



## THEMATICS

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## Mysticism in the Poetry of Jalal-Uddin Rumi: A Critical Study

Farhat Durrani & Prema Deshmukh

The prime aim of this study is to go over with a fine-tooth comb and explicate the mysticism and elements of mysticism, without that human progress turns out to be totally meaningless. Therefore it aims to explore and analyse mysticism and cultural consciousness in the select collections of Rumi.


This present paper focuses on the selected collections of Rumi. A broad study exemplifies the ideas of mysticism with special reference to the select collections. He replicates the importance of his indigenous culture and sensibility. He focuses on love and life and make an attempt to examine his pains and pleasures in the philosophic structure.

Against this backdrop, the hypothesis can be precisely cited here, that now days, mysticism is leading humans lives in both visible and invisible complexities. There are a number of issues that can be held responsible for the agony and pain. Consequently, his counterpart, male fails to remember and disseminate human

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sense and sensibilities to female. Perhaps these are the results of globalization, privatization and marketization.

Mysticism provides a distinctive flavour as well as a broader dimension to their creativities. It is a direct outcome of the experiences of these poets. In the present globalised context, the term has spread throughout the world and got a warm acceptance from the readers of the both sides of Atlantic.

Rumi, a prolific writer has dragged into an international limelight by his creative and critical work. His reputation rests on mysticism. As a writer, he is an enigma. His literature has brought his recognition and won for their outstanding quality. His poetic world is the harmonious equilibrium of personal and social life. Besides, his personal life is an infrastructure on the human voice, and social life is emanated from and influenced by social and cultural events.

More than 700 years after his death, Rumi's passing is celebrated, along with his life and work, as bringing hope and inspiration from the heart of Islam to the world (Surtees NP).

He is undoubtedly a strong voice. His poetic world evinces defining once again, the concept of mysticism as a practice of gain, differing to traditional aspects that interpret the life and death, involving the crossing out of mystery.

Rumi takes pride in being an author. Perhaps he would be frankly admitted and accepted this at several platforms over a period of time and is of the opinion. His concept of mysticism is quite visionary and is a sign of how progressive the writer is. The poet holds this view and stresses on it as well. The experience of mysticism is narrated in his works. It is possible for all cultures to be accepted and respected in the world when the world "mysticism" is used expressively.

The term "mysticism" emerged in Philosophy. As a result, the present work marks the present scenario of global culture through the select works of these poets. The present study attempts to throw light on this global issue.



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Mysticism has multiple meanings in both the present and past context. This research work mainly focuses on mysticism at the international level against the backdrop of globalization. Globalization causes humans to come into contact with a number of issues raised while interacting with people of different cultures.

Mysticism is the magic key to open the gate of shades of the human's mind. It the relationship between freedom and restriction, peace and stress, clarity and confusion, sprite and ego, evolving and stagnating, good and bad, momentum and frustration, abundance and scarcity. It has both negative and positive associations. Its destiny is finalized in the hands of dominance. It is the constant undercurrent in their poetry.

Rumi's contribution is noteworthy. The researcher casts light on the contribution of Rumi. According to Rumi, mysticism is a perspective where there is not anything called positive or negative deeds and to reach there one needs to forfeit his self into the other. Rumi depicted the mystery behind our introduction to the world, passing and destruction through his poems. Here, he pronounced that we come, proceed to pass this world in disarray and it will proceed until, we understand the worth of obliteration. For obliteration to occur in us we should go through the division and torment.

Rumi attests that once human being begins this excursion to God there is no right and left except for the straightway. What's more to get the heavenly, one should give up and penance the self into nothingness and afterward understand a definitive truth. Rumi utilized the *sama* as a reflection to interface himself with the heavenly. The term *sama* in Arabic signifies 'listening' the Sufis practice this *Sama* to encounter a mindset of euphoria and spirituality, D'Israeli called Maulaviyeh dervishes as 'Mevlehehdervise', who are associated with the custom of spinning dance which is again similarities with *fanaa*, and in both the Sufi blacks out (self). Yet, the contrast between them is that *sama* is only a custom and *fanaa* is a higher condition of affection.

