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The Alchemy of Spirituality: A Comparative Analysis of Rumi and Shelley's Poems *The Alchemy of Love and Hymn to Intellectual Beauty*

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Abstract: A Comparative Study that aims to highlight the mystic notions and the similarities within the poetic approaches of the poets: Rumi and Shelley with reference to their poems *The Alchemy of Love* (1926) and *Hymn to Intellectual Beauty* (1817). *The Alchemy of Love* by Rumi and *Hymn to Intellectual Beauty* by Shelley can be seen as profound echoes of spirituality. The study's analytical framework, by implementing Osho's spiritual (mystic) philosophy, endeavors to illustrate the similarities and dissimilarities in their ideological beliefs and the rationale behind them by keeping in view their unique spiritual dimensions. The mystic ideas shared by the two poets diminish the cultural, religious, and geographical differences, expressing that spirituality pervades far beyond these limited boundaries of human intellect. This study encourages comparative examination of Eastern and Western poets and is capable enough to open new horizons for research in the realm of World literature across the globe.

Key Words: Beloved, Divine, Intellectual Beauty, Poetic Ideologies, Spirit, Transcendental Existence

Introduction

The paper aims to study a comparison between the poetic and philosophic stances of Persian mystic poet Rumi and English Romantic poet Shelley through examination of their poems *The Alchemy of Love* (1926) and *Hymn to Intellectual Beauty* (1817). *Hymn to Intellectual Beauty* by Shelley and *The Alchemy of Love* by Rumi is highly pragmatic poems preaching the fundamental poetic ideologies of both of the poets. Both of these

poems are considered masterpieces of the selected poets. The selected poems are evident in highlighting a similar bent of mind of both of these poets. Rumi and Shelley have the soul of a mystic. They both are found exploring the existence of a mighty spirit in their poetry. They both attribute the spirit as a compassionate, benevolent source of the creation and maintenance of the whole universe. However, they explore this infinite source of existence in their own unique ways.

Jalal ad-Din Muhammad Balkhi Rumi

aka Mawlana Rumi (1207-1273) was a mystic Persian poet, Islamic scholar, jurist, and theologian who belonged to Balkh (now Afghanistan). He later settled in Konya, Turkey. Rumi's poetry is full of his ardent love and appreciation for his spiritual mentor Shams Tabraiz that's why Rumi's poetic collection is named after Shams and is known as *Divan e Shams*. Rumi's mystical stance shows an authentic bent towards the source of truth and towards the core of life and existence. As Shahram Shiva in his book, *The Untold Story of Rumi* states, "Rumi is a powerhouse. It's important to understand that his immense global popularity is due to him being a totally unique and very authentic personality." (Shiva, 2018)

Rumi's essence of teachings as a poet, philosopher, and scholar is of the soul's evolution. The soul needs to reach maturity to understand the transcendental truth and Love as cosmic echoes. Rumi uses the term 'cooked' for this process of maturation of the soul. "The process of Soul Evolution or ascension is a slow process and could take at the very least several lifetimes with best of candidates. Hence the term slow cooking that Rumi uses is also meant to suggest a long process." (Shiva, 2018) This is the spiritual practice that takes the soul to ascension. The realization of your own self and the recognition of your soul are the prime factors that contribute to this ascension. The ascension that has been achieved by Rumi from the teachings of his mentor Shams and the ascension that is being depicted through his poetry. Akbarzadeh et. al (2013) in their study, classify Rumi among the "Camp of Meta-naturalists" and who contemplates "the love in God and movement toward him the major factor in the meaningfulness of life and described death as part of life and what makes the evolution of soul possible."

Shelley was a young intellectual poet who belonged to the group of later Romantic poets. The title of Romantics specified for this group was due to their radical tendencies

towards the themes of their poetry. Most Romantic poets like Blake and Wordsworth (early Romantics) are mystic poets due to their belief in the existence of a transcendental divine soul in nature. We need to align ourselves to this to understand the truth of existence. The very aspect of pantheism revolves around this. Shelley's case, however, is a bit different. He was not an ardent follower of Christianity like Blake; rather, he was an atheist. He was an influential intellect of his time as well.

