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**Mysticism in Ghani Khan and William Blake's Poetry:
A Comparative Study**



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Abstract

Mysticism refers to the attainment of insight into the ultimate or hidden truths and into the transformation of the human psyche from a superficial thinking and cognition to a much deeper view of the world and occurrences around us. Mysticism is an abundant theme in most of the poetry that exists, be it oriental or occidental literature. The current research has focused on the comparative study of Ghani Khan and William Blake's poetry with respect to their mystic perceptions on divine love, human nature and beauty. Through the comparative study of the poems of the eastern poet Khan Abdul Ghani Khan and the western poet William Blake, the present research highlights mysticism as a prominent theme in the literary genre of poetry regardless of any distinction of geographical, social, cultural and religious boundaries. the present research is a comparative study and is conducted by thorough textual and thematic analysis of the selected poems of the two mystic poets with the aim to explore the theme of mysticism and all the aspects of their poetry which are them summed around the elements of mysticism. The present study has attempted to highlight the similarities and the contradictions in the poetry of the two poets in their usage and approach towards the themes surrounding mysticism. Findings reveal that poetry of both the poets is replete with mystic elements, and the themes of divine love, beauty and human nature, but both the poets' treatment of these are quite different. Ghani khan's poetry carries a casual air and his language usage around the theme of mysticism is quite light-hearted, simple, casual and sincere. On the other hand, William Blake's language around the theme of mysticism is a bit difficult to interpret, and the elements through which mysticism shows through his poetry are also quite different from those of Ghani khan. Where Ghani khan sees the manifestation of God through human beauty, William Blake sees divinity through wrath and passion in the feelings of animate objects like human and animals. This study can help to further develop literary researchers' insights and help them to identify themes in much more depth and with much more criticality.

Key words: Mysticism, Divine Love, Beauty, God's Reflection And Human Nature.

INTRODUCTION

Background of The Study

Mysticism is a spiritual path that seeks a connection with the divine through reflection and contemplation of the ultimate reality that is being that physical world. It is the practice that urge people to search for ultimate truth, knowledge and intimacy with God through prayer and contemplation. Through this contemplative prayer and spirituality with the aim to achieve intuitive capability of the divine. It is a vague or confused belief or thought.

Role of mysticism and its influence

Mysticism is the divine concept the guides one's heart towards truth, more than just intellect. With the help of these mystical thoughts and beliefs one needs to trust their feelings rather than their hearts. With the aimed to the union with the absolute, the infinite or ultimate power one need to embrace the challenges of their ego/nafs and ultimately, let their heart be the victor. Self-discovery is the way that leads someone to know the divine love, beauty and reflection of God in every object. Due to these mystical elements one bents down to the unconscious or altered state of mind, then search for finding meaning of life and its connection with God, by leaving physical world and its luxuries.

William Blake and mysticism

William Blake (Nov 28, 1757-Aug12, 18270) was an English poet, painter and printmaker. He was one of the England greatest poets. He combined both a lofty mysticism and a rigid awareness of the harsh realities of life. As a young boy he had a most revealing vision of seeing angels in the trees. These mystical visions returned throughout his life, leaving a profound mark on his poetry and outlook in many ways he was also a radical spirit, rebelling against the dominant orthodoxy of the day (Green, 2004). These visions imply that Blake had always had a gift for mysticism which found way into his poetic contribution. Many of his best poems are found in two collections; Songs of innocence (1789) to which was added in 1794, the songs of experience and some never published.

Abdul Ghani Khan and his mystic perception

Khan Abdul Ghani Khan was born on 15th March 1914 in Hashtnagar, British India the modern day village of Utmanzai in Charsadda district KPK Pakistan. He was a

son of Abdul Ghaffar Khan the Red Shirt (Khudai Khidmatgar) was a Pashto nonviolent resistance movement. Abdul Ghani Khan was a Pakistani Pashto language philosopher, poet, artist, writer and politician. He was known by the titles of Lewany Palsapay (mad philosopher) and Da Ilam Samander (ocean of knowledge). His remarkable works are Da Panjre Chaghar, Panoos, The Pathans, The Ghani latoon, Kuliya-e-Ghani, Bacha etc. Khan is a mystic poet from every perspective of religion as this quality is seen in most of his literary works. Hafeez (2019) commented that Ghani Khan was a true admirer of beauty therefore he is considered as a staunch believer of the equality between the love of beauty and love of God. From modernist perspective, Khan is considered as having a bulk of his poetic works dedicated to mysticism and sufism (Iqbal, 2014).

Comparative literature of the oriental and occidental poets

William Blake and Khan Abdul Ghani Khan are both mystic poets who belong to different eras but both have mysticism as a common and defining element in their poetry. Mysticism has an ancient Greek origin with various determined meanings like “To close” or “To conceal”. According to oxford dictionary (2024), it refers to the practice of religious ecstasies (religious experiences during alternate state of consciousness), together with whatever ideologies, ethics, rites, myths, legends and magic may be related to them. The core elements of mysticism are divine love, beauty, human nature and God’s reflection in every worldly design.