Rumi's literature is the poetic food to the lovers of literature. He has penned a number of poetry collections. He has never lied



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in his life, and above all not to people who matter to her, even when the truth may be inedible. However, there are instances when he feels that no useful purpose can be served by telling somebody exactly what he thinks or exactly what others have said about them.

Rumi hands round the dual purpose of amusing as well as humanizing his readers by his observations and experiences. He has indisputably epitomized mesmerizing strategies in his works, in particular poetry. He emerges as one of the greatest votaries of insightful learning and engaging her readers with uncontaminated grace, colour and provocation with his continually creative, experimenting, irreverent, wise and ingenious. His world is stuffed with subtleness, grace and beauty. His works envision diverse themes and approaches with multiple. Consequently, combining a discursive range of issues like life, art, history, class and culture into vibrant and fantastic pieces of fiction, the poet brings similarity between hostile circumstances philosophies, ideas, peoples and times, meticulously enlightening etc.

The select works of Rumi are noteworthy. Rumi's works become progressive as he tries to join the spiritual world. In order to discuss this in detail, it is vital that we briefly analyze his life and literary career. Through his writing, he has detailed his own past life experiences and through this act, he has also managed to relive them all and paved the path towards self-realization, in a very similar manner as the protagonists of his poetry do.

*Dîwân-e Kabîr* (Incredible Work) or *Dîwân-e Shams-e Tabrîzî* is one of the major literary works of Rumi with ninety ghazals and nineteen quatrains in Arabic, other than around thirty-five Persian couplets and two thousand Persian quatrains, moreover, some of dozen or so couplets in Turkish, and fourteen couplets in Greek.

*Mamnavîye Ma'nawî* (Spiritual Couplets) is the most famous work containing around 27,000 lines, each comprising of a couplet with an inside rhyme. The six-volume lyric holds a significant place inside the rich tradition of Persian Sufi literature. It has been generally called the Quran in Persian.



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*Mathnawi* is separated into six wonderful squares. The complete number of poems in all of the six squares is 25 thousand. Strangely, the time-frame of the *Mathnawi* and the *Diwan* is same. A few researchers trust that the motivation behind the *Mathnawi* - which is a kind of Quranic comments in a more complemented Sufi worldview - is to situate the *Diwan* in a more extensive Islamic point of view. Additionally, likely, expected to put the *Diwan*.

*Fibi Ma Fibi* ("It Is What It Is" or "In It What Is in It") is a Persian prose work, comprises seventy-two short discourses. It is one of the primary Persian prose books after the so-called Persian literature revolution. Moreover, it has become an introduction to *Masnawi*.

*Majâles-e Sab'a* (Seven Sessions) contains seven Persian sermons (as the title suggests) or addresses given in seven distinctive gatherings. The sermons themselves allow a piece of on the more profound meaning of Qur'an and Hadith. The sermons too incorporate citations from lyrics of Sana'i, 'Attar, and other writers, counting Rumi himself. As Aflakî relates, after Shams-e Tabrîzî, Rumi gave sermons at the ask of notables, particularly Salâh al-Dîn Zarkûb. The fashion of Persian is or maybe straightforward, but citation of Arabic and knowledge of history and the Hadith appear Rumi's information within the Islamic sciences. His fashion is commonplace of the sort of addresses given by Sufis and otherworldly teachers.

*Makatib* (The Letters) is the collection of letters written in Persian by Rumi to his followers, family members, and statemen. The letters affirm that he kept exceptionally active making a difference family individuals and regulating a community of devotees that had developed up around them.

Rumi focuses on the issue of spiritualism as well as the living conditions of people in all his writings, and also upon the trauma they face. Study on Rumi makes us know that he encountered the feelings of love and passion. Therefore, he focuses on the mysticism in all phases of his life.

The immensity of Rumi's poetry is the confession of his relationship with the world. In the course of his confessions, his



writing has made him a self-conscious celebrity. His poems look as if to be an autobiographical odyssey of himself dealing with love, life, desire for intimacy, his guilt and fame.

