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Mysticism: A Comparative Study of W.B Yeats and Ghani Khan as Mystic Poets

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Original Article

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Abstract

This research aimed to conduct a comparative study of Ghani Khan and W.B Yeats as mystic poets. The Irish poet, W.B Yeats and the Pashto poet, Ghani Khan both were under the influence of different understanding of mysticism. Both reflect their mystical thoughts in their poetry and found the truth about the universe. This study analysed various mystical elements in the poetry of both the poets. The objectives of the study were achieved through qualitative means of research and by thematic analysis. The data was collected from various poems as primary sources and from various authentic research papers, articles, websites, and videos as secondary sources. Close reading was used to interpret the original texts of the poems in order to get a deeper understanding which were carefully analysed and compared. From the implication of this research study, the researchers found out similarity and differences in various mystical elements used by the two poets like love, fate, the creator, etc.

Introduction

Humans have always aspired to reach the truth. It has been man's desire to know as to how this universe has come about. They want to explore how it was created. Does it have a creator? Where do we go when we die? What is the purpose of life? These basic questions to understand the truth have been answered in certain ways in all of human history. One method was adopted by philosophers. They thought they could solve this mystery by adopting the way of pure reasons. But it couldn't be solved. Another method of reaching the truth was to reach it through reaching our own inner selves. This method was termed as exploring of the inner self. They devised various exercises, practices, meditation, etc. for this purpose. This is called Mystical way. This method was a success at all. The mystics have claimed that they have reached the truth through this method which is called mysticism (Hind, 2016).

Mysticism is the profound understanding of the knowledge that behind the existence of all things there is one source and this knowledge is gained through the experience of revelation. To

gain such experience one must be undistracted by exterior stimuli because such experience needs a complete internalized state of mind. Those who claim to have experienced such direct revelations are called mystics. Mystics are those who have discovered the depths of their own minds and souls, and pass beyond the minds to the source of all minds and thus come to the truth. When the testaments of the mystics of the present and past are examined, they were found to be similar. Their final insights are identical. They state us of the extraordinary experience obtained through meditation which tells the truth of all existence. This experience is same for all though it goes by different names in different cultures. Hindus called this mystic experience Samadhi, Buddhist called it Nirvana, Fana by the Muslims and the mystical Union by the Christians. In this experience, the consciousness of the individual suddenly becomes the consciousness of the entire vast universe because the individual has sought union with the divine and there is no longer the soul and God relationship. The individual during such experience thought of himself to be equal to the god. It is because of this experience that we hear extraordinary revelations, like Buddha, the seer, sat communing inwardly in the forest, when suddenly he exclaimed; "I have seen the truth! I am the father of the world, sprung from myself" (Abhayananda, 1987).

In the same way, Al-Hallaj Mansoor claims to have experienced the same realization; "I am the truth. I am He whom I love and He, whom I Love is I. We are two spirits dwelling in one body. If you see me, you see Him, and if you see Him, you see us both" (Rabbani, 2005). Similarly, the Christian saint Catherine of Genoa also said; "My Me is god, nor do I recognize any other 'Me' except my god himself." (Huxley, 2014). In this regard, the mind is somehow honored to perceive itself as the Eternal Consciousness from which the entire universe has sprung out. It knows itself as the Absolute. Mystical psychology has long acknowledged the fact when a man learns about the Divine or reality in the unitive vision he also learns about his own true self in that few moments. This fact has been expressed in a passage from the ancient Indian Epic, Ramayana, in which Rama who represents the godhead incarnate, asks his servant, Hanuman, how do you regard me? Hanuman replies; when I identify with the body, I am thy servant. When I identify with the soul, I am a part of thee. But when I identify with the self, I am truly thee. These three attitudes represent subtler stages of self-identification: from identity with the body to the identity with the soul, until, finally one comes to know the Divine and thereby one's eternal self. Thus when you find your own self, automatically you find God (Abhayananda, 1987).

