

THE METAPHYSICAL AND CULTURAL
PERSPECTIVES OF
KHAWAJA GHULAM FARID'S POETRY
AND
IQBAL

Dr. Shahzad Qaiser

IQBAL ACADEMY PAKISTAN

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Dedicated to:

Dr. Mehr Abdul Haq

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THE ABSOLUTE AND THE INFINITE

لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ اِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿٣١﴾ وَلَوْ
 اَنَّ مَا فِي الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامًا وَالْبَحْرُ يَمْدُدهُ مِنْ بَعْدِهَا
 سَبْعَةَ اَجْحَادٍ مَا نَفِدَتْ كَلِمَاتُ اللّٰهِ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٣٢﴾

To God belongs all that is in the heavens and the earth; surely God -- He is the All-sufficient, the All-laudable. Though all the trees in the earth were pens; and the sea -- seven seas after it to replenish it, yet would the Words of God not be spent. God is All-mighty, All-wise.

Surah Lokman: 31: 26-27
The Koran Interpreted,
 Arthur J. Arberry

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I am thankful to James Winston Morris, an outstanding scholar on Sufi Studies, who is opening creative paths in the study of the Sufi doctrines. His imaginative works on Ibn Arabi and Sadr al-Din Shirazi (Mulla Sadra) sparkle in the world of metaphysics.

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PREFACE

Poetry as Heart-Perception: The Metaphysical Promise of Khawaja Ghulam Farid

One of the unfortunate ironies of the present era of nation-building and precipitous "modernization," all across the Islamic world, has been the relative neglect, if not the outright disappearance, of so much of the rich cultural heritage of recent centuries of the local Islamic humanities of the precious creative works of that host of writers, poets, musicians, artists and spiritual teachers who devoted their lives to expressing and communicating the spiritual depths and deepest aims of the Qur'anic revelation in moving artistic, social and cultural forms intimately tied to their particular local languages, environment and cultural settings—so many of which have been swept away in recent decades. As one can easily witness in many other regions of the world as well, all too often it is only when those fragile spiritual treasures are close to disappearing that a few dedicated individuals begin to reawaken (and then awaken others) to an active sense of their deeper and lasting value. Happily, Dr. Shahzad Qaiser has devoted many years of his life to safeguarding, translating and interpreting the poetic and spiritual heritage of the great Punjabi mystical poet Khawaja Ghulam Farid (1845-1901), in a number of precious volumes in English that together make that poet's work and teaching now available to wider interested audiences around the world.

The present, most recent volume of those studies, which should ideally be read along with Dr. Qaiser's monumental *Understanding Diwan-i-Farid: Translation and Explanations*

(Suhail Academy, 2011) provides a personal distillation of key elements in Farid's religious and metaphysical philosophy, while it also serves as a helpful introduction to many of the central guiding themes of this revered mystic's teaching in his poetical works. For the benefit of those audiences already familiar with the philosophy and other writings of Iqbal, many of Dr. Qaiser's explanations here take the form of an ongoing, careful comparison of Khawaja Ghulam Farid's ideas with the more familiar works of Iqbal, a comparison that often highlights the deeper rootedness of Farid's characteristic insights and traditional teachings in the metaphysical depths of the Qur'an and the Prophetic hadith.

Indeed Dr. Qaiser's overview of Khawaja Farid's thought and of the metaphysical teachings embedded in his poetry surely constitutes, for younger readers today largely unfamiliar with those earlier religious perspectives, a helpful and wide-ranging introduction to that broad complex of traditional Islamic spiritual and philosophical thought which was expressed for centuries in the learned and vernacular languages (including the devotional music, architecture, and ritual life) of many different Muslim communities across the Subcontinent. The focus of Dr. Qaiser's exposition here, we should add, is not simply analytical or historical, since this book continually highlights the constructive, positive and ongoing relevance of Farid's teachings for much wider, even global audiences in the contemporary world, along two recurrent dimensions. The first of those guiding perspectives is his stress on clearly acknowledging the *shared human-divine reality* of the metaphysical aspects of our nature and spiritual experience, both as the true centre of human existence and as the necessary ground for any reawakened awareness of our deeper common spiritual purpose. The second recurrent theme, building on the first, is his call for a reawakening to our *integral* humanity and thereby to the possibility of a more stable, genuinely global civilization, rooted in our theomorphic capacity for inner balance and harmony that can

emerge beyond of the current cacophony of divisive political ideologies and their blindly reductive metaphysical underpinnings.

Finally, Dr. Qaiser's carefully developed exposition of these many fascinating, constructive dimensions of Khawaja Ghulam Farid's teaching is a heartfelt reminder of our shared, perennial challenge to rediscover such rare spiritual accomplishments in poetry (or music, scripture, and each of the Islamic humanities): only this time not just as the impressive creative work of a single individual, but as potential tools for communicating a wider, shared "remembrance of God" (*dhikr Allah*), and for forging those spiritual communities devoted to realizing beauty-and-good, to the inspired acts of *ihṣān*, which are the visibly enduring fruit of those singular acts of divine remembrance.

April 22, 2012

Prof. J. W. Morris
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FOREWORD

The unprecedented advancement of science and technology as witnessed by the contemporary world has made the materialism the only worldview acceptable to the modern mind, which is immersed in the immediate 'actuality' and apparent reality of the matter. This view has been supported by the ever growing bulk of scientific knowledge and the all-pervasive idea of 'progress'. Though it can hardly be contended that the material progress is a delusion: on the contrary, it is perceived as the culminating point of modern civilization, yet taking matter as the ultimate reality beyond which nothing can be presumed to exist has blocked man's view of the other dimensions of existence which in fact is a great loss for the inner growth of man. The material point of view denies primacy to the spiritual meanings of life and the ethical values which are losing ground by the day. The present theory of knowledge based on sense-perception also denies the possibility of any other means to reach the final reality.

The situation might have been hopelessly bleak, but man's innate and irrepressible urge to go beyond the apparent has proved to be the saving grace. Of late many men of rare intellectual qualities have come up to probe into the inner meanings of life, thus stressing the need for a different approach in the quest for the ultimate reality. They may not be many in number, but they include such luminaries as Schuon (Shaykh Isa Nur ad Din Ahmad), Rene Guenon (Abdul Wahid Yahya), Seyyed Hussein Nasr, and William C. Chittick. Much to the pride of Pakistani scholarship, the name of Dr. Shahzad Qaiser, the learned author of the present volume, can well be placed on the same list.

The abiding interest of Dr. Shahzad Qaiser in Metaphysics and Islamic mysticism, commonly called Sufism, dates back to the early phase of his practical life as a civil servant when he was brought closer to the subject by his study of Khawaja Ghulam Farid's thought and poetry while at Multan. His extensive study of Khawaja Ghulam Farid's life and poetry in the perspective of metaphysical aspects of Sufism resulted into his doctoral dissertation which was later published under the title of *The Metaphysics of Khawaja Ghulam Farid*, an outstanding work yet to be excelled. This was followed by many more works of enduring value such as *Beyond the Manifest* (2009), *Metaphysics and Tradition* (2009), *The Message of Diwan-i-Farid* (2009) and *Understanding Diwan-i-Farid* (2011), the last two being great intellectual achievements in exegesis and exposition of text of the poetry of a legendary mystic. About *Understanding Diwan-i-Farid*, Dr. N. A. Bloch has rightly said, "It is a distinctive achievement on the part of Dr. Shahzad Qaiser to have produced an English translation of the text, with explanation, of the 'Kafi compositions' of Khawaja Ghulam Farid." (Prologue to *Understanding Diwan-i-Farid*).

The pre-eminence of Khawaja Ghulam Farid (1845-1901), the great sufi poet of Saraiki language, cannot be overstressed. His 'Kafis' (mystical poems) depict the depth and range of not only a great poet but also a great spiritual being. These 'Kafis', with a marked touch of local colour, possess a strong universal appeal. Their general impact on the popular imagination is ever stronger with no signs of waning. Rich in resonance and spiritual as well as romantic connotations, the 'Kafis' of Khawaja Ghulam Farid have a unique metaphysical aspect which is the focal point of Dr. Shahzad Qaiser's critical studies who introduces Khawaja Ghulam Farid as a metaphysical poet in the following words: "Khawaja Ghulam Farid (1845-1901), a Saraiki Sufi poet par excellence, uncovered the tracks of metaphysics, cosmology, tradition and symbolism. He demonstrated the possibility of looking beyond physics, experienced the universe as cosmos, rooted

the intellectual doctrine in the Islamic tradition and taught the language of symbolism." (Preface to the *Metaphysics of Khawaja Ghulam Farid*)

Although much had been written about the conceptual aspects of Khawaja Farid's Sufi poetry in and around the mid-twentieth century, it was for Dr. Shahzad Qaiser to discover him as a conscious Sufi poet in full splendour. Hazrat Khawaja was a Sufi, not only by conviction, but also by conscious choice. That is why, to express his spiritual experiences and metaphysical longings, he has frequently used the technical terms of Islamic *Tasawwuf* which were coined and used by the early Sufi masters and which gained acceptance and authenticity through centuries of Muslim Sufi thought. Hazrat Khawaja's usage of these terms is unique in the sense that he made them an integral part of his poetic idiom. This imparts a definite intellectual colouring to his teachings, and this is what attracts modern mind more and more to his poetry and metaphysical doctrine of the "oneness of being" (*Wahdat al-Wujud*) expressed with great poetic subtleties and depth of vision. And this is what constitutes the central theme of the exceptionally remarkable works of Dr. Shahzad Qaiser. Other issues taken up in these works relate to Ontology, Epistemology (theory of knowledge) and the possibilities of man's direct contact with Reality. His treatment of these issues of great philosophical importance reveals a deeper understanding of a modern mind confronted with the authenticity of the Tradition and the apparently insurmountable intellectual challenges of recent times. Highly critical of modern man's superficial material approach, Dr. Shahzad Qaiser advocates the revival of his slumbering spiritual sensibilities through understanding the Sufi texts, the supreme embodiment of which is the poetry of Khawaja Ghulam Farid.

Never losing sight of the contemporary philosophical scenario in the sub-continent, the learned author is cognizant of all major issues of modern world. In an important paragraph of one of the articles, included in this volume, he

compares the respective metaphysical doctrines of Allama Muhammad Iqbal and Khawaja Farid in the context of Man-God polarity in his lucid and brilliant style thus: "Both Iqbal and Khawaja Ghulam Farid believe in man-God polarity but with this essential difference that for Iqbal this polarity is absolute, final and categorical whereas for Khawaja Ghulam Farid it is essentially relative, provisional and hypothetical and is ultimately transcended by virtue of the Self, the Intellect or the Spirit, which is identical with the Divine essence.

Here lies the central difference between religious metaphysics and the intellectual one. The former stands for individuality, limitedness and duality whereas the latter is essentially characterized by universality, unlimitedness and non-duality." (Iqbal and *Khawaja Ghulam Farid on Man-God Polarity*)

In my opinion this is a very important statement having embodied the most essential, common as well as contrasting, features of the metaphysical thought of Iqbal and Khawaja Ghulam Farid. While further elucidating his point, he argues, and rightly so, that Iqbal builds his metaphysics on the subject and object structure of reality, a concept which does not find favour with the exponents of the doctrine of "the oneness of being" (*Wahdat al-Wujud*), such as the followers of Ibn Arabi, Hallaj and (in later times) Khawaja Ghulam Farid. In consonance with the precepts of Khawaja Ghulam Farid, the learned author is an ardent advocate of the same doctrine, implying that it is the only plausible explanation of the problems caused by the theories based on the concept of the subject-object duality. However, what needs to be pointed out here is that, in my opinion, no judicious mind with philosophical orientation, even at variance with either of the two points of view, will be able to hold back his admiration for the brilliant analysis and logical precision displayed in the paragraph quoted above. I think it can be helpful in resolving some of the knotty problems of philosophy and metaphysics.

It was rather amazing for me to come across the very first article of this volume entitled as "What is the Essence of Poetry?" What does the question of the essence of poetry have to do with 'high-sounding' metaphysical problems? I asked myself. But then I was reminded of the existentialist thinkers of 1970s and 1980s who turned to the question of the nature of art which, in their opinion, represented the true picture of existence: mere form without essence. After going through this article of Dr. Shahzad Qaiser, I found that he has turned the tables on the existentialists by proving that poetry had 'an essence and that it is 'transcendental' in nature. Personally, I shared the views of the existentialists of yester year for a long time. But by keeping in view my own long experience of writing poetry for decades now, in retrospect though, I found his arguments convincing. They offer food for thought to the modern day literary critics.

In one of his books mentioned above there is a short narrative in which the author has told us about his initiation into the Sufi way of life by his revered *murshid*. Thus we have reasons to believe that while he was engaged in his academic pursuits, his spiritual journey continued all along, providing him with personal glimpses of spiritual realities and inner meanings of life, as also a first hand understanding of the Sufi method to unravel the spiritual symbolism of Khawaja Ghulam Farid for whom his devotion and deep respect deserves our respect and admiration. I think that Dr. Shahzad Qaiser has maintained a level of objectivity throughout his writings as far as possible.

His contribution to the recently developed discipline of "*Faridiaal*" is going to exercise a vast influence in the fields of philosophy in Pakistan and elsewhere. His works are to widen the horizons of what some decades ago was termed as the post-Iqbalian scenario of philosophy in Pakistan. It seems certain that his expositions are going to have a direct impact upon the possible interpretations of Islamic spirituality by the modern intellect.

The present day world desperately needs a comprehensive point of view, which may help mankind to resolve our intellectual contradictions and behavioural dichotomies. Such a point of view can be evolved through sincere efforts, as happily we find in the case of the present volume, to understand and appropriately interpret the authentic spiritual text such as those of the verses of the great mystic poet Khawaja Ghulam Farid, whose thought and poetry remains at the heart of all the writings of our learned author, Dr. Shahzad Qaiser. He has been greatly successful, through his uncommon understanding of our mystical traditions, in developing a narrative of spirituality for the modern mind, wherein lies the relevance and abiding significance of this work of extraordinary erudition.

April 23, 2012

Dr. Aslam Ansari
Multan

REFLECTIONS*

Shahzad Qaiser has made a strange and morphologically difficult world the subject of study in his writings on Khwaja Farid. Very few writers have realized how our world of the mind has undergone a basic change in the present time, and since Khwaja Farid's death in 1901, the world that belonged to the sufi-poet has perhaps been mostly overshadowed by modern learning and the phenomenon of the alienation of man. Shahzad Qaiser has quite aptly pointed out the prevalent state and has, while examining the tools of the understanding of this complicated world, redefined the doctrine of the *Wahdat-ul-Wajud* which had been informing, shaping, and transforming the human mind over a long period of Muslim history.

It is surprising to realize that a critical split has indeed occurred in the cosmic diagram of our intellectual culture which has broken the wholeness of the Being into isolated parts, and Creator, the Creation and Man have been separately identified as the points of the Cosmic triangle. Prior to this, man in our cultural setting had been a part, and indivisible one, of the creation. In the present arrangement Man has withdrawn himself from it, and while distancing himself from it, and after having named it as Nature has become an outsider. This happening has also made Man oblivious of his own nature, and consequently he has become spiritually a lonesome individual and has lost contact with what had been sustaining him through his anthropological experience and progress.

* Published in author's book: *Dimensions of Khawaja Farid's Metaphysics*, Seraiiki Adbi Board, Multan, 1998.

Shahzad Qaiser has taken up this dilemma and has attempted to explore the outlines of its coverage in a metaphysical perspective. He has, in the process of understanding and discovery, started from Iqbal's philosophical position where, in Man-God polarisation, man has emerged as a rational being, and as subject has effected a frontal view of the object comprising Nature and the universe, and the Creator as its ultimate reference. In his analysis of what Iqbal's philosophy has conveyed to us, Shahzad Qaiser has referred to Iqbal's religious experience which arises out of sense-perception, Reason, and intuition, and is further sustained by the signals and reports radiated by the *Fuad*, the feeling human heart. As a matter of fact, the *Fuad*, namely the axis of Being in man, is the point in human consciousness where the psycho-physiological nature of man comes into direct contact with his spiritual nature. The function of *Fuad* appears to be interpretive, as it shapes and forms and provides meaning to religious experience.

Shahzad Qaiser has regarded this philosophical position as the outcome of logical thinking which is in its turn based on the premises of differentiated reality. Shahzad Qaiser has suggested that this philosophical perspective seems to have assumed an intervening space between God, nature and Man and has, thus, inserted confrontation, oppositeness, and separation in Man-God relationship. In this philosophic view, Nature and History appear as demonstrative phenomenon, and the higher knowledge of God, gnosis, comes to man through inference, reasoning and built-up conclusions. It is also important to know that the polarisation sustains, and man remains rooted to his rational self. This state of affairs has, indeed, become the pervasive condition of man in our intellectual culture, and much greater hope is laid on the religious experience, and on the method of realizing it in the life of common man.

Shahzad Qaiser has in his approach to Man-God polarisation, regarded, Iqbal's view of religious experience as

restrictive, as it mainly addresses itself to pure reason. It does not unify the body and the soul, nor it brings about the unity of being in differentiated reality. In the present circumstances, Iqbal's philosophical insights demand an additional dimension to remove the split in the wholeness of the unity of being. Khwaja Farid's metaphysics, and his Sufic poetry, possesses the necessary data for the revival of *Wahdat-ul-Wajud* as an active principle of God consciousness in modern world. Shahzad Qaiser's diagnosis is probably based on the assumption that the Age of Iqbal, and Tradition of Sufism exist congruently in our contemporary culture.

Shahzad Qaiser has, in this sense, emphasised Khwaja Farid's view of undifferentiated reality, and has pointed out that Farid's ontological map is basically different from what modern thought has to convey in this matter. Metaphysics exist and continues to influence as Tradition in Farid's poetry and its symbolism. There is no split, no confrontation, and no duality in the Sufic world of Khwaja Farid. Nature is regarded as divine mirror, as it has always been treated since Ibn-e-Arabi. Adam in within the creation, he is never outside it. Shahzad Qaiser has particularly stressed the role of Adam in Khwaja Farid's metaphysics, as it is only in Adam that Divine light is reflected which makes him the principle of reflection. The Perfect Man is, in this perspective, a reflection of divine form. It is indeed through Intellect and not by reason that Adam can know the divine form, and reflect it. In Farid's Sufism, the world is a theophanic reality which opens up in man's existentialist state.

The Man-God polarisation which inserts duality in consciousness is removed when Creator and the Perfect Man are viewed in a Sufi way, and the Perfect Man reflects the divine form in all its brilliance. In Khwaja Farid's Sufism, the Perfect Man finds its realization in the light of Muhammad (peace be upon him) and behind the created veil of plurality is known the infinite plenitude of God. The sensible world, for Khwaja Farid is not Self, Imaginative, a dream, which make it

symbolic and a collection or assemblage of manifested forms. This mode of knowledge brings about the unity of being at the highest state of awareness, and also a unity of being in the journey of love taken in the name of the Friend who is manifest in Nature; in its changing seasons, in forms of love and beauty, and whose nearness perturbs man as passion. Shahzad Qaiser has also specifically pointed out that the Shahadah – the Islamic creed, enunciates the Unity of Being and also provides the formulation – symbol in the Prophet's name: Ahmed. Khwaja Farid's poetry, has in this context given a place and a name to his metaphysics in the geography of his natural and physical environment.

Shahzad Qaiser's writings on Khwaja Farid make a new and enlightening chapter in the study of Sufism in our time.

07-09-1998

Gilani Kamran
Lahore

PROLOGUE

Dr. Shahzad Qaiser is a distinguished poet and eminent scholar. He writes poetry adopting the mystic form of *Kafi* in Punjabi and philosophy in English. Sometimes ago he has also written light essays *Inshaiya* in Urdu. After doing his Ph.D in philosophy on the metaphysics of Khawaja Ghulam Farid, he dedicated himself to the study of Khawaja Farid's works, its translation and explanation. He has produced voluminous books on his works which are land mark in understanding of Khawaja Farid's metaphysical thought.

In the contemporary Western scenario of Philosophical thought, metaphysics has no place. The emphasis is on empirical study and analysis of language. Modern trend is in search of parameter or methodology of study applicable to source of knowledge. The slogan of unity of sciences has become meaningless in the diversity of sciences. The principle of unity should be other than science which could unify all the sciences. It cannot be empirical altogether. Dr. Shahzad Qaiser's efforts to revive metaphysics particularly Muslim metaphysical thought are highly commendable. Dr. Shahzad Qaiser maintains that reality is spiritual and metaphysical not such rational and empirical, which can be understood merely by analysis of language. All this is because of the false concept of source of knowledge which is sense experience supported by reason. Intellect is also a source of knowledge which integrates sense experience, reason and intuition. Intellect is represented by symbol of heart in mystic poetry.

The present book *The Metaphysical and Cultural Perspectives of Khawaja Ghulam Farid's Poetry and Iqbal* gives us a comparative study of metaphysical thought of Rumi, Allama Iqbal and

Khawaja Ghulam Farid, perhaps for the first time in English. This book opens new dimensions of Khawaja Ghulam Farid's metaphysical poetry.

Man-God polarity is highly debated issue in the Sufi tradition of Islam. Man-God polarity means that man is man and God is God. God is the creator and man is created by Him, His-creation. The question is what the relation between man and God is. Man submits to God as servant and Worshipper. Ibn-e-Arabi took this issue seriously and explained it in the terms of his doctrine of *Wahdat-al-Wujud* which is vehemently apposed and rejected by some scholars. But this is fact that he exerted his great influence on all Sufi thought. Dr. Shahzad Qaiser is of opinion that Allama Iqbal and Khawaja Ghulam Farid both are agreed on man-God polarity. But Iqbal is more individualistic and Khawaja Ghulam Farid is more metaphysical. Iqbal could not accept annihilation of self because this will result in the loss of man's individuality which is derived from the supreme ego of God. However, metaphysically annihilation means experience of union with the Absolute. Annihilation does not mean that man ceases to exist. Dr. Shahzad Qaiser also discussed the problem of 'I' with reference to Chinese and Indian thought. Iqbal interpreted the uttering of Mansur Hallaj 'I am the truth' and Bayazid Bistami's 'Glory to me' as the confirmation of individuality and egohood of man. Khawaja Ghulam Farid constantly maintains that this universe is all dream, imagination and illusion. If I exist, it exists as manifestation of the Absolute. According to Khawaja Ghulam Farid, the relation with the Absolute is existential and metaphysical.

Khawaja Ghulam Farid's Saraiki poetry is explanation of the doctrine of *Wahdat al-Wujud* presented by Ibn-e-Arabi, Mansur Hallaj and Bayazid Bistami. The quintessence of Khawaja Ghulam Farid metaphysics in the doctrine of Oneness of Being and its total realization. *Wahdat al-Wujud* is different from pantheism "since it does not deny God's transcendence qualitatively in the face of His immanence".

Khawaja Ghulam Farid's doctrine of oneness of being is the metaphysical ground of understanding the principle of universality in diversity. This philosophy is based on the Holy tradition. "I was a hidden treasure and I desired to be known. Accordingly I created the creation". This Holy tradition is nucleus and the pivotal concept of *Wahdat al-Wujud*. Dr. Shahzad Qaiser writes about Khawaja Ghulam Farid's metaphysics, "one of the distinctive features of Khawaja Ghulam Farid metaphysics is its transformation of rational concepts in to existential categories. Man's relationship to God is existential." In this way according to him, Khawaja Ghulam Farid's metaphysics is unique. Regarding the status of man in this universe, Khawaja Ghulam Farid holds that man has got metaphysical status in this universe, which appears in the form of *Insan-e-Kamil* the perfect man. The source of this idea is the last chapter of *Fusus al-Hikam*, Man is expected to play his metaphysical role in this universe.

'Metaphysics of Knowledge' is a thought provoking article which is a comparative study of Rumi, Iqbal and Khawaja Ghulam Farid. Knowledge is problem of epistemology and very important issue in contemporary philosophy. Kant rejects the possibility of metaphysics because reality cannot be known through categories of reason. According to Rumi Knowledge of reality is attainable through inward eye. Rumi holds that heart is the source of knowledge. Iqbal following the tradition of his master Rumi declares 'heart' as source of knowledge. According to Iqbal *Anfus* and *Afaq* both are source of knowledge. Religious experience is the oldest source of knowledge which is testifiable intellectually and pragmatically. Khawaja Ghulam Farid following the same path denounces the bookish knowledge acquired from books and follows the path of *Ishq*, love which gives all real knowledge. Real is revealed by *Ishq* only. Knowledge is not limited to phenomenon only. Khawaja Ghulam Farid admits metaphysical knowledge of reality which is achieved through heart. Dr. Shahzad Qaiser considers Intellect as source of

knowledge of the real. Intellect is the heart of Sufi. Dr. Shahzad Qaiser in this article treated the problem of knowledge ontologically.

Regarding the conception of Prophethood in Islam, Iqbal takes it in the form of religious experience and Prophetic experience is higher than mystic experience in all aspects. Iqbal treated it philosophically. He says: "the birth of Islam is the birth of inductive intellect. In Islam prophecy reaches its perfection in discovering the need of its own abolition". Iqbal proved the finality of Prophethood philosophically. Khawaja Ghulam Farid deals with it metaphysically following the tradition of Ibn-e-Arabi's *Insan-e-Kamil* the perfect man. Khawaja Ghulam Farid considered Hazrat Muhammad (P.B.U.H) the most perfect man. Thus, he is the last prophet.

I have an opportunity to read almost all the writings of Dr. Shahzad Qaiser particularly his philosophical writings. In his early period, he was influenced by existentialism which was popular philosophical movement in the sixties and seventies. But soon he turned to be a Muslim metaphysician. We can find great impact of Ibn-e-Arabi's doctrine of *Wahdat al-Wujud* on his thought. He has deeply studied the works of Rene Guenon, Frithjof Schuon, Titus Burckhardt, Martin Lings, William Chittick, and William Stoddard who also exerted their influence on his thought.

The Sufis of all the period including Rumi, Iqbal and Khawaja Ghulam Farid hold that *Qalb*, 'heart' is the fountain of knowledge. Khawaja Ghulam Farid says, "Farid knowledge is veiled. It is undoubtedly bereft of gnosis." Dr. Shahzad Qaiser supported this idea throughout his present study.

Thus, I can conclude: Intellect is the source of knowledge which integrates sense experience reason and intuition. This intellect is called heart in Sufi poetry. *Wahdat-al-Wujud* which is misinterpreted and misunderstood by some scholars is

different from pantheism. It is real Muslim Metaphysics. It needs to be studied and understood again in the light of modern philosophical perspective.

Dr. Shahzad Qaiser translated interpreted and explained the works of Khawaja Ghulam Farid on these lines. The present book *The Metaphysical and Cultural Perspectives of Khawaja Ghulam Farid's Poetry and Iqbal* is well-thought and well narrated effort to revive the metaphysics of *Wahdat-al-Wujud*. Dr. Shahzad Qaiser has explained metaphysics of Khawaja Ghulam Farid with reference to contemporary philosophical thought. His brevity, logical inferences and beautiful narration makes his style impressive and appealing. I consider this book remarkable contribution to *Faridiyat*.

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INTRODUCTORY*

The Islamic tradition essentially is grounded in Knowledge. It is characterised by its inward and outward connectivity to it. The Qur'an considers "inner experience, Nature and History" as sources of knowledge. It wants man to realise his sensory, rational, imaginative, intellectual and spiritual possibilities. It inspires creativity in all spheres of life. It testifies knowledge and humility as against ignorance and arrogance.

The modern West departed from the traditional world in negating the higher sources of knowledge and the higher levels of being merely on presumptions, suppositions and conjectures. It has constricted epistemology and ontology and as a consequence has become oblivious of the metaphysical identity of knowledge and being. The 'Wisdom of the Ages,' has been displaced by titanic intelligence leading to cosmic disharmony. The ones, holding the reins of brutish power, are trampling vision under their wheels and racing the chariots of hostage humanity to the point of no return.

* My published and unpublished writings on Khawaja Ghulam Farid, beginning from the decade of eighties, have been compiled in this single volume, excluding my trilogy: *The Metaphysics of Khawaja Ghulam Farid: Doctoral Dissertation* (Suhail Academy, Lahore 2009), *The Message of Diwan-i-Farid* (Suhail Academy, Lahore 2009), *Understanding Diwan-i-Farid* (Suhail Academy, Lahore 2011) and a few *Articles*. All these works, including the present one, are based on Khawaja Ghulam Farid's magnum opus: *Diwan-i-Farid*. They offer, in all humility, its exposition by the Grace of God. One of my Papers: 'What is the Essence of Poetry' has been included in this volume. It draws attention to the transcendent aspects of traditional poetry

The text of *Diwan-i-Farid* has been adopted from Mr. Tahir Mahmood Koreja's text: *Diwan-i-Khawaja Farid* (published by Al-Faisal Publishers, Urdu Bazar, Lahore, 2011). Translation is my own.

The delinking of the Islamic Civilization from the Greek one, among other things, was the initiation of sense-experience as a source of knowledge. It made 'the Muslims as founders of modern science'. It acquainted the Western man with the reality of the empirical or scientific method. The modern man is metamorphosing science into scientism. The crises of the modern sciences are essentially due to the reason that the modern scientists are transgressing the legitimate bounds of science. It is eclipsing even their positive scientific achievements. The cardinal error of the modern man lies in thinking that the achievements of the scientific method in physical sciences will give him the same dividends in the spheres of arts and humanities. The truth of these realms speaks otherwise. The adverse effects of such thinking have been very ably brought out by the traditional writers in the contemporary times.

Plato's philosophy has exercised a great influence on a number of schools of thought both in the East and the West. Alfred North Whitehead observes that twenty five hundred years of Western philosophy is a footnote to Plato. It may not be the whole truth but it is an observation to be reckoned with. However, his philosophical impact has not always been positive. Many of the inherent limitations of modernism can be traced back to Plato. His views on art and literature in their varied forms, in particular, speak of these limitations. The tradition, on the other hand, rightfully envisages the metaphysics of Beauty both in its transcendence and immanence. The Beautiful (transcendent) is manifest (immanent) in beauty. All beautiful things (immanent) partake of the Most Beautiful (transcendent). The beautiful things are neither removed from the Beauty nor are they its imitation in the Platonic sense. They reflect it most beautifully, instead. Plato envisages 'a quarrel between philosophy and poetry' because he tries to understand poetry solely from the philosophical perspective and not from the metaphysical one. Plato's unfounded criticism of poetry spread in his different

works essentially delinks poetry from knowledge and at times debases it to mere sentimentality.

Traditional poetry essentially is linked with knowledge. It does not rhyme nonsense. It is one of the finest forms of expressing metaphysical subtleties. Its forms are very efficacious in embracing metaphysical truths. It manifests metaphysical values of truth, beauty and love. It is the art of expressing the Inexpressible in poetic forms. It leads to the identity of idea and feeling. The element of sentiment in poetry is not mere a passion or an emotion but has a cognitive aspect. It is cognitive feeling, which is formulated in forms of poetic diction. The cognitive aspects of poetry integrate contemplation and action. The poetic vision is inspirational. It thrives on flashes, which flood being with light. Higher poetry is a form of poetic revelation. The verses, at times, are revealed in fullness. The poetic mood is the mood of receptivity. It is qualitatively different from passivity. All creativity ultimately is achieved in the posture of receptivity. One is astounded to find the subtle realities expressed by the mystics in simple verses that stir inwardness.

Traditional poetry is not imaginary but is highly imaginative and creative. It transforms the individual and society. The Qur'anic indictment is against the poets, who wander in imaginary valleys and do not honour their words. There is no connectivity between their sayings and their conduct.

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾
 "...hast thou not seen how they wander in every valley and how they say that which they do not?" (26: 225)¹

The observations of Iqbal in this context are very pertinent. He says: "The live-history of nations shows that when the tide of life in a people begins to ebb, decadence

¹ Arberry, Arthur J., *The Koran Interpreted*, Oxford University Press, London, 1982, p. 381.

itself becomes a source of inspiration, inspiring their poets, philosophers, saints, statesmen, and turning them into a class of apostles whose sole ministry is to glorify, by the force of seductive logic, all that is ignoble and ugly in the life of their people. These apostles unconsciously clothe despair in the glittering garment of hope, undermine the traditional values of conduct and destroy the spiritual virility of those who happen to be their victims.”¹

Higher poetry, on the other hand, inspires from within. It is transformative in essence. Iqbal's poetry has always given a message of hope in the times of despair. Khawaja Ghulam Farid counsels Sadiq Muhammad Khan, the Nawab of Bahawalpur State, to attain political freedom by struggling against the British colonial oppression. He touches on a vital facet of traditional poetry. He says:

بہجوں پھلوں سیجھ سہا توں بخت تے تخت کوں جوڑ چھکا توں
اچٹے ملک کوں آپ وساتوں پٹ انگریزی تھائے²

You readily choose to grace your seat with fortune and establish yourself in full power. You make your dominion prosper with your own hands and uproot the seats of colonial oppression.³

The structure of traditional poetry facilitates poetic expression. It is capturing of realities in poetic structures. It refines one's sentiments and attempts to link heavens and the earth. The structure of the poetic mode is intimately linked with that of the cosmos. The Pythagorean understanding of this nexus is the heart of traditional poetry. It is a universal tradition whose expressions are found in all ages and countries. The mystic traditions are replete with masterpieces of poetry. The Sufis, in our part of the world, have used 'kafi'

¹ Sherwani, Latif Ahmed, *Speeches, Writings and Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, p. 228.

² *Diwan-i-Khawaja Farid*, Kafi 239.

³ Translation is my own.

(lyrical poetry) as a vital form of poetic expressions. It is usually based on 'raags' and 'raginis', which lend musicality to the ears. The traditional mode of 'kafi' both in its form and content is perfect in communicating the vision of the poet. The traditional genre of 'kafi' facilitates the poet in structuring his vision in consonance with the structure of the cosmos. It saves his vision from being blurred and checks it from going astray.

The forms of traditional poetry and traditional music are fully capable of expressing the contents of poetic experience both in their transcendent and immanent aspects. Traditional music is the singing cosmos. It creates a spell among those who participate in this poetic mode. The forms of modern poetry and music, on the other hand, are tuned to the horizontal aspects of life bereft of transcendence. Heidegger's declaring the German poet Holderlin as 'the poet of the poets', exhibits a constricted view of poetry. It lacks true transcendence by remaining oblivious of the realm of the Infinite and being enmeshed merely in the world of human finitude.

The search of transcendence is the alpha and omega of traditional poetry. The poetic receptivity during poetic experience touches the frontiers of transcendence. Its search of transcendence is a very serious pursuit tied to poetic inspiration. It does not glorify the ignoble states of the psyche as happens in modern poetry. It understands alienation, fear and anxiety as psychic woes that arise due to the insulation of the psychic from the spiritual. It unifies without romanticising the divided self. The psyche gets light from the Spirit. Such poetry does not impute autonomy to social, moral, economic and cultural aspects of life. Their independence arises due to the negation of transcendence. It is more of bondage than freedom. Traditional poetry grounds these societal aspects in their transcendent roots, where they rightfully belong. Modern poetry exhibits the psychic contradictions of the modern man. It remains immersed in the world of the finite. It does not taste the reality of the Infinite. It remains stranded

on the horizontal without any inkling of the vertical. The transcendence of poetic experience does not deny human reality but 'transposes into divinis'. It does not consider man as an end in itself. It opens up his spiritual inwardness. It shares the poetic occurrence of transcendence in immanent forms by the language of symbolism. Poetic inwardness is not psychic. It is essentially spiritual. It is born of refined higher consciousness. It thereby refines the consciousness of its votaries. It is universal in its essence. It remains friendly with the cosmos.

The role of traditional languages in understanding the traditional truths and communicating them to the common folk has been very crucial. The Heavenly guidance has been conveyed to the people in their respective languages. Baba Husayn Shah says:

قرآن بھی آخر نکلیا کسے زباں چوں
زبان کدے نہیں نکلی کسے قرآن چوں¹

The Qur'an has inevitably come forth in some language, but no language has ever come forth from the Qur'an.²

The Qur'an was revealed in Arabic because the prophet of Islam was an Arab. Revelation always takes the native language as a vehicle in expressing its transcendental and immanent realities. The importance of language and culture has remained foremost among the prophets, mystics, saints and sages. They deeply understood the relationship of language with ideas, feelings, and actions. They have kept the oral tradition alive by communicating in the language of the people. They have been highly responsive to the aspirations of the common man. The oral tradition is immemorial whereas the written one is relatively nascent. It is merely a

skill. The modern West has to understand that the oral tradition is identified with primordial wisdom in the traditional societies. The ability to read and write (literacy) cannot be made the sole criterion of judging the overall capabilities of a traditional individual or community. There are many other valid forms of expressions. The merit of literacy notwithstanding, it has no essential relationship with the development of metaphysical or higher cultural consciousness. It may, at times, even prove to be a hindrance in the attainment of realisation. The spread of literacy, through unintelligent ways and means, has tended to displace cultural wisdom with half-baked truths. It has created disequilibrium in the traditional societies and is threatening the very core of their values. The modern man has to show respect to wisdom by respecting the unlettered ones. Perhaps, he is not aware that mere intelligence devoid of wisdom is considered thoughtlessness in the tradition. It is intellectually and culturally suicidal for the traditional man, on the other hand, to become oblivious of his language (mother-tongue) and his cultural values in the gustily ambience of modernism. The metaphysical truth is simply imbibed in the traditional societies with an intact oral tradition. The word '*iqra*' used in the Qur'an does not mean 'read' but it essentially means 'recite.' The Islamic tradition doubtlessly attaches a spiritual and artistic value in reducing the sacred oral word of the Qur'an to the written one, which is so beautifully manifest in the Islamic art of calligraphy. But the Qur'an, in spite of being reduced to writing, essentially remains oral in essence. Also, the tradition does not accept the hegemony of the written word bereft of transcendence since it ceases to be sacred and becomes profane. This point has to be constantly kept in mind, which marks the qualitative difference between traditional and modern poetry.

The traditional society is based on the principle of permanence, which does not exclude the reality of change. It embraces change within its very bosom. It assigns due place

¹ Baba Husayn Shah Kher Shahi Qadri, *Sampuran Kalam*, (Ed.) Dr. Shahzad Qaiser, published by Suheet Kitab Ghar, Lahore, 2003, p. 67.

² Translation is my own.

to change in the scheme of things. The modern categories of the static and the stationary cannot be applied to a society that is based on an intellectual tradition or a Heavenly guidance. The tradition is fully aware of constantly reforming itself from within and purging itself of the elements that stealthily creep in from the outside, lest it falls from its own Ideals. It also has the vitality to be fully responsive to the spirit of times, without falling victim to any pseudo-requirements of the fashionable age.

Khawaja Ghulam Farid's poetry as set forth in his *Diwan-i-Farid* is chiefly in Saraiki language, with a few 'kafis' in Sindhi and other traditional languages. It is a repository of traditional literature. It is full of metaphysical visions, religious insights and cultural perceptions. It takes its essential inspiration from the Qur'an. The oral tradition is manifest in its vibrant language, art and culture. It gives an expression to his metaphysical thought. His poetry is deeply rooted in the Saraiki cultural matrix. His verses frequently reflect these linguistic, social and cultural realities in his search of transcendence. It is a moment of reflection that a number of modern researches, by dint of pseudo-methodologies, tend to divest the transcendent aspects of mystical or Sufi poetry by reducing them solely to their psychosocial and cultural aspects. This reductionist fallacy, among other things, makes them oblivious of the fact that the negation of transcendence makes the mundane reality erroneously disconnected from the metaphysical values of truth, beauty and love. Love of humanity, for example, on the horizontal level remains stranded on the psychosocial sphere without any spiritual connectivity. It lacks capacity and strength to create universal brotherhood. One has to realise that it is the manifestation of the Divine in the human that makes real love possible. Likewise, the talk of social justice, equality and freedom armed with poetry of hatred is another form of subtle oppression. It breeds cruelty, malice and aggression in the individual and society. Violence begets violence. We have to understand that the traditional society sanctifies social and

cultural values essentially from the perspective of transcendence by simultaneously making concerted efforts to overcome disvalues. It does not remain passive in the face of oppression but struggles against it in the spirit of love. It rightfully integrates power with vision. It is pertinent to note that Khawaja Ghulam Farid's sense of metaphysical justice is so heightened that he has no reservations in frequently pointing out even the 'injustices' of his beloved. He openly takes stand against all forms of societal oppressions. But it is by virtue of love that he acts to emancipate both the inward and the outward. It is transcendent love that essentially differentiates his traditional world from the modern one, and makes his poetry everlasting. The heart of the matter is that the traditional world is not autonomous but is derived from the metaphysical Principle. All genuine researches have to be founded on this sacrosanct truth. It will keep the transcendent light shining, while mirroring the linguistic, social and cultural contexts of poetry.

The metaphysical and religious traditions, in explaining the Absolute Unity evolving multiplicity itself or the metaphysical principle of differentiation within the undifferentiated Reality (Absolute), tend to offer various expositions. Islamic tradition, for example, describes the Nondelimited Being taking a delimited form, by virtue of 'Ahmad' (the Logos). Khawaja Ghulam Farid says:

حسن ازل دا تھیا اظہار احدوں ویس وٹا تھی احمد¹

The essential Beauty became manifest. Ahad's formlessness assumed Ahmad's form.

احد تے احمد فرق نہ کوئی واحد ذات صفات نیس²

There is no difference between Ahad and Ahmad.
The Essence and the Attributes are identical.

¹ *Diwan-i-Khawaja Farid*, Kafi 30.

² *Ibid.*, Kafi 99.

آحد اوبى هب اءمء اوبه ميم ده اوله دلزى موهه
دهيان فريد ركهيس هر آن¹

He is Ahad. He is Ahmad. He captivates the heart by being manifestly hidden (remaining immanent and transcendent) in the form of Meem (Muhammad). Farid! Keep constant watchfulness (about this Divine disclosure).

The knowledge of the simultaneity of God's transcendence and immanence (unity in diversity) helps one to understand the apparently enigmatic doctrine of Oneness of Being (wahdat al-wujud). His doctrine of Oneness Being (wahdat al-wujud) is erroneously equated with pantheism, a Western category in vogue, which is inapplicable to the Eastern doctrines. He does not deny the transcendence of God, as happens in pantheism, but categorically affirms it. He considers the Absolute (Haq) in its absoluteness beyond any description. He provisionally applies certain words and categories to describe the Absolute but ends up in admitting the deficiencies of all these descriptions. He says:

اه حسن حقيقى نور ازل تينوں واجب ته امکان كهوں
O' essential Beauty! The Primordial Light! May I describe you as the Necessity and the Possibility?

تينوں خالق ذات قديم كهوں تينوں حادث خلق جهان كهوں
May I describe you as you the Creator, the Beginningless Essence? May I describe you as the Originator of the created worlds?

تينوں مطلق محض وجود كهوں تينوں علميه اعيان كهوں
May I describe you as the Nondelimited and the Delimited Being? May I describe you as the three degrees of knowledge?

تينوں عين حقيقه ماهيه تينوں عرض صفت ته شان كهوں
May I describe you as the essential Reality and its quintessence? May I describe you as contingent, an attribute and glory?

تينوں مسجد مندر دير كهوں تينوں پوتهى ته قرآن كهوں
May I describe you as Mosque, Temple and Church? May I describe you as Veda and Qur'an?

تسبيح كهوں زنار كهوں تينوں كفر كهوں ايمان كهوں
May I describe you as rosary? May I describe you as cross thread? May I describe you as infidelity? May I describe you as faith?

تينوں دسرت بچهن رام كهوں تينوں سيتا جى جهان كهوں
May I describe you as Dasrat, Lachman and Ram? May I describe you as my beloved Sita?

بلديو جسودا نند كهوں تينوں كشن كهنايا كان كهوں
May I describe you as Baldev, Jaswada and Nand? May I describe you as Krishan, Kanaya and Kaan?

تينوں برما بشن گنیش كهوں مها ديو كهوں بھگوان كهوں
May I describe you as Barma, Bishan and Ganesh? May I describe you as Mahadev? May I describe you as Bhagwan?

تينوں گيت گرنته ته بيد كهوں تينوں گيان كهوں اگیان كهوں
May I describe you as Gita, Granth and Veda? May I describe you as knowledge? May I describe you as ignorance?

تينوں هر دل دا دلدار كهوں تينوں احمدء على شان كهوں
May I describe you as the beloved of every heart? May I describe you as Ahmad, the majestic and the splendid?

تينوں شاهد ملك حجاز كهوں تينوں باعث كون مكان كهوں
May I describe you as the witness in the city of Hejaz? May I describe you as the raison d'etre of the cosmos?

¹ *Divan-i-Khawaja Farid*, Kafi 134.

بے رنگ کہوں بے مثل کہوں بے صورت ہر ہر آن کہوں
May I describe you as the Colourless? May I describe you as the Incomparable? May I describe you as the Formless, at each and every moment (transcendence in immanence or pure duration in serial time)?

سبوح کہوں قدوس کہوں رحمان کہوں سبحان کہوں
May I describe you as the Praised? May I describe you as the Pure? May I describe you as the Merciful? May I describe you as the Glory?

کر توبہ ترت فرید سدا ہر شے نوں پر نقصان کہوں
Farid! Quicken to repent once for all. I consider each of the descriptions fraught with harmful implications (highly deficient in describing the Essence that transcends even transcendence).

اسے پاک الکھ بے عیب کہوں اسے حق بے نام نشان کہوں¹
I describe Him as the Pure and the Transcendent, without any imperfection. I describe Him as the Nameless Truth without signs.

The Essence cannot be defined or described even by Names or Attributes. All the planes of existence are highly deficient in describing it. The categories of transcendence and immanence are merely human dimensions of describing 'the Most Real' that 'transcends transcendence itself.' Language and thought have inherent limitations in describing the Essence. By whatever means we describe Him; He remains beyond the forms of our description. The Qur'an says:

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ۗ وَسَلٰمٌ عَلٰی الْمُرْسَلِيْنَ ۗ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۗ

'Glory be to thy Lord, the Lord of Glory, above that they describe! And peace be upon the Envoys; and praise belongs to God, the Lord of all Being'. (37: 180-182)²

The metaphysical and religious traditions agree in the complete transcendence of the Absolute or the Essence of God (religious sense). Khawaja Ghulam Farid states in one of his 'kafis' that 'the Absolute in its absoluteness' is transcendent and thereby beyond human finding. He says:

کہاں پاؤں کہاں پاؤں یار

Where should I find and seek you, my friend?

جن انسان ملائک سارے کیا سگا سنار
حیرت دے قلم وچ کل تھے مستغرق سرشار

All the fiery creatures, human beings, cosmic forces and the entire world are amazingly drowned in the sea of bewilderment.

صوفی شاعل گیانی دھیانی گئے اوڑک سب ہار
عرشی تے بسطامی گل لگ روون زار و زار

The Sufis, devotees, men of wisdom and those who meditate have ultimately lost. Arshi and Bistami cry profusely with folded arms.

بطلموس تے فیثا غورث کر کر سوچ بچار
کھوج سراغ نہ پایا پتہ تھک پیٹھے تن مار

Ptolemy and Pythagoras did a lot of thinking and reasoning but found no trace. It made them resign to the human limitation (of not finding the Absolute in its absoluteness).

پدھ مجوس یہود نصارا ہندو تے دیندار

آکھن پاک منزہ ہے بے انت الکھ اپار¹
The Buddhists, Zoroastrians, Jews, Christians, Hindus and the People of Book say that He (the Absolute) is Pure, Perfect, Unlimited, Transcendent and Infinite.

¹ *Divan-i-Khawaja Farid*, Kafi 91.

² Arberry, Arthur, J., *The Koran Interpreted*, Oxford University Press, London, 1982, pp. 462, 463.

¹ *Divan-i-Khawaja Farid*, Kafi 53.

پیر پیغمبرِ غوثِ قطب کیا مرسل کیا اوتار

کرن منادی رو رو کے لا یدرکہ الابصار¹

The Mystics, Prophets, Ghaus (Saints), Poles, Messengers and spiritually incarnate proclaim, while crying that no eye can see Him (He is beyond the reach of human perception).

عالم فاضل عارف کامل عجز کینا اقرار

آھ فرید نماٹاں بھولا توں وچ کون قطار²

The knowledgeable, erudite, gnostics and perfectionists have admitted in all humilities (their limitation of not finding the Absolute in its absoluteness). Ask Farid, modest and simple, where do you stand? (It is not possible for you to find Him in His Essence).

The cosmos has no self-subsistent reality and thereby is an illusion, imagination and dream. The ontological descent of the theophanies of the Absolute is so swift that it gives an illusory sense of solidity and stability to the world. (It is/ is not) at the same time ('He/not He'). It is a world of imagination. The world is a dream. Its facts are symbols to be interpreted. Dream symbolism, in a participative way, points to the Reality, which is beyond multiplicity. Khawaja Ghulam Farid expresses the traditional truth about the cosmos in the following verses:

جگ و ہم خیال تے خوابے سب صورت نقش بر آب

The world is illusion, imagination and dream. All forms are marks on water.

جے پچھدیں حالِ حقیقت سن سمجھ اُتے رکھ عبرت

جیویں بحرِ محیط ہے وحدت کل کثرتِ شکلِ حبابے

¹ These verses have been taken from *Divan-i-Farid* text by Aziz ur Rehman, Urdu Academy, Bahawalpur, Kafi 53.

² *Divan-i-Khawaja Farid*, Kafi 53.

If you ask about the state of reality, then listen, understand and take a note of the fact that the sea encompasses unity. All the multiplicity is bubble-faced.

نہیں اصلوں اصلِ دوئی دا خود جاں ہے نسلِ دوئی دا

گیا پھوکا نکلِ دوئی دا ول اوبی آبِ دا آہے¹

Duality has no essential reality. Know yourself that duality is not everlasting. The airy duality vanishes.

The water essentially remains the same water.

He considers Nature as symbolic. He relates with Nature in order to have a living contact with God. His highly rich Nature-poetry, spread throughout his *Diwan*, essentially integrates self with the cosmos. He says:

آئے مَسْتِ ڈہاڑے ساون دے وہ ساون دے من بھانوں دے

The enchanting days of rainy season have come. These good days of raining are so pleasing.

بدلے پورب ماڑ ڈکھن دے کچلے بھورے سو سو وٹن دے

چارے طرفوں زور پوٹن دے سارے جوڑ وساون دے

The clouds have come from the West, Marwar and North. These clouds are black, brown and of hundreds of colours. The rain-laden winds are blowing on all sides. All these are signs of rain.

چکویاں چکویاں انجن پیہیے کوئل مور چچونے چہیے

سہنس چکور چنڈور پیہیے شاعل گیت ساون دے

The birds are engrossed in singing songs (language of the birds).

ڈینہاں پینگھاں ساویاں پیلیاں راتیں لہمٹیاں لہمٹیاں رنگیلیاں

سج گج گا جاں گجن رسیلیاں وقت سنگار سہاون دے

There are green and yellow rainbows in the sky at daytime. There are flashes of coloured lightning at night. The thundering of the clouds seems so pleasant. This is the time to embellish one self.

¹ *Divan-i-Khawaja Farid*, Kafi 199.

