

Ecological Mysticism and the Poetics of Interdependence: A Trans-Corporeal Reading of Rumi's Love Poetry

"التصوف البيئي وشعرية الاعتماد المتبادل: قراءة عبر-جسدية في شعر الحب عند

جلال الدين الرومي"

Mohanad Ghanim Glayl⁽¹⁾

مهند غانم خليل

Abstract

This paper focuses on the discussion of "Ecological Mysticism," where the researcher will investigate the theme of the Poetics of Interdependence in Rumi's love poetry along with the concept of "Trans-Corporeality." In this way, we come across the intertwining of four main interconnected areas of inquiry: (i) religion, mysticism, and spirituality; (ii) environment, ecology, and animality; (iii) poetry, literature, and art; and (iv) ontology, metaphysics, and process philosophy. Earlier scholarship has often overlooked the divine as well as ecological and cosmological dimensions of Rumi's love poems, recasting them as romantic or spiritual expressions. In our reading of Rumi, we venture a new approach by transitioning towards the idea of mystical ethico-ontological ecology. This approach not only helps us unfold the underlying gaps between (Cartesian) bodies of modern Occidental sciences and alternative modern art but also postmodern trends.

Trans-Corporeality provides an alternative apparatus, or poetic style, to apprehend interconnectedness while differencing it from unity or identity, alterity or duality. This concept also diminishes the odds of emphasizing

١ - جامعة اهل البيت (عليه السلام) - كلية الاداب muhanadghanem37@gmail.com

interconnectedness, thereby saving your poems from turning into some pious or nostalgic moral parables. Inter-corpo-relation of trans-corporeality betrays dual and "flat ontologies," because it deals with overcomings, becoming full, and an even relation of bodies in a process of co-genesis and co-being. Instead of a "network" of objects and subjects (a "flat ontology,"), trans-corporeality assumes Brodey's idea of a "multiverse" made up of abstract complementarity, process ontology, and complimentary pluralism of religious sacred. In a transcendent sense, the corroboration of trans-corporeality with process philosophy presents three main attributes of process ontology and biodiversity of science process philosophy in a religious such as process theology or mystic. (Fleming, 2023).

Keywords: Rumi, ecological mysticism, trans-corporeality, ecocriticism, environmental humanities

الخلاصة

تستكشف هذه الدراسة التصوف البيئي والشعرية القائمة على الترابط في أشعار الحب المشهورة للصوفي الشهير جلال الدين الرومي. بالاعتماد على مفهوم "التجسد المتنقل" الذي اقترحه كارين باراد، تضع التحليل في سياق أوسع للفكر البيئي ودراسات العلوم الإنسانية البيئية. تُبرز الدراسة كيف أن التصوير الجدلي والمتعالي للحب عند الرومي يتحدى المفاهيم الأنثروبوسينية والثنائية للذات، ويطرح بدلاً من ذلك رؤية روحانية بيئية جذرية تُسقط الحدود التعسفية بين البشر والإله والعالم الطبيعي. من خلال قراءة أشعار الرومي كـ "وحي إلهي" للجسد، تسلط الدراسة الضوء على إمكانية الاستفادة من أعماله في التفاعل مع التطورات الحديثة في النقد البيئي المادي والبيئية النسوية. وتجادل الورقة بأن قراءة مقارنة بين الرومي وشعر الطبيعة الحديث تقدّم موارد ضرورية لإعادة إحياء وتعقيد فهمنا للاهوت الرومي الثوري وروحانيته وفلسفته. وتؤكد هذه المقاربة على ضرورة الانطلاق من القراءات التقليدية التي أغفلت أو تجاهلت الأبعاد البيئية في رؤيته الصوفية. وتخلص الدراسة إلى التأكيد على الإمكانيات التي تتيحها التفسيرات النقدية البيئية المستوحاة من الرومي في المساهمة في الفكر المعاصر حول تغير المناخ، والنشاط البيئي، والحوار بين الأديان حول العلاقة بين الإنسان والطبيعة.