Shelley's radicalism lies in his debunking of the conformist notions of his contemporary society. In his poetry, he has tried to explore a relationship between the intellect and the cosmos. This search for that cosmic bond with human existence can be found in his poems like *Ode to the West Wind*, *Ozymandias*, and *Hymn to Intellectual Beauty*. The very aspect of exploration turns out like an echo of spirituality in his poetic conscience. This has been received as the soul's echo to reach the paramount of its existence. The appreciation of Intellectual Beauty in the ode sounds like the soul chanting of the beauty it has been accustomed to within its first encounter with its own self.

Literature Review

Rumi's world is neither entirely like a Sufi, Hindu, Jew nor like a Christian's world; it is an infinite stage of a greatly involved human being (Bashiri, 2008). Rumi was among those poets, who whirled in the Love of God. Singing and dancing with the ecstasy of this Love, they spent their whole lives. His whole life was fully ecstatic like a mystic poem (Pukar, 2000). We can find elements of optimism and hopefulness in Rumi's works, which show ecstasy in Rumi's poetry (Ahmadi, 2014).

Akbarzadeh et. al (2013) classify Rumi and Heidegger on their ideas on death, the meaning of life, spirituality, and soul in

Camps of "Meta-Naturalists" and "Naturalists" respectively in their comparative research on them. Rumi believes death to be not the "breaking off or the end of life" rather a beginning of "Eternal life" – a necessity for soul's evolution – while Heidegger does not take into regard "the problem of God and soul" in analyzing the reality, life, meaning, and death ([Akbarzadeh et. al, 2013](#)).

Sardar Mohammad (2014) infers by the comparative study of Blake and Rumi that both of the mystic poets have indistinguishable beliefs on most of the strands of mysticism. Rumi believed religion as an essence of the cosmic and metaphysical feeling that is not possible to be expressed except with the words of Love. When this Love of God reaches its ultimate heights, it melts the religion into itself ([Ahmadi, 2014](#)). [Qasim and Ahmad \(2020\)](#) reveal various elements and types of Love found in the poetry of Rumi and Blake, asserting that Rumi declares "Human Beings" to be the subject of his Love and Blake holds a similar belief thinking a human deserves Love whether he is "heathen, Turk or Jew." ([Qasim & Ahmad, 2020](#)).

Rumi and Whitman, as two mystic poets, believe that human beings, nature, and the entire universe are the reflections of God. These are images of spiritual unity ([Golkhosravi, 2004](#)). The fact cannot be contradicted that Rumi's message of harmony, unity, and Love is as effective in present times as it was in his life, and his message has never been eclipsed throughout the centuries ([Bashiri, 2008](#)).

Although Shelley belongs to the category of those poets who altered the inherent meaning of the word 'God' by enhancing the scope of mystic aspects for upcoming generations of seekers and readers, skeptics, and theologians ([Lee, 2012](#)). Rumi had moved from animate to inanimate and out of reach. He was simply matchless. ([Pukar, 2000](#)). Shelley's spiritual stance is more inspired by

atheism, and this has changed the entire shape of this belief ([Lee, 2012](#)).

In *Hymn to Intellectual Beauty* and *Mont Blanc*, which were written in 1816, during Shelley's stay in Geneva. Each of the poems depicts a picture of Shelley's strong faith in an immortal, transcendental and compassionate 'Spirit', which is hidden in its majesty, unity, and saintly actions of man ([Sullivan, 2004](#)).

Shelley's works normally try to explore the reality of that hidden transcendental existence through the images of magic, spirits, and ghosts, however still, he is unable to reach the fundamental meanings of these images, which are the creation of his intellect, and even he also tried to search that benevolent, intelligent and universally powerful spirit in his rebellious days of Oxford ([Lee, 2012](#)).

Love is also the name of compassion in humanity. Death is like a gateway to reach this reality. A true life that lies after this. Imagination and Love have the potential to discover a new world between life and death. We are all blessed with goodness internally, but the ways to explore this depend on our will ([Spurgeon, 1913](#)). In *Hymn to Intellectual Beauty*, Shelley is intended to explore the 'Divine Spirit'. This word is frequently liked and celebrated by Shelley like a prayer in his poems, which to some extent shows a doctrinal bent of Shelley's mind ([Lee, 2012](#)).

