ruling king and Bahauddin had become so acute and acrimonious that it had often been said that it resulted in Bahauddin's expulsion from Balkh in 1213 A.D. But historical data suggests that Razi died in 1209 A.D. i.e. four years before the migration of Bahauddin from Balkh. Therefore, Bahauddin's migration from Balkh would not have been due to bitter relationship with Fakhre-Razi⁹.

Sultan Wald, the grandson of Bahauddin also does not mention about Razi while writing about the migration of his grandfather from Balkh. According to Sultan Wald the reason of his grandfather's migration was bad attitude of the people of Balkh and divine message¹⁰. It seems that the immediate cause of the migration of Bahauddin from Balkh was in fact, the fast-changing political scenario of the region. Temuchin, an unknown Mongol adventure had become so powerful that in 1206 A.D. assuming the title of Changez Khan started his ruthless campaign against neighbouring countries¹¹. Afraid of the onslaughts of Changez Khan, people looked for security and shelter. It was not Baha alone who left Balkh in this period of stress but there were several others who deserted the country. The fear of the anticipated onslaught of Mongol is also corroborated from the verses of Sultan Wald.¹² Thus, Bahauddin migrated from Balkh not due to the differences with Razi but due to the bad attitude of the people and anticipating invasion of Changez Khan.

In 1212 A.D. Bahauddin left Balkh and with his little son Rumi reached Nishapur where, he met Shaikh Fariduddin Attar, a well-known mystic poet of the time. It is said that

Attar, who took kindly to the young boy, discerned in him, the shadows of the coming events and gave him a copy of his own book *Ilahi Nama*¹³. From Nishapur, Bahauddin went to Baghdad, where, according to Jami, he was received by Shaikh Sahabuddin Saharwardi and stayed in Madresa Mustansaria. He left Baghdad in 1220 A.D. and along with his son Rumi proceeded towards Mecca. After having performed pilgrimage at Mecca Baha went to Zinjan and from there arrived at Larinda, the capital city of Salajeqa of Asia Minor¹⁴. By this time Rumi had attained the age of 18 and was fully grown up. Now the constant travelling also ended and Bahauddin settled down at Larinda but not for permanently.

While Bahauddin along with Rumi was staying at Larinda, Alauddin Kaiqubad (617-634 A.H.)¹⁵ the Saljuq monarch had ascended to the throne at Qonia, who was a great patron of Persian learning and men of letters. It was at the invitation of the ruling king that in 1229 A.D. Bahauddin moved and settled at Qonia permanently¹⁶ where he died in 1231 A.D. Rumi's education was started by his father at home. He studied Quran and traditions (Hadis) and acquired a thorough knowledge of Arabic and Persian languages. According to Browne Jalaluddin have studied the exoteric science chiefly from his father until the death of the later in 1231 A.D.¹⁷ At the time of his father's death Rumi had attained the age of 24 and had not only successfully completed the prescribed curriculum of studies, but had achieved much more in the sphere of learning.

At such a tender age shouldering such a big spiritual empire of his father was not a simple task. At this stage Burhanuddin appears at Qonia, after a year of the demise of his teacher and turned to his pupil, who had, by this time, ascended to the spiritual empire of his father, and was already directing the spiritual life of thousands of his followers. On arrival at Qonia, Burhanuddin found his pupil thoroughly well equipped with the material knowledge, which was a hundred times better than his father. Now Burhanuddin proceeded to bequeath his pupil with the spiritual treasure, which he had inherited from his master. For further studies he even sent Rumi to Halb and Damishq (Syria) in 1233 A.D.¹⁸

At Halb Rumi joined Madersa-e Halbia, which was a flourishing Hanafites institution where he learnt most of the jurisprudence and religion from Kamaluddin, who at that time was heading the Madresa. From Halb Rumi went to Damishq, where he stayed for a couple of years. According to Shamsuddin Ahmad Al-Aflaki, the author of *Manaqebul Arefeen*, it was at Damishq that for the first time Rumi had seen Shams Tabrez but not spoken with¹⁹. This fact is also considerably substantiated by the verses of Rumi, composed in the praise of Damishq. After completion of his education at Damishq Rumi returned Qonia in 1241 A.D.²⁰

