

Tracing the Elements of Romanticism and Spirituality in Rumi's *Masnavi*

Dr. Boni D. Joshi

Assistant Professor,

L.D. College of Engineering, Ahmedabad

Abstract:

The shining star of the universe, Jalaluddin Mohammad Rumi, has long been acknowledged as the most significant Sufi Mystic Poet. Only the greatest Sufi poetry in the Persian language can be attributed to him. One of the most revered works of Persian Sufi literature, this book is recognised as the most mystifying ever written. It also reveals the many levels of spirituality that can't be defined. His work falls under the category of verse-only compositions without a narrative framework. It provides moral lessons in the form of stories and parables. In order to get his point through, he made a concerted effort to use basic language and communicate it clearly. Knowledge of truth that can't be gained by the senses is an essential principle in spirituality.

This paper's goal is to delve into Masnavi's spiritual side while also exploring its love side. This complex worldly matter can be contained in simple verses that can hold its many intellectual aspects. The beauty of spiritualism is enhanced by the romantic elements that connect the seeker to diversity. It is entirely up to the gardener to make his or her garden stand out in the eyes of the world. An artist who paints on a blank canvas with the magic of their words, much like a poet, is considered a source of eternal life-giving fluid. The planet is a treasure trove of beautiful views and landscapes. It is capable of producing all of the world's beauty.

Rumi has the capacity to create a lasting impression on our minds with a work of actual beauty, whether it takes the form of a tangible thing or a fictional character. You don't just have to experience it once; you have to enjoy it for the rest of your life. As a Persian Quran, Masnavi's unique blend of spiritualism and romanticism has endured in readers' hearts for its essence and entrancing notes.

Keywords: Masnavi, romanticism, real poetry, spiritualism, Sufi poetry

Introduction

For his Persian Quran Masnavi, Jalaluddin Muhammad Rumi, a well-known Sufi spiritual poet, is regarded as the poet of the universe. To become closer to God, each major world religion has its own unique style of doing things. If we have the ability to go inward for reunification with God, we can enter the realm of absolute reality. According to this view, all religions are like distinct rivers, each with its own course and a single goal: to reach the sea. This is evident in Rumi's life and works as well, which is why his messages are so relevant today because they can help fill the spiritual void with a dose of romanticism. During this period of time, when the Mongols had wrecked havoc across Asia, Rumi, an ordinary man, was building the Sufi movement. One family of God may be brought together by his own personal experience, which sparked a worldwide mystical revival. Delivered to all corners of the globe, the message of hope, love, faith, fellowship and amity. The great power contained in spiritual teaching and romantic beauty has lifted enslaved mankind and given them the strength to stand on their own two feet and fight against all of society's evils. Rumi, the author of the Masnavi, referred to as Mawlana, was born in Balkh on September 30, 1207. The name he is known by, Rumi refers to someone from "Roman" Anatolia, which was once known as the "Land of Rum or Romans." His father, Bahauddin, was an excellent speaker and a scholar of considerable stature. Due to political upheaval, they had to move from one place to another until finally settling in Konya. As he progressed through the voyage, he gained new insights and skills. There was a bright spot in Rumi's life when he met Shams of Tabriz; he endowed him with a mystical understanding of the world around him. It is quite difficult to comprehend the relationship in its entirety. Masnavi and Sufi-style lyrical poems are examples of his relationship with Shams. At this critical juncture:

“The face of the Shamsi Din, Tabrizi’s glory, is the sun.

In whose track the cloud-like hearts are moving.

O Shamsi Tabriz, beauty and glory of the horizons,

What king but is a beggar of thee with heart and soul...” (Davis 38)

Poets use words to communicate their thoughts, feelings, and desires about a wide range of topics, including the world around them. Every time we speak, we're conveying deeper meanings with our use of metaphorical language and pictures. Persian mystic poetry has been hailed as one of the greatest periods of literature in the history of the planet. Various literary strategies were employed by Persian poets to enhance their writing and make it more accessible to a broader audience. Metaphors had taken over Persian poetry, making them the primary source of inspiration.