Theoretical Framework

The theoretical frame of reference for this study lies deep into the spiritual paradigm with reference to the mystic perspective of Rumi and Osho. Mysticism or spirituality and religion are two different domains yet lead to the same directions of self-realization and self-purification. As Golkhosravi states, "Mysticism is not a religion in itself, but is rather the most vital element in all religions, rising up in revolt against cold formality and religious torpor." ([Golkhosravi, 2014](#)) In the

history of mysticism, the ultimate goal of a mystic is to explore the relationship between man and the absolute divine existence, which Rumi addresses as 'beloved' and Shelley as 'intellectual beauty'. Philosophically and ontologically, their very existence is addressed as transcendental being.

Rumi, through his poetry has advocated the spirit of Love as a harmonious pull to reach the ultimate. Rumi teaches Love, compassion, and patience to win the mystic insight. His poetic domains are an apt representation of his spiritual philosophy. As far as the matter of Osho's perspective is concerned it is very near to the stance of Shelley. He, like Shelley, was against the orthodoxy of his religion and political policies. He always advocates courage, mindfulness, and meditations which are more or less near to Shelley's thinking paradigm. Osho's account of his mystic philosophy comprises almost 600 works. His book *The Inner Journey* (1997) is a comprehensive elaboration of self-realization and gaining insight into the phenomenon of spirit.

Osho is a modern mystic whose ideas and life have impacted millions of people from all areas of life. [Osho \(1997\)](#) expresses how Love cannot be found in material artifacts but only in the "Beloved". He intimates that "Love is not something to be obtained from the outside. Love is the music of your inner being. Nobody can give you Love. Love can arise within you, but it cannot be obtained from the outside. There is no shop, market, no salesman from whom you can purchase Love. Love cannot be purchased at any price. Love is an inner flowering. It arises from some dormant energy within, yet all of us search for Love on the outside. But all of us search for Love in the beloved.

Analysis and Discussion

Percy Bysshe Shelley is one of the major

contributors to English romantic poetry. The life and works of the English Romantic poet Shelley reflect his strong romanticism. Shelley deals with unconventional paradigms in his poetry. These unconventional paradigms show a zest for the beauty and truth of human existence. This rebellious nature of Shelley has left deep traces on the history of English romantic poetry. Shelley's verses are full of lyricism, beauty, and mystic content. He has a prophetic soul. This prophetic vision of Shelley has a universal appeal in it.

Mawlana Jalal-ad-Din Muhammad Balkhi, known as Rumi, is a 13th-century Persian mystic poet, who is truly one of the most passionate, mystic, and philosophical poets in the entire history of nations. His spiritual poetry is originally the outcome of his inspirations for Shams Tabraiz, who was a spiritual mentor and instructor of Rumi. After meeting Shams, he was transformed into a seeker of truth and Love. His poetry focuses on different and diverse topics, related to love, spirituality, and philosophy of being. His poetic stance has a universal appeal in it.

Shelley's selected poem for comparative analysis is *Hymn to Intellectual Beauty*, in which we find the poet searching and exploring the existence of a spirit which, according to Shelley is impliedly dealing with every phenomenon of human life. He accepts that this spirit he addresses as *Intellectual Beauty* covers each and everything and inculcates into every field of this universe. It visits humans in certain moments and makes them realize its existence by bringing hope into the darkest moments of human lives. However, by calling the 'spirit': *Intellectual Beauty*, Shelley has tried to confuse it with the materialistic color of intellect.

Rumi's selected poem for the comparative analysis is *The Alchemy of Love*, which deals with the same existence which encircles the whole universe, but the entire poem encapsulates the whole philosophy of

exploration of the truth into the Love for the ultimate reality. According to Rumi, this search for ultimate truth is a quest to reach the emblem of Love. In the poem, Rumi believes that this transcendental being, his beloved, like Shelley's intellectual beauty, comes from another world and visits human beings. Rumi believes that this transforms everyone to whom it touches, and it removes all the troubles. Shelley also acknowledges that his intellectual beauty brings hope for humanity in the dark moments of their lives, while for Rumi it brings Love. Rumi in the poem believes that it removes all the distinctions and brings unity for everything and everyone.

Shelley considers *Intellectual Beauty* as an unseen power that visits the human heart at rare times. This unseen power is pervading the whole universe. This power gives sacred effects on beings upon whom it shines. Rumi's *Beloved* or *Divine Spirit* is also beautiful, graceful, and pure. He exists beyond stars and space. He loves His creation without any discrimination. He sends His light on a peasant and a king, equally. This is how both of these poets, despite the diversion in religion and belief, explore the same transcendental truth behind the existence of the universe.