On his return to Qonia, Rumi was received by the nobility. Shamsuddin Isfahani, the minister of the ruling monarch Kaikaus, offered him his palace but he politely declined²¹. Now Rumi entrusted himself completely to Burhanuddin Muhaqqiq who is said to have directed him to undertake a course of mortification and ascetic practices for 120 days. As per the will of his teacher, Rumi completed the course successfully, which caused happiness for his teacher, and addressing Rumi he said, "You were unparalleled in the world, in rational, traditional, spiritual and acquisitive knowledge and now this moment you are unsurpassed in the knowledge of Divine secret²². He then directed Rumi to start his mission of assisting and leading those who had gone astray. Thus, Rumi became a full-fledged successor to his father. Burhanuddin Muhaqqiq, a native of Tabriz died in 1241 A.D.

In 1241A.D. when Rumi had reached the age of 34 he became an acknowledged spiritual scholar. His life was the life of a learned, orthodox professor, addressing vast audience on religion, philosophy, jurisprudence and morals. He lived simply, studied deeply and lectured eloquently. His circle of disciple was already becoming unwieldy.²³

At the age of 37 when Rumi was fully satisfied with the success, he was achieving as a teacher of Islamic learning and his career, which had begun so well as a spiritual teacher was disturbed and ended abruptly, by sudden appearance of Shams Tabriz. Nicholson calls him "A weird figure, wrapped in coarse black belt? who flits across the stage for a moment and disappears tragically enough"²⁴ was a descendant of Kiya Buzurg Ummid, a lieutenant of Hasane Sabah, the founder of Assassin group or Ismailia's of Almut (d. 1124 A.D.), and according to E.G. Browne: "This strange personage said to have been the son of Jalaluddin nau (new) Musalman"²⁵. But according to Juwaini, Jalaluddin nau Musalman had no other son except Alauddin Mohammad²⁶. According to Aflaki Rumi's acquaintance with this mysterious personage began at Qonia in December 1244 AD and lasted with ever increasing intimacy for some fifteen months²⁷.

What transpired during the meetings between Shams and Rumi is not known to many but sudden appearance of Shams Tabriz brought a complete change in Rumi's life. The learned orthodox teacher of theology gave up lecturing and to the disappointment of his many students became a rapturous devotee of Shams Tabrez. As it was expected, the sudden change in Rumi's life excited jealousy of Rumi's admirers who were deprived of the learning of an eminent scholar. It excited their anger because they were shocked to see Rumi flout religious conventions, which, he had hitherto fervently preached and jealously defended. The person

who had always regarded music as undesirable, now became a great lover of it. This departure was as unusual as it was unpleasant for Rumi's admirers.

According to E. G. Browne intimacy with Shams was brought to an abrupt close in March 1246 A.D. by the violent death of Shams Tabrez. But according to Cambridge History of Iran, "When his passionate affairs had aroused the antipathy of his disciples, Shams departed for Damascus"²⁸. After Shams Tabriz left Qonia, for sometimes, his whereabouts were unknown but soon Rumi received a letter of Shams from Damascus. According to Aflaki, in response to Shams letter Rumi wrote four odes to him; one in Arabic and three in Persian. But Shibli believes that Rumi wrote only one letter in verse, accompanied by a Ghazal of fifteen couplets²⁹.

Later, Rumi sent his son Sultan Wald to Damascus on an expedition to persuade Shams to return to Qonia. This fact is substantiated from the couplets of his one Ghazal.³⁰ Sultan Wald succeeded in his mission and according to Cambridge History of Iran in 1247 A.D. finally, Shams consented to return Qonia only to arouse another immediate outbreak of hostility, which once again compelled him to leave the place³¹. Whereas, Aflaki thinks that he was stabbed by one of the conspirators. Jami has endorsed this account of Aflaki but Dawlat Shah believes that some influential persons of Qonia engaged a relative of Rumi who killed Shams. While Shafaq says that Shams was killed by a mob in which Rumi's son was also killed³². But Sultan Wald only alludes to his sudden disappearance³³. It seems that Shams was killed and the news of his death spread in the city, but Rumi refused to believe it.³⁴

