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Exploring the Mystical Universe!

A Comparative Study on Tolerance between Islamic & Christian World

Nazra Zahid Shaikh¹, Farhana Yasmeen Qadri², Muhammad Safdar Bhatti³, & Handoko*⁴

¹Faculty of Social Sciences & Humanities, Hamdard University, Karachi, Pakistan

²National University of Modern Languages, Karachi, Pakistan

³Adjunct Faculty at the Department of Translation Studies, The Islamia University of Bahawalpur, Pakistan

⁴Faculty of Humanities, Universitas Andalas, Padang, Indonesia

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*Correspondence

handoko@hum.unand.ac.id

Abstract

Islam is the religion of peace and harmony as its name suggested by Allah. It is rooted in purity, submission, and obedience. Historically, modern researchers claim Islam is 1400 years old; the youngest religion in the world which was introduced by Prophet Muhammad (PBUH) in 610 A.D. But Muslims believe that this is the oldest and first entered the religion of the world and stepped onto this world with Hadrat Adam (A.S) And Hadrat Hawa (A.S). Contrary to this, Islam has also seen many twists and turns due to its followers and critics. Its original teachings are somehow forgotten by Muslims and misconstrued by other religions. This religion of peace is frequently questioned on 'peace' and 'tolerance' and is always misunderstood and misinterpreted by the 'west', specifically. In recent times, Islam is commonly pigeonholed with 'extremism' and 'terrorism' and Muslims with 'terrorists' and extremists'; without feeling any need to find the truth. Although Islam is the center for spirituality and humanity in real, its general perception is the opposite to it. The purpose of this study is to find out the similarities and differences between the two big religions of the world (as portrayed in scholarly specific poetries) to provide some core similarities in philosophical teachings/understandings. This comparative study has been designed between the works of the two legendary figures of the Islamic & Christian world i.e., Maulana Rumi and Geoffrey Chaucer, respectively. Maulana Rumi is majorly known as a phenomenal Sufi poet/scholar of the 13th century and Chaucer is considered 'the father of English literature' and belongs from the 14th century. This qualitative comparison is embedded in the similarities in religion, tolerance, honesty, truth, love, and humanity. It suggests that both poets have used the concept of tolerance as a policy to discover the 'self', 'spirit', and 'liberalism'. This study provides evidence based on Islam that peace and tolerance are the soul and blood of this religion. It is also a defense of the evidence that these renowned poets are far more inclusive than most early modern poets of toleration.

INTRODUCTION

Religion is the soul and living cord of mankind and the universe both; it provides ways to understand surroundings, origin, and expectations. But the word 'religion' differs in different cultures and religions. Every religion has its own ideology and perspectives towards religious and worldly manners and revolves around an unanswered question that which is correct, and

which is wrong as every religion tries to justify its diverse ideological beliefs. Muslims are asked to be satisfied with the knowledge and limitations provided by Quran and Sunnah and are asked to not enquire for more as it can shatter their belief, which is a great sin.

Islam is an open and flexible religion for the whole of mankind and the religion is its justification itself.

“...This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.” [Quran, 5: 3]

Contrary, in Bible’s eyes.

“As His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue.” [2 Peter, 1: 3]

According to the above-stated verses both the Holy books have provided the ultimate solutions or eternal lives, for godliness & righteousness. Clearly, godliness and righteousness are the ‘everything’ any living soul can need in both religions’ views.

The Qur’an states that the Tawrat, Zabur, and Injil were sent down to Moses, David, and Jesus by dictation. It also teaches that they were very similar to the Quran (Quran, Surah 3: 3, Yusuf Ali translation). Islam and Christianity are two religions whose foundations are not completely opposite but are different from each other. Both religions share faith in Prophethood, the Day of Judgment, Morality, the concept of hell and paradise, and the birth of Hadrat Issa (A.S) from single mother Hadrat Marium (A.S). Differences are major of Trinity, three Gods’ presence (Father, Son, Holy Ghost/Spirit), which Muslims reject, and Christians accept, the death of Hadrat Issa (A.S); which Christians accept, and Muslims reject, and the concept of ‘original sin’ i.e., human beings are born sinners which Christianity accepts, and Quran rejects because of the Allah Almighty’s act of forgiving (Nicholson, [1914](#); Schimmel, [1994](#)).