The purity of human soul is evident only through divine love because love with God is eternal and everlasting truth of life. (Khan, 2021). Divine love refers to connection with religion, to feel safe, to gain mental and physical calm, to get rid of seclusion, feel hopeful and to reminds the aim of life. Beauty is a creation of love. It is the loving eyes that impact it, that creates it, when you are in love, the beloved appears so exceptional (Haque, 2011)

Statement of the Research Problem

The current research will aim at conducting a comparative analysis on the elements of mysticism in the selected poems of Ghani Khan and William Blake.

Research Objectives

The present study will have the following objectives.

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- i. To comparatively analyze the concept of mysticism as established in the poetry of Ghani Khan and William Blake.
- ii. To explore the portrayal of divine love, beauty and human nature in the poetry of both poets.
- iii. To explore how Khan and Blake justify the statement “Every object is the reflection of God” through their poetry.

Research Questions

- i. How is the concept of mysticism established in the poetry of Ghani and Blake?
- ii. How are divine love, beauty and human nature portrayed in the poetry of Ghani Khan and William Blake?
- iii. How the statement “Every object is the reflection of God” is justified by their poetry?

Significance of the Study

This research will help future researchers, religious intellectuals to better understand their concept of mysticism and how it is incorporated by poets to reflect upon realities pertaining to human nature, divine love and beauty.

Delimitation of the Study

Although more material is available on mysticism but due to lack of time and limited resources, the research will focus on the comparative mystic views of the selected poets (Ghani Khan and William Blake) only.

LITERATURE REVIEW

Many researches have been conducted on the poetic characteristics of Ghani Khan and William Blake separately from different standpoints. Some researchers have focused on themes like romanticism and pantheism and the like, while others have looked into the poetry of these poets from perspectives of modernism, the pictorial quality of his poetry and his view about life and death, social reality and mysticism. Similar researches have also been conducted on William Blake from the perspectives of romanticism, evolutionism, modernism, symbolism, mysticism and aestheticism.

Ghani Khan and Mysticism

Bacha and Bibi (2010) analyzed the romanticism of Ghani Khan in his poetry, and explored his love for beauty, nature and his concern for the eternal and political turmoil in his poetry. The main aim of their research was to explore escapism as the

hallmark of this great poet. They showed the vastness of his imagination, and how he sought refuge in the imaginary world from the harsh realities of life. They claimed that their findings by no means implied that Ghani Khan did not view the world realistically but rather the contrary. Their research was based on qualitative textual analysis in order to justify their view about Ghani Khan as a true romantic poet.

Bibi, Zakir and Ramzan (2022) used qualitative research to assess Ghani Khan's viewpoint on the immortality of the soul via a platonic lens in order to understand the idea of the human soul that is explored in his poetry. The researcher's chosen theoretical framework, which serves as support for overall analysis, is based on Plato's idea of soul immortality as stated in his philosophical work *Phaedo*. Thematic analysis has been used to examine the data. Information was gathered from the particular poem "the pilgrim progress" by Ghani Khan (2014). It was discovered that there were similarities between the platonic position and the poet's beliefs. He asserted that having a strong faith in the goodwill of people will ultimately bring us happiness and pleasure, and that this should be considered the fundamental truth of life. Heaven is blessing and an eternal reward for pious souls. Unquestionably, those who become aware of the ultimate truths are endowed with an eternal state of happiness. Khan (2014) thought that the ultimate goal of a soul was to meet the creator, the pure divinity. On the other hand, the poet thought that a soul's actual potentials were revealed only after it was freed from the limitations of its corporeal life. He thought that when soul was freed from its physical restraints, it displayed its dynamic unbreakable, independent, and all-encompassing self. Khan's (2014) beliefs about the immortality of the soul were strongly associated with his political, social, religious, and national ideologies. He respected his Muslim identity despite disliking the hypocrisy of religious institutions. In 2014, Khan respectfully and simply shared his view that the human spirit can meet the divine and express an unquestionable, majestic, and holy domination.

Mustafa and Sahand (2022) conducted a research on philosophical thoughts of Ghani Khan in his poems. The research suggested that Ghani Khan has a deep passion which has been discussed in his poetry such as philosophy of death, wisdom, social values, individual freedom, and other related topics. He also has some western philosophical views of existentialism and Sufism, but still there is much contradiction

in his and other philosophical views. For other philosopher's life as sorrow, fear, and nothingness whereas for Ghani Khan life is the name of joy, therefore life must be spent in happiness. His life was completely dependent on Allah. He views a life as blessing from the almighty Allah, therefore he wants to lessen the fear of people regarding death. By using textual analysis of Ghani Khan's poems it is find out that his poetry is full of philosophical thoughts about life and death, social and cultural values and individual freedom. His all poetry is helpful because it gives the teachings of betterment of humankind and establishing better relationships between them.

Rahman and Ahmed (2016) analyzed pantheistic strains in the poetic works of Ghani Khan by explaining the view through qualitative and textual analysis that religion taught us the true meaning of life which give rise to humanity the reason to live and the courage to face hardships and miseries. They conclude their research with the belief that the main aim of khan's pantheism is to explore that everything is part of the Almighty God and that every object of nature is the reflection of God.