He enquired about Shams from every traveller who happened to visit Qonia. One day a traveller told him that he had seen Shams in Damascus. Rumi was so pleased with this news that he took off his robe there and then and gave it to the traveller. A skeptical friend pointed out that it was likely that the traveller was telling a lie to please you. He replied that, "Had I believed the news to be true I would have given him my life and not my robes."³⁵

After Shams Tabrez's death Rumi was in a terribly disturbed state of mind and his all composure and peace was robbed. In such a state of mind, one day when Rumi was dancing in the streets of Qonia, that he suddenly arrested his movements and stood intently listening in a street to a musical sound coming from a corner. It was the rhythmic beat of a goldsmith's hammer. The goldsmith was none other than Salah-ud-Din Zarkob (d. 1263-64 A.D.). Rumi was so completely enthralled by this music that, he stood listening to it before the shop and the goldsmith in the difference to Rumi's state of ecstasy continued beating the silver leaves. He wasted a good deal of silver but gained more than his weight in gold, for he won Rumi's

spontaneous friendship, gratitude and at once became his disciple. For Rumi also, the goldsmith was not an ordinary man.³⁶

There are at least seventy-one Gazals in which the name of Salahuddin Zarkob appears. Rumi feared that the jealousy of his friends might not deprive him once again of a friend and in his anxiety to retain him, he married his son to Salahuddin's daughter. With Salahuddin, Maulana became so close that the jealousy and animosity of his other disciples were once again aroused, leading to a crisis in the order³⁷. Salahuddin Zarkob died in 1263-64 A.D.³⁸ After his death, his place was taken by Hisamuddin Chalapi.

Rumi was so kind to Hisamuddin that he would send everything he received to him. Once Amir Tajuddin M'otabar sent a present of 70 thousand dirhams to Rumi and he at once sent the entire amount to Chalapi. Sultan Wald drew his father's attention to the utter lack of provision in the house and complained about Rumi's complete disregard of domestic needs. Rumi retorted "If a million saints were to starve within my sight and if I had a leaf of bread by God, I shall send that leaf to Chalapi"³⁹. Hisam-ud-Din retained this position till the death of Rumi.

Maulana Jalaluddin Rumi died at Qonia on Sunday, 17 December, 1273 A.D. at the age of 66. He was buried in the mausoleum, erected over his father's remains in 1231 A.D. by Alauddin Kaiqubad, the Saljuq sultan of Qonia. Rumi's mausoleum to which Jami called "Lover's Kabe", has been a place of pilgrim's resort for more than 711 years. During all these days, the city of Qonia retained her fame as mystic centre although in 1457 A.D. the capital was moved to Istanbul by the Ottomans, the famous Turkish proverb "Gezdunyai gore Qoniai", "go around the world but see Qonia", bears witness, the esteem, in which the city has been held⁴⁰. At present Qonia lies 263 km south of Ankara⁴¹. As it is situated on the road between Istanbul and Syria, it was visited by many Asiatic as well as western scholars. Today, it has become a tradition to visit this holy place, before leaving for Haj.

The site of grand mausoleum consists of 6225 square meters of land and was previously a royal rose garden of the Saljuqs⁴². When Rumi's father passed away in 1230 A.D., he was buried here and an enclosure, with a green dome was built over his grave. Rumi used to visit his father's tomb for meditation and spiritual contact. When he died in 1273 A.D., the famous Saljuq Wazir Moinuddin Parvana, his wife Gurji Khatun, who always had a great reverence for Rumi and an Amir Alauddin Qaisar, campaign for the building of the great mausoleum. Alauddin Qaisar appointed Badruddin Tabrezi and Setimoglu Abdul Wahid for the building of the tomb. After spending 130000 dirhams mausoleum was constructed. It is believed that the

construction of mausoleum began in the spring of 1274 A.D. and was finished in the winter of the same year⁴³. The present building of the mausoleum is a good example of mystic composition, containing three elements, rarely found in an Islamic dargah. In the south, on the platform, there are the sarcophagi of Rumi, his father and of other disciples, while in the north is the dance hall (sama khana), where the derveshes would dance to the accompaniment of music. Adjoining this hall there is also a mosque. For a long time, the great mausoleum served as dargah for derveshes and after 1953 A.D. it was officially converted into a museum. Today it is a museum for those who think it so but a lover's kabe for those who come to pay tribute to the great theosophical master, Maulana Jalaluddin Rumi.