Shams, who appeared in Rumi's life, later built a path for literature on which we can simply walk and strive to grasp every facet of life with new meaning every day. Sham was fully awake and aware of everything going on around him. Like the delicate petals of a rose, he was the same on the inside as the outside. The beauty of its side never diminishes. It had a significant impact on Rumi's life and literary career. An enthusiastic Rumi wanted to know how this creation was made. All of his blessings were given to him for God's sake, and he used them all to reach him. Since his father was a Sufi master, he didn't need Shams to teach him about Sufism. He was born during a time when religious turmoil, warfare, and exploitation were prevalent. He established himself as both a charismatic public figure and a prominent academic. Sufism's theoretical route made him become one of the most influential figures of all time. Many aspects of his life are represented through his "Sama," or "whirling dance," which has a mystery behind it as a true Sufi. A second level of dervishness arose for him when he heard Allah, Allah in the rhythmic sound that sent him into ecstasy and caused him to go into Sama (whirling). Masnavi's philosophy may be seen throughout his works, particularly in the epistemological puzzles of Farid al-Din Attar and Ibn al-Arabi, which he ascribes to the famous Islamic philosophers Farid al-Din Attar and Ibn al-Arabi. The Masnavi of Rumi is a testament to the poet's tireless attempts to make his thoughts and teachings accessible to the masses through a language that is both simple and effective. The stories with vivid descriptions give them a unique flavour, and they are still cherished in the hearts of many people today.

Discussion

The Masnavi is regarded as the world's longest spiritual work by a single author. Due to the fact that there are 26,000 verses spread across six volumes. In the year 1261, Rumi began

writing Masnavi, a collection of poems that fully captured the depths of his complex psyche. When he reached this point in his journey, he was able to overcome the conflicts in his heart and experience the concept of oneness. The feeling of humanity and how to help others have resurrected him on a number of occasions. His pupil, Hisamuddin Hassan Chelebi, begged that he evaluate human circumstances and lead people on the right road. As a result, Rumi conveyed the core of man's inward state and unveil the soul's innermost activities in either a reed poem or another. As his Masnavi deals with these dimensions of the human soul, he argues that understanding the true nature of cosmic consciousnesses is at the core of all religions. Mystical mysticism's route is called the Real Ocean. R.A. Nicholson, on the other hand, viewed Masnavi as a universal particular subsistence for eternity and time.

Masnavi is a song of love and longing for a reunion with the All-Powerful. Rumi's poetic beauty widely disseminates theosophical principles and day-to-day spiritual practise. However, the poetry's true essence was pure spirit, self-renunciation, and a burning desire to succeed.

Rumi, the greatest Sufi Mystic poet in the world, is impossible to categorise. It is impossible to put into words how talented and beautiful he is. As a follower of Sufism, he adheres to the essential principle that beauty and goodness belong alone to God, despite the fact that they can be seen in the phenomenal world's countless mirrors. Quranic expressions and faiths that include 'Ishq' (love) form the basis of his ideology. He prefers to sing love and beauty songs that have multiple layers. His mystical thoughts are symbolically conveyed through the hidden meanings:

“...If for a century your life extends,
Each day it will give new excuses, friends-
False promises it claims are really true;
It tries up all the power left in you.” (Mojaddedi 113)

To sum it up: The Masnavi contains all the pantheistic splendour of poetry like "Psalms," "Hillsong," "The Rose," and "The Smooth Swaying of the Forest," as well as the chill of moonlight. As he crafted a gorgeous bundle of flowers, Rumi covered

everything from the earthly love to the voyage of both physical and spiritual levels to the beauty of the entire border.

“They didn’t have the inner vision too:
Outer eyes are the inner eyes’ reflection,
For outer eyes are under their direction.
You’re in the realm of space now, but before
You were beyond space-open up the door!
In this world of dimensions, you’re not free,
You’re trapped here in check-mate perpetual...” (Mojaddedi 38)

It falls within the umbrella of the supernatural. It reveals the true beauty of the soul's interior while also allowing access to the ultimate goal of a meeting with God.