Both religions have gone through revolutionary processes since their birth which has affected their originality. Islam can be said as better in this scenario as its code of conduct ‘Holy Quran’ and ‘Sahah-e-Sitta’ are not corrupted to date. Its reason is not rooted in the true followership of Muslims towards their religion but because Almighty didn’t share the guardian rights of ‘the Holy Quran’ with anyone i.e., “Verily, I revealed the Dhikr and verily I will preserve it.” [Holy Quran 15: 9]. This ‘Islam’ has faced negative consequences due to various conceptual differences in terms of sects i.e., Sunni, Shia, and Ahl-e-Hadith. Contrary to this, modern Christianity and Bible are a direct influence of the Romans and Paul in the Nicea Council, 325 A.D. under Satan’s inspiration. Modern Christianity has been formed after 325 years of Hadrat Issa (A.S)’s disappearance and far away from the originally revealed religion.

The current study is an attempt to see these under-discussion religions from the two renowned scholarly poets’ portrayed viewpoints, belonging from these two different worlds i.e., Maulana Jalal-u-din Rumi of the Islamic world & Geoffrey Chaucer of the Christian world. They both have splendidly presented the concept of ‘self’, ‘humanity’, ‘equality’, ‘helping others’, and ‘learning from others which is no different but rather seems interlinked to each other.

Maulana Rumi (1207-1273) appeared in the poetical universe in the thirteenth century; he traveled a lot around, Iran, Turkey, Tajikistan, and various European, African, and Arabian countries. Despite being criticized for his secular and contradictory ideas, Maulana Rumi is the greatest mystical poet to date (Arberry, [1949](#), p. xix; Arberry, [1961](#)). Maulana started gaining his spirituality in his childhood due to which his father titled him ‘Jalal-u-din’ i.e., the glory of religion, Maulana i.e., master, *khawarnda* (Bausani, [1965](#), p. 393; Schimmel, [1993](#), p. 11; Lewis, [2003](#), pp. 47-49). Except for the Islamic world, Maulana is also followed in the Western

world as well which became possible due to the translations by Coleman Barks and Andrew Harvey.

“The influence of Rumi on modes of thinking in the West ... makes itself felt not so much in the churches and not so much in the academy or in quasi-scientific approaches to the mind, as in the popular movements and spiritual practices imported from points east and designated generally as New Age spirituality.” (Lewis, [2003](#)).

Due to the openness of his ideas and the stress on humanity more than religion Maulana was criticized too. This criticism was rooted in the poor understanding of the original message and because of some unjustified translations which have misinterpreted the real message from his poetry (Bruijn, [1997](#)). Some non-Muslims translated Maulana by removing Allah Almighty & Prophet Muhammad’s (PBUH) name, this act gave much popularity to Maulana’s verses.

“This is me: Sometimes hidden and sometimes revealed. Sometimes a devoted Muslim, sometimes a Hebrew and a Christian. For me to fit inside everyone’s heart, I put on a new face every day.” (Shiva, [1995](#), p. 178).

“What is to be done, O Moslems? for I do not recognize myself. I am neither Christian nor Jew, nor Gabr, nor Moslem.” (Whinfield, [1898](#), p. 125).

Maulana was a true Muslim and a great scholar; his didactic poems were spiritually aimed at religious and humanity-based teachings and instructions. Most of Rumi’s work revolves around the remarkable usage of the metaphorical literary device, which made him the uncrowned king of such usage with the accurate and appropriate placement of thoughts and their smart and meaningful portrayal. Maulana’s poetry tells that he knows other religions too, except his very own Islam, relatively, he has given the ‘harmony’ message without the discrimination of religions and based on humanity only (Gamard, [2015](#), p. xv).

