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## Comparative Study between Rumi's *Mathnawi* and Emerson's *Nature*: Panentheism

**Mohammad Ali Alaeddini**

Ph.D in English Literature,  
Payame Noor University (PNU), Iran

**Mohsen Momen**

Ph.D in Persian Literature,  
Payame Noor University (PNU), Iran

**&**

**Shahin Lashani Zand**

M.A. student of English Literature,  
Payame Noor University (PNU), Iran

### Abstract

Maulana Jalaluddin Rumi's *Mathnawi* is comprised of allegorical stories in verse teaching elements of morality and theology related to Sufism, while Ralph Waldo Emerson's *Nature* is a book consisting five essays in prose and explaining elements of ethics and religious belief related to Transcendentalism. This comparative study is about the common beliefs, concerning elements of Panentheism. This study is following the methodology of American school of comparative literature. In this study the following questions will be answered: How *Mathnawi* and *Nature* are related to each other? What are Emerson's and Rumi's point of view in relation to each other according to *Mathnawi* and *Nature*? What are the main similarities and differences between Emerson and Rumi in their mentioned works? At the end of the study, the chosen verses from *Mathnawi* and elected quotations from *Nature* will be compared in details; then the similarities and differences will be expressed.

**Keywords:** *Mathnawi*, *Nature*, Sufism, Transcendentalism, comparative literature

### Introduction

Two main literatures, neglected in comparative studies between east and west, are Persian literature and American literature. *Mathnawi*, a book about Sufism in Persian literature, and *Nature*, a book about transcendentalism in American literature are considered as two primary sources to compare themes related to mystical beliefs.

Rumi is a popular poet not only in Persian language but also in some other countries like the USA. He is described as: "one of the most popular and best-selling poets in the United States", who is known as "the thirteenth-century Persian poet and Sufi mystic" (Tell). Maulana Jalaluddin Rumi, a 13th century Persian poet, was a Sufi mystic. He was a great poet and writer who tried to explain the spiritual world by the use of everyday life's circumstances. Rumi is so popular especially among the Persian speakers of Afghanistan, Iran and Tajikistan. His poems have been translated to different languages all over the world. Jalāl ad-Dīn Muhammad Balkhī, also known as Jalāl ad-Dīn Muhammad Rūmī, Mawlānā 'our master', Mevlânâ, Mevlevî 'my master' and Rūmī was born on September 30, 1207, in Balkh (this city use to be the Persian province of Khorasan but now is in Afghanistan). His father was Baha al-Din Walad and his mother was Mu'minaKhātūn. Baha al-Din was a

prestigious master in Sufism and was famous as sultan-ol-olama 'Sultan of the Scholars'. Some hagiographers have claimed that his family tree goes back to Abu Bakr, the first Muslim Caliph after Muhammad's death which is rejected by modern scholars.

