

A Study Of Mystical Madness In Rumi's Poetry

*Nazneen Zahra , **Dr. Shamshad Rasool , ***Dr. Behzad Anwar

*Lecturer, Department of English, University of Gujrat, Gujrat.

**Lecturer, Department of English, University of Gujrat, Gujrat.

***Assistant Professor Department of English, University of Gujrat, Gujrat.

Abstract

Mystical poems highlight insanity as a spiritual and subjective state which a common intelligence cannot comprehend. This study aims at exploring reason in madness in the poetry of Maulana Jalal-ud-Din Rumi, a thirteenth-century Persian poet. The study will help in understanding the personal knowledge of an individual and the inner side of his self which is unbelievable to others. It also examines the view Rumi enunciates to practice as a perfect man to get the will of God and emphasizes the importance of the humanistic aspect of mysticism which propounds the vital capabilities of the human beings. His mystical views take into account the existence of man in the temporal world as well as what he should do to excel in the rank of spirituality.

1. Introduction

Madness is a very complex term to define because psychology, philosophy and literature all take madness from different perspectives. It is a dynamic phenomenon that is subject to various interpretations; moreover, relativity makes it even more difficult to interpret in a single way. It is a mental illness in which a person is unable to differentiate between reality and fantasy, fulfills his duties due to psychosis or behave irrationally. Insanity, according to the Oxford English

dictionary is “the state of being seriously mentally ill, extreme foolishness or irrationality” (p. 903) and an uncontrollable act that is done without thought. It is a kind of mental disorder; a person may lose his capability to cope with his surroundings and follow social rules.

The discussion of madness in dissimilar fields highlights innumerable characteristics. In philosophy, wisdom and greatness of mind are associated with madness and is regarded as a higher state which makes man able to achieve the greatest. In literature, the writers depict madness as a source of creativity as in this irrational condition the imaginative and creative abilities of a person are enhanced. It is a relative term based on a misunderstanding as one's wisdom is

insanity for others. It is a form of knowledge that on one side, deals with the self and its relation to society and on the other side, it deviates from the self. Mystical madness is not a mental disease but an exceptional state and social separation lead to mystical wisdom. Man wants to get closer to God and find the Divine power within him and does not mingle with people who are not able to understand him. Mysticism is the desire of man to achieve oneness with God yet his higher position is announced madness.

The study investigates reason in unreason and the greatness of the mystically mad in Maulana Jalal-ud-Din Rumi. Rumi, who is regarded as a mystical poet and scholar, and has portrayed the reality of mystical madness articulating the highness of the Perfect Man and his attributes in his poetry. He was born at Balkh, Khorasan in 1207 A.D in the house of Baha-ud-din Walad who was a saint, preacher and spiritual guide and Rumi got his earlier education from him. In his life, Rumi became popular as Alim for his knowledge and was the symbol of knowledge and reason but when he met, Hazarat Shams Tabriz, he turned from scholar to mystic. His ecstatic condition provided that understanding which was not received through reason. His book Mathnawi is “known for centuries as the Quran in Pehlavi” (Iqbal viii) and he has exhibited mystical ideas in high forms. Nicholson is of the view that in some of the poems in Mathnawi the passion for mysticism is much exuberant as they contain swarming imagination that the images of a madman of Divine experience float before the reader.

According to Rumi, insanity is higher insight beyond the understanding of a common man. His perfect man is a seer with sharp senses and his language is inspired by Holy books. His writings contain secret messages, hidden ideas and the knowledge that divinity is the expression of spirituality. Only mystics can perceive and absorb these ideas. Rumi’s poems contain logic and various symbols and examples to explain his point. The language of a mystic like Rumi is complex and is not perceived by everybody because it does not make sense to the ordinary world around.

2. Literature Review

John Kenneth Wing explains madness in symbolic terms. He claims that it stands for a variety of unreason; foolery, psychosis and a set of ideas or actions that are inconceivable in traditional social canons and norms. He, further, asserts that Madness has a fluid connotation with a variety of meanings relevant to the context of society, epoch, and the social group as well as the preoccupation of the individual involved or the interests who are using it (2).

In ancient times, madness was compared with genuineness. There were prophets whose oracles were full of reality and reason and visions were deep, intense and spiritually true that could not be attained by the sane. Although they were outcasts and measured mad, they were sighted people in the realm of blindness (Allen 13-16). Madness is understood differently in diverse fields but at many points the comprehension and analysis of insanity overlap. Every field deals with the mad in its way highlighting all the numerous aspects of lunacy.

