

# A comparative study of pantheism in William Wordsworth and Mirza Khan Ansari's Poetry

## *Abstract*

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*The study explores and analyzes the elements of pantheism in William Wordsworth and Mirza Khan Ansari's poetry. The doctrine of pantheism is widely rendered and preached by some religious scripts, great philosophers, and influential literary figures throughout the world. Similarly, William Wordsworth and Mirza Khan Ansari, great literary figures of their respective cultures, have depicted the elements of pantheism in their poetry. In this study, 'pantheism' is analyzed to show a spectrum of views concerning the relationship between God and the universe, involving a particular emphasis on the immanence of God to the extent that God and the universe are inseparable. In this study, therefore, those stanzas and lines are taken from the selected poems of William Wordsworth and Mirza Khan Ansari which express and depict their doctrine of pantheism respectively.*

Keywords: Pantheism, Wahdat-ul-wajood, Unity of Being

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## 1.1 Introduction of the Study

The word “Pantheism” is the combination of two Greek words; *pan* meaning ‘all’ and *theos* meaning ‘God’(Merriam Webster). The concept denotes nothing exists, that is not God, and God is everything which exists. According to Eagle (1970), pantheism is a belief in the identicalness of God and universe, so he believes that God is everything, and everything is God (p.435). According to Oxford Advance Learner Dictionary “Pantheism is the belief that God is present in all natural things”. In other words, it is a doctrine which identifies God with universe (nature), and regards this universe as the reflection and embodiment of God. It promotes the idea that God is all-inclusive permeating the universe. There can be no other source of being than God, and no other power than His. Human beings and the rest of the creation are but phases of His Being. Nothing can be conceived as having even temporary separation from God. Pantheists believe that this universe is the manifestation of God. Pantheism is a religious doctrine widely preached around the world by people related to every walk of life. In literature, we always have prominent figures who believe in and advocate this philosophy.

The doctrine of pantheism is found in English poetry. Many of English poets have propagated this belief in their poetry. Alfred Lord Tennyson (1869) assumes “The sun, the moon, the stars, the hills, and the plains” are all “the vision of Him who reigns” (ll.1-2). Likewise, Percy Bysshe Shelley (1819) conceives a spirit in the universe “Nothing in the world is single/All things



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by a law divine/In one spirit meet and mingle” (ll.5-7). Walt Whitman expresses “I hear and behold God in every object, yet understand God not in the least, nor do I understand who there can be more wonderful than myself” (ll.1-3). Moreover, William Blake (1793) asserts “God only acts and is, in existing being or Men” (l. 38). Correspondingly, Samuel Taylor Coleridge (1796) conceptualizes the “Soul of each” as “God of all”. Oscar Wilde (1881) says “We are resolved into the supreme air/We are made one with what we touch and see” (ll. 91-93). Similarly, William Wordsworth (1798) thinks “a motion and a spirit drives all thinking things/all objects of all thought/and rolls through all things” (ll. 103-105). William Wordsworth is a devoted pantheist who believes that this universe (nature) is the manifestation of God.

William Wordsworth, a major romantic poet, was born on 7<sup>th</sup> April 1770 in Cumberland, of Lake District, England. He attended St .John’s college, Cambridge. John Wordsworth, William’s father, introduced young William to the great poetry of Milton and Shakespeare. Wordsworth published his first sonnet in European Magazine during his first year of college. In 1790, he went to revolutionary France, was deeply impressed by the revolutionary spirit and principle of liberty and equality, but, in the reign of terror, Wordsworth became increasingly estranged from French revolution seeing the revolutionary principle betrayed. He, collaborated with Samuel Taylor Coleridge, lighted the torch of Romanticism in English literature with the publication of *Lyrical Ballads* in 1798. Romanticism is a tendency in English literature which is marked by intense emotions, powerful imaginations, love of nature and beauty, simple language and Hellenism. Wordsworth strongly opposed the spirit of Neo-classical age which was an age of reason, strict rules and regulation, and poetic diction in English literature. He openly confesses:

Enough of Science and of Art;  
Close up those barren leaves;  
Come forth, and bring with you a heart  
That watches and receives.