This study is about "Mysticism: A comparative Study of Ghani Khan and W.B Yeats as Mystic Poets". Both these poets are well known mystic poets who used different kinds of mystic elements in their poetry. This study examines the similarities and differences between Sufism and Christian Mysticism. The study compares and contrasts the mystic elements used by both the poets in their poetry.

This study significant for the readers. It gives the idea of Sufism and Christian Mysticism. This research analyzes Ghani Khan and Yeats as mystic poets. It gives a new direction to how mystic elements are used by Ghani Khan and Yeats in their poetry. This research contributes to the existing literature by introducing a developing genre into curriculums.

Research Objectives:

1. To compare and contrast the mystic elements in Ghani Khan and Yeats' poetry.
2. To analyse Sufism and Christian Mysticism in Ghani Khan and Yeats' poetry.

Research Questions:

1. What are the similarities and differences between the mystic elements used by Ghani Khan and Yeats in their poetry?
2. How Sufism and Christian Mysticism are depicted in the poetry of Ghani Khan and Yeats?

Literature Review

In this section, literature will be reviewed related to a belief called mysticism. A lot of work has been dedicated to it. Since, the concept emerges from Greek, therefore, it has been studied in relation to Plato's philosophy and Neo-Platonism by various researchers. Mysticism has been studied in relation to Neo-Platonism by (Tülüce, 2017). Mystic elements have been studied in Ghani's poetry by (Ahmed et al., 2021). Dinakhel and Bakhshali (2022) analyze Sufism in the Pukhto literature of Swat. Afridi (2023) conducted a research study on the poetry of Khatir Afridi and find out mystical elements in his poetry. Edward Fitz Gerald carried out a remarkable study "The Rubaiyat of Umar Khayyam" to label him as a Sufi. Another study "A comparative study of mystical experience among Christian, Muslim, and Hindu Students in Tamil Nadu, India" is conducted by (Anthony et al., 2010).

Ghani Khan, He had a multi-dimensional personality that is he was a philosopher, poet, politician and artist. As a true mystic, Ghani Khan is a true advocate of beauty in thought and occasionally seems to be a true romantic, in love with nature, life, beauty and Pakhtun land. He offered a new approach of interpretation of the world around, prioritizing imagination above reason. Different researchers have conducted research on the different aspects of Ghani Khan poetry. Awan and Ali (2014) carried out a research study from a modernist perspective on Ghani Khan poetry and label Him as a modernist poet. Sardaraz and Nusrat (2019) analyzed the poetry of Ghani Khan from cognitive semantic concept and taken the concept of life and death from his poetry. Ali et al. (2022) stylistically analyze Ghani Khan "*The Pathan*" and Hamza et al. (2024) studied it from feminist perspective. Iqbal et al. (2022) examined the poetry of Ghani Khan from eco-critical perspective and categories his poetry into mystical, physical and intellectual. Amir and Khan (2023) worked on the romantic and supernatural elements of Ghani Khan poetry. Similarly, Ali et al. (2024) in their study compare the poem of Coleridge's "Kubla Khan" and Ghani Khan's "Zama Mahal" and called Ghani Khan a supernatural poet.

William Butler Yeats, He was an Irish poet, prose writer and dramatist. He is recognized as the leader of Irish Renaissance and considered as of the greatest English Language poets of the 20th century. In 1923, he was awarded Noble Prize for literature. Different researchers have conducted different research on the poetry of Yeats. Wanderinde (2017) said that the Yeats style of initial poems was closer to romanticism, however in the later plays and poems he adopted the style that tended to modernism. Similarly, Bakhshilloevna (2020) analyze the Yeats poem "Sailing to Byzantium" from modernist perspective and studied the style of Yeats, psychological and poetic features in his poem. Bakhshilloyevna and Uktamovna (2021) conducted their study on Yeats poetry and studied symbolism in his poetry. Nisha et al. (2024) carried out a feminist analysis of the selected poems of Yeats and said that Yeats was influenced by few remarkable women and these women make significant contribution to his poetry.