Psychological Madness:

In clinical psychology, madness is a mental disease that refers to the collapse of the relation of actions, feelings, thoughts which lead to delusions and withdrawal from the prevalent social life (Bowlers 86). The insane is mentally distressed and sees all things opposite to normal; as a result; he is avoided and kept away from social interactions. John Kenneth Wing quotes a doctor who says that "I have often felt that the mad cannot explain and the sane cannot comprehend" (98). Therefore, insanity depends on the understanding and the subjective experience of the person.

Sigmund Freud views medical science as unnecessary for psychotherapy and focuses on various forms of treatment of psychosis and the role of instincts present in human behaviour. Freud considers the unconscious as the true reality and an integral part of psychic processes which influence human personality. He focuses on the relationship between the person and society and believes that social pressures have a great impact on human character.

According to Hegel, in the state of madness, the mind remains closed within itself. Its peculiarity comprises "having positively separated itself from it" (408). Hegel takes this state as a way of regression back to the unconscious for protecting the mind from reality. He, further, claims that insanity is the reversion to nature only and the natural self becomes mastery of the rational consciousness and the objectivity. He does not consider madness as a disease rather supposes it as a health condition and as a kind of healing effort, it provides the opportunity of escaping the external world. In this regression to the inner world, the mind is connected to reality and becomes "self-supporting and independent" of the "threads ... of interconnection between [the] self and the . . . external world" (406).

In History of Madness, Michel Foucault has presented an alternative way of analyzing the difference and the reversible relation between reason and madness. Madness, in one way, is related to reason. The relationship between madness and reason is reversible. It implies that madness has its reason due to which it is judged and mastered: "Each is the measure of the other, and in this movement of reciprocal reference, each rejects the other but is logically dependent on it" (29). He views it as directly influenced by society.

In The Divided Self, Laing avers that the process of going mad and madness is perceivable. He believes that the phenomena of madness will not be understood until we will alienate the individual and judge him by alienating eyes. He suggests that the psychiatrist will look at a person like himself; this is how he can better understand and empathize with him. When the person is announced insane, it shows that he is abnormal and dangerous to himself and others. He claims, on the other hand, that people with radically unsound mind are regarded as sane "who may be equally or more dangerous to themselves and others" (27) but society considers them normal, not psychotic.

Edgar Allen Poe's Tell Tale Heart is narrated by an unknown person who has killed the owner of the house simply because he does not like his vulture eye. At the outset, he makes it clear that he is not mad. It is merely the disease which whetted his feelings and senses, not dulled them, particularly the auditory sense. He says, "I heard all things in the heaven and the earth. I heard many

things in hell. How, then, am I mad?" (121). The story tells about abnormal human behaviour and his act of murder is unreasonable but the narrator utters, "Madmen know nothing. But you should have seen how wisely I proceeded--with what caution— . . . with what foresight—with what dissimulation I went to work!" (121). Poe wants to portray him as an exceptional and sensitive person who is not mentally deranged but his hypersensitivity is taken as lunacy.

Philosophical Madness:

Philosophical madness is a state of being in which a character is troubled by a philosophical idea-i-e freedom, death, absence of God or irrationality and absurdity of the universe. When this idea is shared with fellow men, the person suffering from this philosophy is deemed mad on the premise of the idea being ridiculous. The person is superior in his senses and gets alienated to achieve the highest condition of knowledge and wisdom. His madness does not mean to be irrational; rather it is a unique state which offers the person the opportunity to reveal his soul.

It is the act of social estrangement that leads the person to reason and greatness as Plato states that, according to the ancient people, madness was not regarded as "shameful or matter of reproach" (24). In this exceptional state, senses are fully active and the good acts are done. It is godly and contains wisdom and reason under its irrational veil. He articulates that human beings get the greatest of goods through the madness. It is the source of purification of the soul and is much superior to reason as muses endow it.

