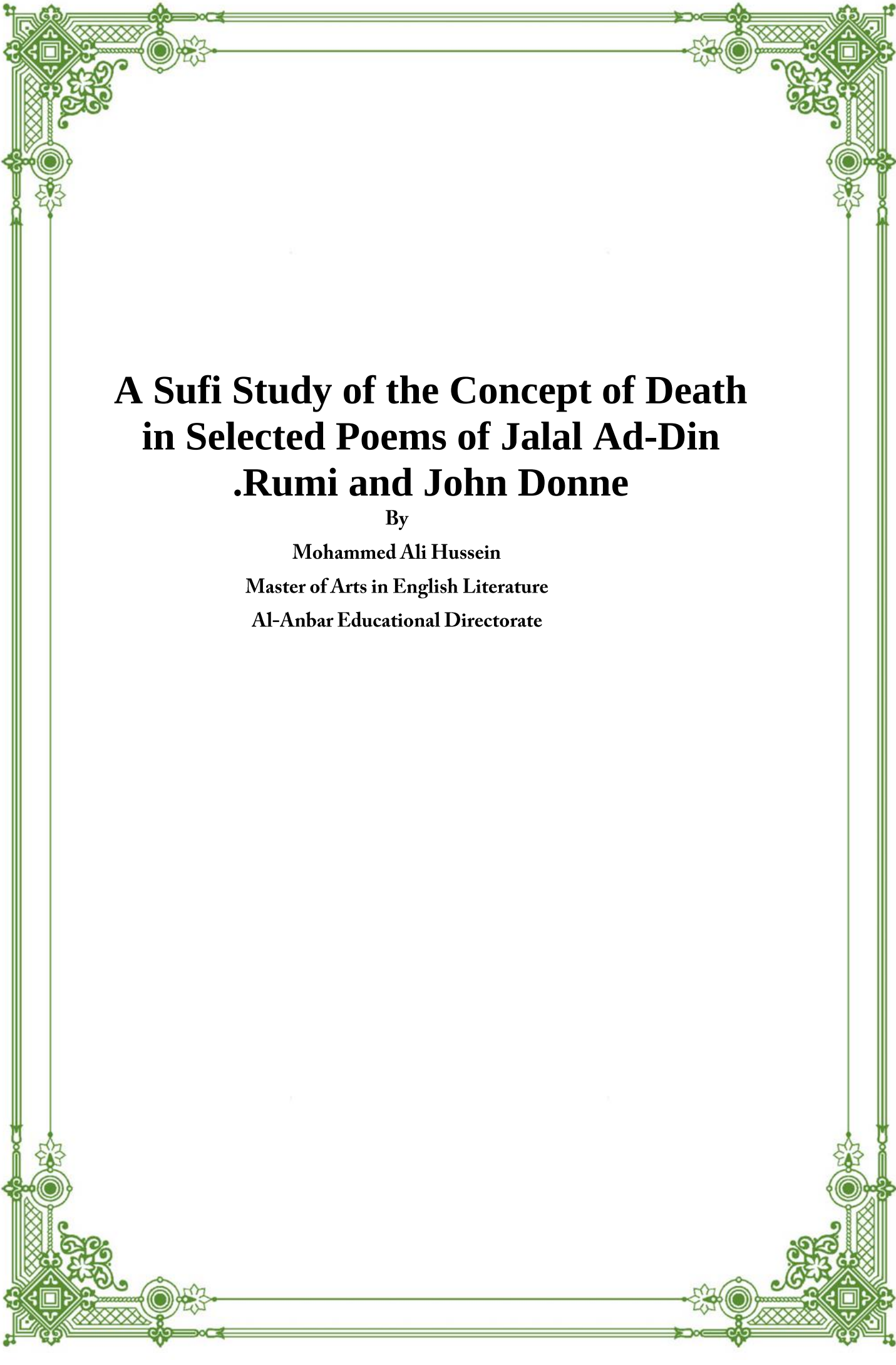




A Sufi Study of the Concept of Death in Selected Poems of Jalal Ad-Din .Rumi and John Donne

By

Mohammed Ali Hussein

Master of Arts in English Literature

Al-Anbar Educational Directorate



Dedication

This paper is dedicated to my father's soul who did not spare any effort to bring me up as better as he could. I will make his memory live on as long as I live. Also to Sheikh Mohammed Al-Mohammed Al-Kasnazani my guide to the right way.

