



A Comparative Study of Several Sights Between Jalaluddin Mohammad Balkhi(Rumi) and Emily Dickinson

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Abstract: *Jalal ad-Din Muhammad Balkhi Rumi's works are the most famous works of human history that it enforces man to run and it is guidance for a better understanding of life and the universe. Emily Dickinson and her works are very prominent in English literature and many readers are eager to read his works. Dickinson, Professor Elahi Ghomshi has introduced daughter of Rumi. In this study, the effects of these two thinkers and with documentary and the implication of all the elements is taken. In this study, the sights of Jalaluddin Mohammad Balkhi and Emily Dickinson about: hope, prayer, time, God and munificence is explored and it shows that despite many differences, including time, religion, country and so on. Rumi and Dickinson have similar idea and prominent and noticeable thought.*

Key Words: *Maulana, Dickinson, hope, God, time, Munificence*

I. Introduction

Mowlānā Jalāloddin Balkhī, known in Persia as Jalāl ad-Dīn Mohammad Balkhī and in the West simply as Rumi, was born on September 30, 1207 in Balkh Province, Afghanistan, then on the eastern edge of the Persian Empire. Rumi descended from a long line of Islamic jurists, theologians, and mystics, including his father, who was known by followers of Rumi as "Sultan of the Scholars." When Rumi was still a young man, his father led their family more than 2,000 miles west to avoid the invasion of Genghis Khan's armies. They settled in present-day Turkey, where Rumi lived and wrote most of his life. As a teenager, Rumi was recognized as a great spirit by the poet and teacher Attar, who gave him a copy of his own *Ilahinama (The Book of God)*. When his father died in 1231, Rumi became head of the madrasah, or spiritual learning community. Rumi's oldest son, Sultan Velad, managed to save 147 of Rumi's intimate letters, which provide insights about the poet and how he lived. Rumi often involved himself in the lives of his community members, solving disputes and facilitating loans between nobles and students. The letters are described as having lines of poetry scattered throughout. In 1244, Rumi met Shams Tabriz, a dervish "God-man" who had taken a vow of poverty. Their meeting is considered a central event in Rumi's life. Though accounts of their meeting differ, one story claims that Rumi was teaching by a fountain, and Shams walked up through the crowd of students and pushed Rumi's books into the water. "You must now live what you have been reading about," Shams told Rumi. Rumi believed both his real life and his real poetry began when he met Shams. Shams and Rumi were close friends for about four years. Over the course of that time, Shams was repeatedly driven away by Rumi's jealous disciples, including one of Rumi's sons, Ala al-Din. In December of 1248, Shams again disappeared; it is believed that he was either driven away or killed. Rumi left the madrasah in search of his friend, travelling to Damascus and elsewhere. Eventually, Rumi made peace with his loss, returning to his home believing Shams to be a part of him: "His essence speaks through me." Rumi's mourning for the loss of his friend led to the outpouring of more than 40,000 lyric verses, including odes, eulogies, quatrains, and other styles of Eastern-Islamic poetry. The resulting collection, *Divan-e Shams-e Tabrizi* or *The Works of Shams Tabriz*, is considered one of Rumi's masterpieces and one of the greatest works of Persian literature. In his introduction to his translation of Rumi's *The Shams*, Coleman Barks has written: "Rumi is one of the great souls, and one of the great spiritual teachers. He shows us our glory. He wants us to be more alive, to wake up... He wants us to see our beauty, in the mirror and in each other." For the last twelve years of his life, beginning in 1262, Rumi dictated a single, six-volume poem to his scribe, Husam Chelebi. The resulting masterwork, the *Masnavi-ye Ma'navi (Spiritual Verses)*, consists of sixty-four thousand lines, and is considered Rumi's most personal work of spiritual teaching. Rumi described the *Masnavi* as "the roots of the roots of the roots of the (Islamic) Religion. In his introduction to an English edition of *Spiritual Verses*, translator Alan Williams wrote: "Rumi is both a poet and a mystic, but he is a teacher first, trying to communicate what he knows to his audience. Like all good teachers, he trusts that ultimately, when the means to go any further fail him and his voice falls silent, his students will have learnt to understand on their own." Rumi fell ill and died on December 17, 1273, in Konya, Turkey. His remains were interred adjacent to his father's, and the Yeşil Türbe (Green Tomb) was erected above their final resting place. Now the Mevlāna museum, the site

includes a mosque, dance hall, and dervish living quarters. Thousands of visitors, of all faiths, visit his tomb each month, honoring the poet of legendary spiritual understanding.