Shelley tries to identify the divine spirit as *Intellectual Beauty*, which is invisible, but it is pervading in the whole universe, and it visits the human heart at rare times. Rumi also realizes the existence of the divine spirit. According to RUMI, the divine spirit is at all times a source of blessing for the one He touches. Both of the poets, however believe that it cannot be seen or visualized by material perception.

Shelley's devotion and sincerity of expression can be measured when he urges this *Intellectual Beauty* to stay with him for his whole life. He has felt calm in the presence of intellectual beauty and he wants to enjoy this calmness his entire life. Rumi's sincerity can be seen when he is talking about

the divine spirit passionately. He also urges its company to stay forever. He has an earnest desire for living in the company of his *Beloved* forever. Shelley also seems thankful to the spirit (God) that He bestows His grace on mankind and unities all opposites. As [Bashiri \(2008\)](#) says, "The world of Rumi is neither exclusively the world of a Sufi, nor the world of a Hindu, nor a Jew, nor a Christian; it is the highest state of a human being--- a fully evolved human".

Shelley is startled when he realizes the presence of the spirit of *Intellectual Beauty* working everywhere in the universe so calmly and peacefully. He screams and clasps in ecstasy when he realizes this presence of the unseen spirit of beauty. For instance, in *Hymn to Intellectual Beauty*, he says: "Sudden, thy shadow fell on me;/I shrieked, and clasped my hands in ecstasy." (59-60) Rumi is evoked by the blessings of his *Beloved*. He showers his grace equally to everyone. Rumi seems to feel ecstatic with the idea. For example, in the poem, *The Alchemy of Love*, Rumi says: "Bringing joy/ to ruler and ruled/ to peasant and king." (14-16)

Shelley is hopeful that the spirit of *Intellectual Beauty* would liberate this world from the forces of hatred, superstition, and fear. He believes that this force awards human beings benefits that are uncountable. Like Shelley says in his poem *Hymn to Intellectual Beauty*: "Unlinked with hope that thou wouldst free/This world form its dark slavery," (69-70) Rumi's poem is also full of hope and about the mercy of divine power. He is hopeful that all human troubles and sorrows have been solved in the presence of the divine spirit (God). Rumi's words illustrate his hope in *The Alchemy of Love* as: "Mundane concerns, / troubles, and sorrows/Dissolve in your presence," (11-13). "Rumi therefore, 'longs to look' at His face by looking to 'orchard and rose garden'", as [Qasim and Ahmad \(2020\)](#) express in their comparative study of Rumi and Blake.

Shelley considers that intellectual beauty

is unseen and invisible. It exists beyond his perception. He accepts this in his poem *Hymn to Intellectual Beauty*: "The awful shadow of some unseen power/Floats though unseen among us," (1-2) Rumi also acknowledges that divine spirit exists beyond the world. It is something that lives beyond the stars or in another world. Rumi illustrates this point in his poem *The Alchemy of Love* as: "You come to us/ from another world/ From beyond the stars/ and void of space." (2-4) Rumi does not seek connection with earthly items; instead, he seeks to unite his soul with the almighty. ([Qasim & Ahmad, 2020](#))

Intellectual beauty is a mysterious power for Shelley. It can be compared to anything that captures the poet's attention because of its grace and mysterious nature. Like Shelley proves in his poem *Hymn to Intellectual Beauty* as: "Like aught that for its grace may be / Dear and yet dearer for its mystery." (11-12) Rumi also thinks that the 'divine spirit' is a mysterious power. Because it belongs to a place that is beyond the poet's perception. He thinks that it may exist in an unseen world.

Shelley believes that his spirit of *Intellectual Beauty* lends sacred character to all human beings it shines. Human beings and their thoughts acquire a sacred character. Shelley writes these words to prove his point in his poem *Hymn to Intellectual Beauty*: "Spirit of beauty, that dost consecrate/ With thine own hues all thou dost shine upon/ of human thought or form," (13-15) Rumi also thinks that the divine power (God) bestows His blessings on all human beings without any discrimination of caste, color, and religion. He transforms all those, whom he touches with His Love and grace. Rumi represents this idea in his poem *The Alchemy of Love* as: "You transform all/ who are touched by you." (9-10) / "You are the master alchemist." (22)