Friedrich Nietzsche takes madness as belief in the truth. While revealing the higher position of madness, Nietzsche further utters that reasonability forever is not possible as "wisdom is mixed with all things" (193). He reevaluates the conflict between reason and unreason and declares that health is the "herd morality" while disease affects the thinking faculty and the capability of being rational. In Thus Spoke Zarathustra, after ten years of solitude, Zarathustra returns to teach people and announces: "the Superman is the meaning of the earth" (42) and "He is this lightening, he is this madness" (43) that will save people from sin. Nietzsche is in favor of an individual's creative energy and insists that personal being of individuals determines the values of things. Nietzsche postulates that "Wisdom sets a limit to knowledge" (104).

Fyodor Dostoyevsky finds reason as insufficient to answer the questions about life, human nature and spirituality. Being the explorer of the human psyche and unconscious, Dostoyevsky believes in self-assertion and considers it a big factor behind man's activities. In Notes from Underground, Dostoyevsky has given more importance to irrationality than reason and logic. His underground man is different from common people who have limited consciousness, while he enjoys the freedom of thinking.

Literary Madness:

Literary madness deals with the artistic works that have demonstrated insanity in terms of relativism and public separation. Literary mad is a creative genius with extra sensibility. Although the artist is supposed mad, he is taken as a distinguished philosopher. Felmon (207) is of the view the role of madness in literature is philosophical.

William Shakespeare highlights insanity as a blind state, the ignorance of reality or the disobedience of the sovereignty (Thiher 79). The characters are demonstrated in relation to not only their moral issues but also to society, family, the past and their emotional realities. In *All's Well That Ends Well*, the king is suffering from some mental disease that is a threat to his life. When no cure is found in medicine and philosophy; Helena, a doctor's daughter, cures the king's illness and in return, King wants his son to marry her as a reward but he refuses. The king takes his refusal a kind of lunatic attitude and becomes angry. The king declares his son lunatic for being unable to see the reality while the son rejects the social order. Shakespeare's fools are witty who are supposed value less by other characters but in fact, all the wise statements are uttered by them and this act shows their ability of reasoning. The fool says, "Fools had ne'er less wit in a year;/For wise men are grown foppish, /They know not how their wits to wear,/Their manners are so apish"(1.3).

Luigi Pirandello has examined the psychological issues of the modern man who is stuck in this crowded world. He exhibits that every person needs the liberty to live far away from the strict social conventions and one's reality is another's illusion. Mrs Frola and Mr Ponza, her Son-in-Law relates the story of Mrs. Frola who comes to town with her son-in-law, Mr. Ponza. They are very close and dear to each other but they tell people the stories which are quite opposite due to their different ideas. This is the clash between reality and fantasy. The characters are living in illusions and give importance to their own opinions. They consider the other mad and try to prove themselves to be on the right side.

Janet Frame's *Faces in the Water* describes how mad are marginalized and excluded from society and what madness means to the insane. It portrays a realistic and vivid image of madness and the institute associated with it (Blowers 77). Istina Mavet, the narrator, has been confined in a mental asylum for many years and she narrates that she had little hope of return across. She was in a crazy world. It was segregated by "locked doors and barred windows from the people who called themselves sane" (Frame 105). This is not due to the mad person's behaviour but how society and psychiatry look at it.

Mystical Madness:

The ecstatic state in which a person gets isolated to attain unity with God with the help of his sensation and imagination is called mystical madness. In this journey, the person covers the stage of self-effacement, purifies himself and achieves the vision of ultimate reality. This visionary position provides man with the opportunity to find the divine powers within him and be lost in the ultimate reality. The person uses his inner abilities and sight to have visions that are impossible to the sane and his foresight makes him able to see beyond human understanding. His exceptional state and logical language is unimaginable to the people and their inability declares him insane.

Khalil Gibran asserts that madness contains artistic sensibility (Bushrui 3). According to him, insanity provides freedom and the chance of self-realization. In *The Madman*, he declares it a step to become selfless. It tells others the secrets of sanity as the objective of life is "to bring us closer to those secrets, and madness is the only means" (168). He has portrayed madman as the

man of reason. The common person wears a mask to move in society and develop his identity but lives in illusion but insane accepts reality removing the mask of illusion and becoming free. Bushrui has given the example of a Sufi text in which Shibli is ridiculed for being mad only because of his cryptic language. Shibli's replies that his madness and their sanity differ as "My madness is from the power of love/ Your sanity is from the strength of unawareness" (169).

Baba Bulleh Shah indicates the same idea of the misconception that those who know the truth and display divine power are considered mad by the people. He isolated himself to secure a high position in mysticism. He says, "Listen Bulleh, they said, it's a sin/ to condemn the prophet's kin" (Bulleh 73). A mad person is reasonable but those who do not comprehend his reasoning consider him irrational.