Baha oddin left Balkh in 1212 and later returned to his native town but again in 1220 he decided to abandon his town for good, before the Mongol invasion of Balkh. There are some legends which attribute this migration to the hostility between Baha oddin and Fakhroddin Razi who was considered as one of the leading scholars in the town and enjoyed a great popularity with Mohammad Kharazmshah. But Razi died in 1210, whereas Baha oddin left Balkh in 1220; so it is not legible to agree with this hypothesis. according to Ighbal, Bahalodddin, his family and disciples left Balkh "after delivering a public address in the presence of the king and the people in the great mosque, where he is said to have foretold the advent of the Mongols to overturn the kingdom, possess the country, destroy Balkh, and drive out the king" (58). As it was expected, Balkh was reduced to mere ruins in 1220 and thousands of people were killed. Migrating caravan traveled many cites in Muslim including Baghdad, Hejaz, Mecca where they performed pilgrimage, Damascus, Malatya, Erzincan, Sivas, Kayseri and Nigde. They finally decided to settle in zarandah now qaraman, about forty miles south-east of Konia for seven years. Here, Rumi's mother and brother both passed away. It is worth mentioning that the little mosque, built for her mother, is still visited by the people. Here in this time Rumi, at the age of eighteenth, was married to a young lady named Gohar Khatun, daughter of Khwaja Lalai Samarqandi. She gives him two sons: Sultan Walad and Ala-eddin Chalabi. When his wife died, Rumi married again and had a son, Amir Alim Chalabi, and a daughter, Malakeh Khatun. After that, at the invitation of the Sultan of the Seljuks, Alaeddin Keykubad, they went to Konya, Anatolia, where used to be a part of the Seljuk Empire but in present day it is in Turkey. When Baha' ud-Din died in 1231, Rumi, at the age of twenty-four, inherited his position as the Islamic molvi 'Islamic teacher' of a numerous madrassa 'theological school' in Konya. "It will be clear by now that though Rumi formally succeeded his father at the age of twenty-four, he did not really step into his shoes till he was thirty-four" (Ighbal 66). One year later, one of Baha' ud-Din's students, Sayyed Burhanud-Din Muhaqqiq Termazi joined Rumi to teach him the doctrine of Sufism, especially what Rumi's father used to teach. For nine years he was a disciple of Burhanud-din and study Sufism until the latter died. During these nine years he went to Halab and Damascus. "The duration of Rumi's stay in Halab is not known" (Ighbal 67). Rumi finished his education in Halab and then went to Damascus where he stayed for four years. After seven years, remaining in Syria, Rumi returned to Konya. "Rumi, then, entrusted himself to Burhanud-din Muhaqqiq who is said to have directed him to undertake a course of mortification and ascetic practice for 120 days" (Ighbal 68). After that, "Burhanud-din Muhaqqiq", According to forouzanfar, "offered his gratitude to god, embraced Rumi in happiness and kissed him on his face. He said 'you are unique in the whole world in rational, traditional, spiritual, and acquisitive knowledge...'. He then directed Rumi to begin his task of helping and leading those who had gone astray" (48).

According to his son, the remainder of Rumi's life can be separated to three periods. Each of periods is described as a mystical intimacy of Rumi with a "perfect man". Nicholson explains this term as "one of the saints in whom Divine attributes are mirrored, so that the lover, seeing himself by the light of God, realizes that he and his beloved are not two but one" (Rumi: poet and mystic 18).

The last period of Rumi's life was begun when Husam-ud-din Chalapi takes the place of Salah al-Din after his death. Salah al-Din died in 1254 and was buried according to his will with the accompaniment of Sufi music. Husam-ud-Din retained this position until the death of the Master in 1273. He played the same role tor Rumi in the *Mathnawi* as shams had done for him in the *Diwan*. "It is said that the *Mathnawi* was written at the instance of Hisam-ud-

din” (Ighbal 168). “Rumi and Chalabi spent hours together; often they would work for the whole night on the *Mathnawi* - jalaldictatin and Chalapi taking down the verses and chanting them aloud in his beautiful voice” (Ighbal 168).

Jalāl ad-Dīn Muhammad Balkhī died on the 5th of Jumada'l-ukhra 672/16th of December 1273 in a state of joy and peace surrounded by his disciples and closest family. His tomb remains to this day one of the most important sites of pilgrimage in the Islamic world, a second Ka'ba for the Sufis and the spiritual center of Turkey.

Ralph Waldo Emerson is one of the chief figures of transcendentalism and American literature. He is considered as an effective writer and “commonly regarded as the literary father of the two greatest nineteenth century American poets, Walt Whitman and Emily Dickinson” (Porte and Morris, 24). He is also described as “Philosopher, poet and essayist” who “helped define US identity in the 19th century. Today, 200 years after his birth, his views on power, rejection of Old Europe and belief in a personal god are even more influential, pervading American culture and politics (Bloom).

Ralph Waldo Emerson is an important figure in American Renaissance. He is a preacher, philosopher, and a poet. Emerson is considered as the leader of an American literary movement called Transcendentalism, which was also a philosophical and religious movement.

