



# “Love” in Two Horizons: Shakespeare and Rumi

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## Abstract

Although it is too difficult to clarify and reveal love in brief, mystical love is the love a separate self-cultivates towards that pure nexus of reality, lover finds himself mesmerized by its subtlety and beauty, and finds himself ultimately dissolved in its ineffableness. Love is a response to the riddle of human existence and a complete answer to his deepest need to overcome freedom and release from his own prison. The theme of love in Shakespeare's sonnet is very close to Persian literary texts. Rumi's poetry is one of the best manifestations of the emergence of love, and this love can be compared in some ways to Shakespeare's love. Shakespeare and Rumi portray unified ideas beyond the difference between language and nature. They are the common language of mankind; the root of their works is love, and the concept of love, as the deepest and most fundamental desire of men, is evident in their poems. In this study we attempt to adapt the concept of love in the poems of these two world poets.

**Keywords:** Rumi; Shakespeare; Love; Human; Language; Poetry

## Introduction

The truth is that the concept of love is one of those concepts that does not fit into the fence of time and place and has always been the focus of all mystics and scholars. This public fortune has continued to this day and perhaps even more.

William Shakespeare is one of the most famous poets in the East and West who has expressed many unique sonnets about love and its subjects such as: love, honesty, purity, and so on. This is a great English poet who has left eternal works in the form of play, fiction and poetry. These include 37 plays and 4 books that have attracted much interest from English literature readers. Shakespeare was born on April 23, 1564. He was born in Stratford. This great English playwright and playwright died at the age of 52 in April 1616 and were

buried in his hometown.

His plays are still widely admired after centuries. The truth is that the secret of this welcome and brilliance is to be sought in the proper selection and application of its common human concepts. What Shakespeare says throughout the plays or in his sonnets is the speech of all human beings. In Shakespeare's greatness, it is enough that more than "four hundred and fifty sentences of his sentences are used in English as a proverb; English is accompanied by Shakespeare's ballads, and anyone who wants to know the English language well must know Shakespeare and his works (Minoy, 1367, 154).

In fact, Shakespeare is not a professional poet and does not try to write poetry; it seems that what he says is to soothe his heart, not to create a work of art that has the correct form

of poetry. Therefore, his plays reflect the hidden emotions and interests of his good institution (Sabour, 2005, p. 52).

If Shakespeare has been able to best express human desires, needs, fears and horizons in the Western world, then in the Oriental literature, the mystic lover Rumi has been able to play this role on a higher level with greater enthusiasm and sweetness.. And that is probably why today everyone loves and associates with every nationality, language and thought of Rumi's poetry.

Jalaluddin Mohammad, known as the great Iranian mystic and poet, Rumi was born in Balkh in 604 AH and died in the year 672 AH. Rumi's works of poetry and prose are: 1- Masnavi in six volumes and containing 26,000 bits 2- Divan of Ghazaliat containing 50,000 bits. 3- Quatrains 4- Fihe ma fihe 5- Our Writings 6- The Majlis. Rumi's works are full of religious and mystical points that express spiritual truths in simple language.

Based on the evidence extracted from Rumi's poems about the nature of love and its special characteristics, it is said that he raises the question of love and deceit in order to solve many theological, ideological and even jurisprudential issues. He believes that there can be no obstacle in the love field, a field of self-love and abandonment. In this field, as the duality of the cloak is closed and there is no confrontation, the lover willingly sacrifices himself for his beloved and becomes mortal and, in fact, the gaps disappear, so no obstacle can interfere, and one gets rid of the temptation of doubt.

Therefore, the human endeavor to break free from the temptations that grip one's mind must be spent only to become aware of the truth of love and devotion and to avoid the cup of truth.

In this article, we have attempted to show Shakespeare and Rumi's poems about aspects of sharing their thoughts about love and love. Although this study does not claim to cover all possible issues in this field, it seems to be a good attempt to identify the two poets' supreme ideas and bring them closer together.

#### A. Features of love from Shakespeare viewpoint

Since the origin of all of Shakespeare's works is "love" and his interest is reflected in every way in his works in a way and way, so we will mention the fourteen main themes of love in his works.

### Love, anytime and anywhere

It is with the help of love that the lover looks everywhere except for the beautiful face of the beloved. In fact the whole lover is deprived of the "I" and all becomes "us". Shakespeare,

in a poem, brings this same thought into poetry. She even goes a step further and sees her lover not only in the most beautiful landscapes and phenomena, but also in the rugged landscapes.

For if it sees the rudest or gentlest sight  
The sweetest favor or deformedst creature  
The mountain or the sea, the day or night  
The crow or dove, it shapes them to your feature.  
(Sonnet, 113)

### Love is eternal

In the ritual of love, love is not old age and boredom, because the beloved is always new in appearance and the lover is the buyer of her love. This mutual love guarantees the continuation of the work of the lover and beloved. Shakespeare regards his love as a sun that rises again from the east every day after its decline.