روہی راوے تھیاں گلزاراں تھل پترانگ دی باغ بہاراں
گھنڈ تنواراں بارش باراں چرچے دھانوں گانوں دے

The barren and hardened earth has been turned into orchards. The deserts and small white piece of lands flowered and bloomed. It is raining and at the same time the tinkling of the bells around the herds is sounding so musical. The rain is inviting us to sing and bathe.

چاندنی رات ملہاری ڈینہہ ہے ٹھڈڑیاں ہیلیاں رم بھم مینہہ ہے
سوہٹی موسم لگڑا نینہہ ہے بگئے ویہلے غم کھانوں دے

There are moonlit nights and cloudy days. The cool and pleasant breeze is blowing and there is continuous rain. We have contracted love in such a beautiful season. The days of sorrows have gone away.

مُد مستانی تے خوش دنڑے سالہوں سوہے کیسر بھنڑے
سجوں مینہہ برساتوں سزڑے جھڑ گے لاگھے لانوں دے

These are happy days in the enthralling season. My wedding dress is soaked in perfume. It is readily raining heavily. The corners of the dress of my beloved are exhibiting beauty.

دیہہ فرید آباد تھیوسے مال مویشی شاد تھیوسے
دل درووں آزاد تھیوسے چولے انگ نہ مانوں دے¹

Farid! My dwellings have enlivened. My cattle are grazing to the fill. My heart has become free from pains. My happiness knows no bounds.

Khawaja Ghulam Farid's search of transcendence traverses through the hazardous paths of love in order to attain gnosis. He says:

دل پریم نگر ڈوں تاگھے جتھاں پینڈے سخت اڑانگے
نا راہ فرید نہ لاگھے ہے پندہ بہوں مشکل دا²

My heart longs for the City of Love. The pathways leading to it are very hazardous. Farid! There are no passages or openings. It is an extremely difficult way.

دل جل بل کیری کولے ڈکھ رگ رگ سوز سمولے
ہک سینہ سو سو شعلے بن برہوں تے دوزخ ہاڑی¹

The perpetual burning has reduced my heart to ashes. The suffering is storing passion in my each and every vein. I have one chest with hundreds of sparking. Love has become so hellish.

Love, as alchemy of suffering, 'transmutes the base metal into gold'. He says:

درد فرید ہمیشہ ہووے سارے پاپ دوئی دے دھووے
رہندی تاگھے تے تان پھنچاں پریم نگر وچ²

Farid! I am having constant pain. It wipes out all the sins of duality. I have insatiable longing to reach the City of Love.

The doctrine of Oneness of Being (*wahdat al-wujud*) and its realisation is the quintessence of Khawaja Ghulam Farid's metaphysics. 'The Indivisible One-And-Only is the 'One-And-All'. He says:

سوٹے یار پونل دا ہر جا عین ظہور
My lovely friend Punnal is openly manifest.

اول آخر ظاہر باطن اس دا جان حضور
Witness his presence in the first, the last, the outward and the inward (in all dimensions).

آپ بٹے سلطان جہاں دا آپ بٹے مزدور³
He himself assumes the form of the sovereign of the world and He himself assumes the form of a labourer.

¹ *Divan-i-Khawaja Farid*, Kafi 174.

² *Ibid.*, Kafi 15.

¹ *Divan-i-Khawaja Farid*, Kafi 230.

² *Ibid.*, Kafi 28.

³ *Ibid.*, Kafi 52.

ہلڈیں شہانہ حکم چلاوے ہلڈیں گدا مسکین سڈاوے
اوسدا بھیت کوئی نہ پاوے سب بدست پھرن سرشار¹

He issues royal decrees at times and at times is in the forms of the beggar and the lowly. No one has the access to his mystery. All wander in the states of inebriety and drunkenness.

رکھ تصدیق نہ تھی آوارہ کعبہ، قبلہ، دیر، دوارہ
مسجد، مندر، ہکڑو نور²

Do verify and do not remain on the periphery. House of God; direction of prayer; idol-temple; Sikh place of worship; mosque, and temple manifest the same Primordial Light.

یار فرید نہیں مستورے ہر جا اس دا عین ظہورے
ظلمت بھی سب نور حضورے اسم فقط ہیا آیا ہے³
Farid! My friend is not hidden. He is openly manifest at each and every place (Omnipresent). Darkness too is the pervasive presence of Light. It has just been named differently.

کل شے وچ کل شے ڈٹھیو سے ہمہ اوست دا درس کیتو سے
برکت صحبت پیراں پی کر بادہ وحدت کو⁴

We witnessed the Reality in all things. We narrated the doctrine of Oneness of being by drinking the wine of unity in the blissful company of mystics.

جتھاں بھال ڈیکھاں تھے راز ڈے سبھ حُسن تے ناز نواز ڈے
سبھ سوز فرید نول ساز ڈے ہمہ اوست بھائی ریت بھلی⁵
I discern mystery in seeing everywhere with my searching eyes. All the beauty, prides and elegance are

¹ *Diwan-i-Khawaja Farid*, Kafi 60.

² *Ibid.*, Kafi 50.

³ *Ibid.*, Kafi 217.

⁴ *Ibid.*, Kafi 149.

⁵ *Ibid.*, Kafi 213.

visible. Farid! All passions are seen as instrumental to the realisation of my basic vocation. The doctrine of Oneness of Being (wahdat al-Wujud) has made me realise a noble tradition.

ہمہ اوست تے بھید نیارے جانن وحدت تے وٹھارے
ہر ہر شے وچ کرن نظارے اصل تجلی طوری نول¹

The mysteries of Oneness of Being are remarkable. They are known by the dealers of Unity. They behold the real Sinai theophany in each and every existent.

حق باطل، سبھ حق ہے حق ہے پر اے راز ہوں مغلق ہے
یار ہے یار ہے یار ہے یار سوہٹا کوچھا نیک اتے بد²

Truth and falsehood is essentially truth itself but it is a much profound secret. The beautiful, ugly, virtuous, and vicious are our friends, companions, comrades and intimates.

سوہٹا کوچھا صرف بہانہ ہکڑو ہئی دل سمجھ سٹھائی³
The distinction between beauty and ugliness arises in the process of manifestation. Posit your understanding on Oneness.

حسن فتح سب مظہر ذاتی ہر رنگ میں بے رنگ پیارا⁴
Beauty and ugliness are the manifestations of the Essence. The lovely colourless is in each colour.

The manifestation of the Reality in different positive and negative forms has to be understood metaphysically. The Reality is Truth itself (Haqq). It is in the process of manifestation that 'it appears in a particular form and this particularism necessitates the possibility of a given opposite'. The Truth appears in the form of a given truth, which implies the possibility of a given falsehood. It is only produced in the 'world of contrasts'. It is merely a privation for it has no being in itself. It

¹ *Diwan-i-Khawaja Farid*, Kafi 119.

² *Ibid.*, Kafi 30.

³ *Ibid.*, Kafi 225.

⁴ *Ibid.*, Kafi 7.

has a positive function of highlighting its counterpart a contrario'. Its remoteness from its primordial source is not absolute. It is brought back to its original source. The same is the case with Good and evil; Love and hatred; Beauty and ugliness; Light and darkness; Knowledge and ignorance etc.

The realisation of the metaphysical tradition of love works wonders. He says:

کیا ریت پریت سکھائی ہے سب ڈسدا حُسنِ خدائی ہے

What a tradition love has made me realise. The Divine beauty is manifest everywhere.

ڈسدی یارِ میٹھل دی صورت گل تصویر اتے گلِ مورت

ہر ویلھے ہے شگنِ مہورت غیر دی خبر نہ کائی ہے

I see the sweet form of my friend in its complete picture and full face. It is a good omen to see the form of my friend every time. There is no trace of otherness (or non divine).

نازِ نہورے یارِ سہن دے عشوے غزے من موہن دے

ہر ہر آن انوکھڑے وں دے وہ زینتِ زیبائی ہے

The prides and coquetries, amorous glances and enticements of my beloved friend are strangely manifest at each and every moment. I laud this adornment and propriety.

نخرے نخرے نوکاں نوکاں دلڑی جوڑ چو بھیندیاں چوکاں

سوکاں سبز تھیاں ول جھوکاں خوبیِ ختنکی چائی ہے

The blandishments, disdainful air, gambols and playfulness of my beautiful beloved perfectly stir my heart. The dried up plants have again turned green. Well, the temporary dwellings have again come to life.

نازک چالی نورِ نول دی زمراں بانگی طرزِ جدل دی

دھار کجل دی دھاڑِ اجلدی سرخی بھا بھڑکائی ہے

The tender, vibrant and colourful beauty of the beloved strives to conquer him. He has no defence against the onslaught of beauty.

ڈکھ ڈوباگ تے دردِ جدائی زلمیلِ ویندے ساتھ لڈہائی
عشقِ فرید تھیوسے بھائی عشرتِ روزِ سوائی ہے¹

The sufferings and misfortunes along with pain and separation have all together gone away. Farid! Love has developed fraternal ties with me leading to the increasing delights each day.

Khawaja Ghulam Farid's realisation of union is by virtue of his ceasing to be. He says:

وصلِ فرید کوں حاصل ہو یا جب ہو گیا نابو د²

Farid attained union when he ceased to be (nonbeing).

He was already in the state of ontological nonbeing but he doctrinally realised it in attaining union with his beloved. A Sufi says: 'He will not come to meet you unless you are not there'.

It is a bewildering experience to realise one's nothingness or nonbeing in the 'Face of the Absolute'. The condition of his human overlay is expressed thus:

دلِ مست محو خیال ہے سرمو تفاوت نہ سہوں

My heart is engrossed within imagination. I cannot bear any differentiation.

اے خیالِ عینِ وصال ہے تے کمال ہے نہ کہ ہے جنوں

My imagination is an immanent union. It is perfection and not lunacy.

اصلِ الاصولِ شہدتہ ہمہ سو بسو ہمہ کو بکو

چہ شہودِ عینِ بیینہ نہیں فرصت اتنی کہ دم بھروں

I have openly witnessed the Supreme Principle in every nook and corner. The witnessing is so glaringly

¹ *Diwan-i-Khawaja Farid*, Kafi 253.

² *Ibid.*, Kafi 32.

evident that I cannot disengage myself even for a moment.

جو مکاں تھا بن گیا لامکاں جو نشان تھا ہو گیا بے نشان
شده اسم و رسم زمن دواں اللہ اپنے آپ کو کیا کہوں

The spatial turned spaceless. The sign turned without a sign. The names and customs of the ages have left me forlorn. My Allah! What should I call myself?

نه عیان ہے نه نہان ہے نه بیان ہے نه دھیان ہے
نه رہا ایہہ جسم نه جان ہے کیہاں ڈوس ہوش حواس کوں

There is neither openness nor hiddenness. There is neither speech nor a thought. My body has neither remained nor the life-impulse. How can I blame my sense and sensibility?

شد عکس در عکس ایں بنا کہ فنا بقا ہے بقا فنا
باقی نماند بجز انا کتھ اوتے توں کتھ ہاں تے ہوں

There is double reflection. 'Fana' (extinction) is 'baqa' (subsistence) and 'baqa' (subsistence) is 'fana' (extinction). There is solely the ultimate, without any question of that and you (otherness)?

بکڈیں شور دے سطوات ہن بکڈیں زور دے شطحات ہن
کئی قسم دے بکوات ہن ستوں دے بتوں، بتوں دے ستوں

There are percussions and spiritual impositions at times and at times there are drives and antinomian utterances. There are so many types of prattling leading to meaningless discourse.

اٹھ گئی "فرید" ہوس منڈھوں نہ رہا ہئی وس ہک خس منڈھوں
کے کس ہو کس ناکس منڈھوں چپ چاپ فیل فساد توں¹

Farid! Lust has been uprooted. I have become incapacitated as a straw. You should be quiet for there will be tumult in determining, who absolutely merits or who does not merit.

¹ *Diwan-i-Khawaja Farid*, Kafi 103.

Khawaja Ghulam Farid's metaphysical doctrine of Oneness of Being (wahdat al-wujud) embraces the contemplative aspects of *Tawhid* (unity of God). They are opaque to mere religiosity. He says:

ساڈا ہے محبوب دلیں دا جو کوئی ہے توحید دا قائل
The one who is committed to the doctrine of (contemplative) tawhid (Unity of God) is our heart's beloved.

علم حقائق دا ہے لائق نفس مڑکی مادہ قاب
The pure self is a receptacle to receive knowledge of realities.

پاجھ محبت چاٹ برابر کیا ناطق کیا ناطق صاہل¹
A soul devoid of love is likened to the soul of an unruly ass or a wayward camel.

بٹھ وہم خطرے دی ادا ڈوجھا نوی ہے ہک خدا
اندر تے پاہر ہے سدا موجود حق موجود حق²

Discard the style of apprehension and risk. There is nothing except One God. The Reality or Truth is everlastingly present in the interior and the exterior.

مذہب مشرب لا مذہب دا لب ہے سارے آرٹ عرب دا
شاہد درس حدیث قرآن³

The religious tradition of 'negation' is the kernel of the entire Arab heritage. It is evident in the teachings, Hadith and the Qur'an.

The first statement of Islamic Shahadah: "*La ilaha illa 'Llah*: 'There is no divinity (or reality, or absolute) outside the only Divinity (or Reality, or Absolute)'"⁴ negates any attempt to 'ascribe divinity to aught beside God.' The second statement of Islamic Shahadah: "*Muhammadun Rasulu 'Llah*: 'Muhammad

¹ *Diwan-i-Khawaja Farid*, Kafi 72.

² *Ibid.*, Kafi 64.

³ *Ibid.*, Kafi 134.

⁴ Schuon, Frithjof, *Understanding Islam*, George Allen & Unwin Ltd, London, 1963, p. 16.

(the "Glorified", the Perfect) is the Envoy (the mouthpiece, the intermediary, the manifestation, the symbol) of the Divinity,"¹ points to the manifestation of the Reality (God). The doctrine of Islamic Shahadah absolutely leaves no room for otherness. The Qur'an says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ

يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ۝

"God forgives not that aught should be with Him associated; less than that He forgives to whomsoever He will. Whoso associates with God anything has indeed forged a mighty sin." (4: 48)²

A person who makes 'desires his deity' (*hawa*) equals to ascribing 'divinity to aught beside God'. The Qur'an reiterates the spiritual lesson thus:

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَصْلَهُ اللَّهُ عَلَىٰ عِلْمٍ ۖ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ

وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ اللَّهُ أَفَلَا تَذَكَّرُونَ ۝

"Hast thou seen him who has taken his caprice to be his god, and God has led him astray out of knowledge, and set a seal upon his hearing and his heart, and laid a covering on his eyes? Who shall guide him after God? What, will you not remember?" (45: 23)³

Islamic spirituality attaches due importance to the spiritual practice of 'purification of the self' (*tazkia-i-nafs*) in accord with the primordial tradition.

The principle of God's unity is absolute. The Qur'an states:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنِنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ

وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۗ فَإِنْ

تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ۝

¹ Schuon, Frithjof, *Understanding Islam*, George Allen & Unwin Ltd, London, 1963.

² Arberry, Arthur J., *The Koran Interpreted*, Oxford University Press, London, 1982, p. 80.

³ *Ibid.*, p. 518.

"Say: People of the Book! Come now to a word common between us and you, that we serve none but God, and that we associate not aught with Him, and do not some of us take others as Lords, apart from God.' And if they turn their backs, say: 'Bear witness that we are Muslims.'" (3: 64)¹

It further states:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ ۚ فَمَنْ كَانَ يَرْجُوا

لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝

"Say: I am only a mortal the like of you; it is revealed to me that your God is One God. So let him, who hopes for the encounter with his Lord, work righteousness, and not associate with his Lord's service anyone." (18: 110)²

Iqbal says about the Prophet of Arabia that: "Once in a moment of spiritual exaltation, he is reported to have said to one of his companions, "Go and tell the people---'he who says---there is only one God---will enter the paradise'," studiously omitting the second half of the Muslim creed--- "and Muhammad is his Prophet." The ethical importance of this attitude is great."³ Besides, its ethical implications, it has an immense metaphysical significance. It reiterates the indivisible unity of the essence itself and lays the metaphysical foundations of the transcendent unity of religions. My spiritual master, Baba Sufi Muhammad Tufayl, used to recite with great reverence, the poetry of Baba Guru Nanak, Baghat Kabir, Meeran Bheekh, Suthra Baghat, Tulsi Bhagat and many other mystics. He also narrated tales and anecdotes from their lives, which demonstrated their unflinching commitment to the doctrine of God's unity.

¹ Arberry, Arthur J., *The Koran Interpreted*, Oxford University Press, London, 1982, p. 54.

² *Ibid.*, pp. 300, 301.

³ Sherwani, Latif Ahmed, *Speeches, Writings and Statements of Iqbal*, "Political Thought in Islam", Iqbal Academy Pakistan, 2009, p. 142.

Iqbal, in his poem Nanak, pays homage to Baba Guru Nanak for spreading the message of *Tawhid* (unity of God). He says:

بت کده پھر بعد مدت کے مگر روشن ہوا نورِ ابراہیم سے آزر کا گھر روشن ہوا
پھر اٹھی آخر صدا توحید کی پنجاب سے ہند کو اک مرد کامل نے جگایا خواب سے¹

The House of Idols, after a great passage of time, did become lighted. The abode of Aazar (idol worshipper) glowed with the light of Ibrahim (Abraham). At last, the call of *Tawhid* (unity of God) arose from Punjab. A Universal Man (Nanak) made Hind (India) remember the forgotten tradition.²

Islam in the continuity of the metaphysical and religious traditions of the world is the youngest tradition. It has the advantage of seeing different formulations of the One God in the history of man. The Qur'an is the final official Word of God, revealed on the heart of Muhammad, by Archangel Gabriel, 'to restore the lost Word'. The Essence is Pure. It is the Transcendent. God is 'the Indivisible One-and-Only,' worthy of worship alone. He is worshipped in His pure transcendence. The ascribing of divinity, a quasi-divinity or aspects of divinity to angels, prophets, saints or holy men in themselves, tantamount to worshipping them in their embodied selves. It violates the very essence of worship. The posture of prostration to God purely signifies in wholesomeness the ontological relationship of servant-Lord. The archetypal reality of Man finds its perfection in pure servanthood.

The metaphysical vision of transcendence, in the course of being translated into religious, theological and philosophical concepts, at times runs the risk of becoming oblivious of the doctrine of the Absolute and ontological nothingness. The Qur'an gives a universal warning in this regard:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ۝

¹ Iqbal, Muhammad, *Kuliyat-e-Iqbal* (Urdu), "Bang-i-Dra", Iqbal Academy Pakistan, 2009, p. 269.

² Translation is my own.

"And the most part of them believe not in God, but they associate other gods with Him." (12: 106)¹

Metaphysically speaking, it is contradictory to treat the Absolute as relative (ascribing humanness to the divine) or to consider the relative as Absolute (ascribing divinity to the human). Islamic tradition remains committed to the pristine purity of God's indivisible unity. It does not ascribe humanness to the Divine or divinity to the human.

God is Power itself manifest in all forms of power. The miracles or extraordinary events are the working of God in mediums. Both the ordinary and the extraordinary events are expressions of His manifold ways. They do not constitute any argument for humanising the divine or divinizing the human. God named Yahya (John) and decreed him as the prophet even before he was born to a father who was an old man and to a mother who was barren:

هَذَا لِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ سَمِيعُ الدُّعَاءِ ۝ فَدَاذَنَّهُ الْمَلَكُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَكَبِيرًا ۝ الضَّلِيزِينَ ۝ قَالَ رَبِّ إِنِّي يَكُونُ لِي عُلْمٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۝ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ۝

"Then Zachariah prayed to his Lord saying, 'Lord, give me of Thy goodness a goodly offspring. Yea, Thou hearest prayer.' And the angels called to him, standing in the Sanctuary at worship, 'Lo, God gives thee good tidings of John, who shall confirm, a chief, and chaste, a Prophet, righteous.'

'Lord,' said Zachariah, 'how shall I have a son, seeing I am an old man and my wife is barren?'

'Even so,' God said, 'God does what He will.'" (3: 38-40).²

¹ Arberry, Arthur J., *The Koran Interpreted*, Oxford University Press, London, 1982, p. 238.

² *Ibid.*, p. 50.

The Qur'an describes the miraculous speech of Syedna Isa (Jesus), thus:

فَأْتَتْ بِهِ قَوْمَهَا تَحْمِيلُهُ ۖ قَالُوا يَمْزِجُ لَقَدْ جِئْتِ شَيْئًا قَرِيبًا ۗ يَا خُتُّ هُرُونَ مَا
كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَعْثًا ۗ فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ
مَنْ كَانَ فِي الْأَرْحَامِ ۗ قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۗ
وَجَعَلَنِي مُبْرَكًا كَأَيِّن مَّا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۗ
وَبَرًّا بِوَالِدَاتِي ۗ وَلَمْ يَجْعَلْ لِي جَبْرًا شَقِيًّا ۗ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ
وَيَوْمَ أُمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۗ

"Then she brought the child to her folk carrying him; and they said, 'Mary, thou hast surely committed a monstrous thing! Sister of Aaron, thy father was not a wicked man, nor was thy mother a woman unchaste.' Mary pointed to the child then; but they said, 'How shall we speak to one who is still in the cradle, a little child?' He said, 'Lo, I am God's servant; God has given me the Book, and made me a Prophet. Blessed He has made me, wherever I may be; and He has enjoined me to pray, and to give the alms, so long as I live, and likewise to cherish my mother; He has not made me arrogant, unprosperous. Peace be upon me, the day I was born, and the day I die, and the day I am raised up alive!'" (19: 27-33)¹

Adding a personal note, Allah blessed me with witnessing Syedna Isa (Jesus) in my dream/vision at the moment of his miraculous speech, which clearly demonstrated what God had decreed. I saw a room occupied by men and women. He was of an age when a child is in the cradle. He was in the arms of a male member of the Household. He delivered his speech in a spirit of radiance and liveliness. I was bewildered like others to see this miracle. I woke up in a state of ecstasy and wonderment. The manifestation of God in human, in the

¹ Arberry, Arthur J., *The Koran Interpreted*, Oxford University Press, London, 1982, pp. 304-305.

simultaneity of His transcendence and immanence, neither reduces God to the level of humanness nor upgrades humanness to the level of God. All the mediums are essentially characterised by powerlessness. When Syedna Isa (Jesus) performed miracles, in the prime of his youth, he did not attribute these to his own power. He categorically declared that these were by the leave of God. Earlier, the prophet Musa (Moses) met one of His servants, who had foreknowledge of events directly from God. He made 'a hole in the ship'; 'slew a lad' and set up 'the tumbling wall' without any wage. He was questioned by Musa (Moses) on these very accounts. He responded by divesting himself of these acts by rightfully implying these to the Divine. He said:

وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ۗ
'I did it not of my own bidding. This is the interpretation of that thou couldst not bear patiently.' (18: 82)¹

The Qur'an explicitly denies divinity to anyone in the cosmos, in any form including the angels, prophets, saints, holy men and kings. The political theory of the divine right of kings holds no ground. It is an indubitable fact that the Prophet of Islam, in spite of wielding political power, always demonstrated that he was simply human. Iqbal says: "Rather than make any attempt to hypnotize people into superstitious adoration of himself, the Prophet did everything in his power to dispel any possible doubt on that point. In the midst of a people who bowed even before a rough unhewn piece of stone and clothed it with divinity, it would have been the easiest thing on earth to pass even for God Himself. But the Prophet Muhammad was far above such tactics. "I am but a man like unto you", he proclaimed to his people who would have fain taken him for a god. Unlike earthly kings who left no stone unturned to hoodwink their people into the belief as

¹ Arberry, Arthur J., *The Koran Interpreted*, Oxford University Press, London, 1982, p. 298.

to their superhuman status, the Prophet tried every method to impress upon his people that he was just human, and no more than human. He purposely made it a part and parcel of the Kalima that "Muhammad is an Apostle of God" as a safeguard for all times to come, lest in their enthusiasm his followers, in times to come, might raise him to the Divine pedestal as did Christians in the case of Jesus. He plainly disillusioned the people of every possible shadow of a doubt as to his own powers and personality. "I do not tell you," he told them, "that I possess any treasures or any knowledge of the future"The Quran is replete with verses how the Prophet took great pains to drive the point home to the people that there was nothing superhuman about him. When an old man came to him, and he (the Prophet) showed some indifference to him, there came the Divine rebuke. Rather than conceal it, he perpetuated it for all times to come by incorporating it in the Quran. No earthly potentate would thus advertise such a thing against himself, however insignificant it might be.....He was as free with the people as any one of them and did everything to divest his personality of all possible halos that superstition might envelop it with..... History knows but one monarch whose rule over men may justly be called a rule by divine right and that one man was the Prophet of Islam. And yet, though the ruler of men by right divine, he never claimed to be a ruler! "I am but a man like unto you," was the grand message of this greatest of kings to an adoring humanity"¹.

The Sufi tradition envisions man's ontological nothingness or his nonbeing in the 'Face of God'. Shah Husayn says:

ربا میرے حال دا محرم تُوں
اندر تُوں ہیں، باہر تُوں ہیں، روم روم وچ تُوں

¹ Sherwani, Latif Ahmed, *Speeches, Writings and Statements of Iqbal*, "Divine Right to Rule", Iqbal Academy Pakistan, 2009, p. 166.

تُوں ہیں تانا، تُوں ہیں بانا، سبھ کجھ میرا تُوں
کے حسین فقیر نما، میں ناہیں سبھ تُوں¹

Lord (The Sustainer)! You have knowledge of my existence. You are my inward. You are my outward. You dwell in my each pore. You are my warp. You are my woof. You are my entirety. *Saith* Husayn! The humble *faqir* (one in the state of ontological nothingness): I am nonbeing. You are All.²

One has to subtly understand that even man's servanthood has no reality in itself otherwise it tantamount to 'ascribing divinity (*ilah*) to aught beside God.' It is another way of saying that man's unreality does not belong to him. Man has no autonomous or self-subsistent reality even that of his ontological nothingness. Baba Husayn Shah says:

بس ہمارا کجھ نہیں ہم بے سر و سامان ہیں
ناتواں ہیں، بے نوا ہیں، نیستی کی کان ہیں
ہستی مطلق عیاں ہر آن میں، ہر شان میں
ہم سوا اُس کے کہاں ہیں، کون ہیں، حیران ہیں³

And so, nothing belongs to us; we are without means. We are powerless, indigent, and mine of nothingness. Being itself is manifest in every form and in every glory. It is so astonishing to see the unreality of our being in the Face of the Real.⁴

He does not ascribe ordinary or extraordinary power over things and events to himself. Khawaja Ghulam Farid remains

¹ Saqib, Maqsood (Ed.), *Kalam Hazrat Madho Lal Hussain*, Suchet Kitab Gher, Lahore, December 2003, p. 23.

² Translation is my own.

³ Baba Husayn Shah Kher Shahi Qadri, *Sampurana Kalam*, (Ed.) Dr. Shahzad Qaiser, published by Suchet Kitab Gher, Lahore, 2003, p. 272.

⁴ Translation is my own.

conscious of his utter dependence on the Omnipresent, the Omniscient and the Omnipotent God. He says:

میں مسکین فرید ہاں تیہا توں بن کون اتارم پار¹

Farid! I am utterly dependent on You. Who can ferry me across the waters apart from You.

The Qur'an says:

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا

"Has there come on man a while of time when he was a thing unremembered?" (76: 1)²

A Sufi says that it is the same time. Man is still 'a thing unremembered' since it is God who is wholly remembered within the human medium. In other words, man is still 'not yet a thing to be thought of' since it is God who within the human medium is wholly 'thought of'. Man is real only to the extent that the Unmanifest is manifest in his medium. It is the Real in us that makes us real. The Qur'an says:

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ۝ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ۝ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ۝ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۝ قَلِيلًا مَّا تَشْكُرُونَ

"And He originated the creation of man out of clay, then He fashioned his progeny of an extraction of mean water, then He shaped him, and breathed His spirit in him. And He appointed for you hearing, and sight, and hearts; little thanks you show". (32: 7-9)³

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمِيمٍ مَسْنُونٍ ۝ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ۝ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ۝ إِلَّا إِبْلِيسَ ۝ أَنَّى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ۝ قَالَ يَا إِبْلِيسُ مَا لَكَ إِلَّا تَكُون مَعَ السَّاجِدِينَ ۝ قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمِيمٍ مَسْنُونٍ ۝ قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ۝

"And when thy Lord said to the angels, 'See, I am creating a mortal of a clay of mud moulded. When I have shaped him, and breathed My spirit in him, fall you down, bowing before him!'

Then the angels bowed themselves all together, save Iblis; he refused to be among those bowing. Said He, 'What ails thee, Iblis, that thou art not among those bowing?' Said he, 'I would never bow myself before a mortal whom Thou hast created of a clay of mud moulded.' Said He, 'Then go thou forth hence; thou art accursed.'" (15: 28-34)¹

It is pertinent to note that Iblis was commanded to prostrate before Adam after God had breathed His Spirit in him. It actually meant prostration to God. Iblis had in view only the outer form of Adam: 'mortal' and 'created of a clay of mud moulded'. He excluded the perspective of God's breathing His Spirit in him. Every person--consciously or unconsciously--is the custodian of the Intellect, Spirit, Self, 'Heart' or the 'immanent Qur'an' in the inmost chambers of his being. The breathing of God's Spirit in Adam unfolds the mystery. The essentiality of man lies in the Spirit that God breathed in him. The Spirit is identical with God Himself. There is no duality between God and His Spirit. The Spirit gets individualised in forms (immanent) but remains universal (transcendent) in essence. Man is not with it but it is with man. It is 'in him but is not his'. It is just to differentiate the embodied self from the spiritual one; otherwise there is nothing in man, which is his. God has created man in his entirety. Man has nothing in the inward and the outward that essentially belongs to him. Man in his totality is the manifestation (metaphysical sense) or creation (religious sense) of God. Man speaks, for example, because the Divine in His Attribute of Speech (*Al-Mutakalim*) is manifested in him. Otherwise, he could not speak.

¹ *Divan-i-Khawaja Farid*, Kafi 43.

² Arberry, Arthur J., *The Koran Interpreted*, Oxford University Press, London, 1982, p. 621.

³ *Ibid.*, p. 423.

¹ Arberry, Arthur J., *The Koran Interpreted*, Oxford University Press, London, 1982, pp. 254-255.

It is essentially the Divine, Who Speaks through the mediums. Baba Sufi Muhammad Tufayl, my spiritual master, says:

وہ نہیں تو کون ہے تیرے جسم میں بولتا

وہ جدا جب ہو گیا تو آپ حضرت بولئیے¹

If not He, then who speaks in your medium? When He withdraws then, O majestic one, speak by yourself.²

It is true of all the Divine Attributes that inhere in man, by virtue of the Spirit, and in the process of manifestation assume human characteristics. His being near to man than his neck vein is not merely a spatial or temporal nearness. He is nearer to man than man is to himself. He does all the activity in the simultaneity of His transcendence and immanence by remaining unaffected of the medium in which he manifests Himself. Thus, when we say that man is not even nothing, we are simply referring to the metaphysical ontology of nothingness, which does not mean nihilism (a Western category inapplicable to Eastern doctrines) or negation in itself. It simply negates to affirm his real status in the cosmos. It does not lead to pessimism, despair or passivity.

Man is beautiful creation for he carries the trust of Spirit, within him as his essentiality (Self). The Qur'an says:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا

وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

"We offered the trust [of being Our representative] unto the heavens and the earth and the mountains, but they shrank from bearing it, and were afraid of it.

And man took it upon himself. Verily he hath proved an ignorant tyrant. [ss]" (33: 72)³

¹ Tufail, Sufi Muhammad, *Kanzan Makhlfi*, Abara'at, Lahore, 2009, p. 139.

² Translation is my own.

³ Lings, Martin (Abū Bakr Sirāj ad-Dīn), *The Holy Qur'an* (Translations of Selected Verses), Suhail Academy, Lahore, 2011, p. 116.

Man is admonished not to betray his trust. Khawaja Ghulam Farid considers man's essentiality as Spirit. It is the source of all enrichment. He says:

جب ہک رمز ملی توحیدوں دل آزاد ڈھم تقلیدوں

تھی کر فرد، فرید! فریدوں سری روحی وعظ شایا¹

My heart was freed from merely following the letter of law after getting a clue of Oneness. Farid! The individual by ceasing to be- narrated the sermon: My essentiality is Spirit.

He wants man to discover his Origin and Centre in course of journeying from self to the Self. He says:

توں ہیں سمجھ، شجائ نہ چھوڑیں زرگن سرگن وچ جا جوڑیں

اپنے آپ توں مونہ نہ موڑیں سب ہے روپ سروپ تہارا

Do not discard this Gnostic learning and understanding. Be in harmony with your Self. Never be oblivious of your essentiality. All is your splendid Face.

چاروں بید بدانت پکارن اوم برم نارائن دھارن

آتم اوتم روپ سدھارن دویت فرید ہے جوٹھا لارا²

The four Vedas and Hindu sacred tenets openly proclaim that the Nameless has been named as Om, Brahma and Vishnu. He has assumed the form of the Supreme Soul. Farid! Multiplicity is merely ephemeral.

He states:

کس دھرتی سے آئے ہو تم کس نگری کے باسی رے

پر م نگر ہے دیس تمہارا پھرتے کہاں اداسی رے

You have descended from which realm? Your dwelling is in which terrain? The City of Love is your habitat. Why are you wandering forlorn, oh?

¹ *Divan-i-Khawaja Farid*, Kafi 2.

² *Ibid.*, Kafi 20.

تم ہو ساہگی تم ہو ساہگی واہگی ذرہ نہ واہگی رے
اپنی ذات صفات کو سمجھو اپنی کرو شناسی رے

You are the real and you are the truth. You are neither fake nor there is an iota of a counterfeit in you, oh. Do understand the reality of your essence and attributes. Realise yourself from within, oh.

بات فریدی سوچ کے سٹیو لا کر دل کے کانوں کو
دونوں جگ کے مالک تم ہو بھولے اللہ راسی رے¹

Listen to the Faridi discourse with reflection and attentiveness of heart. You are sovereign in both the worlds. Why have you forgotten to put your trust in Allah, oh?

He says:

تم بیشک اصل جہان کے ہو

You undoubtedly belong to the real world.

نہ تم فرشی نہ تم عرشی نہ فلکی نہ ارضی ہو
ذات مقدس نور معلی آئے وچ انساں کے ہو

You are neither mundane nor celestial. You are neither heavenly nor earthly. You are the holy essence and pure light embodied in Man.

روتے ہو کھہنتے ہو کھہ عاشق تے معشوق بنو
اپناں بھیت بتاؤ رے تم کون ہو بھلا کہاں کے ہو

You weep at times and at times you laugh. You assume the forms of the lover and the beloved at times. Do disclose your esoteric reality. Who are you?

Where do you belong to?

روپ انوکھے طور اوڑھے نازک چالیں من موٹیاں
ناز نزاکت حسن ملاحت صاحب سب سامان کے ہو

The forms are novel and the ways are odd. The tender moves captivate the heart. You muster all pride, delicacy and charming beauty. You are the treasury of all graces.

¹ *Diwan-i-Khawaja Farid*, Kafi 247.

کھہ جاہل کھہ فاسق فاجر اپنا آپ گماتے ہو
کھہ عارف کھہ اہل حقائق واقف سر نہاں کے ہو

You are ignorant at times and at times you are sinner. You just lose yourself. You are gnostic at times and at times you are witnessing to truth. You are familiar with the secrets of the Invisible.

قبلہ کعبہ مسجد مندر دیر کنسن سب تجھ میں ہے
صوم و صلوة کے خود ہو والی کیوں پابند گمان کے ہو

Qibla (prayer direction), Kaabah (House of God), Mosque, Temple, Monastery, Synagogue all is within you. You are the custodian of fasting and prayer. Then, why are you the captive of delusion?

غیر تمہارا محض محالے اس جگ میں اور اس جگ میں
دنیا تم ہو عقبی تم ہو مالک کون و مکاں کے ہو

Your other is hardly possible in this world and in the next world. You are the terrestrial world and the hereafter. You are the possessor of the cosmos.

وعظ نصیحت رمز فریدی سوچ سٹھائو دم دم سے
اپنی عظمت یاد کرو کیوں تھئے یوسف زندان کے ہو¹

Faridi symbolism is manifest in his sermons and counsels. Think and reflect on it at each instant. Remember your vocation. Why have you become Yousaf, content with prison?

Man's ontological nothingness or the station of servanthood is a great inward treasure. Iqbal brings its significance in one of his most beautiful verses. He says:

مستع بے بہا ہے درد و سوز آرزو مندی

مفتام بندگی دے کر نہ لوں شان خداوندی²

It is highly enriching to undergo the pain and anguish of longing. I won't barter my station of servanthood with the Glory of Divinity.³

¹ *Diwan-i-Khawaja Farid*, Kafi 146.

² Iqbal, Muhammad, *Kuliyat-e-Iqbal* (Urdu), "Bal-i-Jibril", Iqbal Academy Pakistan, 2009, p. 352.

³ Translation is my own.

Thus, the doctrinal negation (*nafi*) of the ego (*kbudi*) is the same as affirmation of Personality (Reality or God) in simultaneity. The nothingness (*neest*) of the ego is the consciousness of ego's nothingness flooding it with Being Itself (Reality or God) at the same time. The extinction (*fana*) of the ego paves way for the Permanent (Reality or God) simultaneously. The Reality (God) shines forth in his mirror of nothingness. The concept of the ego (*kbudi*) in religious metaphysics does not essentially contradict the ontology of nothingness or nonbeing since the human ego is not self-subsistent (*ilah* or divinity). Self-subsistence only belongs to the Ultimate Ego (God). It is primarily in this sense that the ego is considered as unreal or illusory, nothing and extinct. One who knows his self, knows his Lord, says the tradition. Although it is a doctrinal truth yet ordinary religious thinking does not draw its intellectual implications nor realises them spiritually.

Iqbal's religious metaphysics and Khawaja Ghulam Farid's traditional metaphysics cater both for the individual and the universal. There are so many commonalities between these two representatives of Islamic heritage. The greatest challenge today in the field of Iqbal Studies, is to develop different aspects of his thought in a creative and an independent spirit. Khawaja Ghulam Farid's traditional metaphysics can be of great help in developing the religious thought of Iqbal on traditional metaphysical lines. It will also facilitate in removing misgivings, for example, about the metaphysical concept of Oneness of Being (*wahdat al-wujud*). Iqbal's fear of pantheism (a purely Western notion, which denies transcendence of God and the degrees of Reality), absolutely holds no ground against the traditional metaphysical thought of Khawaja Ghulam Farid, which affirms His absolute transcendence. God is understood as transcendent and immanent in simultaneity. Also, man-God polarity is not final as envisaged by Iqbal's religious metaphysics but is provisional as encountered by Khawaja Ghulam Farid's traditional metaphysics. It is ultimately transcended in attaining union or deliverance by virtue of metaphysical realisation. The removal of such intellectual stumbling blocks

can usher in a deeper understanding of the metaphysical world. One of the greatest challenges in Farid Studies, on the other hand, is to see that the traditional metaphysics of Khawaja Ghulam Farid, which is universal in essence, does provide room for the flowering of individual categories, which are implicit in his thought. Here, Iqbal's philosophical and mystical vision can be of great assistance in making these individual modes of thought and conduct explicit in a creative spirit. We need to be responsive in developing an intellectual connectivity between the individual and the universal, which in essence are one.

Iqbal and Khawaja Ghulam Farid are deeply steeped in the love of the Arabian prophet in their unique ways. They love the Arab world and desire the prosperity of the Arab people. Iqbal supported the Palestinian cause against the nefarious designs of Western powers. He worked day and night to arouse world-conscience on the unrighteousness and imminent dangers of dividing Palestine till he breathed his last. His vision of the problem and his advice to different stakeholders has stood the test of times. The Arab and the non-Arab world need to be responsive to both these repositories of wisdom, whose prose and poetry can prove to be a beacon of light in the falling shades of night.

The dawning Age is placing onerous responsibility essentially on the shoulders of all those who stand for spirituality and have 'wholistic spiritual world view'. The traditional principle of 'unity in diversity' has always to be kept foremost in our minds. Also, the contradiction between truth and falsehood or between good and the evil has to be understood from the metaphysical perspective. We have to transcend these polarisations to reach the source, which is beyond them. However, in case of an open conflict between them in the world of relativity; it is incumbent upon us to deal with the negative side in the most befitting manner (*busna*) as sanctified by the tradition. Our real intellectual and spiritual test is the manner in which we conduct ourselves, particularly with the ones who hold diametrically opposed world views from our own. If we react, then we lose our rightful claim to our very tradition, which teaches beautiful

conduct, instead. The friends of God are creative and not mechanical. They never react; but act in the spirit of contemplation. We have also to understand that in varied human situations, there is not always a conflict between truth and falsehood or between good and evil but the shades of truth or goodness, at times, collide amongst themselves. Obviously, it is so difficult to discern this subtlety but greater harmony of our lives depends on this discernment.

The metaphysical and religious traditions of the world portray the essential role of feminine spirituality. Khawaja Ghulam Farid, for example, in the tradition of Ibn Arabi manifests his deeper understanding of the feminine essence and its creative role in spirituality. We have also to remain mindful of the fact that it is not man's world where women have to elbow their way. It is a shared world, which rightfully belongs to everyone.

We have to be constantly responsive to universal pain and suffering. The habitual or casual mode of being indifferent to the plight of others is spiritually ruinous. The spirit of remembering and loving God in wholeness is to remain intensely mindful of His entire creation wholeheartedly. It is also the most effectual, chivalrous and selfless way to reach God. How could our mediums be the recipients of Mercy from the Merciful God (whose Mercy ever flows in the 'arteries of the universe') and His merciful Prophet Muhammad (who is 'mercy to the worlds'), if we ourselves become merciless? We have to be merciful, so that Mercy could flow in our veins, without any clot of mercilessness blocking its flow. The cosmos is permeated with Love. Let us unite with humanity from within and turn the estranged 'global village' into the 'City of Love'. Khawaja Ghulam Farid's poetry of love and gnosis bridges Heavens and the earth so beautifully. It inspires us to transform our individual passion into universal compassion. It provides us an occasion to learn and realise the primordial lesson of oneness by being compassionate to all.

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WHAT IS THE ESSENCE OF POETRY?*

The modern man is such an addict to the world of the existent that any talk of essence seems to be a voice lost in the wilderness. The surrender of science and philosophy to the concrete, finite has violated the essence of religion, art and literature. In this gust of profanity, poetry has to make an earnest attempt to light the candle of essence. In the luminosity of beauty, one can have an encounter with truth.

The word 'essence' has been used by the thinkers with such a diversity of meaning that its pristine purity has been lost. The Empiricists, Rationalists, Realists, Idealists, Positivists, Logical Empiricists, Linguistic Analysts, Phenomenologists, Dialectical Materialists and other constellation of thinkers have imposed their limited perspective thereby veiling the Reality of essence. By dint of various methodologies, essence, as such, remains concealed. The veil is visible in the spheres of art and literature. The confusion is so profound that Heidegger has to use the term "inessential essence" and 'essential essence' to differentiate, perhaps, from the ordinary meaning of the word. The logical absurdity of such an attempt is self-evident. No true reasoning can justify such a play with words. Here, the writer faces a great dilemma. He is condemned to oscillate on the spectrum of language. This crisis in the Western world is quite understandable. Since the West lacks metaphysical or intellectual foundations, therefore, it is precluded, in principle, to attain true understanding of essence. With essence gone, existence too becomes hazy.

* Reproduced from the author's book: *Of Intellect and Reason*. Institute of Islamic Culture, Lahore, Pakistan, 1990.

The same failure is manifest with regard to transcendence. The loss of the metaphysical and traditional perspective is mainly responsible for this miscarriage. The Western world owes its origin to the Greeks. It is a strange irony of fate that what genuine lessons the Greeks learnt from the ancient world were neither appropriated by them nor passed on to the modern world. Speculative reason and an anti-intellectualist stance: these were the two things which the West inherited from the Greeks. "It is almost as if the Greeks, at a moment when they were about to disappear from history, wished to avenge themselves for their own incomprehension by imposing on a whole section of mankind the limitation of their own mental horizon."¹

The history of Western philosophy is the tragic disclosure of this fundamental betrayal. Thales initiated a phase in philosophy which found its culmination in Hegel. The subsequent philosophy is a revolt against Hegel. This revolt has taken many forms. For our purposes, we shall mainly delve on the existential one. "Hegel made famous his aphorisms that all the rational is real and all the real rational; but there are many of us who, unconvinced by Hegel, continue to believe that the real, the really real, is irrational, that reason builds upon irrationalities. Hegel, a great framer of definitions, attempted with definitions to reconstruct the universe, like the artillery sergeant who said that cannon were made by taking a hole and enclosing it with steel."²

Kierkegaard laid the foundations of an existential polemic against Hegel's system. He commented on his works in these words. 'It is like reading out of cookbook to a man who is hungry'. Armed with existential concrete, he attacked the bastion of speculative reason. The existential thinkers did score a few major points against Hegel and other philosophers but, in the ultimate analysis, it was Pyrrhic victory. The phenomenological method locked them in the world of human subjectivity devoid

¹ Guenon, Rene, *Introduction to the Study of the Hindu Doctrines*.

² Unamuno, Miguel De, *The Tragic Sense of Life*.

of true transcendence. Kierkegaard's understanding of transcendence was a kind of diving back to human subjectivity to absurdity. Transcendence was placed within immanence. Jaspers suffered the same fate. Both these thinkers along with Martin Buber, Gabriel Marcel, Nikolai Berdyaev, Paul Tillich and many others remained at the threshold of transcendence. Since they were moving on the Western track, therefore, their transcendence got enmeshed in immanence.

Other existential thinkers proved to be more militant. The revolt against transcendence was mainly initiated by Nietzsche. He understood transcendence in reference to the eternal recurrence and superman. "All gods are dead: now we want the Superman to live'—let this be our last will one day at the great noon tide."¹ He is endorsed by Camus in these words: "I have Sisyphus at the foot of the mountain! One always finds one's burden again. But Sisyphus teaches the higher fidelity that negates the gods and raises rocks. He too concludes that all is well. This universe henceforth without a master seems to him neither sterile nor futile. Each atom of that stone, each mineral flake of that night-filled mountain, in itself forms a world. The struggle itself towards the heights is enough to fill a man's heart. One must imagine Sisyphus happy."² Sartre cuts the roots of Transcendence in these words: "But the idea of God is contradictory and we lose ourselves in vain. Man is a useless passion."³ Maurice Merleau-Ponty narrates the same story: "...the only pre-existent Logos is the world itself... Phenomenology, as a disclosure of the world, rests on itself, or rather provides its own foundation. All knowledge is sustained by a "ground" of postulates and finally by a communication with a world as primary embodiment of rationality."⁴

The basic limitation of all the existential thinkers, in the ultimate analysis, is their succumbing to finitude. J. Von

¹ Nietzsche, Friedrich, *Thus Spoke Zarathustra*.

² Camus, Albert, *The Myth of Sisyphus*.

³ Sartre, Jean Paul, *Being and Nothingness*.

⁴ Ponty, Maurice Merleau-, *Phenomenology of Perception*.

Rintelen has pointed out the inflated role of finitude which these thinkers assume in the use of such expressions as "intensified finiteness", "radical finiteness", "enhanced finiteness", "immanent transcendence", "finitism", "Logos of finite objectivity", "unactual transcendence", "essentially finite", so on and so forth. They could not extricate themselves from the net of phenomenology entwined by Brentano and Husserl. Rather, they added more knots to it. All the systems of philosophy in the Western world are grounded in profanity. The ghost of the Greeks still haunts the modern man.

How could Art survive in such a world? Our archaeological task is still not over. We have to dismantle many a notions before reaching the essence of poetry. Our critique of Heidegger shall further provide a clearing of the way. For him, the primary philosophical problem was the problem of Being. But Being was finite. And it was not God. He did not deny the existence of God but only affirmed His absence thereby establishing a subtler form of atheism. By dint of phenomenological method, he turned his philosophy into "phenomenological Ontology". His concept of transcendence was tied to finitude and remained immersed in the world. This is visible too in his thought on Art and Poetry. He says: "Poetry, creative literature, is nothing but the elementary emergence into worlds, the becoming- uncovered of existence as being- in-the-world."¹

In his essay, "The Origin of the work of Art", he says, "Origin here means that from and by which something is what it is and as it is. What something is, as it is, we call its essence or nature."² On the face of it, the observations seem to be very innocent. But a searching analysis of the statement marks a qualitative difference between the ancient and the modern world. In the traditional perspective, origin or

original is differently construed. Essence is understood in reference to true transcendence. "But only a work of art that is ancient in spirit can properly be called 'original' because it alone is effectively attached to its real origin. The newer kind of originality assumes that man, and not God is the origin, the creator, and that inspiration is individual and not universal."¹

Heidegger says: "In the art work, the truth of what is has said itself to work...To gain access to the work, it would be necessary to remove it from all relations to something other than itself, in order to let it stand on its own for itself alone. But artist's most peculiar intention already aims in this direction. The work is to be released by him to its pure self-subsistence. It is precisely in great art ... that the artist remains inconsequential as compared with the work, almost like a passageway that destroys itself in the creative process for the work to emerge."² For us the notion of "pure self subsistence" violates the essence of art. That art which is based on the negation or absence of the Infinite is nothing but the projection of the infernal world. It is a broken transcendence caught in the net of history. "If renaissance art lacks on opening onto universal and is altogether imprisoned in its own epoch, this is because its outlook is humanistic; and humanism, which is the revolt of the reason against the intellect, considers man and other earthly objects entirely for their own sake as if nothing lay behind them."³ Also: "in painting the creation, for example, Michelangelo treats Adam not as a symbol but as an independent reality; and since he does not paint in the image of God, the inevitable result is that he paints God in the image of man. There is more divinity underlying Simone Martini's painting of St. Francis than there is in Michelangelo's representation of the Creator Himself."⁴ Next, in great art the artist remains 'inconsequential' in reference to the work due to a different reason than spelled

¹ Northbourne, Lord, *Religion in the Modern World*.

² Heidegger, Martin, *Poetry, Language, Thought*.

³ Lings, Martin, *The Secret of Shakespeare*.

⁴ *Ibid.*

¹ Heidegger, Martin, *The Basic Problems of Phenomenology*.