The review of the above existing literature on the poetry of Ghani Khan and W.B. Yeats shows that no study has been conducted that compare the poetry of Ghani Khan and Yeats from a mystic perspective. Such gap compels the researchers to conduct a comparative study on Ghani

Khan and Yeats that compares and contrasts the mystic elements in the poetry both poets. The researchers will also analyze Sufism and Christian mysticism in Ghani Khan and Yeats' poetry.

Methodology and Theoretical Framework

A research methodology includes the way in which you intend to carry out your research. The current research study is executed through qualitative means of research and the researchers have selected thematic analysis approach. The ontological position of the current study is subjectivism, while Interpretivism is the epistemological position. To collect the data, close reading is used as a research tool. The research sample consists of selected lines and stanzas from the poems of Ghani Khan and Yeats.

"The theoretical perspective is described as the theoretical stance informing the methodology and this providing a context for the process and its logic and criteria" (Lee, 2012). The theoretical framework for this current study is "Mysticism". The term mysticism, according to Gellman has a Greek origin (*muo*) which means "to conceal". It is a state which cannot be attained through sense perception rather it is achieved through intuition. Mysticism provides a mean to achieve unity with the Divine. During this state the individual and the transcendental force becomes one. James (1902) states, "And all the barriers between individual and the absolute are overcome". A person who successfully experience union with the divine can be called a mystic. Mystics emerge from many different religious sects including Buddhism, Islam, Hinduism, and Christianity. Stace (1961) suggests five common phenomenological and psychological features that can influence and direct the interpretation of mystical consciousness. These features include: "noetic quality" which means perception of special insight and knowledge, "ineffability" means difficult to articulate, "positive affect" that is experience of bliss and peace, "religious quality" which is perception of wonder or sacredness, and "paradoxically" (Anthony et al., 2010). The researchers have limited their study to Christian mysticism and Islamic Sufism.

In Islam, Sufism is actually Islamic mysticism in which through certain practices and believes the Muslims achieve closeness of Almighty Allah. The followers of Sufism are referred to as "Sufis." There is practice in Sufism which is called "Tariqa," in which these Sufis formed a congregation around a grand Wali and offer their practices of Sufism. The chain successive teachers of Wali in last link back to Muhammad (PBUH).

Christian mysticism refers to mystical practices and theory within Christianity. Christian mystics believed that the teachings of Jesus of Nazareth is a guide to spirituality and they believe that God is a Trinity i.e. "one God whom we encounter as three persons". They believe in unity with the God or with Jesus Christ during their mystical experience (Inge, 1899).

Data Analysis and Discussion

The researchers have analyzed Ghani Khan and Yeats as mystic poets. The data is collected from the poems of both the poets. The collected data is analyzed on the basis of thematic theory which is our underline paradigm. The researchers have collected various relevant poems of both the poets and extracted various mystic elements from those poems. The researchers explained the selected mystic elements used by Ghani Khan and Yeats in their poetry. After comparing and contrasting the selected mystic elements of both the poets, the researchers gave analysis and conclusion about the similarities and differences of those mystic elements in their poetry.

Mystic Elements in Ghani Khan's and Yeats' Poetry

We can find mystical elements in both of Ghani Khan's and Yeats' poetry. These elements indicate how both of them are great mystic poets.

The Concept of God

Yeats, in his poem, 'The Indian upon God' has clearly mentioned his concept about God. The speaker finds himself alone the edge of water and he follows some birds in his meditation. The speaker overhears a bird i.e. moorfowl saying:

"Who holds the world in His bill and make us strong or weak
Is an undying moorfowl and he lives beyond the sky
The rains are from His dripping wings, the moon beams from His eye"
(Yeats, 1956).

In the above lines, the moorfowl imagines his creator as a magnificent version of himself. He says that his creator possesses a beak, a wing and the rain drops from his wings while the moon beam emits from his eyes.

"I passed a little further on and heard a lotus talk:
Who made the world and ruleth it, He hangeth on a stalk?
For I am in His image made, and all this tinkling tide
Is but a sliding drop of rain between His petals wide"
(Yeats, 1956).