Rumi pens through his natural open and blunt mindedness about love and life in many of his poems. As a revolutionary poet, Rumi always place himself and has carved a niche of himself. His poetry has produced a new kind of style and content in English poetic tradition, particularly from her use of imagery, words and expressions. That is replete with confessional tone.

Behind all Rumi's poetry is the essential theme of the longing and searching for union with the divine. His poetry was a reflection of his own inner consciousness. Ironically Rumi said that no words could adequately explain the experience of mystical union. Still, I have experienced his poetry as a powerful source of inspiration and a reminder of our divine potential (Heller, NP).

Rumi has marked out his voice through imagery. His poetry calls for unique reflection because of its particular place. However, regrettably, he has not received adequate critical attention. The present work seeks out to fill this gap.

To be more helpful to this thought, Rumi says it does not make any difference whatever draws in us in light of the fact that behind all the fascination this is just a single genuine fascination i.e God. What's more for that reason we can never get fulfilled totally later we come to our ideal goal.

Rumi was a mystic of extraordinary control and self-devotion. He is infatuated with God, looking for in any capacity a coalition with Divine and as an educator who, with words and models, tries to lead other towards one objective. He is a tranquil and devilish man of all convictions than men and he requests that understudies act the same way. In spite of the fact that his organization was investigated by rulers and rulers however Rumi favours to invest his energy with the denied and the destitute individuals.



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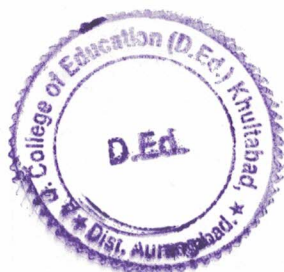


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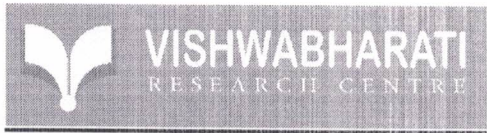
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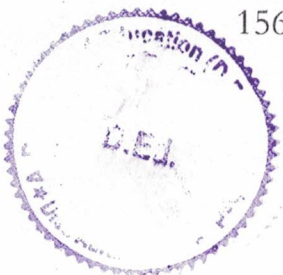
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## Mysticism in the Poetry of Sri Aurobindo Ghose: An Analysis

Farhat Durrani & Prema Deshmukh

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The prime aim of this study is to go over with a fine-tooth comb and explicate the mysticism and elements of mysticism, without that human progress turns out to be totally meaningless. Therefore it aims to explore and analyse mysticism in the select collections of Aurobindo.

Above all, it confirms that Aurobindo is the established poet in English Literature. He has covered the entire landscape of his concerned society and culture in his literary world. Therefore, he comes forward as a reputed poet. His poetry sings about the number of spiritual and mystical elements.

The paper focuses on how Aurobindo deals with issues like mysticism and spiritualism. The main output of this research work is based on the close reading of his select works and interpreting them. The analysis and interpretation of these works try to investigate the mysticism in his works. This research tries to analyse deeply in regards to the works of the poet and also gives a fair

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chance to the readers to critically arrive closer to the reality of mystic experiences.


Aurobindo, a prolific author and philosopher, has dragged into the universal spotlight by his literature. His poetry has brought his acknowledgment and won for their exceptional quality. He has held a prestigious position in the hearts lovers of literature. His literary world is the harmony of individual and philosophical life. Other than, the individual life is an framework on voice of humankind and philosophical life is radiated from and affected by several occasions. He has seen turbulent period of Indian history and individual world of human connections. He moves paradise and soil to humanize Indian ethics issues in his books. He thirsts after to go up against with answers of diverse issues by his states of mind and brain. His concern with philosophy is not fair a portion of her humanistic concern since each of his investigations into open life uncovers his more present and more profound understanding into the human psyche. His perfect world has its distinguished beginning in an ocean of humankind, social ethical quality, developing and concordant understanding and boundless liberality. Besides, his characters revive against the bad form and see right on eventually triumphant due to the spiritual vision. His writings display wide canvas of his vision.

Aurobindo tries to bring together his experiences and mirror them broadly with the help of themes and treatment in his poetry. His poetic world encloses the issue of mysticism and spirituality.