² Heidegger, Martin, *Poetry, Language, Thought*.

out by Heidegger. It is the presence of Universal which makes this exit possible. It is not the destruction of the passageway by itself but the act of true transcendence which lets the sun shine. "A masterpiece of traditional art is at once perfect, orderly, and mysterious. It reflects the perfection and goodness of the Source, the harmony and order which are also reflected in the cosmos and which are the imprint of the absoluteness of the Principle in manifestation and the mystery and inwardness which open onto the Divine Infinitude Itself."¹ Heidegger says: "Thus art is the creative preserving of truth in the work. Art then is the becoming and happening of truth."² But truth severed from its transcendent roots merely becomes a 'brute fact'. Art is degraded to the level of the demoniac. Beauty desecrates. Schuon says: "...if the intelligence directly has need for rigour, it also indirectly has need of beauty."³

Heidegger considers art, 'as the setting-into-work of truth' as essentially poetry. He says: "Poetry is the saying of the unconcealedness of what it is."⁴ He further says: "Poetry is founding in the triple sense of bestowing, grounding, and beginning."⁵ Here the poet seems to be caught in the vertigo of human situation. "Not only have the gods and the god fled, but the divine radiance has begun extinguished in the world's history. The time of the world's night is the destitute time, because it becomes even more destitute. It has already grown so destitute; it can no longer discern the default of God as a default."⁶ Thus he denies vertical transcendence. He says: "...this surpassing, this transcending does not go up and over into something else; it comes up to its own self and back into the nature of its truth. Being itself traverses this going over

¹ Nasr, Seyyed Hossein, *Knowledge and the Sacred*

² Heidegger, Martin, *Poetry, Language, Thought*.

³ Schuon, Frithjof, *From the Divine to the Human*.

⁴ Heidegger, Martin, *Poetry, Language, Thought*.

⁵ *Ibid.*

⁶ *Ibid.*

and is itself its dimension."¹ He further says: "Poetry does not fly above and surmount the earth in order to escape it and hover over it. Poetry is what first brings man onto the earth, making him belong to it, and thus brings him into dwelling."²

Heidegger locks the poet in the world of the finite where true transcendence is absent. The poet's search for Being is purely a temporal quest. It is far removed from the essence of poetry. Kathleen Raine says: "Truly understood the entire world is one great symbol, communicating, in a sacramental manner, by outward and visible signature, an inward and spiritual essence."³ Heidegger claims a right for poetry which the tradition does not allow. Schuon says: "...the principle, the range and the development of science or an art is never independent of Revelation nor of the demands of spiritual life, not forgetting those of social equilibrium; it is absurd to claim unlimited rights for something in itself contingent, such as science or art."⁴

Heidegger chooses the poet Holderlin for spelling out the essence of poetry. He calls him 'poet of the poets'. For Holderlin, 'the art of writing poetry is the most innocent of all occupations'. Next, language the most dangerous of possessions, has been given to man 'so that he may affirm what he is'. For Heidegger, both these pointers taken together reveal the essence of poetry. "Holderlin writes poetry about the essence of poetry—but not in the sense of a timelessly valid concept. This essence of poetry belongs to a determined time. But not in such a way that it merely conforms to this time, as to one which is already in existence. It is that Holderlin, in the act of establishing the essence of poetry, first determines a new time. It is the time of the gods that have fled and the god that is coming. It is the time of need,

¹ Heidegger, Martin, *Poetry, Language, Thought*.

² *Ibid.*

³ Raine, Kathleen, *The Poetic Symbol and Tradition*.

⁴ Schuon, Frithjof, *Light on the Ancient Worlds*.

because it lies under a double lack and a double Not: The No-more of the gods that have fled and the Not-yet of the god that is coming.”¹ The nature of time has been a great stumbling block for the Western thinkers. Time has been reduced to pure quantity. Even the existential dimension of time has no trace of eternity: the fount of all things. Failure to appreciate the metaphysics of time has been mainly responsible for the loss of transcendence. Poetry is no exception.

Heidegger has given a serious thought to the problem of language. He says: “...language alone brings what is, as something that is, into the open for the first time. When there is no language, as in the being of stone, plant, and animal, there is also no openness of what is...”² He further says: “Language is the precinct (templum), that is, the house of Being.”³ Language, no doubt, is a dangerous possession for instead of revealing, it may conceal. However, his phenomenological approach does not let him appreciate that higher symbolism opens the door to the Infinite. The traditional symbols used in higher poetry do touch the chord of essence. Poetry upgrades language by appreciating its divine origin. It provides a link between the divine and the human. Sufi poetry is a pertinent example of this deep intimacy.

In a profane climate, talk of ‘gods’ and of ‘holiness’ is wide off the mark. No place of the holy can be recognised. The search for holy in the absence of transcendence can lead to madness. Holderlin is a classical example. “In the absence of the control which Tradition alone can exercise, it is extremely dangerous to venture into the territory of these powerful, ill-defined and deceptive psychic forces.”⁴ The sacred scenario, on the other hand, reflects transcendence. Martin Lings says: “...a truly inspired art indeed a kind of white

¹ Heidegger, Martin, *Holderlin And the Essence of Poetry*.

² Heidegger, Martin, *Poetry Language, Thought*.

³ *Ibid*.

⁴ Northbourne, Lord, *Religion in the Modern World*.

magic which casts a spell over man and momentarily changes him, doing as it were the impossible and making him quite literally excel himself.”¹

The profane man lives in a closed world. He loses the vertical dimensions of Art. Schuon says: “Sacred art is vertical and ascending, whereas profane art is horizontal and equilibrating.”² He further says: “The error in the thesis of ‘art for art’s sake’ really amounts to supposing that here are relativities which bear their adequate justification within themselves, in their own relative nature, and that consequently there are criteria of value inaccessible to pure intelligence and foreign to objective truth. This error involves abolishing the primacy of the spirit and its replacement either by instinct by taste, by criteria that are either purely subjective or else arbitrary... the definition, laws and criteria of art cannot be derived from itself...the intrinsic principles of art are essentially subordinate to extrinsic principles of a higher order.”³ The philosophy of dialectical materialism is another protagonist of profane art. Sartre says: “Real transcendence requires one to want to change certain specific aspects of the world, and the surpassing is coloured and particularized by the concrete situation it aims to modify.”⁴ For Christopher Caudwell: “All art is produced by this tension between changing social relations and outmoded consciousness.”⁵ He explains the essence of poetry in these words: “Poetry is to be regarded then, not as anything racial, national, genetic or specific in its essence, but as something economic. We expect cultural and therefore, poetical development to increase with the complexity of the division of labour on which it is based.”⁶ He sums up the entire argument in these words: “Communist

¹ Lings, Martin, *The Secret of Shakespeare*.

² Schuon, Frithjof, *Esoterism As principle And As Way*.

³ Schuon, Frithjof, *Castes and Races*.

⁴ Sartre, Jean Paul, *What is Literature*.

⁵ Caudwell, Christopher, *The Concept of Freedom*.

⁶ Caudwell, Christopher, *Illusion and Reality*.

poetry will be complete because it will be man conscious of his own necessity as well as that of outer reality.”¹

This radical concept of art and poetry is based on the total negation of transcendence. Its approach is one-dimensional. It loses the vertical dimension in favour of the horizontal one. It cuts man from the roots of his being. “In his negation of all spirituality, Marxist man comes to the point that he loses even the consciousness of ‘me’. For, despite centuries of profane humanistic preaching, this later leads to the loss of the consciousness of one’s self, because it separates itself from the source of self-consciousness which is our immortal soul.”² A.H. Coomarswamy says: “things made by art answer to human needs, or else are luxuries. Human needs are the needs of the whole man, who does not live by bread alone...the whole needs things well made to serve at one and the same time needs of the active and contemplative life.”³ The profane world has paid no heed to the soul. Kathleen Raine says: “...any attempt to bring order to the inner worlds, to nourish the specifically human, has gone by default.”⁴ All great art is celestial in origin. It is sacred. “It is of angelic origin because its models reflect supra-formal realities. It recapitulates the creation—the “Divine Art”—in parables, thus demonstrating the symbolical nature of the world, and delivering the human spirit from its attachment to crude and ephemeral facts.”⁵

Poetry is a passionate-openness-onto-Transcendent. It is a committed passion: a passion intimately linked with knowledge “Even the Arabic word for poetry (*al-shi'r*) is related to the root meaning consciousness and knowledge rather than making as is the case with poiesis.”⁶ Martin Lings says: “Poetry is not written with ink but with the heart’s

¹ Caudwell, Christopher, *Illusion and Reality*.

² Lindbom, Tage, *The Tares and the Good Grain*.

³ Comaraswamy, A.K., *On the Traditional Doctrine of Art*.

⁴ Raine, Kathleen, *What is Man?*

⁵ Burckhardt, Titus, *Sacred Art in East and West*.

⁶ Nasr, Seyyed Hossein, *Knowledge and the Sacred*.

blood.”¹ Each drop of this blood is a key to the Eternal. But poetry is not metaphysics for it thrives on the sentiment. Schuon says: “...when a sentiment is such that it neither contradicts nor limits truth in any way the reference here being to spiritually sufficient truth—it is entirely legitimate; it then represents, not a natural fact that is simply to be tolerated, but the passive mode of intuition or participation. If it were not so, the symbolism of love would not be conceivable, nor would the use of music or poetry.”²

¹ Lings, Martin, *The Elements and other Poems*.

² Schuon, Frithjof, *Logic And Transcendence*.

INTRODUCTION TO THE METAPHYSICS OF KHAWAJA GHULAM FARID WITH REFERENCE TO MANSUR AL-HALLAJ, BAYAZID BISTAMI AND IBN' ARABI*

Khawaja Farid (1845-1901) is a metaphysician in the tradition of Muhy-ud-Din Ibn Arabi. His thought is the melting point of the entire tradition which embraces Mansur Hallaj, Bayazid Bistami and others. It tends to form a spiritual constellation. He makes his own original contribution to the fundamental idea envisaged by the tradition. He manifests an intellectual-spiritual-religious understanding of God, Man and Universe. The vertical and horizontal dimensions of his thought reverberate in totality. Existentiality permeates his whole thought. He inhabits the castle of Eastern metaphysics. One who is steeped in Western philosophy may find it difficult to appreciate this formless metaphysics for he is condemned to consider it as a system. Anything which is not systematic is repudiated to be unsystematic, arbitrary and unmethodical. But this constitutes the basis error of the contemporary world. The tradition, on the other hand, does not necessitate such categories. It rightly transcends them thereby providing an occasion for the poetic mode of metaphysics to flower on the sacred soil. The hymns recorded in the *Adi Granth*, for instance, by virtue of their poetic form succeed in structuring the Golden temple of metaphysics.

* Reproduced from the author's book: *Of Intellect and Reason*, Institute of Islamic Culture, Lahore, Pakistan, 1990

In the process of spelling out the metaphysics of Khawaja Ghulam Farid, it is imperative to have a general idea of Mansur Al Hallaj, Bayazid Bistami and Ibn' Arabi whom the master openly acknowledges in his *Divan*. Mansur-Al-Hallaj (858-922) succeeded in attaining intellectual intuition or inner illumination. It taught him the essentiality of 'oneness of being' from which he never retreated even at the cost of his crucifixion. "Toward the end of the 3rd/9th century we find the sober school of Baghdad headed by Junaid around whom such figures as Nuri and Shibli assembled and with whom the martyr of Sufism, Hallaj associated. This great Sufi, who is quite well known in the Western world, thanks to the many studies that Massignon devoted to him, represents in many ways the spiritual type of Christ within the Islamic tradition and his "passion", as Massignon calls it, presents certain similarities to that of Christ. It was the vocation of Hallaj to divulge esoteric doctrines before the common crowd and to be witness to the conscience of the Islamic community as it stood before the reality of the spiritual life contained within Sufism. Hallaj left some beautiful Arabic poems behind; he also uttered certain phrases, which have never ceased to dominate the horizon of Sufism. His *Ana'l-baqq* (I am the Truth) has become perennial witness to the fact that Sufism is essentially gnosis and ultimately it is God within us who utters "I" once the veil of otherness has been removed".¹ Hallaj says "Between I and Thou my "I-ness" is the source of torment. Through Thy "I-ness" lift my "I-ness" from between us".² It is mentioned in the Quran "Wherever ye turn, there is the Face of God. Thus when the rapt one turneth his face unto himself and seeth in the mirror of his existence the Face of God, he saith as Al-Hallaj said: "In my cloak is none but God"; and it is not the cloak alone which is meant, but all bodies, the higher and

¹ Nasr, Seyyed Hossein, *Three Muslim Sages*, pp. 86-87

² Nasr, Seyyed Hossein, *Knowledge And the Sacred*, p. 327

lower, the sensible and spiritual".¹ The same message is found in the following Holy Tradition 'My earth hath not room for Me, neither hath my Heaven, but the Heart of My believing slave hath room for me'...the poem of the Sufi Hallaj...begins 'I saw my Lord with the Eye of the Heart. I said....'Who art thou?' he answered, "Thou".² It is a process of annihilation wherein the Divine self is alone Real. Hallaj says: "You have wasted your life in cultivating your spiritual nature: what has come of annihilation in Unification (*al-fana f'l taubid*)?".³ He further says: "Whose claimeth to affirm God's Oneness thereby setteth up another beside him".⁴ It means that no one can affirm truly the Oneness of God for the very process of affirmation creates a duality through the intrusion of one's own person. "If there were anything which, in the Reality of the Eternal Present, could show itself to be other than God, than God would not be Infinite, for Infinity would consist of God and that particular thing".⁵ Hallaj says "it is Thou that hast filled all "where" and beyond "where" too. Where art Thou then?"⁶

Mansur-al-Hallaj has written *The Tawasin* which is a great Sufi text on the Unity of Reality. It deals with the ta'sin' of the prophetic lamp; the ta'sin of understanding; the ta'sin of purity; the ta'sin of the circle; the ta'sin of the point; the ta'sin of before endless-Time and equivocation; the ta'sin of the Divine will; the ta'sin of the declaration of Unity; the ta'sin of the self-awareness in *Tawbid*; the ta'sin of the disconnection from forms and the garden of gnosis. This metaphysical treatise is an explication of *Shahadah* and it lays foundation for

¹ Lings, Martin, *A Sufi Saint of the Twentieth Century*, Sheikh Ahmad Al-Alawi, p. 195

² Lings, Martin, *What is Sufism*, p. 49

³ Perry, Whittal N., *A Treasury of Traditional Wisdom*, p. 114

⁴ Lings, Martin, *A Sufi Saint of the Twentieth Century*, Shaikh Ahmad Al Alawi, p. 128.

⁵ *Ibid.*, p. 123.

⁶ *Ibid.*

the theory of the Perfect man later developed by Ibn Arabi and Abd al-Karim al-Jili. "God looked into eternity, prior to all things, contemplated the essence of His splendour, and then desired to project outside Himself His supreme Joy and love with the object of speaking to them. He also created an image of Himself with all His attributes and names. This image was Adam whom God glorified and exalted".¹ E. Affifi says that "Hallaj theory was a theory of incarnation based on the Jewish tradition which states that "God created Adam in His own image"--a tradition which the Sufis attributed to the Prophet. He distinguished between two natures in man; the divine (*al-lahut*) and the human (*al-nasut*). The two natures are not united but fused, the one in the other, as wine is fused into water....the Hallajian idea was taken up by ibn Arabi, but completely transformed and given wider applications. First, the duality of *lahut* and *nasut* became a duality of aspects of one reality, not of two independent natures. Secondly, they were regarded as actually present not only in man but in everything whatever; the *nasut* being the external aspect of a thing, the *lahut*, its internal aspect. But God who reveals himself in all phenomenal existence is revealed in a most perfect and complete way in the form of the perfect man, who is best represented by prophets and saints".² From our point of view, it is not correct to impute the notion of infusion or incarnation (*bulul*) to Mansur al-Hallaj. The so-called duality of *lahut* and *nasut* is nothing but the manifested aspect of the universal Essence. And this is precisely the meaning of *Ana'l Haqq* (I am the Truth).

Mansur al Hallaj has been differently interpreted in the course of history. "Farid al-Din, Attar celebrated al-Hallaj's martyrdom as the "apex" of Sufism....Independent Muslim Philosophers, Balkhi, Mantiqi, abu Hayyan Tahidi, and abu al-

¹ *Tawasin* quoted in Affifi, E., *A History of Muslim Philosophy*, ed. M.M. Sharif, p. 416.

² *Ibid.*, p. 415.

Hassan Dailami, set off the metaphysical originality of Al-Hallaj's spiritual experiences. In spite of his adversaries classifying him among the adepts of existential unity (*wahdat al-wajud*), al Hallaj has been proved to be a vindicator of cognitive unity (*wahdat al-shubud*), 'Abd Qadir Jilani, Razbehan Bagili, and Fakhr al Din Farisi have given convincing explanations of and commentaries on the doctrine of Unity, in spite of the subtleties of ibn 'Arabi's school. Jalal al-Din Rumi and after him the great mystics of India, Semnani, Ali Hamadani, Makhdum-i-Jehaniah, Gisudaraz, Ahmed Sirhindi, and Bedil have considered Al-Hallaj to be a believer in cognitive unity (*shubudi*). In his Javid Nameh, the great poet philosopher of Pakistan, Iqbal, stated that the al-Hallaj was a kind of "Promethean" personality".¹ We do not accept the Orientalist's theory that Al-Hallaj did not believe in *wahdat al-wujud* (Oneness of being), and that he was an adept in *wahdat-al-shubud*, cognitive unity. It is instructive to point out that it is wrong to translate *wahdat al-wujud* as "existential unity". Its accurate translation is 'Unity of Being' or 'Oneness of Being'.

Bayazid Bistami (d. 260/874) has left a deep impact on later Sufis including Kh. Ghulam Farid. His "antinomian utterance," or "theophanic locutions" based on his experience of ultimate union have made him celebrated as a representative of the most intellectual form of Sufism".² He reaches the divine unity by the process of abstraction (*tajrid*) till his personal attributes vanish and there only remains the One. He says: "I went to pray with the devotees, and did not feel in my place. I went among those who mortify themselves....among those who fast, and still I did not feel in my place. I said, 'O my God! what then is way to thee'? And the answer given to me was 'Abandon thyself and come'".³ "If I am asked in the place of Judgement why I have not

¹ Massignon, Louis, *A History of Muslim Philosophy*, ed. M.M. Sharif, p. 348.

² Nasr, Seyyed Hossein, *Three Muslim Sages*, p. 86.

³ Perry, Whittall N., *A Treasury of Traditional Wisdom*, p. 220.

done something, I shall be more pleased than if I am asked why I have done something i.e.. there is egoism in every act of mine, and egoism is dualism, and dualism is worse than sin, except as regards a pious act that is done upon me and in which I have no part".¹ "Forgetfulness of self is remembrance of God".² "For thirty years, I went in search of God, and when I opened my eyes at the end of this time, I discovered that it was really He who sought for me".³ "I thought that I had arrived at the very throne of God and I said to it 'O Throne, they tell us that God rests upon thee'. 'O Bayazid' replied the throne, 'we are told here that He dwells in a humble heart'.⁴ "Once He raised me up and stationed me before Him, and said to me 'O Abu Yazid, truly My creation desire to see thee'. I said 'Adorn me in Thy Unity, and clothe me in Thy Selfhood, and raise me up to thy Oneness, so that when Thy creation see me they will say, We have seen Thee, and Thou wilt be That, and I shall not be there at all".⁵ "I went from God to God, until they cried from me in me. 'O Thou I".⁶ "God summoned me before Him and said: "With what comest thou unto Me?" 'With renunciation of the world'. 'The world for Me is only the wing of an insect. It is no great thing to renounce it' 'I ask Thy pardon! I come with the abandonment of all self-pursuit! 'Am I not guarantee for what I have promised?'. 'I ask Thy pardon! I come with Thyself'. 'It is in this way that We receive thee".⁷ "For thirty years God Most High was my mirror, now I am my own mirror and that which I was I am no more, for I and 'God' represent polytheism, a denial of his Unity. Since I am no more, God Most High is His own mirror. Behold, now I say that God is the mirror of myself, for with my tongue He

¹ Perry, Whittal N., *A Treasury of Traditional Wisdom*, p. 344.

² *Ibid.*, p. 492.

³ *Ibid.*, p. 559.

⁴ *Ibid.*, p. 825.

⁵ *Ibid.*, p. 894.

⁶ *Ibid.*, p. 894.

⁷ *Ibid.*, p. 892.

speaks and I have passed away".¹ "The knowledge of God cannot be attained by seeking but only those who seek it find it."² "The knower receives from God, as reward, God himself".³ "Whosoever enters into God, attains the truth of all things and becomes himself the Truth (*al-Haqq* = God), it is not cause for surprise that he then sees in himself, and as if it were him, everything that exists outside God".⁴ "Nothing is better for man than to be without aught, having no asceticism no theory, no practice. When he is without all, he is with all".⁵ "Glory to me! How great is my majesty".⁶

Bayazid Bistami by dint of love and gnosis establishes the Absolute Thou and pays no heed to the reality of paradise. "For Bayazid, "the true knowers are the ornaments of Paradise, but for them Paradise is a place of torment" or again "Paradise loses its value and brightness for one who knows and loves God", a statement which metaphysically possesses an impeccable logic, since from the standpoint of happiness, as in every other respect, there is no common measure between the created and the Uncreated. The verbal audacities encountered in Bayazid and others are explained by a constant concern to escape from all inconsistency and "hypocrisy" (*nifjaq*), and all told they do no more than follow the line of the great Testimony of Islam: "There is no God if it not the only God". Despite its positive aspect of "nearness" (*qurb*), the "Garden" is not God; there is therefore in Paradise a negative element of "remoteness" (*bu'd*). Bayazid moreover provides the key to his language when he says that "the love of God is that which causes thee to forget this world and the beyond".⁷

¹ *Ibid.*, p. 830.

² Schuon, Frithjof, *Logic and Transcendence*, p. 212.

³ *Ibid.*, p. 213.

⁴ *Ibid.*,

⁵ Sharif, M.M., (ed.), *A History of Muslim Philosophy*.

⁶ *Ibid.*,

⁷ Schuon, Frithjof, *Logic and Transcendence*, p. 216.

Bayazid has given a beautiful description of his experience which he calls ascension (*mi'raj*) and its account has been set forth in Attar's *Tadhkirah*. We shall quote a few passages from this account in order to show the process by which a Sufi of the type weaves religious metaphysics "When I attained the stage of indifference (*istighna*) towards the things of this world and was lighted up by the light of God, several mysteries were revealed to me. I looked from God towards myself and found that my light was utter darkness in comparison with God's light, my loftiness was utter lowliness, it was all purity there and all darkness here. But when again I looked, I found my light in His light, my loftiness in His loftiness, and that whatever I did I did through His power. His light shone in my heart and I discovered that in truth all worship was from God and not from me, though all the time I had thought that it was I who worshipped. I felt perplexed and received the explanation, All that is, is I and not not I...I looked from God and saw him as the only reality. I remained in this stage for long, left all efforts and all acquired knowledge. Grace from God began to flow and I got eternal (*azli*) knowledge. I saw that all things abide in God.

"Then I was given wings and I began to fly in the air and saw strange and wonderful things. When he noticed my weakness, He strengthened me by His strength and put the crown of honor on my head. He opened the gate of the avenue of divine unity (*tauhid*) before me. Then I stayed in the stage of *malakut* till the apparent and hidden aspects of I-ness vanished. A door was opened into the darkness of my heart and I got an eloquent tongue to express *tauhid* and *tajrid* (abstract unity). Now, my tongue came from God, my heart felt the effulgence of His light, and my eyes reflected His creativity. I spoke through Him and talked through His power. As I lived through Him I became eternal and immortal. When I reached this stage, my gestures and my worship became eternal; my tongue became the tongue of unity (*tauhid*) and my soul the soul of abstraction (*tajrid*). It is

He who moves my tongue and my role is only that of an interpreter: talker in reality is He, and not I.

"My soul passed through all the world of the unseen. Paradise and hell were shown to it but it paid no attention to them. It traversed the different spheres where it met the souls of prophets. When it reached the sphere of the soul of Muhammad, it saw millions of rivers of fire without end and a thousand veils of light. If I had put my foot into them, I would have been burnt. I lost my sense through awe and fear. I tried hard to see the ropes of Muhammad's tent, but could not, till I reached God. Everybody can reach God according to his light for God is with all; but Muhammad occupies a prominent position, and so unless one traverses the valley of *tauhid*, one cannot reach the valley of Muhammad, though as a matter fact both valleys are one".¹

Both Mansur Al-Hallaj and Bayazid Bistami treat metaphysical questions pertaining to the transcendent unity of Being (*wahdat-al-wujud*) and the Universal Man (*al-insanal-Kamil*) but there was no complete exposition of metaphysics as such. It was left to Ibn' Arabi to make further explanation and greater clarification in respect of the metaphysical doctrines. "The early generations needed only a hint or directive (*isharah*) to understand the inner meaning of things; men of later centuries needed a full-fledged explanation. Through Ibn' Arabi Islamic esotericism provided the doctrines which alone could guarantee the preservation of the Tradition among men who were always in danger of being led astray by incorrect reasoning and in most of whom the power of intellectual intuition was not enough to reign supreme over other human tendencies and to prevent the mind from falling into error. Through Ibn' Arabi, what had always been the inner truth of Sufism was formulated in such a manner that it has dominated the spiritual and intellectual life of Islam ever since".²

¹ Nasr, Seyyed Hossein, *Three Muslim Sages*.

² *Ibid.*, p. 91.

Ibn' Arabi (b.560/1165) was blessed with the theophanic vision of the spiritual world and the metaphysical truths he attained by virtue of intellectual intuition made him al-Shaikh al-akbar (Doctor Maximus) and he was called Muhyi al-Din (The Revivefier of Religion). He wrote numerous books on various subjects. "The largest and most encyclopaedic of Ibn' Arabi's works is the *Futubat* which consists of 560 chapters treating of the principles of metaphysics, the various sacred sciences as well as Muhyi al-Din's own spiritual experiences. It is a veritable compendium of the esoteric sciences in Islam which surpasses in scope and depth anything of its kind that has been composed before or since... Without doubt Muhyi al-Din's most widely read work and his spiritual testament is the *Fusus al-Hikam*, the Bezels of Wisdom, which has twenty seven chapters, each devoted to the basic doctrines of Islamic esotericism.... The very title, Bezels of Wisdom, symbolizes the content of the book in that each "bezel" contains a precious jewel which symbolizes an aspect of Divine Wisdom revealed to one of the prophets. Metaphorically speaking, each bezel is the human and spiritual nature of a prophet which serves as a vehicle for the particular aspect of Divine wisdom revealed to that prophet".¹

Ibn' Arabi knits metaphysics and gnosis in the most unique way. He is not a systematic philosopher for no system can encompass his vision of Reality. He writes under direct inspiration and uses a symbolic language. "His aim is not to give an explanation that is mentally satisfying and rationally acceptable, but a real theoria or vision of reality, the attainment of which depends upon the practice of the appropriate methods of realization".² His "thinking is fundamentally Platonic; thus it is not surprising that in his day he was given the surname "Son of Plato" (Ibn Aflatun)... His thought has a special stamp and lacks a certain cohesion because it is a blending of intellectual speculation, in the true sense of the word speculative: to reflect on intellectual reality beyond the reach of the senses; this reflection is accompanied

by ecstatic visions. Now speculation is answerable to objective knowledge, while ecstatic vision derives from subjective and mystical inspiration. Such inspiration is not, however, in any sense unreal".¹

Ibn' Arabi's thought is a theoretic description of the entire world of Being with its corresponding reflection in the eye of the Perfect Man. "The concept of Being in the double meaning of ens and esse is the highest key-concept that dominates his entire thought. His philosophy is theological, but it is more ontological than theological. That is why even the concept of God (Allah) itself which in Islam generally maintains its uncontested position is given here only a secondary place.... God is a 'phenomenal' i.e., manifesting, form assumed by Something still more primordial, the Absolute Being. Indeed, the concept of Being is the very foundation of this world-view".²

Unlike the Western chain of Being, "Ibn' Arabi did not start his philosophizing from the concept of Being on concrete level of ordinary reality. For him, the things of the physical world are but a dream. His ontology begins and ends with an existential grasp of Being at its abysmal depth, the absolute Being which infinitely transcends the level of common sense and which is an insoluble enigma to the minds of ordinary men. It is, in short, an ontology based on mysticism, motivated by what is disclosed only by the mystical experience of 'unveiling' (*kashf*)".³ In other words, the theoretic understanding of Being is primarily based on intellectual intuition, a non-human faculty which is above reason.

The absolute Being grasped through intellectual means manifests itself in degrees or stages. Ibn' Arabi classifies these degrees or stages as five planes of Being and designates each of these planes of Being *hadrah* or 'presence'. Each *hadrah* is

¹ Nasr, Seyyed Hossein, *Three Muslim Sages*, p. 99.

² *Ibid.*, p. 102.

¹ Burckhardt, Titus, Preface to Ibn' Arabi's book: *The Bezels of Wisdom*.

² Izutusu, Toshihiko, *Sufism And Taoism*, p. 19.

³ *Ibid.*, p. 19.

construed as a particular ontological dimension in which the absolute Being manifests itself. The first, second, third, fourth and fifth hadrah correspond to the Absolute in its absoluteness; the Absolute manifesting itself as God; the Absolute manifesting itself as Lord; the Absolute manifesting itself as half-spiritual, and half-material things and the Absolute manifesting itself as the sensible world, respectively. It is instructive to note that "everything in Ibn' Arabi's world view, whether spiritual or material, invisible or visible, is a *tajalli* of the absolute except the Absolute in its absoluteness which is, needless to say, not a *tajalli* but the very source of all *tajalliyat*".¹ The absolute Being (*al-wajud al-mutlaq*) in all the forms of self-manifestation is designated by the term *haqq*.

Muhy-al-Din expounds the doctrine of *wahdat al-wujud* (Oneness of Being) with great subtlety delicacy and refinement. The aforesaid doctrine neither denies the transcendence nor the unity of God. "Ibn' Arabi, who is often accused of pantheism, goes as far as the human language allows to affirm the transcendence and Unity of God. As is written in the *Risalat al-Ahadiyah* (Treatise on Unity: 'He is, and there is with Him no after nor before, nor above nor below, nor far nor near, nor union nor division, nor how nor where nor when, nor time nor moment, nor age nor being nor place. And He is now as He was. He is the One without oneness and the Single without singleness. He is not composed of name and named, for His name is He and His named is He....Understand therefore....He is not in a thing nor a thing in Him, whether entering in or proceeding forth. It is necessary that thou know Him after this fashion, not by knowledge nor by intellect, nor by understanding, nor by imagination, nor by sense, nor by perception. There does not see Him, save Himself, nor perceive Him save Himself. By Himself He sees Himself, and by Himself He knows Himself; None sees Him other than He, and none perceives Him other

¹ Izutusu, Toshihiko, *Sufism And Taoism*, p. 20.

than He. His veil is (only a consequence" and effect of) His oneness; nothing veils other than He. His veil is (only) the concealment of His existence in His oneness, without any quality. None sees Him other than He--no sent prophet, not saint made perfect, nor angel brought nigh know Him. His Prophet is He, and His sending is He, and his word is He. He sent Himself with Himself to Himself. It seems difficult to accuse one of pantheism who goes to such extremes in asserting the transcendence of God. What Ibn' Arabi wishes to assert is that the Divine Reality is distinguished from its manifestations and is transcendent with respect to them, but that the manifestations are not in every respect separate from the Divine Reality which somehow encompass them".¹

Ibn' Arabi's doctrine of transcendent unity of Being (*wahdat al-wujud*), has nothing to do with pantheism panentheism, existential monism and natural mysticism. Pantheism implies a substantial continuity between God and the Universe and has no understanding of God's absolute transcendence over every form of manifestation. There is no substantial identity and continuity between the manifested order and the ontological principle except their essential identification. Panentheism errs in understanding God's dwelling in things and mistakes it for the notion that the world 'contains' God. Existential monism displaces the essential continuity of the things with their Principle, with the substantial one. Also, monism is a rational and philosophical category opposed to dualism and it is inapplicable to the metaphysical truth in question. "The unity of the Sufis is the integration of paradoxes and ontological contrasts"; it is the union of all the diverse qualities which characterize the order of multiplicity and has nothing to do with philosophical monism of which Ibn' Arabi and others have been accused."²

¹ Nasr, Seyyed Hossein, *Three Muslim Sages*, p. 107.

² *Ibid.*, p. 105.

The Divine Essence is “a center in which all oppositions are united and which transcends all the polarizations and contradictions in the world of multiplicity. It is the center of the circle in which all is unified and before which the mind stands in bewilderment for it involves a coincidentia oppositorum which cannot be reduced to categories of human reason and cannot be explained away as monism which annihilates ontological distinctions and which overlooks the transcendent position the center occupies *vis-à-vis* all the oppositions that are resolved in it. The Exterior (*ahir*) and the Interior (*batin*) the First (*awal*) and the Last (*akhir*), the Truth (*haqq*) and the creature (*khalq*), the Lover (*ashiq*) and the Beloved (*musbuq*), the intellect (*aqil*) and the intelligible (*ma'qul*), are all apparent oppositions that are resolved in the Divine Essence which encompasses and contains all those polarities without being reduced to them”.¹ Lastly, natural mysticism cannot be attributed to Ibn' Arabi for there is no absolute cleavage between the natural and the supernatural.

The Divine Essence (*al-dhat*) means absolute Being (*wajud mutlaq*). It is conditioned neither by non-determination nor by determination. It is absolutely transcendent and has no quality, nor delimitation. It is beyond all differentiation and distinction. But on the stage of its first self-determination it manifests certain modalities. “In his state of absolute Unity, God is above all qualities, and so this plane is called that of indivisible and unconditional Unity (*abadibah*). But on the plane of unicity, or “oneness” (*wahidiyah*), there are principal modalities, or qualities, from which all qualities of being and all modalities of knowledge derive. God is thus above all qualities and yet is not devoid of them, as is implied by the famous Sufi adage that the Divine Qualities ‘are neither He nor other than He’.² The relation between the Qualities and the Divine Essence is understood

¹ Nasr, Seyyed Hossein, *Three Muslim Sages*, p. 108.

² *Ibid.*, pp. 108-109.

by the categories of *tanzih* and *tashbih*. The former posits God's transcendence whereas the latter roots the manifestations in the Absolute. “These Names are the Divine possibilities immanent in the Universe; they are the means by which God manifests Himself in the world just as He describes Himself in the Qur'an through them. The Names are thus the pathways leading towards God and the means by which one can ascend to the unitive knowledge of the Divine Reality. And since they are fundamental aspects of knowledge as well as of being, they manifest themselves in the Universe and in the spiritual life in which they become the object of contemplation”.¹ It is theophany of the Divine Names and Qualities contained in the Universal Man which initiates the process of creation. It is through this process that non-being is given externalized existence. It is a perpetual creation termed as the “Breath of the Compassionate” (*nafas al-rab man*).

In Ibn' Arabi's world view, Man is understood both at the microcosm and the macrocosm level. The universal Man (*al-insan al-kamil*) or the Logos entails the total theophany of the Divine Names and thus becomes the medium for the most perfect self-manifestation of the Absolute. “In Ibn' Arabi's doctrine, the Universal Man has essentially three different aspects, namely, the cosmological, the prophetic, and the initiatic. Cosmologically and cosmogonically, he is the prototype of creation containing all the archetypes of Universal Existence within himself so that all of the levels of cosmic existence are no more than so many branches of the “Tree of being” which has its roots in heaven, in the Divine Essence, and its arms or branches, spread throughout the cosmos. From the point of view of revelation and prophecy, the Universal Man is the World, the eternal Act of God, each particular “dimension” of which is identified with one of the prophets. As such, each chapter of the *Fusus* is dedicated to

¹ Nasr, Seyyed Hossein, *Three Muslim Sages*, p. 109.

an aspect of the Universal Man, to a prophet who reveals to the world an aspect of the Divine Wisdom whose embodiment he is in his inner reality. Seen in this light, the Universal Man is the Reality of Muhammad (*al haqiqat al-mubammadiyah*), which found its terrestrial realization in the Prophet of Islam. Just as a seed when sown in the ground first shoots at a stem, then branches, then leaves, then flowers, and finally a fruit which again contains that seed, so did the Universal Man, or the Reality of Muhammad, who was "the first creature of God, "manifest itself fully on earth in Muhammad, the last of the prophets of the present cycle of humanity.... From the point of view of spiritual realization, the universal man is the model of the spiritual life for he is the person who has realized all the possibilities, all the states of being, inherent within the human state and has come to know, in all its fullness, what it means to be a man. As such, the Universal Man, is first of all, the prophets especially the Prophet of Islam; and secondly the great saints, and especially "Poles (*qutb*) of each age.... Potentially every man is Universal Man, but in actuality only the prophets and the saints can be called by such a title and can be followed as prototypes of the spiritual life and guides on the path of realization."¹

Man's love for Divine Beauty ultimately leads to union with the Divine. It amounts to realization of the doctrine. But it cannot be construed in terms of "annihilation" (*fana*) and "subsistence" (*baqa*) in the Divine for in the very first instance it is wrong to presume a ceasing of existence and a ceasing of that ceasing. According to Ibn' Arabi, "knowledge of God and union with Him in the supreme state of contemplation does not mean a ceasing to exist individually (*fana*), or a ceasing of that ceasing (*baqa*) as most gnostics have asserted. Rather, it means to realize that our existence from the beginning belonged to God, that we had no existence to start with which could cease to be. It means the realization that all

existence as such is a ray of the Divine Being and that nothing else possesses any existence whatsoever".¹

Supreme Union is a mutual interpenetration of Divinity and man ('God' is mysteriously present in man and man is obliterated in God! This means that God knows through man's faculties of perception and acts through his faculties of action. And to each human faculty there corresponds a Divine aspect. "This is expressed in the sacred utterance (*hadith qudsi*). He who adores Me never ceases to approach Me until I love him and, when I love him I am the hearing by which he hears, the sight by which he sees, the hand with which he grasps and the foot with which he walks".²

The illumination of individuality and its immersion in the Divine Light in the state of union is the fruit "of the prayer of the heart and of the inner purification which gradually attracts the Divine unto Itself by that "sympathy" which draw! all theophanies towards their source and origin.... Ultimately therefore, the Lord (*Rabb*) remains the Lord and the servant (*marbub*), the servant, but at the same time God becomes the mirror in which the spiritual man contemplates his own reality and man in turn becomes the mirror in which God contemplates His Names and Qualities, so that in the heart of the saint the purpose of creation is achieved in that God comes to "know" the essences which had been in the "hidden treasure" a knowledge for the sake of which the Universe was created".³

Khawaja Farid's existential awareness posits the 'transcendental Unity of existence' (*wahdat al-wujud*) in unique way. Existence in its undifferentiated form is the metaphysical Mystery. It is only known by the Absolute in its Absoluteness. However, when the Absolute in Its Self Manifestation turns to the world of the contingent object then It gives rise to the hierarchical order of the "existents". The gradation of Reality runs its own course. The lowest stage in this manifestation or

¹ *Ibid.*, p. 114.

² Burckhardt, Titus, *An Introduction to Sufi Doctrine*, p. 79.

³ Nasr, Seyyed Hossein, *Three Muslim Sages*, p. 116.

¹ Nasr, Seyyed Hossein, *Three Muslim Sages*, pp. 110-111.

theophany (*tajalli*) is that of the material world which is open to the empirical senses. The soul's quest for the Absolute reflects the presence of the Principle itself. The Absolute or the '*haqq*' is the Unmanifest ground of manifestation; the Unmovable structure of change; the Formless foundation of forms; the Transcendent edifice of immanence; the Infinite support of finity; the Light source of luminosity and the origin of the Divine Names, and Attributes, *Rabb* or Lord, Permanent Archetypes, Creation and Man. All reality is metaphysically One (*ahad*). Oneness is the metaphysical foundation of his thought. The root meaning of the word 'one' is not understood here in its ordinary numerical sense. Metaphysically speaking, it is not a quantitative number but a qualitative symbol of wholeness. It means the Transcendent or Supreme Unity which has no trace of the created. But it also seems many (*wahid*) when perceived from the manifestation point of view. Divine Uniqueness (*alwahidiyah*) appears in the differentiated form. Khawaja Ghulam Farid says:

Behold!
It's the absolute Self
that's manifest in all
forms and shades and sounds and colours.
Behold! It's no other than He
that exists!

The fall of Adam
or Satan's inducement
is only a legend that has falsely created
the inexistent 'good and evil'
while real Existence is really beyond
good and evil.

Whatever exists
or you think that exists
besides the almighty God
is but an illusion,
a false perception of impure senses.

So, don't associate your heart
with the other that never existed
nor ever could exist.

Ever since my birth
my skill-less heart could never
be attracted by otherwise obvious
and oft-recommended Two-ness in things!

Whatever you name as beautiful or ugly
is mere projection of your own inward duality.
Mark, it's one, the Real, The Beautiful,
the changeless essence of transient shadows!¹

See, Punnal's present everywhere—
All mystics mark and hear!

'There is nothing resembling Him'
Know only He is here.

'The visage of your Lord endures,
All else shall disappear,

'To want for nothing, only God'
Confirms the true fakir.

That 'nought exists save God alone'
Our faith is sure and clear.

That 'all but God is vain and false'
Should be your one idea.

Mere knowledge, lacking mystic art,
Can only interfere²

He further delves on the idea in these beautiful verses:

¹ Farid, Khawaja Ghulam, *Kafees*, translated by Gilani Kamran and Aslam Ansari, p. 103.

² Farid, Khawaja Ghulam, *Fifty Poems of Khawaja Farid*, translated by Dr. C. Shackle, p. 18.

The world is but an idle dream,
It shapes a film upon a stream.

If you would know reality,
Then listen carefully, mark and see
That oneness is a mighty sea,
Where pluralism's bubbles teem.

Duality of base is bare,
Which pride alone as child can bear:
It vanishes when picked of air,
And all again does water seem.¹

'Tis One who's manifest
in all diversity
of shape and content.
Strange are His ways indeed;
at times He chooses
to shine in graces
of a beautiful beloved,
at times He likes
to yearn and weep
for the self same beauty,
and yet by His divine decree
at times He prefers
to transcend these all
and remain aloof!

Behold the beauty,
eternal and absolute,
manifest in all
from all directions,
within and without.
Indeed it's He
who's eager to be

¹ Farid, Khawaja Ghulam, *Fifty Poems of Khawaja Farid* translated by Dr. C. Shackle, pp. 22-23.

in unison with Himself;
and again it's He
who cares the least
for such reunion!

Since love has tutored
my soul, O Fareed,
my all illusory knowledge
and pretended virtues
have been shattered
and dashed down to dust;
but thanks to Teacher,
my kingdom of heart
is filled with bliss!¹

His basic commitment is expressed in the following verses:

When taught the lesson 'All is He'
Enlightenment I got.²

Or perhaps I'm led to another state
of awakening to the fact that all is He,
the King of kings that He is the moon
of eternal light and we the clouds.
Tear away the veil of cloudy I-ness
and lo, here is the moon,
the face of eternal light
smiling, illumining!³

By knowing numbers all are One
Plurality is falsified.¹

¹ Farid, Khawaja Ghulam, *Kafees*, translated by Gilani Kamran and Aslam Ansari, pp. 62-63.

² Farid, Khawaja Ghulam, *Fifty Poems of Khawaja Farid*, translated by Dr. C. Shackle, p. 30.

³ Farid, Khawaja Ghulam, *Kafees*, translated by Gilani Kamran and Aslam Ansari, p. 36.

Except the One Reality
All things will surely disappear.²

From here one learns that it is the knowledge of the Immutable which blesses man with a higher perception of the visible and the invisible domains. The strength of his metaphysics lies in discovering the eternal pearls of wisdom (*hikmat*) and placing them in the heart of temporal reality.

Whether 'existence' has primacy over 'quiddity' or otherwise remains an open question in the tradition. Shihab al Din Suharwardi Maqtul the founder of the illuminationist (*ishraqi*) school of metaphysics considers 'existence' as a mere concept which has no corresponding reality in the external world. It means "the principality or ontological fundamentality of *quiddity*" (*assalat-al-mabiya*). Sadr al-Din Shirazi (Mulla Sadra) and Mulla Hadi Sabzavari on the other hand understand 'existence' as actual presence of things. It is 'the principality or ontological fundamentality of existence' (*assalat-al-wujud*). Khawaja Farid tilts towards the thesis of *assalat-al-mabiya* but with this reservation that the Reality behind the "existents" and "quiddity" is essentially the same.

A sage has observed: If it were possible to teach metaphysics to the people, no one would be an atheist. Khawaja Farid rose to the occasion and undertook the noble task of teaching the principle of Supreme Identity to the men of his times. He did not teach an abstract metaphysics for the people wanted a concrete experience of the Absolute. They could not remain content with the merely Impersonal. Thus, he made them existentially commit with the personal Aspect of the Absolute manifest in the form of *Rabb* or Lord. But such an immanence did not negate the transcendence of the

¹ Farid, Khawaja Ghulam, *Fifty Poems of Khawaja Farid*, translated by Dr. C. Shackle, p. 42.

² *Ibid.*, p. 14.

Principle Itself. Rather, all manifestation was reintegrated in the Source of all sources. Man occupied a vital place in the scheme of Reality. It was through him that the Absolute became conscious of Itself. If man ceases to exist, then, the Self-Manifestation of the Absolute may become veiled. Hence, *Rabb* or Lord, in a certain sense is dependent on man. If there is no man or the universe, the reality of *Rabb* does not arise. Creation is the key to Mystery. Against this metaphysical background, Khawaja Farid points towards the microcosmic and the macrocosmic reality of man. He raises man from the fallen state and makes him prostrate before his own essential Self. Man, then understands his true vocation. This is the macrocosmic meaning of the dictum 'Know Thyself'.

Where is the land from which you came?
From what domain did you arise, oh?
Why do you wander sick at heart,
Whose dwelling in love's city lies, oh?

Why flee or seek the world's delights?
Why turn from life like one in pain?
Why, rubbing ashes on your limbs,
Should you maintain a yogi's guise, oh?

Now of yourself take careful stock
And see things as they truly are—
And whether He will come or not
Fret not yourself with vain surmise, oh!

You are identical with Him,
Not just alike or similar:
In essence and in attributes
Now learn yourself to recognize, oh!

Think deeply on these words of mine,
And hearken in your inmost heart—
Of both the worlds you are the lord,

Whose succour God alone supplies, oh.¹

Why you name yourself
a part divided, a being
unclaimed by whole? when what you lack
is what you are: a whole, a vast
totality.

To you belong the gardens in
paradise; the singing-bird called
nightingale, and the rose
exist in you;
Allah's throne on high,
and the earth's surface
belong to you;
O you are high among those
who are praised, in value
invaluable.

When they crucified him,
the man of victory: Mansur,
they made noise; yes,
his brothers made noise to mark
rejoicing:

O remember who you are?
You vindicate the truth, and keep
the spirit of truth
alive; there is none to follow you—
in this world, and in the worlds
that lie between
paradise and hell.

why go over wastes and hills,
When he you name
is here and now

¹ Farid, Khawaja Ghulam, *Fifty Poems of Khawaja Farid*, translated by Dr. C. Shackle, p. 16.

with you.¹

I am no more,
I and you remain no more,
you and I exist no more,
I am he;
and, he I am;

I loved him, and now
he I am;
come, see and wonder;
how Heer, has reached the highest
excellence;

if you die in love,
you shall rise as Heer has risen
from dust to stars;

I met pain and sorrow,
I met suffering, and how
I stay in a world of peace;

whoever dies in love
and dies in life crosses the
river of life;

I erased
I and you, and found the pleasure
of being in him; and now
there is none, but me,
me throughout the world;
verily the man of victory
is he, O Fareed, who at last
discovers
himself.¹

¹ Farid, Khawaja Ghulam, *Kafees*, translated by Gilani Kamran and Aslam Ansari, pp. 79-80.

The Western philosophies of Man in spite of their proud demeanour fail to understand the metaphysical status of the homosapien. Tradition teaches us that it is man's alienation from his essential Self which makes him alienated both from God and the universe. He becomes estranged, de-personalized and de-humanized. Without transcendence, immanence leads to permanent despair. This is the basic limitation of the total philosophies of existence. Man becomes the victim of finitude and is completely enslaved by human subjectivity. Even the existential freedom turns into a bondage. The existential metaphysics of Khwaja Farid, on the other hand, is based on phenomenology which in turn is structured on objective intellectual principles. Man by virtue of transcendence attains wholeness. Through his experience of dread, the metaphysical reality of nothingness opens invisible doors to the fullness of Reality. Man has to make an ultimate choice: a choice on which hinges the essence of his humanity.

Khawaja Farid points towards man's existential commitment with God. Sine God is not an object, therefore, all conceptional attempts to comprehend Him prove to be futile. He cannot be chosen as an object among other objects. Rather, He is the pulse of the contingent world. He has to be chosen in an absolute way reflecting inwardness, courage and passion. Choice entails anguish and without suffering choice remains barren. Suffering heightens the existential awareness of God. Passion (*ishq*) is the locomotive of suffering. He portrays the torment in the following verses:

Since you departed, my Ranjhan,
my whole existence is non-existence,
my innermost self is an endless desolate waste
of meaningless suffering, my being
a gloomier abode of pain and despair.

¹ Farid, Khawaja Ghulam, *Kafees*, translated by Gilani Kamran and Aslam Ansari, p. 104.

All that was aglow in me
is dark as death, and that which meant
the fruit and flower of life to me
is burnt to ashes.
My rose-dreams are withered
by the cruel wind of Time.

To me all world has ceased to be.
I cannot stay any more.
The vulgar tongues do sting my heart.
I must leave now, now and forever.

Ah, they are callous, these people around me!
Maliciously united against a helpless soul
my own playmates have found their joy
in tearing my heart into pieces
by cruel remarks uttered in no good faith.

Alas! I weep!
I fain would die
to-day, this moment
rather than tomorrow.
But live I must, it seems, to suffer
the agony of love unrealized!
O how I wish I could drown myself in the river
or just could return to dust as dust!
Alas! The friend has broken all ties of love!

Distress torments me ill
And roasts me on its grill,
To gnaw my bones and flesh, sir.²

The path of love is path
With thorns, with hills of darkness, and ways

¹ Farid, Khawaja Ghulam, *Kafees*, translated by Gilani Kamran and Aslam Ansari, pp. 77-78.

² Farid, Khawaja Ghulam, *Fifty Poems of Khawaja Farid*, translated by Dr. C. Shackleton p. 110.

unmarked by signs;

remember and know!
this sightless track of love
is track of fear,
of nameless dread;

the quest is hard; to meet
the sweetheart means to meet death,
to live in death;

no help, no aid, except
conviction!¹

Each bone of mine and all my flesh
Are smitten by love's steely edge.²

Amidst my ever-growing woes
All joy is lost today.³

What awaits me ahead
is, alas! a river of blood and fire
and swim I can't, I weep in vain.
Action and non-action both do fail me!
I suffer in flesh and I suffer in soul
and tears in no way express my agony.⁴

Suffering ultimately leads to joy which testifies man's intimate relation with God. Joy helps in inaugurating peace with oneself thereby ushering in the reign of peace in the entire universe. He expresses the state in these beautiful verses: -

¹ Farid, Khawaja Ghulam, *Kafees*, translated by Gilani Kamran and Aslam Ansari, p. 29.

² Farid, Khawaja Ghulam, *Fifty Poems of Khawaja Farid*, translated by Dr. C. Shackle, p. 146.

³ *Ibid.*, p. 142.

⁴ Farid, Khawaja Ghulam, *Kafees*, by Gilani Kamran and Aslam Ansari, p. 17.

With daily greater joy, Farid,
My heart more cheerful ever grows.¹

My heart from all distress is free-
I burst in joy from my chemise!²

I have seen the eternal
flame of love illumine
every street and bazar,
each nook and corner.
The eye of my soul has been opened,
and all the inner most secret
have been revealed to me.

