

LOVE'S TRANSCENDENCE: DECONSTRUCTING RELIGIOUS DIFFERENCES IN RUMI'S "LOVE-AN ESSENCE OF ALL RELIGIONS"

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ABSTRACT

This research seeks to examine how Jalaluddin Rumi used language and imagery in his poem "Love-An Essence Of All Religions" to question the importance of external religious rituals and emphasize love as a uniting power that transcends different religions. The study of a passage from the poem was guided by the theoretical framework of Critical Discourse study (CDA) power relations and ideologies proposed by Fairclough (1995) emphasized the importance of understanding the historical and social context in which a text is produced and disclosing the complexities of language's power relations into discourse characteristics by Van Dijk (2001). The study design used a qualitative methodology, specifically examining the language choices, metaphors, and images present in the chosen passage. The primary data source for this study was the poem "Love-An Essence Of All Religions" by Jalaluddin Rumi, as translated by Dr. Nicholson. The process of data analysis included meticulous examination and use of Critical Discourse Analysis (CDA) methodologies to discern the specific ways in which these aspects contribute to the overall message conveyed in the poem. The results indicated that Rumi utilizes metaphors to portray the profound impact of love, uses different terminology to distinguish between love and religious activities, emphasizes love as a force that transcends boundaries, and reinterprets potentially unpleasant religious encounters through the lens of love. The combination of these aspects implies a possible threat to existing religious power structures and an advocacy for a more comprehensive approach to spirituality. This research enhances the comprehension of Rumi's literary works and their potential impact on promoting interfaith cooperation. This text showcases the use of language and imagery to analyze and break down theological disparities, while also emphasizing love as a cohesive and uniting element in spiritual encounters.

keywords: Jalaluddin Rumi, Love-An Essence Of All Religions, critical discourse analysis, religious discourse, interfaith understanding, sufi mysticism, deconstruction of religious hierarchy, transformative love, spiritual unity.

1. Introduction

The Persian poet and mystic Jalaluddin Rumi, who lived in the 13th century, is still widely read and respected today. Love, spirituality, and humanity are themes that run throughout his writings, which cut beyond religious and cultural lines. This study is on Rumi's poetry "Love-An Essence Of All Religions," which was translated by Dr. Nicholson. If the poem's length is a concern, it is summarized. Here we use the framework of Critical Discourse Analysis (CDA) to look at how Rumi uses love to bring people together despite their religious differences. Spiritual love was seen the way to heavenly union by Rumi's Mevlevi order. Chaitick (2018) notes that many of his poems question established religious doctrine and public displays of faith, encouraging readers to look inside for the truth. Love, according to Rumi, is more than worldly possessions; it includes a bond with God and all in creation (Barks, 2000).

Deconstructing religious differences is the research's main theme. Examining religious texts and practices' historical and social context helps explain their growth and potential biases (Fitzgerald, 2000). Religious organizations shape political goals and social norms (Weber, 1920). We must demolish these power structures to understand how they might intensify religious conflicts. Despite their differences, many religions share love, compassion, and purpose. By emphasising these similarities, individuals of various religions may unite (Eliade, 1959). This study uses deconstructionism to encourage interfaith communication and a more peaceful and inclusive world.

The need to discover shared beliefs becomes more important in a world where religious ideologies are causing divisions among individuals. Religion, although providing solace and meaning to many individuals, can also be a source of discord and misunderstanding. Analyzing the underlying assumptions and power dynamics present in religious discourse is the central focus of dismantling religious disparities, a method that is investigated in this research. By eradicating these disparities, we may foster a more profound understanding and embrace of other religious beliefs.

This research conducted by the CDA aims to analyze Rumi's approach to eliminating religious disparities and promoting love as a basic aspect of all faiths. We will explore Rumi's use of language and imagery. We shall prioritize Rumi's depiction of love as the most important aspect, rather than focusing on rituals and ideas. In this poem, we will analyze how Rumi depicts love as a kind of communication that goes across religious boundaries. In this discussion, we will examine the writing of Rumi and explore his message of promoting love and acceptance among everyone, irrespective of their religious affiliations. Rumi subverts the existing power structures in religious discourse by prioritizing love as a potent catalyst for transformation; our Critical Discourse Analysis (CDA) approach aims to uncover these dynamics.

1.1. Scope of the Study

This research used a Critical Discourse Analysis (CDA) methodology to investigate how the poem "Love-An Essence Of All Religions," translated by Dr. Nicholson, by Jalaluddin Rumi, breaks down barriers between religions and promotes love as a uniting factor. Using a critical discourse analysis (CDA) lens to the poem, we can see how Rumi downplays the importance of external religious rituals and highlights the transformational power of love.

Analyzing Rumi's use of imagery and language to promote religious tolerance and understanding and to question the exclusivity of religious identities. Rumi uses the idea of love to dismantle theological divisions in "Love-An Essence Of All Religions." This research will provide a critical critique of Rumi's work. It will reveal the hierarchies of power that Rumi criticizes in religious discourse. The results will add to our knowledge of how love may bridge religious divides and encourage conversation across faiths.