Abstract

The aim of this paper is to introduce the concept of spirituality and dealing with death as a complementary part of human life. The concept of death frames a standout amongst the most essential basis of Donne and Rumi's themes. This paper provides a background of death in Sufi sphere and analyses the conceits and images which are used by the two great poets. It probes the different analogies, symbolism, and moral stories identified with death in the selected well-known works of the two poets. The idea of death is offered and explained from motivating points with regards to the connection to religious spirituality. Death is also considered as a path for achieving lofty spiritual statue. Their thoughts say a lot of their geniality, particularly when talking about an abstract idea. Death for Donne is nothing but a temporal way from one place to another. For Rumi, death is a change from one state to lofty one and it is also a rebirth of a new life like the seed when planted in the ground. They both do believe that we are created by God and we should return to the origin.

Introduction

Humanity from the very beginning of life has known the contrary of life, which is death. Death is considered the end of the natural and living creatures. So people are face to face with death. They try to escape it but they can not and it is expected every moment. The concept of death is a mysterious thing, since no dead comes back and tells what death is. Humanity is in a struggle to understand death and the meaning of life and also the relationship between them. People always look for immortality and how to escape the horrible idea of death. The man from the day is born, fights to stand in the face of death and continues his life eternally. While the man knows no end of the natural life but death, he tries his efforts to find an ideal life without death. Literature is prolific with works that deal with the idea of death. Since death is among the major matters that concern the contemporary man, many theories and philosophers have dealt and discussed it. Some consider death as the end and the destruction of the life. Meanwhile others believe that death is a part of life and a complementary for it. Those who are materialistic and naturalistic see death as the final point of the life. There is nothing after death because the body decomposes and being destroyed. Also the supporters of the naturalistic theories " believe that life can be meaningful even without the existence of God and the soul and that particular types of life could be enough for a meaningfulness in material world." (Fariba ٢٠١٤, ١). From this point of view, the man looks at death in a pessimistic way and tries to find immortality in words and deeds. Some see that immortality in literary works, wherever people read these works the author is alive .To those who believe in God and are followers of one of the major divine religions like Christianity and Islam, death is completely an integral part of life. So they do not find the real meaning of life without death. This group is known as the meta-naturalists who do not believe that death is the end because the spiritual life is considered the real one. The true life is in the spiritual sphere. They consider the love and belief in God and the soul are the major factors for the meaningful life. They also think that the soul can not return to its origin without death. So death is for them, a gate to the spiritual rising. Amid early Greek history numerous individuals thought that the souls of the deceased would be active after passing away and that in such situation information was achieved. A lot of early funeral procedures reflected a faith in resurrection. Archeological disclosures of old Egyptian, Greek, Roman, and American Indian entombment places, for instance, have demonstrated the significance of setting up the dead for existence in the wake of death. Numerous locales have uncovered the deceased encompassed by tools, that had been utilized by them throughout everyday life and were relied upon to be utilized by them in their new life after death .From the sixth through the mid twelfth century in Western culture, death was acknowledged as the common fate of every single individual. Because of constrained medical abilities and restricted information to forestall or treat deadly ailments or recuperate from many wounds, death kept on being an assumptive, basic event throughout everyday life. A few people saw demise either as a departure from life's inconveniences or as the leaving of delights of life. Around the seventh century, Venerable Bede, depicted his opinion of his general public's belief with respect to life and demise :



At the point when contrasted and the extension of time obscure to us, O ruler, this life of people on earth resembles the flying of a solitary sparrow through the lobby where, in winter, you sit with your commanders and clergymen. Coming in at one entryway and going away by another, whilst it is into it is immaculate by the cold winds; however this short interim of quiet is finished in a minute , and it comes back to the winter wherever it has come , disappearing from the sight. One's life is like; and to what comes after it, or went previously, we are completely unmindful. (Enright, ١٩٨٧, p. (٢

The belief that life is so short and its end is inevitable which is death. With the scientific and technological development humanity tries its best to prove scientifically whether there is life after death or not. The advanced medical treatment prolonged the life with better health care but it fails to prevent death. Anyway the belief in resurrection and immortality has its rooted origins in religion specially in Sufism.

