Introduction

I feel extremely proud to have chosen a very unique aspect of a luminary like Maulana Jalaluddin Rumi hitherto untouched as the topic of my Ph. D thesis. A legendary personality like Maulana Rumi is known the world over for his poetry and full-hearted dedication to the Prophetic way. He boasts of a multifaceted personality and it would be demeaning to limit him to just one dimension. His message of love, harmony, brotherhood, mutual respect, and peaceful coexistence has fascinated each and every individual cutting across the geographical, regional, cultural, civilisational and religious boundaries. Although a number of scholars of the Indian Sub-continent have tried to propagate the message of Rumi, yet in these attempts these scholars have – consciously or subconsciously – deconstructed Rumi’s personalities in regional perspectives. Some of the scholars consider him to be native of Central Asia (since he was born in Balkh), some of them feel that he is an Iranian because he used Persian as the language to express and disseminate his sentiments and so on. However, one of the most prominent parts of his life is the one he spent in Turkey, has not been touched upon. I have made an attempt to explore Rumi’s persona in a purely Turkish context.

My thesis titled ‘Literary and Cultural Impact of Rumi on Indo-Turkish Scholars With Special Refernce To Ibrahim Hakki and Mohammad Iqba’l has a focus on the Rumi’s importance through Indo-Turkish paradigm. The most creative pieces of Rumi came about in Anatolia – also known as Asia Minor – the northern Turkey. This region has been famous for its literary, cultural and social activities. This atmosphere proved highly conducive for Rumi to produce his masterpieces. Anatolia assumes high importance in the life of Rumi because here only he met Shams Tabriz. This meeting proved to be
watershed that completely transformed the life of Maulana Jalaluddin Rumi. Shanms Tabriz cast a huge spell on the personality of Rumi and his literary works bear a profound impact of Shams Tabriz. It was Shams Tabriz who introduced him to the mystical world. Remarkable influence of Shams Tabriz truly turned Rumi mystical way.

Rumi was born on September 30, in 1207, in the city of Balkh in modern Afghanistan, at a time when all of Asia was suffering from social, political, and military problems. The thirteenth century was dominated by the Mongol invasions, which lay behind the turbulent political context of Rumi's life and work in Qonya (then the capital of Anatolia). Genghis Khan (d. 1227) declared an all-out war against Islam and drove many intellectual and religious leaders to immigrate to Anatolia, including Rumi's father. Leaving their homeland in the region of Balkh, the family travelled for years about the Middle East, finally settling in Qonya around 1220 at the invitation of the Seljuk sultan, Keyqubad.

Despite the unfortunate circumstances surrounding their migration and the many difficulties that accompanied them, the family's journey provided them with a variety of favours and inspiration. The journey took the family to the city of Erzincan, and later to that of Karaman. It was during his time in the latter city that Rumi studied, for a short period, in the Halaveye School. In addition to this school, he studied Islamic Sciences in several religious schools in Damascus and Aleppo. After graduating, he returned to the city of Qonya, which he considered his hometown and a place of special regard. It was there that he married Gauhar Khatoon, the daughter of Shamsuddin Samarqandi. After some time

Rumi's father, Sultan ul-Ulama, died.

Rumi studied Islamic law in Damascus until 1237, when he took over his father's post. In 1244, Rumi met Shams of Tabriz, who became the central figure in Rumi's life until he disappeared in 1247. Rumi's poetry was a
continuing internal engagement with Shams's powerful spiritual presence. It was through his meeting with Shams that he furthered his spiritual journey and eventually developed into the person who is now known the world over for his spiritual depth. Rumi passed away on Sunday, 17 December, 1273.