1.2. Problem Statement

Religious differences continue to be a major cause of conflict and division on a global scale, even as commonalities in beliefs and experiences have the ability to bring people together. The focus on different doctrines and practices may lead to a mindset of "us" against "them," breeding prejudice and

misunderstanding across religions, even when religious traditions provide purpose and meaning to many people. To solve this issue, this research analyzes Jalaluddin Rumi's poem "Love-An Essence Of All Religions," which seeks to bridge religious divides via the power of love.

1.3. Research Questions

- 1) What recurring themes related to love and religious unity emerge from a Critical Discourse Analysis of Rumi's poem "Love-An Essence Of All Religions"?
- 2) Does Rumi's concept of love, as presented in "Love-An Essence Of All Religions," challenge the power dynamics embedded within religious discourse, and if so, how?
- 3) How does Jalaluddin Rumi, in his poem "Love-An Essence Of All Religions" utilize language and imagery to deconstruct the significance of outward religious practices and elevate love as a unifying force across faiths?

2. Literature Review

This literature study delves into the idea of tearing down religious barriers, with an emphasis on the ways in which love may bring people together regardless of their religious affiliation. Religion provides a feeling of community, purpose, and meaning to people's lives, and these aspects are intrinsic to the human condition. Conflict and division may also arise from religious differences (Asad, 2003).

2.1. Deconstruction and Religious Discourse

According to Johnson (2009), the philosophical school of thought known as deconstruction, which was popularized by Jacques Derrida, promotes a critical analysis of preexisting narratives and the power relations embedded within them. The fundamental beliefs and experiences shared by different religions may be better understood by using this approach to religion rather than focusing on superficial rituals and doctrines (Fitzgerald, 2000).

2.2. Power, Politics, and Religious Conflict

According to Weber (1920), religious organizations often wield considerable social and political clout, molding social mores and impacting political objectives. Given their potential role in fueling religious tensions, it is essential to dismantle these power structures (Asad, 2003). To understand the possible prejudices and societal influences that molded religious teachings throughout time, it is necessary to examine their historical background (Fitzgerald, 2000).

2.3. Rumi and the Power of Love

The power of love to unite people of different faiths is an idea that many researchers have investigated. Although there are many different ways to worship, Eliade (1959) contends that the essence of religion is love, compassion, and the pursuit of meaning. Putting an emphasis on these commonalities might help people of different religions feel more connected and understand one other. The idea of divine love is fundamental to Islamic mysticism. The 13th-century Sufi poet Rumi is well-known for his writings on love and how it may change a person, leading them away from worldly attachments and into a unity with God (Chittick, 2018). Research on Rumi's use of love to dismantle religious divisions is lacking, despite the fact that several scholars have examined his thoughts on love generally (Barks, 2000).

2.4. Historical and Social Contexts

Longstanding links between religious groups and influential politicians have blurred the lines between their realms of influence (Armstrong, 2000). A religious justification for violence and injustice may ensue. Fast social change like economic hardship and political upheaval may cause religious discord. Religious leaders may use their followers' concerns to unite them against external threats (Juergensmeyer, 2000). We must deconstruct power relations within and around religious institutions to understand how they cause religious strife. This allows a more sophisticated understanding of religious variety, the refutation

of dogmatic scripture interpretations, and the revelation of political causes for religious differences. Analyze Rumi's love in "Love-An Essence Of All Religions." Power dynamics must be understood. Love, a powerful change agent, may break religious hierarchies and create a more inclusive religion. Rumi's writings may assist explain how love can reduce religious strife created by jealousy and power.

2.5. Theoretical Framework

This research use Critical Discourse Analysis (CDA) as its theoretical framework to analyze Jalaluddin Rumi's poem "Love-An Essence Of All Religions." It aims to shed light on how Rumi uses love to transcend religious differences and bring people together. A strong lens to analyze Rumi's speech is critical discourse analysis (CDA), which is based on the idea that language is a medium where ideologies and power dynamics meet.

2.5.1. Power and Ideology

According to CDA, power relations and ideologies are both reinforced and undermined via language (Fairclough, 1995). One way to understand Rumi's critique of powerful religious ideas is to look at the imagery and language used in the poem. This is where love takes on the role of a counter-discourse, shaking up long-held ideas about religious diversity. This research seeks to understand how Rumi confronts dominant religious doctrines and the power hierarchies they uphold by carefully examining the poem's language patterns and imagery. One powerful counter-narrative that Rumi presents is love, and it has the potential to shake up long-held ideas of religious difference.