Shelley is of the view that if intellectual beauty permanently stays within the human heart, it gains immortality and heavenly

blessings. It confers divine status in human beings. Shelley exemplifies it in his poem *Hymn to Intellectual Beauty* as: "for some uncertain moment lent./Man were immortal, and omnipotent," (38-39) Rumi also believes that divine spirit can turn evil into good and it can also confer human beings sacred character. Rumi presents it in these words in his poem *The Alchemy of Love*: "All that is profane/ becomes sacred again." (30-31)

Shelley thinks that Intellectual beauty's light can eliminate all our fears, hate, and despair. It can lend grace and truth to human life. For instance, *Hymn to Intellectual Beauty* shows it as: "Why man has such a scope For love and hate...../ (23-24) Thy light alone.....(32) Give grace and truth to life's unquiet dream." (36) Rumi also believes that Divine spirit can eliminate all human sorrows and troubles with His mercy and blessings. Rumi's poem *The Alchemy of Love* represents it as: "Mundane concerns, troubles, and sorrows/dissolve in your presence." (11-13) Rumi ponders how, when God's love rise to its ultimate destiny, religion seems to vanish in itself as he opines: "the religion of love is apart from all religions: for lover the (only) religion and creed is God." ([Ahmadi, 2014](#))

Shelley's zest for divine Love is shown when he desires for intellectual beauty's Love and asks Him that only the Love of *Intellectual Beauty* can make his (Shelley) existence meaningful on earth. Rumi also desires heavenly Love. He thinks that the essence of Love that the heavenly spirit brings with Him can transform a person. The divine spirit's Love merges things that exist in this world or not. The instance can be found in his poem *The fact cannot be contradicted* that Rumi's message of harmony, unity, and Love is as effective in present times as it was in his life, and his message has never been eclipsed throughout the centuries ([Bashiri, 2008](#)). "Through your loving/existence and non-existence merge." (27-28)

Shelley believes that a Divine unifying spirit is present in everything in this world.

He refers to this unifying natural force in his poem *Hymn to Intellectual Beauty*. He searches this unifying spirit in ghosts and demons. Rumi's pantheist spirit is also reflected when he says that God's Love can be seen in the sky, earth, heart, and soul of every being. *While Shelley's search still continues*, Rumi has *reached the ultimate reality*. Shelley's search lies in the way that he personifies himself with the material entities. Shelley's intellect and his extraordinarily powerful mind intervene right at the moment when he is to reach the ultimate reality. He starts asking for the physical existence. As an intellectual scholar, he is scornful towards religion as he thinks it brings the idea of distinctions among human beings.

Shelley compares the spirit of *Intellectual Beauty* with clouds that appear and disappear in the sky. Another description supposes the haunted places that Shelley visited in search of ghosts and spirits. "When winds are wooing/ All vitals that wake to bring/News of birds and blossoming," (56-58) Rumi also portrays the transcendental picture of the heavenly being; of his *Beloved* in his poem. Rumi called his heavenly spirit as pure and as beautiful that it can never be measured by human perception. Rumi says in his poem, *The Alchemy of Love*; "Transcendent, pure, of unimaginable beauty," (5-6)

The tag of atheism was imposed on Shelley since his childhood. He was called a mad Shelley or atheist because he rebelled against existing patterns of society and religion. Some people argue that Shelley was a shy and sensitive boy in his childhood, however, there is another concept that Shelley was of an independent temper, and he loved liberty. Perhaps this Love for liberty and skepticism of Shelley is interpreted as 'atheism' by the world.

Shelley does not accept any religion. He is against Christianity because his intellectual power does not believe in the theories and beliefs of Christianity. He thinks that there exists an unseen power that governs the

whole world. He uses the word 'God' metaphorically. The presence of this unseen power can be felt. This power has sensory effects on man. It visits man at rare times. He searches for this power in nature, Love, beauty, and freedom.

The Concept or movement of Pantheism took prominence in the 18th century whose followers believed that in nature, God exists everywhere. Everything in the whole universe is collectively considered as "God". Shelley talks about this power in his poem *Hymn to Intellectual Beauty*. He regards it above all things. He perceives Divine Beauty as human beauty, from here comes his concept of pantheism. He does not know who is this beauty actually is? It is basically a creation of his mind. This makes him an atheist because he is not clear about his concept of the existence of this spirit, which he calls *Intellectual Beauty*. However, his belief in the existence of Intellectual Beauty shows his bent of belief in this way he can be termed as a "The Muse of the Soul."