In the above lines, the speaker moves on and overhears a flower i.e. lotus describing his creator as an embellished version of himself. He says that his creator allows the rain glide between his petals. In short, the lotus imagines God in his own image.

"Ghani's concept of God can be seen in his poetry;
When I see the reflection of the moon in the dew drops,
I have done sajdah because I have seen my lover,
There is no God in Makkah Go and look at yourself."
(Khan, 2013).

In the above lines Ghani Khan used natural imagery like moon and dew drops and claims that he sees his lover God in natural things. He also claims that a person can't find God unless he recognizes his own self for the recognition of God, self-awareness is necessary because God is present in everything.

Ghani Khan being a Muslim, acknowledges the existence of God, whom he regards as eternal, infinite, omnipresent and omnipotent. It is the God who brings day and night and It is with the brilliance of God in every object and closes the universe. In this regard, his views resemble those of a mystic. In a poem he said "It is not easy to see the vision of God but presence of spring and my beloved face are the sufficient proofs of God's existence" (Bacha, 2010). He said: Translation: "I can see, everywhere, whether in the eyes of my beloved, or in the petals of flowers. O, Sheikh (names of religious person) in the build a mosque for others". The relationship of Ghani Khan is like the true lover with God. He worships God to find his true inner self. He not worships God for the greed of paradise and the fear of hell. This is the reason that he hates the believers

and the traditional mullahs who only worship God for the worldly desires or for the greed of paradise. These ideas are truly represented in one of Ghani poems *Sperly* ("Spring").

وگوره جانانه! د تیرې نه رڼا جوړه شوه
نوے سپرلے راغی د کلونو دنیا جوړه شوه
زمکه لکه شاره ابی بوره ورکه سپوره وه
چرته مروره مستی تلی د خپل کوره وه
پانی غټی نه وې په هر بوتی د مرگ سوری وه
شرنگ د ژوندون غلی ، مېخانه ئی تشه توره وه
وگوره جانانه د تیرې نه رڼا جوړه شوه
یا ژوندون ارمان وه یا رنگین نشه رنگونه شو
مینه ورو مسکی شوه په خندا ورته کلونه شو
(Khan, 2017).

Translation

Come! Oh my beloved, see, From the darkness flows forth light;
From the new-born Spring emerge, A world of flowers and colors, bright.
Earth, a barren spinster, grim, Wrinkled, desiccated dry;
From her home, fair ecstasy, Is estranged and roaming wild, Lost in the wild wilderness.
Buds and leaves were nowhere seen, Death was shadowing all the trees,
Life and all its music were, still as death in wintry clime; All its taverns empty stood, All its
goblets without wine;
Come! oh my beloved, see, From the darkness flows forth light.
Life was but a longing then, Now, intoxication, wine, Colors of so many kinds.
Love, awakening, gently smiled, Flowers, in laughter all replied.
(Sahibzada, 2014, p. 101).

After analyzing the poems of the two great Mystic poets, the researchers conclude that both Ghani Khan and Yeats share the same belief about God i.e. Pantheism. Both of them believe that everything that exists in this universe is actually divine and God has taken himself the form of this universe, as Yeats' speaker overhears various fauna, flora and even animals like peacock and birds imagining God to be like them-selves. In other words, the nature declares that God is present in it, since lotus, birds, peacock are natural things. The speaker presents a very important concept that mankind has created in the image of God. God has created everything in his own image and everything present in this universe has the reflection of God. So it proves that Yeats is a pantheist. Similarly, Ghani sees God everywhere like in the reflection of the moon, in himself, in his beloved's face. Self-awareness seems to be a very important aspect in his poetry. As he says in the above lines that search God within your own inner self. Ghani Khan's concept of self-awareness matches with the belief of Sufis who claim that God and self are not separated, when you find one you will automatically find the other. So, Ghani believes that God is present in all the things existing in the universe which proves that Ghani Khan is a pantheist.