Romanticism is generally seen as a movement that emphasised nature, the use of emotion, and artistic liberation. In this era of modernity, the poets resisted the scientific approach and modern perspective. In romantic writing, the use of emotion as a means of conveying ideas about nature and mysticism became commonplace. A few examples are the poets' glorification of nature and their use of powerful symbols to express their feelings of misery, grief, and so on. Poets were able to express their feelings through the use of natural symbols. Their fortitude to celebrate their literary career with clear points of view and put these forward, as they look towards words and appreciate the unique originality of their heart, was also a source of inspiration. There was room for them to put more emphasis on aesthetics and come up with fresh ideas for their poems. That's why the women in these photos didn't just show off their own attractiveness; they also showed off the beauty of the entire cosmos. The idea of a solitary existence can come to life in metaphorical language. Exotic elements of history interested them and they expressed their sentiments in a style that seemed attractive and engaging personification in the form of poetry was utilised in their work. ' Everything from birds and animals to the elements of nature had been given human characteristics. His autobiography, which he has been writing since he was a boy, is one of the most fascinating and intensely personalised works of literature. Despite the fact that the word "love" is connected with a variety of other concepts, such as attachment and idealised love, this would

be pure and lovely that may be feasible. A lot of Rumi's best-known writings have these same characteristics. He also incorporates themes of spirituality into his poetry. In essence, Jesus showed us how to find the 'Beloved' or God by practising spiritualism. All of these features may be found in one book, which makes Persian literature more beautiful around the world. Masnavi's romanticism can be seen in these terms:

“... A bird which flies without this Solomon
Loves darkness like a bat and flees the sun.
Join with King Solomon, rejected bat,
So you won't stay forever blind like that!
Walk one yard on the path which leads to treasure,
Then, like the Yard, your step will serve as measure.

Though now you limp and hobble to your aim...” (Mojaddedi 221)

This signifies "Rhyming couplets of deep mystical meaning" in the full name of Masnavi, 'Masnav-yi Ma'. There are a number of stories and parables from the Quran and the Bible in this book. Even he had borrowed a few myths and legends from the past. He'd delved deep into a wide range of topics to come up with his own unique take. In each poem, the thoughts of the poem's author are veiled from view. I believe that Sufism is one form of a tree fruit that comes from this tree. After the Arabs conquered Egypt, they brought with them Greek philosophy, which included the revolutionary idea of Neo-Platonism. They, too, believe that this world is but a semblance of a perfect one. Its philosophy reflects both mysticism and reality. Rumi is regarded as a symbol of worldwide culture and civilization. As a result of his devotion to God, mixed with his poetic character, Masnavi was like a distant star that spoke to people from all walks of life through the language of love. Those who find something of themselves in his words can open their blessed heart to him. Despite the fact that Masnavi and Rumi have become world classics, the principles that have made it a book of spiritualism are based on romanticism. Rumi's magnum opus is still being debated by critics, who question whether or not it is truly a work of art.

Jawed Mojaddedi and R.A. Nicholson are among the translators who have provided English translations of Masnavi. Additional names come to mind, such as William Chittick and

Coleman Barks (to name just a few). Rumi's Masnavi is full of spiritualism and romanticism, both of which are explored in-depth in this study. Until now, I haven't come across a book that focuses on both aspects at the same time. Deep research is required to understand the implications for the future scopes of such beliefs. He's not just looking for the soul's progress; he's also looking for the soul's ascent into human form. He also concentrates on the path of the divine potential of the human soul. Although God cannot be seen with human sight, he held that the inner experiences of God are true. Although Masnavi's work is undeniably excellent, the time has come for us to revisit it from a fresh viewpoint. As romanticism and other movements began to arise following his debut, his own literature contained only a few aspects that had successfully built the groundwork for future streams of literature.