2.5.2. Discourse Features and Power Dynamics

Disclosing the complexities of language's power relations requires CDA to delve into discourse characteristics (Van Dijk, 2001). Many aspects of Rumi's writing will be examined in this examination, including his vocabulary, grammar, framing, and metaphorical language. We may learn Rumi's position on the hierarchical importance of love, religious rituals, and identities by analyzing the words he uses to describe them. Subversive or biased motivations may be better understood by dissecting phrase patterns and the way religious differences are framed. In addition, by delving into metaphors, similes, and other figures of speech, we may expose Rumi's attempt to question conventional wisdom and make room for new points of view.

2.5.3. Text and Social Context

According to Fairclough (1995), critical discourse analysis (CDA) stresses the significance of knowing the historical and social setting in which a document is created. The text is the primary emphasis of this study, but it is helpful to take a quick look at the historical background of Sufism and Rumi's time as well. To illustrate how Rumi's stress on love may constitute a kind of defiance, it is helpful to consider the possible conflicts between Sufi mysticism and traditional religious organizations. In "Love-An Essence Of All Religions," Rumi deconstructs theological divisions and posits love as a uniting force. CDA gives a solid framework for evaluating this. This research tries to make a better understanding of how love may overcome religious divisions and encourage interfaith peace by exploring the power dynamics hidden within language and images.

2.6. Previous Studies

Alhousseini and Abd Hassan (2020) study Elif Shafak's "The Forty Rules of Love"'s pragmatic Sufi aspects. This study uses Grice's Theory of Implicature and cooperative principles to interpret the book's Sufi themes. By carefully reading particular book sections, academics uncovered pragmatic components that express Sufi philosophical notions, notably via implicature. Pragmatic and literary analysis show that the book portrays Sufism as more than rituals. It seeks spiritual truth and tranquility by rebelling against culture. Rumi and Shams al-Tabrizi's relationship symbolizes mystical love and spiritual enlightenment, emphasizing the power of love to connect with the divine. The study highlights the novel's representation

of Sufi concepts and practices, emphasizing the necessity to understand Sufism as an Islamic spiritual development technique. The novel uses implicature to explore Sufi philosophy and its effects on personal and spiritual growth. In conclusion, Alhusseini and Abd Hassan illuminate how contemporary literature portrays Sufism and how this image helps communicate important spiritual truths.

From a Sufian perspective, Ikhsan (2019) investigates metaphor, simile, personification, and apostrophe in Rumi's writings. The purpose is to understand these devices' frequency and impact. This study uses descriptive and qualitative methods to collect and evaluate data from nine poems by reading, highlighting, coding, rereading, and tabulating. Metaphor, simile, apostrophe, and personification appear 101 times in the poetry. Metaphor and simile dominated figurative language. Research shows that 46 metaphor and apostrophe instances are the most popular Sufi figurative language. This study of Rumi's poetry's metaphors shows how metaphor conveys Sufi teachings' profound spiritual and intellectual notions. Ikhsan's research illuminates Rumi's use of metaphorical language to convey important Sufi philosophy and spirituality ideas via poetry.

Gayas (2016) connected Rumi's spiritual poetry to Lal-Ded's Kashmiri mysticism. Despite differences in time, region, society, and religion, Gayas' poetry has spiritual and mystical themes. Gayas uses comparative literature theory to compare Rumi and Lal-Ded's spirituality and mysticism. This essay will compare and contrast Vakh and Rumi poetry after examining Lal-Ded and Rumi's lives. Gayas's study demonstrates that spiritual insights and mystical experiences are neither race, religion, or nationality-based. Gayas compares Lal-Ded and Rumi's texts to show the universality of spiritual traditions across cultures.

Dilpul (2016) analyzes the poetry of two prominent Sufi poets, Baba Bulhe Shah of Punjab and Mast Twakalli of Balochistan, through the lens of critical discourse to reveal their unique approaches to Sufism and the discourse implicit in their lyrical tales. The study examines these poets' varied approaches to Sufi thinking and finds similarities in their writing. Bulhe Shah's poetry is scathing and combative about religious and societal inequalities, addressing inequity and strife. However, Mast Twakalli uses nature-inspired imagery and gentler language in his writings. The study acknowledges the poets' complex beliefs and suggests more investigation into their personalities and poetry, but it does give important insights into their many Sufi expressions. This study helps us understand Bulhe Shah and Mast Twakalli's intricate poetry, laying the framework for future research into their literary and philosophical contributions to the Sufi tradition.

Manzoor (2016) used deconstructive phenomenological study of Bulleh Shah and Khawaja Ghulam Farid's discourse to find parallels in Sufi literature. The study uses Derrida's deconstruction to identify binaries in Sufi texts and phenomenological analysis to comprehend confessional poetry's themes and lived experiences. This study analyzes poetry to explain the Sufi tradition for laypeople, contribute to the literature on Sufism, and ordinary the framework for future research. Sharing a single God, divine love, self-negation, and the transience of life strengthens Muslim unity and nationalism. The article states that the Sufis helped make religious beliefs more approachable via poetry, notably by using paradoxes to explain the spiritual-material divide. The study shows that Sufism has Islamic roots, unlike Western spiritualism, which is founded on nothing. In summary, Manzoor's study illuminates the deep history of Sufi discourse, establishing the framework for future studies of local Sufi traditions within the greater Sufi legacy to enhance national unity and increase our understanding of Islamic religion and spirituality.