Rumi's major works consist of two epic poems. The first is the *Diwan-i Kabir* or *Diwan-i Shams Tabrizi*, named in honour of his friend Shams. It is often abbreviated to *Diwan*. It consists of about 40,000 verses in a vibrant and energetic style. It has been suggested that the *Diwan* represents Rumi's feelings while in a dance-induced spiritual state. Although the *Diwan* contains many short didactic passages, on the whole it appears as a collection of individual and separate crystallisations and concretisations of spiritual states undergone on the path to God. The overall 'feeling' of the *Diwan* is one of spiritual intoxication and ecstatic love. At the end of the *Diwan* is a collection of poems of four lines, called quatrains. It is believed that about 1,600 can be correctly attributed to Rumi.

The *Mathnawi* is his other seminal work. It consists of 25,000 verses, in six books of poetry. The *Mathnawi* was written at the same time as the *Diwan*, and was probably intended to place the *Diwan*. Within the wider context of Islam. It is regarded as an explanation of some aspects of the Qur'an, placed within a more Sufi context. The credit for introducing Rumi in Europe goes to Professor Schimmel who has served as faculty in Turkey for several years. My whole thesis is divided into five chapters.

The First Chapter is: "Rumi's Personality: A Mystic, Philosopher and a Litterateur" deals with the Rumi’s personality, thought and his philosophy of love, peace, brotherhood, harmony, mutual respect and peaceful coexistence. In this chapter I have concentrated on the factors and reasons that played an important and decisive role in making him a personality with a universal appeal. I have also elaborated on some of the other aspects of Rumi’s life that
are a key to understanding on how his personality is successful in attracting peoples from other continents as well.

The Second chapter is: “General Study of Rumi’s Impact on Indo-Turkish Scholars from Eighteenth Century Onwards” highlights Rumi’s literary impact on some of the most prominent Indian and Turkish Scholars including Raja Ram Mohan Roy, Rabindranath Tagore, Dr. Radha Krishnan, Maulana Abul Kalam Azad, Yunus Emre Fatehullah Gulen etc.

The Third Chapter is: “Rumi’s Impact on Ibrahim Hakki: A Critical Study” discusses the impact of Rumi on the great Turkish writer, mystic and philosopher Ibrahim Hakki. The chapter begins a brief biographical note on Ibrahim Hakki then it moves on to make a critical analysis of the Rumi’s impact on Hakki and his reflections on Hakki’s writings and philosophy. The chapter tries to identify the similarities between Rumi and Hakki. Some parallels have been drawn between Hakki’s *Marifetname* and Rumi’s *Divan-i-Kabir*.

Chapter Four is: “Rumi’s Impact on Mohammad Iqbal: A Critical Study” examines the impact of Mualana Jalaluddin Rumi. Though Bu Ali Qalandar is considered the first follower of Rumi and Allama Mohammad Iqbal is taken as the last true follower of Rumi. In this regard I have tried to scrutinise Rumi’s *Mathnawi* and *Diwan-i-Shams Tabriz* and Allama Iqbal’s *Javidnama* ans *Asrar-i-Khudi* and *Rumuz-i-Khudi* in addition to some examples from Iqbal’s Urdu poetry to prove my stand on relations between Rumi and Allama Iqbal. Moreover, I have discussed in this chapter the philosophy of two eminent scholars and followers of the philosophy of *Wahdatul Wujud*. I have also touched stylistic parallel between Rumi and Allama and their approach is love and compassion and Islamic philosophy of self and divine.

The Fifth and final chapter is: “Cultural Impact of Rumi on Indo-Turkish Society Society and Mindsets” is deliberates on the cultural and traditional impact of Rumi on the Indo-Turkish society and mindset. In the Turkish
perspective I have spoken about the concept of *Derwish* and its impact on the Turkish society. As far as Rumi’s imprints on the Indian society is concerned I have tried to find out the living aspect of Rumi’s philosophy on the Indian society. I have concluded in this chapter that concepts of *Unity and Diversity*, *Pir* and *Murshid* has emanated from Rumi. I strongly feel the urge to offer my sincere gratitude to my supervisor Professor S.A. Hassan who has given me most valuable and timely suggestions. I am also thankful to all of my teachers who gave me good feedbacks.