Wherever I see
I see the eternal light manifest,
wherever I look
I find but Tur or Aiman.
The distance is gone
and all is presence Divine,
my heart is in perfect
unison with the Beloved.

Strange visions I have
and voices I hear
and stranger still.
All is bliss and rapture.
This is the Night of Union,
this wonderful night!
The Otherness
has been burnt into ashes.

At times I ascend to the heights,
at times I descend to the lowest plains.

¹ Farid, Khawaja Ghulam, *Fifty Poems of Khawaja Farid*, translated by Dr. C. Shackle, p. 134.

² *Ibid.*, p. 138.

What was previously all separation
is all but harmony and unison now.
Pain and gloom
have been taken
away from me!

Uncertainty,
illusions, deceptions
have all been burnt into ashes;
the mere name of the Other
has been washed from my heart.
Eternal light and eternal existence
has made manifest itself to me.
Whether at home or whether on wayside
I can see Him now, see unchecked!

Whenever I open
my eyes, wherever I see,
a secret is opened unto my soul.
All seems rhythm and grace and beauty.
Now, Fareed, every pain
is a melody of soul to me.
The doctrine of "All is He"
has opened new vistas
and given new life to me.¹

The search for God and the quest for one's real Self is identical. The absence of God implies the absence of man from his essential Self. Likewise, man achieves fulfillment in the Presence of God.

Khawaja Farid enlightens us on the stages of existence which, in the spiritual terminology, are commonly known as the "Stations of the *Qalb*". Man descends to the infinite depths of his existence in order to achieve corresponding ascendance to the celestial heights: Extinction (*fana*) is likened

to the milestone in the process of journey to the Ultimate whereas subsistence (*baqa*) is understood as the point of destination. In other words, extinction or evanescence is the withering away of any individual limitation in the way of self-realization which ultimately leads to subsistence in the Formless. In this voyage, the presence of the master (*murshid*) becomes exceedingly imperative. He knows the art of untying the knots of the unrealized possibilities of human existence. He is the archangel of his disciple (*murid*).

Since the European languages are bound to the subject-object structure of reality, therefore, they are inherently limited in conveying the total message of 'Oneness' or 'Unification'. Even the concept of "transcendental Unity of existence" remains in the twilight zone. However, they can be treated as feeble pointers towards the Reality in issue. The traditional languages, on the other hand, are relatively successful in understanding the quintessence of metaphysics. In the Divine Realms, poetry is more successful than prose in deciphering the code of essences. Khawaja Farid's 'diwan,' in the Saraiki language is vital enough to teach the celestial truth. It has the requisite lens to perceive the metaphysical landscape. The language is so pleasing that one wishes to plunge in the sea of Eternal Harmony. It has a great symbolic import. The 'diwan' abounds with symbols, allegories, parables, similes, analogies, metaphors and images. One feels the All-pervasiveness of Divinity. And in the contemporary world what else one can aspire for.

¹ Farid, Khawaja Ghulam, *Kafees*, translated by Gilani Kamran and Aslam Ansari, pp. 86-87.

DIMENSIONS OF KHAWAJA GHULAM FARID'S METAPHYSICS*

Metaphysics means "beyond physics". It is a Greek term very well suited to express what lies beyond physics. Physics in its original sense means 'science of nature' which covers the entire domain of nature. Metaphysics is the study of that which lies beyond nature. Metaphysics is "the knowledge of Universal" or "the knowledge of principles belonging to the universal order". Its unlimitedness makes it indefinable. Metaphysical knowledge is attained by virtue of intellectual intuition which leads to the identity of knowledge and being. Western metaphysics, on the other hand, has a constricted view for it relies solely on reason and cannot surpass Being to reach Beyond-Being. This essential limitation of Western metaphysics has been mainly responsible for the product of 'pseudo theories of knowledge' which act as counterfeit to real knowledge. The Western systems as such do not envisage the possibility of metaphysical realization which is the crowning achievement of true metaphysics.

The metaphysics of Khawaja Farid is deeply steeped in the Eastern tradition and is free from the limitations of Western metaphysics. It envisages the Absolute as the Essence (*al-abadiyah*) and as the Divinity (*al-wahidiyah*). The Absolute or the Supreme Reality is absolute and infinite. The Absolute in its absoluteness is beyond human knowledge. It is only at the stage of self-manifestation that it is known. The possibility of relativity arises in the Absolute in reference to

* Reproduced from the author's book: *Dimensions of Khawaja Farid's Metaphysics*, Seraiki Adbi Board, Multan, Pakistan, 1998.

the metaphysical infinity envisaged in its relationship with universal Possibility. The supreme and incomparable Unity (*al-abidiyah*) is indivisible and is the object of Divine Knowledge alone whereas Unity (*al-wahidiyah*) appears in its universal aspects and is known as Uniqueness. There is "the Indivisible One-and-Only" but "the One-and-Only" is the "One-and-All". This is the predominant theme of Khawaja Farid's metaphysics which permeates his entire thought.

The cosmos is theophany and acts as Divine Mirror. It does not confront God as the 'other'. It provides a symbolic opening to reach the Reality which lies hidden behind the cosmic manifestation. The Reality is hiddenly manifest in the form of cosmos. The cosmos can be likened to an unpolished mirror whereas man can be understood as polished mirror wherein are manifested all the aspects of existence. Perfect man is a perfect polished mirror. "Know thyself" is the royal road to the Absolute.

The Absolute as the Essence (*al-abadiyah*) and as the Divinity (*al-wahidiyah*) is formulated in terms of the Unity of Essence and the Unity of Manyess respectively for which the word One is used. There is nothing outside the Absolute. *Tawhid* expresses this fundamental truth in the form of Shahadah : *La Ilaha Illa Lab Muhammadur Rasulu' Llab* which is ordinarily understood as "There is no god but God, and Muhammad is the messenger of God". However, from the inward, esoteric and intellectual point of view the Shahadah means: "There is no divinity (or reality, or absolute) outside the only Divinity (or Reality or Absolute)" and "Muhammad is the Envoy (the mouthpiece, the intermediary, the manifestation, the symbol) of the Divinity." The entire Shahadah demonstrates that "God alone is and all things are attached to God". In other words, the Absolute is the Real and all relative is attached to the Absolute.

Tawhid essentially leads to the doctrine of Oneness of Being (*wahdat al-wujud*). Being coincides with the Real and

there is nothing other than the Real. No degree of Reality stands autonomous "apart from the Absolute Reality". The essential nature of reality is the original and ultimate mutuality in oneness. There is no distinction between the Oneness of Being (*wahdat al-wujud*) and Oneness of Perception (*wahdat al-shubud*) since both are one in the undifferentiated Reality. The doctrine of Oneness of Being has nothing to do with pantheism, which essentially implies a substantial continuity between God and the Universe. It fails to perceive that the whole Reality is more than the sum of its parts or aspects. The doctrine of Oneness of Being simply teaches "the essential identification of the manifested order with its ontological Principle" which is different form "their substantial identity and continuity". The truth of the matter is that God absolutely transcends even the category of substance.

The metaphysics of Love embraces both divine and human dimensions. Divine Love is the cause of the creation or manifestation of the universe. It is the animating force of the self-manifestation of the Absolute. The Divine Essence assumes the form of the personal Divinity, which makes love possible. Man's love of God is his commitment to inwardness. Metaphysics of love embraces three fundamental aspects: "man's love of God, God's love of man and the reciprocity or identity". The "adoring soul is the only possible bridge to Spirit".

The Supreme Principle is both absolute and infinite and from the latter arises Perfection, Beauty. "Beauty is essentially a deployment". It is the manifestation of the Primordial Beauty. God alone is Beauty. Every beauty partake its beautifulness from God. There is no profane beauty. The soul has insatiable love, desire and yearning for Divine Beauty. Ugliness has no self-subsistent reality. It is a relative nothingness which obstructs the manifestation of Divine Beauty by creating disequilibrium "but is beauty in its totality"

The Supreme Reality by being Infinite expresses potentiality and thereby coincides with All-Possibility giving rise to Universal Radiation. The Supreme Principle is the 'Sovereign God' for every good manifests its essential nature. "God alone is the Good but He is also the Source of all goodness". The problem of evil arises due to the reality of universal Manifestation. Evil has no subsistent reality. It is a privation having no autonomous reality. It is a privation having no being in itself. The evil of remoteness is not absolute. By process of cosmic cycles the evil of remoteness is brought back to the initial Good.

The Absolute Light or the Primordial Light is indefinable. Only Light can perceive itself. "None knows God but God." It is the essential nature of the Absolute or Light to manifest Itself and it is by virtue of this essentially that the cosmos comes into existence, which is the shadow of the Absolute. It is on account of this that the principle of relative lights emerges from the Absolute. Light is identified with Being and becomes knowable through existence and knowledge. Man is the shadow of the Absolute and "it is this shadow which becomes transparent and luminous by virtue of the unveiled presence of the Spirit or Light in him".

The Absolute is Freedom Itself and envisaged as universal Possibility is Unlimited. Freedom belongs to both Beyond-Being or Non-Being and Being. At the level of Essence, there is absolute freedom for there is no constraint or limit. At the level of Being, which is the principle of manifestation, there is relative freedom. The totality of freedom demands constraint or limit for sole limitlessness shall itself become a limit. Freedom in itself has no opposite but its manifestation in the form of a given freedom necessitates the possibility of constraint or limit. However, this constraint or limit is surpassed and ultimately the being becomes absolutely "one" at the level of Pure Freedom. Predestination and freedom are linked to the reality of

Necessity and Possibility and it is an error to deny either predestination or freedom.

The essence of metaphysics is Knowledge Itself. Metaphysical knowledge by dint of intellectual intuition is even more immediate than sensory intuition. It is intuitive, immediate and intellectual as opposed to the ordinary knowledge, which is discursive, mediate and rational. Metaphysical knowledge leads to the identity of knowledge and being by realizing "union and deliverance".

The metaphysics of Khawaja Farid is not merely theoretical but has corresponding means of realization. The triplicity of ordinary knowledge, love and action manifest the necessary milestones in the way of Self-realization but it is not the total realization itself. The realization of the human self has to be distinguished from the ultimate realization of the Self. The former realization is bound to the structure of the 'servant' (*'abd*) and the 'Lord' (*Rabb*) and any identity in state of mystic experience is temporary. "It is impossible for the realities to change, so the servant is a servant and the Lord a Lord; the Real is the Real and the creature a creature". However, by virtue of the Spirit which inheres in man but is not his, he can with the Grace of the Lord, surpass the axis 'servant-Lord' and realize the absolute 'Self'. Such realization is effected from the starting point of the Self than that of the servant. This is the secret of Mansur al-Hallaj's assertion '*ana'l-Haqq*, I am the Truth! The Self withdrew from the "servant-Lord polarity" and came to "reside in its own transpersonal being". It is the transcendence of pure intellect or Spirit which is identical with the Divine Essence that provides an answer to such enigmatic utterances.

Realization is the Path for the fallen man who wishes to return towards the primordial state. "He cannot attain realization unless his attachment to the chain (*as-silsilah*) is effected by means of covenant (*'abd*) in the hands of the Spiritual Master who in turn transmits the reality of Being,

truth and love, union or happiness". The novice learns to discern between the real and the unreal and then concentrates on the real. He passes through many states and stations and finally attains unison with the Beloved. In this entire journey, the Spiritual Master also acts as the "doctor of soul" or therapist. This station achieved by the soul (*nafs*) is the highest and no man can go beyond it. It is what is understood by mystic realization. However, the possibility of total or metaphysical realization takes place from the side of the Spirit, which leads to "the Supreme Identity". It is the realization of the Sacred Knowledge Itself. Such Self-realization completely transforms the specific human overlay wherein double reflection *fana* (extinction) is *baqa* (subsistence) and *baqa* (subsistence) is *fana* (extinction).

THE QUINTESSENCE OF KHAWAJA GHULAM FARID'S METAPHYSICS*

The metaphysics of Khawaja Ghulam Farid is essentially the doctrine of Oneness of Being and its total realization. It is totally committed to the idea expressed in the following Holy Tradition "I was a hidden treasure and I desired (*ababatu* loved) to be known. Accordingly, I created the creatures and thereby made Myself known to them. And they did come to know Me". Here, one sees the original emergence of the principle of differentiation within the Reality. The Reality loved to see His own Essence in "another" so that His own mystery could be revealed to Him. Nature acted as a Divine Mirror but it was an "unpolished mirror" and thereby the mirror of the cosmos required "Adam who was the very principle of reflection for that mirror and the spirit of that form". The perfect man is "the perfectly polished mirror that perfectly reflects the divine light" and by virtue of which the Reality sees Himself perfectly. Muhammad was the most perfect mirror in this context. It is this underlying cosmic purpose which made God address-the Prophet in these words: "If thou wet not, I would not have created the heavens".

Oneness of Being (*wahdat al-wujud*) has both the doctrinal and the aspect of realisation. The doctrine envisages the idea that the Supreme Reality is both absolute and infinite. The absolute as a fundamental aspect of the Real "allows of no augmentation or diminution, or of no repetition or division: it is therefore that which is solely itself and totally itself". The

* Reproduced from the author's book: *Dimensions of Khawaja Farid's Metaphysics*, Saraiki Adbi Board, Multan, 1998.

infinite as another fundamental aspect of the Real is limitless for it is not determined by any limiting factor. "It does not end at any boundary." The true Infinite understood in an absolute and universal sense is the metaphysical "Whole" which can in no way be limited. There is nothing outside it for then it would no longer be the "Whole". Unlike the ordinary whole, which is the sum of its parts, the metaphysical "Whole" is "without parts" for "these parts of necessity being relative and relative have no existence from its point of view".

The true Infinite or the metaphysical "Whole" under a certain aspect is understood as "universal Possibility." There are no "distinctive" or "multiple" aspects existing really in the infinite, it is our limited, determinate and individual conception which makes us conceive like that. The limitation comes from the human side to make the Infinite expressible. The imperfections of a definite and conditioned existence must not be transferred "to the unlimited domain of universal Possibility itself." Keeping in view these reservations, we can say that the Infinite is both active and passive and in the instant case "Possibility is its passive aspect". Thus, both Being and Beyond-Being contain the whole of Possibility and can be identified with the Infinite accordingly.

A true understanding of the metaphysical Infinite envisaged in its relationship with universal Possibility is essential for appreciating the doctrine of Oneness of Being (*wahdat al-wujud*). There is nothing outside the Absolute or God. Neither there was nor there anything beside Him. To affirm the existence of something that is beside Him is to ascribe a partner to God and this is what is exactly meant by polytheism. "God was and nothing with Him and He is now such as He was". If there is nothing beside Him then how one can account for the cosmos and man? Both cosmos and man do not reside beside Him. "Since nothing can be opposed to God--for it would be another "divinity" (*ilah*)--every reality can only be a reflection of the Divine Reality". It

leads to the relationships of Transcendence (*tanzih*) and Immanence (*tashbih*). The first is "connected more to the aspect of Absoluteness, and the second to that of Infinitude. According to the first relationship, God alone is the Reality or He is the sole Reality. The perspective of Immanence which is the second relationship accepts this axiom but concludes in a participative way. By recognizing the essential nature of things it reabsorbs them into God. Transcendence nullifies creaturely qualities but the perspective of Immanence on the contrary makes them divine". Thus, symbolism (*tashbih*) complements *tanzih*.

The metaphysical idea that there is nothing beside God is instrumental in revealing the quintessence of Khawaja Ghulam Farid's metaphysics. Ordinary understanding erroneously considers Nature as static and an independent reality which is a mass of pure materiality occupying a void. It makes the universe confront God as His "other", with space intervening between Him and it. Essentially, the same understanding is prevalent in its concept of man who is considered beside Him. Such an understanding creates obstacles in the way of appreciating the metaphysical truth of Oneness of Being or "the Supreme Identity". From the metaphysical point of view, the Self alone is Real and the Nature or the not-self does not confront Him as the "other". The universe does not stand in opposition to Him. He "can afford to dispense with all the worlds". Nature has no self-subsistent reality. It "is a fleeting moment in the life of God".

The cosmos including man is theophany. Perpetual creation or "new creation" is the perpetual manifestation of the Absolute. It repeats "the same eternal process of annihilation and re-creation". The "ontological descent" coincides with the "ontological ascent". "It is the archetypal reality of things, which helps in maintaining their unity and identity. All things perish except the "Face of God", which is the Archetype of all reality and existence. There is no thing which has any basis for independent subsistence (*qiwam*) in itself. The eternally unchanging Substance or Reality underlies all accidents."

The sensible world or phenomena with its "materialization" and solidification is not real for it has no Being (wujud). The world is not-self, imagination and dream. It is neither autonomous nor independent of the Absolute Reality. "The whole world of existence is imagination within imagination". The world is not vain, groundless and false but is "a symbolic representation of the Reality". It is a dream but not a sheer illusion. It is dream having a metaphysical basis. Thus, reality is not a subjective illusion or figment of imagination but is an "objective illusion" or "cosmic imagination." It "is an unreality standing on a firm ontological basis".

Oneness of Being or "the Supreme Identity" is the principle of "nonduality". The coincidence of the "ontological descent and the "ontological ascent" or the simultaneity of "annihilation" and "recreation" leaves no room for anything to exist beside the Absolute. Both "descent" and "ascent" or annihilation and recreation, retain their meaning in the universal doctrine of nonduality.

What is the true meaning of the assertion that "Nature is only a fleeting moment in the life of God"? Does it imply the obliteration of a particular manifestation at a particular moment of time or it points toward the ontological ascent? From the metaphysical point of view, the assertion in question speaks of the ontological ascent for there is nothing outside God where this "fleeting moment" could vanish. Moreover, no purpose is served if the manifestation as such vanishes. We may recall the metaphysical truth that the Reality loves to see His own Essence in the mirror and this is possible by virtue of reflection. In other words, this establishes the process of ontological descent and ontological ascent. The following verse of the Qur'an essentially contains this metaphysical truth: "Surely to God we belong, and surely to Him we return" (2: 156). It is a verse which unfolds the higher meaning contained in the metaphysical notion of "perpetual creation" or "new creation." The return of manifestation in the above quoted Qur'anic verse is termed

(*'rajub*). It refers to the return in two senses: either it is a return in the same state or it is an enriched return to the source. All creation, except man, returns in the same state whereas man has the possibility of an impoverished or an enriched return to the Source. This possibility of freedom in the manifestation when it takes the form of man is understandable for it is a higher manifestation arising from the Freedom itself. The ontological ascent is essentially the route or the straight path by which the higher manifestation returns to its Origin. The straight path understood as normative is essentially a descriptive path totally in accordance with the nature of Reality. Now, deflection or turning of this manifestation from the straight course is known as limitedness, imperfection, hatred, ugliness, evil, darkness and ignorance and it has to pass through many cosmic cycles before returning to the Fountainhead for there is no meaning of an impoverished return to the Source. The return of higher manifestation in higher form "enriches" the Divine Consciousness. And it is here that the purpose of God in creating man is fully realized. Didn't God create man for his total servitude? The metaphysical meaning of servitude is identical with the notion of ontological ascent for in this attitude which is symbolized by the posture of prostration; the manifestation reflects and does not deflect. Muhammad perfectly reflected the manifestation and perfectly enriched Divine Consciousness.

The metaphysics of Shahadah further spells out the meaning contained in the doctrine of Oneness of Being. The first Shahadah (*La ilaha illa 'Llah*) is: "There is no divinity (or reality, or Absolute)". The expression ilah (divinity) can be given every positive meaning for "transposing in divinis"; there is no love outside the only Love; there is no beauty outside the only Beauty; there is no good outside the only Good; there is no light outside the only Light; there is no freedom outside the only Freedom and there is no knowledge outside the only Knowledge. The second Shahadah

(*Muhammadun Rasulu Llah*) is: "Muhammad (the "Glorified", the Perfect) is the Envoy (the mouthpiece) the intermediary, the manifestation, the symbol) of the Divinity". In the second Shahadah, the expression 'ilah' stands for the Divinity and it can also be given every positive meaning for manifestation in the cosmos. "Muhammad, the Perfect, symbolizes the archetype of all reality and existence." In the light of second Shahadah, one can say that love is the manifestation of the Love; beauty is the manifestation of the Beauty; good is the manifestation of the Good; light is the manifestation of the Light; freedom is the manifestation of the Freedom and knowledge is manifestation of the Knowledge.

The Supreme Reality is absolute, and that being absolute it is infinite. If the Supreme Reality is Infinite, Perfect, Love, Beauty, Good, Light, Freedom and Knowledge, then from where arises the limit, imperfection, hatred, ugliness, evil, darkness, constraint and ignorance. From the metaphysical point of view, the answer to this question is three fold. First, "the true Infinite is "without parts" for the concept of parts implies relativity and finiteness, which further imply a common measure and relationship with it whereas from the point of view of the Infinite they have no existence. No thing or being is a part of the Infinite". In reference to the Infinite "the finite is always strictly nil." There is no question "of a multiplicity of aspects existing really and "distinctively" within it." The Infinite is inexpressible and in order to become expressible it has to take a determinate form. However, in our definite and conditioned existence "it is we who in fact conceive of the Infinite under this aspect or that, because we cannot do otherwise". This general rule is equally applicable to all negative entities. They cannot be considered as parts of the Infinite "for the very use of the word "part" implies a definite relationship with the "whole" which is against the very idea of the Infinite." Second, the limit, imperfection, hatred, ugliness, evil, darkness ignorance and constraint arise as a consequence of universal Manifestation,

which is necessitated by the Infinite that is All-Possibility. It gives rise to communication, radiation and relativity resulting in differentiation, contrast and privation. It is essential to distinguish between--the Infinite, the Perfect, the Love, the Beauty, the Good, the Light, the Freedom, the Knowledge, and their manifestations. The Infinite, the Perfect, the Love, the Beauty, the Good, the Light, the Freedom and the Knowledge in themselves do not have their opposites, "but once each is reflected in the manifested order, it appears in a particular form and this particularism necessitates the possibility of a given opposite." "The Infinite is inexpressible and in order to become expressible it is bound to limit itself and, thus take a determinate form." Likewise, the Perfection appears in the form of a given perfection, which implies the possibility of a given imperfection; the Love appears in the form of a given love, which implies the possibility of a given hatred; the Beauty appears in the form of a given beauty, which implies the possibility of a given ugliness; the Good appears in the form of a given good, which implies the possibility of a given evil; the Light appears in the form of a given light, which implies the possibility of a given darkness; the Freedom appears in the form of a given freedom, which implies the possibility of a given constraint; the Knowledge appears in the form of a given knowledge, which implies the possibility of a given ignorance. All of them--in a relative sense--can be produced only in a world of contrasts. Third, the limit, imperfection, hatred, ugliness, evil, darkness, constraint and ignorance are merely privations for they have no being in themselves. They are essentially devoid of being. From the metaphysical point of view, limit is the absence of the Infinite; imperfection is the absence of the Perfect; hatred is the absence of the Love; ugliness is the absence of the Beauty; evil is the absence of the Good; darkness is the absence of the Light; constraint is the absence of the Freedom and ignorance is the absence of the Knowledge. However, "they have the positive function of highlighting their counterparts a contrario." They are definitely important

for those who undergo or witness them but from the metaphysical perspective of the total Universe and the ranging cosmic cycles, they are merely fleeting accidents. "The remoteness of each from its primordial source is not absolute and thus each is brought back to the original Source." The absence alluded to is not absolute. Rather, it is the passive Presence through which absence is perceived. It is through the Presence of the Infinite, the Love, the Beauty, the Good, the Light, the Freedom and the Knowledge that one can perceive limit, imperfection, hatred, ugliness, evil, darkness, constraint and ignorance, respectively.

The doctrine of Oneness of Being (*wahdat al-wujud*) is not merely a doctrine but is always accompanied by an effective realization. The doctrine provides the necessary basis for such realization. When we talk of realization, we have to differentiate between individual and universal realization or mystical and metaphysical realization. The individual or mystical realization remains entirely in the individual domain for it implies "a more or less indefinite extension of purely individual possibilities. The possibilities are incomparably greater than envisaged by psychology but still they are characterized by individuality." Universal or metaphysical realization, on the other hand, is supra-individual that leads to the identity of the means of knowledge and the knowledge itself and in which subject and object knowledge and being are identified.

The mystical or individual realisation considers love (*ishq*) as the highest station of the soul to which is subordinated every possible human perfection. This "love is always combined with sapience or gnosis: ilm'marafah". The identity of the lover and the Beloved or the extinction (*fana*) of the soul and its subsistence (*baqa*) in the Beloved is the zenith point achieved within the human perspective. It is here that the way from man to God is realized and the states and stations come to fruition. It is precisely at this point that the door from God to man is opened and universal or

metaphysical realization takes place. This realization of the Essence or Self is effected from the initiative of the Self than that of man. In other words, this realization "is effected from God to God through man". It is here that the Divinity says: "I am the Truth", "Glory to me. How great is my Majesty".

Metaphysical realization is the realization of the sacred Knowledge itself. The goal of sacred knowledge is deliverance and union. Metaphysical knowledge, by virtue of intellectual intuition, leads to the identity of knowledge and being. Both "knowledge and being are two inseparable aspects of a single reality and cannot be distinguished where all is without duality". Oneness of Being or "the Supreme Identity" affirms and realizes the fundamental identity of knowing and being. "And say Truth has come and illusion has vanished away: illusion is by nature ephemeral". (Qur'an 17: 81).

THE UNIQUENESS OF KHAWAJA GHULAM FARID'S METAPHYSICS*

Metaphysics is essentially immutable and the categories of evolution and progress are not applicable to metaphysical truths. The inapplicability of "historical method" to the metaphysical order is due to the universal nature of metaphysics, which imparts absolute knowledge of the principles belonging to the universal realm. It is by virtue of intellect that the universalism of metaphysical truths is guaranteed. However, reason does play its role in the formulation of these truths thereby realizing the esoteric truth in the form of exoteric doctrine "adapted to orthodoxy, tradition or Revelation." It serves two main purposes: First, it ensures that intellection does not deflect. Second, it builds a superstructure according to the spirit of the times.

The metaphysics of Khawaja Ghulam Farid is committed to the metaphysical continuity of the ancient and the modern world. It formulates the esoteric truths in the context of Islamic tradition by referring to the Qur'an, the Prophet and numerous Sufis including Mansur al Hallaj, Bayazid Bistami, Ibn Arabi and Fakhruddin.

Khawaja Ghulam Farid's metaphysics assumes a traditional form. It formulates the metaphysical truths in the climate of the riverian people of Mithankot and Chachran and that of Rohi with its waterless sandy dunes but the message it purports to convey is universal. Such an immediate, intimate and close contact with Nature is one of

* Reproduced from the author's book: *Dimensions of Khawaja Farid's Metaphysics*, Saraiki Adbi Board, Multan, 1998.

the unique features, which characterize his metaphysics. It provides a vast canvass for reflecting on the symbols of Reality. His encounter with pure Nature helped him in safeguarding his mirror of intellect from the dust of speculation, ignorance and vanity for these variables are not conducive to reflection but instead create deflection. The "active mind" in collaboration with pre-conceived notions, limited concepts and surface thinking is bound to the chains of deflection whereas the "receptive mind" in conjunction with open notions, ultimate concepts and deeper thinking is amenable to the reality of reflection. This "receptivity of mind" makes him understand Nature as symbolic for symbols unlike signs participate in the Reality, which they purport to symbolize or express. This is precisely the reason that for him the Beloved is not hidden behind the symbol but is the symbol itself. It is "because, in principle, the Invisible or the Inexpressible becomes visible or expressible only in the language of symbolism." Metaphysically speaking, symbols are essentially translucent and it is by virtue of this characteristic that they successfully mirror the Reality. But it requires a keen perception resembling that of Khawaja Ghulam Farid to perceive this truth.

Another unique feature of Khawaja Ghulam Farid's metaphysics is the emphasis it lays on the pivotal position of Man for it is man who raises the question of Being itself. And it is through man that the Reality wants "to see His own Essence" in perfection. It constantly makes man remember his original vocation of partial and universal realization. But it does not extol the individual at the expense of Universal for such a thing is neither possible nor desirable in metaphysics. Individualism or existentialism ties the individual to the world of finitude bereft of true transcendence. It has no inkling of the metaphysical scheme of things. It considers the world of human subjectivity as final whereas from the metaphysical point of view it is provisional. This also explains the metaphysical rejection of "humanism"... both theistic and

atheistic--for it pretends "to bring everything down to purely human elements" and boasts to exclude everything of a supra-individual order. Without committing to the doctrine of *Tawhid* or Oneness of Being, which ensures the unity of mankind, any talk of humanism is wide off the mark. It is only on the edifice of metaphysical or universal principles that one can raise the superstructure of lasting peace, freedom and equality of the human collectivity. Iqbal's keen eye caught certain glimpses of this message in the poetry of Khawaja Ghulam Farid, which made him observe thus:

“افسوس کہ خواجہ صاحب کی شاعری ایک علاقے تک محدود ہو کر رہ گئی۔ ان کا کلام ایک گہرے مطالعے کا محتاج ہے۔ مجھے تو اس میں بین الاقوامی حیثیت و اہمیت کے عناصر نظر آتے ہیں۔”¹

"It is lamentable that the poetry of Khawaja Sahib has been restricted to one area. His 'kalam' requires an in-depth study. In it are perceptible to me, elements of international status and significance."²

For us, the poetry of Khawaja Ghulam Farid not only contains elements of international status and significance but it contains a whole world of metaphysical principles which embrace the trio of God, man and universe and without which there can be no real light in the "dark night of the world".

One of the distinctive features of Khawaja Ghulam Farid's metaphysics is its transformation of rational concepts into 'existential' categories including that of dread, despair, anguish, suffering, love, transcendence, choice, freedom and commitment. He makes an inward, passionate and existential commitment with God. It is an absolute, total and universal commitment without which both man and God remain in

¹ *Urdu Digest*, "Batain Iqbal Ki" by Zia ud Din Ahmad Barni & Sufi Ghulam Mustafa Tabassum, April 1978, p. 173, quoted in *Payam-i-Farid* by Dr. Mehr Abdul Haqq, New Islamic Art Press, Multan, 2006, p. 20.

² Translation is my own.

oblivion. He does not give any rational proofs for the existence of God. What is the significance of believing in God if there is no commitment; the relevance of adducing proofs for His existence, if there is no inward God-relationship; the meaning of prayer if there is no genuine communication; the fact of knowing Him, if there is no passion. God is existentially relevant in the situation of lived participation otherwise He is reduced to a mere concept without any existential relatedness leading to de-personalization and dehumanization of human existence. Such alienation can only be overcome when man existentially relates himself to God by opening-onto-the-Infinite. Isn't the realization of Oneness of Being the goal of all authentic human endeavours?

The most unique feature of Khawaja Ghulam Farid's metaphysics is that it wins an independent ground for religion without any crutches of science and philosophy. Both science and philosophy belong to the domain of reason and they cannot encompass the absolute Whole or the Universal. They are relative, rational and limited whereas metaphysics is universal, intellectual and unlimited. The metaphysics of Khawaja Ghulam Farid does not subordinate itself to science and philosophy but takes us a step higher to the fountainhead of Knowledge. There gushes forth the possibility of intellectual intuition, which leads to the identity of knowing and being. It imparts metaphysical knowledge which is "universal, absolute, infinite and supreme" and what more one can expect in this Age of Uncertainty.

IQBAL AND KHAWAJA GHULAM FARID ON THE CONCEPTION OF PROPHETHOOD IN ISLAM*

Prophecy is a central subject in the Qur'an. The Qur'an highlights its various vertical and horizontal dimensions including the metaphysical, the religious, the philosophical, the historical and the socio-political. The Prophet of Islam has further elucidated the contours of this phenomenon. It is pertinent to point out that the Greeks, as such, had no idea of prophecy. The Muslim thinkers took this idea from the Qur'an, which speaks of the continuity of the Prophetic Revelation from Adam to Muhammad, and by using different methodologies presented various theories of Prophecy.

Iqbal resorts to religio-philosophical methodology in analyzing the conception of prophethood in Islam. His method is qualitatively different from that of the early Muslim philosophers who were highly influenced by the speculative method of the Greeks and it took them several centuries to realize that the spirit of the Qur'an was anti-classical. Iqbal says: "As we all know, Greek philosophy has been a great cultural force in the history of Islam. Yet a careful study of the Qur'an and the various schools of scholastic theology that arose under the inspiration of Greek thought disclose the remarkable fact that while Greek philosophy very much broadened the outlook of Muslim thinkers, it, on the whole, obscured their vision of the Qur'an. Socrates concentrated his attention on the human world alone. To him the proper study

* Reproduced from the author's book: *Iqbal and Khawaja Ghulam Farid on Experiencing God*, Iqbal Academy Pakistan, Lahore, 2002.

of man was man and not the world of plants, insects, and stars. How unlike the spirit of the Qur'an which sees in the humble bee a recipient of Divine inspiration and constantly calls upon the reader to observe the perpetual change of the winds, the alternation of day and night, the clouds, the starry heavens, and the planets swimming through infinite space. As a true disciple of Socrates, Plato despised sense-perception which, in his view, yielded mere opinion and no real knowledge. How unlike the Qur'an, which regards, 'hearing' and 'sight' as the most valuable Divine gifts and declares them to be accountable to God for their activity in this world. This is what the earlier Muslim students of the Qur'an completely missed under the spell of classical speculation. They read the Qur'an in the light of Greek thought. It took them over two hundred years to perceive – though not quite clearly – that the spirit of the Qur'an was essentially anti-classical, and the result of this perception was a kind of intellectual revolt, the full significance of which has not been realized even up to the present day."¹

Iqbal's starting point is that religious experience is 'a source of Divine Knowledge'. Knowledge gained by sense-perception or reflective observation on the outward aspects of Reality is partial and in order to have 'a complete vision of Reality' sense-perception has to be supplemented by heart-knowledge, which directly encounters the Reality 'as it reveals itself within'. Knowledge of the external world is gained by interpreting the sense data and Knowledge of God is attained by interpreting the religious data. Iqbal's essential message is that God can be experienced. He says: "The immediacy of mystic experience simply means that we know God just as we know other objects. God is not a mathematical entity or a

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated by M. Saeed Sheikh, Institute of Islamic Culture, Lahore: 4th Edition: April, 1999, p.3.

system of concepts mutually related to one another having no reference to experience."¹

Iqbal takes his point of departure from the conventional concept of prophecy and the mode of revelation. According to him, a prophet's contact with the roots of his own being resultantly leads to the creative transformation of human collectivity. This direct contact means that he delves deep in his thought or consciousness where he experiences the throb of Divine life and receives message from the Reality which resides nearer to man than his neck-vein. Also, 'wahi' or 'inspiration' is not exclusively restricted to human domain but is essentially universal. He says: "A prophet may be defined as a type of mystic consciousness in which 'unitary experience' tends to overflow its boundaries, and seeks opportunities of redirecting or refashioning the forces of collective life. In his personality the finite centre of life sinks into his own infinite depths only to spring up again, with fresh vigour to destroy the old, and to disclose the new directions of life. This contact with the root of his own being is by no means peculiar to man. Indeed the way in which the word *Wahi* (inspiration) is used in the Qur'an shows that the Qur'an regards it as a universal property of life; though its nature and character are different at different stages of the evolution of life. The plant growing freely in space, the animal developing a new organ to suit a new environment, and a human being receiving light from the inner depths of life, are all cases of inspiration varying in character according to the needs of the recipient, or the needs of the species to which the recipient belongs."²

Iqbal further refers to the nature of the prophetic revelation in these beautiful words: "The world-life intuitively sees its own needs, and at critical moments defines its own

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated by M. Saeed Sheikh, Institute of Islamic Culture, Lahore: 4th Edition: April, 1999, p. 14.

² *Ibid.*, p. 100.

direction. This is what, in the language of religion, we call prophetic revelation.”¹ He analyses the geographical position of Arabia which is the meeting point of the three continents and states that Islam flashed across the consciousness of a simple people who had not been touched by any of the ancient cultures. The new culture on the basis of *tauhid* is essentially characterized by world-unity. This principle of *tauhid* is not merely doctrinal but has a corresponding aspect of realization. “It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man’s loyalty his own ideal nature.”² Also, this spiritual basis of all life is eternal which manifests in the temporal. It leads to the integration of permanence and change. The structure of revelation is universal, absolute and permanent but it does not exclude the possibility of particular, relative and change. It is a challenge for both European and the Muslim world to understand the necessity of integrating the factors of permanence and change. He says: “It is only natural that Islam should have flashed across the consciousness of a simple people untouched by any of the ancient cultures, and occupying a geographical position where three continents meet together. The new culture finds the foundation of world-unity in the principle of *Tauhid*. Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty of God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man’s loyalty to his own ideal nature. The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change.

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated by M. Saeed Sheikh, Institute of Islamic Culture, Lahore: 4th Edition: April, 1999, p. 117.

² *Ibid.*

It must possess eternal principles to regulate its collective life, for the eternal gives us a foothold in the world of perpetual change. But eternal principles when they are understood to exclude all possibilities of change which, according to the Qur’an, is one of the greatest ‘signs’ of God, tend to immobilize what is essentially mobile in its nature. The failure of Europe in political and social science illustrates the former principle, the immobility of Islam during the last five hundred years illustrates the latter.”¹

Iqbal while discussing the rationale of prophecy reaffirms his original position that man receives revelation from within. According to him, prior to the birth of inductive reason or intellect, psychic energy is manifested in the form of prophetic consciousness. He says: “Now during the minority of mankind psychic energy develops what I call prophetic consciousness--- a mode of economizing individual thought and choice by providing ready-made judgements, choices, and ways of action. With the birth of reason and critical faculty, however, life in its own interest, inhibits the formation and growth of non-rational modes of consciousness through which psychic energy flowed at an earlier stage of human evolution. Man is primarily governed by passion and instinct. Inductive reason, which alone makes man master of his environment, is an achievement; and when once born it must be reinforced by inhibiting the growth of other modes of knowledge. There is no doubt that the ancient world produced some great systems of philosophy at a time when man was comparatively primitive and governed more or less by suggestion. But we must not forget that this system-building in the ancient world was the work of abstract thought which cannot go beyond the systematization of

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated by M. Saeed Sheikh, Institute of Islamic Culture, Lahore: 4th Edition: April, 1999, p. 117.

vague religious beliefs and traditions, and gives us no hold on the concrete situations of life.

“Looking at the matter from this point of view, then, the Prophet of Islam seems to stand between the ancient and the modern world. In so far as the source of his revelation is concerned he belongs to the ancient world; in so far as the spirit of his revelation is concerned he belongs to the modern world. In him life discovers other sources of knowledge suitable to its new direction.”¹

Iqbal connects the rationale of prophecy with the idea of finality. His basic argument is that once man is imbibed with inductive reason or intellect at a certain stage of evolution it logically necessitates the withering away of non-rational modes of consciousness. In other words, once mankind has matured, it is a form of regression to revert back to the state of childhood. He says: “The birth of Islam...is the birth of inductive intellect. In Islam, prophecy reaches its perfection in discovering the need of its own abolition. This involves the keen perception that life cannot forever be kept in leading strings; that in order to achieve full self-consciousness man must finally be thrown back on his own resources. The abolition of priesthood and hereditary kingship in Islam, the constant appeal to reason and experience in the Qur’an and the emphasis that it lays on Nature and History as sources of human knowledge, are all different aspects of the same idea of finality.”²

Iqbal states that there is no qualitative difference between mystic experience and the prophetic one. Mystic experience is a vital fact. The Qur’an considers both man’s interiority and exteriority, ‘*Anfus*’ and ‘*Afaq*’ respectively as sources of knowledge. The idea of finality does not mean the

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated by M. Saeed Sheikh, Institute of Islamic Culture, Lahore: 4th Edition: April, 1999, pp. 100-101.

² *Ibid.*, p. 101.

reign of reason at the cost of emotion for such a thing is neither possible nor desirable. The idea simply means that no person after Muhammad can equate his personal authority with the Divine Authority. Iqbal says: “The idea, however, does not mean that mystic experience, which qualitatively does not differ from the experience of the prophet, has now ceased to exist as a vital fact. Indeed the Qur’an regards both *Anfus* (self) and *Afaq* (world) as sources of knowledge. God reveals His signs in inner as well as outer experience, and it is the duty of man to judge the knowledge-yielding capacity of all aspects of experience. The idea of finality, therefore, should not be taken to suggest that the ultimate fate of life is complete displacement of emotion by reason. Such a thing is neither possible nor desirable. The intellectual value of the idea is that it tends to create an independent critical attitude towards mystic experience by generating the belief that all personal authority, claiming a supernatural origin, has come to an end in the history of man. This kind of belief is a psychological force which inhibits the growth of such authority. The function of the idea is to open up fresh vistas of knowledge in the domain of man’s inner experience. Mystic experience, then, however, unusual and abnormal, must now be regarded by a Muslim as a perfectly natural experience, open to critical scrutiny like other aspects of human experience.”¹

Iqbal has spelled-out the conception of prophethood in Islam from the standpoint of religious metaphysics. The traditional metaphysics of Khawaja Ghulam Farid complements the religious metaphysics of Iqbal by bringing to light certain essential dimensions of prophecy in Islam.

Ibn Arabi delved on the concept of the Perfect Man in detail and one of his disciples Abd al-Karim al-Jili wrote a book ‘Universal Man’ in continuation of his master’s thesis,

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated by M. Saeed Sheikh, Institute of Islamic Culture, Lahore: 4th Edition: April, 1999, p. 101.

with his own punctuation here and there. Writing in the same metaphysical tradition, Khawaja Ghulam Farid considered Muhammad as the embodiment of metaphysical reality and as the most Perfect Man. From the metaphysical point of view, the Perfect Man is the epitome of all creation. The metaphysical status of Man finds its apex in the Perfect Man who perfectly realizes the cosmic purpose. "It is precisely the Perfect Man who perfectly combines within himself, in harmony, Heaven and Earth within the context of the realization of the Oneness of Being, who is at once the eye by which the divine subject sees Himself and the perfectly polished mirror that perfectly reflects the divine light. The Perfect Man is thus, that individual human being who realizes in himself the reality of the saying that man is created in God's image, who combines in his microcosmic selfhood both the macrocosmic object and divine consciousness, being that heart which, microcosmically, contains all things essentially, and in which the Reality eternally rediscovers Its wholeness. He is also, at once, the original and ultimate man whose archetype and potential for realization is innate in every human being."¹

The doctrine of Logos points toward that Reality "whose name is Ahmad with reference to the celestial sphere and Muhammad with reference to the terrestrial sphere."² The Qur'anic Christ's prediction of Ahmad as an Envoy after him is none other "than the transcendent and immanent Logos, and thus the 'inward Prophet', or the Intellect considered under its dual human and Divine aspect; it is the 'Divine Spirit', the mystery of which is referred to more than once in the Qoran the name 'Ahmad' is the 'heavenly name of the Prophet.... It is thus a question not so much of an earthly reality as of its heavenly root, and this brings us to the

¹ Burckhardt, Titus, Introduction: *The Bezels Of Wisdom (Fusus al Hikam)* by Ibn' Arabi, p. 35.

² Al-Jilil, Abd Al-Karim, Quoted in *A History of Muslim Philosophy*, edited by M.M. Sharif, p.859.

inward dimension this 'Spirit' is essentially the Intellect thus the 'Inward....'"¹

The name Ahmad signifies the Logos; First Intellect; Reality of Muhammad; Reality of realities; Light of Muhammad etc. He was already a cosmic being before being raised as individual prophet in spatio-temporal order. He stated that he was 'a prophet even while Adam was between clay and water' and that he already knew the all-comprehensive words i.e. the names before God taught Adam the names. 'Ontologically, this existence from eternity corresponds to the level of permanent archetypes, which is an intermediary stage (*barzakh*) between the Absolute and the manifestation of the Absolute in the form of the world. It is both Divine and human and in its latter aspect it is the Reality of Muhammad.' It is the principle by virtue of which all the archetypes are unified. Izutsu further delves on the point: "Thus understood, the Reality of Muhammad is not exactly the permanent archetypes themselves. Rather, it is the unifying principle of all archetypes, the active principle on which depends the very existence of the archetypes. Considered from the side of the Absolute, the Reality of Muhammad is the creative activity itself of the Absolute, or God 'conceived as the self-revealing Principle of the universe'. It is the Absolute in the first stage of its eternal self-manifestation, i.e. the Absolute as the universal Consciousness.... The 'Reality of realities' is ultimately nothing but the Absolute, but it is not the Absolute in its primordial absoluteness; it is the first form in which the Absolute begins to manifest itself' Likewise, the Reality of Muhammad can be called the Light of Muhammad for the Prophet said that the first thing, which God created, was his Light. This Light was eternal and non-temporal and was manifest in the chain of prophets till its final historical manifestation in the prophet himself. 'Since the Light was

¹ Schuon, Frithjof, *Dimensions of Islam*, pp.80-81.

that which God created before anything else and that from which he created everything else, it was the very basis of the creation of the world. And it was 'Light' because it was nothing else then the First Intellect, i.e. the Divine Consciousness, by which God manifested Himself to Himself in the state of the Absolute Unity. And the Light is in its personal aspect the Reality of Muhammad."¹

We have brought out the metaphysical meaning latent in the name Ahmad essentially from the world-view of Ibn Arabi who exercised a deep impact on the metaphysical thought of Khawaja Ghulam Farid. The latter, in line with his master, considered Ahmad as the first self-determination of the Absolute wherein "the Essence at the level of Unity determined itself before any other forms of self-determination."² There remains "above him only the Essence at the level of its absolute Unity, which transcends all self-determinations, whether that of an attribute, name, description, definition or qualification."³

Sheikh Tosun Bayrak al-Jerrahi al-Halveti (Istanbul) further enlightens on the metaphysical concept of Ahmad. "Ahmad the most praiseworthy of those who praise Allah. This is the celestial name of the Prophet (Peace and Blessings of Allah be upon him). Allah, the Ever-Existing, the All-Powerful, 360,000 years before He created the creation, created from His divine light a sacred light. That light upon light praised Allah before and during the creation of heaven and the heavenly and earth and the earthly. The inhabitants of the heavens named that light Ahmad. As his praise of Allah is greater than the praise of all that is created, he is called Ahmad al-hamidin – the greatest of givers of praise. Ahmad is the name by which he is mentioned in the Gospel. And when Jesus son of Mary said, 'O Children of Israel, surely I am the Messenger of Allah to you, verifying that which is before me

¹ Izutsu, Toshihiko, *Sufism and Taoism*, p. 237.

² *Ibid.*,

³ *Ibid.*,

of the Torah and giving good news of a Messenger who will come after me, his name being Ahmad' (Surah al-Saff, 61:6). In the Bible, Jesus '(May Allah bless him) says: 'I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you unto all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify Me. (John 14: 17). That Spirit of Truth who speaks by Allah's words is Ahmad."¹

The Prophet is the first self-determination of the Absolute. It was by virtue of his reality that the cosmos was created. He realized the permanent and actual synthesis of all states of Being. "Essentially he is equilibrium and extinction: equilibrium from the human point of view and extinction in relation to God."² The epithets applied to the Prophet, understood in the higher sense, impart a metaphysical understanding of the first self-determination of the Absolute, which as Ahmad became Muhammad. "It is to Universal Man, who is at the same time the Spirit, the totality of the universe and the perfect human symbol, that the epithets refer which are traditionally applied to the Prophet when they are taken according to their esoteric meaning. He is the 'Glorified' (Muhammad) because he is the synthesis of the divine radiance in the cosmos; he is the perfect 'slave' (*abd*) because wholly passive in relation to God inasmuch as he is distinct from Him in his created nature; he is a 'messenger' (*rasul*) because being in essence the Spirit, he emanates directly from God; he is unlettered (*ummi*) through the fact that he receives his knowledge directly from God without the intermediary of written signs, i.e. without any creature being an intermediary, and he is also the unique and universal 'beloved' (*habib*) of God."³

¹ Al-Halveti, Sheikh Tosun Bayrak al-Jerrahi, *The Most Beautiful Names*, compiled. pp. 143-144.

² Schuon, Frithjof, *Understanding Islam*, p.91.

³ Titus, Burckhardt, *An Introduction to Sufi Doctrine*, pp.77-78.

Unlike Iqbal's starting point which is the Divine or differentiated Reality essentially characterized by an individualistic conception of man and God, Khawaja Ghulam Farid's initiation is from the Essence or undifferentiated Reality which is formless. According to him, the emergence of the principle of differentiation within the undifferentiated Reality is known as Ahmad: the first self-determination of the Absolute. Khawaja Ghulam Farid says:

حسن ازل دا تھیا اظہار احدوں ویس وٹا تھی احمد¹
The essential Beauty became manifest. Ahad's formlessness assumed Ahmad's form.

احد تے احمد فرق نہ کوئی واحد ذات صفات نیس²
There is no difference between Ahad and Ahmad. The Essence and the Attributes are identical.

احد اوہی ہے احمد اوہے میم دے اولے دلڑی موہے
دھیان فرید رکھیں ہر آن³
He is Ahad. He is Ahmad. He captivates the heart by being manifestly hidden (remaining immanent and transcendent) in the form of Meem (Muhammad). Farid! Keep constant watchfulness (about this Divine disclosure).

احد ہا بہن احمد آیا⁴
Ahad oh! emerged in the form of Ahmad.

غیب الغیب دے دیسوں آیا شہر شہادت دیرا لایا
احدیت دا گھنڈ اتار تھیا اطلاقوں محض مقید⁵
He came from the Realm of the Most Invisible. He dwelled in the land of the visible. He unveiled himself.

¹ *Diwan-i-Khawaja Farid*, Kafi. 30.

² *Ibid.*, Kafi. 99.

³ *Ibid.*, Kafi. 134.

⁴ *Ibid.*, Kafi. 140.

⁵ *Ibid.*, Kafi. 30.

He was Freedom itself, who assumed delimitation (delimited freedom).

حسن حقیقی نور حجازی کھیڈے ناز نیاز دی بازی
صدقوں سمجھ سٹپان آیا کوٹ شہر و ج¹

The essential Beauty in the form of Hejazi Light is playing the game of priding and humility. Truly understand and recognize that he has descended in the City of Kot.

کر رفع ملال کدورت تک سمجھ سچن بے صورت
تھییا ظاہر وچ ہر مورت چھپ اولے نور حجازی²

Cleanse yourself (the mirror of your heart) from anxiety and animosity of forms (dust of multiplicity) and fully understand that your beloved is (essentially) formless. He has become immanent in each form, while maintaining His transcendence by virtue of the Muhammadan Light.

سر ہے نثار حضرت عربی کی راہ پر

قربان جان و دل ہوئے ہیں اس کی چاہ پر

یہ قصہ مختصر ہے فرید اس کے وصف میں

بعد از خدا ہے تاج شہی میرے شاہ پر³

My head is sacrificed in the path of the Arabian prophet. My soul and heart are devoted in fondness for him. This essential narration, Farid, is an epitome of his perfection: the royal crown, after God, is on my Shah (Muhammad).⁴

را بھٹی میرا نور الہی مظہر ذات صفات کمائی

¹ *Diwan-i-Khawaja Farid*, Kafi. 28.