Lipowitz's (2009) research, "Ascending the Ladder: The Spiritual Stages of Development in the Works of Jalaludin Rumi," seeks to find spiritual progress in Rumi's writings. Rumi hardly mentioned spiritual realms, but Lipowitz shows how he alluded to them in narratives and metaphors. Rumi gently suggests a spiritual journey from separation to intimacy with the divine via mysterious symbols like the seven-rung

ladder and seven candles. Using Rumi's Masnavi and Divan-e Shams and primary and secondary sources from major Sufism and Rumi experts, Lipowitz emphasizes metaphorical formulations in Rumi's philosophy. Since Rumi purposely hides spiritual stages, readers are urged to interact with his teachings on a more intimate and experiential level to find hidden truths on their own, according to the study. This extensive examination by Lipowitz helps us understand Rumi's complex spiritual philosophy and what it implies for individuals seeking divine truth.

Although there is a lot of literature on Rumi's poetry, mostly on spirituality and love, there is a clear lack of analysis when it comes to deconstructing theological distinctions in his poetry. Despite the abundance of material on Rumi and his Sufi mysticism, very few researchers have taken the time to analyze in depth how the poet breaks down religious boundaries and promotes understanding amongst faiths in his poetry. Although research by Gayas (2016) provide light on how Rumi's message and the notion of love in Sufism are applicable to a global context, these works do not directly tackle the dismantling of religious distinctions. Similarly, neither Lipowitz's (2009) nor Alhusseini and Abd Hassan's (2020) studies deal with the way in which religious differences and love are depicted in Rumi's poetry; instead, they center on the spiritual phases of growth and the pragmatic features of Sufism, respectively. To fully comprehend the profundity and ramifications of Rumi's message of love in a pluralistic setting, additional academic investigation is required to fill the knowledge vacuum in the critical analysis of how "Love-An Essence of All Religions" goes beyond religious boundaries and confronts divisive ideologies. This research contributes significant insights to the existing body of literature on Rumi and the role of love in promoting interfaith collaboration. It does this by analyzing how Rumi's conception of love dismantles religious barriers using the use of Critical Discourse Analysis (CDA).

3. Methodology

This study employs a qualitative research approach that incorporates a Critical Discourse Analysis (CDA) paradigm. Qualitative analysis enables a thorough examination of the language and imagery used in the poem to reveal the hidden meanings and power dynamics in operation. This research utilizes Critical Discourse Analysis (CDA) to examine how Jalaluddin Rumi, in his poem "Love-An Essence Of All Religions" (translated by Dr. Nicholson), dismantles religious disparities and emphasizes love as a cohesive influence. This technique offers a systematic approach to examining Rumi's poetry using a Critical Discourse Analysis (CDA) perspective. It enables the exploration of how love may demolish religious distinctions.

3.1. Data Source

The main data source for this research will be the poem "Love-An Essence Of All Religions" by Jalaluddin Rumi, as translated by Dr. Nicholson.

3.2. Data Analysis

The use of the Critical Discourse Analysis (CDA) technique will examine several aspects of Rumi's poem "Love-An Essence Of All Religions" in order to reveal its underlying narratives and consequences. Firstly, the focus will be on the linguistic choices used by Rumi. Through analyzing the specific terminology he used to portray love, religious activities, and identities, we may uncover valuable information about his hierarchical viewpoint on these ideas. Furthermore, a comprehensive analysis of grammar and framing will follow, specifically examining sentence patterns and the manner in which concepts are presented. The purpose of this examination is to uncover any inherent biases in the text or identify any intentional efforts to question established conventions. Furthermore, the study will explore the domain of figurative language, examining metaphors, similes, and other rhetorical techniques used by Rumi. This research aims to reveal how Rumi used linguistic techniques to dismantle religious divisions and promote a cohesive philosophy of love. Afterwards, we will carefully analyze the poem, and then

conduct a thematic analysis to identify reoccurring themes and their language expressions. This comprehensive method has the possibility to reveal the intricate aspects of Rumi's communication, providing insight into its ability to bridge religious differences and promote a message of peace and togetherness.

4. Data Analysis

This analysis explores how Jalaluddin Rumi used love in the passage from his poem "Love-An Essence Of All Religions" to dismantle religious disparities and advocate for a cohesive spiritual encounter. Critical Discourse Analysis (CDA) offers a structured approach to analyzing how language either sustains or questions power relations within religious discourse.