However, the original works are a stamp on the strongest beliefs he possessed like:

“The roots of the roots of the roots of ‘the Religion’ (of Islam) in regard to unveiling the secrets of obtaining connection (with God) and (spiritual) certainty (of the Truth). it is the remedy for hearts, the brightening polish for sorrows, the revealer of (the meanings of) the Qur’ān...” - *Dāru ‘l-Masnavī*, Book 1: Preface (Gamard, [2015](#); Nicholson, [1926](#)).

He said, “I am the servant of the Qur’ān as long as I have life. I am the dust on the path of Muhammad, the Chosen one. If anyone quotes anything except this from my sayings, I am quit of him and outraged by these words” - *Rubācīyāt*, F-1173 (Gamard & Farhadi, [2008](#), p. 2).

Maulana’s poetry has depicted the journey of self-realization and the ultimate and endless journey toward God (Brewer, [1974](#)) to which religion is the only way. He is credited for more than 60,000 verses and six volumes. Out of which 1&2 specifically is about ‘self’ (Williams, [2006](#)). Furthermore, Maulana has used this ‘self’ to draw attention toward the ultimate perfection within individuals like Ibn Maskawaih, Ibn ‘Arabi, and Jilani (Bashiri, [2008](#); Bruijn, [1997](#)). He has explained this concept from worldly and spiritual perspectives. From a worldly perspective, the need is to fertile tolerance and harmony for the unity of mankind, and this can only be gained with righteousness and crystal-clear thoughts, beliefs, and views of the roots. In Maulana’s view, such an individual, who is perfect in both, is ‘perfect’ in the real sense and is a specimen of wisdom and spirituality which is good for him and the surroundings (Morewedge, [1975](#), pp. 200-204).

Seeing the other side of the coin, Geoffrey Chaucer belonged from the fourteenth century and that was the time when English people were regretting themselves for belonging to it. That was the time when Christian teachings were there but in churches only and wilderness was the reality.

“It was an age that we would have hated much had we been living in. We would have hated its opinions, customs, superstitions, cruelty, and its disfigured intellect... All medieval religious doctrine was unbelievable; in fact, and though we find no evidence that skepticism to say nothing of atheism was ever seriously argued in the late Middle Ages. Thousands were baffled and helpless.” (Gardner, [1977](#)).

Chaucer was not a religious scholar, but his works show religion as the ultimate solution to all miseries (Bowden, [1964](#)). Like a true artist, Chaucer made his sensitivity the biggest tool for creating masterpieces which have given the idea of ‘thinking otherwise’ i.e., nobility can never be gained by performing continuous prayers in the churches rather real nobility is in becoming a good soul, good human, who thinks and cares for others selflessly (Bennett, [1970](#)). Chaucer’s expression is Eurocentric by juxtaposing English culture with the closed ones i.e., non-Christians and Europeans straight from medieval society. He was full of faith optimists who believes in synthesis for making things understandable (Bowden, [1964](#)). Except for the true representation of fourteenth-century English, Chaucer’s work in *The Knight’s Tale* (Spearing, [1965](#)) in *The Canterbury Tales* (Chaucer, [2018](#); Cooper, [2010](#)), *Book of the Duchess* (Chaucer, [2007](#)), *Troilus & Criseyde* (Chaucer, [2021](#)) second his skepticism factor too.

T. A. Whittock avows.

“... but we need not look outside Chaucer for evidence of religious skepticism and doubt.” (Whittock, [1968](#)).

In P. G. Ruggiers words.

“Chaucer’s age accepted all the Bible as literal truth, and there is no reason to suspect that Chaucer himself did not do likewise. Yet, in spite of the Biblical authority, there existed a gnawing doubt in his mind.” (Ruggiers, [1985](#)).

Although Chaucer has been known as the ‘Father of English Literature’ still he was not the new one to present religious doubt, St. Thomas Aquinas and Boethius onwards have also presented the same but none of them reached any conclusion (Bowden, [1964](#)). Chaucer’s confusion was on the oneness/multiple Gods and about the responsibility of wrong deeds i.e., man is responsible or religion?

Chaucer’s religious skepticism initially starts with the first of *The Canterbury Tales* as Theseus’ victory is assigned to Fortune, not to God:

Lord, to whom Fortune hath yiven.
Victorie, and as a conqueror to lyven.