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(The Tables Turned, 1798)

*Lyrical Ballads* (1798) is considered as the hallmark of English Romantic movement. In 1802, Wordsworth added a preface to the second edition of these poems, which is regarded the manifesto of English Romantic Criticism. This preface expounds the elements of a new kind of poetry, one based on simple language, emotions and imagination, and which avoids the rules and sentiment of Neo-classical poetry. He, in this preface, famously defines poetry as “the spontaneous overflow of powerful feeling; it takes its origin from emotions recollected in tranquility” (Preface to *Lyrical Ballads*, 1802). He was greatly influenced by Jean Jacques Rousseau, especially in his concept of nature and emotions. In 1805, he finished his masterpiece, *The Prelude*; a long autobiographical poem published posthumously in 1850. It describes the crucial experiences and stages of poet’s life. It is also a retrospective account of his emotional and spiritual development. Moreover, Wordsworth’s two famous poems, “Lines written a few miles above Tintern Abbey” and “Ode; Intimation of Immortality from Recollection of Early Childhood”, lucidly depict his belief in pantheism. He conceives a divine spirit in the objects of nature, and believes that this universe is the reflection and embodiment of God. Wordsworth sees:

A motion and a spirit, that impels  
All thinking things, all objects of all thought,  
And rolls through all things.

(Tintern Abbey, ll. 102-104, 1798)

The theory of Wahdat-ul-wujud (The unity of Being or Islamic pantheism) is rendered by a group of poets, called Rowshanites (*Rohaniyan*) in Pashto literature, in their poetry. They propagates the real existence of nothing in this world, except one Being (God). Rowshanites (*Rohaniyan*) believe in the Unity of Being and agree on the proposition that all existing things in universe are in real sense non-existing, in a sense that they are the manifestations of Allah. Therefore, Bayazid Bastami (1060-1143) claims “Beneath my cloak there is nothing but God/I am



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the cup bearer, the wine and wine drinker. I went from God to God till I heard from within ‘O thou I’ (Maghmoom, 2005, p. 398). Likewise, MullaArzani exclaims “O God! I am from you and you are from me/God is with us and we are with God” (p. 325). Ali Muhammad Mukhlis claims “The whole world is perished in the being of God/Nothing in the mine of salt hold its identity” (p. 408). Rahman Baba expresses, “He (Allah) is side less, without any side/And yet He is present on every side” (Sampson, p. 36). Similarly, Mirza Khan Ansari is a great exponent of the theory of Unity of Being, and has preached it in his poetry.

Mirza Khan Ansari is a well-known poet of Pashto. He is the grandson of Bayazid Ansari, a sufi poet of Pashto and revolutionary leader. According to Hamish Khalil “Mirza has probably born in the year 988 AH” (cited by Maghmoom p. 356). After the death of his father in ‘Ghazwa-e-kalan’, Mirza Khan Ansari was brought up by his uncle and father-in-law, Jalal-ud-Din, who taught him the sufi order of Bayazid Ansari. Mirza truly deserves to be called a poet of thought and art. He is the greatest poet and literary figure not only among the Rowshanites, but also among classical poets of Pashto. He is known to have standardized the diction and prosody of Pashto verse. He is the first poet to have given prosodic charm to Pashto poetry. Every classical poet, coming after him, has paid tribute to his poetic genius. Khushal Khan Kattack praises Mirza’s poetry as: “I have not found balance (rhythmical suitability) in any Pashto poet’s poetry/Except Mirza, who have composed well-balanced Pashto poetry” (p. 357).

Mirza Khan is the first poet in Pashto literature who has compiled his poetry in the form of “Deewan”, and to have started Pashto “Ghazal” bearing artistic beauty as well as sufi thoughts. He has claimed that “The poetry of Mirza got rhythmical beauty/In the experience of *hijran* (separation from Beloved)” (p. 381).