Emily Elizabeth Dickinson, She was an American poet. Born in Amherst, Massachusetts, to a successful family with strong community ties, she lived a mostly introverted and reclusive life. After she studied at the Amherst Academy for seven years in her youth, she spent a short time at Mount Holyoke Female Seminary before returning to her family's house in Amherst. Thought of as an eccentric by the locals, she became known for her penchant for white clothing and her reluctance to greet guests or, later in life, even leave her room. Most of her friendships were therefore carried out by correspondence. While Dickinson was a prolific private poet, fewer than a dozen of her nearly eighteen hundred poems were published during her lifetime. The work that was published during her lifetime was usually altered significantly by the publishers to fit the conventional poetic rules of the time. Dickinson's poems are unique for the era in which she wrote; they contain short lines, typically lack titles, and often use slant rhyme as well as unconventional capitalization and punctuation. Many of her poems deal with themes of death and immortality, two recurring topics in letters to her friends. Although most of her acquaintances were probably aware of Dickinson's writing, it was not until after her death in 1886—when Lavinia, Dickinson's younger sister, discovered her cache of poems—that the breadth of Dickinson's work became apparent. Her first collection of poetry was published in 1890 by personal acquaintances Thomas Wentworth Higginson and Mabel Loomis Todd, both of whom heavily edited the content. A complete and mostly unaltered collection of her poetry became available for the first time in 1955 when *The Poems of Emily Dickinson* was published by scholar Thomas H. Johnson. Despite some unfavorable reviews and some skepticism during the late 19th and early 20th century as to Dickinson's literary prowess, she is now almost universally considered to be one of the most important American poets.

Criticism perspectives of Rumi and Dickenson

II. Hope

Hope is one of the major literary works that many poets and writers, Most of his works are devoted to it This feature is much more pronounced in mystical poetry. The United States of America Poet Emily Dickinson looks Life very hopeful. He sees hope as a bird that apart from the problems that may be blocking the her way, still goes on and as far as he breath, her message: Smile Life, will advance by itself to people in the world will not have an excuse for despair. How would hope "perch," and why does it perch in the soul? As you read this poem, keep in mind that the subject is hope and that the bird metaphor is only defining hope. Whatever is being said of the bird applies to hope, and the application to hope is Dickinson's point in this poem.

*"Hope" is the thing with feathers –
That perches in the Soul –
And sings the tune without the words –
And never stops – at all –
And sweetest – in the Gale – is heard –
And sore must be the storm –
That could abash the little Bird
That kept so many warm –
I've heard it in the chilliest land –
And on the strangest sea –
Yet, never, in Extremity,
It asked a crumb – of Me "*

We see in the works of Rumi drawing on the ideas of hope and optimism, Rumi is a hopeful man. Sometimes he speaks about the sun hope and Sometimes he remembers everyone that should not take the disappointment way to arrive at the darkness. First Book of the Masnawi says: "God beheaded disappointment" Perhaps we should say that The hope in Rumi s poetry is mystical This is why that the pain and sadness does not discourage him.

رنج و غم را حق پی آن آفرید

تا بدین ضد خوشدلی آید پدید (مثنوی، دفتر اول، بیت 1130)

"God created pain and sorrow for the purpose that happiness might be made manifested by means of this opposite"

III. Devotion (prayer)

This issue is taken from poems of Emily Dickinson that She has a close relationship with prayers and to answer of prayer she invoked Christ, However, most experts agree on his withdrawal. This is evident in the poetry of Emily, He seeks help of Christ sincerely and desperately, He did not have any pride. It smashes on every door to find Christ. In this way, he's not afraid from the speech and behavior of others that Perhaps they blame her.

*"At least – to pray – is left – is left –
O Jesus! in the air –
I know not which thy chamber is ,*

*I'm knocking everywhere .
Thou stirrest earthquake in the South ,
And maelstorm in the sea ;
Say , Jesus Christ of Nazareth ,
Hast thou no Arm for Me ? “*

Rumi isn't unaware of prayer and knows that prayer and meditation is the key to many problems. God loves and sees and hears than a man and he always helps man, Prayer is very important for Rumi As in the book of Diwan e Shamse Tabrizi he said:

چندان دعا کن در نهران، چندان بنال اندر شبان
کز گنبد هفت آسمان، در گوش تو آید هفت صدا (کلیات شمس ج1، غزل 38)

“So pray in secret, so whine at night, that the dome of the heavens sky, Comes in your ear Seven Sound”

Rumi knows the humility and modesty base of pray and believes so when man torn not clothes of selfishness and pride , Can not pray sincerely.

چون ترا ذکر و دعا دستور شد
ز آن دعا کردن دلت مغرور شد
هم سخن دیدی تو خود را با خدا

ای بسا کاو این گمان افتد جدا (مثنوی ، دفتر دوم، ص 195)

“Forasmuch as praise and prayer were vouchsafed to you , through making that prayer your heart became vainglorious.

You regarded yourself as speaking (confidentially) with God, Oh, (there is) many a one that becomes separated (from God) by this opinion.”

IV. Time

Emily knows that time has not any joking with someone, He knows no time for the carriage to stop moving, And goes, And will not ever go back. She has dominance about this issue, Many people do not feel the passage of time and do not care to this low chance, Emily lamented that cannot prevent this damage because there is no way back.

*“We never know we go
When we are going –
We jest and shut the door –
Fate – following –
Behind us bolts it –
And we accost no more”*

Rumi believed that humans should not regret so that about the past that they forget present time In fact, the correct use of the present tense, Avoids many regrets. God respites human to return to its original position. It is the responsibility of human, How use about this opportunity. Sometimes people caught in the vortex of themselves and constantly by telling “still not too late and “Tomorrow .. Let ...” ignore many of works That should do their deadline ,In fact, the ego and the Sensuality hide passing of time for us . Many of the incompetent, Makes it beautiful and we lose track of time and We don't enjoy it.