Literature Review

Many intellectuals and pundits have written and examined the works of Rumi, as a love poet, and Donne, as a metaphysical poet. Some have looked at their works from a philosophical point of view and others from a literary one, thus a Sufi examination is scarcely found. Esmail Zare-Behtash in his study "Images of 'Love' and 'Death' in the Poetry of Jaláluddin Rumi and John Donne" depicts the last moment before Rumi's death. He was very sick. His disciples asked him to pray for health. He refused and told them to stop weeping. He said that death is no more than the connection of the light to its source. Death for Rumi is the removing of the veil that separates the lover from his beloved. In Death's Duell the last sermon not many days before his death. In this sermon death is compared to the actions of the three persons of Trinity. The son will deliver people by his death from their death. From, in and by death are the points that the poem is built around Fariba Akberzadah, Mehdi Dehbashi and Jafar Shanazari trace in their paper A Comparative Study and Analysis of Death and Its Relationship with the Meaning of Life in Rumi and Heidegger, the philosophical attitudes of Rumi and Heidegger of death and the meaning of life. They present the two camps of thinkers the naturalist and meta-naturalist. The naturalist camp, is represented by Heidegger, see that life can be meaningful without the problem of God and soul. Death for them is the end of the living things. For the meta-naturalist camp, which is represented by Rumi, death is a part of life. God and soul are among the main components of a meaningful life. They also show how Rumi and Heidegger deal with the idea of death, meaningfulness of life and the relationship between them. The Concept of Death in John Donne and Sohrab Sepehri: A Comparative Study, which is written by Behnam Mirzababazadeh Fomeshi, explores Donne's theme of death as a metaphysical poet and his inconsistency in the treatment of death. Fomeshi shows how the harsh of death and the instability of his life made him a poet of death. Fomeshi compares and contrasts Donne's works to Sepeheri's works. The current study deals with the concept of death from a Sufi perspective. The philosophical and poetic aspects are not being focused on. It sheds lights on the Sufi beliefs that death is the most important stage in human life. It examines the similarities and differences between the two poet of different religions.

-١ Death in a Sufi perspective

(Oh, the life of lovers consists in death: you will not win the Beloved's

heart except in losing your own.) (Jalal Ad-Din Rumi)

Among Muslims, the Sufis actually in general give careful consideration to the issue of death. They are incredibly and enthusiastically appended to the consideration of death. From the early time of Islam, among the individuals who profoundly affected the impression of death, as cited by Al-Ghazali in his book (Remembrance of Death and the Afterlife). He says: "For each journey there must be arrangements; in this way receive the dread of God as arrangements for your journey from this life into the Afterlife. Be just as you have seen the rewarding and reprimand which God has arranged: port aching and dread... for, by God, the one who is not sure whether he / she will still be alive till the night's end, live along the morning to the night, may have no high expectations, for it can be that among these occasions lie the snares of destiny." (Al-Ghazali ١٩٨٩, .(٢٠