According to the author of *Halnamah*, “Mirza was very fond of music. He had made himself busy in studying books and listening music. He was expert in playing “Rabab” (Pashtoon’s musical instrument) (p. 640). He died in 1040 AH fighting in the battle against The



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Deccaners in support of Mughals. Mirza is famous with the title of ‘‘Shaheed’’ (martyr) in the whole Rowshanite-literature.

Mirza Khan Ansari is the first Pashtu poet who has given an important place to Islamic pantheism (Wahdat-ul-Wujud) in his ghazals in an organized way. He has paved the way for the sufi poets by explaining different sufic theories in his poetry. Muhammad Ikram has asserted: ‘‘Mirza explained the philosophy of unity of being in a way to have paved the way for Rahman Baba, the chief of Pashto poets’’ (p. 60). He greatly influenced the poetry of Rahman Baba and Khushal Khan Khattak. He is different from other Rowshanite poets, because his poetry is marked by sublimity.

## 1.2 Statement of the Problem

William Wordsworth and Mirza Khan Ansari belong to different cultures, religions and ages. Similarly, they have used different languages to propagate the same doctrine of pantheism (Unity of Being). The study aims to show how pantheism is depicted in their poetry, and find similarities and dissimilarities in their views about pantheism. Therefore, various lines are selected from Wordsworth and Ansari’s poetry respectively to serve the purpose of the study.

## 1.3 Research Questions

1. How pantheism is reflected in the poetry of William Wordsworth and Mirza Khan Ansari?
2. What are the similarities and dissimilarities in the reflection of pantheism in their poetry?

### 1.4.1 Objectives of the study

- To find pantheistic strains in the poetry of William Wordsworth and Mirza Khan Ansari respectively.
- To compare their doctrines of pantheism in order to highlight similarities and dissimilarities in their views of pantheism.



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## 2.0 Theoretical Framework

According to HuwParri Owen (1971), pantheism is a doctrine of religious philosophy which asserts that God is everything and everything is God; the world is either identical to God or in some way a self-expression of his nature. It is a belief propagating the idea that the universe is the reflection and manifestation of God. In other words, God is immanent and permeates every object of nature. In this study, ‘pantheism’ is analyzed to show a spectrum of views concerning the relationship between God and the universe involving a particular emphasis on the immanence of God to the extent that God and the universe are inseparable. In the study, therefore, those stanzas and lines are taken from the selected poems of William Wordsworth and Mirza Khan Ansari which express and depict their doctrine of pantheism respectively.

## 3.0 Data Analysis

Collins Dictionary defines pantheism as “The doctrine that God is the transcendent reality of which man, nature, and the material universe are manifestation”. In other words, pantheism is a religious doctrine which asserts that the universe is the reflection and manifestation of God. Thus, God permeates every object of the universe, animated or unanimated. The universe is the embodiment of Allah; He does not transcend the world as the efficient cause of its being, but He pervades the universe. The doctrine of pantheism is, however, propagated by great philosopher and literary figures. William Wordsworth, an English poet, and Mirza Khan Ansari, a Pashtu poet, are firm believers and preachers among the propagators of this doctrine. Wordsworth believes that God is the essence of every object of the universe. He finds God in the shining of the sun, the stars and in the fields of flowers. Thus, a mystic vision is created by such immanence of a divine spirit in natural objects. Therefore, the heights, winds, rocks and torrents lose their individuality and whirled in a mystic impression of oneness:

The unfetter’d clouds, and regions of the heaven’



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Tumult and peace, the darkness and the light  
 Were all like working of one mind, the features  
 Of the same face, blossoms upon one tree,  
 Character of the great Apocalypse,  
 The type and symbols of eternity,  
 Of first and last, and midst, and without end.

(Prelude, 6, ll. 566-572)

Wordsworth finds nature consistently as dynamic, vital, and self-activating, even endows inorganic nature with soul. The mountains, winds, and sky are "Presences". All natural forms respire with "inward meaning," all lie "bedded in a quickening soul in the recognition of the soul pervading all of nature, in his intimate sense of "the pulse of Being everywhere". Moreover, Wordsworth feels a spirit that pervades the universe:

A motion and a spirit, that impels  
 All thinking things, all objects of all thought,  
 And rolls through all things.