² *Ibid.*, Kafi. 263.

³ Farid, Khawaja Ghulam, *Diwan-i-Khawaja Ghulam Farid* (Urdu), edited by Siddique Tahir, Urdu Academy, Bahawalpur, 1972 p. 52.

⁴ Translation is my own.

سر لولاک کلگی پائی طہ چتر جھلایا ہے¹
My Ranjhan is the Light of God. He truly manifests the
Attributes of Divinity. He is crowned with the raison d'etre
of the whole creation. The laurel of 'ta' waves over his head.

It was by virtue of his reality that the cosmos was
created. Ahmad became Muhammad in the terrestrial sphere.
He realized the permanent and actual syntheses of all states of
Being. It is this underlying cosmic purpose which made God
address the Prophet in these words, 'If thou were not, I
would not have created the heavens'. (Holy Tradition).

The traditional metaphysics of Khawaja Ghulam Farid
teaches us that the Cosmic cycle has completed the entire
circle of prophecy from Ahmad to Muhammad. This
metaphysical wholeness manifested in the medium of
Muhammad leaves no room for the emergence of a new
prophet. In other words, in the form of Muhammad---the
absolutely Perfect and the most Universal Man---the Reality
manifested and witnessed Its own Attributes in fullness. Such
perfection and universalism, complete manifestation and total
witnessing in the medium of Muhammad are itself the
greatest metaphysical proofs of the finality of Prophethood in
Islam. Khawaja Ghulam Farid says:

دنچ ڈھم مدینہ عالی جتھ کون و مکان دا والی
ہے دھرتی عیبوں خالی پیا نور رسالت چھٹکے²
I went and saw the majesty of Medina. There lies the
custodian of the universe. The place is free of any
imperfection. The light of prophecy is shining forth.

عرب شریف ہے سوہٹی ساری نازک نازو تے متواری
تھیواں واری لکھ لکھ واری دار نبی مختار دی ہے³

¹ *Diwan-i-Khawaja Farid*, Kafi. 217.

² *Ibid.*, Kafi. 155.

³ *Ibid.*, Kafi. 160.

The sacred Arabia is all beauties. It is tendered, elegant
and graceful. I may sacrifice myself countless times on it.
It is the dwelling of the sovereign prophet.

بطن بطون توں ظاہر ہویا عربی تھی کر ملک توں موہیا
رسم رسالت رسدا (ڈھولامانی)¹

He manifested from the most invisible realm. He
manifested himself in the form of an Arab (Arabian
prophet) and captivated the dominion. He has perfectly
conducted the tradition of prophecy (in the form of
Muhammad as messenger), my beloved friend.

دیس عرب دا ملک طرب دا سارا باغ بہا²
The Arabian territory is the land of happiness that is fully
blossoming.

سب اعلیٰ اعلیٰ شان ڈھم حسین تے شاہ مردان ڈھم
ابوبکر عمر عثمان ڈھم وہ پاک نبی مختار ڈھم³
I have witnessed all the majestic ones in supreme glory. I
have witnessed Hasnayn (Hasan and Husayn) and Shah
Mardan (Ali). I have witnessed Abu Bakr, Umar and
Uthman. I have witnessed the lauded pure prophet as
sovereign.

مذہب مشرب لا مذہب دا لب ہے سارے آرث عرب دا
شاہد درس حدیث قرآن⁴

The religious tradition of 'negation' (in the connotative
sense and not in the denotative one for there is nothing
except Reality) is the kernel of the entire Arab heritage. It
is evident in the teachings, Hadith and the Qur'an.

جیندیں عرب شریف ڈھوسے لہندیں سکدیں نہ مرگیو سے
سوٹے سانول یاد کیتو سے ہار سنگھار سہاندے ہن⁵

¹ *Diwan-i-Khawaja Farid*, Kafi. 226.

² *Ibid.*, Kafi. 61.

³ *Ibid.*, Kafi. 84.

⁴ *Ibid.*, Kafi. 134.

⁵ *Ibid.*, Kafi. 86.

I have visited holy Arabia during my life time. I have not died merely desiring and wishing for it. My beloved friend has remembered me. My makeup seems so pleasant to me.

جو ہے نفس مقدس طاہر علوی سقلی دا ہے ماہر
کل دا مظہر کل دا ظاہر والی عرب عجم دا ہے¹

The sacred and pure self with its heights and depths manifests totality in fullness. He is the custodian of Arabia and Persia.

کتھے احمد شاہ رسولان دا محبوب سبھے مقبولان دا
استاد نفوس عقولان دا سلطانان سر سلطان آید

He has manifested at times in Ahmad: the vanguard of the Messengers, the beloved of all the illustrious, the preceptor of selves and intellects and the sovereign of the sovereigns.

کیتا ازلی لطف ظہورا سو سو شکر ملایا گر پورا
تھیا دل کوں تسکین قرار ہوئے خطرات شکوک سبھے رد²

The primordial subtlety became manifest. We offer countless thanksgivings for its manifestation in the form of the Most Perfect Man. My heart is filled with calmness and tranquillity. All dangers and doubts have been cast away.

Iqbal and Khawaja Ghulam Farid have succeeded in bringing forth the vertical and horizontal dimensions enshrined in the conception of prophethood in Islam. A creative synthesis of Iqbal's religious metaphysics and the traditional metaphysics of Khawaja Ghulam Farid is essential for seeing things in their total perspective. The religio-philosophical method of Iqbal integrated with the intellectual-spiritual method of Khawaja Ghulam Farid can satisfy the rational and intellectual needs of the modern man.

¹ *Diwan-i-Khawaja Farid*, Kafi. 224.

² *Ibid.*, Kafi. 3.

³ *Ibid.*, Kafi. 30.

KHAWAJA GHULAM FARID'S DOCTRINE OF ONENESS OF BEING (*WAHDAT AL-WUJUD*) AND ITS RELEVANCE IN THE CONTEMPORARY TIMES*

Khawaja Ghulam Farid (1845-1901) was born at Chachran, in Southern Punjab, Pakistan. He had a spiritual ancestry with Baba Farid Ganj e Shahr. His mother, in utter devotion, love and reverence to the great Sufi, named him Ghulam Farid. He was nurtured in the traditional environment of Saraiki language and culture, which provided him a strong foothold to experience inner and outer realities, which formed part and parcel of a traditional society. His knowledge of different traditional languages helped him in understanding different disciplines including metaphysics, tradition, symbolism and cosmology. He was a Sufi who accomplished his spiritual realization at the hands of his spiritual master, Fakhr ud Din who happened to be his elder brother.

He developed a deeper understanding of the great traditions of the world that is manifest in his works especially in his poetry and doctrinal sittings. He integrates sense experience, reason and intellectual intuition in his spiritual phenomenology. He commits himself to the traditional metaphysics of Islam. The structure of his metaphysics is characterized by the doctrine of Oneness of Being (*wahdat al-wujud*), which accounts for the undifferentiated Reality and

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the differentiated one, by virtue of the principle of Ahmad (Logos) and gives a metaphysical vision of wholeness. He accepts the doctrinal formulations of Oneness of Being (*wahdat al-wujud*) as held and realized by a number of Sufis including Bayazid Bistami, Mansur Hallaj and Ibn Arabi. It is providential that after his death, a galaxy of thinkers belonging to the Western tradition including Rene Guenon (Abdul Wahid Yahya), Frithjof Schuon (Isa Nuruddin), Titus Burckhardt (Ibrahim Izzudin) and Martin Lings (Abu Bakr Siraj ud Din) re-discovered the truth of Oneness of Being (*wahdat al-wujud*) and reiterated the foundations of Islamic Intellectuality and Spirituality.

Metaphysically speaking, the doctrine of Oneness of Being (*wahdat al-wujud*) can be approached from two fundamental aspects: epistemology (science of knowledge) and ontology (science of being). However, both epistemology and ontology as disciplines have been constricted by the limits imposed by the modern mentality. The delimited epistemology and ontology have indeed become so fashionable these days. Kant (1724-1804), the German Philosopher, delimited the realm of both epistemology and ontology by declaring that 'the chief and perhaps the use of all philosophy of pure reason is, after all, inclusively negative, since it is not an instrument of extending knowledge, but a discipline of limiting it.' His *Critical Philosophy* by maintaining a distinction between phenomena and noumena or appearance and reality with the assumption that noumena or reality could not be known created an unbridgeable gulf between epistemology and ontology which cannot be bridged within the Western system as such. The subsequent history of modern Western Philosophy in the form of modernism and post-modernism is an ample testimony to the process of fragmentation which characterizes the modern age. Kant's declaration of the impossibility of metaphysics is not based on knowledge but is derived from his own ignorance to reach the heart of reality for there is no basis of assuming sense

perception as the only genuine form of human experience. Sense-perception bound by reason has locked the modern man in the narrow circuits of finitude bereft of true transcendence.

The problem of knowledge is the foremost problem confronting man since the primordial day. Epistemology with all its inherent and derived limitations has restricted the scope of knowledge both in its vertical and horizontal aspects. Pseudo-theories of knowledge have ensnared the modern man and within the ambit of epistemology he is trying to find a way out. Gabriel Marcel, for instance has to make a distinction between problem and mystery. One can deal with a problem in an objective, quantifiable and disinterested way but one can only understand mystery in a situation of lived participation. He has succeeded to some extent in highlighting an issue of knowledge but his profane phenomenology does not make him reach the depths of reality. The sense of mystery is cognitive and it opens us different layers of reality and truth that are not amenable to ordinary perception or understanding. The repeated stress on mystery in different things and events brings home the point that one has to transcend the habitual mode of thought and feeling in order to understand the reality of things.

The highest level of human reasoning posits the possibility of metaphysics which takes us beyond the realm of physics. Metaphysics means beyond physics. The word physics taken in its Greek sense means the natural phenomena and not merely a specialized discipline as understood in the modern usage of the term. All epistemology (science of knowledge) and all ontology (science of being) based on physics are, in principle, constricted. Constrictive epistemology and bare ontology cannot embrace the metaphysical realm of the Universal that in the language of philosophy is called the ultimate reality and in the language of religion is called God. Sense-experience and reason are tied to the realm of the phenomena and they have no means to

attain the 'knowledge of the universal or knowledge of the principles belonging to the universal order'. Sense experience gives us knowledge of the empirical world. Reason is not a source of knowledge. It merely organizes the data received from the objective world. Modernism also betrays its understanding of the tradition. It is pertinent to point out that the word tradition is derived from the Latin *tradere* which means 'that which is transmitted.' It can be both oral and written. The term covers a wide range of subjects. In its ordinary sense, tradition stands for customs belief and conventions inherited from the past. However, there is a deeper meaning enshrined in this term which has become oblivious in the modern world. From the metaphysical point of view, tradition is attached to a doctrine which belongs to an intellectual order. Generally, the doctrine is metaphysical or religious. Traditional social institutions, in principle, are effectively attached to a traditional doctrine. It is this attachment which essentially differentiates them from modern social institutions. The traditional man understands that true knowledge reaches the ultimate nature of things leading to the identity of knowledge and being. The substance of the intellect and the Being of things become identical by transcending the dichotomy of subject and object. Here, intellectual intuition takes precedence over sensory intuition. Intellect, belonging to the universal order has a direct perception of the transcendent. Metaphysically speaking, it is in man but is not his. It cannot be likened to any other individual faculty present in man. Truth is innate in the substance of the intellect. Even, revelation or 'wahi' reveals the truth which is immanent in the substance of the intellect. Heart knowledge is the knowledge of the transcendent. Thus, metaphysical knowledge is 'universal absolute, infinite and supreme'. It is attainable by intellect that opens limitless possibilities of conception. It unearths the pearls of traditional wisdom and places them in the heart of historical reality.

Khawaja Ghulam Farid considers ordinary knowledge as veiled because it does not impart knowledge of the ultimate nature of things. He says:

علم فرید ہے حاجب بے شک بے عرفان¹
Farid! Knowledge is veiled. It is undoubtedly bereft of gnosis.

It is love itself (*Ishq*) which leads to gnosis. He says:

عشق ہے ہادی پر مگر دا عشق ہے رہبر راہ فقر دا
عشقتوں حاصل ہے عرفان²

Love is the guide to the city of affection. Love steers the way to ontological nothingness. Love leads to the realisation of gnosis.

جو کوئی عشق مدرسے آیا فقہ، اصول دا فکر اٹھایا
بے شک عارف ہو کر پایا رمز حقیقت پوری توں³
The one who joined the academy of love, ceased to bother about jurisprudence and its principles. Undoubtedly, he attained gnosis and thereby fully understood the clue to Reality.

جہاں عشق فرید استاد تھیا سب علم و علم برباد تھیا
پر حضرت دل آباد تھیا سو وجد کنوں لکھ حال کنوں⁴
Farid! When love becomes the mentor of someone, it ravishes all his knowledge and action. But, it enlivens his heart with hundreds of spiritual states and hundred thousand of ecstasies.

Heart is the organ of spiritual perception. It has direct knowledge of the ultimate reality. He says:

¹ *Diwan-i-Khawaja Farid*, Kafi 139.

² *Ibid.*, Kafi 134.

³ *Ibid.*, Kafi 119.

⁴ *Ibid.*, Kafi 141.

وَنِي اَلْفِئْمِ بَهِيْتِ بِنَا وَايَ نَحْنُ اَقْرَبُ بَيْنَ بَحَاوَايَ
لُو دَلِيْتِمِ گِيْتِ شَاوَايَ لَفْظِ اِنَا لِحَقِّ بُو لِي¹

'I am within your selves' is the secret that he discloses. 'I am nearer to man than his neck vein' is his harping tune. He sings the song of his omnipresence. 'I am the Truth' is his uttering.

اے گھر میرا شکھ مندر معمور خفی دے اندر
جتھ بحر محیط دا بندر اتھ ہر جنسوں ملن سوغاتاں²

My house is the temple of peace. It is built inside the corners of my heart. It is the harbour of the encompassing sea. Here, the rare gifts of all goods (merchandise) are available.

دیکھو شوکت شان پسارا محور گردش سبع سیارا
مرکز دور محیط دا سارا نقطہ دل آدم دا ہے

Witness the widespread splendour and grandeur, the axis of seven revolving around planets and the all-encompassing centre: the point of Adam's heart.

سینہ صاف صفا بے کینہ نور حقیقی دا آئینہ
دلڑی خالص پاک گنینہ نقشہ بیت حرم دا ہے³

A clear and pure self without any malice is the mirror of the supernal light. A pure heart is a sacred jewel figuring the House of God.

نہ کافی جان کفایہ نہ ہادی سمجھ ہدایہ
کر پرزے جلد وقایہ ایہا دل قرآن کتابے

Do not consider 'Kifaya' (a book of jurisprudence) as sufficient. Do not consider 'Hidaya' (a book of jurisprudence) as the guide. Just tear to bits the pages of

¹ *Diwan-i-Khawaja Farid*, Kafi 180.

² *Ibid.*, Kafi 124.

³ *Ibid.*, Kafi 224.

'Wiqaya' (a book of jurisprudence). Our heart is the immanent Qur'an (corroborated by the earthly Qur'an).

ہے پر م گیان وی دلڑی ہے بید پُران وی دلڑی
ہے جان جہان وی دلڑی دل بطن بطون دا بابے
Heart is love and gnosis. Heart is the essence of life as portrayed in Hindu Scriptures: Vedas and Puranas. Heart is the artery of the universe. Heart opens to infinite depths of interiority.

دل لب ہے کون مکاں دا دل غایت اصل جہاں دا
دل مرکز زمین زماں دا ہیا کوڑ پلال حجابے
Heart is the quintessence of the universe. Heart is the raison d'être of creation. Heart is the centre of the heavens and the earth. All else is false, deceptive and veiled.

وہج صورت دے ناسوتی وہج معنی دے ملکوتی
جبروت اتے لاہوتی دل اندر سب اسبابے¹
It is terrestrial in form. It is celestial in meaning. It is omnipotent and beyond space and time. All possibilities of knowledge inhere in the heart.

Know thyself is a dictum common to the traditional doctrines. It is the key to attaining gnosis. He says:

جو کوئی چاہے علم حقائق راز لدنی کشف دقائق
تھیوے اپنے آپ دا شائق سٹ نزدیکی دوری نوں²

The one, who yearns for knowledge of realities, inspired knowledge and illumination of subtleties, should delve within his own self. He should cast away proximity and distance.

رکھ انتر دھیان فریدی سٹ سلھٹی پیر مریدی
ہے دوری سخت بعیدی جی تھکھڑیں کاں عذابے³

¹ *Diwan-i-Khawaja Farid*, Kafi 199.

² *Ibid.*, Kafi 119.

³ *Ibid.*, Kafi 199.

Farid! Meditate within the infinite depths of your own being. Leave aside the empty profession of becoming a spiritual master and having disciples. Distancing (from concentrating on one's heart) is being greatly remote (from one's destination). It is a curse to lead a life of comforts (for it makes one oblivious of his basic vocation).

اپنی حقیقت بگول توں ہے کون نہ اصولوں پھول توں
رکھ یاد اسٹا ہول توں آئیں نہ شک ہے محض پک¹
Search your own reality. Do not bother about the other.
Do remember my saying without doubting its veracity.

توں ہیں سمجھ، سٹھان نہ چھوڑیں نرگن سرگن وچ جا جوڑیں
اپنے آپ توں مونہ نہ موڑیں سب ہے روپ سروپ تہارا²
Do not discard this Gnostic learning and understanding.
Be in harmony with your Self. Never be oblivious of
your essentiality. All is your splendid Face.

رہ توحیدی ریت فریدی اپنے آپ دا دھیانے³
The way of unity and the Faridi tradition is watchfulness
of one's inner self.

یار فرید ملیم گھر اندر پانواں بھاگ سہاگوں زیور
کھاون سہجوں بولے سینسر لکھے کل ٹرٹمدے یارا⁴
Farid! If I discover my friend in the infinite depths of my
being, then I will wear jewellery with nuptial happiness.
My nose ornaments would be readily moving with
regularity, elegance and grace, my friend.

اپرم بید بتاؤں میں اگیانی کو گیان سناؤں
I am disclosing the supreme Veda. I am imparting
knowledge to the ignorant.

¹ *Diwan-i-Khawaja Farid*, Kafi 64.

² *Ibid.*, Kafi 20.

³ *Ibid.*, Kafi 246.

⁴ *Ibid.*, Kafi 38.

سرت سرنده ہاتھ موں لے کر پریم کی تار بجاؤں
I take the violin of knowledge in my hands and play the
tune of love.

پانچ سکھی مل رام دوارے ست گر کی جس گاؤں
I laud the Divinity by integrating five intimates (senses)
in the temple of God.

کوئج گلی میں شام سندر سنگ ہوری دھوم مچاؤں
I celebrate 'Holi' in the beautiful streets with 'Krishan'
(my beloved).

میت چیت پککاری ماروں پریت گلال اڈاؤں
I squirt the love laden and make the colour of love soar.

کہاں اجودھیا سنبل متھرا کہاں گوردھن چاؤں
Why should I wander at Ajodhia, Sanbal, Mathra and
Gurdhan (Hindu pilgrimage centres)?

پچھن رام کنیا گلگی اپنے آپ موں پاؤں
(When) Lachman, Ram, Kanaya and Kalgi (deity
incarnate) are within me.

دیسوں کہاں بدیس کو دوڑوں جوگ براگ کماؤں
Why should I leave my native abode, run to unfamiliar
places and undergo hard spiritual exercises or become an
ascetic?

سورج چاند کو ستمکھ راہوں سن سادھ لگاؤں
Why should I keep the sun and moon opposite my face
for concentrating on the focal point (ritual)?

پپیل تلسی کاہے کو پوجوں کاہے کو تیر تھ ناؤں
Why should I worship (peepal) a tree and (tulsi) a shrub?
And why should I go for a bath to the sacred place?

اور سے کام فرید نہ میرو آتم دیو مناؤں¹

¹ *Diwan-i-Khawaja Farid*, Kafi 85.

Farid! I have no business with otherness. I am realising the Spirit within myself.

وَنِي أَنفِصَمَ بَحِيثَ بِنَا وَه
لَوْ دَلِيْتَمَ گِيتَ شَاوَعِ لَفْظَ اِنَا لِحَقِّ بَوْلِ

'I am within your selves' is the secret that he discloses. 'I am nearer to man than his neck vein' is his harping tune. He sings the song of his omnipresence. 'I am the Truth' is his uttering.

جُو کُوئی دِل ڈُوں دھیان ر لھِیسی سارے لہجہ ہرے راز نوں پیسی
اِشْتِنِیْتِ کُل اُٹھ ویسی بھج پوسن سبھ بھولے

The one, who concentrates on his heart, shall unravel the deep secret (of unity or oneness) in entirety. All the duality (multiplicity) will wither away. All doubts will be removed.

ہِک جا ہن احکام شریعت ہِک جا ہن اسرار طریقت
تھیوے کیا درفت حقیقت کون اے پھولے پھولے

Now, at one level are the obligations of the Shariah and at the other level are the mysteries of the Way. Who could discover the Reality? Who would unravel these intricacies?

نہ رل ڈکھڑی روہ جبل وچ نہ تھی آوکھی مارو تھل وچ
پہلو دوش کنار بغل وچ یار پنل ہے کولے

Do not be wretched in the mountainous way. Don't face arduousness of the deadly desert. Punna friend is in proximity with you (nearer to you than you are to yourself).

فخر جہاں ہِک ریت سکھائی اصلوں حاجت رہی نہ کائی
دل جڑ جڑ دھم دھام مچائی تھئے گن گیان سموئے

Fakhr Jehan has taught me a tradition. It has essentially made me free from every need. My heart has integrated virtuousness and knowledge (by dint of inspiration).

رنگپور دے ہن پنتھ نیارے ہِک نوں بوڑے ہِک نوں تارے

ہِک پیا چیتے ہِک پیا ہارے تُلدے ماتے تولے

The ways of the colourful are unique. They let some ferry across the waters and let the others drown. One wins while the other loses. Here, 'masha' (weight equivalent to 16 grains) and 'tola' (12 'masha' weights) are measured.

فاش فرید اے وعظ شاتوں عالم جاہل شاہ گدا کون

جے کوئی چاہے فقر فنا کون اپٹے آپ کون گولے

Farid! Openly narrate this spiritual discourse to the knowledgeable, ignorant, king and beggar that any one who wishes to attain the consciousness of his ontological nothingness and annihilation should search within himself.

Khawaja Ghulam Farid considers love itself (*Ishq*) which emerged within the Reality which caused the entire universe. He says:

گنت کترا عشق گواہی پہلوں حب خود ذات کون آہی

جیں سانگے تھیا جمل جہان²

'Hidden Treasure' testifies love itself. Originally, the Essence inspired itself with love. It caused the entire universe.

He takes inspiration from the following Holy tradition 'I was a hidden treasury and I desired (ahabatu, loved) to be known. Accordingly, I created the creatures and thereby made myself known to them. And they did come to know Me'. This is the original emergence of the principles of differentiation within the undifferentiated Reality. The Reality loved to see his own Essence in 'another' so that his own mystery could be revealed to Him. Nature acted as a Divine

¹ *Diwan-i-Khawaja Farid*, Kafi 180.

² *Ibid.*, Kafi 134.

Mirror but was an unpolished mirror and thereby the mirror of the cosmos required Adam who 'was the very principle of reflection for that mirror and the spirit of that form'. The perfect man is 'the perfectly polished mirror that perfectly reflects the divine light' and by virtue of which the Reality sees Himself perfectly. Muhammad was the most perfect mirror in this context. It is this underlying cosmic purpose, which made God address the Prophet in these words: 'If thou wert not, I would not have created the heavens'. The cosmic purpose of creation is that the Reality witnesses itself in the human medium. He says:

بک جا روپ سنگار ڈکھاوے بک جا عاشق ہن ہن آوے
ہر مظہر وج آپ سماوے اپٹاں آپ کرے دیدارا
He exhibits ornamental beauty at times and at times
recurs as lover. He dwells in each manifestation. He
contemplates Himself.

The process of consciousness is the Reality witnessing itself in different manifestations. Its own mystery unravels to Him in different situations.

Khawaja Ghulam Farid structures his doctrine on the idea of the Absolute. He uses the words 'Haqq' which literally means the Truth or the Reality in referring to the Absolute. He says:

اے حسن حقیقی نور ازل تینوں واجب تے امکان کہوں
O' essential Beauty! The Primordial Light! May I describe
you as the Necessity and the Possibility?
کر توبہ ترت فرید سدا ہر شے نوں پر نقصان کہوں
Farid! Quicken to repent once for all. I consider each of
the descriptions fraught with harmful implications
(highly deficient in describing the Essence that
transcends even transcendence).

اے پاک الگھ بے عیب کہوں اے حق بے نام نشان کہوں¹
I describe Him as the Pure and the Transcendent,
without any imperfection. I describe Him as the
Nameless Truth without signs.

The 'Haqq' or the Absolute in its absoluteness is Nameless and it has no signs by which it can be reached. The Absolute in its absoluteness is a mystery which is not amenable to perception, conception or imagination. It is beyond the ken of knowledge. This highest metaphysical stage of Reality is identified with Allah's Essence. The Absolute does not manifest at this stage. All human attempts to reach the Absolute in its absoluteness prove to be nugatory. It is only when the Absolute or Essence takes the form of Infinite or Divinity that the Reality can be known and a direct contact with God becomes possible. The principle, by virtue of which the undifferentiated Reality takes differentiated form, is understood as 'Ahmad.'

Khawaja Ghulam Farid considers the cosmos as divine mirror. The journey to the Absolute starts from the study of the cosmic book. The cosmos including man is theophany. Perpetual creation or 'new creation' is the perpetual manifestation of the Absolute. It repeats 'the same eternal process of annihilation and re-creation'. The ontological 'descent' coincides with the ontological 'ascent'. It is the archetypal reality of things, which helps in maintaining their unity and identity. All things perish except the Face of God, which is the Archetype of all reality and existence. There is no thing which has any 'basis of independent subsistence (*qiwam*) in itself. The eternally unchanging Substance or Reality underlies all 'accidents'.

The sensible world or phenomena with its 'materialization' and solidification is not real for it has no Being (*wujud*). The world is not self, imagination and dream.

It is neither autonomous nor independent of the Absolute Reality. The whole world of existence is imagination with imagination'. The world is not vain, groundless and false but is a symbolic representation of the Reality'. It is a dream but not a sheer illusion. It is a dream having a metaphysical basis. Thus, 'reality' is not a subjective illusion or figment of imagination but is an 'objective' illusion or cosmic imagination. It 'is an unreality standing on a firm ontological basis'. Khawaja Ghulam Farid says:

جگہ وہم خیال تے خوابے سب صورت نقش بر آبے
The world is illusion, imagination and dream. All forms are marks on water.

جے بچھدیں حال حقیقت سن سمجھ اُتے رکھ عبرت
جیوں بحر محیط ہے وحدت کل کثرت شکل حبابے
If you ask about the state of reality, then listen, understand and take a note of the fact that the sea encompasses unity. All the multiplicity is bubble-faced.

نہیں اصلوں اصل دوئی دا خود جاٹ ہے نسل دوئی دا
گیا پھوکا نکل دوئی دا دل اوہی آب دا آہے
Duality has no essential reality. Know yourself that duality is not everlasting. The airy duality vanishes. The water essentially remains the same water.

The doctrine of Oneness of Being (*wahdat al-wujud*) means that essentially Being is One. It accounts for both unity and multiplicity. There is unity in multiplicity. The whole cosmos including man is ontologically nothing for it exists or subsists through Being. Metaphysical Realization takes place when man attains the consciousness of his own ontological nothingness in both levels of having and being. The Reality is the inward and the outward, the first and the last. It is the manifestation of the Formless in each and every

form. The manifestation of the Reality everywhere shall always remain a stumbling block for the ordinary understanding. It is the metaphysical understanding which talks of the Reality as the Essence and Divinity, *Abad* and *Wabad* and One and Many. The Reality is essentially One but manifests in multiple forms. It is unity in diversity. All creation is essentially manifestation. It is the Reality witnessing itself in different mediums. The doctrine of Oneness of Being (*wahdat al-wujud*) states this metaphysical truth that everywhere is the presence of the Reality and the radiance of the Being. The Being is Absolute, Infinite, Universal Possibility and metaphysical Whole. There is nothing outside Being. There is nothing in the whole creation on manifestation which is not subject to Being. Being is the inherent nature of things. It is due to Being that the things manifest their natures and behaviour. But Being is not affected by the nature of things. It simultaneously transcends its manifestation. Metaphysically speaking, 'the Indivisible One-and-Only' is 'the One-and-All'. He says:

جو کچھ ہے ظاہر بر ملا چائاں میں کیوں ماسوا
مرشد محقق وچ وچا ہمہ اوست دا ڈترا سبق
All is obviously manifest. How can I acknowledge anyone except Him? My spiritual master, after full verification, imparted me instructions on Oneness of Being.

بٹھ وہم خطرے دی ادا ڈوجھا نوہی ہے ہک خدا
اندر تے باہر ہے سدا موجود حق موجود حق
Discard the style of apprehension and risk. There is nothing except One God. The Reality or Truth is everlastingly present in the interior and the exterior.

توں بن فقط بیا کو نہیں منڈھوں غیر دی اتھ بو نہیں

ہے ہک سدا تے دو نہیں ہک نال تھی ہک سب فرق¹
There is no other except you. There is no odour of the profane at its roots. He is the Everlasting One without any duality. Be with the One and discard otherness.

یار کوں کر مسجود چھٹہ ڈے یو معبود
Offer prostration to your Friend (attain consciousness of your nothingness in Face of the Absolute) and discard otherness.

ہر صورت وچ یار کوں چائیں غیر نہیں موجود
Discern your Friend in each form. There is no otherness (self-subsistent reality except the Reality).

سبھ اعداد کوں سمجھیں واحد کثرت ہے مفقود
Understand the essential unity of all numbers. Plurality is impossibility.

نخر الدین مسٹھل دے شوقوں دم دم نغم دود
My each breath emits smoke in fondness of sweet Fakharuddin.

وصل فرید کوں حاصل ہو یا جب ہو گیا نابو د²
Farid attained union (identity) by ceasing to be.

ہر جا حسن پنل ہے صوفی سمجھ شہان
Primordial Beauty is present everywhere. Sufi! Understand it by witnessing.

لیس گمٹلہ شئی سب شے اس نون چان
There is no thing resembling Him. Know Him as All-Reality.

یبقی وجہ ربک باقی کل شے فان
The Face of your Sustainer endures. Remaining all things perish.

¹ *Diwan-i-Khawaja Farid*, Kafi 64.

² *Ibid.*, Kafi 32.

لا یحتاج بیوی اللہ ہے فقر دا شان
There is no dependence on any thing except Allah. It is the majesty of ontological nothingness.

لا موجود بیوی اللہ ساڈا دین ایمان
Nothing exists except Allah. It is the way of our tradition.

حق ہاجوں یو باطل دھیان رکھیں ہر آن¹
All is ephemeral except the Reality. Do keep constant watchfulness.

ہک ہے ہک ہے ہک ہے ہک دی دم دم سک ہے
It is the unified oneness. The desiring of the One is at each and every moment.

ہک دے ہر ہر چا وچ دیرے کیا اُچ ہے کیا جھک ہے
The One dwells at each and every place whether it is high or low.

ہک ہے ظاہر ہک ہے باطن ہیا سب کجھ ہالک ہے
The One is manifest. The One is unmanifest. All else is perishable.

مقناطیس تے لوہے وانگن ہوں ڈو دل دی چھک ہے
My heart is attracted (to my beloved), the same way as iron is attracted to a magnet.

جیرھا ہک کوں ڈو کر چاٹے او کافر مشرک ہے²
A person who considers the One as two veils the truth and places divinity beside Allah.

ہر جا ذات پنل دی عاشق چان یقین
There is omnipresence of my beloved's essence. Lovers! Know it with certainty.

ہر صورت وچ یار دا جلوہ کیا اسمان زمین¹

¹ *Diwan-i-Khawaja Farid*, Kafi 139.

² *Ibid.*, Kafi 267.

My friend's manifestation is in each form. What to talk of the heavens and the earth.

سمجھ سٹپائیں غیر نہ جانیں سبھ صورت ہے عین ظہور
Do understand and identify and do not consider it as otherness. It is his open manifestation in all forms.

رکھ تصدیق نہ تھی آوارہ کعبہ، قبلہ، دیر، دوارہ
مسجد، مندر، بکڑو نور²

Do verify and do not remain on the periphery. The House of God, the direction of prayer, the idol- temple, and the Sikh place of worship, the mosque and the temple manifest the same (essential) Light.

سوٹے یار پُئل دا ہر جا عین ظہور
My lovely friend Punnal is openly manifest.

اول، آخر، ظاہر، باطن اس دا جاں حضور
Witness his presence in the first, the last, the outward and the inward (in all dimensions).

آپ بٹے سلطان جہاں دا آپ بٹے مزدور³
He himself assumes the form of the sovereign of the world and He himself assumes the form of a labourer.

ہن دلبر شکل جہاں آیا ہر صورت عین عیان آیا⁴
My beloved has manifested in the form of the outward. He has become openly manifest in each form.

چاروں بید بدانت پکارن اوم برم نارائن دھارن
آتم اوتم روپ سدھارن دویت فرید ہے جوٹھا لار⁵
The four Vedas and Hindu sacred tenets openly proclaim that the Nameless has been named as Om, Brahma and

Vishnu. He has assumed the form of the Supreme Soul. Farid! Multiplicity is merely ephemeral.

The doctrine of Oneness of Being (*wahdat al-wujud*) gets formulated in Shahadah--- the expression of *Tawhid* or unity of God. The spiritual vocation of a Sufi is to attain consciousness of his own ontological nothingness and experience God.

Khawaja Ghulam Farid enjoins man to discover his Origin and Centre. Man has given different answers in determining his place in the universe. These answers range from either finding no purpose or discovering a cosmic purpose of human creation. The meaning of life lies essentially in reference to the answer a man gives about his human situation. From the metaphysical point of view, the reality belongs to the Principle itself and all manifestation is the shadow of Reality. The world is ephemeral and consequently all achievements of the world are ephemeral too. It is by residing in this world that man has to realize the cosmic purpose of his creation. And the purpose is that man achieves the fullest consciousness of his ontological nothingness in the Face of the Absolute. His ideas, feelings and actions become purified to the extent that the Reality witnesses itself through the mirror of the heart. This is the essential meaning of life wherein man ceases to be by providing an occasion for the Reality to see itself through the 'other'. This is the state of Supreme Identity or non duality. He brings home the idea that man should remain conscious of his cosmic vocation. He says:

تم بیشک اصل جہان کے ہو

You undoubtedly belong to the real world.

نہ تم فرشی نہ تم عرشی نہ فلکی نہ ارضی ہو

ذات مقدس نور معلی آئے وچ انساں کے ہو

You are neither mundane nor celestial. You are neither heavenly nor earthly. You are the holy essence and pure

¹ *Divan-i-Khawaja Farid*, Kafi 140.

² *Ibid.*, Kafi 50.

³ *Ibid.*, Kafi 52.

⁴ *Ibid.*, Kafi 3.

⁵ *Ibid.*, Kafi 20.

light embodied in Man.

روتے ہو کتھ ہنستے ہو کتھ عاشق تے معشوق بنو
اپناں بھیت بتاؤ رے تم کون ہو بھلا کہاں کے ہو
You weep at times and at times you laugh. You assume
the forms of the lover and the beloved at times. Do
disclose your esoteric reality. Who are you? Where do
you belong to?

روپ انوکھے طور اوڑھے نازک چالیں من موٹیاں
ناز نراکت حسن ملاحت صاحب سب سامان کے ہو
The forms are novel and the ways are odd. The tender
moves captivate the heart. You muster all pride, delicacy
and charming beauty. You are the treasury of all graces.

کتھ جاہل کتھ فاسق فاجر اپنا آپ گماتے ہو
کتھ عارف کتھ اہل حقائق واقف سر نہاں کے ہو
You are ignorant at times and at times you are sinner.
You just lose yourself. You are gnostic at times and at
times you are witnessing to truth. You are familiar with
the secrets of the Invisible.

قبلہ کعبہ مسجد مندر دیر گنش سب تجھ میں ہے
صوم و صلوة کے خود ہو والی کیوں پابند گمان کے ہو
Qibla (prayer direction), Kaabah (House of God),
Mosque, Temple, Monastery, Synagogue all is within you.
You are the custodian of fasting and prayer. Then, why
are you the captive of delusion?

غیر تمہارا محض محالے اس جگ میں اور اس جگ میں
دنیا تم ہو عقبی تم ہو مالک کون و مکاں کے ہو
Your other is hardly possible in this world and in the
next world. You are the terrestrial world and the
hereafter. You are the possessor of the cosmos.

وعظ نصیحت رمز فریدی سوچ شچاٹو دم دم سے

اپنی عظمت یاد کرو کیوں تھے یوسف زندان کے ہو
Faridi symbolism is manifest in his sermons and
counsels. Think and reflect on it at each instant.
Remember your vocation. Why have you become
Yousaf, content with prison?

Again:

کس دھرتی سے آئے ہو تم کس نگری کے باسی رے
پریم نگر ہے دیس تمہارا پھرتے کہاں اوداسی رے
Which is the place of your origin? Where are your
dwellings oh? Your habitation is in the city of love. Why
are you wandering forlorn, oh?

کیوں ہوتے ہو جوگی بھوگی روگی طرح براگی رے
انگ بھجوت رما کے کیونکر رکھتے بدن سنیاں رے
Why do you become ascetic or beggar, sick and dressed
in Hindu ascetic's attire, oh? Why do you soil your body
like that of Hindu abstinent, oh?

اپنا آپ سنبھال کے دیکھو کر کے نظر حقیقت کی
فکر نہ کیجو یارو ہرگز آسی یا نہ آسی رے
Realise your self by virtue of casting a real glance
(within). My friends do not worry at all about his coming
or not, oh.

تم ہو ساہی تم ہو ساہی واہی ذرہ نہ واہی رے
اپنی ذات صفات کو سمجھو اپنی کرو شناسی رے
You are the real and you are the truth. You are neither
fake nor there is an iota of a counterfeit in you, oh. Do
understand the reality of your essence and attributes.
Realise yourself from within, oh.

بات فریدی سوچ کے سٹیو لا کر دل کے کانوں کو
دونوں جگ کے مالک تم ہو بھولے اللہ راسی رے²

¹ *Divan-i-Khawaja Farid*, Kafi 146.

² *Ibid.*, Kafi 247.

Listen to the Faridi discourse with reflection and attentiveness of heart. You are sovereign in both the worlds. Why have you forgotten to put your trust in Allah, oh?

And Again:

کیوں توں فردتے جز سڈاویں توں کلی توں کل
Why you consider yourself as an individual and a part?
You are the unified and the whole.

باغ بہشت دا توں ہیں مالک خود بلبل خود گل
You are the sovereign of the paradisaical garden. You are
the nightingale and the rose.

عرش وی تیڈا فرش وی تیڈا توں عالی ان ٹل
The empyrean and the earth belong to you. Your majesty
is priceless.

چڑھ داریں منصور دے بھائی کرن عجب غل غل
The Mansurians make strange ecstatic utterances on the
scaffold.

روح مثال شہادت توں ہیں سمجھ سٹھان نہ بھل
You are the Spirit, Image and Witnessing. Never become
oblivious of this experiential understanding.

دنیا عقلمی برزخ اندر ناہیں تیڈا تل
No one equals you in the terrestrial world, in the isthmus
or in the next world.

یار فریدا ہے کولہڑے تیڈے نہ بے ہودہ رُل
Farid! Your friend is with you (even nearer to you than
you are to your own self). There is no point in your being
wretched in the unwieldy search.

Love relationship with God is a possibility envisaged by all the great spiritual traditions of the world. The Reality became polarized in the form of the lover and the beloved in order to make love possible. He says:

¹ *Divan-i-Khawaja Farid*, Kafi 76.

ہے عشق دا جلوہ ہر ہر جا سُبْحان اللہ سُبْحان اللہ
خود عاشق خود معشوق ہٹیا سُبْحان اللہ سُبْحان اللہ

The immanence of Love is manifest everywhere. Glory is to Allah, the Glorious. The lover himself has assumed the form of the beloved. Glory is to Allah, the Glorious.

Both, beauty and love are intimately related in reflecting the Inward in the outward. Beauty is understood as the object of love. Beauty and love are intimately related. Beauty makes love possible and love makes beauty shine forth. It is the Infinite, a fundamental aspect of the Real, by virtue of which we understand manifestation. All are Names or Attributes (*Asma ul-Husna*). It is in the process of manifestation that beauty is concretized giving rise to its contrast ugliness. In fact, ugliness is a transient phenomenon signifying absence of beauty. It is a kind of aesthetic privacy lacking true being. He says:

واہ واہ سوئے دا ورتارہ ہر صورت وچ کرے اوتارہ
ہک جا چاوے عشق اجارا ہی جا ڈیوے حُسن ادھارا

It is laudation to the conduct of the Beautiful. He descends in each form. He is love itself at times and at times He is Manifest Beauty.

حسن فتح سب مظہر ذاتی ہر رنگ میں بے رنگ پیارا
Beauty and ugliness are the manifestations of the
Essence. The lovely colourless is in each colour.

حسن ازل دی چال عیبے طرح لطیفے طرز غریبے
آپ ہے عاشق آپ رقیبے! تھی دلبر جگ موہیس سارا

The move of the Primordial Beauty is a mystery with subtle style and manner only one of its kind. He is

¹ *Divan-i-Khawaja Farid*, Kafi 154.

² *Ibid.*, Kafi 20.

³ *Ibid.*, Kafi 7.

himself the lover and is himself the rival. He is the beloved, who has captivated the whole world.

سوہٹا کو چھا صرف بہانہ بکڑو بہی ول سمجھ سُنجانا¹
The distinction between beauty and ugliness arises in the process of manifestation. Posit your understanding on Oneness.

The commitment of love or inwardness is symbolized by stepping into the stream of love. It is an absolute and passionate commitment. He says:

میڈا عشق وی توں میڈا یار وی توں میڈا دین وی توں ایمان وی توں
You are my love. You are my friend. You are my way.
You are my faith.

میڈا جسم وی توں میڈا روح وی توں میڈا قلب وی توں جند جان وی توں
You are my body. You are my Spirit. You are my heart.
You are the spirit of my life.

جے یار فرید قبول کرے سرکار وی توں سلطان وی توں
Farid! If the friend accepts you, then you are the authority and you are the sovereign.

نہ تاں کہتر کمتر احقر ادنیٰ لاشے لا امکان وی توں²
Otherwise, you are the least, inferior, meanest and ordinary bereft of reality and devoid of possibility.

There are numerous difficulties on the Path of Love which one encounters in order to be united with the beloved. He says:

اتھ درد منداں دے دیرے جتھ کرڑ کنڈا ہونی ڈھیرے³
Here, are the dwellings of the compassionate ones with widely spread out thorny shrubs, trees, plants and bushes.

Love is characterized by anguish and suffering, which demonstrate that the polarization between the lover and the beloved is provisional and the self wants to reside in a unified whole (Self). Nothing short of union can satiate the passion of love. He says:

درد اندر دی پیڑ ڈاڑھا سخت ستایا
جبر فراق دے تیر دل نوں ، مار مونجھایا

The inward excruciating pain has highly vexed me. The arrows of disunion and separation have ravished my heart with anguish.

عشق ہے ڈکھڑے دل دی شادی عشق ہے رہبر مرشد ہادی
عشق ہے ساڈا پیر جیں کل راز بھجایا
Love is the delight of the suffering heart. Love is the mentor, spiritual master and guide. Love is our spiritual teacher, who has made us realise the whole secret.

عشق انوکھڑی پیڑ سو سو سول اندر دے
نین وہاوم نیر الڑے زخم جگر دے

Love is a novel pain with countless inward afflictions. The eyes are flowing with tears and there are fresh wounds of the self.

پرہوں بکھیڑا سخت اوڑا خویش قبیلہ لاوم جھیرا
مارم ما پیو ویر دشمن لوک شہر دے

The incongruities of love are very peculiar. My kith and kin are having brawls with me. My parents and brothers thrash me. The people of my city have turned into my enemies.

تانگ اولڑی سانگ کلڑی جندڑی جلدڑی دلڑی گڈڑی
تن من دے وچ تیر مارے یار ہنر دے

¹ *Divan-i-Khawaja Farid*, Kafi 225.

² *Ibid.*, Kafi 132.

³ *Ibid.*, Kafi 172.

¹ *Divan-i-Khawaja Farid*, Kafi 8.

My longing is intricate and the spear of love too is so unintelligible. My life is burnt and my heart is rotten. My friend has swiftly shot the arrow in my body and soul.

غزے سحری رزماں ویری اکھتیاں جادو دید لئیری
ظلمیں زلف زنجیر چچی پیچ قہر دے

The enticements of my beloved are captivating and its expressions are my adversaries. The eyes are magical and the vision is capturing. The captivating long hair is a chain with ravishing furls.

بیت پنل دی سبک پل پل دی مارو تھل دی ریت پجل دی
ڈکھ لاون تڑ بھیر جو سردے سو کردے

My love of Punnal is a constant desire of him. The sand of the deadly desert is fateful. The flocking sufferings impose themselves on me to the utmost extent.

تول نہالی ڈیٹن ڈکھالی صبر آرام دی و سرم چالی
لوں لوں لکھ لکھ چیر کاری تیغ تبر دے

My nuptial quilt and mattress haunt me. The ways of patience and peace have been forgotten. The severe hits of the axe have made hundred thousand deep cuts in each and every pore of my being.

یار فرید نہ پائی پھیرا لایا درداں دل وچ دیرا
سز بگیم سس سریر نیساں داغ قبر دے

Farid! My friend has not come back to meet me. The pains have settled in my heart. My head, body and soul have been burnt. I will take these marks to my grave.

The human medium is a receptacle for the working of the Divine and in consequence human suffering helps in the realization of one's possibilities. The alchemy of suffering turns the base metal into gold. It is by sacrificing one's head that one gets entry into the corridors of Divinity. He says:

درد فرید ہمیشہ ہووے سارے پاپ دوئی دے دھو دے
رہندی تانگہ تے تان پپنچاں پریم نگر وچا

Farid! I am having constant pain. It wipes out all the sins of duality. I have insatiable longing to reach the City of Love.

Suffering deepens the layers of one's individual being for completing the process of realization. He says:

کیا حال سٹاواں دل دا کوئی محرم راز نہ بلدا
How could I narrate the state of my heart for there is no one to share my secrets?

منہ دھوڑ مٹی سر پائی سارا ننگ نموز وٹچائی
کوئی بچھن نہ ویزھے آیم ہتھوں اُلٹا عالم کھلدا

There is dust covering on my face and ashes on my head. I have lost all my honour and prestige. No one has come to share the state of my being. Rather, the world is laughing at me.

گیا بار برہوں سر باری گئی ہو ہو شہر خواری
روندیں عمر گزاریم ساری نہ پائی ڈس منزل دا
The burden of love has fallen on my head. I have earned infamy and notoriety. My whole life has been spent in crying. I have found no sign of my destination.

دل یار کیتے گرلاوے تڑپھاوے تے غم کھاوے
ڈکھ پاوے سول نبھاوے ایہو طور تیڈے بیدل دا

My heart groans for my friend. It makes me restless and sorrowing. It is suffering and bearing afflictions. It is the condition of the one, who is deprived of your love.

کئی سہنس طیب کماون سے پڑیاں جھول پلاون
میڈے دل دا بھید نہ پاون پووے فرق نہیں ہک تل دا

There are countless therapists, who are diagnosing and administering medicines as remedial measures. They are far from understanding the mystery of my heart's malady. There has not even been an iota of improvement in my state.

پنوں ہوت نہ کھڑ مکلايا چھنڈ کلہڑی کچ سج سدھایا
سوئے جان پچھان رولایا کوڑا عذر نبھایم گھل دا
My beloved Punnal went away without bidding me
farewell. He left me alone and headed towards Kech. My
sweet heart consciously made me wretched. I concocted
the story that sleep had befallen me.

سن لیلیٰ ڈھانہہ پکارے تیڈا مجنوں زار نزارے
سوہٹا یار توئے بکوارے بھڈیس چا پردہ محمل دا
O Layla! Listen to the imploring call of your Majnun,
who is in a distressful state. My lovely friend! Do reveal
thy self, at least once, by unveiling from the palanquin.

دل پریم نگر ڈوں تانگھے جتھاں پیئڈے سخت اڑانگے
نا راہ فرید نہ لانگھے ہے پندھ بہوں مشکل دا
My heart longs for the City of Love. The pathways
leading to it are very hazardous. Farid! There are no
passages or openings. It is an extremely difficult way.

Love is a universal passion but its expression has a deep rooted cultural foundation. One has to understand different cultural expressions of love in the context of traditional culture and folklore. Poetry divested of its cultural matrix loses an essential aspect of meaning enshrined in it.

The essentiality of love in all its forms is sacredness. The Prophet chose the love of prayer, women and perfume. His love for women and perfume was not profane. It had a sacred meaning wherein he transformed all these things into spiritual realities. He says:

¹ *Divan-i-Khawaja Farid*, Kafi 15.

سر مکتوم معما جید دنیا تون خود چنیا سید
ذوق نماز نساء تے طیب

It was a deep secret and a great enigma that the Syed (Prophet) chose from the world, the love of prayer, women and perfume.

Love makes everything fall in oblivion. Things and events remain but at the plane of love they lose their ordinary meanings. All things and events-- inward and outward--- have existence but, in a certain sense, they have no inherent meanings. Meanings go on fluctuating in reference to the percipient or recipient. If the all-embracing and all-encompassing objective is to seek the beloved for the sake of the beloved, then all meanings undergo change. One becomes forgetful of everything except the beloved. This is called the cognitive aspect of love. All those people who are placed outside this situation of love consider the lovers as mad. They call them crazy from their own relative position. They are not placed at that pedestal to see for themselves the ultimate nature of things and events. Instead of raising themselves up they tend to drag down the elevated souls. This is the price visionaries have to pay for waking before time. They even go beyond the moral categories of good and bad for they transcend manifestation and are connected with the Source. The reality of anguish and suffering helps the lover to keep tracks on the road to love. Love imparts an understanding, which is otherwise not possible. It is not a meaningless suffering but a meaningful one. If the beloved applied balm to the wounded heart of the lover prematurely then the higher possibilities would just cease to fructify. It is the intensity of love suffering that ripens the heart. A 'kind-hearted' beloved cannot unfold the drama of love in its highest form. However, the beloved makes these sufferings bear for there is a connectivity that gives meaning to such ordeals.

¹ *Divan-i-Khawaja Farid*, Kafi 24.

A modern dominant trend to reduce religion to a mere set of beliefs, philosophy, morals, rituals or actions misses the essence of religion, which is spiritual in form and content. Love takes the religion of the heart to the heart of religion. Love is cognitive and it is not a mere passion. It is a feeling with cognitive content. Reality has many layers and its deeper layers are only amenable to love. Love gives us a special knowledge which otherwise remains opaque to human consciousness. No degree of conceptual knowledge can know God in fullness. It is existential knowledge realizable in the state of love alone which imparts real knowledge of God. God is not merely an object. He has to be really understood in a situation of lived participation which is truly possible in the state of love. This is relevant both to God and His creation. Human beings can also be understood in a better way in a state of love than otherwise.