Shelley possesses a mind which is convinced by facts and reason. He thinks that with this glorious mind he can explore the realities of life. He believes that there is an ultimate reality that controls the whole universe. But when he tries to search for the ultimate reality in this world, he failed because of his intellectual and materialistic bent.

He thinks that there exists a soul that controls the whole world. But when he is about to find it, his mind intervenes in it, and he relates it to that unseen power of his mind. His heart is inspired by this soul, but his mind demands the physical presence of that power, that's why he searches for Intellectual Beauty in demons, ghosts, and spirit.

He cannot realize the presence of Intellectual Beauty because of his material intellect. He tries to explore that Intellectual Beauty in physical objects like clouds, music, and the summer wind. This imaginative

faculty of his mind takes him away from ultimate reality and he does not find a power that rules the whole world. It seems that he wants to see, or existence of that soul.

Shelley had Love and sensation of that Intellectual Beauty but his intellectual power searches that beauty in material things. He did not reach that level, where he realized the presence of the Divine soul. But he had a soul through he received sensation of that higher soul. Rumi has reached that plane, where he can realize the presence of that *Divine Power*. But he depicts Divine Spirit in material things for the common man. Shelley, though limited and chained by his intellect, we can say also possesses a mystic and prophetic soul just like Rumi.

Rumi is one of the great souls, and one of the great spiritual teachers. He shows us our glory. He wants us to be more alive, to wake up..... He wants us to see our beauty, in the mirror, and in each other. Rumi's message can be stated in many ways. It is the core of every religion. (Barks, 2009)

Shelley is a mystic in his approach like Rumi. His expression is sincere in his feelings, and he feels joy in the presence of a spiritual being as Rumi does. Rumi perceives Divine Spirit as hope that dissolves all sorrows and sufferings of humanity. Shelley also interprets Intellectual Beauty as a source of hope which diminishes human fears, hate, and despair.

Shelley's approach is also transcendental just like Rumi's. However, time and again, Shelley seems to labor regarding the identity of that Divine Beauty, which leads to his concept or approach towards transcendental existence. Shelley believes that Intellectual Beauty is a mysterious power that makes humans immortal when he showers His light of pure Love on them. Rumi too has faith in that Divine Spirit that lives beyond stars and purifies everyone equally with His grace and Love.

Conclusion

Although the stance of Rumi and Shelley is quite similar, the spiritual approach of Rumi is a bit clearer than Shelley's. Shelley's extraordinarily powerful mind time and again intervenes in his spiritual journey and demands the physical and material existence of that spirit Shelley termed 'intellectual beauty'. Another thing that has caused hindrance in Shelley's reach to the ultimate reality is his atheistic spirit. However, he was a prophetic atheist.

Rumi has got the reality that to reach the source of ultimate truth we do not need mind but soul. The relation of man with that transcendental truth is developed with the connection of the soul, not of the mind. According to Rumi's philosophy, one has to surrender one's will to the will of that *Divine Spirit* (God), Rumi termed as *Beloved*. To some extent, Shelley also was aware of this fact as a pantheist, but again the intervening of his material mind could not let him surrender to that 'spirit' he acknowledged in his poetry but could not understand it fully. They both believe that this spirit is graceful, which is another similarity of their stances.

However, the presence of a mystic soul in Shelley cannot be denied. Just like Rumi, Shelley has also tried to explore the 'spirit' in different material objects like clouds, trees, rain, and air. Like Rumi, Shelley has also admitted in the selected poem that, the 'Intellectual Beauty' is the source of light and hope in this world and He is controlling the system of the entire universe. Shelley admits that this Intellectual Beauty (*Divine Spirit*) visits men in the moments when they are in distress. Rumi too believes that his *Beloved* mends the broken hearts, and soothes the shattered souls. Rumi reckons that the way to approach his *Beloved* is Love. A way he learned from his master Shams Tabrizi. While the problem with Shelley arises with the fact that he has tried to explore God by getting himself detached from religion and

by following the way of liberty and freedom of thought. Moreover, concerning their ideologies, another similarity between Rumi and Shelley is their radicalism. This

radicalism has made them think, believe and enact in a liberal way. It has given rise to free will which has made them both unique from the rest and similar to each other.

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