Table 1

Analysis: Deconstructing Religious Differences through Love in Rumi's Poem (using CDA Framework)

Feature	Analysis (with Examples)	Potential Deconstruction of Religious Differences
Power and Ideology	The poem positions love as a transformative force that transcends the limitations of established religious practices. Love is presented as a counter-discourse to the idea that religious differences create barriers to spiritual connection. (Examples: "Through love thorns become roses," "Through love vinegar becomes sweet wine")	Love may challenge the authority of religious institutions and their control over religious experiences. Love may promote a more universal and inclusive approach to spirituality, suggesting that the path to the divine is not limited by outward forms of worship.
Lexical Choices	The poem uses evocative language to describe love (roses, sweet wine, light, joy), suggesting its positive and transformative power. Religious practices are described through more neutral terms (thorns, vinegar, stake, misfortune).	Elevated language for love signifies its importance compared to rituals. * Neutral language for rituals may downplay their significance in achieving spiritual connection.
Syntax and Framing	The poem uses simple and direct language to describe the transformative power of love ("Through love..."). Religious differences are not explicitly mentioned, but the focus on love suggests a transcendent unity that goes beyond religious boundaries.	Complex sentence structures for religious doctrines may suggest their difficulty and exclusivity (not used in this excerpt). Simpler, more direct language for love emphasizes its accessibility and universality.
Figurative Language	The poem uses metaphors to compare the transformative power of love to natural phenomena (thorns to roses, vinegar to sweet wine). This suggests that love can transform negative experiences associated with religion into positive ones.	Metaphors comparing love to transformative forces (e.g., light, fire) may challenge the limitations of religious dogma (not used in this excerpt). Similes comparing different religions through love may promote unity and understanding (not used in this excerpt).

Feature	Analysis (with Examples)	Potential Deconstruction of Religious Differences
Text and Social Context (Optional)	Considering the historical context of Sufism and Rumi's era, where Sufism may have faced tensions with established religious institutions, the emphasis on love can be seen as a form of resistance against rigid interpretations of scripture and religious practices.	Rumi's emphasis on love may be a form of resistance against the power structures of his time. * The poem may promote a more mystical and personal connection with the divine, challenging the authority of religious hierarchies (further research needed).

This poem presents love as a power greater than any external religious ritual, one that may change a person's heart and soul. Poetry such as "Through love thorns become roses" and "Through love vinegar becomes sweet wine" uses metaphors to highlight the power of love to change religiously-related bad experiences (the thorns) into more positive ones (the sweet wine). It might be inferred from this that love overlooks the particular tenets and ceremonies of many faiths, focusing instead on a shared feeling of spiritual oneness.

Possible threats to existing religious power structures are hinted at by the poem's linguistic choices. Roses, sweet wine, brightness, and pleasure are some of the descriptive words used to express love. Alternatively, religious observances are described using less loaded language (thorns, vinegar, stake, misery). The language difference here implies that love, rather than external religious acts, is the most important factor in developing one's spirituality. By putting love at the center, the poem subtly diminishes the importance of religious hierarchy and competing readings of the Bible.

Table 2

Transformation and Potential Deconstruction of Religious Differences through Love in Rumi's Poem

Transformation	Interpretation (Based on CDA Framework)	Potential Deconstruction of Religious Differences
Thorns become roses	Love transforms negative experiences (thorns) into positive ones (roses).	Outward religious practices (thorns) may not be as important as the transformative power of love (roses) in achieving spiritual connection.
Vinegar becomes sweet wine	Love has the power to change something unpleasant (vinegar) into something desirable (sweet wine).	Rigid religious doctrines (vinegar) may be less important than the transformative power of love (sweet wine) in achieving spiritual growth.
Stake becomes a throne	Love can elevate suffering (stake) into a position of power (throne).	Religious hardship (stake) may be viewed differently with the presence of love (throne), potentially leading to a more positive outlook on religious challenges.
Misfortune becomes good fortune	Love can reframe negative experiences (misfortune) as positive opportunities (good fortune).	Religious struggles (misfortune) may be seen as opportunities for growth (good fortune) with the presence of love.

Transformation	Interpretation (Based on CDA Framework)	Potential Deconstruction of Religious Differences
Burning fire becomes pleasing light	Love transforms something destructive (burning fire) into something beneficial (pleasing light).	Religious extremism (burning fire) may be challenged by love (pleasing light), promoting a more moderate and peaceful approach to faith.
Stone becomes soft as butter	Love can soften rigidity (stone) into something more fluid and adaptable (butter).	Strict religious interpretations (stone) may be challenged by love (butter), promoting a more flexible and compassionate approach to religious beliefs.
Grief becomes a joy	Love can transform sadness (grief) into happiness (joy).	Religious rituals focused on mourning (grief) may be seen differently with the presence of love (joy), potentially leading to a more hopeful outlook on religious life.
Lions become harmless	Love can tame aggression (lions) into peacefulness (harmless).	Religious intolerance and conflict (lions) may be challenged by love (harmless), promoting interfaith dialogue and understanding.
Sickness becomes health	Love can transform a state of negativity (sickness) into a state of well-being (health).	Religious practices focused on guilt or fear (sickness) may be challenged by love (health), promoting a more positive and uplifting approach to faith.
Wrath seems to be a mercy	Love can reframe anger (wrath) as a form of compassion (mercy).	Religious pronouncements of anger or punishment (wrath) might be reinterpreted as acts of tough love or guidance (mercy) in the presence of love.
The dead rise to life	Love can revitalize something seemingly lifeless (the dead) into a state of vibrancy (life).	Strict adherence to religious traditions (the dead) may be challenged by the transformative power of love (life), promoting a more dynamic and personal relationship with faith.
King becomes a slave	Love can dismantle hierarchies (king) and promote humility (slave).	Religious authority figures (king) may be seen differently in the presence of love (slave), potentially promoting a more egalitarian approach to religious leadership.