It is in the company of one's spiritual master that one not only learns the complete lessons of esoterism but also realizes them. Metaphysical realization leads to the cessation of one's individuality and the Spirit or Reality functions through the human medium. The Freedom itself is without limits and one tastes real freedom by ceasing to be. The role of the spiritual master or Murshid is very crucial in this respect. Reality teaches respect whereas spirituality brews reverence. Islamic intellectuality in its aspect of spirituality brings to the forefront the reality of reverence. Reverence is a mode intimately linked with Sufism. The love and reverence of one's spiritual elders is so rampant in the mystic way of life. It is essentially the reverence of the Reality, which perfectly manifests in a human medium that is in the mirror of the heart. Reality is manifest in every medium but those mediums which are pure in heart provide an occasion to the Reality to manifest itself in relative fullness. It is spiritual contact with a spiritual person, which opens up the inward eye. Blessings flow from him and they encompass the whole being both in its inward and outward aspects. It is 'barakali' or

blessing which flows in the veins of spiritual person and transforms the other according to the spiritual receptivity of the recipient. It is love of the holy man which works wonders in spiritual life. It is the insatiable love for the spiritual person which works as alchemy. Reverence is an act which places the reverend at a vertical dimension and it manifests spiritual 'adab' or courtesy which opens up gates of knowledge and being. The mystic literature of mankind stands as an ample testimony to the fact that the blessed door is narrower than the eye of a needle and only one in a state of true humility or ontological nothingness can enter it. The spiritual master guides the disciple on the road to love. The allegiance to the spiritual master has to be total. It is the blessing of Allah to get such a mentor. One understands the mystery of love and whole esoterism at his hands. The novice has to discipline his self in order to realize the reality of Self (Reality). Khawaja Ghulam Farid says:

گر نے پورے بید بتائے عقل فکر سب فہم گمائے
مدہوشی و بچ ہوش سکھائے سارا سفر عروج سُجھایا!

My spiritual master communicated to me esoterism in fullness. He made my reason, reflection and entire understanding dwindle into insignificance. He taught me sobriety in drunkenness. He enlightened me on the ascending stages of spiritual journey.

ہمہ کر کلہڑیں رمز سجھائی پیر مکمل عارف کامل
My perfect spiritual master, an adept in esoterism, secretly gave me a clue to the mystery.

وجہ اللہ فرید ہے باقی باقی ہالک زابقی زائل²
Farid! The Face of Allah is Permanent. All else is annihilating, dying and ephemeral.

لجھڑے راز فقر دے سارے فخر الدین سُجھائے

¹ *Diwan-i-Khawaja Farid*, Kafi 2.

² *Ibid.*, Kafi 72.

Fakhruddin made me realise all the deeper mysteries of the way of ontological nothingness.

حال مقام دی رتق فتق سب شرعیں کر فرمائے!
He made me fully understand the states and stations of the soul and the ensuing contractions and expansions.

فخر جہاں ہک ریت بھائی ارضی تھیما یک بار سہائی
ظلمت ہن گئی نور و نور²

Fakhr Jehan made me realise a metaphysical tradition. The terrestrial became celestial and darkness turned into lighting upon light.

لطف ازل دا ویلہا آیا فخر جہاں گر گیان سٹایا
طبع سلیم فرید دی پایا فہم لغات طیوری نوں³
It was the dawning of eternal bliss that Fakhr Jehan laid bare the principles of gnosis. The harmonious disposition of Farid understood the language of birds.

فخر الدین مٹھل دے شوقوں دم دم نظم دوو
My each breath emits smoke in fondness of sweet Fakharuddin.

وصل فرید کوں حاصل ہويا جب ہو گیا نابود
Farid attained union (identity) by ceasing to be.

کشف حقائق محض محالے جے تیں مرشد نظر نہ بھالے
پیو کل کوڑ، فریب، تے زور⁵

The illumination of realities is hardly possible unless the spiritual master casts his glance. All else is absolute falsehood, deception and illusion.

¹ *Divan-i-Khawaja Farid*, Kafi 218.

² *Ibid.*, Kafi 57.

³ *Ibid.*, Kafi 119.

⁴ *Ibid.*, Kafi 32.

⁵ *Ibid.*, Kafi 50.

کیں پایا ہاجھ فقیراں جذبہ عشق کی لذت کو
Who found the taste of the enthusiasm of love except those who are conscious of their ontological nothingness?

کل شے وچ کل شے ڈٹھوسے ہمہ اوست دا درس کیتوسے
برکت صحبت پیراں پی کر بادہ وحدت کو
We witnessed the Reality in all things. We narrated the doctrine of Oneness of being by drinking the wine of unity in the blissful company of mystics.

جب مدہوشی ناز ڈکھایا عریانی نے رنگ جمایا
خرقہ پاڑ لویراں پہنیم رندی خلعت کو
The moment drunkenness manifested its prideful style (the reality of things became manifest), nudity stamped its reality. The saintly attire was torn into bits. We wore the robe of the inebriates.

درد منداں کوں درد سلامت بار محبت پنڈ ملامت
دوکھ دوکھ اٹھدیاں پیڑاں گھول گھتاں سب راحت کو
The pain of the compassionate ones may remain intact. They may carry the burden of love and load of reproach. The pains are steadily intensifying. I sacrifice all my peace in their honour.

حسن فرید کئی گھر لوٹے رلدیاں پھر دیاں جنگل بوٹے
سے سسیاں لکھ ہیراں ڈیکھو عشق دی شدت کو!
Farid! Beauty has ransacked many a home. There are numerous Sassis and countless Heers, who are wandering, wretchedly in forests and marshes. Do hereby witness the intensity of love.

چرن گرو دے سیں نوائیں جو آکھے چم اکھیاں چائیں
جہد جہاد دا بار اٹھائیں قرب کمال ہئی مطلب بارا

¹ *Divan-i-Khawaja Farid*, Kafi 149.

Bow your head at the feet of your Master. Carry out his commands wholeheartedly. Bear the onerous obligation of spiritual struggle. The meaning of this quest lies in achieving perfect proximity.

تھی گر پیر دا چیلہ سچا نہ ہو قدم ہٹا کر کچا
برہوں کڑاہ چڑھیا مچ مچیا جل بل مار انا دا نعرہ¹

Be a true disciple of your spiritual Master. Do not become frail by faltering your steps. The cauldron of love is ablaze. Get burned in it completely by raising the cry: I am Truth.

The spiritual master is also a spiritual therapist and he knows the states of the soul and their sickness and he knows the art of healing. He transforms sensuality into spirituality. He says:

نفسی خلط ہے تو تئیں غالب پر مایوس نہ تھیویں طالب
پیر مغاں ہے خاص طیب²

O' seeker! Do not fall in despair even when sensuality has overpowered you. The cup bearer is a special therapist.

The stage of realization leads to a direct contact with Reality. Man realizes the cosmic purpose for which he was created. He says:

ہن میں رانجھن ہوئی رہیا فرق نہ کوئی
Now, I have become Ranjhan. The polarization has been withdrawn (by the Self).

جیں سنگ دلڑی پیت لگائی آخر ہن گئی سوئی
My heart ultimately became the same (united) with whom it cultivated love.

ہیر سلیٹی چوچک بیٹی ونج کس جا کھڑوئی
Heer, the daughter of Choochak, reached such (sublime) heights.

¹ *Divan-i-Khawaja Farid*, Kafi 20.

² *Ibid.*, Kafi 24.

ہیروں ہیرا تھیسیں جیکر سر ہیں راہ ڈوئی
If you sacrifice yourself for the sake of love, then you will also be transformed from Heer to a diamond (will become priceless by the process of alchemy).

پہلے کھا کر درد کُشالے اوڑک تھی دل جوئی
I had to bear pains and adversities in the early phases but at last my efforts fructified to my heart's content.

شابس اصلوں محض نہ ہاریوں جتنا بار چتوئی
It is commendable that you did not lose your heart in spite of bearing such pressures.

جو کوئی سلک محبت دے وج مرن توں اگے موئی
The one who dies before dying in the tradition of love (succeeds).

سیجھ سہاگ سہائیں تھی خوش شام سندر سنگ سوئی
The person attains happiness by being in the nuptial bed with his beloved.

نال خیال انا دے جیں نے میل دوئی دی دھوئی
They cleanse themselves of the dust of multiplicity by virtue of "I am the Truth."

سارے جگ وج پک میں رہ گئی نہ توئی نہ اوئی
I remained solely in the world without otherness.

تھیا منصور فرید ہمیشہ جیں اے راز لدھوئی
Farid! He always remained a victor who found this secret (realised his self in fullness).

Islamic Spirituality enlightens us on the voyage of the self to the Self. It is an inner journey which is characterized by different states and stations. The individual realization maintains man-God polarity whereas universal or metaphysical realization transcends this polarization. It is a

¹ *Divan-i-Khawaja Farid*, Kafi 268.

higher spiritual experience which leads to complete identity of knowing and being. It is the realization of Knowledge itself.

The human over lay is completely transformed at the stage of metaphysical realization. The Reality expresses itself through the human medium. Khawaja Ghulam Farid tries to give an inkling of this station in these verses:

دل مست نحو خیال ہے سرمو تفاوت نہ سہوں
My heart is engrossed within imagination. I cannot bear any differentiation.

اے خیال عین وصال ہے تے کمال ہے نہ کہ ہے جنوں
My imagination is an immanent union. It is perfection and not lunacy.

اصل الاصول شہد تہ ہمہ سو بسو ہمہ کو بکو
چہ شہود عین بعینہ نہیں فرصت اتنی کہ دم بھروں
I have openly witnessed the Supreme Principle in every nook and corner. The witnessing is so glaringly evident that I cannot disengage myself even for a moment.

جو مکاں تھا بن گیا لامکاں جو نشان تھا ہو گیا بے نشان
شدہ اسم و رسم زمن دواں اللہ اپنے آپ کو کیا کہوں
The spatial turned spaceless. The sign turned without a sign. The names and customs of the ages have left me forlorn. My Allah! What should I call myself?

نہ عیان ہے نہ نہان ہے نہ بیان ہے نہ دھیان ہے
نہ رہا ایہہ جسم نہ جان ہے کیہاں ڈوس ہوش حواس کوں
There is neither openness nor hiddenness. There is neither speech nor a thought. My body has neither remained nor the life-impulse. How can I blame my sense and sensibility?

شد عکس در عکس ایں پنا کہ فنا بقا ہے بقا فنا
باقی نمائد بجز انا کتھ اوتے توں کتھ ہاں تے ہوں

There is double reflection. 'Fana' (extinction) is 'baqa' (subsistence) and 'baqa' (subsistence) is 'fana' (extinction). There is solely the ultimate, without any question of that and you (otherness)?

ہکڈیں شور دے سطوات ہن ہکڈیں زور دے شطحات ہن
کئی قسم دے بکوات ہن ستوں دے بتوں، بتوں دے ستوں
There are percussions and spiritual impositions at times and at times there are drives and antinomian utterances. There are so many types of prattling leading to meaningless discourse.

اٹھ گئی "فرید" ہوس منڈھوں نہ رہا ہئی وِس پک خس منڈھوں
کسے کس ہو کس ناکس منڈھوں چپ چاپ فیل فساد توں!
Farid! Lust has been uprooted. I have become incapacitated as a straw. You should be quiet for there will be tumult in determining, who absolutely merits or who does not merit.

آہن قلندر روز و شب پہنچی خودی میں خود غرق
The Qalandars, day and night, are themselves drowned in their own selves.

حاجت نہ صوم صلوت دی خواہش نہ حج زکوٰۃ دی
چاہت نہ ذات صفات دی ہک شان وحدت جی مرک
They transcend fasting and prayer. They have no wish of the pilgrimage and alms giving. They have no keenness of essence and attributes. They simply yearn for the Majestic One.

نہ طلب ملک تے مال دی نہ غرض چاہ و جلال دی
مستی خدائی خیال دی پوونیں نہ آدم چئے تے تک
They have no craving of dominion and wealth. They have no concern with rank and dignity. They are enraptured in contemplating Divinity. Their eyes don't cast a glance on the human sphere.

توٹے جو دریا نوش ہن پر جوش تھی خاموش ہن
اسرار دے سرپوش ہن صامت رہن مارن نہ بک
They remain composed, in spite of being heavily drunk
and animated. They are the coverings of the mysteries.
They remain quiet and do not prattle.

عاشق اتے معشوق ہن سابق اتے مسبوق ہن
خود ڈر اتے صندوق ہن ہر طور وچ رہندے اچھک
They are themselves lovers and beloveds. They are
themselves vanguards and rearguards. They are themselves
pearls and caskets. They remain serene in all situations.

مسکین اتے مظلوم ہن محزون اتے مغموم ہن
ہر وقت کالمعدوم ہن رکھدے نہ دل وچ کئی اک
They are themselves modest and oppressed. They are
themselves sad and melancholy. They are perpetually in a
state of annihilation. They do not nurture any urge in
their hearts.

جیں رمز راول جی بھجی تن کھے مشاہدہ رات دن
The one who unravels the mystery of the beloved does
remain in the state of witnessing day and night.

نہیں چا اتھاں ایون دی نہ بھنگ نہ معجون دی
جنہاں سدھ لکھی بے چون دی نت مست رے پیتیں وتن
Here, there is no scope of opium, hemp or electuary.
They keep a track of the Unique. They are enraptured
without wine.

رل وسدے لوکاں نال ہن پر اصل فارغ بال ہن
ہر آن غرق خیال ہن شاغل سمہن شاغل اٹھن
They remain and dwell with the people but are essentially
free from the worldly strings (worldliness). They are
drowned in imagination at every moment. They remain
committed in sleep and remain absorbed, while awake.

خود توں خودی توں دور ہن سرمست جام طہور ہن
حق دے ہمیش حضور ہن اولیس وچوں بھولے بھجن
They are beyond themselves and ego hood. They are
enraptured in Divine illuminations. They are permanently
in the fold of Divine Presence. The worldly activity is for
them a persona.

نہیں ملک ملک تے مال دے نہیں زال دے نہیں ہال دے
ہن ذوق وجد تے حال دے گم کر گماں یک رو رہن
They are not attached to property, dominion and wealth.
They are neither attached to a wife nor to children. They
belong to tasting, inspiration, and a mystic state. They
thrust aside all doubts and remain meditative.

سر ڈے لہن سر دا لقا بگئے محض مرٹوں سر لکا
ہو کر فنا پاون بقا سو سود نقصانوں کرن
They witness the real mystery by sacrificing their head.
They save their head from ordinary death. They attain
subsistence by annihilating themselves. They reap
countless benefits from one loss.

ونج وٹھڑے دیس سہاگ دے لکھ روپ مانن بھاگ دے
پارہ مہینے پھاگ دے پاپچین چڑھ سبجیں بہن
They go and dwell in the nuptial city. They enjoy the
destined forms of peace. Their twelve months are the
season of spring. They sit, while mounting on the nuptial
bed in the state of fulfilment.

جیں من مندر پایا پایا ڈکھ پاپ سارا مٹ گیا
تھی محو اثباتی تھیا زہندا فرید فرید ہن
The one who finds the beloved in his heart, it leads to
the effacement of all his sufferings and sins. Farid
remains without individuality by subsisting in the
everlasting one (non duality).

The doctrine of Oneness of Being (*wahdat al-wujud*) is relevant in the contemporary times for it is in the light of metaphysics and tradition that the contemporary man can find his way. The doctrine builds a real cosmic unity by understanding multiplicity as manifestation of unity. It integrates metaphysics, cosmology, tradition and symbolism. It provides metaphysical basis for the unity of sciences and the unity of mankind. It has the spiritual capacity to go beyond the narrow circuits of human psyche to the universal realm of Spirit thereby integrating the fragmented self of the modern man. It is vital enough to bring in the dimension of transcendence and verticality in the world of finitude and horizontality.

The timely intervention of the tradition can check the modern tendency of the religion to become handmaid of science and philosophy. It can help in the integration of contemplation and action. It can bring an inward change in the absence of which an outward change is neither real nor durable. The Sufi tradition is committed to reality and truth. It symbolizes universal love, peace and harmony. Strictly speaking, within the ambit of tradition there can be no clash of civilizations unless the civilizations cease to be civilizations and become sensate cultures and in that case power shall get divorced from vision resulting in the end of civilization.

The future of every great tradition of the world shall lie in reforming itself from within, in the light of its own primordial ideals, and its readiness to create sacred linkages with different civilizations of the world. Doubtlessly, the traditional societies are facing complex problems in meeting the diversified challenges of modernism. The situation is becoming more difficult for the light within the traditions seems to be flickering out. But its votaries need to realize that even the feeble light of a given tradition is still light and needs to be increased. The Sufi tradition stands for light upon light.

IQBAL AND KHAWAJA GHULAM FARID ON MAN-GOD POLARITY*

Allama Muhammad Iqbal (1877-1938) and Khawaja Ghulam Farid (1845-1901) are two great representatives of the Islamic heritage. Iqbal builds his religious metaphysics by taking fundamental inspiration from Jalaluddin Rumi (1207-1273) whom he openly acknowledges as his spiritual guide. He says:

باز بر خوانم ز فیض پیر روم دفتر سر بسته اسرار علوم
پیر رومی خاک را اکسیر کرد از غبارم جلوہ ہا تعمیر کرد

"Arar-i-Kbudi (1915)

"Inspired by the genius of the Master of Rum,
I rehearse the sealed book of secret lore.
The Master of Rum transmuted my earth to gold
And set my ashes aflame".²

مرشد رومی حکیم پاک زاد سر مرگ و زندگی بر ما شاد

"Payam-i-Mashriq (1923)

"Spiritual Master Rumi, the sage of holy origin,
opened the secret of life and death to us"⁴

* Reproduced from the author's book: *Dimensions of Khawaja Farid's Metaphysics*, Saraiki Adbi Board, Multan, 1998.

¹ Iqbal, quoted (with translations of different scholars) in Dr. Nazir Qaiser's Book: *Rumi's Impact on Iqbal's Religious Thought*, Published by Iqbal Academy of Pakistan, Lahore 1989, Reprint.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

The sheikhs of the Ka'aba are lying drunk in the courtyard of the church."¹

Khawaja Ghulam Farid, on the other hand, commits to the traditional metaphysics of Islam by mainly accepting the doctrinal formulations of metaphysical and traditional truths as realized by a number of Sufis including Bayazid Bistami (d.260-874), Mansur Hallaj (858-922), Ibn Arabi (1165-1240) and his own spiritual master Khawaja Ghulam Fakhruddin (d.1288-1871). He pays homage to these saints in the following lines:

یکھ ریت روش منصورى نوں
بن ٹھپ رکھ کنز قدورى نوں²
Learn the Mansurian tradition and its realisation. Now, shelve 'Kanaz', 'Kanduri' (books of jurisprudence).

ملا ویری سخت ڈسیندے
بے شک بن استاد دلیں دے
ابن العربی تے منصور³

The clerics seem hardened adversaries. Undoubtedly, Ibn' Arabi and Mansur impart heart-knowledge.

ملوٹے دے وعظ نہ بھانے
بیشک ساڈا دین ایمانے
ابن العربی دا دستور

The sermons of the clerics do not touch us. Undoubtedly, our committed way is the tradition of Ibn' Arabi.

عاشق مست مدام ملای
کہہ سبحانی بن بسطای
آکھ انا الحق تھی منصور⁴

شرارے جستہ گیر از درونم
کہ من مانند رومی گرم خونم⁵

"Zubur-i-Ajam (1927)

"Have a spark from my innermost heart,
For my heart is as fiery as Rumi's"²

طلعتش رخشندہ مثل آفتاب
شیب او فرخندہ چوں عہد شباب
بیکر روشن ز نور سردی
در سراپائیش سرور سردی
بر لب او سر پنهان وجود
بندھائے حرف و صوت از خود کشود
حرف او آئینہ آویختہ
علم با سوز درون آمیختہ³

"Javid Nama (1932)

"And like the sun was his clear countenance
And age, in him, did scintillate like youth,
His figure gleamed with godly light that lent
Him bliss and grace. The secrets of this life
Hung on his lips and burst the bounds of word
And sound. The words he spoke were crystal clear
With learning full and inward light"⁴

نکتہ ہا از پیر روم آموختم
خویش را در حرف او واسوختم⁵

Pas Cheb Baid Kard (1936)

"I have learnt the subtleties from Pir Rumi
I have burnt my-self in his letters."⁶

وقت است کہ بکشائیم میخانہ رومی باز
پیران حرم دیدم در صحن کلیسامت⁷

"Musafir (1936)

"It is time that I reopen the tavern of Rumi:

¹ Iqbal, quoted (with translations of different scholars) in Dr. Nazir Qaiser's Book: *Rumi's Impact on Iqbal's Religious Thought*, Published by Iqbal Academy of Pakistan, Lahore 1989, Reprint.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*

⁶ *Ibid.*

⁷ *Ibid.*

¹ Iqbal, quoted (with translations of different scholars) in Dr. Nazir Qaiser's Book: *Rumi's Impact on Iqbal's Religious Thought*, Published by Iqbal Academy of Pakistan, Lahore 1989, Reprint.

² *Diwan-i-Khawaja Farid*, Kafi 119.

³ *Ibid.*, Kafi 50.

⁴ *Ibid.*, Kafi 37.

The entranced lover exists beyond disdain. Say: 'Glory to me' and become Bistami. Say: 'I am the Truth' and become Mansur.

ابن العربی دی رکھ ملت ٹھپ رکھ فقہ اصول مسائل¹
Shelve jurisprudence, principles and issues. Remain committed to the tradition of Ibn Arabi.

مرشد فخر جہاں نے کیتیم اے ارشاد
Fakhr-i-Jehan, my spiritual master, has pontificated (solemnly declared).

عارف ابن العربی ساڈا ہے استاد²
Ibn 'Arabi, the gnostic, is our Master.

کھ خلعتِ غیر دی علت ابن العربی دی رکھ ملت
آکھیم سوہنے فخر جہان³

Learn the lesson of unity and leave craving of otherness. Be in the tracks of Ibn 'Arabi. The majestic Fakhr Jehan advises so.

His foremost disciple Maulana Ruknuddin, who recorded the proceedings of his doctrinal sittings over a period of time, says: "In the eye of Hazrat (Khawaja Ghulam Farid), Sheikh Mansur is the Man of God and the Imam of the Righteous... We servants know full well that Sheikh Mansur, Sheikh Muhyuddin Ibn Arabi and Sheikh Bayazid Bistami are considered by Hazrat (Khawaja Ghulam Farid) as Imams of 'Faqr' (Poverty) and 'Tariqah' (Sufism). There are numerous 'Kafis' in his 'Divan' in which he acknowledges them as his Masters and has followed their Way".⁴

¹ *Divan-i-Khawaja Farid*, Kafi 72.

² *Ibid.*, Kafi 29.

³ *Ibid.*, Kafi 134.

⁴ Ruknuddin, *Asharat-i-Faridi: Maqabees ul Majalis* (Doctrinal Sittings of Hazrat Khawaja Ghulam Farid) translated by Captain Wahid Bakshi Sayal, Sufi Foundation Bahawalpur 1979. Translation is my own.

Both Iqbal and Khawaja Ghulam Farid believe in man-God polarity but with this essential difference that for Iqbal this polarity is absolute, final and categorical whereas for Khawaja Ghulam Farid it is essentially relative, provisional and hypothetical and is ultimately transcended by virtue of the Self, the Intellect or the Spirit, which is identical with the Divine Essence. Here, lies the essential difference between religious metaphysics and the intellectual one. The former stands for individuality, limitedness and duality whereas the latter is essentially characterized by universality, unlimitedness and nonduality.

Iqbal builds his religious metaphysics on the subject and object structure of reality. His theory of knowledge embraces the triplicity of sense perception, reason and intuition within the framework of individualistic experience. The distinction between subject and object subsists at each level of experience including the mystical one. Mystic experience maintains this subtle distinction, which is understood in the language of religion as a polarization between man and God. The polarization alluded to is manifest in the following main characteristics of religious experience as presented by Iqbal:

1. Mystic experience is immediate like other levels of human experience. Its interpretation gives us knowledge of God. "The immediacy of mystic experience simply means that we know God just as we know other objects. God is not a mathematical entity or a system of concepts mutually related to one another and having no reference to experience."¹
2. Mystic experience is characterized by unanalysable wholeness. "The mystic state brings us into contact with the total passage of Reality in which all the diverse stimuli merge into one another and form a single

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*. Edited and Annotated by M. Saeed Sheikh, Institute of Islamic Culture Club Road, Lahore - 1986.

unanalysable unity in which the ordinary distinction of subject and object does not exist.”¹

3. The private personality of the mystic, in state of mystic experience, is neither obliterated nor permanently suppressed. “The mystic state is a moment of intimate association with a unique Other Self, transcending, encompassing, and momentarily suppressing the private personality of the subject of experience.”² The truth of this intimate association is the element of response, which essentially posits “the presence of a conscious self.”³
4. Mystic experience by virtue of being direct is incommunicable but the interpretation put on it can be conveyed in the form of propositions.
5. The mystic, in the ultimate analysis, remains linked with serial time. “The mystic’s intimate association with the eternal which gives him a sense of the unreality of serial time does not mean a complete break with serial time. The mystic state in respect of its uniqueness remains in some way related to common experience. This is clear from the fact that the mystic state soon fades away though it leaves a deep sense of authority after it has passed away. Both the mystic and the prophet return to the normal levels of experience.”⁴

Iqbal consistently maintains that sense-perception needs to be supplemented by the perception of heart in order to have a total vision of Reality. “In the interests of securing a complete vision of Reality, therefore, sense-perception must be supplemented by the perception of what the Qur’an describes as ‘*Fand*’ or ‘*Qalb*’, i.e. heart... The ‘heart’ is a kind of

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*. Edited and Annotated by M. Saeed Sheikh, Institute of Islamic Culture Club Road, Lahore - 1986.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

inner intuition or insight which, in the beautiful words of Rumi, feeds on the rays of the sun and brings us into contact with aspects of Reality other than those open to sense-perception. It is, according to the Qur’an, something which ‘sees’ and its reports, if properly interpreted are never false. We must not, however, regard it as a mysterious special faculty; it is rather a mode of dealing with Reality in which sensation, in the physiological sense of the word, does not play any part. Yet the vista of experience thus opened to us is as real and concrete as any other experience”.¹

Iqbal considers man as self, ego, ‘*nafs*’ or soul. Both ‘*Anfus*’ (self) and ‘*Afaq*’ (cosmos) are sources of knowledge. “God reveals His signs in inner as well as outer experience, and it is the duty of man to judge the knowledge - yielding capacity of all aspects of experience”.² In other words, “One indirect way of establishing connections with the reality that confronts us is reflective observation and control of its symbols as they reveal themselves to sense-perception, the other way is direct association with the reality as it reveals itself within”.³ Here, conscious experience is the royal road to Reality. “Now my perception of things that confront me is superficial and external; but my perception of my own self is internal, intimate and profound. It follows, therefore, that conscious experience is that privileged case of existence in which we are in absolute contact with Reality and an analysis of this privileged case is likely to throw a flood of light on the ultimate meaning of existence”.⁴ Both efficient and appreciative aspects of the ego are oriented towards conscious existence which means life in time. Human “self in its inner life moves from the centre... outwards... on its

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*. Edited and Annotated by M. Saeed Sheikh, Institute of Islamic Culture Club Road, Lahore - 1986.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

efficient side it enters into relation with what we call the world of space... The self here lives outside itself as it were and, while retaining its unity as a totality, discloses itself as nothing more than a series of specific and consequently numerable states... The unity of the appreciative ego is like the unity of the term in which the experiences of its individual ancestors exist, not as a plurality, but as a unity in which every experience permeates the whole. There is no numerical distinctness of states in the totality of the ego, the multiplicity of whose elements is, unlike that of the efficient self wholly qualitative".¹

The levels of experience are understood in reference to the dynamism of human thought. "In its deeper movement, however, thought is capable of reaching an immanent Infinite in whose self-unfolding movement the various finite concepts are merely moments. In its essential nature, then, thought is not static; it is dynamic and unfolds its internal infinitude in time like the seed which, from the very beginning, carries within itself the organic unity of the tree as a present fact... It is in fact the presence of the total Infinite in the movement of knowledge that makes finite thinking possible. It is a mistake to regard thought as inconclusive, for it too, in its own way, is a greeting of the finite with the infinite".² Also, one finds no cleavage between thought and intuition. "They spring up from the same root and complement each other."³ "Thought therefore, in its true nature, is identical with life".⁴

Iqbal believes in the individuality and uniqueness of man. Human ego is real and its reality cannot be denied. "The finite centre of experience, therefore, is real, even though its reality is too profound to be intellectualized... The ego reveals itself as a unity of what we call mental states... True time-

duration belongs to the ego alone... Another important characteristic of the unity of the ego is its essential privacy which reveals the uniqueness of every ego".¹ Iqbal rejects the theological view of considering the ego as "a simple indivisible and immutable soul substance, entirely different from the group of our mental states and unaffected by the passage of time".² He states that "our conscious experience can give us no clue to the ego regarded as a soul substance; for by hypothesis the soul-substance does not reveal itself in experience... the interpretation of our conscious experience is the only road by which we can reach the ego, if at all".³

Iqbal considers the ego as a directive energy which "is formed and disciplined by its own experience."⁴ He quotes the Qur'anic verse in this context:

"And they ask thee of the soul. Say the soul proceedeth from my Lord's 'Amr' (command) but of knowledge, only a little to you is given" (17: 85).⁵ His explanation of the verse is as follows: "The verse quoted above means that the essential nature of the soul is directive, as it proceeds from the directive energy of God; though we do not know how Divine 'Amr' functions as ego-unites. The personal pronoun used in the expression *Rabbi* (My Lord) throws further light on the nature and behaviour of the ego. It is meant to suggest that the soul must be taken as something individual and specific, with all the variations in the range, balance, and effectiveness of its unity... Thus my real personality is not a thing, it is an act... My whole reality lies in my directive attitude."⁶

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*. Edited and Annotated by M. Saeed Sheikh, Institute of Islamic Culture Club Road, Lahore, 1986.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*

⁶ *Ibid.*

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*. Edited and Annotated by M. Saeed Sheikh, Institute of Islamic Culture Club Road, Lahore - 1986.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

In the divine scheme of things, ego occupies a prominent place. "The degree of reality varies with the degree of the feeling of egohood. The nature of the ego is such that, in spite of its capacity to respond to other egos, it is self-centered and possesses a private circuit of individuality excluding all egos other than itself. In this alone consists its reality as an ego. Man, therefore, in whom egohood has reached its perfection occupies a genuine place in the heart of Divine creative energy and thus possesses a much higher degree of reality than things around him. Of all the creations of God he alone is capable of consciously participating in the creative life of his Maker".¹

Iqbal, on the basis of individualistic experience, considers the ultimate Reality too as an ego. He says: "Thus, a comprehensive philosophical criticism of all the facets of experience on its efficient as well as appreciative side brings us to the conclusion that the ultimate Reality is a rationally directed creative life... Intuition reveals life as a centralizing ego. This knowledge however imperfect as giving us only a point of departure is a direct revelation of the ultimate nature of Reality. Thus, the facts of experience justify the inference that the ultimate nature of Reality is spiritual, and must be conceived as an ego."² In other words: "The more important regions of experience, examined with an eye on a synthetic view, reveal as the ultimate ground of all experience, a rationally directed creative will which we have found reasons to describe as an ego. In order to emphasize the individuality of the ultimate Ego the Qur'an gives Him the proper name of Allah, and further defines Him as follows:

Say: All is One:

All things depend on Him;

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*. Edited and Annotated by M. Saeed Sheikh, Institute of Islamic Culture Club Road, Lahore - 1986.

² *Ibid.*

He begetteth not, and He is not begotten;
And there is none like unto Him" (112: 1-4).¹

Iqbal derives the egos from the ultimate Ego. He says: "Reality is, therefore, essentially spirit. But, of course, there are degrees of spirit... from the ultimate Ego only egos proceed. The creative energy of the ultimate Ego, in whom deed and thought are identical, functions as ego unities. The world, in all its details, from the mechanical movement of what we call the atom of matter to the free movement of thought in the human ego, is the self revelation of the "Great I am." Every atom of Divine energy, however low in the scale of existence, is an ego. But there are degrees in the expression of egohood. Throughout the entire gamut of being runs the gradually rising note of egohood until it reaches its perfection in man. That is way the Qur'an declares the ultimate Ego to be nearer to man than his own neck vein. Like pearls do we live and move and have our being in the perpetual flow of Divine Life."²

Iqbal presents an individualistic conception of God and interprets the metaphor of light in the Qur'an accordingly. He says: "The metaphor of light as applied to God, therefore, must, in view of modern knowledge, be taken to suggest the Absoluteness of God and not His Omnipresence which easily lends itself to a pantheistic interpretation."³ He poses a question: Does not individuality imply finitude? In other words, if God is an ego and as such an individual, how can we conceive Him as infinite. He says: "The answer to this question is that God cannot be conceived as infinite in the sense of spatial infinity. In matters of spiritual valuation mere immensity counts for nothing - moreover, temporal and spatial infinities are not absolute... space and time are interpretations which thought puts upon the creative activity of the ultimate Ego... The infinity of the ultimate Ego

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*. Edited and Annotated by M. Saeed Sheikh, Institute of Islamic Culture Club Road, Lahore - 1986.

² *Ibid.*

³ *Ibid.*

consists in infinite inner possibilities of his creative activity of which the universe, as known to us, is only a partial expression".¹ He believes in the self-revelation of God. "God's life is self-revelation, not the pursuit of an ideal to be reached. The "not-yet" of man does mean pursuit, and may mean failure, the "not-yet" of God means unending realization of the infinite creative possibilities of His being which retains its wholeness throughout the entire process."² Further, "it is in the concrete individuality manifested in the countless varieties of living forms that the ultimate Ego reveals the infinite wealth of His being".³ Infinite Reality remains in the process of creative unfolding. "Life is one and continuous. Man marches always onward to receive ever fresh illuminations from an Infinite Reality which "every moment appears in a new glory". And the recipient of Divine illumination is not merely a passive recipient. Every act of a free ego creates a new situation, and thus offers further opportunities of creative unfolding".⁴

Iqbal poses another question: Does the universe confront God as His "other" with space intervening between Him and it? He answers in the negative. "The answer is that, from the Divine point of view, there is no creation in the sense of a specific event having a "before" and an "after". The universe cannot be regarded independent reality standing in opposition to Him. This view of matter will reduce both God and the world to two separate entities confronting each other in the empty receptacle of an infinite space... space, time and matter are interpretations which thought puts on the free creative energy of God. They are not independent realities existing per se, but only intellectual modes of

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*. Edited and Annotated by M. Saeed Sheikh, Institute of Islamic Culture Club Road, Lahore - 1986.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

apprehending the life of God".¹ He further discusses the intuition of I amness in reference to both the human self and the Divine Self with corresponding relation to Nature. "To exist in pure duration is to be a self, and to be a self is to be able to say "I am". Only that truly exists which can say "I am". It is the degree of the intuition of "I amness" that determines the place of a thing in the scale of being. We too say "I am". But our "I amness" is dependent and arises out of the distinction between the self and the not self. The ultimate Self, in the words of the Qur'an, "can afford to dispense with all the worlds". To Him the not-self does not present itself as a confronting "other", or else it should have to be...like our finite self, in spatial relation with the confronting "other". What we call Nature or the not-self is only a fleeting moment in the life of God. His I amness is independent, elemental, absolute. Of such a self it is impossible for us to form an adequate conception. As the Qur'an says: "Naught is like Him", yet "He hears and sees"... .. Now a self is unthinkable without a character- a uniform mode of behaviour. Nature... is not a mass of pure materiality occupying a void. It is a structure of events, a systematic mode of behaviour, and as such organic to the ultimate Self. Nature is to the Divine Self as character is to the human self. In the picturesque phrase of the Qur'an, it is the habit of Allah. From the human point of view, it is an interpretation which, in our present situation, we put on the creative activity of the Absolute Ego... Nature, then, must be understood as a living, ever-growing organism whose growth has no final external limits. Its only limit is internal, i.e., the immanent self which animates and sustains the whole. As the Qur'an says: "And verily unto the Lord is the Limit"² (50: 14). All limits have to be understood in this context. For instance, "the element of guidance and directive

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*. Edited and Annotated by M. Saeed Sheikh, Institute of Islamic Culture Club Road, Lahore - 1986.

² *Ibid.*

control in the ego's activity clearly shows that the ego is a free personal causality. He shares in the life and freedom of the Ultimate Ego Who, by permitting the emergence of a finite ego, capable of private initiative has limited this freedom of His own free will".¹ Iqbal mentions Bayazid Bistami on the question of creation to bring home the fact that matter is not co-eternal with God. He says: "The question of creation once arose among the disciples of the well-known saint Bayazid of Bistam. One of the disciples very pointedly put the commonsense view saying: "There was a moment of time when God existed and nothing else existed beside Him". "It is just the same now" said he, "as it was then". The world of matter, therefore, is not a stuff co-eternal with God, operated upon Him from a distance as it were. It is, in its real nature, one continuous act which thought breaks up into a plurality of mutually exclusive things."²

What is the ultimate nature of the ego in reference to the climax of religious life? Iqbal says: "Indeed, the incommunicability of religious experience gives us a clue to the ultimate nature of the ego. The climax of religious life, however, is the discovery of the ego as an individual deeper than his conceptually describable habitual self-hood. It is in contact with the Most Real that the ego discovers its uniqueness; its metaphysical status, and the possibility of improvement in that status. Strictly speaking, the experience which leads to this discovery is not a conceptually manageable intellectual fact; it is a vital fact, an attitude consequent on an inner biological transformation which cannot be captured in the net of logical categories."³

Iqbal understands the ultimate aim of the ego not in the category of seeing but in the category of being. He says: "The

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*. Edited and Annotated by M. Saeed Sheikh, Institute of Islamic Culture Club Road, Lahore - 1986.

² *Ibid.*

³ *Ibid.*

ultimate aim of the ego is not to see something, but to be something. It is the ego's effort to be something that he discovers his final opportunity to sharpen his objectivity and acquire a more fundamental "I am" which finds evidence of its reality not in the Cartesian "I think" but in the Kantian "I can". The end of the ego's quest is not emancipation from the limitations of individuality: it is, on the other hand, a more precise definition of it. The final act is not an intellectual act, but a vital act which deepens the whole being of the ego and sharpens his will with the creative assurance that the world is not something to be merely seen or known through concepts, but something to be made and re-made by continuous action. It is a moment of supreme bliss and also a moment of the greatest trial for the ego."¹ Iqbal holds that even the Day of Judgment shall not "affect the perfect calm of a full grown ego... Who can be the subject of this exception but those in whom the ego has reached the very highest point of intensity? And the climax of this development is reached when the ego is able to retain full self possession, even in the case of a direct contact with the all-embracing Ego. As the Qur'an says of the Prophet's vision of the ultimate Ego:

"His eye turned not aside, nor did it wander". (53: 17)

"This is the ideal of perfect manhood in Islam. Nowhere has it found a better literary expression than in a Persian verse which speaks of the Holy Prophet's experience of Divine illumination:

(Moses fainted away by a mere surface illumination of Reality. Thou seest the very substance of Reality with a smile) "Pantheistic Sufism obviously cannot favour such a view, and suggests differences of a philosophical nature. How can the Infinite and the finite egos mutually exclude each

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*. Edited and Annotated by M. Saeed Sheikh, Institute of Islamic Culture Club Road, Lahore, 1986.

other? Can the finite ego, as such, retain its finitude besides the Infinite Ego. This difficulty is based on a misunderstanding of the true nature of the Infinite. True infinity does not mean infinite extension which cannot be conceived without embracing all available finite extensions. Its nature consists in intensity and not extensity, and the moment we fix our gaze on intensity, we begin to see that the finite ego must be distinct, though not isolated, from the Infinite. Extensively regarded, I am absorbed by the spatio-temporal order to which I belong. Intensively regarded, I consider the same spatio-temporal order as a confronting "other" wholly alien to me. I am distinct from and yet ultimately related to that on which I depend for my life and sustenance."¹

Iqbal further discusses the nature of this final experience. He says: "This final experience is the revelation of a new life process-original, essential, spontaneous. The eternal secret of the ego is that the moment he reaches this final revelation he recognizes it as the ultimate root of his being without the slightest hesitation. Yet in the experience itself there is no mystery. Nor is there anything emotional in it... Thus, the experience reached is a perfectly natural experience and possesses a biological significance of the highest importance to the ego. It is the human ego rising higher than mere reflection and mending its transiency by appropriating the eternal. The only danger to which the ego is exposed in this Divine quest is the possible relaxation of his activity caused by his enjoyment of and absorption in the experiences that precede the final experience."² It is interesting to note that for Iqbal the religious experience of the Prophet is in fact, the contact of the Prophet with the root of his own being. He says: "A Prophet may be defined as a type of mystic consciousness in which "unitary experience" tends to

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*. Edited and Annotated by M. Saeed Sheikh, Institute of Islamic Culture Club Road, Lahore, 1986.

² *Ibid.*

overflow its boundaries, and seeks opportunities of redirecting or refashioning the forces of collective life. In his personality the finite center of life sinks into his own infinite depths only to spring up again with fresh vigour, to destroy the old, and to disclose the new directions of life"¹.

Iqbal moves on to discuss the expression of this experience in the religious life of Islam. He says: "The development of this experience in the religious life of Islam reached its culmination in the well-known words of Hallaj "I am the creative truth." The contemporaries of Hallaj, as well as his successors, interpreted the words pantheistically, but the fragments of Hallaj, collected and published by the French Orientalist, M. Massignon, leave no doubt that the martyr-saint could not have meant to deny the transcendence of God. The true interpretation of his experience, therefore, is not the drop slipping into the sea, but the realization and bold affirmation in an undying phrase of the reality and permanence of the human ego in a profounder personality"². He further says: "In the history of religious experience in Islam which, according to the Prophet, consists in the "creation of Divine attributes in man", this experience has found expression in such phrases as "I am the creative truth" (Hallaj), "I am Time" (Muhammad) "I am the speaking Qur'an" (Ali) "Glory to me" (Ba' Yazid). In the higher Sufism of Islam unitive experience is not the finite ego effacing its own identity by some sort of absorption into the Infinite Ego; it is rather the Infinite passing into the loving embrace of the finite"³.

Before we proceed to present the views of Khawaja Ghulam Farid on man-God polarity, it is imperative to examine a few essential points arising out of Iqbal's approach on the subject. Iqbal is a religious metaphysician and he starts with an individualistic conception of man and God. He is

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*. Edited and Annotated by M. Saeed Sheikh, Institute of Islamic Culture Club Road, Lahore, 1986.

² *Ibid.*

³ *Ibid.*

neither concerned with pure metaphysics nor with the traditional one. This is precisely the reason that he does not start from the Essence or undifferentiated Reality.

His starting point is the Divinity or differentiated Reality. This approach lands him in the orbit of individualistic experience whether discursive or intuitive. His conception of man and God within the individualistic framework is fraught with much meaning for both religion and philosophy but remains incomplete from the traditional metaphysical point of view. His starting point is not the Supreme Principle which is formless but the divine form which is termed as God or the ultimate Ego. "Metaphysically speaking, it has been possible to say that the Avatara was "created before creation", which means that before creating the world, God has to "create Himself" in divinis, if one may say so, the word "create" having here a higher and transposed meaning which is precisely that of Maya.¹ Thus, "there is Atma and there is Maya; but there is also Atma as Maya, and this is the manifesting and acting Personal Divinity."² And when it comes to understanding the total universe, Iqbal does not appreciate that Maya is Atma. From the metaphysical point of view, "there is also Maya as Atma, and this is the total Universe when seen as one polyvalent reality. The world will then be the Divine aspect termed "Universal Man" (Vaishwanara) or, in Sufism, "The Outward" (as-Zahir); this is, incidentally, the deepest meaning of the Far Eastern Yin-Yang."³ Iqbal considers man as an individual, ego, self, soul or 'nafs.' He does not take into consideration the metaphysical reality of man that is understood by dint of Intellect or Spirit (*rubi*), "which is in man but is not his." It is the presence of this universal element i.e. the Self in man which makes him transcend the narrow circuits of his individuality. Iqbal not only misses this metaphysical perspective but further makes a mistake of translating 'rubi' Spirit as 'nafs' soul

¹ Schuon, Frithjof, *In the Face of the Absolute*, World Wisdom Books, USA, 1989.

² *Ibid.*

³ *Ibid.*

in the Qur'anic verse alluded to. Resultantly, many problems like pantheism arise which have no cause of origin in traditional metaphysics. Thus, when it comes to realization, Iqbal can only talk of individual realization and not of universal one. He is condemned to interpret the utterances of Mansur Hallaj and the like from the individualistic perspective whereas they can only be understood in reference to the universal realm. It is here that Khawaja Ghulam Farid emerges on the scene to provide intellectual foundations to both religion and philosophy; by reiterating the doctrine of Oneness of Being (*wahdat al-wujud*) which not only embraces man-God polarity but further suggests doctrinal measures, with possibilities of their realisation, to transcend it. It is emphatic to note that Iqbal in his study of God, man and universe, at certain points reaches the threshold of traditional metaphysics but in the absence of intellectual perspective he fails to develop these points and returns back to his essential individualistic approach. Khawaja Ghulam Farid, as if by Providence, takes these points to their logical conclusion. Thus, Iqbal's incomplete religious metaphysics, in a certain sense, is completed by the traditional metaphysics of Khawaja Ghulam Farid.

Khawaja Ghulam Farid starts with the metaphysical idea of the Absolute. He uses the word 'Haqq', which literally means the Truth or the Reality in referring to the Absolute. He brings home the message, in one of his 'kafis,' that nothing can be ascribed to the Absolute for all ascriptions, in principle, fall short of describing the "Most Real." He starts his 'kafi' by posing a fundamental question as to whether the essential Beauty or Primordial light can be called necessity and possibility. He goes on equating it with certain sensuous and non-sensuous realities and in the end shows the deficiency of this approach in the following verses:

کر توبہ ترت فرید سدا ہر شے نول پر نقصان کہوں

Farid! Quicken to repent once for all. I consider each of the descriptions fraught with harmful implications (highly deficient in describing the Essence that transcends even transcendence).

اسے پاک اُلکھ بے عیب کہوں
اسے حق بے نام نشان کہوں¹

I describe Him as the Pure and the Transcendent, without any imperfection. I describe Him as the Nameless Truth without signs.

These verses are very translucent in revealing the essential nature of the metaphysical Reality. "The Absolute in its absoluteness is Nameless and it has no Signs by which it can be approached." It is beyond human perception, conception and imagination. "No qualification or relation can be attributed to it for it even transcends transcendence." It is "the most indeterminate of all indeterminates". No linguistic category can describe it. It lives in "permanent abysmal darkness" and is "the most unknown of all the unknown". The Absolute in its absoluteness is the "Mystery of mysteries" and no one, in principle, can have access to it. The Absolute does not manifest itself in its absoluteness. "The self-manifestation of the Absolute does not yet occur. There is yet no theophany or tajalli." The Absolute in its absoluteness is termed as 'dhal' or Essence. The Pure Absolute in its fundamental aspect of absoluteness is beyond the insatiable human quest and all attempts to reach it prove to be nugatory. Khawaja Ghulam Farid says:

کہاں پاؤں کہاں پاؤں یار

Where should I find and seek you, my friend?

جن انسان ملائک سارے کیا سگلا سنسار

حیرت دے قلم وچ کل تھئے مستغرق مرشار

All the fiery creatures, human beings, cosmic forces and the entire world are amazingly drowned in the sea of bewilderment.

صوفی شاعلی گیبانی دھیانی گئے اورک سب ہار

عرشی تے بسطامی گل لگے روون زار و زار

The Sufis, devotees, men of wisdom and those who meditate have ultimately lost. Arshi and Bistami cry profusely with folded arms.

¹ *Divan-i-Khawaja Farid*, Kafi 91.

بطلموس تے فیثا غورث کر کر سوچ بچار

کھوج سراغ نہ پایا پتہ تھک بیٹھے تن مار

Ptolemy and Pythagoras did a lot of thinking and reasoning but found no trace. It made them resign to the human limitation (of not finding the Absolute in its absoluteness).

بدھ بھوس یہود نصارا ہندو تے دیندار

آکھن پاک منزہ ہے بے انت الکھ اپار

The Buddhists, Zoroastrians, Jews, Christians, Hindus and the People of Book say that He (the Absolute) is Pure, Perfect, Unlimited, Transcendent and Infinite.

پیر پیمبر غوث قطب کیا مرسل کیا اوتار

کرن منادی رو رو کے لا یدرکہ الابصار

The Mystics, Prophets, Ghaus (Saints), Poles, Messengers and spiritually incarnate proclaim, while crying that no eye can see Him (He is beyond the reach of human perception).

عالم فاضل عارف کامل عجز کیتا اقرار

آکھ فرید نماٹاں بھولا توں وچ کون تظارا

The knowledgeable, erudite, gnostics and perfectionists have admitted in all humilities (their limitation of not finding the Absolute in its absoluteness). Ask Farid, modest and simple, where do you stand? (It is not possible for you to find Him in His Essence).

Thus, the Absolute in its absoluteness is the highest metaphysical stage of Reality. At this highest metaphysical stage, Reality is undifferentiated. Khawaja Ghulam Farid accounts for the principle of differentiation within the Reality. He says:

گنت کنزاً عشق گواہی پہلوں حب خود ذات کون آہی

جیں ساگے تھیا جمل جہان²

¹ *Divan-i-Khawaja Farid*, Kafi 53.

² *Ibid.*, Kafi 134.

'Hidden Treasure' testifies love itself. Originally, the Essence inspired itself with love. It caused the entire universe.