[Lord, to whom Fortune has granted victory and to live as a conqueror, your glory and honor grieves us not - Modern English Translation]

By close understanding of Chaucer’s work, one can easily understand that he had no issue with religion, rather he accepted religion as the only literal truth of mankind but throughout his work he had been critical of the Church members & high ranked society people and their irreligious/inhuman practices, for which they were not supposed to.

In *A Ballad Sent to King Richard* (verse 23-29), Chaucer writes.

O Prince! Desire to be honourable.
Cherish thy folk, and hate extortion.
Suffer nothing that may be reprobable.
To thine estate, done in thy region.
Show forth the sword of castigation.
Dread God, do law, love through worthiness.
And wed thy folk again to steadfastness.
(Chaucer, 2018).

These verses exhibit his inner thoughts and feelings for worldly problems and their solution, which in religion, lawfulness, tolerance, and equality. According to him, these are the only ways for the smooth running of this world, if not, then people will kill each other to satisfy their own self-centered desires (Brewer, [1974](#)).

To explore the dimensions of “the Mystical Universe” in the Medieval period through a comparison of Maulana Jalaluddin Rumi’s (1207-1273) poetry with contemporary poet Geoffrey Chaucer (1343-1400) in the context of two different schools of thought “Islamic and Christian World”. How these two famous intellectual poets represent their philosophical beliefs in a simple way to make their readers realize the message of truth, love, and tolerance within and outside of their religion to develop social harmony in two different parts of the world. Though the teaching and belief system in both religions is quite different.

METHOD

This research followed a historical content analysis research design under a qualitative paradigm. According to one prominent contributor, Jurgen Kocka (2003), heuristically, the comparative approach allows one to identify questions and problems that one might miss, neglect, or not invent otherwise. Descriptively, historical comparisons enable us to clarify the profiles of individual cases by contrasting them with other cases or broader trends (Kocka, [2003](#)).

In the first stage, fifty-seven pomes including the narrative pieces of Chaucer’s “Classic poetry” and all six books of Rumi’s *The Masnavi i Ma’navi* (Arberry, [1963](#); [1968](#); Gamard, [2015](#); Whinfield, [1898](#)) as well as seven different poems of *Divan Shams* (Nicholson, [2001](#); Gamard & Farhadi, [2008](#)) were selected for that purpose, though it was quite difficult to understand so the translation of both pieces were used to carry out that research. Chaucer’s Classic poetry *The Miller’s Tale* was translated by Gerard NeCastro (NeCastro, [2007](#)), and Rumi’s *The Masnavi i Ma’navi of Rumi* was translated by E. H. Whinfield (Whinfield, [1898](#)). In the second stage, 6 Maulana Rumi poems were taken as samples and 5 of Chaucer.

After a thorough analysis of both books few common aspects were selected, The Qualitative data analysis techniques were applied to draw the different themes. These emerged in a similar context to the mystical philosophy of Religion. Though both poets belong to the highest intellectual backgrounds Chaucer is considered a religious satirist and diplomatic in England while Rumi enjoys the fame of a Muslim intellectual, poet, and philosopher. How do two different religions give the same philosophical rules to lead pluralism in this world?

RESULT AND DISCUSSION

The mystical universe is based on the search for the reality that is already present in any object, but the blurred eyes of the human being cannot find the truth due to the impurity of the soul. The mystical universe of Islam clearly defined its ways to reach the real essences of nature bound to its pure existence of knowledge that is defined by different Sufis who followed the different directions of mysticism through different channels that all centered on one point (Jamal, [2009](#); Nicholson, [1914](#)).

While the mystical universe of Christianity is not clearly defined and often the word mystic was misinterpreted before the eighteenth century in English literature, later this word was adopted as defined in the Muslim world. Especially in the Romantic movement (1789-1830) when different Poets try to find out their own truth in different directions as Wordsworth (1770-1850) in nature, as well as Coleridge (1772-1834) in supernatural elements.