Love

Hafeez (2019) in their research study states that in the view of Ghani Khan, for human being love is a special divine gift. Ghani Khan believes that the love of beauty and love of God is equal. He argues that just as a war cannot be won without using a Sword, similarly God cannot be seen without loving beauty.

Ghani says:

هغی وی مینہ غضب دی
سری روند شی نابینا شی
ما وی خدائی تہ بینا سترگی
تل جهان تہ نابینا شی
(Khan, 2017).

Translation

Love is like a wrath, people become blind in love; the eyes that see God become blind to the whole world.

In the above lines, Ghani says that love is like a wrath. In wrath one become hyper and cannot see and listen to others. In the same way one fall in love become blind and cannot see other people. Now as Ghani Khan was a mystic poet, in the last two lines one may see the element of mysticism that is Ghani Khan love with God. In these lines, Ghani Khan says that the person who see God or who reach to God then he becomes blind that is he only sees God in the whole world.

Ghani Khan posits that poets serve as beacons of love, inspiring others to embody and cultivate this profound emotion. Through their art, poets craft sonatas of devotion, beckoning us to kindle the flame of passion within. Khan asserts that the unique capacity for love elevates humans above other living beings, rendering it the hallmark of human greatness. He metaphorically describes a loveless heart as a wilted flower, devoid of vitality. Furthermore, Khan illustrates the transience of love, likening it to a fleeting flash of brilliance that can dwindle to nothingness if not nurtured. He believes love to be a divine gift, bestowed upon humanity by God, underscoring its sacred significance.

He said:

ستوری تہ آسمان کینی یوہ ورخ ووی ہلال
خدا نے آدم لہ مینہ ورکوه مونز لہ ش جمال
زہ بہ پہ خند اور کرم دا خیل بناست دکمال
مالہ کہ یو چا کی مینہ را کی خوک پہ سوال
مینہ حقیقت حسن سایہ و حقیقت دو
حسن الزوال شتہ مینہ نہ لری زوال
(Khan, 2017).

Translation

“Once the moon tells the stars in heaven God gave man infinite love and beauty, guys give me my daily beauty as a drop of love, because love is reality and beauty is her shadow. The beauty is deadly while love is immortal”(Ahmed et al., 2021).

In the above lines, Ghani has made a comparison between love and beauty. In the sky once the moon told to a star that God has given Love to Adam and given us beauty. The moon further said that I will give away my beauty to the person who smile to me with love. Because the love is real and beauty is their shadow. And it is the fact that love is immortal and beauty is mortal. The beauty will be vanished but the love will be remained till the end of the world.

Yeats also in their poem "Among School Children" gives his concept of love. He says:

"I dream of a Ledaean body, bent
Above a sinking fire, a tale that she
Told of a harsh reproof, or trivial event
That changed some childish day to tragedy –
Told, and it seemed that our two natures blent
Into a sphere from youthful sympathy,
Or else, to alter Plato's parable,
Into the yolk and white of the one shell"
(Yeats, 1989).

In the above lines the speaker dreams of a ledaean body, a reference to Maud Gonne who was Yeats beloved. She is a symbol of love. Yeats is intoxicated by the memory of Maud Gonne which is the symbol of ideal love for him and who became the reason of Yeats interest in mysticism. He expresses his mystical love and spiritual marriage with Maud Gonne in the form of an allusion to Plato's parable. According to Plato's parable Zeus, the god has divided human beings into two. Throughout life, everyone is in search of his another half. So here the speaker finds his lacking part and becomes one with it through mystical marriage in his memory. Now they are just like yolk and white of the one shell (Tülüce, 2017).

After analyzing the concept of love of both the poets, the researchers arrive at the conclusion that Yeats' love was a Platonic love while Ghani Khan's love was a Divine love.