“Ralph Waldo Emerson was born in Boston, Massachusetts, on May 25, 1803, to a conservative Unitarian minister” (Oakes 119). At the age of eight, he lost his father. A year later, Ralph Waldo Emerson started his study in Boston Public Latin School. Then he attended divinity school at Harvard where the intellectual life of Emerson's was begun. In Harvard, he read literature, religion, history and philosophy. This extent of study causes some health and eyes problems. “His father's sister, aunt Mary Moody Emerson, a brilliant but quirky autodidact, also had a great influence on her nephews” (Andrews 44). She was an orthodox in religion. “Mary Moody Emerson was at the same time passionately orthodox in religion and a lover of controversy, an original thinker tending to a mysticism that was a precursor to her nephew's more radical beliefs” (Brewton). “Despite never graduating, he was ordained Junior Pastor at Boston's Second (Unitarian) Church in 1829” (Andrews 44). In 1830, he married Ellen Tucker but she passed away on 8 February 1831 and left the scars on Emerson. At the same time he became reluctant to stay in church as minister for that he disagreed with church officials over the administration of the Communion. According to Richardson “Emerson sent his church a letter saying he had changed his views about communion and wished now to change the administration of that sacrament” (125). “On September 9, 1832, Emerson delivered a sermon in which he explained his position and resigned from his pastorate” (Wilson54). After that Emerson set out for Europe. Emerson returned home in October 1833, and started to give public lectures on which his essays were based latter. His next marriage was with Lydia Jackson on 14 September 1835. Their children were named as Waldo (d. 1842), Ellen (d.1909), Edith, and Edward. Waldo died at the age of five and made Emerson and his wife deeply upset. “Emerson became known as the central figure of his literary and philosophical group, now known as the American Transcendentalists.” (Biography.com Editors). “These writers shared a key belief that each individual could transcend, or move beyond, the physical world of the senses into deeper spiritual experience through free will and intuition.” (Biography.com Editors). According to Baldick:

Growing out of Christian Unitarianism in the 1830s under the influence of German and British Romanticism, transcendentalism affirmed Kant's principle of intuitive knowledge not derived from the senses, while rejecting organized religion for an extremely individualistic celebration of the divinity in each human being. The leading

transcendentalist Ralph Waldo Emerson issued what was virtually the movement's manifesto in his essay *Nature* (1836), which presents natural phenomena as symbols of higher spiritual truth. (262)

In 1836, Emerson's first book *Nature* was written. *Essays: First Series* was published in 1841 and *Essays: Second Series* in 1844. These two mentioned volumes made Emerson a popular philosopher. On July 24, 1872, a fire burned Emerson's home. First Emerson tried to get help from neighbors but latter he became disappointed with putting out the fire and tried to save his things. After that Emerson again travelled to England, then to continental Europe, and next Egypt in 1872. Emerson died from pneumonia in his home at Concord, Massachusetts on 27 April 1882.

This study is going to examine reappearing themes in *Mathnawi* and *Nature*. These themes are related to pantheism. This philosophical belief is consisting of three other related elements or themes. The elements are including unity of being, emanation and final cause. The reason why Emerson and Rumi talk about pantheism is completely clear. Pantheism shows a kind of unity in universe which says that there is a final cause that creates everything and it can be seen by its emanation through nature or anything else. In fact, pantheism can be a kind of reaction to Polytheism. It is going to show that there is just one God and everything else comes from that one God. Proponents of pantheistic point of view in religions say that there is no inconsistency in the world and everything shows an exact order which is created from unity.

The philosophical idea of Islam and Christianity has been considered recently in studies between East and West. The differences and similarities between these two significant religions are important since it can be seen how two important culture, East and West, can differ from one another and at the same time similar to each other.

Despite of the different details, there are some kind of general agreement between predominant concepts in Islam and Christianity. Pantheism in Christian and Islam mysticism, which also relates to the ideas behind universal mind and how they look at imitation, are among those themes which are common in mystical thoughts of Islam and Christianity. These three concepts and themes in theological philosophy are always understood as controversial and necessary in learning and understanding any religions.

Pantheists want to say that unity is the most important point in universe. In fact they believe that emanation is the way that we can understand there is a final cause that everything else comes from it; so there is a unity between all things in cosmos. The significant importance of this idea for mystics is that humans all over the world can realize the true essence of themselves and their world which is unity with God. This idea in Islam and Christianity call for unity not only between humans but between humans and nature as well.