The search for truth to know the existence of the human soul is the first step of mysticism that further divides love, beauty, nature, wisdom, and devotion in any part of the

world. The two different legendary poets at first step search for the truth in their own ways. Rumi asked:

Come, come whoever you are.
Wanderer, worshipper, lover.
Of leaving. It doesn't matter.
Ours is not a caravan of despair.
Come, even if you have broken your
vow a thousand times. Come.
come yet again, come.
(*Diwan Shams* by Rumi)

His message for everyone is more universal than others he asked to take shelter, under the supreme power of love, he is hopeful it is a way of success and calmness, but here again, every individual soul must surrender him to know the truth.

That which is sent, receive in humbleness,
Wrestling for this world asks but a fall.
Here's not your home, here is but wilderness.
Forth, pilgrim, forth! Forth, beast, out of your stall!
Know your country: look up, thank God for all.
Hold the high way, and let your spirit steer.
And truth shall deliver you, have no fear.
(*Truth* by Chaucer)

The truth of existence hidden in mystical philosophy, the messages of truth, sent to follow by human beings only submissiveness of act and soul to the truth is the answer in Christianity too.

While Rumi suggested the truth is basically a light that illuminates all aspects of nature that connect all human souls without discrimination even in gender male and female.

That it may be a light to lighten mankind.
If thou neglectest regard and care for it.
Thou wilt quench at midnight the lamp of union.
In one 'twas said, "Quench that torch without fear."
That in lieu of one thou may see a thousand joys.
For by quenching the light the soul is rejoiced.
And thy Laila is then as bold as her Majnun.
Whoso to display his devotion renounces the world.
The world is ever with him, before and behind.
In one 'twas said, "Whatsoever God has given thee."
In His creation, that He has made sweet to thee.
Yea, pleasant to thee and allowable. Take it, then.
And cast not thyself into the pangs of abstinence.
In one 'twas said, "Give up all thou possessest."
For to be ruled by covetousness is grievous sin.
(*Story VII Book I* by Rumi)

Rumi the leader of mystic art used different techniques to teach the lesson of oneness in all-natural souls. To him, the light of all souls is the dimension of acceptance that is driven in a specific way. He is in favor of all human joys and against the concept of self-restraint to purify human souls (Jamal, [2009](#)).

Trouble you not the crooked to redress.
Trusting in her who wobbles like a ball.
Well-being rests on scorning busyness.
Beware therefore of kicking at an awl.
Strive not like the crockery with the wall.

Control yourself, who would control your peer.
And truth shall deliver you, have no fear.
(*Truth* by Chaucer)

Self-control is the only resolution that unveiled the reality, here Chaucer remains in the same mood as Rumi, and given the exemption, there is no need to change what you are just come without the differences of religion, cast, and creed. Though the differences in belief systems but the message of human beings remains the same.

Flee from the crowd, and dwell with truthfulness.
Let your thing suffice, though it be small.
Hoarding brings hatred, climbing fickleness.
Praise brings envy, and wealth blinds overall.
Savour no more than 'tis good that you recall.
Rule well yourself, who others advise here.
And truth shall deliver you, have no fear.
(*Truth* by Chaucer)

The impurity of the soul that is caused by worldly desires is thwarted in the way of the mystical universe. While Rumi advised not to restrain them from human desires as passing through them, is also a step in the developmental stage of the human soul (Lewis, [2008](#)). Helen Cooper found the new aspects of Chaucerian poetry, acquitted religious contradiction, and introduced a positive view of religious beliefs though she accepted the controversies of religion in the Medieval where religion is considered the most important aspect of life (Chaucer, [2018](#); Cooper, [2010](#)).

Cry Him mercy, that out of his high goodness.
Made thee from naught, on Him especially call.
Draw unto Him, and pray in general.
For yourself, and others, for heavenly cheer.
And truth shall deliver you, have no fear.
(*Envoy* by Chaucer)

Religion is not only the name of blind practices without knowing the real essence of the mystic is rooted in the human soul, like Chaucer who criticized in his *The Canterbury Tales* (Chaucer, [2018](#); Cooper, [2010](#)) the missionary faculty including nuns, and Pops who only emphasized to do the religious practices, but the similarity in both intellectuals philosophy is also analogous.