The researchers analyzed that Maud Gonne was the symbol of an ideal love for him and she became the reason of Yeats interest in mysticism. Here he seems to be inspired from Greek concept of love i.e. humans are born with two faces, four heads, and four legs but they are cut into two. So, throughout our life we are in search of our other half and that's why we call it our better half. On the other hand, the researchers analyzed that Ghani believes that the highest level of spirituality can be attained through love of God. He was so much in love with God that he calls him to be 'Janan'. When he says that he is thinking of making his Janan, he is referring not merely to a desire by a human rather he refers to the whole concept of the ultimate Goodness. The researchers analyzed that his love for Janan is his search that will make him part of the divine.

Fate

Ghani Khan believes in the concept of destiny and fate. He is of the view that a person should be contented no matter what the circumstances are. He states that each and every thing happens is written in our fate. The immature man's intellect cannot understand this that each and every thing happens on the commands of God and these commands are full of wisdom. Ghani writes:

کہ تش پر عقل وے پر لیاقت دے
نہ پر نصیب دے نہ پر قسمت دے
شیطان بد نن ولو له جبریلہ
غنی بہ ہم لایق دولایت ونہ
(Khan, 2017).

Translation

“If success was due to intelligence or hard work, then Satan would be more near to God than Jabrail, and Ghani would be also reached to his destination Sainthood as he deserved” (Ahmed et al., 2021).

In these lines Ghani Khan talks about the fate and destiny. He says that success relation is with fate. If it is written in your fate you will find it. He gives the example of Satan that if it was on hard work and intelligence the Satan would be more near to God than Jabrail (AS). He further says that he would have also reached to sainthood.

In the other hand, Yeats was also a strong believer of fate. In the poem 'The Second Coming' he talks about fate. The speaker in the poem says:

“Turning and turning in the widening gyre
The falcon cannot hear the falconer”
(Yeats, 1989).

Yeats uses the image of interlocking gyres which represents Yeats belief in fate. Spiral by definition is something that controls other things. It takes control of everything that comes between, similarly the future of the world is in the hands of fate and human beings have no control over it. In addition, Yeats in the poem, 'An Irish Airman Foresees His Death' talks about fate. He says, 'I know that I shall meet my fate somewhere among the clouds above; those that I fight I do not hate, those that I guard I do not love' (AskLiterature, 2021).

In Yeats another poem “Why Should Not Old Men Be Mad?” we can find the glimpse of fate. In this poem he gives his perception about life and we can find the insights into Yeats life in this poem. In the poem he tells the readers that how life is unpredictable. The bitter and harsh reality of life is depicted in this poem. In this poem his focus is on fate that how life can be a game of fate. For example, he gives example of people close to him.

He says:

“Why should not old men be mad?
Some have known a likely lad
That had a sound fly-fisher's wrist
Turn to a drunken journalist;
A girl that knew all Dante once
Live to bear children to a dunce;
A Helen of social welfare dream,
Climb on a wagonette to scream.
Some think it a matter of course that chance
Should starve good men and bad advance,

That if their neighbours figured plain,
As though upon a lighted screen,
No single story would they find
Of an unbroken happy mind,
A finish worthy of the start.
Young men know nothing of this sort,
Observant old men know it well;
And when they know what old books tell
And that no better can be had,
Know why an old man should be mad" (Tülüce, 2017).

After analyzing the concept of fate of both the poets, the researchers arrived at the conclusion that both Yeats and Ghani Khan believe that fate is a decisive factor in one's life. Yeats believes that everything is pre-planned by fate and it reveals its plan when human and divine interact with each other. Yeats transmits to the people that life is unpredictable and human beings are helpless in front of fate. On the other hand, the researchers found out that Ghani strongly believes in the operation of fate in human life. He believes that whatever happens in a person's life no matter good or bad is not in our hands rather fate is responsible for the circumstances. The researchers further analyzed that Ghani believes that human beings cannot decide their own destiny rather it's pre-planned by the divine being.