Hostile contradictions not only between religions but also between branches of same religions make problems among humans being and have them to kill just to force what they believe to others. Comparative studies between integral characters like Rumi and Emerson mention the similarities and differences existed between mystical thought of Rumi in Erfan and mystical idea of Christianity in school of transcendentalism led by Emerson. There are many other writers through history such as Plotinus who also have similar notions and ideas with the two mentioned writer.

Emerson has been already compared with some of mystic poets in Persian literature. One of them is a comparative study of the poetry of Hafez and Emerson written by Fatouh, et al (2010). Another one is a journal article written by Behnaz Eskandari (2012). It is a comparative study of transcendental themes between Emerson and Sa'adi. There is another comparative study which is more general, "Emerson & Persia: Emerson's Developing Interest

in Persian Mysticism" by Mansour Ekhtyar (1976), which is concerned about Emerson and Persian poets in relation to some mystical concept.

## Discussion

As it was said earlier, *wahdatul-wujud* 'unity of being', is one of the main concerns of mysticism and Sufism. Rumi was a Sufi and calls attention to the concept of *wahdatul-wujudin Mathnawi*. Although all Sufis don't think exactly like each other, there are some universal characteristics about panentheism with which all mystics and Sufis are agree. These important characteristics of panentheism include unity of being, emanation and final cause. All of which has been evident throughout *Mathnawi*.

The most important one of them is unity of being. In *Mathnawi*, unity of being is an essential theme. "Rumi, in terms of disposition, believes on panentheism. His subtle allegories, which are presented to explain panentheism, have superiority, comparing to others and *no one can ever be like him*" (Zamani 63). It should be mentioned that the unity of being, which Zamani talked about, has two meaning in Persian language, similar to the word panentheism. In one hand it means panentheism as a general school of thought among mystics and on the other hand it means absolute unity or that of unity of being.

Emanation is an essential concept In *Mathnawi*. "Basically, the worldview of Rumi, like other great mystics, is the worldview of emanation, since they (Rumi and other great mystics) consider the emergence of the universe as a result of manifestation of God" (Zamani 19).

The last element is final cause. Final cause is considered as one of the most important characteristics of panentheism in *Mathnawi*. Final cause or absolute truth is what can be understood by emanation which is higher than everything in the cosmos. Final cause or the cause of everything can be considered as something makes everything united. As it can be seen, all these elements unity of being, emanation and final cause are related to each other and define the concept of panentheism.

The theory of Panentheism is predominant in *Nature*. It is not the main concern of this research to show that Emerson intentionally has focused on this concept. What is obvious from the study of this work is that the *Nature*, a book consisting of different articles, speaks about characteristics related to panentheism. So it can be stated that the writer illuminates this concept, whether intentional or unintentional – as the result of his previous studies.

These important characteristics which are similar among all mystics, regarding panentheism, are the unity of being, emanation and final cause. All of which has been evident throughout *nature*.

The most important one of them is unity of being. Emerson in *Nature* tries to show an absolute unity between matter and spirit. He wants to demonstrate a new perspective to see the natural and spiritual words as an absolute unity in God. He also shows a path to find such unity by understanding and approaching nature properly. "Emerson believes that classification, formulae and methods are techniques that sciences use to come from variety to unity" (Ekhtiar 86).

The next one is emanation. Regarding the Emerson's views on emanation, it is stated that this "is neither a myth nor a pure idealistic view" (Ekhtiar 65). It can "be accepted as imaginative projections of intellect, unity and 'beautiful necessity' that occur in the heart of the universe" (Ekhtiar 65). Emanation is an essential concept In *Nature*.

The last element which is going to be examined according to panentheism is final cause. Final cause mentions to the origin or the main fountain of universe. Final cause is another point that is considered as a referential idea to panentheism. As a matter of fact the final cause, which suggests god as the most original source of cosmos, is another essential

characteristic of the doctrine of panentheism and is inseparable from the other ones, emanation and unity of being. In fact it is emanation that shows the final cause and by this process it is concluded that there is a unity of being.

Thematological comparative study is one of the most important approaches for examining works in literature according to their differences and similarities. In this research two famous and universal works, Rumi's *Mathnawi* and Emerson's *Nature*, have been compared with each other according to the theme of panentheism. Panentheism has been separated to three different elements, including unity of being, emanation and final cause.

