

## CHAPTER IV

### CONCLUSION

Though coming from different background of religion, Rumi and Donne, in most aspects, reveal themselves to have similar perceptions on man's existential relationship with God and man's essence in their three different poem that are: "*Though Philisophers Call Man The Microcosm, Divines Call Him The Macrocosm*" and "*Holy Sonnet II & XIV*."

First, both Rumi and Donne perceive God as the source from which man derives his existence. This is because there are God's divine attributes or characters that manifest in man. Nevertheless, they underline that there is still an aspect of God, which remains transcendental beyond and exalts that of immanant within man.

Second, both Rumi and Donne similarly consider the spirit as the essence of man. But Rumi gives the more concrete reason for this idea and proposes the more specific definition. To Rumi, the spirit is divine not only because of its ability to acknowledge God in His divine attributes. But it is also because, ontologically, it begins man's being in *Alam Malakut*. This ontological structure relating the spirit and the body is less explained in

Christian mysticism. Rumi defines the supra-rational principles within spirit, which is potential to acknowledge God in His divine attributes, as the intellect (*al Aql*). This supra-rational intellect is what distinguishes man from other creatures and supports the spirit's divinity. Therefore in the more functional perspective, the intellect (*al Aql*) is regarded as the essence of man. Meanwhile, though several spiritual attributes are noticeably used in Christian mysticism, they do not receive specific definition due to their co-operational manner within spirit.

Third, due to the nature of man's essence, Rumi and Donne proposes different perception. According to Rumi, man is simply pure and incorruptible because ontologically he constructs his existence from Allah's divine Names and Characters (*al Asma al Husna*). Meanwhile in Donne's vision, though at the beginning man was pure and incorruptible in nature, his beauty has already ruined. Men all turn into corruptible and sinful in nature since their spirit had been infected by the first sin Adam committed in heaven.

Fourth, in the studied poems, Rumi and Donne reveals them selves as religious figures whose thoughts had significantly contributed the development of humanism at their age. They had re-echoed the mystic's appreciation toward man as the noblest creature in the universe for his spiritual divinity as the image of God.

# **BIBLIOGRAPY**