Paradise/Hell

W.B Yeats believes in the concept of hell and he calls it purgation. In his poem Byzantium, he presents the scene of purgatory as a place where the souls are purified by an unearthly and endless fire from their sins. As Yeats says:

"Flames that no faggot feeds, Nor steel has lit,
Nor storm disturbs, flames begotten of flame,
Where blood-begotten spirits come
And all complexities of fury leave"
(Yeats, 1989).

W.B Yeats believes that after purgation the souls will go to heaven as suggested in his poem "Sailing to Byzantium":

"O sages standing in God's holy fire
As in the gold mosaic of wall,
Come from the holy fire, perne in a gyre,
And be the singing masters of my soul
Consume my heart away, sick with desire
And fastened to a dying animal
It knows not what it is; and gather me
Into the artifice of eternity" (Smajli, 2013).

Ghani has a different philosophical view on paradise and hell than the traditional concepts of other poets and religious mullahs. He disagrees with Mullahs. According to him God is forgiving and he says that God can never be that much fierce as represented by mullahs. For him God love

his creation more than all mothers have love for their children. So, it's our own ill thinking and wrong doings which leads us to hell.

”تل سپورمی، د خوارلسمی تل جانان د شپارسمی
تل خوانی، سیند د شرابو دا دوزخ دے که انعام دی
دنیا پسی به ژارم، دا تیاره هلال به غوارم“
(Khan, 2017).

In the above lines Ghani Khan is thinking about the after death life that is paradise and hell. That in the life after death the person would be shining like full moon and would be young of sixteen years old. In the after death life there would be the river of wine and the person would be young for life. Ghani Khan here is confused that either this is the reward paradise or the punishment hell. He further says that he would miss the world with tears and would want the crescent of night that is he would miss this world.

After analyzing the concept of paradise and hell of both poets, the researchers arrived at the conclusion that both the poets believe that the sins committed by a person in this world leads him to hell. But after enduring the cleansing fire of purgatory the soul would be sent to paradise to enjoy the eternal bliss. Here the researchers found that both of them have different concepts of purgatory. On one hand, Yeats follows the Christian doctrines. The Christians believe that God provided salvation due to the atoning sacrifice of Jesus Christ and they believe that after experiencing the fire of purgatory, the soul will be reunited with the bodies and justified at the last day of judgment, and it would pass on to the eternal bliss. On the other hand, Ghani follows Islamic doctrines. Muslims believe that after burning in the unearthly fire of hell for our sins, Almighty Allah would mercy their people and send them to heaven. The researchers by further analyzing Ghani Khan's poetry about Paradise and Hell found out Ghani to be upset with the notion that human beings will experience hell before paradise. That's why he says:

“Che pa oor rata makh tor kre
bia me teete stargi bia ye
Za pa agha Jannat sa kram
Che duzakh ye darwaza da”

Byzantium/Makkah

W.B Yeats uses Byzantium as a symbol in his poem “Sailing to Byzantium”. He has written another poem “Byzantium”. “Byzantium” is a capital of Eastern Christendom, a holy city. In his poem “Sailing to Byzantium” Yeats represent a picture of those things which lead the people to forget about the true purpose of life i.e. knowing the creator and reaching the ultimate truth.

“That is no country for old men. The young
In one another's arms, birds in the trees,
—Those dying generations—at their song,
The salmon-falls, the mackerel-crowded seas,
Fish, flesh, or fowl, commend all summer long
Whatever is begotten, born, and dies.
Caught in that sensual music all neglect
Monuments of unageing intellect”
(Yeats, 1989).

Then Yeats talks about his country "Ireland" where neither old man is valued nor their wisdom. The young people are busy in studying in the monuments of their own magnificence. Therefore, the speaker decides a journey to the holy city of "Byzantium" which is an inner journey through imagination. He wants to go there in order to find the ultimate truth and his soul would find peace.

"An aged man is but a paltry thing,
A tattered coat upon a stick, unless
Soul clap its hands and sing, and louder sing
For every tatter in its mortal dress,
Nor is there singing school but studying
Monuments of its own magnificence;
And therefore I have sailed the seas and come
To the holy city of Byzantium" (Smajli, 2013).