(Tintern Abbey, ll. 100-103, 1798)

Similarly, Mirza Khan Ansari, a Pashto poet, believes that nature and man are the manifestation of God. God is immanent and permeates every object of the universe. Mirza Ansari explains the relation between Ahmad, the prophet (the creation), and Ahad, Allah (the creator), by the letter "Meem" as follows:

احمد يو دي ده احد  
 كه ده ميم رشحه كړي پورته

عدد ورك شى په احد كښي

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که څوک یو وینی هر هر دی

احد پټ شی په عدد کښي  
په صفات کي ده ذات رو

(*Deewan-e- Mirza Khan Ansari*, pp. 134, 218, 180)

**English Translation:**

Ahmad (the prophet) is one with the One (Allah);

If the drop of the letter “meem” is removed.

The number, immensity is lost in One (God),

Anyone who wants to see the One (God), He is Omnipresent.

The One (God) is hidden in Numbers, i.e immensity,

The Being (God) exists in the attributes.

(Maghmoom, p. 369)

Moreover, Mirza Khan Ansari, like other pantheists, believes that this universe is the reflection and manifestation of Allah (God). Therefore, he finds God in every object of the universe:

په هر څه کښي آیتونه ده مولا دی  
و مرزا وټه جلوه کابي مکتوبه

کل زره و نظر ته آئینه شوه  
په هر څه کښي یو اشنا وینم مخ ته

(pp. 16, 25)

**English Translation:**

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In everything, there are signs of God;  
 These are manifested to Mirza without any intermediation,  
 Every mote in a mirror for me,  
 I see my Beloved (God) in everything of the universe.  
 (Maghmoom, p.372)

Furthermore, Mirza Khan Ansari believes that everything, which exists, is God because God is the vital principle of everything, animated or unanimated, of the universe. This notion is depicted in the following verse:

له وحدت ه په کثرت شوم  
 هغه نشته چي زه نه يم

(p. 146)

**English Translation:**

I have come into immensity (infinity) from unity;

Indeed nothing exists that I am not

(Maghmoom, p.373)

### 3.1 Similarities

The doctrine of pantheism claims that God is immanent in the universe and the soul of man is a part of God. God does not transcend the universe as the efficient cause of its being, but the universe is permeated by a presence, the presence of God. William Wordsworth and Mirza Khan Ansari share many common views about pantheism despite their considerable differences. Wordsworth finds a spirit in every object of nature. He sees a spirit in the shining of the sun, stars, moon, in oceans, and in the blue sky; a spirit which is the essence of everything and connects both

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animated an unanimated things of the universe. Wordsworth expresses his belief of pantheism in the following manner:

.....I have felt

A presence that disturbs me with the joy  
Of elevated thoughts, a sense more sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of the setting suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man:  
A motion and a spirit, that impels  
All thinking things, all objects of all thought,  
And rolls through all things.

(Tintern Abbey, 1798, ll. 95-102)

Similarly, Mirza Khan Ansari, like Wordsworth, holds the universe as the embodiment and manifestation of Allah (God). He claims that Allah (God) is present in the mote of the sun beam, flying air, and on water' surface. Every object of nature is pervaded and permeated by Allah. Therefore, Mirza Khan Ansari expresses:

هر چي نيست شي ده هستي  
ده نيستي معنی ده يم

گهزره ده نمر په مخکښي  
گاهي غوټه پر اوبه يم

ده وصال په هوا ورم

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د دي لا مكان مارغه يم

خان ده يخ په نامه بالم  
جمع شوي پر اوبه يم

(p.146)

**English Translation:**

One who become nothing out of entity,  
The signification of that nothingness am I (God).

Sometimes I am like a mote in the sunbeams;

At other time a ripple on the water' surface.