الكلمات المفتاحية: الرومي، التصوف البيئي، التجسد المتنقل، النقد البيئي، العلوم الإنسانية البيئية

1. Ecological Mysticism

A mystical reading of Rumi's thought offers a way to include mystical wisdom within ecological criticism beyond the view of a pantheistic and

anthropocentric approach. It also acknowledges the limitations of materialism-based ecological theories, which try to depreciate all spiritual paths, label all traditional knowledge as backward, and betray all high human values, hence leaving humankind at the mercy of 'nature'. Mystic philosophy and spiritual psychology argue that existence is not matter in motion but the realization or apparition of the higher aspect of existence in the form of material reality, life, and consciousness. In other words, man does not perceive spiritual realms through his external senses, which are evolved as a result of his adaptation to material reality, but he perceives bodily material reality via his spiritual faculties. (Fox, 2014,P.76).

Ecological mysticism—carrying the above-mentioned philosophical overture concerning human existence, man's place in the grand scenario of life, and his relationship with universal Being or God—has been shaped based on three pillars. Firstly, this approach has viewed man in the grand community of being; he considers the universe as a circulatory or 'trans corporeal' ensemble of life. Secondly, ecological mysticism's view of reality is in harmony with the holographic paradigm of natural and life philosophy namely plastic situationism. The plastic situationism II of ecological mysticism states the plane of organism's evolution and adaptability is not on the main axle of physicality and is holographically entangled with the health of humanity as a whole. The health of body is the health of existence as well as the health of creation and finally God. This means, as Hippocrates has been mentioned, that man's health is not merely biological but entails emotions, thoughts, attitudes, and lifestyle. (Bendelow, 2009). Third, adherents of the ecological-mystical approach have contended that man's nature quite rightly makes him inclined towards sympathy, empathy, and compassion towards other human beings. Currently, necessitarian religion, philosophy, and mystics also have reinforced this inclination in a great majority of people and made it even more exalted: responsiveness to the suffering of all living beings. (Ehrlich, & Ehrlich,2008).

Ecological mysticism, or environmental mysticism, is a perspective that elaborates a spiritual and/or mystical approach toward nature. This approach particularly refers to the works and visions that mainly focus on the future of the natural world, be they confessions, ethical reflections, ecological arguments, or liturgies. (Lee, 2022). One of the various characteristics of ecological mysticism is the strong sense of regard—even awe, reverence, and ecstasy—for the natural world. The ecological mystic tries to refine a special form of collaborative

relationship with the natural world. Finally, one of the common features of ecological mysticism—Pedersen actually considers it an essential one—is that the mystical union is understood as a union with an interconnected network or field of interrelation, so that the pragmatism of the network is one of the most fruitful issues of the ecological mystic. (Pennock-Speck,2021,P.98).

One can define this field of ecological mysticism as a mix of the intuitionist, vitalist, rationalist, advocate, and diffusive spirit, on the one side, and the experiential, mystical, natural, panentheistic, and collaborative one on the other. It is with these various dimensions and nuances that different scholars define "ecological mysticism," either in general terms or with regard to some thinkers. With the foundation provided above, the following section of our interpretation will be more evident and convincing. And it will be made clear that talking about "ecological mysticism" is not an anachronism, but that this worldview is a sound part of the soil from which Rumi drops his verses as fruits of the same tree. (Gowans,2013).

2. Key Philosophical Underpinnings

The aim of this paper is to examine the potential of ecological mysticism for human ethical reflection in a world that understands it as a complex world. It deploys the analytical toolkit of broader and significant theoretical perspectives in environmental philosophy' to understand the philosophical richness and complexity of ecological mysticism as such. The concept of ecological mysticism itself is the result of a longer inquiry that will be naturally situated within the philosophical traditions researched for that very purpose. starting from the premise that ecological mysticism derives its roots from a refusal, conscious or unconscious, to conceptualize the world, and/or the human, in a reductive manner—hence, in a non-complex manner,' as Adrian Ivakhiv has argued. My philosophical response elaborates, as we shall observe, on several dimensions of his crucial insight that will inform the theories of interdependence and corporeal love that we shall discuss further on. (Ivakhiv,2018,P.65). First, the tendency of ecological mysticism 'to resist the elucidation of nature as a realm of brute facticity—an indifference to the type of mysterious complexity that would render it comprehensible to the human mind' has provoked into being a metaphysics of relation that posits interdependence and purpose as the philosophical form of complexity proper to the world.