Who can describe the unique work of Grace?
I have been forced to illustrate it by these similes.
Sometimes it presents one appearance, sometimes another.
Yea, the affair of religion is only bewilderment.
Not, such as occurs when one turns one's back on God.
But such as when one is drowned and also robed in Him.
The latter has his face ever turned to God.
The former's face shows his undisciplined self-will.
(Prologue, Book I by Rumi)

Rumi does not want to teach religious practices to explain his universal philosophy of pluralism which an essential requirement is to bring peace, acceptance of different ideas, and tolerance in general and in religious matters are necessary. Most of his narrations are based on Islamic events (Schimmel, [2001](#)).

To preach love both the poets used similar techniques, expression of worldly love, roses, wine, pain, and suffering to express love. Rumi often used personified characters of Birds too. Suffering in love is used to represent the progressive development of the human soul the real target of mystical philosophy (Schimmel, [2001](#)).

A true lover is proved such by his pain of heart.
No sickness is there like sickness of heart.
The lover's ailment is different from all ailments.
Love is the astrolabe of God's mysteries.
A lover may hanker after this love or that love.
But at the last he is drawn to the KING of love.
However much we describe and explain love.
When we fall in love we are ashamed of our words.
Explanation by the tongue makes most things clear.
But love unexplained is clearer.
When pen hastened to write.
On reaching the subject of love it split in twain.
(Story I, Book I by Rumi)

The same spirit of love is present in Chaucer's *Troilus and Criseyde* (Chaucer, [2021](#)).

I call on you, goddess who does torment.
you cruel Fury, sorrowing ever in pain.
help me, who am the sorrowful instrument.
who (as I can) help lovers to complain.
Since it is fitting, and truth I maintain.
for a dreary mate a woeful soul to grace.
and for a sorrowful tale a sorry face.

For I, who the God of Love's servants serve.
not daring to Love, in my inadequateness.
pray for success, though death I might deserve.
so far am I from his help in darkness.
But nevertheless, if this should bring gladness.
to any lover, and his cause avail.
Love take my thanks, and mine be the travail.
(*Troilus and Criseyde* by Chaucer, Book One: II & III)

How the suffering of love is unbearable for lovers at the first stage the disunion of beloved never lets them take a sigh of relief, it is a comparable situation to entering the mystical universe.

Why human soul crooked? What the human soul lost being the supreme creature of the universe? What are the reasons for this decline? Both Chaucer and Rumi give the same answer of polluted souls of human beings

What a youth sees only when reflected in a glass.
Our wise old fathers saw long ago though hid in stones.
But we disobeyed the advice of our father.
And rebelled against his affectionate counsels.
We made light of the king's exhortations.
And slighted his matchless intimations.

Now we have a fallen into the ditch.
Wounded and crushed in this fatal struggle.
We relied on our own reason and discernment.
And for that cause have fallen into this calamity.
We fancied ourselves free from defects of sight.
Even as those affected by color-blindness.
Now at last our hidden disease has been revealed.
After we have been involved in these calamities.

The shadow of a guide is better than directions to God.
To be satisfied is better than a hundred nice dishes.

A seeing eye is better than a hundred walking-sticks.
Eye discerns jewels from mere pebbles.
(Story 12, Book IV by Rumi)

Disobedience and envy are the source of corruption that rapped the human soul into deceitful characters they followed the religious paths only with the heaviness of heart and lose the nobleness of the natural human process.

Our first stock, the father of nobleness.
Whatever man desires nobility.
Must follow his footsteps, and his wits address.
To loving virtue, and all vice must flee.
For to virtue belongs worth's dignity.
And not the reverse, I safely claim.
Whether of mitre, crown or diadem.

Our first stock was full of righteousness.
True, sober, generous, and full of pity.
Pure in spirit, one who loved busyness.
To counter the vice of sloth, honourably.
And unless his heir loves virtue as did he.
He's not noble though wealth be his and fame.
Whether of mitre, crown or diadem.
Vice may well be the heir to old riches.
But there is no man, as men well see.
Who can bequeath his heir his nobleness.