Iqbal et al. (2022) conducted the eco-critical study of Ghani Khan's poetry. The focus of their research was to explore the relationship between man and nature portrayed in the poetry of Ghani Khan by using qualitative and textual analysis of data. They conducted an in-depth reading of Ghani khan's selected works to unveil the concept of nature that he has reinforced throughout his poetry and to find out the different levels of environmental consciousness; physical, intellectual and mystical.

Blake and Mysticism

Adams (1954) studied Blake as an aesthetic poet by analyzing how his works encompass a special relationship between poetry and his pictorial artwork. According to him, aestheticism refers to all forms of arts and related types of experiences from different perspectives of philosophy, science and theory. The researcher uses qualitative method for data collection to find Blake's awareness of the language of images (art) which provided the connection between mortal and immortal piece of art. From an in- depth analysis, he discovered that Blake's works have an aesthetic value, his art is a vivid reflection of truth. He concluded that Blake's works are a sparkling and picturesque representation of the mind and spiritual purity.

Kaur and Mnanju(2020) examined existential crises and "manifestation of existential mystical expression" particularly in Blake's poetry in qualitative research study. As

with the passage of time, meaning of life has become absurd and subjective often implying seclusion, loss, misery and confusion. All humans have different mindset about their aim of life which also contains cultural connotations. However, Blake's poetry provides prophetic insights of Christian life and adding meaning to human's lives.

Landis (2003) studied Blake's idea of Madness and Mysticism in his study and claiming that he clearly understood the inner nature of human beings and concluded that Blake believed that whatever is divine to God is divine in human also. According to Landis (2003), it was due to this view Blake could communicate with angels and various religious figures and not only claimed to be a prophet and mystic but also revolutionist. The researcher winds up his research by justifying Blake's views on madness and mysticism and commenting that his poetry was full of dense and multi-layered expression of emotions and thoughts that passed through his brain.

Ahmed (2022) in his research portrayed the personality of Blake as an ardent figure of romantic movement. The researcher disclosed that his romantic style of writing is unique and peerless. By using qualitative textual analysis of data he suggests that as a romantic poet Blake induced curiosity in his poetry is the doctrine and artistic affection. Researcher concluded that Blake accommodate senses, emotions, wisdom and wit, imaginations and nature in his poetry. Being a romantic sage he is a true lover of nature.

Awad (2024) conducted a research on William Blake's "little boy" from the perspective of dismantling otherness. This study has been conducted through the lens of deconstruction theory by thorough textual analysis. The aim was to unfold the underlying contradictions especially power dynamics within the poem with the light of socio-cultural context of the British society of 18th century. This poem highlights the racial hierarchies and oppression of the marginalized communities; it indirectly reinforces systemic prejudice. The paper uncovers the Blake's deep stem racism and prejudice. The paper challenge the social and cultural stereotypes by unintentionally perpetuating them. The paper concludes that William Blake's poem addresses racism, discrimination and 'otherness'. The poem explored the stark differences and injustice faced by the tiny child, who was born in the world where he was considered as inferior to the others with white skin. The attempted paper has revealed the

complexities of William Blake's poem "little boy" and its linking to the concepts of otherness and racism.

Dutta, B.K. (2021) The analysis of William Blake's poem "songs of innocence and experience" from a mystical perspective. The study aim was to find out how William Blake integrates the theme of mysticism in various poems of songs of innocence and experience. He views his life as aimless without mysticism and said that without it his life has no meaning in the present world. Due to mysticism his life becomes eternal after death. These were his views about mysticism which he highlighted in most of his poetry. He said that death is something certain which gives birth to the soul, and all human beings are asking to be able or responsible for their own actions and experiences. The research has been conducted through textual analysis and analyzed various elements of mysticism in most of the poetry of songs of innocence and songs of experiences. This study on divine love of William Blake is a blend of inspiration and curiosity for the readers and other researchers.

Comparative Analysis on Mysticism of Other Poets

In 2019, Dar conducted an examination of the poetry of Rumi and Iqbal regarding the concept of divine love. In light of the widespread misconception that love is limited to a romantic relationship between two people or objects, this essay aims to shed light on several comparable moments of love. Despite this, very few people are aware of what divine love is. A superficial understanding of true love is the lustful, strong connection to worldly pleasures that accompanies mere love for physical items. Their ideology is around divine love, which they consider to be a sublime, holy, and curative force for all human weaknesses. It is an ongoing activity that never ends. It is neither phantasy nor lust. Rumi and Iqbal claim that it transcends all earthly bonds and transforms a man into a true human being. Rumi and Iqbal agree that the key to self-actualization in the notable road of love is self-actualization. Love is actually whole in and of itself. Love is God, and God is love longing of the spirits submerged in material form. Metaphysically, love is both an innate force in the world's evolution and a mysterious, potent weapon used by humans. Humanity is a puppet in the random universe of matter. According to Iqbal and Rumi, love is the only thing that can free a person from pain when it takes flight. If poisoned indefinitely, man will always be man- sometimes worse than beasts, sometimes better than the devil, or roughly the same. As that

continued to discuss, that came to the conclusion that although knowledge is power, love is more powerful. love is pure destiny. while reason is a cognitively bewildering conundrum that is always deceptive and confounding. love is not inferior to the brain, but rather to the heart or soul. it is far wider, longer, taller, and more spacious than intelligence, limitless. they both agree that it is the fundamental component of the universe and life. it takes love to overcome its impudence. thus, mulana Rumi utilized a special term- the (Nye) flute-in his Mathnawi. Rumi believes that the music of the flute holds the secret to love.