The intervention the researcher proposes in this paper is to reconstruct ecological mysticism from this perspective beyond the Kantian epistemic modality of curiosity, as Gaia philosophy, in its most sophisticated version, has stressed, into an embodied form of care that encourages moral interest—or even, as we shall see, passionate attachment. (Fellows, 2022,P.23). My aim, therefore, is not to offer an exhaustive or telescopic reconstruction of a single tradition or school in environmental thought but to select and prosecute a richer set of overlapping reflexes of ecological mysticism in which non-discursive meaning are expressed and exchanged: that is, through the poetic (philosophical) traditions of the world. The researcher argues that the expressive ethics of Rumi's love poetry conveys a poetic, non-discursive, and ecological mysticism as an anticipatory reading of Manichean cosmology. Thus, re-situated, his hymns carry out in poetic form the refusal to reject the cosmos as non-sensical and profoundly oppressive.

3. The Poetics of Interdependence in Rumi's Love Poetry

Several scholars of Sufism have delved deeply into Rumi's poetry. Of specific importance to my own work have been attributing lines to Rumi, concentrating on studying the language, thought, and psychology behind Rumi's poetry and love poetry in general, a comprehensive commentary on Rumi's metaphors, Rumi's relationship with God, his use of myth, and the movement of the heart in Rumi's cosmos. Craig Cooney has suggested classifying every mode of literary study as a story, and "affiliation," as "story-ing," is the most appropriate story for my first focus in this chapter because this is an analysis of the poetics of interdependence in multiple layers of the Rumi-all. Also referred to as the love of being, this is the specter haunting Rumi's verses. The "poetics of interdependence" and "(net)work as relationship" will run as sub-themes throughout my textual analyses in the coming chapters. (Cooney, 2012,p.87).

This love, this longing, this irrevocable connection to the beloved is evident in Rumi's poetry, an art that holds the themes of connection and unity to such an extent that certain scholars have argued that this body of 68,000 quatrains should be read and studied as a tantra. Rumi, writing his love poetry in the thirteenth century AD, insisted that everyone and everything is interconnected, ignoring the territorial hindrances and boundaries that we take for granted. He said that this wholeness is hidden from our genetic makeup, and that once we occupy the

world of unity, reunion, and belonging, we see the world as beautiful and our interactions as part of an endless web of exchanges. (Nasri, 2024).

4. Analyzing Rumi's Poetic Imagery

Rumi is well known for employing Christian imagery, Islamic culture, as well as Sufi and Bektashi imagery from the hexagrammaton and the theology of the Islamic Gnostics in his poetry. It is the argument here that the imagery employed in his poetry is a rich source for discovering the natural world, its interconnectedness to personhood, and his ability to will that substantial unity with the divine and natural worlds. One example of many, as I argue below, are the rich images of flora and fauna in Rumi's love poetry. (Abou-Bakr, 1996).

In the media over the past several years, Rumi's popularity has dramatically increased. Love poems have been able to identify and clarify the interconnectedness and love of the divine and the natural worlds. Because his love poems are so obviously organic and referential to emotions and intellects that most people are aware of, they are a useful paradigm to elucidate his manner of poetically imagining the interconnectedness of nature. The imagery of Rumi's love poems has a thoroughly natural ecosystemic component. Using images of secretly planted flowers, gardens of flowers diligently and lovingly planted, nightingales that desirously sing, spiders and owls and eagles, cup bearers and drinkers of wine, and the images of being planted, sprouting into shoots or meadow-reed, dying, and diving into and arising from the sea of love are more than idle erotic images. They imaginatively point out, allegorize, and prove unity. Each organism depends on another and produces it through interaction with the divine in nature, a love poem. (Sepehri, 2022, P.45).