Sufism, as an essential aspect of Islam, pay a considerable attention to the short lived nature of human presence and looks deeply in the spiritual evolution. Sufis contemplate death not to avoid it but rather than as a way of rising and to considering the reality of death for higher and superior meaning of life. Their path is based on the love of God and the ultimate wish for them is to meet Him. This meeting can be fulfilled only after death, as narrated by the prophet Muhammad (PBUH) when He was asked " Is it possible to see Allah ? He replied " Yes, after death." (Al-Kasnazan ٢٠٠٥, ٥٦٨). So they consider death the way to their Beloved (God) where the real and permanent life is. Sheikh Haban Ibn Al-Aswad says that death is the bridge links the lover and the Beloved. From this point of view, they have a bright image and perception of death. For achieving their goal, meeting the Beloved, and be always ready for death, they practice certain rituals that sustain the remembrance of death. That is a kind of worship. The Sufis believe that death is not the annihilation but it is the existence. The real existence is not for the worldly life but for the soul. After death everything goes back to its origin, the body to the earth and the soul to the Divine world. According to Sufism there are two types of death. First one is the death of the body which is the natural death. This kind of death is the freeing of the soul from its prison and coming to its original world. Ahmed Ibn Alwan comments on this kind of death: " Death is neither a pure nihilism nor absolute annihilation but it is the severance and separation of the soul and the body. It is a change of situation and a transit from one parlor to another parlor." (Al-Kasnazan ٢٠٠٥, ٥٦٦). This death is not hard or painful but is lovely and sweet. The soul and the body are detached and the soul gets hold of the Divine Unity. Jalal Adin Rumi says: " All this dying is not the death of the physical form : this body is (only) like an instrument for the spirit." (Nicholson ٢٠١١, Mathnawi, V .(٣٨٢١

The second type of death is incorporeal or moral. This death is within one's self during the life. Sufi scholars consider this kind of death the most important stage in Sufism. They give it a great amount of their teachings. No one can get immortality without going through this death. Some of them call it the intentional death because the Sufi goes into it by the free will. This death is for the self (Nafs) which has no material existence. The incorporeal death is " by putting down the instincts by God dreading, spiritual exercises and devotions." (Al-Kasnazan ٢٠٠٥, ٥٦٨). Naquib Al-Attas comments on this concept of death saying that: " ...In this context it is the animal soul that enslaves itself in submission and service and so 'returns' itself to the power and authority of the rational soul. When the Holy Prophet said: "Die before ye die" – it is the same as saying: "Return before ye actually return"; and this refers to the subjugation of one's self by one's real self, one's animal soul by one's rational soul ..." (Al-Attas ٢٠٠١, ٥٩). According to Al-Attas's view death is the killing and sacrificing of one's self. This kind of killing and death is the subjugation of the animal soul to become rational one. By the compulsion of the self, the opportunities of attaining higher spiritual stages will become greater. One of those who write about Rumi and his Mathnawi, is Annemarie Schimmel. She mentions the concept of intentional death and says :

Die before you die, for every act of shedding off a lowly
quality is a small death; every sacrifice for the sake of others
is another small death whereby the individual gains new spiritual
value; thus, in a series of deaths, the soul rises to immortality or
to a level of spiritualization that it has never dreamed of .

) Schimmel ١٩٩٢, (١٥٨-١٥٧

By the " shedding off lowly quality", she means all the inferior features and characters that distort the heart. Lofty spiritual stages can not be gained with these features, since they attract to the villainous stages. For that, in the eradication of the lower qualities (small death), one positively and patiently progresses and achieves higher and higher spiritual ranks. William Chittick describes the concept of death in his article which is titled ' Rumi's View of Death' as a voluntary return. Chittick declares that " This voluntary return to God is the subject of many works...The whole dimension of Sufi teaching that is connected with the stages and stations of the spiritual journey describes in voluminous detail the spiritual transformation undergone when a human being returns to God before his physical death." (Chittick ١٩٨٧, ٣٦). Here death is not the ordinary death but it is the stage which takes you to the lofty spiritual stages. It also involves the exterminating of one's lowly attributes. In this stage or kind of death Sufis die to themselves and live through God .

The Sufi scholars often remember the Hadith which says: "People are asleep and when they die, they awake". They see in this Hadith that the Prophet Muhammad (PBUH) indicates the happening to the dawn light of endlessness, where all activities, that we have done like visionaries in this life, would be