Sri Aurobindo's chosen aim in life was to show earth-bound mortals the path that leads to the Life Divine (Nandakumar, 69).

He has created a significant position in Indian English Poetry relating to his innovative style, narrative structure, command over English language and mingling of the personal and the impersonal worlds. He deals with an astonishing variety of themes. He frames his own self, his own soul and psyche in his writings. However, his themes take place from the personal world. He sets forth life, love, longings and death.



  
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Aurobindo has carried oddity and qualification to Indian English Poetry. he is a committed writer and he has a high feeling of nobility of his duty and responsibility as an author. For him writing is sadhana, but not rather a source of livelihood. He, in this manner accepts, that one cannot turn into a fruitful author without accomplishing profound and supernatural information. Literature disperses this information. Despite the fact that he has praiseworthy information on old style Sanskrit and modern European writing.

Human being constructs a web of relationship by the thread of love and hate that is co-operative and complementary to each other. They are shades of human emotions. It is a truth that mysticism has inspired from humanity. It has been rightly pointed out that modern English literature is rich and complex because it is truly global in nature. When horizons are extended, it allows the philosophical framework to be depicted on the canvass of a broader soci0-cultural life. If we cast light on poets, who have managed to enrich poetry as a form of literature in many ways.

Mysticism, by any degree, covers a wide assortment of stubborn and observational issues and also it assigns values and beliefs maintained and practiced by a specific community. It is additionally sensible and officeholder to allude to the qualification of the conceptualization of the term mysticism. It works as a cementing bond between spiritualism and philosophy and it is diverse in its actualization. Human being shapes history and is transformed by literature. The connection between them is conflicting and clashing, sometimes. This may be seen within the mundane life and within the mega occasions that human creatures celebrate.

The researcher tries to cast light on the contribution of Aurobindo. Aurobindo's contribution is significant. The researcher throws light on the contribution of Aurobindo. Perhaps, Aurobindo is only poet, who tosses light on the distinctive societies worldwide. He stands up to with the inevitably. He discloses changed attitude in his poetry that rotate around two major



  
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components, the internal sentiments of individual world, and the spiritual world. He makes known the inward world of human life. He welcomes tenders individual life with unutterable anguish, extreme injury and mounting dissatisfaction. He portrays in a broad way. His poetic world ventures different themes.


Sri Aurobindo Ghose is a unique figure in this long lineage of mystics. He is an intellectual mystic whose works are distinctively Indian and are a dynamic contribution to world literature. Aurobindo and his philosophy still continue to inspire people of all nations. A clear example of this fact is Sri Aurobindo Ashram at Pondicherry. In the works of Aurobindo, we can see the blending of politics, Indian culture, social theory, philosophy, yoga and poetry. But the focus here is only with his poetry, the hall-mark of which is a mystic quality that enables us glimpses of a higher order (Vijaya, 80).

He has made a noteworthy position in Indian English Poetry because of his innovative way, lucid structure, command over English dialect and blending of individual and spiritual world. In truth, he bargains with astounding assortment of nature. But his attitude take put from the individual and the in spiritual world. He sets forward cultural, ethical and spiritual issues. His views and opinions are clear on spiritual world.

Aurobindo's poetry is a global platform. He has introduced the poetic tradition to the whole world. He has contributed a lot to the poetry. His poetry has a cultural context. His English poetry depicts the problems of the people. His writings have introduced the poetic tradition to the whole world as well as took the poetry on the global platform. He has given the most valuable contribution to the poetry. His poems have a sound cultural context and depict the problems of the people.

Aurobindo has become a poet of the cultured world by sketching spirituality and cultural standard of people through his creativity. He has also criticized relationship with nature by highlighting the themes of socio-cultural through his collection of




  
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the poems. In contemporary society, people have lost their faith. The poet is criticizing the hypocrisy of those people, who has chosen an unconventional attitude. He has written poetry on society, common man and woman with a focus on their life.