For as the sun is daily new and old.  
So my love is still telling what is being told. (Sonnet, 76)  
Or he says: "See love, renew the force be it not said:  
The edge should be blue rather than appetite ... so,  
love be ... (sonnet, 56)

### The beauty of the mistress is eternal

One of the essential principles of charming is the eternal beauty of God, in such a way that not only his beauty does not need for any trimming but he is like an ornament to other beings.

I never saw that you needed painting,  
And therefore to your fair no painting set.  
... for I impair not beauty being mute  
When others would give live and bring a tomb.  
(Sonnet, 83)

### The sacrifice of love to be a friend

The climax of any lover's wish is death in the popular way. It is as if no document is as lovable as a living donation, a true and solid proof of love. So Shakespeare says:

Wound me not with thine eye, but with thy tongue  
Use power with power and sly me not by art.  
(Sonnet, 139)  
But in the end, it seems as if the lover has reached perfection, and begs for the forgiveness of the friend to kill him with the same unkind eyes and bring him to the end of every lover's wish.  
Let me excuse you: ah, my love knows well  
Her pretty looks have been my enemies ... Yet not so,  
but since I  
Am near slain, kill me out with right looks, and ride me pain. (Sonnet, 139)

### Poverty and wealth with love

In the eyes of a true lover, the wealth of the world is of no value. The kingdom of this world is, in fact, a heavy burden for the lover, and he needs the style of freedom and freedom from bondage. The lover, when bonded with the lover, actually frees himself. In love with drunkenness, he reaches such a strong and high base that even the greatest kings have not benefited (Kazazi, 2010, p. 76).

Shakespeare's love affair, his position reaches such a level that the government views the kings with contempt.

For thy sweet love remember such wealth brings  
That then I scorn to change my state with kings. (Sonnet, 29)

### Love is the only sin of the lover

Shakespeare considers himself guilty, a sin that love is his only sin. But the beloved hates this sin and escapes it. But what leads him to this sin is love, and he believes he is a guilty lover, and he does not deserve to be blamed.

Love is my sin, and the dear virtue hates  
Hate of my sin, ground on sinful loving. (Sonnet, 142)

### Fancy

Since the lover cannot easily reach her lover and there are many difficulties ahead of her, fantasy comes to her. Sometimes even the depth of the imagination depends on the sweetheart to the extent that the imagination reaches the level of embodiment. Shakespeare falls in love with his beloved icon on a hard day's work when he comes home and rests.

... and keep my drooping eyelids open wide  
Looking at the darkness which the blind will see:

Save that my soul's imaginary sight  
Presents thy shadow to my sightless view (sonnet, 27) in another sonnet he says:  
Is it the spirit that you send'st from you? So far from home ... (sonnet, 61)

### Secret love

One of the merits of the beloved is his exile. Sometimes this lover escapes from love to the point that if the lover is not the man of the road he becomes frustrated and abandons the love affair. In one of Shakespeare's sonnets we find the same concept. Shakespeare says: The lover always gives hope to the lover with a secret love to continue the hard way of love.

Those lips that love make her own hand  
Breathed forth the sound that said: "I, hate" (sonnet, 145)

And taught it thus anew to agree, "I hate, she altered with on end"

"I hate" from that one way she threw. And saved my life saying: "not you"

### Love and devastation

One of the characteristics of love is its destruction, as if looting by love is the pain of all lovers. In mysticism, love is like a treasure that crushes a devastating melancholy lover in the chest. Shakespeare regards the beloved's existential value as the value of the ocean and considers himself to be a worthless boat that is declining.

But since your worth, as wide as the ocean is, my saucy bark, inferior  
far to his. Whilst he's on your soulless deep doth ride.

or, being wrecked, I am a worthless boat. (Sonnet, 80)

Shakespeare says: Finally, if love is at the height of vitality and happiness, but lovers of poverty are in decline.

Then if he thrives and I'll be cast away  
the worst was this, my love was my decay.

### Cute and romantic need

If we accept that love is a two-way relationship, then on the one hand, it is a lover's sweetheart, and on the other hand, it is the need for a loving lover. This relationship is like two sides of a coin, one side is cute lover and the other side is in need of love, and of course the continuation of this love relationship depends on the continuation of this cute and needy. Accordingly, Shakespeare's mistress passes by like a stranger:

... when you shalt strangely pass (Sonnet, 49).

Shakespeare finally demands that his mistress:

Pity me then ...

Shakespeare believes: No bitterness that I would think bitter. (Sonnet, 111)

He says that in his love world, no punishment can separate him from his mistress.