interpreted precisely. At that point we will never see again indistinct dreams, except the pure Reality. The Prophet (PBUH) additionally prompts people to die before death, in this case they don't die when they die. Sufis endeavor to die to the fascination of living just as to open up to the fascination of life. Let us first focus on the withering of the attractions of life. After death the bodily faculties stop working. Amid the life when bodily faculties would stop working the internal faculties open up. This is the purification whereby Sufis can gain the spiritual ranks. They go through certain practices which are carefully put the masters of Sufism. Sufis, nonetheless, additionally attempt to open up to the fascination of living. Allah is all beautiful and He cherishes beauty. The perfect Beloved makes the world like a reflection in which Divine beauty and greatness can be adored. Sufis revere life since they have known its essence and walked on the right path. Allah is al-Hayy, the Living, and above mortality. People can see His pre-eminences in the universe. After death everyone goes into the delegate world with the inversion of inward and outward perspectives. Thoughts are presently covered up in this world, however in the delegate world they show themselves outwardly. Imam Ali exhorted people to live in a balance in this life, "Do for your life as if you live forever and do for your Afterlife as if you die tomorrow." He urges to remember death as though this is the last day of our life, while in the meantime we would live as though we have a thousand additional years to be lived. Sufism considers the change of the inner self to induce us to view wickedness as a death. Sheikh al-Qashani (Al-Kasnazan ٢٠٠٥, ٥٧٦) mentions the white, green, red and dark deaths as encounters in the Sufi way. Sufis - on occasion wear a dark piece of clothing, due to their having passed on to themselves, meanwhile before that they might wear different hues, since they have not achieved that rank. Death to the Sufis is certainly not a horrendous risk, yet it is the last trip, driving them to the Friend. Be that as it may, no one knows when it might be. There is a period for the leaves of trees to fall, for the blossoms to shrink and for the stars to relegate; yet death has no limited time. It has every moment of the periods of its own. Passing, to the Sufis is characteristic, all inclusive and vital. They pass away so they may pass on no more. Living to the Sufi is demise and demise to them is living. Besides, passing in religious idea and articulation is now and again subsumed by an increasingly appealing prize in heaven.

-١-٢ Soul Rising in Donne:

John Donne was born in London in ١٥٧٢. He was in touch with death from the early childhood when his father died and he was only four. From ١٥٧٧ to ١٥٨١ his three sisters died. So Donne had experienced the losing and the death of those who were so close to him in his family. After that his only brother died in the prison. During his life and after getting married some of his family members and daughters died. The last and big experience of death was the death of his wife whom he loved so much. Donne spent most of his marriage in poverty and instability. So Donne had the concept of death through his life. He was in a direct contact of the effects of death. As a Christian he believed death is not the end. His wife's death had greatly changed him. Like other Elizabethan poets, Donne has the sense of depression and sarcasm in his dealing of death. The image which is given in the sonnet ١٠ is not the same as that one in the sonnet ١٧.

In sonnet X (١٠) Donne states his point of view of death. He personifies death and speaks to it as if it a person. He gives it human features. In this way of characterizing death, Donne makes death in a lower level and it is not at that supreme place. He starts with "Death be not proud" (١٠, ١) to portrait an image of death which makes the reader imagines death as a person who walks among others with pride. In Christianity proud is the first sin of the seven deadly sins. These sins lead to the punishment and fall. So death itself will be punished because of being proud. Here Donne satirizes death's pride. People suppose that death is "mighty and dreadful" (١٠, ٢) but in fact it is neither mighty nor dreadful. Behman says: "Donne's —famously the religious poet might appropriate traditionally secular employs connotation to demonstrate his contempt for death's pride, and to emphasize the powerlessness of death." (Behman, ٧٩). Death supposed to be the killer for those whom are killed but they are not killed in reality. Death can not kill anyone because of pride which is the prominent character of death. Donne sympathises death since it is powerless "Die not, poor death, nor yet can't thou kill me;" (١٠, ٤) to show the nothingness of death.