Sultan Bahu's poetry replicates the significance of man as the reflection of divinity and describes the qualities of a true saint who is independent and isolated and does not care what the world thinks. He states, "Those who have found the Lord through their contemplation on Alif, do not read the holy Quran, they live by the love of God as the veil of ignorance is lifted from their eyes" (95). To him, knowledge is beyond the intellect of a common man. Mystics are absorbed in the spirit of their God. They pretend to be ignorant not to disclose their awareness and wisdom (213). He contemplates that many learned men were not able to perceive which a mystic could see with the help of his inner sight.

The concept of man's ability to reflect divinity is similar to William Blake (The Divine Image) who gives a lot of importance to the spiritual powers of man and considers intuition an active faculty that is the source of many ideas and the energy within human beings. He expresses:

The inner light is present in an intellectual and spiritual individual who has the ability to alienate himself from others. Blake has attributed God's qualities to man but he needs to come closer to Divine to become the "true man" and achieve intuition.

Framework:

Mystical ideas regarded as mad is best described by Nicholson as he states, "This is that mystic religion which, though it has nothing in it but that same spirit, that same truth, and that same life, which always was and always must be the religion of all God's holy angels and saints in heaven, is by the wisdom of this world accounted to be madness" (V). In mystical insanity, the person enjoys his freedom and lives in reality. Thomas Moore says that only mystery and madness reveal madness. The person does not believe in illusions and knows the nature of things and the supposed insane is the wise one. Khalil Gibran describes a madman whose personality is isolated; he removes the mask of illusion and expresses the truth. If a person removes the masks of society, he becomes able to find out the divine power present in the universe and his self.

Based on these ideas, the researcher will be exploring the following traits in Rumi's works.

Isolation:

Isolation means the separation of a person from a communal group and his going against social norms and principles. He lives in his world and his deviance from society is considered his

insanity. This distancing provides him with the chance of self-revelation and later he gets the power of intuition and divinity in himself. He views that when enlightenment enters a person, he leaves the false home and “passes by the next world” (IV. 345). The focus of Rumi’s works is the seclusion of the person from the world and his self-effacement.

Perfect Man:

A perfect man struggles hard to transcend the barrier of common existence and achieve perfection. “I shall become that which enters not into the imagination. Then I shall become nonexistence” (III. 3905-06). Man in search of perfection loses his self in Him then he finds out the secrets. He passes from one region to another till becomes, wise, mighty and intelligent. He is supreme in his abilities with full control of himself and overcomes his passions and desires. He has high aims in his life and his emotions do not astray him.

Sharp Senses/Intuition:

This quality of madman distinguishes him from others and makes him unique in himself. His senses are exceptional and perception is distinguished. The objects and ideas which are not grasped by a normal man are easily grabbed with the power of mystical madness. Rumi states that truth is a source to awaken every sense so that it becomes familiar with perception: “When one sense has perceived things that are not objects of sense-perception that which is invisible becomes apparent to all senses. / And senses will then tell their secret to your senses” (II. 3246-48).

Seer/Visionary:

A mad/mystic person can predict about future and is full of mystical and moral knowledge as he is aware of the presence of God while the rest are “asleep and oblivious of Him” (I. 118). Being a visionary, he possesses intuitive powers and observes everything around him with an objective lens and his supernatural powers. He can foresee things but his state is supposed a lunatic by the social group. Owing to spiritual enlightenment, he “sees the things unseen in proportion to the polishing of the heart’s mirror. The more he polishes, the more he sees and the more visible does the form of things unseen become to him” (IV. 2909-10).

Logical and cryptic language:

Rumi’s language is not the mere words but they are the source of hidden ideas as he claims, “My verse is no mere house, it is a continent / My joke is no mere fun, it is education” (Masnavi I. 200). Logical language clears all the points giving examples and reduces ambiguity to its minimum limit. It provides a reasonable way to understand anything and is based on well-grounded reason. It is inspired by holy books and contains concealed connotations and concepts which are sometimes not easy to comprehend in the first reading.

3. Research Methodology

This study is qualitative in nature and the researchers have investigated the mystical madness in Maulana Rumi’s works. Different writings of Maulana Rumi have been taken as a data and the analysis has been done through critical reading and the interpretation of the poetry of the writer.