Muhammad (2012) conducted a comparative study of the eastern poet Jalal-ud- Din Rumi and the western poet William Blake as mystic poets. The aim of this research was to explore mysticism as a central idea of two diverse religions Islam and Christianity by comparing the views of two mystic poets Rumi and Blake. This research has conducted qualitative and textual analysis of the mysticism and focused on proving that the achievement of sublime spiritual elevation is the main cause of either reducing or preventing of religious and dogmatic differences. This research was concluded by the positing the views of Rumi and Blake about mystical union (state of divine elevation) in two different religions.

Lodhi and Anum (2021) examined the mystical elements in the poetry of W.B. Yeats and Lal Shabaz Qalander by using qualitative method of analysis. The aim of this research was to explore these mystics as a god gifted figures practicing their intuition instead of rationality and as having widespread temperament about mystical themes irrespective of their roots and ethnic identities. This research concluded that mystics use all powers which are imperceptible to a common men in looking at nature and events.

Mehnaz, Zeb and Durrani (2022) investigated theme of death in Ghani Khan and Emily Dickinson's poems from the perspective of comparative thematic analysis. They discussed symbolic representation of death. Although these two poets belong to two different cultures, however that view death in an optimistic manner by discussing death as hopeful transition of one's life to afterlife. This concluded that their poetry holds similarities in certain aspects.

Abundant Themes in Ghani Khan and William Blake's Poetry Altizer conducted research by exploring revolutionary perspectives of William Blake in his poems

“Milton” (1804-8) and “Jerusalem” (1804-20) in qualitative textual analysis. William Blake is discussed as the incarnation of Christian norms and insights by commenting on the distortion of Christianity by Paul who introduced subversive vision of original Christian belief. In the above epic poems “Christ and Satan” are discussed as contradictory figures and their conflicts resolved in the revolutionary success of Christ through his sacrifice to revive faith in God.

Khattak (2011) studied the social reality as a common theme in the poetry of Ghani Khan by qualitative textual analysis of his poems. The main aim of his research was to portray Ghani as a seer of love and peace, a legend of truth and tolerance. The attempt of his research was to portray the artistic and ardent nature of Ghani Khan towards Pashtun society clarifying his poetic style and scattered images. These are the important characteristics of his works which categorizes him as a modernist writer and poet.

Yousefzai (2018) studied Ghani Khan’s works from the perspective of anticolonial discourse using qualitative textual analysis. The aim of his research was to justify that he was a passionate devotee of freedom and liberty by remaining a victim of colonialism during his life time. Therefore, most of his works reflect an anti-colonial stance and resistance against colonial rulers and their policies regarding the Pashtun nation. As an anti-colonialist, he raised his voice to revolt against the hard policies of colonizers. Through these views he reaches the conclusion that Ghani Khan’s prose and poetry clearly highlight his anti-colonialist views.

Iqbal and Awan (2014) conducted qualitative and textual analysis of Ghani Khan poetry from modernist perspective by discussing his poetic style marked by a number of modernist elements and factors which are the emblem of his poetry like freedom of expression, revolt against any kind of restrictions imposed by authorities especially the persona of Maulvi whom he considers a symbol of narrow-mindedness. The researchers conclude their study about modern perspective of Ghani Khan.

Research Methodology

Research Design

The current research will conduct a comparative analysis of selected poems of Ghani Khan and William Blake with the aim to explore the mystic elements in the poetry of both the poets. The research will employ qualitative and textual analysis of the data.

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Data Collection

For the present research, the primary sources of data will be the original texts of the selected poems of Ghani Khan; on, on and onward, euphoria, and heaven and earth and William Blake; the lamb, songs of innocence and secondary sources will include journals, research articles, magazines and published researches.

Theoretical Framework

Mysticism is referring to as unifying with God or with the absolute reality. It has also been defined as the altered state of consciousness painted in religious or spiritual colors. Mystics voice guides us towards truth, more than just intellect. In mysticism one needs to trust their feelings rather than their hearts, one needs to embrace the challenges of their ego/nafs and ultimately, let their heart be the victor. In order to know what is divine it will be known by self-discovery.

Research Methodology

The present research will incorporate the mechanism of comparative theory in order to undertake comparative analysis of the similarities in the works from both eminent poets with a special focus on mysticism in their poetry.