That is no degree's sole property.
But is the first father's in his majesty.
Who makes his heirs of those he does name.
Whether of mitre, crown or diadem.
(*Nobelness* by Chaucer)

Whatever, the worldly attire souls wore to attain the nobleness of humanity in a social context. To sustain human society few specific aspects including purity, truth, kindness, calmness, and generosity are essential. These are the comprised elements of Tolerance, Love, peace, and harmony. It must be followed rather than the concept of vice and virtue that is commonly practiced in religious contexts in universally known criteria without realizing the phenomenon of righteousness. That can remove the uncertainty, deep anxieties, and controversies among the nations that could bring peace all over the world and lead the one set of pluralism into practice.

According to Chaucer:

Once this world was so steadfast and so stable.
That a man's word was his obligation.
And now it is so false and mutable.
That word and deed, in their conclusion.
Are unlike, for so turned upside down.
Is all this world, by gain and selfishness.
That all is lost for lack of steadfastness.

What makes this world of ours so variable.
But the pleasure folk take in dissension?
Amongst us now a man is thought unable.
Unless he can, by some vile collusion.
Wrong his neighbour, or wreak his oppression.

What causes this but such wilful baseness.
That all is lost for lack of steadfastness?

Truth is put down: reason is held a fable.
Virtue has now no domination.
Pity is exiled, no man is merciful.
Through greed men blind discretion.
The world has made such a permutation.
Of right to wrong, truth to fickleness.
That all is lost for lack of steadfastness.
(*Lack of Steadfastness* by Chaucer)

When the human soul was pure the individuals also acted like their soul they were so pure in their deeds and action but with the passage of time humans lost the element of purity so now their souls are contaminated due to the false practices of envy, greed and the pleasure of life has eliminated from the life of people.

O Prince, desire to be honourable.
Cherish your folk, and hate extortion!
Order that nothing which may prove shameful.
To your office, be done in your kingdom.
Show openly your sword of castigation.
Dread God: seek law, love truth and worthiness.
And wed your folk again to steadfastness.
(*Envoy [to King Richard II]* by Chaucer)

While Rumi Says:

The whole world is the outward form of Universal Reason.
For it is the father of all creatures of reason.
When a man acts basely towards Universal Reason.
Its form, the world, shows its teeth at him.
Be loyal to this father and renounce disobedience.
That this earthy house may furnish you golden carpets.
Then the judgment day will be the "cash of your state."
Earth and heavens will be transfigured before you.
I am ever in concord with this father of ours.
And earth ever appears to me as a Paradise.
(Story VIII, Book III by Rumi)

The truth of the word is based on some reason and if the human soul acted accordingly this universe will be secure, but purity, loyalty, and obedience is the key factor of this system if human being follows these directions of action, they will be getting their reward on the final Day of Judgment. Rumi is a bit different from Chaucer's point of view here he is not a passive believer he develops the thought to be active in their followers, to attain great rewards.

CONCLUSION

Exploring the mystical universe through a comparative study of East and west with the vision of two eminent Poets Rumi and Chaucer was an attempt to find the similarity and differences between those who belong to two different religious schools of thought. But share some extent of divine rules, to preach the message of tolerance through the different constructional elements of mystical philosophy. There is a similarity in the context of the universal phenomenon of mystical philosophy in two different religions of the Medieval period that are practiced in two different distant areas. Similar themes emerged in the context of searching for truth, providing shelter to all without discrimination of cast, or creed, but the submission of oneself is essential

step forwarding of mysticism in Christianity while Rumi found it in the form of light that illuminates the human soul, expression of Love with its suffering are also similar in both poets. As well they both believed in polluted souls and the reason for discriminating against human beings is almost similar, worldly desire, envy, greed, and jealousy are the common causes. Though Chaucer led their fellows towards restraining all desires Rumi let them follow as it is necessary for the progression of the human spirit. On the other point where the mystical philosophy diversification based on religious differences was found, in principal areas while reasons of existence according to Chaucer's point of view is passive and following the previous obligation is the only way to get success while Rumi's belief in enlightening sees the reason of existence in an active way where every stage of point an individual can enter and get its success. They both basically preach the same thing but in different dimensions to restore the beauty of sublime humanity to secure peace in this universe.

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