گفت دیگر بر گذشته غم مخور

چون ز تو بگذشت ز آن حسرت مبر (مثنوی معنوی، دفتر چهارم، ص 654)

“ and said : the second is , do not grieve over (what is) past ; when it has passed from thee do not feel regret for it”

ور دهندش مهلت اندر قعر گور
لابد آن پیدا شود یوم النشور
هر نبات و شکری را در جهان

مهلتی است پیدا از دور زمان (مثنوی معنوی ، دفتر اول، ص 116)

“ and if he be given a respite in the depth of the grave (then) it will inevitably become manifest on the day of resurrection.

Every piece of candy and sugar (desirable thing) in the world manifestly has a period granted to it from the revolution of time”

V. God

Spiritual connection that can be seen in Dickinson's work is admirable .Following Emily's poetry speaks about God that he is closer than our jugular vein .He says that God at all in our thoughts and the way to know him is to love .Here Emily points basis of mystical East , especially the Iranian mysticism .Allah says in the Quran : "Whoever is blind in this world , will be blind in the other world. " Emily with her poetic language gives us a knowledge that to perception of God, we should see good and hear nice and The whole world know the beauty and heaven Because there aren't ugliness and evil and this is made up by the human mind ; If we look at the universe and beings with kindness , We've found heaven on earth .

*“WHO has not found the heaven below
Will fail of it above.*

*God's residence is next to mine,
His furniture is love."*

Rumi believed the essence of religion is metaphysical and cosmic feeling that can not be easily expressed, except with the language of love, that it is a means of escape from religion. If the love of God to reach its ultimate it melted Religion in itself.

ملت عشق از همه دین ها جداست
عاشقان را ملت و مذهب خداست (مثنوی معنوی، دفتر دوم، ص 253)

"the religion of love is apart from all religions : for lover the (only) religion and creed is God"

He also believes that as long as the man is not from the heart and he does not benefit it and can not achieve the true love and understand it.

هر که را خواهد هم نشینی خدا
تا نشیند در حضور اولیا
از حضور اولیا گر بسکلی

تو هلاکی از آن که جزوی بی کلی (مثنوی، دفتر دوم، ص 270)

"whoever wishes to site with God , let him sit in the presence of the saints.

If you are broken off (divided) from the presence of the saints, you are in perdition, because you are a part without the whole"

VI. Munificence

Dickinson believes that many people still do not believe themselves and are unaware of their exalted. Sometimes these people's lives are affected by leaps and bounds that the flip side is that more knowledge and if they pay attention it carefully, can be put in the way of exploring his dignity and in this way they will not be bored and to continue and they will achieve amazing results.

"We never know how high we are

Till we are asked to rise'

And then, if we are true to plan,

Our statures touch the skies."

One reason for Rumi's popularity in the West is unique place of humans in Rumi's thoughts and the works. If Rumi's works be carefully considered, These effects can be called human-letter. Maulana respect for human certain dignity. It is enough to refer to his Masnawi. We find that it is written in the human centered.

پس به صورت عالم اصغر تویی

پس به معنی عالم اکبر تویی (مثنوی معنوی، دفتر چهارم، ص 579)

" therefore in form thou art the microcosm therefore in reality thou art the macrocosm"

Rumi believes that man is a great creature and on condition that he finds and recognizes himself. He believes reason of creation of the world is man and God created man for his own and other creatures of the universe are for the human to make proper use of it to reach God.

باده در جوشش گدای جوش ماست

چرخ در گردش گدای هوش ماست

باده از ما مست شد نی ما از او

قالب از ما هست شد نی ما از او (مثنوی معنوی، دفتر اول، ص 82)

*"wine in ferment is a beggar suing for our ferment ; heaven in revolution is beggar suing for our consciousness
Wine became intoxicated with us, not we with it, the body came in to being from us, not we from it"*

VII. Result

In this study, Be provided sights of Rumi and Emily Dickinson about God, hope, prayer, dignity and then we analyze Common points of both thinkers to becomes more prominent about hope; They knows hope as driver of human spirit to in the most difficult living conditions this driver prop again and proceed a man . Munificence is another case also that Dickinson and Rumi believe that If the Man finds the straw of inside and believe his greatness ,he can go to ultraviolet and become far from the emptiness and helplessness . Rumi and Dickinson know God is very close, closer than thought and believe Except with love can not be reached God and the purpose , As Dickinson appeals to Christ sincerely that he hears her prayers ;Rumi knows modesty and humility and stay away from arrogance base of prayers and finally, both of them about The time and the passing days and nights insist on the belief that time hasn't any joking for someone and if it passed it is impossible to back .they know correct use of the present tense is the best way to give up longing and regret . Although successive centuries Put distance between Dickinson and Rumi but they have thought of similarities are very striking and admirable that has prompted wonders of the world.

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