Donne sees that the good men do not die but they rather than go into "rest and sleep" (١٠, ٥). They have long and peaceful sleep which gives pleasure and comfort. People think that those who die, they are perished but in reality they are just in sweet sleep and their life does not end. To compare death to rest and sleep is an example of metaphysical conceit "From rest and sleep, which but thy pictures bee," (١٠, ٥). Donne wants to say that death is not such a fearful thing but in fact it is a pleasant experience. In lines ٨-٧,

Donne says that "best men" (١٠, ٧) of the society die young, this is because God love them. Their souls are freed from their prisons. So they will have rest and pleasure in their new life. Donne describes death as a "slave to fate, chance, kings and desperate men," (١٠, ٩) that means death does not have any power but just to obey the orders. People think death has the dominant power over all the living creatures. This power ends their lives. Dr. Raghukul Tilak comments :

Death is not the cause, but the instrument. It obeys the call of accidents, kings, wicked murderers, poison, war, old age and sickness. It is not a free agent, but a miserable slave who lives in such wretched company as sickness and old age. It cannot be regarded as glorious or mighty in any way. As a matter of fact opium preparations or similar other intoxicant, or drugs supposed to have magical properties, can induce better sleep and with a far gentler and painless operation. (Raghukul ٢٠١١, (٢٤٦

Donne insists the primitivity of death by comparing it to poison, war and sickness "And dost with poyson, warre, and sicknesse dwell," (١٠, ١٠). Donne also questions the pride of death since it makes us sleep and "And poppie, or charmes can make us sleepe as well," (١٠, ١١). The opium, intoxicants and drugs make us sleep in a gentler way that what death does. The stroke of death is worse than drugs or opium. The question is that why death is so proud since bad thing are better than it. It is an ironic way that death "swells" (١٠, ١٢) to show off. Death makes us sleep and this sleep is short and we wake up again. This sleep give us rest and pleasure and we will live in an eternal world. There will be no more death. When we live eternally, death will be for death itself. With this paradox Donne ends this sonnet "And death shall be no more, Death thou shall die." (١٠, ١٤). Dini Zhang says: "With these characters typical of man, death is not so terrible. It has weakness. Being conscious of this, Donne calls out at the end of sonnet ١٠, "Death thou shall die" (١٤). Death is not master of all, but a slave to fate, chance, kings, and desperate men. And the power of killing all people has been weakened because it needs the help of poison, war, and sickness. Even when death comes, it is just a long rest or sleep. It does no harm to man. On the contrary, when man revives, death finds no place for itself. There is no death at all. This is a personified death in the poet's mind. With this personified image, poet finds weakness of death, and bids the dissolution of death itself." (Dini ٢٠١١, (٨٦٣-٨٦٢

In sonnet XVII (١٧), Donne give a different perspective of death. He uses the word "debt" to show that death is something a must. His wife has "paid her last debt / To nature," (١٧, ٢-١). This means that death is a natural thing. People live in this temporal life by a given time. This time not theirs but is a debt (a standard phrase for dying, suggesting that we all live on borrowed time). His beloved died early and unexpectedly. He believes she is in heaven now "And here soul early into heaven ravished," (١٧, ٣). When her soul is in paradise which means peace, rest and happiness. Most people think that death is the end but Donne considers it the beginning of the real life. He loved his wife who was beautiful and her beauty led him to the love of the creator of this beauty, "so streams do show the head" (١٧, ٦). According to Donne death is the starting point of the eternal life which is spiritual and with God in the heave. Since death leads to the love of God, "Wholly in heavenly things my mind is set." (١٧, ٤), so death is a positive not a negative thing. "Her death has reminded him of the mortality of himself and of all living things, and so he is in a properly meditative state of mind. Ironically, her death has thus done him some "good" (٢) by making him direct his thoughts to heaven."(enotes.com). when someone dies people feel grief and sorrow but on the contrary, the poet finds love of God. The change of his emotions is a contrast to what is known in the situation of death. His emotions are directed to God. Death is the natural gate to immortality. The death of his wife opens his eyes to the limitedness and mortality of this world.

٢-٢ Soul Rebirth in Rumi :

-) There is no a single means that makes the man arising in a new life except that to die before death.) (Jalal Ad-Din Rumi(

Jalal Ad-Din Muhammad Rumi was born in ١٢٠٧. His father was one of the greatest scholars of his time. When his family settled in Turkey (Konia). Rumi was brought up in a family that had a wide knowledge of Sufism. His father and other scholars had influenced him. But the major event that changed

his life was his meeting with Shams of Tabriz. Rumi got the real experience of Sufi spiritual life which made him completely attached with God .