5. Themes of Connection and Unity

In "Reading (in) Rumi: Ecological Mysticism and the Poetics of Interdependence," investigations of Rumi's representation of God and the cosmos were raised to explore the heritage of the "mystic tradition" marginalized in ecocritical studies of "Nature," including love as one of his most significant Sufi attitudes. This essay covers the same concerns through close readings of some of Rumi's love poetry. It argues that love as a mystic-beloved-human being relationship works as the heart of Rumi's poetic representation of connection and unity. Although love poetry is usually figured as poems of union, separations

and lovers' problems, what is evoked is a belief in connections that is grounded in the body, whose importance is such that theoretical contemplation mostly happens there. Rumi describes how this earth, including all its configurational irregular relationships, is a medium for diverse surface combinations and mortal beings.

(Zarrabi, S.2016).

In love poetry, Rumi often cites life force, an ancient concept, to describe the necessity, importance, and range of different beings. This life force connects material elements to quantum particles, just as it integrates the body with the spirit. In this integrated paradigm, Rumi often replays, citing the body portion, the icon of gatherness, in the love poetry. Body is a material symbol—that we perceive—of something with symbolic and quantum level—body and soul— or sub-atomic particle—to person—uniting qualities. In love, mystics read Rumi's body as an earthy surface symbol of profound vibrations and spirit level integration and barrier breakdown of love. These gatherings and breakdowns attend to the prerequisite condition of life force inside the physical, mental and spiritual body, that includes the continuous particles' attractions and repulsion. (Szperling, 2013).

6. Trans-Corporeality in Rumi's Poetry

Trans-corporeality in Rumi's perspective should not be limited to embodiment, but the most valuable spiritual connections between lovers are those witnessing a 'deeper' and more invisible corner of their bodies, or to be more precise, those that extend through different levels of bodies without feeling that they have ever left their own single cell. What is perceptible between lovers is not indifferent 'to the possibility of there being something beyond that is felt in this shared perceptibility', without losing its sensible manifestations, trans-corporeality is not particularly interested in the eye, but it is obscured by 'visible' eyes. It wants the singular light cradle revealing the beam of the 'eye beyond the eye'. (Sarikaya, 2023).

By exploring the trans-corporeality of creation, Rumi seeks to locate the corpus of divine reality incarnated directly within the domain of human beings according to the Koranic accounts. It is ensued, bodies - that we previously considered as physical - dangle from the fact of this non-are discontinuously and are concealed in essences or divine properties where we find out that there are other bodies towering one above another. Therefore, to identify this trans-

corporeality beyond the tissue of vision, as a purpose, the essay chases the main drift of Rumi's poetry. Meanwhile, Rumi's love poems, the occupation of this essay, can be in many respects read as Rumi's captured phenomenon, his blissful divine trans. For Rumi, lover and beloved can "smell" beneath the perfumed "clothes" and speak together about the "Bi-situational" happening of the sun, and understand the story of "Mu-Hammad" behind any particular instance of walking through the "Mccomb". This essay does not contend that this sense of a present most physical happening is properly eternal in Rumi's system - that is a more properly gnostic use he puts to the same "phenomenon" of the visibility of the invisible. However, early in the maturation of Rumi's poetry, trans-corporeal themes have a number of sensory vehicles, namely the lovers' garments and their perfumery, that chant with the physical environment to manifest an invisible (and ecstatically ecstatic) realm. (Rumi, 2008).

In Understanding Trans-Corporeal, the essay seeks to explore the fundamental conceptual notions known as Trans-Corporeal Concepts, which refers to a way of understanding the body both as a spiritual trivia and as an ecological environment related to others. Based on the ideas of Dr. Stacy Alaimo and Salmanovich, the first term to be discussed here is Trans-Corporeality. Putting the two together, we aim to understand how 'bodies' exist beyond their 'skin' and 'inside' or 'outside' the conventional idea of corporeal 'wholeness' and function interdependently on each other or the environment that they dwell in. The concept of 'Embodied Being', 'Being-in-the-World', and 'Spiritual Being' are the concepts encompassing this perspective. (Alaimo, 2016).