Nor double purance, to correct correction.

Pity me then, dear friend, and I am assure  
even that your pity is enough to cure me.

### Love and youth

Whoever sets his heart on the path of love is always at the height of his youth. A. He never recognizes old age and depravity; the dust of his days does not sit on his face and time does not drag him to disability and exhaustion. Shakespeare, too, disregards old age, believing that, like his love, he will always remain young and happy.

So that eternal love in love is a fresh case. Weights  
are not dust and injury  
of age. nor gives to necessary wrinkles place.  
(sonnet, 108)  
Tis you myself that for myself I praise  
Painting my age with the beauty of thy days (sonnet,  
62)

### Teacher of Love

In the school of love, a lover is like a primary school student who learns love lessons. She is a teacher of reckless teacher called love that surrounds her mind and mind. In one of his poems Shakespeare has so entrusted himself to this teacher that he has no authority for himself. If he says a poem or a hymn, then this teacher means love. The teacher of love is like a witch, even the words of poetry the poet loves.

Yet what of thee thy poet doth in vent  
has rops thee of and pays it thee again. (sonnet, 79)  
So oft have I invoked thee for my muse  
And found such fair assistance in my verse. (sonnet,  
78)

### The mistress is unique

Rumi says in his book Fey Ma Fey: One day a king invited Majnoon to the palace and said how beautiful Lily is attractive? Come on to show you the most beautiful women, but Majnoon had his head down and didn't look. The king said, "Why don't you look at these beautiful women?" "I'm afraid, Lily's love is a sword, if I look she kills me" Majnoon said. Shakespeare also says that no one who walks in the realm of love will see any form except the beloved's face. In fact, all he sees is the beloved.

What is your substance, where are you from?  
That millions of strange shadows on you?  
... and you but one can wear every shadow. (sonnet,  
53)

### Love and surrender

In love lies a power that is not comparable to any other force and the mistress is the sole owner of this sphere. The mistress will give if she wants and if she wills she will persecute and no one can protest. Shakespeare says:

To leave poor with you the strength of laws  
Since why to love I can ellage no cause. (Sonnet, 49)

### B. Love from the eyes of Rumi

Love and affection in the mystical worldview is of great magnitude and magnitude, because the principle of creation and creation of creatures is based on the attraction of love and the manifestation of the right in the day of Elast is also a proof of this claim. Therefore, the love of the mystics is of

supreme sanctity. This has been repeatedly stated in Rumi's words. In his opinion, love is so great that all the phenomena of creation are ridiculed and that kings have no value in it.

Non seventy-two nations' religions like him his  
unique throne does not look like kings before him  
(Molavi, 1369: 3/3/34)

In the love field, not only is man deprived of the do's and don'ts, he is also freed from the idea of punishment and the eagle.

When will those traitors come around in love to  
carpet the sky the pain of love?  
(Ibid / 5 / 2191-2196)

The word love can never be measured by material standards and limited knowledge because love is an innate and innate sensory sense. The human mind and language are material and finite tools, so they fail to understand and describe the love that is hidden and intangible. In his poems, Rumi always refers to this characteristic of love, and after expressing the inability of human thought and language to describe love, considers two means of knowing and describing it as effective:

The best and most comprehensive means of knowing and introducing the elixir of love is "love":

Although the interpretation of language is  
enlightening love of language is clearer  
(Molavi, 1369: 1-1 / 15)

Many commentators and mystics believe that according to the explicit verse 171 of chapter of al-Araf, God Almighty has appeared to all creatures in the day of Elast and has fascinated them. There is also the commentary of many commentators on the noble holy saying of the Prophet Muhammad (P.B.U.H) who said: "God first created the intellect" (al-Ghazali, 2006, 1:89), which is about the intellect and its place in the hierarchy of creation and in fact It is a definition of love and eternity.

Rumi says:

Whoever ate his cup last year now is suffering this year's  
plague

### Characteristics of love from Rumi's point of view

In describing the essence of love he says: The truth of love is hidden.

He is hide so hard and all seek him as all kings seek  
and love him  
(Masnavi Rumi, 1369, 3.3 4723)

Another of Rumi's principles about love is the contrast of reason and love with one another. Love is an innate sense, so it has nothing to do with reason and logical formulas. In fact, "reason is a conservative force, and love is a revolutionary force, that is, its mission is preservation. The wise man always wants to be cautious, wants everything for himself, love is the

thing. Love is the opposite; he is the force he wants. Come out of it "(Motahhari, 1381: 104)

Rumi explains this very well in the story of "Majnoon fight with the camel".