The data has been collected from the available critical material on the writer and his works. All the points in the texts have been analytically evaluated by the researchers and the concepts are quite apparent in the author's works. Textual shreds of evidence have been employed to prove the points and the researchers have made use of logical reasoning to get conclusions from textual and critical material.

4. Data Analysis

Rumi's poetry contains a variety of themes and his way of dealing with the subject is unique. He portrays the desire of man for unity with the origin as he says that all individuals who are separate from their sources yearn to return to the time when they were one with it. He stresses the need for man to attain this union through hard struggle and overcoming the hurdles. He contemplates that self-realization is the first step towards unity and Man is the Supreme Being who is the reflection of the attributes of God. The saint is the Perfect Man who has extra senses other than the five common senses and his vision is beyond the understanding of a common man. He has expressed all his thoughts with the use of logic and his poems are allegorical with layers of hidden meanings. There are the images, hints, symbols and stories from the holy books which make his works more inspiring. He believes that both intellect and imagination are necessary components for mystical meditation which is experimental, not Catholic. That is why he appeals to use heart more as compared with head and dislike "the logic of the schools" (Nicholson 24).

Isolation:

Mystical madness is the journey of man isolating himself from the world and highlighting his individuality to become independent of society and the universe. He leads a life as he deems it appropriate, follows his will and stands on his own. The concept of separation grows the consciousness of unity in which he struggles to attain the lost connection. Rumi tells, to enjoy this state, he has to deny his self and the world. This is the state in which the person is absent to himself but is present to God: "they turned their faces away from all but God" (The Children of Light 42).

The saint's condition is free of worldly worries and physical existence. Rumi states, "Our spirits are set free every night from this cage, they are done with audience and talk and tale" (49). A Mystic remains awake though, apparently, he is asleep. Being secluded and not restricted to time, he is free of this physical existence. His realm is different and the saint is always present there resting his soul and body.

Khalvet (isolation) is the first stage in the journey of love. The mystic in search of God cleans his mind from all the impurities of his worldly desires which misguide human beings to go astray from the path of enlightenment. It is no mundane kind of separation but a situation that generates many opportunities for the seeker. All the obstacles are put aside and man becomes forgetful of all the worldly relations and works. There is pleasure in it and the light of God enters the heart of Man. Rumi believes that the soul of man is engaged to the world and he yearns to free himself from all the constraints. Spiritual world is the real home of the soul. That's why

freedom from worldly pleasures and materials limits is the foremost condition for a saint to achieve the goal of mysticism.

The Perfect Man:

Rumi assigns a special role to his Man and all others are inferior to him. Rumi guides his Man from one stage to another when he finally loses his self in the ocean of Divinity. He is perfect in the physical as well as the spiritual world, complete in essence and knowledge and reflects the light of God. "Deep in our hearts the Light of Heaven is shining / Upon a soundless Sea without a shore" (Prelude 29). He contains that a sacred light illuminates people's hearts with his inner glow. His radiance has a direct influence on the struggling souls. "In your essence you are neither this nor that, O greater than all that can be imagined and more than more" (II. 55).

His exceptional individual characteristics are the declaration of his superiority and he is the distinct one in all. "The Qutb is the lion: all rest eat his leavings...the Qutb revolves round himself, while round him revolve all the spheres of Heaven" (The Perfect Man 126). The Perfect Man is the man of God who comprehends Reality and only he is aware of light while others are in darkness. He displays love and benevolence for humanity and does not show any kind of contempt and hatred for the sinners. Being pure at his heart with the radiance of the love of God, he articulates kind words. He claims (L. 40-45) that the truth makes a man of God wise. He is a boundless sea, a treasure in the ruin, a king in the getup of a dervish.

The True Man comes into being after a lot of struggle and hardships. It is not an easy job and while passing through a tough time, he reaches the goal. Love takes him to a high status in mysticism and he finds all the deepest secrets of Divinity within himself.

Sharp-senses:

Sense perception is the initiation of knowledge and man does not believe in what is beyond his understanding. Man does not realize that his intellect is limited and his denial of Reality makes him doubtful and never gets Universal knowledge. Iqbal believes that the spirit of Divine knowledge completely transforms man who attempts to or surpasses the limitation of the sense-perception. He transcends it to reach the "heights unknown and depths unexplored" (26). Rumi claims that though man has working sense, his vision is limited because of the absence of inner senses. In The Grief of the Dead, he wants his Man to delve into the field of creative energy: "Come, see it, for insight is the only thing in you that avails" (37). It reveals that the external vision focuses on appearance only and Man needs to merge into the Divine Sea to get vision. Rumi desires his Man to become a seer and observer.