Conclusion

A romantic atmosphere is created in which the 'Atma' may sense the presence of soul in Rumi's work since he was walking on Sufi imprints, which led him to his real philosophy. Because of the combination of such divine love, empathy, and nature that would take place at their wedding for the rest of their lives, he became the poet of hearts who is still alive in the minds of readers today. His Masnavi has a unique and unrivalled richness of emotion that makes it a standout piece. This Sufi saint's ultimate goal was to separate himself from the material world and return to his spiritual home, where he would repose in peace for all time. According to him, all of life is an interaction of two spiritual principles, and he believes this to be true. The personal soul and God are two distinct entities. These two holy principles are brought together in his mystic teachings, which show us the way to redemption. Not only did he have a significant impact on the Muslim world, but he is regarded as a key inspiration around the world. He was well-versed in the religious teachings conveyed via poetry and music. Mystic Sufi concepts and philosophy provided a firm foundation for Rumi's devotees. Inspired by the Holy Quran and Prophet Muhammad's tales, he wrote. According to him, everything is a manifestation of reality. Even if it is presented in a logical fashion, personal experience is the only source of true knowledge. In the next stage of the journey, true love and knowledge based on reality are referred to as spiritual perception, along with nature. Rumi saw these elements in his environment and put them together in a single Masnavi collection. Since then, his philosophy has accompanied humanity on its cosmic journey

toward awakening to the divine love, emotions, and essence of nature that he espouses in his writings.

REFERENCES

- Arberry, A.J. *Mystical Poems of Rumi*. University of Chicago Press, 2 June 2009, pp.1-356
- Banani, Hovannisian, Sabagh et al.,. *Poetry and Mysticism in Islam The Heritage of Rumi*. Cambridge University Press, 1994, pp. 1-204
- Brown, P. John. *The Dervishes Oriental Spiritualism*. Cambridge University Press, 2013, pp. 1-428
- Davis, F. Hadland. *The Persian Mystics Jalaluddin Rumi*. Cosimo Classics, January 1, 2013, p.38
- Fadiman, Clifton and Frager, Robert. *Essential Sufism*. HarperCollins, 1999, pp.67-288
- Helminski, Kabir. *The Rumi Collection*. Shambhala, 2000, pp.12-224
- Helwa, A. M. *Secrets of Divine Love*. Penguin eburry Press, 2021, pp.1-384
- Iqbal, Afzal. *The Life and Work of Jalal-Ud-Din Rumi*. The Octagon press, 1983, pp.1-330
- Khalili, Nader. *The spiritual Poems of Rumi*. Wellfleet, 2020, pp.1-128
- Lewis D. Franklin. *Past and Present, East and West The Life, Teachings and Poetry of Jalal al-Din Rumi*. Oxford, 2000, pp.50-704
- Mahmood, Jamal. *Islamic Mystical Poetry Sufi verses from the early Mystics to Rumi*. Penguin Classics, 2009, pp.1-384
- Matthews, Samantha. *Album Verses and Romantic Literary Culture*. Oxford University Press, 2020, pp.1-304
- Mojaddedi, Jawid. *The Masnavi*. Oxford University Press, Vol.2, 2007, pp.1-257
- Morrissey, Fitzroy. *Sufism and the Perfect Human from Ibn Arabī to al-Jīlī*. Routledge, 2021, pp.1-176
- Musitelli, Thomas, Constantinesco et al.,. *Romanticism and Philosophy thinking and Literature*. Routledge, 2015, pp.1-274

Nasr, Dagli, Dakake, et al.,. *The Study Quran*. Harperone, 2015, pp. 12-2048

Nicholson Alleyne Reynold. *Rumi, Poet and Mystic, 1207-1273 selections from his writings,
Translated from the Persian with introduction and Notes*. Routledge, 2018, pp.1-190

---. *The Poetry of Rumi the Masnavi*. Benediction Classics, 2018, pp.1-184

Whinfield E.H, translator. *The Masnavi I Ma'navi of Rumi*. Alicia Editions, 2021, pp.1-574