


**Rumi and death**

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## Rumi and death

Rumi birth and death. Rumi quotes about life and death. Rumi life and death. Rumi date of birth and death.

DOI: 10.18 413/2313-8912-2018-4-1-63-694Đ"ŃĐĐĐĐ34Đ12Đ" ĐĐ12Đ3Đ"Đ Đ1ŃĐĐĐ34Đ14Introduction Death is one of the mysterious subjects of the world in the nations of world culture, which is placed in front of the birth and apparently considers the end of the natural life of any living creature in the universe. From the day that man was born, fought to stay alive and stood in the face of death. However, his natural life had no end except death. There are many stories in world literature where people are searching for ideal lands without death. All have tried to treat a pain that is apparently not therapeutic. In all religions special attention has been given to the subject of death; the followers of divine religions according to the teachings of their religion have accepted death as a divine order and heavenly destiny. They tried to open a window from the death of the physical world to the spiritual world. In this case, death and life are considered part of being and help us to continue our lives. In materialistic literature, death is the end of everything, because the physical body decomposes and will destroy after death. However, followers of major religions such as Christianity and Islam do not have such a vision, although they may disagree on some details. In this article, the question of mysterious death will be compared between Muslim (Romania) and Christian (Whitman) poets. One of the subjects that is dear to the heart of every Sufi is the idea of life and the opposite of that, which is death. For the contemplative like Rumi, death seems much more important than life. They tried to understand life through perceived death. The courage of the lover is one of the main characteristics of love. Love encouraged him to sacrifice himself, to refuse to be altruistic. This altruism is the right and deep meaning of death. Walt Whitman (1819-1892) was an American romantic poet. Poetry according to his opinion derives from the spiritual source and from his view of the universe, creation and death is spiritual and transcendent. As Aspiz says, "Death is a vital component of his gospel of universal brotherhood and brotherhood, of his luminous vision of the progressive development of the human race (especially its American component), and of his profound spirituality" (Preface). In some cases, Whitman is very close to Islamic-Iranian mysticism, regarding the principle of Vahdat Al-Vojud (Unity of Being) in all parts of nature, and said, "I celebrate myself, and sing myself, / And what I presume you will assume, / For every atom that belongs to me as well belongs to you" (2007, p. 52). In Whitman's vision, death was not the negative part of life, but part of the natural world, which never ends; however, it is continuous. Death is the unity of the And of all. Although he was the poet of democracy and joys of life, but he had a strong interest in death. As he him In democratic views:
Á ĉ â,~ "In the future of these states, immense immense poets will arise and make great poems of death ... (Apiz, 2004, pag 1). In his idea, modern poets should write about death. The condition of the nineteenth century and of the experience of Whitman represent the omnipresence of death in the life of the people of the United States. Many reasons show the high mortality rate at that age. One of these is the plague epidemic of the century. The civil war (1861-1864) is another factor for the increase in mortality in Whitman's Age. The high level of suicide between slaves that thought that death can bring them freedom can be another. Russ Castronovo stated that "citizenship in America of the nineteenth century was ruled by an assidious Á ĉ â,~ Á" necro ideology "which defined:
Á ĉ â,~ | a set of specific deadly effects for the United States of the nineteenth century Á, [which] eternalizes historical relations Membership as a historic social of conceptualizing the unconventional soul as a refuge from the political body, idealizing aldilÁ as an improved social order and representing passiviteness and drowsiness as a virtue democratic. (Frank, 2007, p. 4) The nineteenth century was the moment of mourning for Americans. Philippe Aries A medievalist and French historian refer to the nineteenth century as
Á ĉ â,~ Á "was of mourning Á" (1974, p.67) that modern psychologists call
Á ĉ â,~ "Luttohisterico ... then, Whitman He tried to do serious attempts in his writings to redirect the attitude of people towards death. Besides cultural influence, Whitman's experience is due to the death of his grandmother, father, brother, sister-in-law, and death of his mother, who described as "the great dark cloud of my life ... (Oliver, 2006, p.5) is very important. Furthermore, the death of President Abraham Lincoln was the pain of the great nation at that time. Whitman presented a series of conferences entitled "The death of Abraham Lincoln.Á ĉ â á" Dedicated him work of him to reflect and interpret the concept of death. Before the death of him, he bought a lot in the cemetery of the city with a great tombstone, bringing him name him. Also, he added some poems to the 1881 edition of grass leaves, which at the end is called