In his poem (When I Die), Rumi instructs someone dear or the humanity as a whole. The listener should not think that he leaves the world " You must never think / I am missing this world" (٥-٤). Tears, lamentation and feeling sorrow are not allowed because he is not in something bad as people may think " I'm not falling / into monster's abyss" (١٠-٩). Most people think that death is like a monster which destroys life. They may think when someone dies he/she goes into dark cave. Rumi prepares the reader / listener for something different. Death is thought to be the departure and the end of life. Rumi has completely the opposite idea of death that is the arrival, " I'm not leaving / I'm arriving at eternal love." (١٥-١٤). Rumi considers death the way to immortality which is gained by the love of God. Death is the gate that humanity can go through to the real world (Divine world).

The contrasting idea of what is known, death is the end and destruction of living creatures specially humans, is that death is the start. Rumi as a Sufi believes that the true life is that one after death. According to Rumi death is peace and pleasure and the grave is the entrance to heaven, " remember a grave is / only a curtain / for the paradise behind" (٢٠-١٩). The grave is considered as the miserable and dark hole for most people but for Rumi it is a passage to the paradise. People see him goes down into the grave but they do not see him rises, " now watch me rise" (٢٤). Here Rumi show that most people look at the dark side and close their eyes not to see the truth. The grave is the end of the body as it is known and the final step in this life. Rumi rhetorically asks " How can be an end / when the sun sets or / the moon goes down?" (٢٥-٢٧) to make his perception of death clear. He presents death as the sun and moon where light and warmth. The movement of sun and moon is a recycle one where there is no end point. People in certain places see the sunset but in the same time it is the dawn for others. The dawn is the real fact that the sun does not fade away. This conceit shows the continuity of life and death is part of it. The sunset leads to the dawn so as death brings continuity of life. As a Sufi poet Rumi believes that the spiritual world is the real one .

He says " when the grave locks you up / that is when your soul is freed" (٣٦-٣١). The soul is in prison (the body) and at the moment when death be the soul gets its freedom. Rumi, like other believers in the Divine religions, believes that the soul is part of the Divine order. So its being in the body which is limited is the prison and death is the liberation of the soul. This release of the soul from the imprisonment can not be without death. When the dead is buried into the grave, it is like the seed which is impossible for it to rise again without being buried. The very metaphor is that the human is like a seed " Why should you doubt the rise / of a seed named human?" (٣٧-٣٦). The seed must go back to the earth to start a new life, likewise human beings who are originated from earth should go back to it to start a new life. Sufis believe that this new life is the real and true one. Our present life is temporal and dispensable. Rumi has a firm belief in the resurrection as the rise of the seed and others should not doubt that. Rumi continues asking questions to confirm his point of view about death. He uses a bucket and a well. The bucket descends empty into the well where is water. This bucket comes back full by water. The water is the symbol of the eternal life. So death and grave are things where life is. Since he is quite sure about the rising and coming back of the soul, thus there should not be any lamentation.

Rumi also uses the story of the prophet Joseph as a reference to those who are virtuous. His brothers put him into the well to end his life but on the contrary he survived and became a king, " when it can come back / like Joseph from the well." (٤٣-٤٢). For those who are righteous death is the preferment. Death is also a change of state where the second is superior than the second. Rumi concludes his poem by referring to the spiritual world (Divine world), where neither time nor place are be, " your words and soul / will belong to the world of / no place no time." (٤٨-٤٦). The change is at the moment when the body stops. The soul is freed out of the prison, " when for the last time / you close your mouth.

Conclusion

Death was romanticized and portrayed as a human friend in certain literary and artistic works. Death and eternal life were accepted to be lovely and serene experiences. One sentimental delineation of death contrasted it with the development of a butterfly from its silky protected case. Rumi and Donne portrait death in a way that makes it normal and an important part for reaching the high spiritual life. As per DeSpelder and Strickland (١٩٨٣) comment, "the old ideas of Heaven and Hell which have so encouraged individuals in a past time were changed by longed for eternality of the spirit and an inevitable meeting of friends and family in an existence in the wake of death. (p. ٦٠)". Humanity from the beginning looks for



the immortality and to defeat death. Some think it is only this life and just the good deeds will stay after one's death. Sufis go much deeper in the understanding of death. The good deeds makes people immortal in this life and elevate the soul. The purification of the soul in this life which is a kind of death (small death) makes the soul immortal and there is no other death. They believe that the spiritual life is the real one. Death is for the body when the soul is free. The immortality can be when humanity understands the essence of the life. If we get the right understanding we will answer the question (What is death?). People will live peacefully and happily .