The comparative literary theory was collaboratively proposed by John Wolfgang Van George (1749-1832) and Yang Wuneng (2008). The theory is basically a mechanism devised with the function of exploiting inter-relatedness and similarities or differences between two or more notable literary works. Using this theory, researchers can bring two literary works into comparison in order to look into the various aspects of a literary work. In the present case, this theory will be employed to explore the element of mysticism in the poetry of both poets. This is significant as it is not limited to any region but rather takes into view both Eastern and Western literatures. It includes comparative study of regional, national and international literatures. This theory demands deep knowledge, comprehensive awareness, and unbiased critical sensibility from the comparators to literary works. So that he may collect facts about source forms, concepts, themes and myths.

ANALYSIS AND DISCUSSION

The current research focuses on the comparative study of the selected poems of two different poets; Khan Abdul Ghani Khan, a famous Pashto poet hailing from the eastern world, and William Blake, an English poet from the romantic era of English

literature. Both belong to different regions religion and ethnicity but a shared element of mysticism in their poetry make them comparable. This chapter includes the comparative analysis of selected poems of both the poets to explore how similarly and differently both have dealt with the theme of mysticism in their respective works in dealing with divine love, beauty and human nature.

Thematic Analysis of Ghani Khan's Poetry

Mysticism is a broad concept which covers many ideas; unity of God, divine love, beauty, life and death, the relationship of God and his creature, human nature and the view of the presence and reflection of God in every object and occurrence in the universe. In order to analyze divine love, beauty and human nature, the poems of Ghani chosen for analysis in the present study are; Euphoria, heaven and earth, and On, on and onward.

Divine Love in Ghani's Poetry

Divine love is the main and one of the most abundant themes of Ghani Khan's poetry it is define as individual feelings of love related to mysticism which mean oneness with God. It is portrayed through the given lines of the poem on, on, and onwards;

I am maddened with cares, and tired of searching Is that not what I am here for? I don't understand_ But on, on, and onwards I go, ever onwards, Toward a destiny I will one day reach (19-22)

Through the above lines Ghani views divine love as a continuous struggle in search of beloved no matter what the condition is whether dark, storm, thunder light or completely exhausted from tiredness but remain in the route of search. Lover's quest for love will be continued until the destined place reach. Here Ghani posits the view that a lover does not care about any particular consequences of the destination but continues his quest for his beloved with the hope that one day his search would bear fruit and his patience in the process will be rewarded.

Beauty in Ghani's Poetry

Ghani Khan's poetry is replete with imagery, themes of love and the beauty of his creation's relationship with the creator. In "Euphoria" he explores these mystical elements in the given lines;

It serves as food for its colorful being- This spiritedness, love, beauty and the beloved. I am kissing the eyes of my sweetheart And urge thei steed of my fancy on;(11-14)

Ghani explains beauty with the help of using beautiful imagery and words like; “colorful being, eyes of sweetheart, love, beauty, fancy and beloved” he suggests that due to this loveliness and adoration of the beloved, his life is enlightened and his body is nourished. Ghani said that by kissing the beautiful eyes of the beloved the intensity of his love increases due to which he becomes increasingly desperate and impatient to meet the creator of such immense beauty.

Human nature in Ghani’s poetry

Ghani in his poem “heaven and earth” commented about human nature and related traits of humans. Those lines which show human nature are;

Man seeks in each new place a new beloved; Seeks red flowers in a wasteland, seeks lighting at night; He’s lost in unending darkness and blinded by perpetual light; He is the child of change and cannot stay the same. (21-24)

In the above lines, Ghani explains one of the most important aspect of human nature, that is his love of life, fondness of the beauty of nature and God’s creation, and lust for worldly gains. He also elaborates the complexities of human nature and the problems faced by people due to their own weaknesses and faults of judgments. Here in these lines, he explains one aspect of human nature that is man’s love for beauty in even the dullest entities. This can also be seen as his optimism. An example of this can be of a person hoping to find flowers in the desert which is the symbol of hollowness and barrenness. Another example of this may be of a person seeking light in complete darkness when there is no possibility of light beaming. These aspects of human nature show that humans tend to see good in everything, are hopeful and potentially perspective, but due to inability to resist temptations that lead them off the right path, they find it hard to improve themselves morally. In the light of the above mentioned qualities of human nature it is portrayed that human nature is permeable, dynamic and want changes in anything related to their life.

God’s Existence In Every Object

This aspect of mysticism is abundantly shown by Ghani in most of his poetry and is justifies in his poetry from time to time with the metaphorical usages like *mullah and dervish*. The given lines of “euphoria” explain this concept as;

How lavishly you’ve lived your life, o mullah! You were never seared by a searching spirit; With worship you weighed houris and gilman,

and never learned how yearning turned to dust. (17-20)

The above lines explore the life of mullah by the eyes of Ghani that how wastefully mullah have lived his life. He justified his above view that mullah confined his worship only to mosque and church by the thought that through this devotion to god he will achieve *houris and gilmans* without knowing about the troubles that are in the path of real seer.

Ghani gives us the idea that there is contradiction between mullah and dervish regarding God's presence. They are always in search of God, tracing shadows and reflections along the way where mullah look for god in places like mosque, church and others places, dervish believes that God is everywhere and that one does not have to go to specific places to find God.

Thematic Analysis of Blake's Poetry

In order to analyze divine love, beauty and human nature, the poems of William Blake chosen for the analysis are 'The lamb', Divine image and Sleep! sleep! beauty bright.