Marriage and Children

While Rumi was staying with his father at Larinda and had attained the age of marriage he was married to a young lady named Gauhar Khatun, daughter of Khawaja Lalai, a native of Samarqand. Gauhar Khatun bore him two sons: Alauddin Mohammad (d.660 A.H.) and Bahauddin Mohammad popularly known as Sultan Wald.⁴⁴ According to E.G. Browne, "The former was killed at Qonia in a riot, which also resulted in the death of Jalaluddin's spiritual director Shams-ud-Din of Tabrez (Shams-i Tabrez)"⁴⁵. Baha-ud-Din Sultan Wald, who was born in 1226 A.D. and married to the daughter of Salah-ud-Din Zarkob (d.1261 A.D.) is well known as being the author of three masnavis, among them Wald Nama is worthy of mentioning. Sultan Wald died at Qonia in 712 A.H. and lying buried in the mausoleum of his father. According to E.G. Browne later, Jalaluddin (having apparently lost his first wife) performed second marriage and by this marriage had two more children - A son and a daughter⁴⁶. E.G. Browne's view is also attested by Sa'eed Nafisi, but according to Nafisi, Maulana had married with Gera Khatun, a native of Qonia who bore two children; first Muzaffar-ud-Din Amir Alam (d. 676A.H.)⁴⁷ a son and second Maleka Khatun (d. 703 A.H.) a daughter. According to Farozanfar, Gera Khatun died on 13 Ramazan, 691 A.H.⁴⁸

Works

Basically, Rumi was a theologian, Jurisprudent and scholar of Islamic learning and not a poet. Farozanfar is also of the same view. According to him, the difference between Rumi and other poets of his age is that Rumi basically was a theologian, Jurisprudent and teacher of Islamic learning and either in the beginning or at the young age of his life he did not compose even a single couplet or Qita or rhyme⁴⁹. In fact, the poetical career of Rumi begins from 1245 A.D. and entirely owes to Shams Tabriz, his spiritual guide. As discussed above in the referred year Shams Tabriz suddenly disappeared leaving Rumi all alone. His separation was

unbearable for Rumi and his sorrow and grief spontaneously burst into verses. Thus, his poetical career started in 1245 A.D. and that too with lyrical poetry.⁵⁰

From 1245 A.D. till his death in 1273 A.D. Rumi's poetical activities continued. In his long poetical career Maulana produced two poetical works: The first being *Kulliyate Shams* or *Diwane Shams Tabrez* and *Second Masnavi-e-Manavi*, the greatest poetical work ever produced in Persian language. Apart from these two works Maulana has also left a prose work known "*Fihe-ma-Fihe*", which is in fact, mixture of prose and poetry.

Kulliyate Shams Tabrez

Kulliyate Shams is in fact collection of his lyrical poems, which he composed from 1245 A.D. till the death of his disciple *Salahuddin Zarkob* in 1261A.D.⁵¹ Lyrical poems of *Diwan-e Shams* are permeated with the mystical idea of the identification of subject with object, which on one hand leads to pantheism and on the other to self-deification in which the narcissistic theme of the identification of the self with the loved object and its fusion with it is very prominent⁵².