Á ĉ ~ Á Deathbed Edition. "So, Whitman was so close to death, both personally and at national level. Havelock Ellis said Whitman"
Á ĉ â,~ "How to reveal the beauty of death" (Aspiz, 2004, p. 111), and
Á ĉ â,~ Á "Speaks not only from the point of view of the most intense and vivid pleasure in the real world but possesses a practical familiarity with illness and death that perhaps has never fallen to the lot of a great writer" (Aspiz, 2004, P.111). In the poem of him
Á ĉ á "Erbage listed with my breast" "Through me words are said to exalt death" (Whitman, 2007, p.134). Daniel G. Brinton has confirmed Whitmanâĉ s s are essentially death songs, which is an essential part of the universe for him. Brinton also mentioned some factors that shaped Whitman's death concept: Know how they are with the splendour of life, wonderfully sensitive as they are at every thrill of pleasure that passes, at every happy sound or sight, are essential hairs of Death. Whatever it is, it's true as part of the I, and only of value as I am immortal, it's the conqueror defiant of Death and Time. It wasn't about tradition or education with Walt. It was the inevitable product of his genius, the logical result of his conception of man and the universe. Both were futile and useless to him without the continuation of mortal life later. Only this, in his mind, offered a rational cause for existence. Unless the individual survives the mutation of matter, the universe is useless. . Walt was the positive conclusion to the most serious ratiocination. It is only with this thought constantly in mind that we can read poetry in a smart way or sympathize with his acute love of life. (Aspiz, 2004, p. 2)What man tried to represent death with so many images such as Passageways, streets, gates, embouchures, dusk, autumn, leavesless trees, etc. He tried to convince people that death is not the end of life, but an inevitable factor in the universe; wrote: "I feel and know that death is not the end, as it was thought, but the real beginning" (Masters, 1968, p. 315). Walt Whitman is the celebrant of death and immortality, which his Grass leaves are the main source of this concept. It contains more than two hundred words and synonyms of death and mortality. The sight of two poets on deathMystic death is sweet. Mystical death is what is not only painful but also sweet and beautiful. In this death, the body and the soul are separated and the soul reaches the Divine Union. Rumi said: "All this death is not the death of form (physics); This body is (only) as a tool for the spirit" (Nicholson, 2011, Mathnavi V: 3821). Whitman also referred to the sweetness of death and said: "In the day, in the night, to everyone, to each, / First or later delicate death" (Whitman, 2007, p. 388). On the other hand, he turned to death and said: Come closer to the strong liberation, when it is so, when you have taken them I joyfully sing the dead, Lost in the loving ocean of you, Laved in the flood of your bliss or death. (Whitman, 2007, p. 389)The poem of a man entitled "A song of joys", praised life, its effects, and various elements and reported to the separation of the body from the soul. At the end of his poetry, he not only referred to the joy of life, but also to the joy of death: For not the joys of life alone, repeating - the joy of death! The nice touch of Death, calming and benumbing some moments,reasons, my own unloading my excremented body to be burned, or rendered powder, or buried, my real body undoubtedly left me left Other spheres, my body canceled nothing more for me, returning to purifications, other offices, to eternal uses of the Earth. (Whitman, 2007, p.214) It can be concluded that both poets saw death from spiritual and mystical sight. In the idea of Rumi and Whitman, death is a way to release the soul from the body prison. After the release of the soul, he will reach the loved Divine. So, death is adorable and sweet. It is the rebirth of man: Rumi considered death as the birth of the soul and his life in another world that the true is: I died in the inorganic state and became equipped with growth, and (therefore) I died For growth (vegetable) and reached animals. I died for pets and became Adam: because, then should I fear? When did I become less dying? At the next removal we will die to the man, which I can climb and raise his head among the angels. And I also have to escape from (the status of) the angel: everything is perish except the face of him. There more sacrificed and die for the angel: I will become what does not enter the imagination. So it becomes not existence: not existence with me, (in noisy tones) as an organ, in trouble, we will return. (Nicholson, 2011, Mathnavi III: 3901-06) Whitman also expressed its optimistic vision on death in section 7 of
Á ĉ â,~ Á Á "Song of myself". In his idea life is equal to death, And death is equal to birth.
Á ĉ â,~ "Does anyone supposed to be born fortunate? / I hasten to inform him is just as lucky to die, and I know. / Pass death with death and birth with the new WashÁ ĉ â,~ Á "ĉ d bade, and are not contained" D, between my hat and boots "(Whitman, 2007, p. 57). Closed every Sufi, Rumi is the seeker of death: I am an idle wanderer, looking for hits and ceilings of desire: do not seek righteousness from the vagrant on the road. Not the one who clives in á ĉ

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