Says:

Love and passion were full in the body, so there was no way except frenzy of love

To be watchful was the intellect but it was robbed by Lily's love

(Ibid: 4- 1537/4)

Another feature of Rumi's love is its relation to the fantasy world; Rumi considers the element of fantasy in his poems as one of the prerequisites for love and says:

He finds a face like him to remember watching this face is sweet

(Ibid: 3-3262 / 5)

Another feature of love from Rumi's point of view is that it makes the lover blind and deaf. In fact, it means that love not only dominates and reigns over its owner, but it also makes love to any visitor other than the deaf lover's word and to any object other than the sight of the blind lover; the lover does not go away and wants nothing but his joiner.

I see no one except him real love needs this

(Ibid: 3265/3)

## Love and Rumi

Rumi believes that because God Almighty created the universe and all that is in the love of Prophet Muhammad (P.B.U.H), if it were not pure and divine love, no planet would have been created.

With Muhammad was the pure love of his love pair God said

But in love as he was, God assigned him to the prophets

If you had never been in pure love, I would not have made the planet

(Ibid, 858)

The body of the earth fell from love to the planet.

The mountain came dancing and agile

(Ibid, 6)

The power of love in Rumi is so great that it is stirred by the love of the sea and the mountains disintegrate. It also has the power of love to such an extent that it is capable of shaking the earth and splitting the constellation.

Love can boil the sea Love can destroy the mountain like sand

Love cracks the constellation hundred gaps Love shakes the earth from exorbitant

(Ibid, 858)

In his view, it is also the cause of the unity of particles of love

That is why he considers love the best things and the beloved city the best cities

He said that you love a Kai Fit lover you have traveled to many cities

So which city is better for them than the one in which it is sweet?

(Ibid, 511)

Love in Rumi's mysticism is not equal to air and cravings, but love is the agent of lifting the bond of cravings and ultimately getting rid of properties.

Temptation is captured by love no one can do it except love

(Ibid, 881)

Love is like the ship for real men but it is dangerous for almost all

(Ibid, 622)

The realm of love is not endangered by Rumi, and the one who chooses this must have risked the risks of love.

His love has tortured on the earth why he is enemy of love from the first

Love was bloody from the beginning until he ran away who is not lover

(Ibid., 552)

While love has risks and dangers for lover, but the effects and consequences that the entry in the field is looking to purchase life justifies these risks, as love provides the case for the real lover.

Open the door to Yusuf and start a way to run

Love is like a vent which is bright by his love face

(Ibid., 1067)

In his view, he is in love with the flood that seeks to get to the sea.

The miracle he loves is that it makes the distance between the lover and the lover less and less as if there is no distance between them.

He who loves, know him as sweetheart because he is indeed both

(Masnavi, 79)

In his view, not only lover seeks the sweetheart, but the she also seeks the lover.

Thirsty is seeking for water also water seeks thirsty (Ibid., 537)

Water thirsty drinkers seek from the water water of world does it, too

(Ibid, 79)

In the heart of the lover the sentence is sweetheart In the heart of the sweetheart is the same

(Ibid., 1048)

## Comparison of Two Mystic

Regardless of the time difference between Rumi and Shakespeare which is more than two centuries, we have seen many similar ideas and teachings only express the mystics' word, as they say love is beyond ethnic and linguistic



differences. These two mystic poets are actually the common language of humans.

Love in the worldview of Rumi and Shakespeare has a high status. He considers the product of the temptation of reason and believes that it is only "love" that can suppress tempting reason. So with the provision of field wider than the intellect tries to conflict, duality and tantalizing derived from reason, profit-driven, that in the end the ideas of dry, prohibited last end, because it believes that the love Square unity.

## Conclusion

After the explanation and comparison of votes and thoughts of Rumi, Shakespeare in Love, was concluded the following results:

### A. Rumi

1. Love in the whole world is in fact common and ongoing creation, and all things are using it.
2. Love unites all the elements of the universe. In fact, the circulation of heaven and earth is the attraction of love.
3. Love teaches us the pure one love that is the love of God.
4. Love purifies and cleans body and the soul of man.
5. Love is an outward need of sadness and happiness and gives us inner joy. Love is the healer of body and soul.
6. Love is mutual, but the impact of love on the lover and sweetheart is different.

Love is heavy, courage and bravery raises eliminates fear and anxiety. Love makes us separate from "I", as we watch everything as HE. Rumi said: "All creatures are the symbol of God".

It can be said that the sun came as the reason which cannot be denied, at all.

### B. Shakespeare

1. Love is as a eternal creature, because the beloved is always new in appearance and the lover is the buyer of her love.
2. All creatures are signs of God's love.
3. If you do not love, life will not continue.
4. Beauty of mistress is Eternal, one of the essential principles of charming is the eternal beauty of God.

5. Lover always knows himself as a killed in the way of his love.
6. Lover knows himself as kings. The lover in the shadow of love has the most beautiful realm beyond all kingdoms.

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