Masnavi-e-Manavi

The most important work of Rumi in poetry is *Masnavi-e-Manavi*. It consists of six volumes, which contains a total 27000 lines composed in the meter *Ramal*, *Musaddas Maqsur* (*Faa-e-la-tun*, *Faa-e-la-tun*, *Faa-e-lun*). According to *Cambridge History of Iran*, "It is an encyclopedia or rather bible of Sufism and theosophy"⁵³ and in the words of *Mulla Jami* it has the status of *Quran* in *Pahlavi* language.⁵⁴

Masnavi-e-Manavi of Rumi is in fact, creation of the last phase of his life, which begins in 1261 A.D. and ends with the death of Maulana in 1273 A.D. This *masnavi* was composed at the request of *Hisamuddin Chalapi*, who had taken the place of *Salahuddin Zarkob*. According to *Farozanfar*, *Hisamuddin Chalapi*, one day requested Rumi to compose a poem in style of "*Hadiqa*" of *Sanai* or "*Mantiquat Tiyyar*" of *Attar*. Thus, fulfilling the desire of his disciple Rumi composed this great *masnavi*.⁵⁵ This monumental work of Maulana began in the year 1262 A.D. and the last volume abruptly ended with the incomplete story of princes thereby, suggesting that the composition of this great work continued till the death of Rumi.⁵⁶ The greatness of this *masnavi* lies in the fact that it has been translated into many languages.

Masnavi-e-Manavi of Rumi deals with the inner meaning of all things. It is less passionate than the *Ghazals*, but possesses great poetical beauty and other artistic qualities apart from its being important for *Sufi* philosophy and ethics.⁵⁷ The sustained feat of imagination is astonishing when one considers that the work was dictated to the one who inspired it over a

period of more than ten years, which included several intervals. The language is so flexible that it always suits the content exactly. The technique of the narrative episodes in this masnavi is carried to even greater perfection than in the works of Attar.⁵⁸

Fihe- ma -Fihe

This work contains letters, sermons and sayings of Maulana, which are addressed to Moin-ud-Din Parvana⁵⁹. Apart from Diwan-e-Shams Tabriz, Masnavi-e-Manavi and Fihe-ma-Fihe, Rumi had also left few Quatrains, tarji band, letters and articles.⁶⁰ About his Quatrains Arberry believes that, "It was a part of Rumi's genius, greatly to expand the range of the Quatrains in various directions; he brought it down to the speech and idiom of the people again, he raised it up to a level of thought and expression never before approached and he made it serve a conscious mystical purpose."⁶¹ His letters numbering 144 was first published in 1356 Qamari from Istanbul by Dr. Faridun Nafizbak. These letters of Maulana are in fact, letters of recommendations written to influential persons.⁶²

Conclusion

To conclude it may not be wrong to say that Maulana Jalaluddin Rumi was born in 1206 A.D. in Balkh and died in 1272 A.D. in Qonia. His father Shaikh Bahauddin was a well-known religious scholar of his time. According to Sultan Wald son of Rumi, Shaikh Bahauddin his grandfather migrated from Balkh anticipating the Mongol invasion over Balkh. At the time of migration Rumi was 6 years old. During his journey from Balkh he visited many places and people. He also went to Nishapur where he met Shaikh Fariduddin Attar. During this meeting Attar gave Rumi one of his masnavis and forecasted about the bright future of Rumi. After visiting so many places Shaikh Bahauddin arrived in Qonia and finally settled there. Rumi acquired the current education from the best teachers of his time and after the death of Shaikh Bahauddin Rumi started guiding people through his sermons. Very soon he became famous as a great theologian and Islamic jurisprudent. However, one day while he was teaching his students suddenly Shams Tabrez met him. This meeting was short however, it left ever lasting effects on the mind and thoughts of Rumi. Impacts of meeting with Shams was so great that Rumi who hated poetry one day started saying lyrical poem. In fact, it was the result of sorrow and agony of the separation from Shams Tabrez, which burst into poetry and thus, Diwan-e-Shams Tabrez and the monumental work of Rumi Masnavi-e Manavi came into being, which is regarded Quran in Pahlavi language.