References

- Akbarzadah, Faribi. (٢٠١٤). "A Comparative Study and Analysis of Death and Its Relationship with the Meaning of Life in Rumi and Heidegger". University of Isfahan. Comparative Theology.
- Al-Ghazālī. (١٩٨٩). "The Remembrance of Death and the Afterlife", T. J. Winter, trans. Cambridge: The Islamic Texts Society.
- Al-Kasnazani, Mohammed Al-Mohammed. (٢٠٠٥) " Al-Kasnazan Encyclopaedia of the Sufism's Idioms". Dar Al-Mahaba, Damascus.
- Ashraf, Iqbal. (٢٠١٢). Rumi's Holistic Humanism: The Timeless Appeal of the Great Mystic Poet. New Paltz NY: Codhill Press .
- Behtash, Esmail Zare. (٢٠١٧). " Images of 'Love' and 'Death' in the Poetry of Jaláluddīn Rumi and John Donne". International Journal of Applied Linguistics & English Literature
- Boostani, Mahdieh. (٢٠١٨)" Effects of Death in the Poetry of Rumi and Whitman." Theoretical and Applied Linguistics. - VoL ٤, No. ١
- Chittick, William. ٢٠٠٥. The Sufi Doctrine of Rumi. Bloomington, Indiana: World Wisdom.
- DeSpelder, L. A., & Strickland, A. L. (١٩٨٣). "The last dance—encountering death and dying". Berkeley, CA: Mayfield.
- Enright (Ed.), D. J. (١٩٨٧). The Oxford book of death. New York: Oxford University Press.
- Fahm, Abdulgafar O.. (٢٠١٤) " A Brief Analysis of the Meditation on Death in Sufism:With Reference to Al-Ghazālī and Rūmī, University of Ilorin, Nigeria.
- Fomeshi, Behnam Mirzababazadeh, Mehdi Dehbashi and Jafar Shanazari. (٢٠١٣) " The Concept of Death in John Donne and Sohrab Sepehri: A Comparative Study". Shiraz University, Shiraz, IRAN.
- Gosse, E. (٢٠٠٨). Edmund Gosse 'John Donne (١٨٩٤). In H. Bloom (Ed.), John Donne and the Metaphysical Poets, (pp. ١٠٦-٩٤). New York: Bloom's Literary Criticism.
- Kazi, Zaynab. (٢٠١٥) "Rumi and Sufism's Philosophy of Love".the UCLan Journal of Undergraduate Research (Volume ١Issue ١June. (
- Keenan, S. (٢٠٠٨). Renaissance literature. Edin-burgh: Edinburgh University Press .
- San Filippo, David Ph.D., (٢٠٠٦) "Historical Perspectives on Atitudes concerning Death and Dying". Faculty Publications. . ٢٩
- Smith, A. J. (١٩٨٣). John Donne: The critical heritage. London: Routledge.
- Spinrad, Phoebe S. (١٩٨٧). "The summons of death on the medieval and Renaissance English stage". Ohio State University Press Columbus.
- Trevor, D. (٢٠٠٠). John Donne and scholarly melancholy. Studies in English literature, ١٩٠٠-١٥٠٠, ٤٠(١), ١٠٢-٨١
- Tilak, Raghukul. (٢٠١١)." John Donne". Rama Brothers India PVT. LTD.
- Zhang, Dini. (٢٠١١)"Death Image in Divine Meditations of John Donne". Theory and Practice in Language Studies, Vol. ١, No. ٧, pp. ٨٦٤-٨٦١
- <https://poemanalysis.com/holy-sonnet-١٧-xvii-by-john-donne-poem-analysis/>