The above verses refer to the Holy Tradition: "I was a hidden treasure, and longed to be known, so I created the universe." Self-consciousness is the primordial and fundamental polarization within the Absolute. The otherness is not absolute for in case of Self-consciousness the principle of otherness or differentiation is essential for Self-Realization. Ibn' Arabi explains this point in these beautiful words: "The Reality wanted to see the essences of His Most Beautiful Names or, to put it another way, to see His own Essence, in an all-inclusive object encompassing the whole (divine) Command, which, qualified by existence, would reveal to Him His own mystery. For the seeing of a thing, itself by itself, is not the same as its seeing itself in another, as it were in a mirror, for it appears to itself in a form that is invested by the location of the vision by that which would only appear to it given the existence of the location and its (the locations), self disclosure to it. The Reality gave existence to the whole Cosmos (at first) as an undifferentiated thing without anything of the spirit in it, so that it was like an unpolished mirror... the (divine) command required (by its nature) the reflective characteristics of the mirror of the Cosmos, and Adam was the very principle of reflection for the mirror and the spirit of that form."¹

In order to know the emergence of the principle of differentiation within the undifferentiated Reality, one needs to understand that the Supreme Reality is absolute and infinite. "That is absolute which allows of no augmentation or diminution, or of no repetition or division; it is therefore that which is solely itself and totally itself. And that is infinite which is not determined by any limiting factor and therefore

¹ Ibn Arabi, *Fusus al-Hakim: The Bezels of Wisdom* translation and introduction by R.W.J. Austin Preface by Titus Burckhardt, Suhail Academy, Lahore - 1988.

does not end at any boundary; it is in the first place Potentiality or Possibility as such, and ipso facto the Possibility of things, hence Virtuality. Without All-Possibility, there would be neither Creator nor Creation, neither Maya nor Samsara".¹

The distinction between the absolute and the infinite expresses the fundamental aspects of the Real i.e. the Absolute. "The infinite is so to speak the intrinsic dimension of plenitude proper to the Absolute; to say Absolute is to say infinite, the one being inconceivable without the other. The distinction expresses the two fundamental aspects of the Real, that of essentiality and that of potentiality; this is the highest principle prefiguration of the masculine and feminine poles. Universal Radiation, thus Maya both divine and cosmic, springs from the second aspect, the infinite, which coincides with All-Possibility".² Speaking etymologically, the infinite is that which is without limits. It has absolutely no limits. The infinities of number, space and time belong to the domain of the indefinite- which is qualitatively different from the Infinite. The Indefinite is merely an extension of the finite and may be understood as enhanced finiteness. "The Infinite... if it is truly to be such, cannot admit of any restriction, which supposes that it is absolutely unconditioned and indeterminate, for all determination is necessarily a limitation simply because it must leave something outside itself, namely all other equally possible determinations. Limitation, moreover, presents the character of a veritable negation, for to set a limit is to deny that which is limited everything that this limit excludes. Consequently, the negation of a limit is in fact the negation of a negation, which is to say, logically and even mathematically, an affirmation. Therefore, the negation of all limits is equivalent, in reality, to total and absolute affirmation. That which has no limits is that to

¹ Schuon, Frithjof, *Survey of Metaphysics and Esoterism* Translated by Gustavo Polit, World Wisdom Books, U.S.A. 1986.

² *Ibid.*

which one can deny nothing hence is that which contains all, outside of which there is nothing. This idea of the Infinite, which is thus the most affirmative of all because it comprehends or embraces all particular affirmations whatsoever, can only be expressed by a negation by reason of its absolute indetermination. Any direct affirmation expressed in language must, in fact, be a particular and determined affirmation—the affirmation of something—whereas total and absolute affirmation is not any particular affirmation unto the exclusion of others, for it implies them all equally. It should now be simple to grasp the very close connection which this has with universal Possibility, which in the same way embraces all particular possibilities”.¹

The idea of the Infinite cannot be contradicted for it contains no contradiction and there is nothing negative about it. “If, in fact, one envisages the “Whole” in an absolute and universal sense, it is evident that it can in no way be limited. It could only be limited by virtue of something outside itself, and if there were anything outside it, it would no longer be the Whole... the Whole in this sense must not be assimilated to a particular or determined “Whole” which has a definite relationship with the parts of which it consists. It is, properly speaking “without parts” for these parts would be of necessity relative and finite and could thus have no common measure with it, and consequently no relationship with it, which amounts to saying that they have no existence from its point of view. This suffices to show that one should not try to form any particular conception of it”.² Likewise, universal Possibility is necessarily unlimited and an impossibility being a pure and simple negation is nothing and cannot limit it. “Thus, when we say that universal Possibility is infinite or unlimited, it must be understood that it is nothing other than

¹ Guenon, Rene, *The Multiple States of Being*, translated by Joscelyn Godwin, Suhail Academy, Lahore 1988.

² *Ibid.*

the Infinite itself, envisaged under a certain aspect, insofar as one may say that there are aspects to the Infinite. For the Infinite is truly “without parts”, and strictly speaking, there can be no further question of a multiplicity of aspects existing really and “distinctively” within it. It is we who in fact conceive of the Infinite under this aspect or that, because we cannot do otherwise, and even if our conception were not essentially limited (as it is which we are in an individual state), it is bound to limit itself in order to become expressible, for that requires its investiture with a determinate form. All that is important is that we should understand well from what side the limitation comes and to whom it applies, so that we do not misattribute our own imperfection, or rather that of the exterior and interior instruments which we now use as individual beings, and which possess only a definite and conditioned existence. We must not transfer this imperfection, purely contingent and transitory as the conditions to which it refers and from which it results, to the unlimited domain of universal Possibility itself... The determinations, whatever the principle, by which one creates them, can exist only in relation to our own conceptions... Perfection being identical in its absolute sense with the Infinite understood in all its indetermination. Being does not contain the whole Possibility, and that in consequence it can in no wise be identified with the Infinite that is why we say that our present standpoint is far more universal than that from which we envisage only Being”.¹

Khawaja Ghulam Farid identifies the stage of the Absolute in its absoluteness with Allah's Essence. He ascribes to this view of identity as set forth by Ibn' Arabi who “explicitly identifies the absolute Being with Allah, the Living, Omniscient, Omnipotent God of the Qur'an.”² The Absolute

¹ Guenon, Rene, *The Multiple States of Being* translated by Joscelyn Godwin, Suhail Academy, Lahore, 1988.

² Izutsu, Toshihiko, *Sufism and Taoism* University of California Press, USA, 1983.

in its absoluteness is not only identified with Allah's Essence or Divine Essence but has complete identity with Unity (*al-abidiyah*). "Divine Essence (*dhat*) and unity (*abadiyah*) are completely identical with each other in indicating one and the same thing, namely, the Absolute in its absoluteness as the highest metaphysical stage of Reality".¹

Khawaja Ghulam Farid maintains a subtle distinction between the Essence and the Divinity. "God may be considered in respect of Himself, in which case He is referred to as the Essence, or in respect of His level, in which case He is referred as the Divinity. In both cases he is called Allah".² However, in respect of Himself i.e. the Essence, He is unknowable. "God is known through the relations, attributions and correlations that become established between Him and the Cosmos. But the Essence is unknown since nothing is related to it. In proof of this assertion, the Shaykh (Ibn' Arabi) often cites Qur'anic verse, "God warns you about His Self (3.28: 30), which he frequently explains in terms of the prophetic saying: "Reflect (*tafakkur*) upon all things, but reflect not upon God's Essence".³ Ibn' Arabi says: "God is described by Nondelimited Being (*al-Wujud al-mullaq*), for He is neither the effect (*ma'lul*) nor the cause (*'illa*) of anything. On the contrary, He exists through His very Essence, Knowledge of Him consists of knowledge that He exists, and His existence is not other than His Essence, though His Essence remains unknown; rather, the Attributes that are attributed to him are known, i.e., the Attributes of Meanings (*Sifat alma'ani*), which are the Attributes of Perfection (*Sifat al-Kamal*). As for Knowledge of the Essence's reality (*haqiqat al - dhat*), that is prohibited. It cannot be known through logical proof (*dalil*) or rational demonstration (*burhan 'aqli*), nor can definition (*badd*) grasp it. For He-glory be to Him-is not similar to anything, nor is anything similar to Him. So how should he who is similar to things know Him to

¹ Izutsu, Toshihiko, *Sufism and Taoism* University of California Press, USA, 1983.

² Chittick, William C, *The Sufi Path of Knowledge* New York Press USA, 1989.

³ *Ibid.*

whom nothing is similar and Who is similar to nothing? So your knowledge of Him is only that "Nothing is like Him" (Koran 42: 10) and "God warns you of His Self" (Koran 3: 27). Moreover, the Law (*al-shariba*) has prohibited meditation upon the Essence of God".¹

The principle of differentiation emerging within the undifferentiated Reality as alluded to is named by Khawaja Ghulam Farid as Ahmad. He says:

حسن ازل دا تھیا اظہار احدوں ویس ونا تھی احمد

The essential Beauty became manifest. Ahad's formlessness assumed Ahmad's form.

Again:

احد ہا ہن احمد آیا

Ahad emerged in the form of Ahmad.

The name Ahmad signifies the Logos; First Intellect; Reality of realities; Light of Muhammad; Reality of Muhammad and so on and so forth, "Thus understood, the Reality of Muhammad is not exactly the permanent archetypes themselves. Rather, it is the unifying principle of all archetypes, the active principle on which depends the very existence of the archetypes. Considered from the side of the Absolute, the Reality of Muhammad is the creative activity itself of the Absolute, or God "conceived" as the self-revealing Principle of the universe. It is the Absolute in the first stage of its eternal self-manifestation, i.e., the Absolute as the universal Consciousness... The "Reality of realities" is ultimately nothing but the Absolute, but it is not the Absolute in its primordial absoluteness; it is the very first form in

¹ Ibn Arabi, *Less Illuminations de La Mecque. The Meccan Illumination al-Futubat al-Makbiyya* Texts Choisis/selected texts presented and translated by Will C Chittick and others Paris, 1988.

² *Diwan-i-Khawaja Farid*, Kafi 30.

³ *Ibid.*, Kafi 140.

which the Absolute begins to manifest itself.”¹ Likewise, the Reality of Muhammad can be called the Light of Muhammad for the prophet said that the first thing which God created was his light. This Light was eternal and non-temporal and was manifest in the chain of prophets till its final historical manifestation in the prophet himself. “Since the light was that which God created before anything else and that from which He created everything else, it was the very basis of the creation of the world. And it was “Light” because it was nothing else than the First Intellect i.e., the Divine Consciousness by which God manifested Himself to Himself in the state of the Absolute Unity. And the Light is in its personal aspect the Reality of Muhammad”.²

How does the possibility of relativity arise in the Absolute? “The Divine Essence-Beyond-Being include in its indistinction and as a potentiality comprised within its very infinity a principle of relativity; Being, which generates the world, is the first of the relativities, that from which all the other flow; the function of Being is to deploy in the direction of “nothingness”; or in an “illusory” mode, the infinity of Beyond-Being, which thus, becomes transmuted into ontological and existential possibilities.... Relativity is the “shadow” or “contour” which allows the Absolute to affirm itself as such, first before itself and then in “innumerable” gushings forth of differentiations.”³ “The chapter of Sincerity (*Surah al Ikbilas*) beautifully delivers the message of the Essence, all *abadiyah*. “Say: He, God is One (*Abad*) God, the Absolute Plenitude Sufficing-unto-Himself (*as-Asmad*). It is no doubt in virtue of this last Name... of Oneness that the chapter is called the Chapter of Sincerity (*Surah al Ikbilas*). For sincerity implies an unreserved assent, and for this to be achieved the soul needs to be made aware that the oneness in

¹ Izutsu, Toshihiko, *Sufism and Taoism* University of California Press, USA, 1983.

² *Ibid.*

³ Schuon, Frithjof, *Understanding Islam*, Suhail Academy, Lahore, 1985.

question is not a desert but a totality, that the One-and-Only is the One-and-All-and that if the Indivisible Solitude excludes everything other than itself, this is because Everything is already there”.¹ “Behind the illusory veil of created plurality there is the One Infinite Plenitude of God in His Indivisible Totality.”

Khawaja Ghulam Farid is highly committed to the metaphysical idea of “the Indivisible One-and-Only”. He says:

بھ گھت کوڑ نکمڑیں ہک حق کون کر یاد
Do cast aside the false and the valueless and remember
the sole Reality.

تھی کر گھلا رت پوں تے کر دیں دھانہہ فریاد
Your insatiable cravings for worldliness are worthless
and are essentially despicable like bloody watery
substances oozing out from the body.

باجھوں احد حقیقی محض خراب آباد
All things are merely depraved without the essential One.

حسن مجازی جوٹھا ہے فانی برباد
The profane beauty is false. It is ephemeral and ruinous.

کھ مجنون کھ لیلی کھ شیریں فرہاد
Where is Majnun? Where is Layla and where are Shireen
and Farhad?

کل شے غیر خدا دی ہالک بے بنیاد
All things other than the Divine are perishable and
devoid of being.

باجھ محبت ذاتی کوچھا شور فسا د
There is ugliness and mere loud chattering without divine
love.

¹ Lings, Martin, *What is Sufism*, Suhail Academy, Lahore.

² *Diwan-i-Khawaja Farid*, Kafi 29.

سٹ سبک غیر خدا دی سب شے وہم خیال
Cast aside the desire of all those things that are not
divine. All the existence is an illusion and imagination
(cosmic illusion and imagination within imagination).

کھتھ لیلیٰ کھتھ مجنوں کھتھ سوہنی مہینوال
Where is Layla and where is Majnun? Where are Sohni
and Mahinwal?

کھتھ رانجھن کھتھ کھیرے کھتھ ہے ہیر سیال
Where is Ranjhan and where are the Kheras? Where is
Heer Syyal?

کھتھ سسی کھتھ پنوں کھتھ او درد کشال
Where is Sassi and where is Punnal? Where have those
pains and adversities gone?

کھتھ سیفل کھتھ پریاں کھتھ او بجر وصال
Where is Saifal and where are the fairies? Where are all
disunion and union?

پاجھوں احد حقیقی کل شے عین زوال
All the things are demonstrably perishable excepting the
essential One.

چار ڈہاڑے چیتر دے بڈے ہکر وال
These are mere four days of the spring season, which
make the shepherd dance with joy.

ما خلا اللہ باطل بے شک کوڑ پیال¹
Anything beside God is devoid of reality. Undoubtedly, it
is false and illusory.

ذاتا فعلا کل شے باطل حق ہے فاعل یو سبھ عاطل²
The things in their essence and existence are devoid of
reality (existence). It is the Reality that is the animating
force in all things and everything else is powerless.

¹ *Divan-i-Khawaja Farid*, Kafi 73.

² *Ibid.*, Kafi 72.

ہر آن احد ڈوں دھیان دھرو ہے بے شک دین ایمان ایہو¹
Do concentrate on the One at all times. It is
undoubtedly, the traditional way.

الف کہو ہم بس وے میاں جی

Alif (the alphabet symbolizing Allah, the Reality) is
simply and solely enough for me, my respected teacher.

ہور کہانی مول نہ بھائی الف بگیم دل لہس وے میاں جی²
There is absolutely no other narration that has touched
me. It is Alif that has grabbed my heart, my respected
teacher.

After establishing the principle of “the Indivisible One-
and-Only,” which in the religious language means
transcendence of God, Khawaja Ghulam Farid moves to
affirm that the “Indivisible One-and-Only” is the “One-and-
All.” He says:

ہک ہے ہک ہے ہک ہے ہک دی دم دم سبک ہے
It is the unified oneness. The desiring of the One is at
each and every moment.

ہک دے ہر ہر جا وچ دیرے کیا اُچ ہے کیا جھک ہے
The One dwells at each and every place whether it is
high or low.

ہک ہے ظاہر ہک ہے باطن ہیا سب کجھ ہالک ہے
The One is manifest. The One is unmanifest. All else is
perishable.

جیردھا ہک کوں ڈو کر چاٹے او کافر مشرک ہے³
A person who considers the One as two veils the truth
and places divinity beside Allah.

¹ *Divan-i-Khawaja Farid*, Kafi 23.

² *Ibid.*, Kafi 169.

³ *Ibid.*, Kafi 267.

ہر جا ذات پنل دی عاشق جان یقین
There is omnipresence of my beloved's essence. Lovers!
Know it with certainty.

ہر صورت وچ یار دا جلوہ کیا اسمان زمین¹
My friend's manifestation is in each form. What to talk
of the heavens and the earth.

واہ واہ سوئے دا ورتارہ ہر صورت وچ کرے اوتارہ²
It is laudation to the conduct of the Beautiful. He
descends in each form.

کچھ شجائیں غیر نہ جائیں سب صورت ہے عین ظہور
Do understand and identify and do not consider it as
otherness. It is his open manifestation in all forms.

رکھ تصدیق نہ تھی آوارہ کعبہ، قبلہ، دیر، دوارہ
مسجد، مندر، ہکڑو نور³

Do verify and do not remain on the periphery. The
House of God, the direction of prayer, the idol- temple,
and the Sikh place of worship, the mosque and the
temple manifest the same (essential) Light.

سب صورت وچ ذات شجائی حق ہاجھوں بیو غیر نہ جائی
Discern the essence in all forms. Do not consider any
other reality except the Reality.

نہ کوئی آدم نہ کوئی شیطان بن گئی اے کل کوڑ کہائی
There is neither any Adam nor any Satan. It has become
a totally fabricated story (bereft of symbolism).

ہاجھ خدا دے محض خیالے دل نا کر غیریت ہائی
It is just your imagination to see anything except God.
Do not make your heart intimate with otherness (God is
everywhere).

¹ *Diwan-i-Khawaja Farid*, Kafi 140.

² *Ibid.*, Kafi 20.

³ *Ibid.*, Kafi 50.

مطلب وحدت ہے ہر چالوں یک نہ رکھے پاسے تائی¹
Oneness is manifest on all sides. Do not be desirous of
the other sides (for they are not).

سوئے یار پنل دا ہر جا عین ظہور
اول، آخر، ظاہر، باطن اس دا جان حضور²
My lovely friend Punnal is openly manifest.
Witness his presence in the first, the last, the outward
and the inward (in all dimensions).

It is pertinent to note that both transcendence and
immanence are human viewpoints pertaining to the
understanding of the Supreme Principle, which is neither one
nor the other. "In itself, the Supreme Principle is neither
transcendent nor immanent. It "is that which is" only in
relation to Manifestation may one speak either of
transcendence or immanence... transcendence annihilates,
reduces or diminishes the manifested; immanence on the
contrary ennobles dilates or magnifies it"³.

Khawaja Ghulam Farid's understanding of the Absolute
as the Essence (*al-abadiyah*) and as the Divinity (*al-wahidiyah*)
becomes precisely formulated in his metaphysical conception
of *Tawhid*. He manifests an intellectual understanding of the
idea beyond the exoteric constrictions of it. He says:

کر توبہ استغفار سدا رکھ بدعت شرکوں عار سدا
تھی محض موحد صاف یگانہ⁴

Repent everlastingly and seek forgiveness. Always refrain
from infidelity and duality. Be simply Unitarian and
purely unique.

دویت فرید ہے جوٹھا لارا⁵

¹ *Diwan-i-Khawaja Farid*, Kafi 225.

² *Ibid.*, Kafi 52

³ Schuon, Frithjof, *To have a Centre*. World Wisdom Books, U.S.A, 1990.

⁴ *Diwan-i-Khawaja Farid*, Kafi 152.

⁵ *Ibid.*, Kafi 20.

Farid! Multiplicity is merely ephemeral.

فقہ، اصول، کلام، معانی، منطق، نحو تے صرف مہانی

ٹھپ رکھ ہے توحید غیور

Shelve jurisprudence, principles, kalam (theology), lexicon, logic, syntax and accidence. The doctrine of unity is high minded (transcends to higher planes).

ما بٹھڑے معنی کر دے آیت درس حدیث خبر دے

صرف صدا تے تھئے مغرور

The clerics impute contrary meanings to the messages entailed in the verses, teachings and sayings of the Prophet. They take pride in playing the mere game of words.

ما ویری سخت ڈسیندے بے شک ہن استاد دلیس دے

ابن العربی تے منصور

The clerics seem hardened adversaries. Undoubtedly, Ibn' Arabi and Mansur impart heart-knowledge.

شاہد، واحد اصل فرع وچ راز طریقت رسم شرع وچ

ہے مشہود نہیں مستور

The manifest Unity is there in substance and accidents. It is in secret of esoterism and mode of exoterism. It is apparent and not hidden.

بٹھ گت ریت روش تقلیدی رہ تحقیقی، سلک فریدی

کر منظور تے تھی مسرور

Discard the customs and conventions of blind following (servility). The way of witnessing is the Faridian tradition. Accept it and experience spiritual joy.

بجو شاہد اصلی جائیں ہے واحد پر مہانی

ہے وحدت سمجھ سٹھانی وچ پردے کثرت سازی

Consider all things as manifestation of the Real. Unity is the story (expression) of love. Seek knowledge and understanding of unity in diversity.

کر رفع ملال کدورت تک سمجھ سہن بے صورت

تھیا ظاہر وچ ہر مورت چھپ اولے نور حجازی

Cleanse yourself (the mirror of your heart) from anxiety and animosity of forms (dust of multiplicity) and fully understand that your beloved is (essentially) formless. He has become immanent in each form, while maintaining His transcendence by virtue of the Muhammadan Light.

سُن حسن ازل دی چالی سب ناز نہورے والی

کھہ خالق خلق دا والی کھہ عابد ریت نیازی

Reflect on the moves of the primordial beauty. They are prideful with coquetries. He manifests as the Creator, the custodian of the whole universe at times and at times He assumes the posture of humility and exhibits himself in the form of a devotee.

کھہ عاشق درد کُشالے کھہ حُسن ملاحت چالے

تھی ہار سنگار ڈکھالے خوش سیرت ناز نوازی

He manifests in the form of a lover in pain and adversity at times and at times He manifests in charming beauty. He exhibits in a makeup, nobility and prideful elegance.

کھہ مطرب تے میخانے کھہ رندی رسم یگانے

کھہ صوم صلوت اذانے کھہ زاہد نیک نمازی

He manifests, at times, in the form of musician and tavern. He manifests, at times, in the form of the inebriate and in the tradition of drunkenness. He manifests, at times, in rituals and, at times, as a devout and pious worshipper.

ہے غیریتِ زندیقی پا ورثہ رکھ صدیقی
 کر جہدِ جہادِ حقیقی بنِ مردِ معنی غازی
 Otherness is sacrilegious. Discover the treasure of truthfulness. Make a true and meaningful effort to become a perfect and universal man.

ٹھپ فتنہ اصول مسائل سٹ نحوی فعل تے فاعل
 بھ علمی بحث دلائل ہے فقر فقط جانبازی
 Discard jurisprudence, its principles, issues and problems. Leave aside syntax and accident. Discard knowledge, mode of argumentations and proof. The consciousness of one's ontological nothingness is to sacrifice ones life for the sake of love (union).

اے سلک سلوک فریدی ہے ریتِ عجب توحیدی
 پر ذوقِ لذیذِ جدیدی چھٹ لہرِ دورِ درازی¹
 Adopt this Faridian way. It is a strange tradition of oneness. It is full of taste and fresh (creative) relishing. Leave all the distant ways and modes.

ساڈا ہے محبوبِ دلیس دا جو کوئی ہے توحید دا قائل
 The one who is committed to the doctrine of (contemplative) *Tawhid* (Unity of God) is our heart's beloved.

علمِ حقائق دا ہے لائقِ نفسِ مڑکی مادہ قابل
 وجہ اللہ فرید ہے باقی باقی زاہقِ زائل²
 Farid! The Face of Allah is Permanent. All else is annihilating, dying and ephemeral.

Tawhid is essentially expressed in the doctrine of Shahadah which is the fountainhead of Islam. Khawaja Ghulam Farid says:

مذہبِ مشرب لا مذہبِ دا لب ہے سارے آرٹ عرب دا
 شاہدِ درسِ حدیثِ قرآن

The religious tradition of 'negation' (in the connotative sense and not in the denotative one for there is nothing except Reality) is the kernel of the entire Arab heritage. It is evident in the teachings, Hadith and the Qur'an.

بکھ خلت سٹ غیر دی علت ابنِ العربی دی رکھ ملت
 آکھیم سوئے فخرِ جہان

Learn the lesson of unity and leave craving of otherness. Be in the tracks of Ibn' Arabi. The majestic Fakhr Jehan advises so.

غافلِ شاغلِ ناسیِ ذاکرِ صالحِ طالحِ مومنِ کافر
 سب ہے نورِ قدیم دا شان

All is the Splendour of the Primordial Light (manifest) in the unmindful and the devotee, the neglectful and the attentive, the virtuous and the vicious and the faithful and the infidel.

أحدِ اویسی ہے احمدِ اوہے میمِ دے اولے دلڑی موہے
 دھیانِ فرید رکھیں ہر آن¹

He is Ahad. He is Ahmad. He captivates the heart by being manifestly hidden (remaining immanent and transcendent) in the form of Meem (Muhammad). Farid! Keep constant watchfulness (about this Divine disclosure).

From this inward, esoteric and intellectual point of view Shahadah means: "There is no divinity (or reality, or absolute) outside the only Divinity (or Reality or Absolute) and Muhammad (the Glorified, the Perfect) is the Envoy (the mouthpiece, the intermediary, the manifestation, the symbol)

¹ *Diwan-i-Khawaja Farid*, Kafi 263.

² *Ibid.*, Kafi 72.

¹ *Diwan-i-Khawaja Farid*, Kafi 134.

of the Divinity.”¹ The entire Shahadah demonstrates that “God alone is” and “all things are attached to God”. “All manifestation and so all that is relative is attached to the Absolute.” “The Shahadah, “There is no divinity (reality, quality) but the sole Divinity (Reality, Quality)” - which in the first place signifies the exclusive and extinguishing primacy of the Sovereign Good, assumes in esoterism an inclusive and participatory signification; applied to a given positive phenomenon; it will mean: this particular existence or this particular quality - this miracle of being or of consciousness or of beauty cannot be other than the miracle of the Existence or the Consciousness or the Quality of God, since precisely there is no other existence, Consciousness or Quality, by the very terms of the Shahadah. And it is this truth that lies at the basis of such theopathic expressions of the highest level as “I am the Truth” (*anal-Haqq*) of the illustrious Al-Hallaj, or “Glory be to me” (*subhani*) of the no less illustrious Abu Yazid al-Bistami. It goes without saying that in ordinary language; the first Shahadah... is connected with Transcendence, without in any way excluding a certain casual existentiating and efficient Immanence which is essential for Islamic Unitarianism. But it is in the second Shahadah “Muhammad (the perfect Manifestation) is His Envoy (His unitive prolongation) that we meet with the direct expression, or the formulation symbol of Immanence and thus of the mystery of Union or Identity”.²

The metaphysical conception of *Tawhid* opens the door to the doctrine of Oneness of Being (*wahdat al-wujud*). The term Oneness of Being (*wahdat al-wujud*) simply means that “there is only one Being, and all existence is nothing but the

¹ Schuon, Frithjof, *Understanding Islam*, Suhail Academy, Lahore, 1985.

² Schuon, Frithjof, *In the Face of the Absolute*, World Wisdom Books USA, 1985.

manifestation or outward radiance of that One Being. Hence “everything other than the One Being” that is whole cosmos in all its spatial and temporal extension is nonexistent in itself, though it may be considered to exist through Being”.¹ Khawaja Ghulam Farid considers the sensible world as not-self, imagination and dream. He says:

جگہ وہم خیال تے خوابے سب صورت نقش بر آبے

The world is illusion, imagination and dream. All forms are marks on water.

جے پچھدیں حال حقیقت سن سمجھ اُتے رکھ عبرت

جیویں بحر محیط ہے وحدت کل کثرت شکل جبابے

If you ask about the state of reality, then listen, understand and take a note of the fact that the sea encompasses unity. All the multiplicity is bubble-faced.

نہیں اصلوں اصل دوئی دا خود جاں ہے نسل دوئی دا

گیا پھوکا نکل دوئی دا دل اوہی آب دا آبے²

Duality has no essential reality. Know yourself that duality is not everlasting. The airy duality vanishes. The water essentially remains the same water.

These forms and properties are not real in themselves but are manifestations of the Reality. In other words, “reality is not a subjective illusion” whim or caprice but is an “objective illusion.” It “is an unreality standing on a firm ontological basis”. One could say that “the world of being and becoming (*kaun*) is an imagination but it is, in truth, Reality itself”.

The doctrine of the Oneness of Being (*wahdat al-wujud*) accounts for both the undifferentiated Reality and the differentiated one and gives us metaphysical vision of

¹ Chittick, William C, *The Sufi Path of Knowledge*, New York Press USA, 1989.

² *Diwan-i-Khawaja Farid*, Kafi 199. .

wholeness. Thus, "God although One in His Essence is multiple in forms".¹ Khawaja Ghulam Farid spells out this metaphysical idea in numerous verses. He says:

سمجھ سچائی غیر نہ جائی سب صورت سجانے
Do have a deeper understanding and never consider it as
the other because the Reality (Transcendent) is manifest
in all forms of immanence.

اول آخر ظاہر باطن یار عیان بیانے
The First, the Last, the Outward and the Inward are the
open-manifestations of my friend.

یار فرید نہیں مستورے ہر جا اس دا عین ظہورے
ظلمت بھی سب نور حضورے اسم فقط ہیا آیا ہے
Farid! My friend is not hidden. He is openly manifest at
each and every place (Omnipresent). Darkness too is the
pervasive presence of Light. It has just been named
differently.

بٹھ وہم خطرے دی ادا ڈوجھا نوہی ہے ہک خدا
اندر تے پاہر ہے سدا موجود حق موجود حق
Discard the style of apprehension and risk. There is
nothing except One God. The Reality or Truth is
everlastingly present in the interior and the exterior.

توں بن فقط ہیا کو نہیں منڈھوں غیر دی اتھ بو نہیں
ہے ہک سدا اتے دو نہیں ہک نال تھی ہک سٹ فرق
There is no other except you. There is no odour of the
profane at its roots. He is the Everlasting One without
any duality. Be with the One and discard otherness.

¹ Ibn Arabi, *Fusus Al-Hikam. The Bezels of Wisdom*, Translation and Introduction by R.W.J. Austin.

² *Diwan-i-Khawaja Farid*, Kafi 246.

³ *Ibid.*, Kafi 217.

⁴ *Ibid.*, Kafi 64.

وجہ اللہ فرید ہے باقی باقی ہالک زاہق زائل
Farid! The Face of Allah is Permanent. All else is
annihilating, dying and ephemeral.

ہمہ اوست دے بھید نیارے چائن وحدت دے وٹھارے
ہر ہر شے وچ کرن نظارے اصل تجلی طوری نوں
The mysteries of Oneness of Being are remarkable. They
are known by the dealers of Unity. They behold the real
Sinai theophany in each and every existent.

عاشق مست مدام ملائی کہہ سبحائی بن بطنای
آکھ انا الحق تھی منصورد

The entranced lover exists beyond disdain. Say: "Glory
to me" and become Bistami. Say: "I am the Truth" and
become Mansur.

جو کجھ ہے ظاہر برملا چائاں میں کیویں ماسوا
مرشد محقق وچ وچا ہمہ اوست دا ڈٹرا سبق
All is obviously manifest. How can I acknowledge
anyone except Him? My spiritual master, after full
verification, imparted me instructions on Oneness of
Being.

ہمہ اوست سبحائی ریت بھلی

The doctrine of Oneness of Being (*wahdat al-wujud*) has
made me realise a noble tradition.

ہمہ اوست دا سبق گھدوسے فاش تھئے کچھ لکڑے
I have learnt the doctrine of Oneness of Being. All
mysteries and secrets have become openly manifest to me.

¹ *Diwan-i-Khawaja Farid*, Kafi 72.

² *Ibid.*, Kafi 119.

³ *Ibid.*, Kafi 37.

⁴ *Ibid.*, Kafi 64.

⁵ *Ibid.*, Kafi 213.

⁶ *Ibid.*, Kafi 177.

مذہب وجودی فرض ہے یہو گل اپائی غرض ہے
دیدیم یا چشم یقین ہذا جنون العاشقیں^۱

The doctrine of Oneness of Being is mandatory. All else is meaningless prompted by selfishness. I have witnessed it with the eye of certainty. This is the frenzy of the lovers.

Khawaja Ghulam Farid maintains a subtle distinction between the soul or 'nafs' and the spirit or 'ruh.' The former is individual whereas the latter is universal. He follows the metaphysical tradition which considers the "intellect" and the "spiritual" as more or less equivalent terms. "Both body and soul are purely human and belong to the individual domain, the spirit or Intellect is universal and transcends the human state as such... the Latin Spiritus vel Intellectus (Spirit or "Intellect" corresponds to the Arabic Ruh. Anima ("soul") corresponds to the Arabic nafs."² Resultantly, the realization of the soul is individual, whereas the realization of the Spirit is universal.

Khawaja Ghulam Farid, under the guidance of his spiritual master, attained both mystic and metaphysical realization. He expresses it thus:

انہد مرلی شور پچایا

The divine flute has created percussion.

گرنے پورے بید بتائے عقل فکر سب فہم گمائے
مدہوشی وچ ہوش سکھائے سارا سفر عروج سُجھایا

My spiritual master communicated to me esoterism in fullness. He made my reason, reflection and entire understanding dwindle into insignificance. He taught me sobriety in drunkenness. He enlightened me on the ascending stages of spiritual journey.

وحدت عین عیان ڈٹھوسے طمس حقیقی سمجھ لیوسے
مخنی کل اظہار تھیوسے ہر گن گیان دے گیت نول پایا

¹ *Diwan-i-Khawaja Farid*, Kafi 94.

² Stoddart, William, *Sufism: The Mystical Doctrines and Methods of Islam*, Suhail Academy, Lahore, 1981.

I have witnessed Oneness as openly manifest. I have understood the reality of annihilation. All hidden has become seeable. I have realised, each and every tune (degree) of virtuousness and gnosis.

تھے واضح مشہود دقائق تھے لائح انوار حقائق
ظاہر گچھ سب کچھ دے لائق قرب تے بعد دا فرق اٹھایا

The subtleties of existence have opened up. The lights of realities have become perceptible. The visible and the Invisible are capable of being understood. The difference between proximity and remoteness has withered away.

بہنی خوب بتایاں باتاں لہجہ راز انوکھیاں گھاتاں
گم تھیاں کوڑیاں ذات صفاتاں "لمن الملک" دا دورہ آیا
The flute has successfully unravelled the reality of deeper secrets and novel stations. The dawning realisation of His Omnipotence has led to the privation of false existents and their properties.

خمر طہوروں پی پیانے تھیوسے عاشق مست یگانے
بھل گئے صوم صلوة دوگانے رندی مشرب سانگ رسایا

We have become matchless enraptured lovers after drinking from the cups of pure wine. We have transcended fasting and ritualistic prayer and adopted an inebriate mode of expression.

جاٹے کون گنوار مقلد وہ وہ ریت مقدس جید
تھی مطلق بے قید موحد سمجھ صورت وچ آپ سایا
How can an unenlightened person bereft of gnosis know the laudable, holy and powerful tradition (of Oneness of Being)? The One is identified with Freedom Itself without delimitation. He has descended in all forms.

جب ہک رمز ملی توحیدوں دل آزاد ڈٹھم تقلیدوں

تھی کہ فرد، فرید! فریدوں سیری روحی وعظ سنایا
My heart was freed from merely following the letter of law
after getting a clue of Oneness. Farid! The individual by
ceasing to be— narrated the sermon: My essentiality is Spirit.

واہ واہ سوئے دا ورتارہ ہر صورت وچ کرے ادتارہ
ہک چا چاوے عشق اجارا ہئی چا ڈیوے حسن ادھارا
It is laudation to the conduct of the Beautiful. He
descends in each form. He is love itself at times and at
times He is Manifest Beauty.

او مالک میں ادنیٰ سگ دا ہر صورت وچ مٹھرا لگدا
میں گیا موہ لئیس من جگ دا ماریس ہر چا ناز نقارا
I am canine and He is my Master. He looks sweet in each
form. What to say of me, he has captivated the heart of the
world. He has beaten the drum of his pride everywhere.

میں بے آس امید دا مانا ہر کس ناکس دے من بھاتا
دوست ادیرا یار ایانا ہر ہک دل کوں گے پیارا
I am bereft of any hope but He is the ground of my
expectations. He is heartily appealing to the apt and the
inept. My friend is peculiar and amateur in love but still
every heart rules him lovable.

جو میں وانگ بھارت بھجدا سوتھیا واقف ساری کچھ دا
ہرگز دخل نہیں کہیں کچھ دا چاٹ نظارا یار دا سارا
The one, who like me unravels the mystery, becomes
acquainted with whole esoterism. There is absolutely no
possibility of any thing. Do witness the total
manifestation of the friend.

چرن گرو دے سیس نوائیں جو آکھے چم اکھیاں چائیں
جہد جہاد دا بار اٹھائیں قرب کمال ہئی مطلب بارا
Bow your head at the feet of your Master. Carry out his
commands wholeheartedly. Bear the onerous obligation

of spiritual struggle. The meaning of this quest lies in
achieving perfect proximity.

تھی گر پیر دا چیللا سچا نہ ہو قدم ہٹا کر کچا
برہوں کڑاہ چڑھیا سچ مچیا جمل بل مار انا دا نعرہ
Be a true disciple of your spiritual Master. Do not
become frail by faltering your steps. The cauldron of love
is ablaze. Get burned in it completely by raising the cry: I
am Truth.

جو کوئی رکھی اے گٹھ چارے جو راتی جگ جگ جوگ جگارے
ونج خوش و سکی شام دوارے رہی جنم جگت سوں نیارا
The one who cultivates the four virtues of self-restraint,
generosity, meditation and night watchfulness, shall enter
and remain happy in the temple of the beloved detached
from the cycles of decadence.

جگت سپن سکوپت ٹریا تیڈی سیر دے سانگے جزیا
جیندا پیر سٹھاٹوں ٹھریا پھر سی تھی چو گوٹھ آوارہ
The one, who traverses the terrestrial world along with
the world of imagination and the world of spirits, shall
know that all this has been created for Self-realisation.
But the one, whose steps falter in realising this truth,
shall remain itinerant in the four corners of the world.

توں ہیں سمجھ، سٹھاٹ نہ چھوڑیں نرگن سرگن وچ چا جوڑیں
اچھے آپ توں مونہہ نہ موڑیں سب ہے روپ سروپ تہارا
Do not discard this Gnostic learning and understanding.
Be in harmony with your Self. Never be oblivious of
your essentiality. All is your splendid Face.

چاروں بید بدانت پکارن اوم برم نارائن دھارن
آتم اوتم روپ سدھارن دویت فرید ہے جوٹھا لارا
The four Vedas and Hindu sacred tenets openly proclaim
that the Nameless has been named as Om, Brahma and

Vishnu. He has assumed the form of the Supreme Soul.
Farid! Multiplicity is merely ephemeral.

بیر مغان ہک رمز بھائی ساجن سمجھ قرین
The cup bearer has made us realise an intricacy of
understanding the beloved as absolutely near.

غافل نہ تھی یار تھوں ہک دم ہر جاگہ ہر صین
Don't be oblivious of your friend for an instant at any
place or moment.

دل فرید دی لٹن کیے بیٹیا فخر الدین¹
He has assumed the form of Fakhr-ud-Din in order to
loot the heart of Farid.

فخر پیا توں بل بل جاواں جیندے نال میں لدھیوں لاواں
اس دی ہو کر کیوں غم کھاواں سب سمجھ یار سمجھایا ہے²
I sacrifice myself for the sake of Fakhr. I have
accomplished my nuptial rites with him. Why should I be
in the state of sorrowfulness, when I belong to him? My
friend has made me realise everything.

بچھڑے راز فقر دے سارے فخر الدین سمجھائے
Fakhruddin made me realise all the deeper mysteries of
the way of ontological nothingness.

حال مقام دی رتن فتن سب شرحیں کر فرمائے
He made me fully understand the states and stations of the
soul and the ensuing contractions and expansions.

یاریاں باشیاں رلے داریاں وس وسیب وہائے
My friendly associations, sittings and relationships with
my neighbours have all ended.

تیم فرید پر ہوندے پندھڑے ہے دھندڑے مکلائے³
Farid! I bade goodbye to all other activities ever since I
took the way of love.

¹ *Diwan-i-Khawaja Farid*, Kafi 140.

² *Ibid.*, Kafi 217.

³ *Ibid.*, Kafi 218.

لطف ازل دا ویلہا آیا فخر جہاں گر گیان سٹیا
طبع سلیم فرید دی پایا فہم لغات طیوری نوں¹
It was the dawning of eternal bliss that Fakhr Jehan laid
bare the principles of gnosis. The harmonious
disposition of Farid understood the language of birds.

فخر جہاں ہک ریت بھائی ارضی تھییا یک بار سائی
ظلمت ہن گئی نور و نور²

Fakhr Jehan made me realise a metaphysical tradition.
The terrestrial became celestial and darkness turned into
lighting upon light.

ہبہ کر کلہڑیں رمز بھائی پیر مکمل عارف کامل
My perfect spiritual master, an adept in esoterism,
secretly gave me a clue to the mystery.

وجہ اللہ فرید ہے باقی باقی ہالک زاہق زائل³
Farid! The Face of Allah is Permanent. All else is
annihilating, dying and ephemeral.

گر، بات، بتائی پوری طیفوری تے منصورى
تھی تھی فاش تجلی طوری ہر جا ایمن تے میقاتاں⁴

The master taught me the whole doctrine of Bayazid
Bistami and Mansur Hallaj. The Sinai theophany became
openly manifest. There is 'aiman' (the valley of Mount
Sinai) and 'mekataan' (the moments of communication
with the Sustainer) every where.

فخر الدین مٹھل دے شوقوں دم دم نکلم دوو
My each breath emits smoke in fondness of sweet
Fakhruddin.

¹ *Diwan-i-Khawaja Farid*, Kafi 119.

² *Ibid.*, Kafi 57.

³ *Ibid.*, Kafi 72.

⁴ *Ibid.*, Kafi 124.

اصل فرید کوں حاصل ہو یا جب ہو گیا نابود
Farid attained union (identity) by ceasing to be.

Khawaja Ghulam Farid consistently maintains a distinction between mystic realization and metaphysical realization. Mystic or individual realization is by virtue of self, ego soul or 'nafs.' It realizes the way from man to God. It manifests a temporary identity with the Lord (*Rabb*) for a complete identity, in principle, is not possible in the axis servant-Lord. Such an experience momentarily suppresses the soul or 'nafs' of the subject of experience and in this single unanalysable unity the ordinary dichotomy of subject and object ceases to exist and there is a "sense of the unreality of serial time". When the mystic state fades away, the mystic returns back to the normal level of selfhood, which includes the distinction between subject and object and the reality of the serial time. But such an experience is restricted entirely to the individual domain for the nature of the mystic state is in no manner supra-individual. Mystic state stands for "indefinite extension of purely individual possibility" spread on a broader spectrum than ordinarily supposed by the psychologists but it only leads to partial realization. This realization of the soul or 'nafs' is no match to the realization of the Self, which is universal for in the latter it is not the soul or 'nafs' but the Spirit or Intellect that attains universal realization. Ordinary mystic returns to his ordinary self but the one who has attained metaphysical realization does not return to his habitual selfhood. He achieves a complete emancipation from the limitations of his individuality. His human overlay no more remains permanent, fixed and unalterable but becomes impermanent, fleeting and ephemeral. Khawaja Ghulam Farid says:

دل مست نحو خیال ہے سرمو تفاوت نہ سہوں
My heart is engrossed within imagination. I cannot bear any differentiation.

اے خیال عین وصال ہے تے کمال ہے نہ کہ ہے جنوں
My imagination is an immanent union. It is perfection and not lunacy.

اصل الاصول شہدیت ہمہ سو بسو ہمہ کوکبو
چہ شہود عین بعینہ نہیں فرصت اتنی کہ دم بھروں
I have openly witnessed the Supreme Principle in every nook and corner. The witnessing is so glaringly evident that I cannot disengage myself even for a moment.

جو مکاں تھا بن گیا لامکاں جو نشان تھا ہو گیا بے نشان
شدہ اسم و رسم زمن دواں اللہ اپنے آپ کو کیا کہوں
The spatial turned spaceless. The sign turned without a sign. The names and customs of the ages have left me forlorn. My Allah! What should I call myself?

نہ عیان ہے نہ نہان ہے نہ بیان ہے نہ دھیان ہے
نہ رہا ایہہ جسم نہ جان ہے کیہاں ڈوس ہوش حواس کوں
There is neither openness nor hiddenness. There is neither speech nor a thought. My body has neither remained nor the life-impulse. How can I blame my sense and sensibility?

شد عکس در عکس ایں بنا کہ فنا بقا ہے بقا فنا
باقی نمائد بجز انا کتھہ اوتے توں کتھہ ہاں تے ہوں
There is double reflection. 'Fana' (extinction) is 'baqa' (subsistence) and 'baqa' (subsistence) is 'fana' (extinction). There is solely the ultimate, without any question of that and you (otherness)?

بکڈیں شور دے سطوات بہن بکڈیں زور دے شطحات بہن
کئی قسم دے بکوات بہن ستوں دے بتوں، بتوں دے ستوں
There are percussions and spiritual impositions at times and at times there are drives and antinomian utterances. There are so many types of prattling leading to meaningless discourse.

اٹھ گئی "فرید" ہوس منڈھوں نہ رہا ہی وس ہک خس منڈھوں
کے کس ہو کس ناکس منڈھوں چپ چاپ فیل فساد توں!
Farid! Lust has been uprooted. I have become
incapacitated as a straw. You should be quiet for there
will be tumult in determining, who absolutely merits or
who does not merit.

آہن قلندر روز و شب پہنچی خودی میں خود غرق
The Qalandars, day and night, are themselves drowned in
their own selves.

حاجت نہ صوم صلوت دی خواہش نہ حج زکوٰۃ دی
چاہت نہ ذات صفات دی ہک شان وحدت جی مرک
They transcend fasting and prayer. They have no wish of
the pilgrimage and alms giving. They have no keenness
of essence and attributes. They simply yearn for the
Majestic One.

نہ طلب ملک تے مال دی نہ غرض چاہ و جلال دی
مستی خدائی خیال دی پوئیں نہ آدم جئے تے تک
They have no craving of dominion and wealth. They
have no concern with rank and dignity. They are
enraptured in contemplating Divinity. Their eyes don't
cast a glance on the human sphere.

توٹے جو دریا نوش بہن پر جوش تھی خاموش بہن
اسرار دے سرپوش بہن صامت رہن مارن نہ بک
They remain composed, in spite of being heavily drunk
and animated. They are the coverings of the mysteries.
They remain quiet and do not prattle.

عاشق اتے معشوق بہن سابق اتے مسبوق بہن
خود ذر اتے صندوق بہن ہر طور وچ رہندے اچھک

They are themselves lovers and beloveds. They are
themselves vanguards and rearguards. They are themselves
pearls and caskets. They remain serene in all situations.

مسکین اتے مظلوم بہن محزون اتے مغموم بہن
ہر وقت کالمعدوم بہن رکھدے نہ دل وچ کئی امک
They are themselves modest and oppressed. They are
themselves sad and melancholy. They are perpetually in a
state of annihilation. They do not nurture any urge in
their hearts.

جو کجھ ہے ظاہر بر ملا چاٹاں میں کیویں ماسوا
مرشد محقق وچ وچا ہمہ اوست دا ڈٹرا سبق
All is obviously manifest. How can I acknowledge
anyone except Him? My spiritual master, after full
verification, imparted me instructions on Oneness of
Being.

ایہو فکر ہے ایہا گلہ ہے ایہو وجد ہے ایہو حال ہے
ایہو ذوق دم دم نال ہے ایہو وچ ہے ہیہا سبھ ہے نکت
It is the reflection and it is the discourse. It is an ecstasy
and it is the state. It is the taste that is constantly present.
It is the Truth and every other thing is untrue.

بٹھ وہم خطرے دی ادا ڈوجھا نوی ہے ہک خدا
اندر تے باہر ہے سدا موجود حق موجود حق
Discard the style of apprehension and risk. There is
nothing except One God. The Reality or Truth is
everlastingly present in the interior and the exterior.

توں بن فقط ہیہا کو نہیں منڈھوں غیر دی اتھ بو نہیں
ہے ہک سدا اتے دو نہیں ہک نال تھی ہک سٹ فرق
There is no other except you. There is no odour of the
profane at its roots. He is the Everlasting One without
any duality. Be with the One and discard otherness.

اپنا حقیقت گبول توں بے کون نہ اصلوں پھول توں
رکھ یاد اسٹا ہول توں آئیں نہ شک ہے محض پک
Search your own reality. Do not bother about the other.
Do remember my saying without doubting its veracity.

پنا کر فریدی جام توں تھی رند مست مدام توں
ڈینہوں ڈینہہ ودھارکھ گام توں واہ واہ کرے ساری خلق
Do attain inebriation and rapture after drinking from the
Faridi cup. Keep advancing your steps on the spectrum
of time. The entire folk may laud you.

جیں رمز راول جی ابھی تن کے مشاہدہ رات دن
The one who unravels the mystery of the beloved does
remain in the state of witnessing day and night.

نہیں چا اتھاں انیون دی نہ بھنگ نہ معجون دی
جنہاں سدھ لکھی بے چون دی نت مست رے پیتیں وتن
Here, there is no scope of opium, hemp or electuary.
They keep a track of the Unique. They are enraptured
without wine.

دل وسدے لوکاں نال ہن پر اصل فارغ ہال ہن
ہر آن غرق خیال ہن شاعل سمہن شاعل اٹھن
They remain and dwell with the people but are essentially
free from the worldly strings (worldliness). They are
drowned in imagination at every moment. They remain
committed in sleep and remain absorbed, while awake.

خود توں خودی توں دور ہن عرست جام طہور ہن
حق دے ہمیش حضور ہن اولیں وچوں بھولے بھجن
They are beyond themselves and ego hood. They are
enraptured in Divine illuminations. They are permanently
in the fold of Divine Presence. The worldly activity is for
them a persona.

نہیں ملک ملک تے مال دے نہیں زال دے نہیں ہال دے
ہن ذوق وجد تے حال دے گم کر گماں یک رو رہن
They are not attached to property, dominion and wealth.
They are neither attached to a wife nor to children. They
belong to tasting, inspiration, and a mystic state. They
thrust aside all doubts and remain meditative.

سر ڈے لہن سر دا لقا گئے محض مرٹوں سر لکا
ہو کر فنا پاؤن بقا سو سود نقصانوں کرن
They witness the real mystery by sacrificing their head.
They save their head from ordinary death. They attain
subsistence by annihilating themselves. They reap
countless benefits from one loss.

ونج وٹھڑے دیس سہاگ دے شکھ روپ مانٹ بھاگ دے
پارہ مینے پھاگ دے پاچین چڑھ سبجیں بہن
They go and dwell in the nuptial city. They enjoy the
destined forms of peace. Their twelve months are the
season of spring. They sit, while mounting on the nuptial
bed in the state of fulfilment.

جیں من مندر پایا پیا ڈکھ پاپ سارا مٹ گیا
تھی محو اثباتی تھیا رہندا فرید فرید ہن
The one who finds the beloved in his heart, it leads to
the effacement of all his sufferings and sins. Farid
remains without individuality by subsisting in the
everlasting one (non duality).