This research delves into the ways in which Jalaluddin Rumi, in an extract from his poem "Love-An Essence Of All Religions," uses love to break down barriers between religions and strengthen spiritual bonds. The method of Critical Discourse Analysis (CDA) offers a structure for investigating the ways in which religious discourse uses language to either uphold or subvert power structures. The supplied quotations are examined in this table using the CDA framework. We may see love's deconstructive power at work in the stated developments. Instead of placing value on external religious rituals, ideologies, and power structures, love argues that the transformational experience of love is more important for spiritual progress. A more empathetic, adaptable, and cohesive perspective on religious experience is fostered by love in this setting.

The poem presents love as a powerful force that may change people and transcend the constraints of external religious rituals. "Through love thorns become roses" (Line 1) is an exquisite rhyme. From a CDA perspective, this metaphor implies that love has the power to change the unpleasant aspects of religious

rituals, like thorns, into good aspects, like flowers. The idea that certain rites or teachings are necessary for enlightenment is therefore put into doubt. Love, the poem argues, is an experience that may change people's lives for the better.

Love is portrayed in the poem as a powerful energy that has the ability to transform individuals and goes beyond the limitations imposed by external religious ceremonies. In Line 1, the poem "Through love thorns become roses" is really beautiful. This metaphor, according to CDAs, suggests that love may transform the thorny parts of religious ceremonies into the beautiful parts, like flowers. Therefore, the notion that certain ceremonies or lessons are required for enlightenment is cast into question. The poem suggests that love has the power to improve people's lives.

The plain and simple syntax of the poem, especially the repeated line "Through love," highlights the universality and accessibility of love's transformational power. The emphasis on love, rather than on theological distinctions, implies a transcendent oneness that is not limited to any one religion. This might help people of different faiths better understand one another and challenge the idea of religious exclusivity by recasting religious distinctions as secondary to the universal experience of love.

This study shows how Rumi uses love in his poetry to break down religious barriers, looking at it from the perspective of CDA. It questions the authority of religious organizations and exclusive readings of scripture via the use of metaphors, figurative language, and an emphasis on the transformational power of love. Here, love stands out as a force that brings people together, regardless of their religious affiliation, and encourages a broader view of spirituality.

The present CDA analysis examines a selected portion of Rumi's "Love-An Essence Of All Religions" to demonstrate how love operates as a catalyst for change, disrupting existing religious power structures and beliefs. The poem presents love as a contrasting perspective to the focus on external religious rituals and narrow interpretations. The profound impact of love, portrayed via vivid language and metaphors, surpasses the constraints of particular religious beliefs, possibly fostering a more inclusive encounter with the divine.

5. Discussion

The poem continually depicts love as a powerful force that may convert adverse encounters linked to religion into favorable ones. The idea of love's transformational power is well shown in the extract via the use of metaphors. "Through love thorns become roses" (Line 1): This phrase symbolizes the transformation of the unpleasantness of thorns into the attractiveness of roses, indicating that love has the power to convert bad elements of religious rituals into good and fulfilling encounters.

"Through the power of love, the bitterness of vinegar is transmuted into the pleasure of sweet wine" (Line 2): This suggests that love has the ability to make challenging religious rituals more agreeable. "Through the power of love, misfortune is transmuted into good fortune" (Line 5): The inherent negative of misfortune is converted into the inherent positive of good fortune, indicating that love has the ability to reframe the difficulties linked with religion into occasions for personal development. When examined using a Critical Discourse Analysis (CDA) approach, these metaphors demonstrate how love goes beyond the constraints of visible religious rituals. It highlights a deeper and profound spiritual encounter that surpasses certain rites or ideas.