I fly about on the winds of association;

I am a bird of the incorporeal world;

I style myself by the name of ice;

I am congealed in the winter season;

(Mahmoom, p. 370)

Moreover, Mirza Khan Ansari and other Rowshanites poets believe that the soul of man is an exile from its creator, who is its home and source. They also say that the body of man is the cage of its creator, and the term of life, in this world, is its period of banishment from Him (God). Therefore, Mirza Ansari expresses;

مرزا پخپله خه دی چي خه واي  
د وحدت طوطي آواز کا له قفسه

مرزا پخپله هيخ ونيلي نه دي  
په قفس کبني د وحدت طوطي آواز کا

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زما ذات په دواړه كونه نه خاښېږي  
په قفس كښې ونيدل دمرزا يم

(pp. 84, 136, 150)

**English Translation:**

What is Mirza to speak;

The parrot of unity (soul) speaks from the cage.

Mirza himself did not speak anything;

The parrots of unity speaks in the cage.

My Being (the Being of God) cannot be accommodated in the two worlds;

I (God) have spoken in the cage of Mirza.

(Maghmoom, p. 370)

Similarly, Wordsworth, like Rowshanites, states that the body of man is a kind of costume that man wears; the reality is his soul within himself and it is the star of his life. He explains that we all human beings come from God. He expresses:

Our birth is but a sleep and forgetting;

The soul that rises with us, our life's star,

Hath had elsewhere its setting

And cometh from Afar;

Not in entire forgetfulness,

Not in utter nakedness,

But the trailing clouds of glory do we came

From God, who is our home:

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(Ode to Immortality, ll. 55-66)

Mirza Khan Ansari, additionally, extends the immanence of God to man. He believe that mankind is the manifestation of God, and the place of abode and sojourn of God. He firmly expresses this view in the following verse:

مولانه دي له تا لري  
در نزدي دي تر خپل خان دي  
حد پايان يي مونده نه شي  
په سري كښي يي مكان دي  
خود بخود كاندې بازي  
بهنه كړي يي انسان دي

(p. 220)

#### English Translation:

The lord is not far from you,  
He is nearer to you than even your own self.  
The limits of His boundless infinity cannot be discovered;  
And I, mankind, is his abode, and his place of sojourn;  
He (God) himself performs (all the jobs)  
And he has made man, the motive and the plea.

(Maghmoom, p.371)

### 3.2 Dissimilarities:

Wordsworth and Mirza khan Ansari belong to different religions, cultures, and languages. There are reasonable differences in their views of pantheism, despite their considerable similarities. Wordsworth finds a divine spirit pervading in every object of the universe. He feels a

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presence in nature that animates her. Wordsworth's idea of a divine spirit prevailing in nature is inferred from two Gospels roots. According to St. Paul; his words imply something similar when he says of Christ-God, "For by Him all things were created. He is before all things and in Him all things hold together", (Colossians 1: 16-17). The second roots of Wordsworth's spirit lies in the idea of Holy Spirit. The Gospel of John and the Epistle of John both extend the idea of Holy Spirit entering the body of the believers, and guides them. Similarly, Wordsworth feels this Holy Spirit in nature as well as in man:

A motion and a spirit, that impels

All thinking things, all objects of all thought,

And rolls through all things.

(Tintern Abbey, 1798, ll. 100-103)

In contrast to Wordsworth, Mirza Khan Ansari seems to see Allah (God) in everything of the universe and believes that everything is the embodiment of Allah (God). Mirza's pantheism can be derived from the Holy Quran, as the Holy Quran says, "To Allah belong the East and West: whithersoever ye turn, there is Allah countenance, for Allah is all-Embracing, all-knowing (Al-Quran, 2:115). Similarly, Mirza finds Allah in every object of the universe. Mirza Ansari's God is purely immanent in the universe:

هر زمان يې ده معنی په سترگي گوري  
په هر څه کېښي نشان له يې نشان

په هر څه کېښي آيتونه ده مولا دی  
و مرزا و ته جلوه کابي مکتوبه

کل زره و نظر ته آئینه شوه

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په هر څه كېنې يو اشنا وينم مخ ته

(pp. 68, 84, 136)

**English Translation:**

The gnostic holds in everything, the signs of unidentified (God)

By his eyes of meaning (Eyes of heart).