Rumi believes that without inner senses, the divine process is unachievable. A saint does not believe in the sense-perception only rather he uses his sharp senses to proceed as the mundane senses cannot perceive the secrets of Divinity. "The embryo, being what it is, would turn away in utter disbelief; for the blind have no imagination. / When the saint tell of a world without scent and hue, / None of the vulgar hearkens to them: sensual desire is a barrier huge and stout" (The Unregenerate 39). Rumi expresses the inner insight of the saint. His attempts to make the people know this experience. They do not listen to him or rely on him because they do not have an eye to visualize or

ears to listen to things: “ The spiritual ear and eye are other than this sense perception, / the ear of reason and the ear of opinion are destitute of this (inspiration)” (I. 1461-62).

Visionary:

Rumi desires his man to learn that knowledge that does not require books and can be comprehensible to heart and soul only. He remains in search of power which elevates his spiritual status and directs him towards God and this power and elevation is not available in established institutes. Real knowledge is the ability to see or understand the invisible world. He gets a vision from the Divine source. Rumi prefers intellect to vision. He rejects the learned knowledge because of its limits. He states that the scholastic intellect is unable to unveil worldly veils of the mind and grant man a higher position. People focus on such learning and understanding which is restricted to external vision only and only the saint can realize the importance of the inner insight that takes Man to the sacred realm.

A philosopher follows intellect he destroys himself in overthinking whereas a saint can use power over intellect. Man who enjoys universal wisdom appears mad to others. His imagination reflects the inner meanings and those who want to see the depth and wisdom in a saint's ecstasy and his vision they need to open their inner eye. “I have tried far-thinking intellect, henceforth I will make myself mad.... / Often I have tried intelligence, henceforth I will seek a nursery for insanity... / In our city there is nobody of intelligence except Yonder man who appears to be mad” (Masnavi, II 2332-39). Only Rumi's Man has the capacity to unveil the veils of appearances and external forms.

Logical and Cryptic Language:

Scriptures inspired Rumi much. He incorporates several quotations and references from the Holy Quran and Hadith. There are many allegorical parables that he uses to present his ideas in a unique way containing a lot of hidden meanings. His poems demonstrate many veiled secrets which are deeply integrated into the text. He has made use of logic to depict his concepts and they inspire the readers more profoundly. Due to the use of references from the Quran and Hadith and the explanation of Quranic ideas in his book, his Masnavi is named as "Quran in Persian" (Annemarie 10). In his works, he has included the beliefs, the principles of faith and spiritual insight in combination with the use of Divine reason. He has displayed his thoughts in a logical way which leaves no place for any doubt. He perception that a mystical experience is matchless and exceptional. It cannot be communicated in human words. In his writings, he has found the answers to mystical questions with the help of logical reasoning.

Rumi believes that the mystical mysteries and ideas can be demonstrated allegorical way which is perceptible only by deeper understandings. He has woven the metaphors and symbols in the texts that make his style original and unique. Many a time, the subject matter is more hidden than revealed and the themes overlie. His works Diwan and Masnavi reflect his mystical love. They symbolize a deep and big river and the learning of the mystic respectively. He exhibits his ideas through the use of fables in his poems that enable his reader to comprehend the ideas. They are layered and contain multiple meanings but the presentation is so coherent and linked. Many

stories are sometimes known to the reader but his unique style is how he moulds them according to his thinking. "Maulana uses the technique of telling a known story to audience with much relish and eloquence and springs a dramatic surprise when the reader least expects it. He does not moralize like a preacher but the story sums up the moral" (Iqbal 56).

Rumi throws light on the journey of a man and how he transcends the barrier of common human existence to become the Perfect man. It is the love and passion for the Divine that helps him achieve the higher state. His external and inner senses work together to open his self to the unknown secrets. He perceives those visions that are invisible to the external senses so he uses his inner sight. He is a seer with Divine vision but his knowledge is considered unreasonable. Rumi's style is logical and his way of presentation is unique. He has demonstrated the mystical ideas and the higher state of the saint in an extraordinary way.

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