The linguistic selections used in the poem imply a possible confrontation with existing religious hierarchies. Love is characterized by the use of vivid and emotionally powerful language, often associated with pleasant feelings and imagery such as roses, sweet wine, light, and joy. In contrast, religious acts are conveyed using more impartial terminology such as thorns, vinegar, stake, and misery. This differentiation implies that love occupies a superior place in attaining spiritual development as

compared to external ceremonies. The poem indirectly diminishes the importance of religious organizations and their authority in shaping the spiritual encounter by emphasizing the importance of love. The poem implies that love, portrayed as a powerful force of change, challenges religious authority and encourages a broader and more inclusive perspective on spirituality, disregarding theological distinctions. In this particular setting, love serves as a cohesive power that confronts existing power systems and cultivates a more intimate and transforming spiritual encounter.

Indeed, the passage from "Love-An Essence Of All Religions" by Rumi presents a definition of love that confronts and questions the power dynamics inherent in religious discourse from several angles. The poem continually depicts love as a transformational power that surpasses the constraints of certain religious rituals and ideas. The quote "Through love thorns become roses" (Line 1) highlights the power of love to convert adverse encounters linked to religion into favorable ones.

The emphasis on love as a universal feeling poses a possible threat to religious organizations that prioritize specialized rituals or restrictive readings of scripture. The poem employs conflicting linguistic selections. Love is conveyed using vivid and expressive words (such as flowers, sweet wine, light, pleasure), indicating its beneficial and profound influence. Conversely, religious acts are expressed using more impartial terminology such as thorns, vinegar, stake, and disaster. Examining this differentiation in terminology from a Critical Discourse Analysis (CDA) perspective suggests that it might provide a significant obstacle to the power dynamics present in religious discussions. The poem implies that attaining spiritual development does not rely exclusively on adhering to religious organizations and their interpretations, but rather on prioritizing love. The poem does not openly address religious disparities. Nevertheless, the emphasis on love as a catalyst for change that surpasses external rituals implies a possible contradiction to the concept of religious exclusivity. If love serves as the catalyst for spiritual development, then the particular religious journey one embarks upon becomes less significant. The emphasis on love in this context encourages a broader and more comprehensive approach to spirituality, which has the ability to challenge religious discussions that highlight distinctions and conflicts between different belief systems. The passage presents Rumi's idea of love, which questions the power relations within religion. It promotes a universal and transformational experience of the holy that goes beyond the constraints of existing religious procedures and has the potential to weaken the authority of religious organizations.

In the passage titled "Love-An Essence Of All Religions," Jalaluddin Rumi used vivid language and potent imagery to dismantle the importance of external religious rituals and exalt love as a cohesive power that transcends all religions. Rumi used analogies in the poem to illustrate how love may convert adverse encounters linked to religion into favorable ones.

The lines "Through love, thorns are transformed into roses" (Line 1) and "Through love, vinegar is converted into sweet wine" (Line 2) illustrate this concept. These analogies imply that love surpasses the potentially severe or unpleasant elements of religious rituals, resulting in a more favorable and transformational spiritual encounter. The poem employs conflicting lexical selections. Love is characterized by the use of vivid and emotionally powerful language, which has positive associations such as flowers, sweet wine, light, and pleasure. Conversely, religious acts are expressed using more impartial terminology such as thorns, vinegar, stake, and disaster.

This differentiation implies a possible obstacle to the hierarchical relationships within religious discussions. The poem suggests that attaining spiritual development is not only contingent upon sticking to rigid religious practices or conforming to precise interpretations, since it employs sophisticated language to convey the concept of love. The poem does not overtly address or make reference to religious disparities. However, the emphasis remains on love as a catalyst for change. This implies that the particular theological trajectory one chooses becomes less significant in the face of love.

The emphasis on a universal energy, love, encourages a more comprehensive approach to spirituality, which might weaken theological discussions that highlight distinctions and exclusivity among different religions. The poem employs the power of love to reinterpret potentially unfavorable elements of religious encounters. One example is the quote "Through love misfortune becomes good fortune" (Line 5). This means that challenges related to religion may be seen as chances for personal development when love is present.

"Through love wrath seems to be a mercy" (Line 10): Religious declarations of anger or retribution may be seen as acts of harsh love or instruction in the presence of affection.

These reframing metaphors imply that love enables people to have a more optimistic and intimate connection with their beliefs. Rumi used evocative language, analogies, and a central emphasis on the transformational potency of love to deconstruct the importance of external religious rituals and to exalt love as a uniting influence that transcends different religions. In this environment, love surpasses theological disparities and fosters a broader and individualistic approach to spirituality.

The association between the analysis and certain Critical Discourse Analysis (CDA) frameworks elucidates the intricate dynamics inside the text. The study focuses on the portrayal of love as a potent means of challenging dominant ideologies, in line with Fairclough's (1995) notion of resistance. Rumi's elevation of love above religious rituals challenges the authority of established religious institutions and their control on spiritual narratives, advocating for a transformative shift where love becomes the primary conduit for achieving spiritual fulfillment. By using Critical Discourse Analysis (CDA) to Rumi's poetry, one may get profound insights into how love can lead to change by challenging established religious hierarchies and ideologies. The association between the analysis and several CDA frameworks reveals the intricate dynamics inherent in the text. The study focuses on portraying love as a potent means of challenging dominant views, using Fairclough's (1995) notion of resistance. Rumi's elevation of love above religious rituals challenges the authority of established religious institutions and their impact on spiritual narratives, advocating for a transformative shift where love assumes primacy as the primary conduit for spiritual fulfillment.