Unraveling these conceptual ideas within the essay, we would like to start with the idea of 'Embodied Being'. Embodiment brings forth the sense of Trap (limitation) and Release (liberation). In trap, or limitation, human beings are entrapped in the corporeal shell or the flesh that is always in relation to time and space, while the release holds the idea of transcending human being beyond the corporeal exterior to reach the spiritual substance of immortal existence. The 'contact' that consists of 'release' within the limited body structure primarily draws into the erotic dimension and signifies 'being in the world'. In sum, this embodiment delves into the limits or restrictions of corporeality and the ways to transcend its spiritual essence of human existence. (Copeland, 2023).

Rumi's sense of embodiment is different from Spinoza's notion of embodied spirit, yet both assume that human existences are situated within a dimensional continuity of spiritual connection. Here, the body is not a site of contestation

between mind and spirituality. Instead, the body is the very foundation of spiritual connection, where the human denominator that holds us together is grounded. Rumi aims to translate the ideas of attachment, friendship, and love into the axis of the body. Based on the love of God, he asserts that the condition of being and becoming is conferred by a Godly affect, which is the outcome of God's love. This affect, which is affection, manifests itself in one's being, emotions, psyche, attitudes, and actions. Indeed, according to Rumi, religious and ethical principles evolve from the shared emotions and affective interdependence established on the basis of love for the Lord. The details of Rumi's vision on embodiment and spiritual connection are as follows. (Kodalak, 2020).

Embodiment with Spiritual Dimension: Rumi presents a phenomenon of the washing away of the name, or the disappearance of the body from the body, which is an inward way and a spiritual interpretation of the washing of the clothes. The disappearance of the outward name is an annihilation in God finally. Bashier Al-Helmi explains that the disappearance of the outward name is a divine love mixing with the internal love in such a manner that the one who apprehends the love does not care to distinguish between this world and that world. The washing of clothes is worship and ritual, or an illumination of the acts of those who embody the radiance of divine grace and blessings. According to Rumi, in a philosophical or spiritual viewpoint, lastly, the washing of the clothes is the final objective for a Sufi in order to deserve the departure of the name. Rumi uses the term "washing of clothes" as an abstract treatment in the field of divine existentialism and gnosis. (Hoeller, 2007).

Conclusion

We conclude by emphasizing that the emphasis on ecological mysticism and the poetics of interdependence as an alternative perspective to explain Rumi's dialectical and transcendent articulate portrayal of love between human/divine, human/human, and human/nature deepens our understanding of his unique and revolutionary theology, spirituality, and philosophy. Viewing the body as a site of divine revelation, our discussions on the scholarship and poetry of and about Rumi and his work with recent material ecocriticism and ecofeminism that are based on Barad's concept of trans-corporeality highlight alternative ways toward superstardom, revitalizing, deepening, and complexifying our understandings not only on Rumi the environmental-ecofeminist, but also the literature and

environment tradition of which he is a part. This comparative reading of Rumi and modern ecopetal poetry is particularly timely, given the fact that, among other things, just in recent years, the vast majority of world's religions, religious and spiritual institutions have been making serious ecological statements and are deeply engaging in and reflecting on related critical environmental issues.

Given these Judaic, Christian, Buddhist, Muslim, Hindu, Baha'i, and Tāo talk on religion and ecology, we argue that the timeliness of our engagement can be expanded even further. Our reading of Rumi's love poetry from a theological, philosophical, and spiritual angle demonstrates that Rumi's theology of love emphasizes the inseparability of nature, humanity, and the divine. Our approach, by extension, both provides a departure from Rumi scholarship that dismisses him as a Green Prophet and helps to generate increased potential for deconstruction. Ecocritic interpretations that demonstrate these tenets, we argue, can offer support in recent ecologically conscious climate change thought and activism shifts by women from Sarah then Chayes and Seidel to the Pope to the political privileges of favor of Al Gore's inconvenient and even to in religious beliefs about human-nature connections and rights. (Palmer & Finlay, 2003).

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