Notes and References

- 1- From early times, the Persian and other Asiatic applied the name of Rum to the Roman Empire and after its division referred it especially, to the Eastern and Byzantine Empire, which as is known, included the whole of Asia, Armenia and Syria etc. Towards the end of the thirteen centuries when Saljuq Turks established their power in Asia Minor, the Asiatic nations, retained the name of Rum for the territories of their monarchy, and continued to call the Byzantine Empire Rum. Afzal Iqbal. Op. Cit. P.52
- 2- Ibid.
- 3- Ibid.
- 4- Ibid. P.53
- 5- Aufo. Lubabul Albab. Vol. I. (London), PP. 219-28
- 6- J. W. Lal. Op. Cit. P.118
- 7- Shibli. Swaneh-e Maulana Rum. India. P. 2
- 8- Afzal Iqbal. Op. Cit. P.54
- 9- Ibid. P. 58
- 10- Ibid. P. 59
- 11- Ibid.
- 12- Masnavi Wald Nama. Ed. by Jalal Humai. PP.190-91
- 13- Shafaq. Tarikhe Adabiyate Iran. Ur. Tr. by S. M. Rafat. Delhi-1993. P. 356
- 14- Ibid.
- 15- Ibid.
- 16- Afzal Iqbal. Op. Cit. P. 64
- 17- Browne. Op. Cit. P.516
- 18- The Cambridge History of Iran. Op. Cit. P. 591
- 19- Browne. Op. Cit. P. 517
- 20- Afzal Iqbal. Op. Cit. P. 70
- 21- Ibid. P. 71
- 22- Farozanfar. Sharhe Hale Maulvi. Tehran.?
- 23- Wald Nama. Op. Cit.
- 24- Nicholson. Selected Odes from the Diwan-e Shams Tabrez. P.18
- 25- Browne. Op. Cit. P.517. Tazkera Daulat Shah. London. P. 195

- 26- Juwaini. *Tarikh-e Jahan Gusha*. Vol. III. Tehran. P. 134
- 27- Browne. *Op. Cit.*
- 28- *The Cambridge History of Iran*. *Op. Cit.* P. 597
- 29- Shibli. *Op. Cit.* PP.13-14
- 30- Afzal Iqbal. *Op. Cit.* P. 99
- 31- *The Cambridge History of Iran*. *Op. Cit.* P. 591
- 32- Shafaq. *Op. Cit.* P.350
- 33- Afzal Iqbal. *Op. Cit.* P. 102
- 34- *Ibid.* P.103
- 35- *Ibid.*
- 36- *Ibid.*
- 37- *The Cambridge History of Iran*. *Op. Cit.* P.592
- 38- *Ibid.*
- 39- Afzal Iqbal. *Op. Cit.* P. 143
- 40- Erkam Turkmen. *The Past and the Present of Maulana Rumi's Mausoleum*.
(*Islamic Culture*. Vol. LXII. No. 2-3. Hyderabad-April-July-1988). P.141
- 41- *Ibid.*
- 42- *Ibid.*
- 43- *Ibid.* P. 142
- 44- *Diwan-e Sultan Wald*. Ed. by Sa'eed Nafisi. (Tehran-1338). P. 5
- 45- E. G. Browne. *Op. Cit.* PP.515-16
- 46- *Ibid.* P.518
- 47- *Diwan-e Sultan Wald*. *Op. Cit.*
- 48- *Maktubate Maulana Jalaluddin Rumi*. Ed. by Yusuf Jam Shadi Por and Ghulam Hussain Amir. (Tehran-1956). PP.228-29
- 49- Farozanfar. *Tarikhe Adabiyate Iran*. (*Kitab Khanae Milli*. Tehran-1354). P.371
- 50- *Ibid.*
- 51- *The Cambridge History of Iran*. *Op. Cit.* P.592
- 52- *Ibid.*
- 53- *Ibid.* P. 593
- 54- Nicholson. *The Masnavi of Jalaluddin Rumi*, Book 1 & 11. London. P. XI.
- 55- Farozanfar. *Op. Cit.* PP.371-72
- 56- *Ibid.* P. 373

57- The Cambridge History of Iran. Op. Cit. P. 593

58- Ibid.

59- Shafaq. Op. Cit. P. 362

60- Ibid.

61- The Rubaiyat of Jalal-al-Din Rumi. Eng. Tr. by A. J. Arberry. London-1949. PP.
XXIII-XXIV