Religious symbols are also found in Ghani Khan's poetry like "Makkah".

په جومات کښي مي ونه موند
په مکه کښي رانه ورک شو
خدای مي زړه کښي را پيدا شو
چي مي مخ د يار کره بنسکل
(Khan, 2017).

In the above lines, Ghani Khan says that he was in search of God. He says that he cannot find God in the mosque nor he find Him in Makkah. Then in a mystical way he says that God appeared in Ghani heart when he gently kissed the face of his beloved.

After examining the poetry of both Yeats and Ghani Khan, the researchers arrive at the conclusion that both Ghani Khan and Yeats have used sacred symbols. Yeats loves the city of "Byzantium" because it is the world of immortality beyond the limits of time and space. "Byzantium" denotes a place of unity bringing together aesthetics, mysticism, and spiritualism on a common platform. The world which Byzantine art represents is the opposite to the world of sensuality that Yeats found in modern urban life. The city of Byzantium becomes a platonic world of escape where Yeats can find the ultimate truth and unity with the divine. The researchers have found that Ghani uses the symbol of "Makkah", which is a sacred Muslim city. Every Muslim loves this holy city because of various associations with it. For example, this city is of great significance for the Muslims because it centres on the Haram mosque. The sacred well of "Zamzam" is also situated in this city. Our last prophet (SAW), the founder of Islam was born in "Makkah". It is towards this religious centre that Muslims turns five times daily in prayer (Qiblah). The able Muslims prefer to go there and perform Hajj (pilgrimage) in order to purify themselves from sins and develop a strong connection with God. Like every other Muslim, Ghani also loves this city and used it as a symbol of spirituality and search for truth in his poetry.

Conclusion

The concluding chapter sums up all the queries posed by the researchers and provides conspicuous answers to the questions. The researchers used comparative analysis as a research tool in order to attempt to answer two questions that they raised. Text like books and poems were used as the primary source of data collection. The researchers also consulted secondary sources,

such as authentic research papers, videos, interview with the expert teachers in order to have a great understanding about the topic.

The first question raised by the researchers is that what are the similarities and differences between the mystic elements used by Ghani Khan and Yeats in their poetry. Both Ghani and Yeats are mystic poets and have used mystic elements like love, fate, paradise/hell, Byzantium/Makkah, and the concept of God in their poetry. After analyzing the mystical element love the researchers conclude that Yeats believed in Platonic love while Ghani believed in the divine love. Yeats is inspired from Greek concept of love asserts that in this world humans were originally created with four arms, two faces, and a head. Zeus split them because of the fear of their power. Now in this world everyone is in search of his another half. Yeats considers Maud Goon as his second half. On the other hand, Ghani Khan's love is purely divine and he calls God as his "Janan". Both the poets believe that fate plays a decisive role in the life of a person. They also believe that the sins of mankind lead them to hell where they are purified and send to heaven but the purification process is different for Ghani and Yeats. Ghani thoughts are influenced by Islamic doctrine while Yeats views are influenced by Christian doctrines. These poets have also used "Byzantium" and "Makkah" as sacred symbols. Yeats loves the city of "Byzantium" because it is the world of immortality for him. Ghani loves the city of "Makkah" because this city is of great significance for the Muslims. Lastly, both the poets are pantheist and believe that God exists everywhere. Both believe that God is present in all the things present in the universe.

The second question is that what are the similarities and differences between Sufism and Christian Mysticism. Both Sufism and Christian Mysticism share the same concept of unity with the divine and to reach ultimate reality through intuition. It is a search for hidden truth and wisdom. The main difference between Sufism and Christian Mysticism is that Christian mysticism follows Plato's philosophy while Sufism deals with the praise of God, Prophet Muhammad (SAW) and Aulia Allah. Christian Mysticism follows three main steps: Purification, illumination, and Unification. While the steps followed by Sufis are repentance (tauba), surrender to God (Tawakul), patience endurance, affliction, and the revelation of love.

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