Divine Love in Blake's Poetry

Divine love is one of the most abundant mystics elements found in Blake's works. Divine love can be defined as returning God's love, or in others words, loving God with the same intensity as God loves his creation. According to Blake, humans' love for God is shown through his mercy, sympathy and kindness, as in the following lines;

To mercy, pity, peace, and love, All pray in their distress:

And to those virtues of delight Return their thankfulness. (1-4)

In the above lines Blake gives the idea that every person turned to God in times of distress and situations of hardship, for the sake of God's mercy and pity, which proves the love of human for God, their creator. After getting reward and after the hardship is overcome through God's help, people offer their gratitude and thankfulness to God.

Beauty in Blake's Poetry

Beauty is something which divert the attention of a laymen especially of mystics who are keen for searching God in every object for this purpose they seek out beauty as a reflection of God in every worldly bliss(sleep). According to one of Blake's poems Sleep! Sleep! Beauty bright;

Sleep! Sleep! beauty bright,

Dreaming o'er the joys of night; (1-2)

Beauty is the main theme of this poem which has been used to elaborate on the idea that sleep is not only a state of rest and peace but also a state of appealing and pleasure, which bring forth an inspiration, creativity and vision of knowing one's path towards God. Here "beauty bright" emphasizes the main interest of mystics which is intimacy with God through worldly entities.

Human Nature in Blake's Poetry

All those qualities which are embodied in human nature are shown by Blake's with the help of a child, which is the symbol of innocence and curiosity of humankind. Human nature is portrayed in the following lines;

Little lamb who made thee Dost thou know who made thee (1-2)

In the above lines Blake gives the idea of human nature which is curiosity in its naked natural state. In these lines he justified his view by showing the curiosity of a child who is asking multiple questions from the lamb about his creator. This shows one of the prominent nature of human beings who are all the time keen about knowing the world and its relation with human beings and supreme power.

God Existence in Every God's Object

The essential philosophy of mysticism is that every occurrence in the universe is the mirror image of God which is evident in Blake's poem "Divine image" in the following lines;

For mercy has a human heart Pity, a human face

And love, the human form divine

And peace, the human dress (9-12)

In the above lines Blake gives the evidence of God's existence by justifying his word by the concept of connection of humanity with God and manifesting through humanity and virtue in humans, like in human's mercy, love and peace, hence these are essentially the qualities of God. In the light of these instances it is clear that God is in every small thing; either in the face of men, his heart, nature and in nonliving thing.

Comparative Thematic Analysis Of Ghani Khan And Blake's Selected Poem

The present study is the comparative analysis of two poets hailing from different regions, times, cultures and religious background. Where Ghani Khan was an oriental,

Muslim, Pashto poet of the twentieth century, whereas William Blake was an occidental English poet from the nineteenth century who lived in the romantic era of English literature. Times, cultures, and religious backgrounds tend to Taylor and distinguish literary tastes, styles and world view of poets and writers, but in case of Blake and Khan, it seems that they hold very similar opinions and outlook on life when it comes to their mystic points of view and perspectives. Both the poets can conveniently be categorized as mystic poets, but both have distinct ways of dealing with mysticism in their poetry. This has been analyzed in the analysis section above and discussed critically in the discussion section below.

Discussion

Mysticism is a spiritual path that seeks a connection with the divine through reflection and contemplation of the ultimate reality that is being the physical world. In order to achieve a direct connection with the divine, any attachments that become obstacles, like fame, wealth, status, or even organized religion, must be cast aside. Mysticism (Sufism) emphasizes on letting go of worldly attachments focusing upon cultivating inner peace, preparing the soul for its ultimate connection with the divine. This deep connection makes Sufis exceptional. Through their journeys, mystics came to understand the importance of madness, loneliness, helplessness, isolation, feeling powerless, living away from others and ultimately going through heartbreak which finally led them to have a better understanding of spiritual love, beauty and human nature. Spiritual love emphasizes a connection that goes beyond the limitations of the ego. Due to which they did not care for anything and anyone that comes in their path. All the above mentioned elements of mysticism is seen in the poetry of both the mystic poets with having some of the contradictions regarding their literary style and imagery used for divine love, beauty, human nature and God's existence.

The eastern poet Khan Abdul Ghani Khan in his poem "on, on and onwards" explored two concepts of love; real love (ishq-e-majaze) and ideal love (ishq-e-haqeeqe) by giving clear reference for ideal love as;

Now, a breeze, now rain, at times I sear in flames, But I move ever onwards-
I'll be lost if I stand still (5-7)

In the first line Ghani gives us the message of the hardships faced by a true soothsayer. Here he compared worldly love with the spiritual love, that the first one is temporary,

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momentary, and shattered easily from the minds of lovers, they easily exhausted from one another love and adoration. They become desperate even when a small trivial came in their love e.g. family pressure, family background and economic differences between two families. When they were separated they forget about one another with the passage of time. But in contrast the next one is permanent, everlasting and undying in the mind of lover. For the sake of this latter love lovers tends to face every hardship come in the path of search for divine love like wild breeze, rain, storms even flame but still they continue their journey onwards without taking gap or rest. They think that if they take rest for a while they will have lost in the darkness (desire) of this material world.