In everything, there are the signs of God;

These are manifested to Mirza without any intermediation;

Every mote in a mirror for me;

I see my beloved (God) in my front in everything of the universe.

(Maghmoom, p. 372)

In addition to, Mirza Ansari believes all that exists, is God, nothing is that is not God:

په وحدت له هر وجوده بگانه يم  
په كثرث كېنې د مرزا په خوله ونيرم

له وحدت ه په كثرث شوم  
هغه نشته چې زه نه يم

(p. 50)

**English Translation:**

I (God) am incomparable in “Whadat” (Unity).

In “Kasrat” (multiplicity), I (God) speak through mouth of Mirza.

I have come into immensity (infinity) from unity;

Indeed nothing exists that I am not.

(Maghmoom, p. 373)

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On other hand, Wordsworth's God is neither purely immanent nor purely transcendent. It is apparent in *The Prelude*; Wordsworth propagates his theistic belief with a good number of ideas suggesting the personality, transcendence, providence and efficient rather than causality of God, as:

An image not worthy of the one  
 Surpassing life, which out of space and time  
 Nor touched by weltering of passion, is  
 And hath the name of God.

(*Prelude*, 7, 11. 154-157)

Secondly, the unity of God is a stage in Muslim Sufism. The Sufi, in his sufic practices, arrives at a stage in which he sees the being of Allah within himself and in things around him. However, Mirza khan Ansari is a mystic Pashto poet, consequently, he believes in the sufic order of Bayazid Ansari, Mirza's spiritual guide. Therefore, Mirza khan Ansari mentions the different stages of Bayazid's sufic order in which the unity of Being is a stage:

چې تر خپلې هستې تیر شي  
 پر یوه دې شهادت کا

هر واصل چې یگانه شي  
 ننداره به د وحدت کا

واجد خلاص دی له بندگی  
 کا نه جرم جنایتاو

(pp. 13)

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**English Translation:**

One who effaces his being,  
 He should bear the witness of one (God).  
 Every communionist, who becomes incomparable,  
 He will view the stage of “wahdat” (unity),  
 He is freed from worship,  
 Because he does not commit any sin.

(pp.379)

Thirdly, the Sufis need a spiritual guide in their spiritual development. This teacher guides them in different stages of Sufism, like shariat (The Islamic code of conduct), Tareeqat (the right path), Haqiqat (The reality), Marifat (unity of the Being). Moreover, PirRokhan (Bayazi Ansari) is the spiritual guide of Mirza Khan Ansari leading him to the stage of Marifat (unity of the Being), where Mirza loses his individuality and finds God in the universe. Therefore, Mirza Khan Ansari shows his affiliation and love for PirRokhan, his spiritual guide, as following:

د روښان ثنا په کومه ژبه وایم  
 هر آواز ئې دلا لت دی له تعریفه

ذمیمه ئې په نظر حمیده کیري  
 د صحبت اثر ئې تل وي له تو صیفه

هغه کس چي د کامل چراغ روښان که  
 دروښان روښاني ورغله ترد له

عارف زره شه د نمر په مخکښي  
 مرزا ئې رنگ که روښان ئې خوم دی

(pp. 52, 92)

**English Translation:**

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In what sort of language shal I praise Rokhan;  
 His voice is the evidence of his commendation.  
 The opprobrious acts become laudable at his look,  
 The effect of his company is always commendable.  
 One who lighted the lamp of spiritual Guide (Bayazid)  
 The light of “Rokhan” entered in his heat.  
 The Gnostic becomes a particle in front of the sun,  
 Mirza became colored by Rokhan who is like the pitcher for him.