The elements of panentheism are predominant in *Nature* and *Mathnawi*. The main important one of these elements includes unity of being, emanation and final cause which directly relate to each other. To find a connection between these elements, it can be said that everything in the world is emanation from final cause; so we conclude that there is a unity of being. To speak about unity of being in these mentioned works, two points have been stated: The first one is that in the world, everything is united and similar despite of its differences and the second one is that humans are to be unified with God and they should know how to find such union.

In *Mathnawi*, Rumi talks about the diversity and accepts the differences among particles but indicates that from another perspective they are all same. He says that "From one aspect they are opposites, and from one aspect they are unified / from one aspect they are jest, and from one aspect they are earnest" (*Mathnawi* 1. 2916).

This point of view can be seen also in *Nature*. Emerson agrees with differences and at the same time he demonstrates a unity by mentioning the same result of all things. Emerson says that "For, although the works of nature are innumerable and all different, the result or the expression of them all is similar and single" (30). There is also more emphasize on unity of being even though differences are obvious. Emerson thinks that "Not only resemblances exist in things whose analogy is obvious, as when we detect the type of the human hand in the flipper of the fossil saurus, but also in objects wherein there is great superficial unlikeness" (Emerson 40). He also mentions to similarities rather than the differences and explains that the "likeness" is more evident than the differences. According to Emerson, "Each creature is only a modification of the other; the likeness in them is more than the difference, and their radical law is one and the same. A rule of one art, or a law of one organization, holds true throughout nature" (40). So it can be concluded that both Emerson and Rumi believes that despite of differences in the world there is a unity among all things.

The second account of explanation, regarding the unity of being in *Mathnawi*, is the union with God. It should be remembered that these two related explanations are about one concept, called unity of being; the only subtle difference is on the focus of the writers, which may be on unity of all things or unity with God.

In following examples, Rumi emphasizes more on God as an absolute unity and calls attention to everything, including human beings, to be united with this general whole. Rumi says that "in things spiritual there is no division and no numbers / in things spiritual there is no partition and no individuals" and calls for "oneness of the Friend with His friends" (*Mathnawi* 1 682 – 83). "The Friend", here, is a metaphor for God and "His friends" are the followers of God. He continues to says that "Make headstrong form waste away with tribulation, that beneath it you may descry unity, like a (buried) treasure / and if you waste it not away, His favours will waste it—oh, my heart is His vassal" (*Mathnawi* 1 684). Also in *Nature*, Unity with God is recommended. To do so, one needs to be same with the universe. He/she should be a part of the nature by feeling the air, being identical with cosmos and eliminating the self. There should not be you there is just him and you are no more existed as an independent being. Your relations and relatives have no more value and are strange

concepts for you since you have fallen in love with God that is referred to as “immortal beauty” by Emerson. He says that:

Standing on the bare ground, — my head bathed by the blithe air, and uplifted into infinite space, — all mean egotism vanishes. I become a transparent eye-ball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God. The name of the nearest friend sounds then foreign and accidental: to be brothers, to be acquaintances, — master or servant, is then a trifle and a disturbance. I am the lover of uncontained and immortal beauty (Emerson 4).

Consequently, it can be said that both writers deny individuality or self in order to find union with God. Emerson says that “I am nothing” since he is a part of God. Rumi says when there are “things spiritual there is no partition and no individuals”.

Our great mystic figure believes that God's “sublime celestial” can make a union among all beings and then the Rumi's spirit can unify with the spirit of God. He also mentions to the recognition as an important way to “become one”. According to Rumi:

That the inhabitant of the earth may become one in heart and one in aim and one in nature with the sublime celestial.

(Then) separation and polytheism and duality will disappear: in real existence there is (only) unity.

When my spirit (fully) recognizes thy spirit, they (both) remember their being one in the past. (book four. 3827 – 3831)

In addition to what has been said so far about ways to join with God, it should be stated that love also plays an important role in this oneness. According to Rumi:

Blessings on the universal love of the Master, (which) gave oneness to hundreds of thousands of motes!