Alternatively, William Blake communal his idea of divine love as love with God because of his mercy, pity and kind nature. He views divine love from the lenses of God's blessing upon him. This is shown in his poem "divine image" in which he compared God's love with the love of father. A man loves his father in return of father's kindness, pity and affection and through this exchange of love established a mutual bond between father and his children. This close relationship is also seen from the side of God through pity and mercy in return to these blessings humans also revealed their love for the creator. From the above ideas meaning of divine love is fulfilled. Blake's idea of divine love is seen in his poem as "*for mercy, pity, peace and love/ is God, our father dear*". (5-6)

Another aspect of mysticism that is beauty is also shown in the poetry of both the mystic poets. But both view beauty differently from their own perspectives. Ghani Khan view beauty in humans as in the eyes of the beloved, in flowers or sometime in the beloved personalities of Allah like prophet Joseph's beauty. He feels that his love increased when he looked to these beautified symbols. This love is expressed in his poem "Euphoria" through the lines;

I seek the fount of life and the house of light.

I don't need the cupbearer's inebriation of myself; It just helps me guide the steed of thought_

It serves as food for its colorful being_

This spiritedness, love, beauty and the beloved. (8-12)

By using beautiful imagery such as wine as a symbol of vehicle to the world of

imagination where a person no more remain in his conscious state rather feel at the extreme state of joy. Then they are under the control of that imagined world where they start their journey in search of life that is similar to heaven where every object gives pleasure and appealing sense to the eyes. He is in search of that fountain which showers blessings in his life and make his life colorful due to which he imagined beauty everywhere. These blessings include spiritedness, love, beauty and the beloved. On the other hand, William Blake sees beauty in the worldly entities such as sleep and baby face. He suggested that when beauty exists it brings with itself a lot of happiness and contentment. This type of beauty is shown by Blake in his poem “sleep, sleep, beauty bright” by using child as a symbol of beauty, innocence, purity, happiness and appealing stimulus for the judgmental eyes. He in fronts his argument about the beauty on the sleeping child’s face. Child’s cheeks, eyes, charms and smiles reflects a pleasing sense to mystics. That sense gives light to mystics to see the peace of heaven and earth. Also it roses the feelings of maturity, intimacy and purity of the youth stage due to which they see beauty in every worldly entity. As he says;

From thy cheek and from thy eye, O’er the youthful harvest nigh.

Infant wiles and infant smiles

Heaven and earth of peace beguiles. (17-20)

Another common appeal of mysticism for Ghani khan and William is human nature. Both sees the human nature differently from their own perspectives. Ghani Khan view human nature as something changeable and dynamic. This permeability reflects human nature as an object of changing through various circumstances. Sometimes humans by achieving higher standards and status lose their old whereabouts even their own beloved. The complexity of human nature is shown by Ghani Khan in his poem “heaven and earth” as he says that human is the child of change. Humans always search for more and new.

While getting those entities for which they urge, become bored with the passage of time and then search again for something new. As in the lines;

O lord of great bestowal, turn this world into heaven! The formula is simple comprising these three things_ As I’ve said before, a beloved, youth and a chalice, So that my silly head is amused from time to time;

In the above lines contradictory nature of humans is shown through the desire of

achieving heavenly blessings in wordly life like everlasting love of the beloved, passion and enthusiasm of the youth and ecstasy. Sometimes this complex nature creates troubles in the path of the mystics who are also all the time in the search of creating intimacy with God through deep search for making their life completely according to the will of God. In return they want some reward from the side of God in the form of meeting with him. Through this trait they want to increase their love and intimacy with God.

Blake also sees human nature as a curious state of individual. This curiosity creates sometimes hurdles in the path of person. Blake views human nature as the intensity of one's in acknowledging the mysteries. In one of his poems "the lamb" he uses child and the lamb as a symbol of the representation of human nature such as curiosity of knowing the real creator and his nature. In the voice of a child he asked many questions from the lamb about his creator and various traits related to humans like "little lamb who made thee" this question shows the curiosity of a person regarding knowing the truths of life. In other words, it is clarified that every beautiful object attracts humans. It is something universal and is the part of human personality. The line "soft woolen clothes" represents this trait of attracters. The child asks the lamb about his soft voice and beautiful woolen clothes this shows that beauty of the lamb attracts the child. After acknowledgment the child's curiosity came to decline and replied "little lamb I'll tell thee" we are called by his name. These ideas reflect human nature from the perspective of mysticism.

The next important and crucial aspect of mysticism pointed by Ghani Khan and William Blake is God's reflection in every object. He explores the theme of God's existence, often using imagery and metaphor to convey the idea of that God is omnipotent and omniscient present in every creation and sees everything, God is immanent, beyond person comprehension. His poetry gives us the light of deep spirituality and longing for intimacy or connection with the ultimate power. In one of the poems of Ghani Khan "on, on and onwards" he explored the theme of God's existence in the form of the speaker's spiritual journey. The poem reveals the speaker's quest search for God, by using metaphors to deliver the idea of endless search. He says "I went on, on, and onwards, in search of thee". This line explores the idea of God's existence that it is not only a specific destination but an unending journey, this

search for God is only for the connection with supreme power.