Religion to him was an anathema. He however conceded that religion could be used as the first step toward achieving the supramental enlightenment. He made a clear distinction between religion and the spiritual. To Sri Aurobindo it was clear that there were three paths a human could take in his journey through life; A spiritual journey (*adhyatma-jivana*), a religious journey (*dharmajivana*), or a journey of ordinary human life (of which mortality is a part). The laws of ignorance guide the ordinary life of average human consciousness. It is separated from its own true self and from the Divine. The religious life is led by some sect or creed that claims to have found the way out of the bounds of earth-consciousness into some beatific Beyond. The religious life is as ignorant because it often is only mired in rites and rituals, ceremonies and practices or set ideas and forms, without any attempt at dispelling ignorance. The spiritual life, in contrast, proceeds directly by a change of consciousness, wherein one finds one's true self and comes into direct and living contact and into union with the Divine. For the spiritual seeker this change of consciousness is the one thing he seeks and nothing else matters (Hebbar, NP).

Aurobindo's creativity as a poet is the understanding of his obsession with life. He has unquestionably reached the summit of literary and social. He is painstakingly entangled in Indian society and culture at various levels. He has, again and again, persisted with his literary adventures endeavouring to portray life in his arena. He displays an obsessive liking for the 'phenomenon of Indianness.' He emphatically defines his obsession as a genuine effort to discover himself with India and her indispensable spirit. His writings are marked by ruthless honesty, tearing traditional attitudes to reveal the quiet essential human within.



  
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Aurobindo's writing is a spiritual product, so having more excellent value for the readers. Mysticism is the lifeline in his imaginative world. That is no longer remains a field of titans or deep-dyed demons but just the external manifestation of internal compulsion. he has done commendable service to literature.

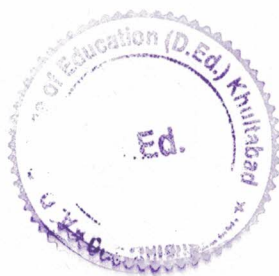
Aurobindo fruitfully deals with and tries to bring together whatever he can remember from her past and then portray it through his themes in a comprehensive manner in all his creativity. His works hold the cultural identity and spirituality.


*Savitri* is based on the *Mahabharata* story of Savitri and Satyavan. It is, however, rendered anew here. The 'Legend' became a 'Symbol' too for Sri Aurobindo. Written in blank verse of a new kind with an unprecedented depth of thought and edge of articulation, *Savitri* with its 24, 000 lines. In it, *Savitri*, the girl-wife becomes the "Mother Might and Vanquisher of Death and also the Creatrix of the Life Divine on earth" (Iyengar, Sri Aurobindo: An Introduction, 47). *Savitri* is the masterpiece in Indian Literature in English.

*Savitri* is the most comprehensive, integrated, beautiful and perfect cosmic poem ever composed. It ranges symbolically from a primordial cosmic void, through earth's darkness and struggle, to the highest realms of supramental spiritual existence, and illumines every important concern of man, through verse of unparalleled massiveness, magnificence and metaphorical brilliance ... *Savitri* is perhaps the most powerful artistic work in the world for expanding man's mind towards the Absolute. (Verma KD, 2000) .

There are a number pf critics and scholars have thrown light on this work. It is an incredible in its theme and content. It is the epitome of Indian culture.

All art and poetry aim at the richest harmony of five eternal powers—Truth, Beauty, Delight, Life and the Spirit. Among these powers of verse Beauty and Delight are viewed as the main, Aurobindo calls them the shading suns of the ideal. They draw



  
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out 'the actual heart of pleasantness and shading and fire' of the other three powers.

A poet of great mystical sensibility, Aurobindo is forever much-admired for free expressions of his experiences. His poems score and exemplify delicately and hyper-emotionally his sense of frustration, indignation, and ultimately submit against a society. On the one hand, he is known as a poet of great philosophic sensibility and on the other readers feel about his surrender against man-made society. At the same time as some of the poems reveal his ultimate sense of exasperation against the men, he came into contact with; some demonstrate his surrender against them.

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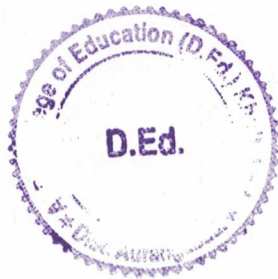
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