(They were) as dust scattered on the thoroughfare: the hand of the Potter made them one jug. (*Mathnawi* 2.3727 – 3728)

Accordingly, Emerson also explains why unity is hardly seen in the world. The reason for that is the separation of humans from themselves. Humans are created from “spirit” so to find unity with spirituality they should find it through themselves. They should love and understand spirit. Emerson says that “The reason why the world lacks unity, and lies broken and in heaps, is, because man is disunited with himself. He cannot be a naturalist, until he satisfies all the demands of the spirit. Love is as much its demand, as perception” (55). It is concluded that both Emerson and Rumi agree with the necessary need for union, the lack of unity and separation. Emerson thinks that to reach union humans need love and perception. Rumi believes that the power of God helps to reach such union but he also mentions to recognition and love for reaching such union. This recognition, expressed by Rumi is so closed to the concept of “perception” which Emerson mentions. It is worth mentioning that they also think of “love” as a requirement for this union.

One of the ways to understand the concept of unity of being is by dividing cosmos to microcosm and macrocosm. Microcosm is considered as particles of macrocosm. Both Rumi and Emerson mentions to this concept. Rumi believes that “in form” humans are “the microcosm” but “in reality” they are “macrocosm” (*Mathnawi* 4.521 – 22). On the other hand Emerson also says that “each particle is a microcosm” and despite of their differences, wants to demonstrate one thing, a united whole which is the same concept as macrocosm (*Nature* 40).

As it was said earlier, emanation is one of the most important theme of the books, *Mathnawi* and *Nature*. Rumi mentions to the visible world as the emanation from “that hidden ocean” which is the spiritual world. He says that “Reason is hidden, and (only) a world (of phenomena) is visible / our forms are the waves or a spray of it (of that hidden ocean)” (*Mathnawi* 1.1112).



Emerson also mentions that this visible world is the emanation from the invisible world which means spiritual world. He says “The visible world and the relation of its parts, is the dial plate of the invisible” (35).

## Results

In *Mathnawi* it is mentioned that in every directions, it is possible to see God and its “bounty”. “The whole world of six directions is (filled with) His bounty / wheresoever thou lookest, it is making Him (His bounty) known” (*Mathnawi* 3.3108). Also in *Nature*, Emerson considers Nature as a tool or a guidebook that shows the unity, the most important characteristic of panentheism. Emerson says that “the world shall be to us an open book and every form significant of its hidden life and final cause” (Emerson 36). He also says that “... The universe becomes transparent, and the light of higher laws than its own, shines through it” (Emerson 35)

Rumi regards Humans's characteristic like “knowledge”, “justice” and “clemency” as divine. He believes that they come from heaven. These characteristics are considered as “the different attributes of Almighty” which is a metaphor for God (*Mathnawi* 6.3172 – 3174). Similarly, Emerson says that “all things are moral; and in their boundless changes have an unceasing reference to spiritual nature” (Emerson 39). He also suggests that “laws of ethic” that can be considered as states of mind are understood by the matter and visible worlds and the relation between them stands “in the will of God” (Emerson 35). So according to Rumi and Emerson, it can be concluded that cosmos is understandable from the abstract ideas which are emanated from spiritual realm or God. Both Emerson and Rumi accept that the abstract ideas like the laws of ethics as Emerson says and “knowledge”, “justice” and “clemency” as Rumi mentions are signs from God and are emanated from the spiritual world.

Both Rumi and Emerson speaks about emanation in different ways and from time to time, make their readers understand that the world and everything inside is a sign or an emanation from the spiritual world of God which is the first world in hierarchical orders of creation, according to Plotinus. Rumi mentions the beauty, which is considered as attributes of God and can be seen in humans also. He also considers beauty as the emanation from the real and pure beauty of God: “The beauteous are the mirror of His beauty / love for them is the reflexion of the desire of which He is the (real) object” (*Mathnawi* 6.3181). On the other hand, Emerson also mentions to beauty in a way similar to Rumi and says that “Truth, and goodness, and beauty, are but different faces of the same all” (11). So it is important to mention that according to both Rumi and Emerson, the real beauty is from God. In other word, beauty is considered as one of the attributes of God.