The same idea about God's reflection is seen by Blake in the form of mercy, love, pity and peace. He says that all human kind are equal irrespective of their caste, race and religion either heathen, Turk or Jew, all are equal. So one must love all human form regardless of any distinction in religion. Because religion is the tool through which one connect with god if that bond is strong so there will be peace, love, pity and mercy, if all these blessings exists among peoples, so it means that God exists, because these are the traits of God's existence. So these claims clarify that the relation between God and men is inseparable. This concept is shown by Blake in his poem "Divine image" in the lines;

And all must love the human form.

In heathen, Turk, or Jew.

Where mercy, love, and pity dwell, There god is dwelling too. (17-20)

The universal theme of mysticism and its aspects; divine love, beauty and human nature are found in in the poems of both the eastern and western poets, Ghani Khan and William Blake. Although both the poets were from different cultures, religion, geography and different time periods. But still their theme of mysticism and its elements is the same.

There teachings of divine love, beauty and human nature are helpful in the way to develop literary researchers' insights and help them to identify themes in much more depth and with much more criticality. In spite of these similarities, differences are also found because of their different religious beliefs, geographical position, time period, social and cultural backgrounds and their different motives. Ghani Khan is a Sufi Muslim poet and mystic. his source of motivation and inspiration is kalmia Tauheed and Risalat. His words and verses are the true representation of Islamic teachings. His suggestions and instructions to the humanity are according to Islam. Islam itself is also a religion of peace, love and divinity. Hence Ghani Khan's poetry is a message of true love, God's existence, beauty and search for meaning of life.

While on the other hand, William Blake message of love, beauty and god existence is in the social and political context. Blake's focus was on bringing change in the social order and the psyche or mind of the men.

Blake was a romantic and visionary poet who is known for his visionary skill in the

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romantic era of English literature because of his vision of changing social, cultural order of the society along with changing the mentality of those people who was in favor of kings and against laymen. In contrast Ghani khan directly comes from god. His message was for humanity, peace, divine love and every object is a reflection of god. He was true Muslim poet whose life was for the service of Allah and his prophet (S.A.A.W). his teachings of Islam were for all human kind irrespective of their religion, caste or race. in his eyes all were equals.

Unlike William Blake whose aim was to bring change in social order and mental order of the state and its residents Ghani khan not only bring forth awareness about at the end of his most poems he also wishes for the blessings and rewards like love, peace and beauty, and the beloved.

The discussion chapter of this research summed around that both eastern and western poets have similar view about mysticism but there were also some contradictions in their poetry and view because of their different religion, culture and geography. The eastern poet highlights the importance of divine love not in this world but also in another world. But the western poet highlight only the divinity in animate objects that re related to the physical world.

Conclusion

From the above ideas of mysticism analysis and discussion, it can be concise that literature and specifically the genre of poetry can play a key role in providing source of intimacy with god through divine love and never ending search for god. The comparative analysis of the occidental and oriental poetry enhances one's acknowledging of different cultures, religion and style of writing and the prominent difference in their approaches towards the common theme that is mysticism. Same is the case in the comparison of eastern poet Khan Abdul Ghani Khan and western poet, William Blake. The same themes of divine love, beauty, human nature and God's existence is found in the selected poems "on, on, and onwards, heaven and earth and euphoria" of Ghani Khan and "divine image, sleep, sleep beauty bright and the lamb" of William Blake. Although the two poets belong to different geography, culture, religion and time period. One from the Pushto literary era and another from the romantic era but their approach towards mysticism and its aspects is same. Both the poets talk about divine love, beauty, human nature, reflection of God in every object

and teachings of the intimacy with the supreme power. Although both of them have the same concept related to mysticism but Ghani's Sufism makes him different from William Blake. Blake's motivation arises from the specified reason which was his interest in connecting with God and visions of exploring the mysteries of the world. But due to some religious restrictions of the church and other religious places he was completely dissatisfied from the religious institutions he started his search for God and become mystic. Therefore he realistically portrays these mystical views in his portray by using imagery and metaphors like in "the lamb" he uses lamb as a symbol of curiosity for the exploration of mystery and knowing of God. On the other side, Ghani Khan's teachings about mysticism are not limited to a specific caste, religion or race, rather it is for all irrespective of any social, cultural and religious boundaries. He instructs all the humankind to adopt moral values in order to achieve love, peace, mercy and pity, Ghani Khan being a mystic and Sufi poet belongs to the Pushto tribe conveys the message of divine love, peace and intimacy with god through real love to the true lovers of God, though they are courageous, lovers and true devotees of love, beauty and divinity and also staunch followers of religion.

Recommendations

1. This research study will present the contribution of poetry to the area of mysticism from the perspective of its other elements rather than dive love, beauty, human nature and God's reflection.
2. The study will further develop literary researcher's insights and help them to identify themes in much more depth and with much more criticality.
3. This research work presents a guideline for those who wants to study about other mystical elements and Sufism.

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