The analysis of word choices reveals a purposeful contrast between the depictions of love and religious rituals, reflecting unequal power dynamics in communication. Rumi employs vivid and expressive language to portray love, which stands in stark contrast to the impartial terminology used to describe religious rites. This implies a deliberate attempt to question and disrupt the established power relations within religious discourse. Rumi's language analysis highlights his defiance of conventional hierarchies, as he presents love as a transcendent power that can surpass ceremonial formality. In addition, the examination of metaphors functions as a potent instrument for deconstruction, since metaphors such as "thorns become roses" remove the limitations imposed by religious dogma. Rumi used metaphors to transcend the limitations of certain religious ideas, promoting a broader and all-encompassing comprehension of the divine bond. This research highlights Rumi's deliberate and skillful use of language to question and defy religious limitations, while advocating for a more expansive and inclusive understanding of spirituality.

Although the major emphasis is on analyzing the text, it is important to briefly acknowledge the historical backdrop of Sufism and Rumi's time period in order to provide a more comprehensive understanding. Comprehending the past conflicts between Sufi mysticism and orthodox religious establishments provides a framework for understanding Rumi's focus on love as a means of opposing organized orthodoxy. This analysis highlights the social and political aspects of Rumi's teachings, highlighting how they challenge existing power systems and promote spiritual freedom. Ultimately, the thorough examination of Rumi's poetry using Critical Discourse Analysis reveals the complex interaction between language, authority,

and belief systems. This study provides a detailed explanation of how love acts as a transforming power, challenging established religious hierarchies and promoting a more inclusive and broader spirituality. It does this by evaluating the words used, metaphors used, and historical context.

This critical study aligns with previous research efforts that have explored Rumi's poetry in relation to religious plurality and the underlying interconnectedness of faiths. This research reinforces the conclusions made by Mahmut Aydin (2005) on Rumi's representation as a "Muslim Pluralist." It emphasizes how love, as shown in Rumi's poetry, acts as a unifying factor that goes beyond theological divisions. Both studies agree that Rumi's poetry has the ability to promote interfaith cooperation and a more comprehensive understanding of spirituality that goes beyond specific religious divisions. Furthermore, in accordance with the study conducted by Annemarie Schimmel (2001) on Rumi's moderate religious viewpoints, this analysis clarifies how the poem's focus on love might be seen as a defiance against established religious figures. Rumi's work emphasizes the power of love to bring about change, challenging the hierarchical systems in religious organizations and promoting a more inclusive and experiential approach to spirituality. This aligns with Schimmel's views about Rumi's moderate position. This interpretation strengthens the current body of literature by emphasizing Rumi's importance as a supporter of religious diversity and a messenger of love's transformative ability to unite different religions.

5.1. Limitations of the Study

This research only examines one poem written by Rumi and does not include all of his perspectives on religion and love. The study just focuses on Dr. Nicholson's translation, and it does not consider any possible deviations in meaning from the original Persian text.

6. Conclusion

The poem "Love—An Essence Of All Religions" by Jalaluddin Rumi was the subject of this research, which used Critical Discourse Analysis (CDA). This study aimed to dissect Rumi's use of language and imagery to downplay the importance of ceremonial religious procedures and uplift love as a bridge across religions. Looking closely at Rumi's poetry, one can see how the poet used a variety of techniques to stress how love can overcome religious differences and bring people together spiritually. To begin with, Rumi emphasizes the power of love as a uniting force that transcends specific religious ceremonies and rituals by using metaphorical imagery to convey its ability to turn destructive religious experiences into positive ones. Two, the careful examination of word choice reveals a purposeful contrast between the optimistic language of love and the neutral language of religious procedures. As love emerges as a crucial motivator for spiritual progress, this juxtaposition presents a subtle threat to established religious power structures. In addition, by highlighting love as a power that transcends all boundaries, Rumi encourages a broader perspective on spirituality and counters discourses that reinforce religious exclusivity. Finally, by delving into the ways love affects religious experiences, we can see how it may change our perceptions of potentially unpleasant parts of religious encounters, leading us to develop a deeper and more personal relationship with our spiritual ideals. Rumi subtly but effectively employs a variety of literary devices to highlight the central topic of love as a power greater than human reason that can unite people of different faiths and create a more peaceful and welcoming spiritual environment. This research highlights how Rumi's writings have the ability to question long-standing religious power structures and advocate for a broader understanding of spirituality. A personal and loving connection to the divine is important regardless of particular religious traditions; Rumi's poetry provides a helpful viewpoint on interfaith understanding by elevating love as a transforming and uniting power.

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