Regarding the concept of final cause in panentheism, Rumi agrees that there is a reason for everything but he also believes that there is a final cause which is the reason of all other reasons. For example to “produce crops” you think you need to have soil but what if it “... does not grow during two or three years / how can you do aught but put your hand (to your head) in supplication and prayer?” (*Mathnawi* 5.1493). Regarding God as the final cause, Rumi says that “So that you may know that He is the Source of the source of (all) sustenance / and that the seeker of sustenance may seek only Him (*Mathnawi*5.1495). Emerson also considers God as the final cause. Emerson accepts that humans have the capacity of reason and understanding but he adds that the reason of human's understanding is God. Regarding this point of view Emerson in his book of *Nature* says that “... God will teach a human mind, and so makes it the receiver of a certain number of congruent sensations, which we call sun and moon, man and woman, house and trade” (42). So God is the reason or the source of sensation and understanding. In the other words, God help us to understand understanding. The only subtle difference between them is the way they mention to final cause. Rumi Considers God as the final cause by emphasizing on God as the source of events and matters

but Emerson considers God as the final cause by emphasizing on God as the source of sensation and understanding.

Rumi believes that ordinary people can see only the “external cause”, what has been called “outward senses” by Emerson. Rumi and Emerson also specify a group who can see and understand the final cause; but there is a difference between these two great writers, regarding those groups who can go beyond these “external cause” or “outward senses”. Rumi thinks that the ordinary people see the “external cause” or the causes which are tangible in the world but the “prophets are familiar with those (spiritual) causes” (*Mathnawi*1.846). On the other hand, Emerson says that everyone can see the sun, a metaphor for God but the lover of nature who can see reality is the one “...whose inward and outward senses are still truly adjusted to each other; who has retained the spirit of infancy even into the era of manhood”. There is no any real inconsistency between Rumi and Emerson, regarding those two special groups who see better the truth. In fact Rumi directly tells us who they are and Emerson clarifies the characteristics of those groups. But it can be said that Rumi narrow down such quality to prophets but Emerson wants to explain that lights of reality might be available for anyone who has such features.

Both Emerson and Rumi believe that God is capable of eliminating reason and logic in the universe. Emerson says that God can make “inconsequence” happen in the world (42). Rumi also believes that God can bring the “removal of the cause” if he wants but it never happens (*Mathnawi*5.1546). They both mention to the reason why God doesn't interfere and their reason also somehow is similar. Rumi thinks that God's will “follow the course of causation” so that “a seeker” can “pursue the object of his desire” which is God himself since the true seeker's desire is God (*Mathnawi*5.1549). Emerson also says that “inconsequence” never happens since “any distrust of the permanence of laws, would paralyze the faculties of man” (49). If it is agreed that at least one of “the faculties of man” can be pursuing the God or the final cause so in this regard both agree with each other although the faculties of man can refer to many other things.

At the end, it needs to be declared that Both Rumi and Emerson reject the theory of pantheism by emphasizing on diversity between visible world and God. Emerson believes that everything in universe is “...one vast picture, which God paints on the instant eternity, for the contemplation of the soul” (48). He implicitly mentions that the world is not identical to God since he uses the word, “paint”, to say that God creates “one vast picture”, a metaphor for universe. Emerson also says that “The world ... is a remoter and inferior incarnation of God, a projection of God in the unconscious” (50). So it can be concluded that Emerson thinks of God as a higher being, compared to universe; so he implicitly rejects the idea of pantheists who says universe is identical with God. On the other side, Rumi says in following verses that beauty of “Moon” is the main source of the beauty behind the cloud. “Cloud” is a metaphor for visible material; but he emphasized that it is wrong to consider “Moon” and “cloud” exactly same. So Rumi here distant himself from pantheists who says universe is identical with divinity:

The splendor and beauty of the cloud is (derived) from the Moon, (but) whoever calls the cloud the Moon is much astray.

Since the light of the Moon has been poured down upon the cloud, its (the cloud's) dark face has been transfigured by the Moon.

Although it is of the same colour as the Moon and is associated with (the Moon's) empire, (yet) in the cloud the light of the Moon is (only) borrowed (impermanent).

(*Mathnawi* 5.693 – 95).

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