(pp. 376-377)

On the other hand, William Wordsworth, like Mirza Ansari, does not require a spiritual teacher to guide him on his way to pantheism, but he claims that nature is his spiritual teacher and “the anchor of his purist thoughts”. Wordsworth expresses as:

....Therefore, am I still

A lover of the meadow, and the wood,  
 And mountains; and of all that we behold  
 From this green earth; of all the mighty world  
 Of eye, and ear- both what they half create,  
 And what perceive; well pleased to recognize  
 In nature and the language of the sense  
 The anchor of my purist thoughts, the nurse,  
 The guide, the guardian if my heart, and soul  
 Of all my moral being.

(Tintern Abbey, 1798, 11. 104-111)

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## 4.0 Conclusion

Pantheism is a doctrine of religious philosophy which asserts that the universe is the reflection and manifestation of God. Everything that exists, is God, nothing exists that is not God. In general, pantheism denies any real distinction between God and the universe. Reality is unitary, the being of God and the being common to all things made identical. In short, the doctrine of pantheism propagates that God is the essence of everything in the universe, and every object of the universe, stone, tree, river, man etc, is a part of God. However, the doctrine of pantheism is widely rendered and preached by some religious scripts, great scholars, and influential literary figures. Similarly, this doctrine is depicted by William Wordsworth and Mirza Khan Ansari in their poetry. Wordsworth believes that the universe is the embodiment of God. He finds God immanent in nature giving her a soul and animation. He feels a spirit and a motion in nature that animates her. Therefore, he seems to see God in the light of the setting sun, in shining moon, in blue sky, precisely, in every object, whether animated or unanimated, of nature. Moreover, Mirza Khan Ansari, like Wordsworth, zealously believes in the theory of “Wahdat-ul-Wajood” (Unity of Being) asserting that there exists purely nothing in the universe, but every object is the manifestation of God. In other words, all things that exist in the universe are in reality non-existing, but they are parts of one existing Being (God). Therefore, Mirza Khan Ansari shows the relation between the creator (Allah) and the creation (the universe) by claiming that Ahmad, the prophet (the creation), and Ahad, Allah (the creator) are the same, but is separated from Ahad, Allah, by the letter “Meem” with his name, which means the material existence. Otherwise, Ahmad (the creation) and Ahad (the creator) are one. Mirza finds God in the sunbeams, winds, and on water’s surface. To sum up, both Wordsworth and Mirza Khan have propagated pantheism in their poetry despite of their few differences, but many similarities.



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William Wordsworth and Mirza Khan Ansari share many common views about pantheism despite of their few differences. Wordsworth feels a spirit (the spirit of God) that permeates nature, and gives nature animation and vitality. This spirit is a source of life and vital principle of nature. Similarly, Mirza Khan, like Wordsworth, finds Allah in every object of nature, and believes that every object of the universe is a part of God. Nothing exists purely, but everything is the embodiment of God. Furthermore, Wordsworth, like Mirza Khan Ansari, asserts that the soul of man is a part of God caged in man's body, and it will return to God. Mirza Khan believes that mankind is the manifestation of God. The body of man is the place of abode and sojourn of God. Similarly, Wordsworth calls mankind, "creature divine", because human being participates in a divine soul (God) diffused through our bodily forms. Man, like nature, is permeated by a divine soul, and this divine soul is the vital principle of man's life.

William Wordsworth and Mirza Khan Ansari hold few differences despite of their considerable common views about pantheism. Wordsworth feels a spirit in nature; his idea of a divine spirit is derived from the Gospel of John and the Epistle of John. On other hand, Mirza's immanence of God is inferred from the Holy Quran. Moreover, Mirza Khan, unlike Wordsworth, follows the sufic order of his spiritual guide, MianRokhan (Bayazid Ansari). Rokhan's sufic order includes four stages in which "Marifat" (unity of Being) is the last stage. To follow these stages, mystics need spiritual teacher to guide them in their spiritual development. Therefore, MianRokhan is the spiritual guide of Mirza Khan Ansari. Contrastingly, nature is the moral and spiritual guide of Wordsworth, and "the anchor of his purest thoughts".

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