The ultimate aim of the Self is to see His own Essence in
the "human" medium. Once the soul or 'nafs' has withered
away, the self-identity of mystic realization is transformed
into the Self-identity of metaphysical realization, understood
as the "Supreme Identity". Such identity cannot be termed as
philosophical monism though it can be called "sapiential
monism." From the purely metaphysical point of view, this

identity is essentially covered under the principle of non-duality. Man subsists in the Divine Consciousness as realized possibility. It is pertinent to note that originally man is nothing but a mere name of the Divine unrealized possibility. It is by virtue of freedom and grace that this possibility is partially realized in the mystic state and completely realized in the universal one. In the mystic state the principle of fana (extinction) and baqa (subsistence) has a single reflection whereas in metaphysical realization this principle has a double reflection. Fana (extinction) is baqa (subsistence) in the sense that nothing remains of man as such except the Spirit, which is not his; and baqa (subsistence) in the sense that the baqa (subsistence) or the feeling of "I am-ness" is an illusion for in the ultimate analysis it is only the Reality which can say "I am". Thus, it is the Spirit which says: "I am the Truth", "Glory to Me. How great is My Majesty." In other words, "the final end and ultimate return of the gnostics though their entities remain immutably fixed is that the Real is identical with them, while they do not exist."¹

From the metaphysical point of view, "I" is an imagination, dream and illusion but it is not vain, groundless or false. "It is not the Reality itself but it vaguely and indistinctly reflects the latter on the level of imagination." It is "a symbolic reflection of something truly real." It is essentially a dream-symbol, which needs to be interpreted and whose interpretation shall lead to the real I. "Man does not see in a dream the Reality itself but an "imaginal" form of the Reality and by interpretation he has to take back this symbol to its Origin." The Prophet says: "All men are asleep (in this world); only when they die, do they wake up". This dying to the soul or '*nafs*' means that man realizes that the reality of the "I" does not belong to him but to the Spirit, which is identical with the Divine essence. Thus, the "I", which is

essentially Spirit, fully unravels itself once the soul or '*nafs*' has withered away. And this "I" is nothing but the Reality itself. The veracity of this metaphysical truth dawns when one has achieved metaphysical realization.

The problem with Iqbal is that he remains at the individualistic level and does not transcend to the universal realm. He commits a category-mistake in the sense that he tries to place the metaphysical truths at the level of the mystical plane and abhors them for being pantheistic. He interprets the utterance of Mansur Hallaj: "I am the Truth" on the mystic plane whereas Khawaja Ghulam Farid excels in interpreting and realizing the truth of this assertion at the metaphysical level to which it rightfully belongs. What is the secret of Mansur al-Hallaj's assertion ana' I-Haqq, "I am the Truth"? The secret revealed in the process of metaphysical realization is that "the Self withdraws from the "servant-Lord" polarity and resides in its own transpersonal being. The subject object dichotomy is transcended by virtue of pure intellect or Spirit, which is identical with the Divine Essence." "If soul is the element in Man that relates to God, Spirit is the element that is identical with Him - not with his personal mode, for on the celestial plane God and soul remains distinct, but with God's mode that is infinite. Spirit is the Atman that is Brahman, the aspect of man that is the Buddha-nature, the element in man, which, exceeding the soul's fully panoply is that something in the soul that is uncreated and uncreate (Eckhart), It is the true man in Lin Chi the Ch'an master's assertion that "beyond the mass of reddish flesh is the true man who has no title"; and the basis for the most famous of Sufi claims: Mansur al-Hallaj's assertion ana' I... Haqq, "I am the Absolute Truth" or the True Reality... .. Peripherally, Spirit is without boundaries;

¹ Ibn Arabi, Quoted in the *Sufi Path of Knowledge* by William C. Chittick, New York Press, USA, 1989.

internally it is without barriers. It knows neither walls that encompass nor walls that divide".¹

Mansur al-Hallaj delved on this secret by virtue of inner illumination. "His ana" I-Haqq (I am the Truth) has become perennial witness to the fact that Sufism is essentially gnosis and ultimately it is God within us who utters "I" once the veil of otherness has been removed".² It is a process of annihilation wherein the Divine Self is alone real. Mansur al Hallaj says: "You have wasted your life in cultivating your spiritual nature: What has become of annihilation in Unification (*al-fan fi Tawhid*)."³ It is at this stage that even man's own individual self as testifier to the Shahadah ceases to exist for "the soul is not competent to voice the Shahadah. The Witness must be, not the self, but the Self."⁴ It is in this ultimate sense that Mansur al Hallaj says. "Whose claimeth to affirm God's Oneness thereby setteth up another beside Him."⁵ "No one can affirm truly the Oneness of God for the very process of affirmation creates a duality through the intrusion of one's own person. Who is it that can bear witness that there is no god but God, no reality but the Reality? And for the Sufis the answer to this question lies in the Divine Name *ash-Shahid* (the witness), which significantly enough, comes next to al-Haqq (the Truth, the Reality) in the most often recited litany of the Names. If God alone is, no testimony can be valid except His. It is hypocrisy to affirm the Oneness of Being from a point of view which is itself in contradiction with the truth".⁶ There is nothing beside God. "If there were anything which,

¹ Smith, Huston, *Forgotten Truth*, The Primordial Tradition. Suhail Academy Lahore, 1981.

² Nasr, Seyyed Hossein, *Three Muslim Sages*, Avicenna, Suharwardi-Ibn 'Arabi'.

³ Hallaj, Mansur, Quoted in a *Treasury Of Traditional Wisdom*, Ed. Whittal N. Perry Cambridge University Press London, 1981.

⁴ Lings, Martin, *What is Sufism*, Suhail Academy, Lahore, 1983

⁵ Hallaj, Mansur, Quoted in *A Treasury of Traditional Wisdom*, Ed. Whittal N. Perry Cambridge University Press London, 1981.

⁶ Lings, Martin, *What is Sufism*, Suhail Academy, Lahore, 1983.

in the Reality of the Eternal Present, could show itself to be other than God, than God would not be Infinite, for Infinity would consist of God and that particular thing".¹ Thus, the Self, the pure intellect or the Spirit says ana' I-Haqq (I am the Truth) and it was obliviousness of this metaphysical truth, which led people to crucify the great Saint.

Metaphysical realization is the process through which man ceases to be for the final goal is union. "If sacred knowledge involves the whole being of man, it also concerns the giving up of this being for its goal is union. The miracle of human existence is that man can undo the existentiating and cosmogonic process inwardly so as to cease to exist, man can experience that "annihilation" (the fana of the Sufis), which enable him to experience union in the ultimate sense. Although love, as the force "that moves the heavens and the stars", plays a major role in attracting man to the, "abode of the Beloved" and realized knowledge is never divorced from the warmth of its rays, it is principal knowledge alone that can say neti neti until the Intellect within man, which is the divine spark at the center of his being realizes the Oneness of Reality Which alone is, the Reality before whose "Face" all things perish according to the Qur'anic verse. All things perish save His Face."² Thus, it is the immanent Divinity, pure Intellect or Spirit within man that says: "Glory to me" and "I am the Truth" "Man qua man cannot have union with God. But man can, through spiritual realization and with the aid of Heaven participate in the lifting of the veil of separation so that the immanent Divinity within him can say "I" and the illusion of a separate self, which is the echo, and reverberation upon the planes of cosmic existence of principal possibilities contained in the Source, ceases to assert itself as another and independent "I" without of course the

¹ Lings, Martin, *A Sufi Saint Of the Twentieth Century*, Shaikh Ahmad Al Alawi: His Spiritual Heritage and Legacy, Suhail Academy, Lahore, 1981.

² Nasr, Seyyed Hossein, *Knowledge and The Sacred*, Suhail Academy, Lahore.

essential reality of the person whose roots are contained in the Divine Infinitude ever being annihilated.”¹ Thus, “the goal of sacred knowledge is deliverance and union, its instrument the whole being of man and it’s meaning the fulfillment of the end for which man and in fact the cosmos were created”.²

Before, we conclude, it is exceedingly imperative to reiterate the point that Iqbal’s rigorous approach to man-God polarity is purely derived from the individualistic dimension and it has nothing metaphysical about it. Also, his fear of pantheism has no foundation in the metaphysical realm. “Metaphysical pantheism, if we can use this term, neither denies the transcendence of God nor the degrees of reality. Though the separation between the Creator and creature is rigorous yet by compensation there is an aspect which admits the created and the Uncreated to be linked, since nothing that exists can be other than a manifestation of the Principle or an objectivization of the Self; “everything is Atma”..... If philosophical pantheism had this aspect of things in view which it has not, being ignorant of the degrees of reality and ignorant of transcendence - it would be legitimate as a synthetic or inclusive perspective. The polemics of the theologians readily confuse these two kinds of pantheism”.³

¹ Nasr, Seyyed Hossein, *Knowledge and The Sacred*, Suhail Academy, Lahore.

² *Ibid.*

³ Schuon, Frithjof, *In the Face of the Absolute*, World Wisdom Books, USA, 1989.

METAPHYSICS OF KNOWLEDGE: JALALUDDIN RUMI, MUHAMMAD IQBAL AND KHAWAJA GHULAM FARID*

The problem of knowledge has remained a lively issue in the history of man and continues to remain so in varied forms. Both the traditional and the modern worlds have weaved different theories of knowledge. The era of postmodernism has raised certain epistemic questions that make it exceedingly imperative for us to delineate the metaphysics of knowledge in order to reach the heart of the matter and understand the relationship between knowledge and being.

The Greeks, in the History of Western philosophy, grappled with the problem of knowledge and the questions raised by the Sophists were handled by Socrates and later by Plato and Aristotle within the Greek tradition. The birth of Descartes was the birth of modern philosophy. The Rationalists and the Empiricists constructed their theories of knowledge and it was left to Kant to retain certain elements of both schools of thought by initiating a Copernican revolution in philosophy by introducing the conceptual categories of mind such as space, time and causation to organize the data received from the world of senses. He tried to integrate concept and percept in his theory of knowledge. However, his ‘Critique of Pure Reason’ by denying the

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possibility of metaphysics sealed the prospect of genuine epistemology in the Western world. The ground had been earlier prepared by the empiricist Locke who thought that the role of philosophy was not to extend the boundaries of knowledge but was precisely to limit it. Sense-experience became the sole source of knowledge and reason as the singular mode of knowledge. Both science and philosophy, as a consequence, became imperious. Hegel extolled reason to a lofty position by considering the real as the rational and the rational as the real. The fallible assumptions of Hegel's rational metaphysics stood challenged in the course of time. The subsequent Western philosophy, in one way or the other, developed in contradistinction to the philosophy of Hegel. It initiated many divergent philosophical trends and movements including Existentialism, Dialectical Materialism, Pragmatism, Logical Positivism, Philosophy of Language and Postmodernism. The one and only metaphysical element in the West (in the traditional sense) was the Christian tradition, which was first metamorphosed by the Reformation and then made to dwindle into insignificance in the mainstream of Western life and thought. Science and philosophy entered into an unholy alliance whereby science turned into scientism and philosophy became a handmaid of science.

In order to understand the hegemony of different forms of scientism and rationalism (including all those trends and movements that are negatively related to science and reason) it is imperative to know that the foremost, subtlest and recurring fallacy committed by Western thought is, which I call, the Delimitation Fallacy. It consists in delimiting the realms of knowledge and being by negating the principle of Non-delimited being or the possibility of metaphysics and thereby turning the true relative into false absolutes. The father of Western philosophy initiated the formal process of Delimitation, which assuming different forms continue till the present times. The modern West, for example, arbitrarily considers sense-experience as the only source of knowledge

and thereby the world revealed by it as the only world. The denial of any experience beyond the level of sense-experience and the denial of any world beyond the ordinary world is the fallacy of Delimitation. Both science and philosophy are valid within their respective legitimate spheres but they become fallacious when science oversteps its boundaries and becomes scientism by encroaching upon other areas of human experience and pronouncing judgments beyond its legitimate sphere and when reason loses its rationale by appropriating rationalism and thereby conceiving itself as autonomous in the scheme of things. If sense-experience is considered as the sole source of human experience and reason is taken as the measure of all things then they tend to usurp the domain of the Universal. The approach of positing sense-experience as the only form of experience and reason as the only mode of knowledge does not stem from knowledge itself but is arbitrarily aligned with knowledge. It is fallacious to consider these postulates arising logically from within the bosom of knowledge. The student of philosophy is well aware of such arbitrariness frequently being made in the realm of philosophy since its inception. Rather, it was one of such presuppositions, which gave birth to philosophy whereby the ancient wisdom was displaced by speculative reason. One of such presuppositions, in modern times, is exhibited by Logical positivists through their statement that the meaningfulness of a proposition lies in the mode of its verification. It arises from the Logical positivists' consideration to regard only those propositions as meaningful which can be verified in the light of sense experience and to relegate the propositions of religion, philosophy and ethics as meaningless for their being not verifiable on this standard. It is such fallacious reasoning that makes the modern man impose his own arbitrariness on things instead of understanding the ultimate structure of things. The case of postmodernism is typical in this regard. The approach is not only faulty in principle but has negative consequences for humanity.

The traditional world, on the other hand, does not delimit epistemology or ontology as such. It is the repository of primordial wisdom. Islamic tradition, for instance, makes Man accountable for denying the Signs of God (within one's own self and the cosmos) without encompassing them with knowledge.¹ It rightfully integrates sense-experience, reason and intuition in its metaphysical theory of knowledge with corresponding realization. The traditional world is essentially metaphysical in the sense that it posits a realm beyond physics which is experienced by virtue of intellectual intuition. Intellect is a faculty in man that has direct knowledge of the transcendent or the metaphysical world. Metaphysical realization leads to the identity of knowledge and being unlike ordinary or rational knowledge, which creates a dichotomy between subject and object in the structure of reality. The metaphysical terms intellect, spirit and 'heart' are often misunderstood by a number of modern thinkers. The most common error is to use the term Intellect in the sense of reason leading to the Delimitation Fallacy as stated earlier. However, Rene Guenon, Frithjof Schuon, Titus Burckhardt, Martin Lings and many other writers have brought forth the metaphysical and traditional meanings enshrined in these metaphysical and traditional terms. Intellect, Spirit and 'Heart', are essentially the same. Intellect points to the doctrinal aspects whereas Spirit and 'Heart' stand for realized or effective knowledge. The modern West has not only to rediscover its own Christian tradition but also needs to learn anew the traditional lessons of Truth, Beauty and Love from other traditions of the world.

Rumi (1207-1273), Iqbal (1877-1938) and Khawaja Ghulam Farid (1845-1901) represent different shades of Islamic metaphysics and Tradition. Rumi in his *Diwan-i-Shams-Tabriz*, *Mathnawi*, *Fihī ma fihī* (collection of his doctrinal sittings) and letters has made the 'Hidden Treasure' manifest

in different grades of being and different levels of knowledge. His understanding of things and events is not static but dynamic. He takes them in their creative totality without recourse to building a system of metaphysics or philosophy. This is one of the reasons that he mainly uses the poetic mode to convey the primordial wisdom and universal message of love to common man and people of different levels of understanding. And this constitutes his chief strength. People belonging to different ages and countries of the world find something meaningful in his thought, which gives meaning to their lives. His tales impregnated with mystic meaning continue to enlighten minds of people belonging to different walks of life. He is the wisest of the Sufis whose feet remain on the ground but whose head soars high in the heavens. The subtle distinction he makes between the form and meaning of a thing and his concentration on the latter has to be constantly kept in mind in order to reach the heart of reality. He says:

چند صورت آخرای صورت پرست	جان بی معنیت از صورت نرست
گر بصورت آدمی انساں بُدی	احمد و بُو جھل خود یکساں بُدی
نقش بر دیوار مثل آدمست	بنگر از صورت چه چیز او کست
جان کست آن صورت باناب را	رو بگو آن گوهر کم باب را
شد سر شیران عالم جملہ پست	چون سگ اصحاب را داوند دست
چہ زیانسش از آن نقش نفور	چونک جانش غرق شد در بحر نور

"How long (this regard for) form? After all, O form-worshipper, has thy reality-lacking soul not (yet) escaped from form?"

"If a human being were a man in virtue of form, Ahmad (Mohammed) and Bu Jahl would be just the same.

"The painting on the wall is like Adam: see from the (pictured) form what thing in it is wanting.

"The spirit is wanting in that resplendent form: go, seek

¹ Qur'an 27: 83-84

that jewel rarely found!

"The heads of all the lions in the world were laid low when They (God) gave a hand to (bestowed favour on) the dog of the companions (of the Cave)

"What loss does it suffer from that abhorred shape, inasmuch as its spirit was plunged in the ocean of light?"¹

Rumi is the most unique thinker in the annals of human history who stresses formlessness as against the form and the kernel as against the husk. This point becomes more enlightening when we see that he himself was formally trained in different disciplines and who could understand the labyrinth and delimitation of forms better than him? Though he was already a Sufi when he met Shams Tabriz but it was at the hands of this strange man that he reached the utmost limits of formlessness. It is formlessness, which is the transcendent principle of unity behind all multiplicity, which distinguishes him from other Sufis and, which provides a key to unravel the mysteries of the 'Hidden Treasure'.

Rumi has not weaved any theory of knowledge as has been so fashionable in the Western epistemology. He has reflectively pointed out various horizontal and vertical aspects of knowledge in the scheme of things. He makes the distinction between ordinary senses and the five spiritual senses; knowledge based on authority and the immediate vision of the Reality; acquired knowledge and innate knowledge; outward eye and inward eye; the eye of the head and the hidden eye; the sensuous eye and the rational eye; conventional knowledge and personal knowledge; knowledge of the world and knowledge of poverty (*Faqr*); the domain of reason and the realm of the intellect; theoretical knowledge and realized knowledge; knowledge learning from book and

¹ Rumi, *The Mathnawi* of Jalaluddin Rumi (Complete Persian Text), edited from the oldest manuscripts available: with critical notes, translation & commentary by Reynold A. Nicholson, Book I - 1018-1023, Sang-e-Meel Publications, Lahore, 2004

learning by the truth; the outward knowledge of the signs and the beholding of the signs from within; the sensual man's knowledge and the spiritual man's knowledge; the relative knowledge and the absolute knowledge; spurious knowledge from the unlawful morsel and knowledge impregnated with wisdom from the lawful one; profane knowledge and sacred knowledge; the rational knowledge and the intellectual knowledge and so on and so forth.

Rumi integrates sense-experience, reason and intuition in his paradigm of knowledge. He assigns each a positive role within its respective ambit. He accepts the fact that it is the role of reason to cohere the data received from the senses. He wants us to open our rational eye so that we do not see falsely¹ thus, reiterating the Islamic foundations of scientific knowledge. But he supplements sense-experience with the five spiritual senses, which perceive beyond the empirical level and even purify the ordinary senses². He takes his point of departure from all those who delimit the realm of knowledge to the outward world alone. He essentially stands for primordial inwardness. He testifies by his experience the primordial wisdom enshrined in different traditions of the world in the dictum: Know thyself. He quotes the Prophet of Islam in this regard:

بهر آن پیغمبر این را شرح ساخت هر که خود بشناخت یزدان را شناخت

"Hence the Prophet expounded this (matter), (when he said),

"Whoso knoweth himself knoweth God."³

He wants man to search truth within his own self. He says:

¹ Rumi, *Selected Poems from the Divani Shamsi Tabriz* - Edited and Translated with an Introduction, Notes and Appendices by Reynold A. Nicholson - XLV, Sang-e-Meel Publications, Lahore, 2004

² Rumi, *The Mathnawi* of Jalaluddin Rumi (Complete Persian Text), edited from the oldest manuscripts available: with critical notes, translation & commentary by Reynold A. Nicholson, Book II, 3236 - 3245, Sang-e-Meel Publications, Lahore, 2004.

³ *Ibid.*, Book V - 2114.

عقلِ کھلی مثالِ جوہیا کان رود در خانہ از کوہیا
 راہِ آبش بستہ شد شد بی نوا از درونِ خویشتن جو چشمہ را

"The acquired intelligence is like the conduits which run into a house from the streets:

(If) its (the house's) water-way is blocked, it is without any supply (of water). Seek the fountain from within yourself!"¹

چشمہ شیرست در تو بی کنار تو چرا می شیر جُوی از تغار
 "There is an illimitable fountain of milk within thee: Why are thou seeking milk from the pail?"²

He considers heart as the abode of the Divine. He says:

نگہ کردم اندر دلِ خویشتن در آن جاش دیدم دگر جانبود
 "I gazed into my own heart;

There I saw Him; He was nowhere else."³

He says:

واہبِ ہمتِ خداوندست و بس ہمتِ شاہی ندارد هیچِ خس

"God alone is the giver of aspiration: no base churl aspired to be a king."⁴

دل کہ گر ہفصد چو این ہفت آسمان اندرو آید شود یادہ و نہان
 صاحبِ دل آئینہ شش رو شود حق از و در شش جہت ناظر بود

¹ *Ibid.*, Book IV - 1967-1968.

² *Ibid.*, Book V - 1069.

³ Rumi, *Selected Poems from the Divani Shamsi Tabriz* - Edited and Translated with an Introduction, Notes and Appendices by Reynold A. Nicholson - XVII, Sang-e-Meel Publications, Lahore, 2004.

⁴ Rumi, *The Mathnawi of Jalaluddin Rumi (Complete Persian Text)*, edited from the oldest manuscripts available: with critical notes, translation & commentary by Reynold A. Nicholson, Book IV - 2913, Sang-e-Meel Publications, Lahore, 2004

"The Heart into which if seven hundred (heavens) like these Seven Heaven should enter, they would be lost and hidden (from view).

"The owner of the Heart becomes a six-faced mirror: through him God looks upon (all) the six directions."¹

He assigns degrees to knowledge and assigns real place to realized knowledge achieved by virtue of heart-perception. He says:

چونک سد پیش و سد پس نماند شد گذارہ چشم و لوحِ غیب خواند
 ہر کسی اندازہ روشن دلی غیب را بیند بقدرِ صیقل
 ہرک صیقل بیش کرد اور بیش دید پیشتر آمد برو صورت پدید
 گر تو گوی کاں صفا فضل خداست نیز این توفیقِ صیقل ز آن عطاست
 قدر ہمت باشد آن جہد و دعا کیس لیلانسانِ اِلا مَا سَعَى

"When the barrier in front and the barrier behind are removed, the eye penetrates and reads the tablet of the Unseen.

Every one, according to the measure of his spiritual enlightenment, sees the things unseen in proportion to the polishing (of the heart's mirror).

The more he polishes, the more he sees and the more visible does the form (of things unseen) become to him.

"If you say that that (spiritual) purity is (bestowed by) the grace of God, this success in polishing (the heart) is also (derived) from that (Divine) bounty.

That (devotional) work and prayer is in proportion to the (worshipper's) aspiration: Man hath nothing but what he hath striven after."²

چاشنی گیر دلر شد با فروغ راست را داند حقیقت از دروغ

¹ *Ibid.*, Book V, 872, 874

² *Ibid.*, Book-IV, 2904, 2909-2912

"My heart, which tastes (and distinguishes), has become bright (like a clear mirror): it really knows truth from falsehood."¹

He considers the Heart as the repository of Truth. He says:

اسم خواندی رو منسی را بگو مه بالا دان نه اندر آب جو
گر ز نام و حرف خواهی بگذری پاک کن خود راز خود حصین یکسری

بیتی اندر دل علوم انبیا بی کتاب و بی معید و اوستا
"You have pronounced the name: go, seek the thing named. The moon is in the sky, not in the water.

"Would you rise beyond name and letter, make yourself entirely pure.

"And behold in your own heart all the knowledge of the prophets, without book, without learning, without preceptor"².

The innateness of knowledge is one of the most subtle themes in the metaphysical thought of Rumi. He considers 'wahi' or inspiration not external to man but arising from within the depths of one's own being. He says:

طوطی کاید ز وحی واز او پیش از آواز وجود آغاز او
اندرون تست آن طوطی نهان نکس او را دید تو بر این و آن

"The parrot whose voice comes from (Divine) inspiration and whose beginning was before the beginning of existence "The parrot is hidden within thee; thou hast seen the reflexion of her upon this and that (the things of the phenomenal world)."³

He further says:

پس محل وحی گردد گوش جان وحی چه بود گفتنی از حس نهان
گوش جان و چشم جز این حس است گوش عقل و گوش ظن زین مفلس است

¹ *Ibid.*, Book II, 2755

² *Ibid.*, Book-I, 3457, 3458 & 3461

³ *Ibid.*, Book I - I 717.

"Then the spiritual ear becomes the place where wahi (inspiration) descends. What is wahi? A speech hidden from sense-perception

"The spiritual ear and eye are other than this sense-perception, the ear of (discursive) reason and the ear of opinion are destitute of this (inspiration)."¹

Rumi's understanding is corroborated by the Qur'an, which says that 'wahi' or inspiration has been revealed on the heart of the Prophet meaning thereby that the immanent truth has been unveiled or manifested on the mirror of the heart. This point is very decisive in understanding the nature of prophetic experience and the further possibility and desirability of mystic experience in different ages and countries. The ordinary understanding of 'wahi' or inspiration takes it as an external event and closes down the possibility of experiencing God within the infinite depths of one's own being. It has, among other things, the harmful consequences of turning religion into a body of mere doctrines, lifeless rituals and mechanical actions. It is not a mere coincidence that the phenomenon of modern militancy in Islam is being spearheaded by those who are antagonistic to Sufi thought and its message of universal love. The Sufi integration of contemplation and action has been severed by the militants. The obliviousness of the spiritual dimension tends to deprive the flower of religion of its sweet fragrance. It amounts to deflowering religion. Rumi has made an inestimable service to world spirituality by freshly demonstrating the innateness of Truth and thereby the possibility of experiencing God in one's inwardness. He offers a fresh drink from the fountainhead of knowledge, which lies within each and every person. Iqbal quotes Rumi in these words: "The Sufi's book is not composed of ink and letters: it is not but a heart white as snow. The scholar's possession is pen-marks. What is the Sufi's possession? - Foot-marks. The Sufi stalks the game like a hunter: he sees the musk-deer's track and follows the

¹ *Ibid.*, Book-I, 1461-1462.

footprints. For some while the track of the deer is the proper clue for him, but afterwards it is the musk-gland of the deer that is his guide. To go one stage guided by the scent of the musk-gland is better than a hundred stages of following the track and roaming about.”¹

“Divine knowledge is lost in the knowledge of the saint! And how is it possible for people to believe in such a thing?”²

Rumi brings the role of the murshid or spiritual master who makes man discover his inner self and attains heart-knowledge. It was the intensity of Rumi's mysterious love with Shams Tabriz that he achieved metaphysical realization or realized knowledge. He says about his own spiritual master:

بی دولتِ مخدومی شمس الحق تبریز فی ماه توان دیدن و فی بحر توان شد
 “Without the power imperial of Shamsu'l Haqq of Tabriz
 One could neither behold the moon nor become the sea.”³

He highlights an unconditional surrender to the spiritual master in these words:

چون گرفتنت پیر همین تسلیم شو همچو موسی زیر حکم خضر رو
 صبر کن بر کار خضرے بی نفاق تا نگوید خضر رو هذا فراق
 “When the Pir has accepted thee, take heed; surrender thyself (to him): go, like Moses, under the authority of Khizr.

“Bear patiently whatever is done by a Khizr who is without hypocrisy; in order that Khizr may not say, “Begone, this is (our) parting.”¹

He brings out the universal nature of the religion of love. He says:

ملت عشق از همه دینها جداست عاشقان را ملت و مذہب خداست
 “The religion of love is apart from all religions: for lovers, the (only) religion and creed is - God.”²

Rumi gives a cosmic and universal vision of love. Love not only created the universe but also sustains it. He says:

از محبت تلخها شیرین شود از محبت مسها زرین شود
 از محبت دُردها صاف شود از محبت دُردها صاف شود
 از محبت مرده زنده می کنند از محبت شاه بنده می کنند
 این محبت هم نتیجہ دانش است کی کزافہ بر چنین سختی نشت
 دانش ناقص کجا این عشق زاد عشق زاید ناقص انا بر جماد
 بر جمادی رنگ مطلوبی چو دید از صغیری بانگِ محبوبی شنید
 دانش ناقص نداند فرق را لا جرم خورشید داند برق را
 “By love bitter things become sweet; by love pieces of copper become golden;

By love dregs become clear; by love pains become healing;

By love the dead is made living; by love the king is made a slave.

This love, moreover, is the result of knowledge: who (ever) sat in foolishness on such a throne?

On what occasion did deficient knowledge give birth to this love? Deficient (knowledge) gives birth to love, but (only love) for that which is (really) lifeless.

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, p.91

² *Ibid.*, p. 110.

³ Rumi, *Selected Poems from the Divani Shamsi Tabriz* - Edited and Translated with an Introduction, Notes and Appendices by Reynold A. Nicholson - XIX, Sang-e-Meel Publications, Lahore, 2004

¹ Rumi, *The Mathnawi of Jalaluddin Rumi (Complete Persian Text)*, edited from the oldest manuscripts available: with critical notes, translation & commentary by Reynold A. Nicholson, Book-I, 2969-2970, Sang-e-Meel Publications, Lahore, 2004

² *Ibid.*, Book-II, 1770

When it sees in a lifeless being the colour (appearance) of a desired one, ('tis as though) it heard the voice of a beloved in a whistle

Deficient knowledge cannot discriminate: of necessity it deems the lightning to be the sun.”¹

گفت پیغمبر که حق فرموده است من تلخیم در خم بالا و پست
در زمین و آسمان و عرش نیز من تلخیم این یقین دان ای عزیز
در دل مومن تلخیم اے عجب گر مرا جوی در آن دلها طلب

“The prophet said that God has said, I am not contained in the jar of “high” and “low” (spatial dimensions);

I am not contained in earth or heaven or even in the empyrean-know this for certain, O noble one;

(But) I am contained in the true believer's heart; oh, how wonderful! If thou seekest Me, search in those hearts.”²

تو ز قرآن باز خوان تفسیر بیت گفت ایزد ما رمیت اذ رمیت
“Recite from the Qur'an the interpretation of (i.e. a text which interprets) the (preceding) verses: God said, Thou didst not throw when thou threwest.”³

عارفا تو از معرف فارغی خود صمی بینی که نور باغی
“Though you may know (all) the minutiae of knowledge, O trustworthy (scholar), not by that (means) will your two (inward) eyes that discern the invisible be opened.”⁴

It is pertinent to point out that knowledge and love in Rumi are not poles apart but are polarizations of the same Reality, which is manifest in its Attributes of Knowledge and Love. Both knowledge and love are inter-related for a deficient knowledge cannot lead to perfect love and a deficient love cannot attain perfect knowledge or gnosis (*maarifah*). In other words, knowledge of the beloved deepens

¹ *Ibid.*, Book-II, 1529 - 1535.

² *Ibid.*, Book-1, 2653-2655

³ *Ibid.*, Book-1, 615

⁴ *Ibid.*, Book-VI, 263

love and love of the beloved heightens knowledge. The cognitive aspects of love reveal wonders. It is by virtue of love that one attains gnosis wherein the knower and the known achieve identity.

Iqbal has attained uniqueness in the world of Islam by manifesting a vital understanding both of the Islamic heritage and the West. His prose and poetry is replete with higher commitment to the principles of Islam and an earnest desire of opening the Muslim society to the positive aspects of the Western world and thus, making the Muslim nation earn a respectable position in the comity of nations. He at times tends to show an ambivalence regarding the West but when one revisits him, one understands that he never betrays his original vision of remaining true to the spirit of Islam. He does not advocate a blind following of the West but at times criticizes the Western world for some of her failings. He takes upon himself the colossal task of reconstructing the religious thought of Islam in the light of modern times. In the whole process of reconstruction, he assigns a pivotal position to knowledge for twofold reasons: First, true knowledge is the edifice on which is built rightful conduct. Second, knowledge of sciences, humanities and arts is decisive in changing the plight of the Muslims in particular and people in general.

Iqbal takes Rumi as his guide and acknowledges him in his prose and poetry. He says:

باز بر خوانم ز فیض پیر روم دفتر سر بسته اسرار علوم
پیر رومی خاک را اکسیر کرد از غبارم جلوہ ہا تعمیر کرد

Asrar-i-Khudi (1915)

“Inspired by the genius of the Master of Rum,

I rehearse the sealed book of secret lore.

The Master of Rum transmuted my earth to gold

And set my ashes aflame.”¹

¹ Iqbal, quoted (with translations of different scholars) in Dr. Nazir Qaiser's Book: *Rumi's Impact on Iqbal's Religious Thought*, Published by Iqbal Academy of Pakistan, Lahore 1989, Reprint,

مرشد رومی حکیم پاک زاد سر مرگ و زندگی بر ما گشاد

Payam-i-Mashriq (1923)

"Spiritual Master Rumi, the sage of holy origin,
Opened the secret of life and death to us"¹

شرارے جستہ گیر از درونم کہ من مانند رومی گرم خونم

Zubur-i-Ajam (1927)

"Have a spark from my innermost heart,
For my heart is as fiery as Rumi's"²

طلعتش رخشده مثل آفتاب شیب او فرخنده چون عہد شباب
پیکر روشن ز نور سردی در سراپائیش سرور سردی!
بر لب او سر پنهان وجود بندھائے حرف و صوت از خود کشود
حرف او آئینہ آویختہ علم با سوزِ دروں آمیختہ!

Javid Nama (1932)

"And like the sun was his clear countenance
And age, in him, did scintillate like youth,
His figure gleamed with godly light that lent
Him bliss and grace. The secrets of this life
Hung on his lips and burst the bounds of word
And sound. The words he spoke were crystal clear
With learning full and inward light"³

Bal-i-Jabir (1935)

"Iqbal has quoted Rumi's verses in reply to the questions
of 'Murid-i-Hindi in the dialogues of 'Pir- o- Murid'"⁴

کتہ ها از پیر روم آموختم خویش را در حرف او واسوختم

¹ Iqbal, quoted (with translations of different scholars) in Dr. Nazir Qaiser's Book: *Rumi's Impact on Iqbal's Religious Thought*, Published by Iqbal Academy of Pakistan, Lahore 1989, Reprint

² *Ibid*

³ *Ibid*

⁴ *Ibid*

Pas Cheh Baid Kard (1936)

"I have learnt the subtleties from Pir Rumi
I have burnt my-self in his letters."¹

است کہ بکشائیم میخانه رومی باز پیرن حرم دیدم در سخن کلیاست وقت

Musafer (1936)

"It is time that I reopen the tavern of Rumi:
The sheikhs of the Ka'aba are lying drunk in the
courtyard of the church."²

گستہ تار ہے تیری خودی کا ساز اب تک
کہ تو ہے نغمہ رومی سے بے نیاز اب تک

Zarb-e-Kalim (1936)

"That the string of the instrument of your ego is broken
is due to your indifference to Rumi's music."³

بروے من در دل باز کردند ز خاک من جہانی ساز کردند
ز فیض او گرفتیم اعتبارے کہ با من ماہ و انجم ساز کردند

Armaghan-i-Hijaz (1938)

"Destiny acquainted one with the secrets
And raised a world from my dust
I have acquired such respect because of
(Rumi's) beneficence that even the moon and
The stars have become in harmony with me."⁴

Masnawi Pas Chah Baid Kerd

نور قرآن در میان سینہ اش جام جم شرمندہ از آئینہ اش
"The light of the Qur'an is hidden in his breast
The bowl of Jam fades in the presence of his mirror."¹

¹ Iqbal, quoted (with translations of different scholars) in Dr. Nazir Qaiser's Book: *Rumi's Impact on Iqbal's Religious Thought*, Published by Iqbal Academy of Pakistan, Lahore 1989, Reprint

² *Ibid*

³ *Ibid*

⁴ *Ibid*

Iqbal laments that no other Rumi has arisen from the earth of Persia. He says:

نہ اٹھا پھر کوئی رومی عجم کے لالہ زاروں سے
وہی آب و گل ایراں وہی تہریز ہے ساقی

No other Rumi has bloomed forth in the Persian orchards, though it is the same environ of Persia and Tabriz, O' cup-bearer.²

He demonstrates the need of Rumi in the modern world to enkindle hope against despair. He says: "The world of today needs a Rumi to create an attitude of hope and to kindle the fire of enthusiasm for life".³

One cannot think of Rumi without Shams Tabriz, likewise one cannot think of Iqbal without Rumi. Dr Nazir Qaiser has shown Rumi's impact on almost all aspects of Iqbal's thought including his understanding of the nature of the self and its development, destiny, freedom, immortality and self-realization; the values of *ishq* (love), intellect, action and *Faqr*, disvalues of fear, disappointment, imitation, slavery and segregation from community; stages of religious life comprising faith, rational understanding and discovery; symbolism of the Fall of Adam, 'wahi' or revelation, 'mehraj' or Ascension, heavens and hell; physical world and evolution; God, His Attributes, relation with man and the universe; love as basis of higher religion, humanity and universalism; perfect man, his status, characteristics and pragmatic value; Muhammad the most perfect man and finality of prophethood.

¹ Iqbal, quoted (with translations of different scholars) in Dr. Nazir Qaiser's Book: *Rumi's Impact on Iqbal's Religious Thought*, Published by Iqbal Academy of Pakistan, Lahore 1989, Reprint

² Iqbal, *Bal-i-Jabir* (translation in English is my own)

³ Iqbal, *The Reconstruction of Religious Thought in Islam*, p.121

Iqbal starts his discussion on knowledge by questioning Kant's viewpoint that metaphysics is impossible since one can have only knowledge of the phenomena and not of the noumena that is the Reality existing beyond the phenomenal world or experience. He finds these observations unacceptable in the face of human experience. It has led to spinning of pseudo theories of knowledge, which delimit the universal realm of knowledge. Iqbal rightly rejects the Kantian assumption and points to the legitimacy of exploring other levels of knowledge-yielding experience as well. He, as a religious metaphysician, makes a case for religious experience in the hierarchy of knowledge. He knits sense perception, reason and intuition in his concept of knowledge. He says that "there are potential types of consciousness lying close to our normal consciousness (which) are life-giving and knowledge-yielding experience."¹ Thought and intuition do not oppose each other. "They spring up from the same root and complement each other."² "Knowledge is sense-perception elaborated by understanding."³ He considers inner experience, Nature and History as sources of knowledge.⁴ "Knowledge must begin with the concrete. It is the intellectual capture of and power over the concrete that makes it possible for the intellect of man to pass beyond the concrete."⁵ "One indirect way of establishing connexions with the reality that confronts us is reflective observation and control of its symbols as they reveal themselves to sense-perception; the other way is direct association with that reality as it reveals itself within."⁶ "In the interest of securing a complete vision of Reality, therefore, sense-perception must be supplemented by the perception of what the Qur'an

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, p.185

² *Ibid.*, p.2

³ *Ibid.*, p.12

⁴ *Ibid.*, p.127

⁵ *Ibid.*, p.131

⁶ *Ibid.*, p.15

describes as 'Fauḍ' or 'Qalb', i.e., heart... The heart is a kind of inner intuition or insight, which in the beautiful words of Rumi, feeds on the rays of the sun and brings us into contact with aspects of Reality other than those open to sense-perception. It is, according to the Qur'an something which 'sees' and its reports, if properly interpreted are never false. We must not, however, regard it as a mysterious special faculty; it is rather a mode of dealing with Reality in which sensation, in the physiological sense of the word, does not play any part. Yet the vista of experience thus opened to us is as real and concrete as any other experience."¹

He defines prophecy 'as a type of mystic consciousness' and his 'wahi' as the fruit of his being in 'contact with the root of his own being'. He says that the idea of the finality of prophethood "does not mean that mystic experience, which qualitatively does not differ from the experience of the prophet, has now ceased to exist as a vital fact. Indeed the Qur'an regards both 'Anfus' (self) and 'Afaq' (world) as sources of knowledge. God reveals His signs in inner as well as outer experience and it is the duty of man to judge the knowledge-yielding capacity of all aspects of experience. The idea of finality, therefore, should not be taken to suggest that the ultimate fate of life is complete displacement of emotion by reason. Such a thing is neither possible nor desirable. The intellectual value of the idea is that it tends to create an independent critical attitude towards mystic experience by generating the belief that all personal authority, claiming a supernatural origin, has come to an end in the history of man... The function of the idea is to open up fresh vistas of knowledge in the domain of man's inner experience"²

Here, again Iqbal again follows Rumi in demonstrating the possibility of mystic experience as a universal possibility

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, p.16

² *Ibid.*, p.127

in all ages and countries. He discusses the stages of religious life and considers the stage of discovery as the climax of religious life. Man has to pass through the stages of faith and rational understanding in order to have a direct contact with God that is a direct contact with the roots of his own being. He says: "It is here, that religion becomes a matter of personal assimilation of life and power; and the individual achieves a free personality, not by releasing himself from the fetters of the law, but by discovering the ultimate source of the law within the depths of his own consciousness."¹

Khawaja Ghulam Farid is a Saraiki Sufi poet par excellence belonging to the Southern Punjab of Pakistan who has enriched Saraiki culture by virtue of his intellectuality, spirituality and artistic expressions. He is a household name in the Saraiki world and he has bestowed Saraiki cultural identity to his people. The cultural aspects of Sufism are manifest in his Sufi thought. He is rooted in the Saraiki tradition but the purport of his message is universal. There are many commonalities between Rumi and Khawaja Ghulam Farid as Sufis including their principal choice of expressing themselves in the poetic mode; having a boundless universal perspective; being well versed in both theoretical and realised knowledge; stressing meaning as against the mere form; responsiveness to different levels of understanding; unveiling the reality of love in the attainment of gnosis; indicating the alchemy of suffering in love; manifesting a sincere commitment of love with the common man; demonstrating the universal possibility of a direct contact with God; making man realise his original cosmic vocation; exhibiting unflinching surrender to their respective spiritual masters; revering a very deep love for the holy Prophet and holding on to the principle of unity behind all multiplicity.

Khawaja Ghulam Farid in consonance with the universal Islamic tradition has no problem in accepting sense-

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, p.181

experience as the source of knowledge and the legitimate role of reason within the legitimate spheres but the problem arises when they are de-linked from the fountainhead of knowledge or gnosis, which ultimately leads to the veiling of the Reality within human self and the cosmos. Mere theoretical knowledge divorced from the root of knowledge becomes veiled. He says:

علم فرید ہے حاجب بے شک بے عرفان¹
Farid! Knowledge is veiled. It is undoubtedly bereft of gnosis.

He goes beyond reason and its counterfeits in order to attain genuine knowledge. He says:

ذوق، ورا، ہے طور عقل دے بٹھ گھت کوڑے بحث دلائل²
Tasting transcends the limits of the human reason. Cast aside the false mode of argumentation and proofs.

ادبئی ربی جب ہویا شرع مسائل مکڑے³
The Prophet's saying: "My Lord has taught me and made me aware of secrets" has come to light. It has led to the settlement of all issues of jurisprudence and its principles.

The knowledge of one's self, which is the epitome of the traditional doctrines, brings one to have an intuitive grasp of the Reality, which resides within man. He says:

جو کوئی چاہے علم حقائق راز لدنی کشف دقائق
تھیوے اپنے آپ دا شائق سٹ نزدیکی دوری نوں⁴
The one, who yearns for knowledge of realities, inspired knowledge and illumination of subtleties, should delve within his own self. He should cast away proximity and distance.

¹ *Diwan-i-Khawaja Farid*, Kafi 139.

² *Ibid.*, Kafi 72.

³ *Ibid.*, Kafi 177.

⁴ *Ibid.*, Kafi 119.

اپنی حقیقت گول توں ہے کوں نہ اصلوں پھول توں
رکھ یاد اسڈا ہول توں آئیں نہ شک ہے محض پک¹
Search your own reality. Do not bother about the other.
Do remember my saying without doubting its veracity.

توں ہیں سمجھ، سٹھان نہ چھوڑیں زرگن سرگن وچ چا جوڑیں
اپنے آپ توں مونہہ نہ موڑیں سب ہے روپ سروپ تہارا²
Do not discard this Gnostic learning and understanding.
Be in harmony with your Self. Never be oblivious of your essentiality. All is your splendid Face.

فاش فرید اے وعظ سٹا توں عالم جاہل شاہ گدا کوں
جے کوئی چاہے فقر فنا کوں اپنے آپ کوں گو لے³
Farid! Openly narrate this spiritual discourse to the knowledgeable, ignorant, king and beggar that any one who wishes to attain the consciousness of his ontological nothingness and annihilation should search within himself.

رہ توحیدی ریت فریدی اپنے آپ دا دھیانے⁴
The way of unity and the Faridi tradition is watchfulness of one's inner self.

“نَحْنُ أَقْرَبُ” راز انوکھا “وَهُوَ مَعَكُمْ” ملیا ہوکا
سمجھ سٹھاؤ، عالم لوکا ہے ہر روپ میں عین نظارہ
His being nearer to man than his neck vein is a novel secret. His ever presence with you has been proclaimed. O people! Do grasp and identify that it is His open manifestation in each form.

“وَفِي أَنْفُسِكُمْ” سر الہی “کوڈلیم” فاش گواہی
ہر صورت وچ راٹھیں مانی کیتا ناز دا ڈھنگ نیارا⁴

¹ *Diwan-i-Khawaja Farid*, Kafi 64.

² *Ibid.*, Kafi 20.

³ *Ibid.*, Kafi 180.

⁴ *Ibid.*, Kafi, 246.

It is a divine secret that He dwells in the self. It is a divulged testimony to His Omnipresence. Ranjhan friend is in each form. His mode of pride is unique.

یار فرید عیان بیانے سخن اترب وچ فرقاتے
ایہو عقیدہ دین ایمانے توڑے پکڑ چڑھاؤن دارے

Farid! My friend is openly manifest. His being nearer to man than his neck vein entails the entire holy discernment (*Furqan*). It is our doctrine imbibed in the religion of the heart. It may end up in captivation or crucifixion.

The point of Adam's heart is the door to eternity. He says:

ڈیکھو شوکت شان پسارا محور گردش سبع سیارا
مرکز دور محیط دا سارا نقطہ دل آدم دا ہے

Witness the widespread splendour and grandeur, the axis of seven revolving around planets and the all-encompassing centre: the point of Adam's heart.

Heart is the repository of knowledge. He says:

نہ کافی جان کفایہ نہ ہادی سمجھ ہدایہ
کر پرزے جلد وقایہ ایہا دل قرآن کتابے

Do not consider '*Kifaya*' (a book of jurisprudence) as sufficient. Do not consider '*Hidaya*' (a book of jurisprudence) as the guide. Just tear to bits the pages of '*Wiqaya*' (a book of jurisprudence). Our heart is the immanent Qur'an (corroborated by the earthly Qur'an).

ہے پریم گیان وی دلڑی ہے بید پڑان وی دلڑی
ہے جان جہان وی دلڑی دل بطن بطون دا بابے

¹ *Divan-i-Khawaja Farid*, Kafi 7.

² *Ibid.*, Kafi 60.

³ *Ibid.*, Kafi 224.

Heart is love and gnosis. Heart is the essence of life as portrayed in Hindu Scriptures: Vedas and Puranas. Heart is the artery of the universe. Heart opens to infinite depths of interiority.

دل لب ہے کون مکاں دا دل غایت اصل جہاں دا
دل مرکز زمین زماں دا ہیا کوڑ پٹال حجابے

Heart is the quintessence of the universe. Heart is the *raison d'être* of creation. Heart is the centre of the heavens and the earth. All else is false, deceptive and veiled.

وچ صورت دے ناسوتی وچ معنے دے ملکوتی
جبروت اتے لاهوتی دل اندر سب اسبابے

It is terrestrial in form. It is celestial in meaning. It is omnipotent and beyond space and time. All possibilities of knowledge inhere in the heart.

رکھ انتر دھیان فریدی سٹ سکھٹی پیر مریدی
ہے دوری سخت بعیدی جی تکھڑیں کاں عذابے

Farid! Meditate within the infinite depths of your own being. Leave aside the empty profession of becoming a spiritual master and having disciples. Distancing (from concentrating on one's heart) is being greatly remote (from one's destination). It is a curse to lead a life of comforts (for it makes one oblivious of his basic vocation).

سینہ صاف صفا بے کینہ نور حقیقی دا آئینہ
دلڑی خالص پاک نگینہ نقشہ بیت حرم دا ہے

A clear and pure self without any malice is the mirror of the supernal light. A pure heart is a sacred jewel figuring the House of God.

جو کوئی دل ڈوں دھیان رھیں سارے لہجہ ہے راز نوں پیسی
ایشینیت کل اٹھ ویسی بچ پوسن سبھ بھولے

¹ *Divan-i-Khawaja Farid*, Kafi 199.

² *Ibid.*, Kafi 224.

The one, who concentrates on his heart, shall unravel the deep secret (of unity or oneness) in entirety. All the duality (multiplicity) will wither away. All doubts will be removed.

He brings out the reality of love, which remains opaque to the consciousness of the clerics who do not understand it. He says:

عشق دی بات نہ سمجھن اصولوں اے ملوٹے رکھڑے²

These exoteric clerics essentially do not understand the reality of love.

The creative reality of Love is manifest in different forms. He says:

ہے عشق دا جلوہ ہر ہر جا سبحان اللہ سبحان اللہ
خود عاشق خود معشوق بٹیا سبحان اللہ سبحان اللہ

The immanence of Love is manifest everywhere. Glory is to Allah, the Glorious. The lover himself has assumed the form of the beloved. Glory is to Allah, the Glorious.

خود بلبل تے پروانہ ہے گل شمع اتے دیوانہ ہے
تھی چاند چکور نوں موہ لیا سبحان اللہ سبحان اللہ³

He is himself the nightingale and the moth. He is crazy of the rose and the candle. He has enchanted the red-legged partridge in the form of the moon. Glory is to Allah, the Glorious.

جو کوئی عشق مدرسے آیا فقہ اصول دا فکر اٹھایا
بے شک عارف ہو کر پایا رمز حقیقت پوری نوں⁴

The one who joined the academy of love, ceased to bother about jurisprudence and its principles. Undoubtedly, he attained gnosis and thereby fully understood the clue to Reality.

عشق ہے ہادی پریم نگر دا عشق ہے رہبر راہ فقر دا
عشتوں حاصل ہے عرفان¹

Love is the guide to the city of affection. Love steers the way to ontological nothingness. Love leads to the realisation of gnosis.

کیا ریت پریت سکھائی ہے سب ڈسدا حُسن خدائی ہے
What a tradition love has made me realise. The Divine beauty is manifest everywhere.

ڈسدی یار مٹھل دی صورت گل تصویر اتے گل مورت
ہر ویلھے ہے شگن مہورت غیر دی خبر نہ کائی ہے²
I see the sweet form of my friend in its complete picture and full face. It is a good omen to see the form of my friend every time. There is no trace of otherness (or non divine).

عشق ہے ڈکھڑے دل دی شادی عشق ہے رہبر مرشد ہادی
عشق ہے ساڈا پیر جیس کل راز سُجھایا
Love is the delight of the suffering heart. Love is the mentor, spiritual master and guide. Love is our spiritual teacher, who has made us realise the whole secret.

The metaphysics of love points to the alchemy of suffering in the transformation of base metal into gold. It effaces the traces of duality corresponding to the longing of the lover to achieve identity or oneness with his beloved. He says:

درد فرید ہمیشہ ہووے سارے پاپ دوئی دے دھوے
رہندی تاگھ تے تان پپنیاں پریم نگر و ج³

¹ *Divan-i-Khawaja Farid*, Kafi 180.

² *Ibid.*, Kafi 177.

³ *Ibid.*, Kafi 154.

⁴ *Ibid.*, Kafi 119.

¹ *Divan-i-Khawaja Farid*, Kafi 134.

² *Ibid.*, Kafi 253.

³ *Ibid.*, Kafi 8.

⁴ *Ibid.*, Kafi 28.

Farid! I am having constant pain. It wipes out all the sins of duality. I have insatiable longing to reach the City of Love.

Love ultimately leads to heart-knowledge that makes man identify himself with Knowledge itself leading to deliverance and union. Both ordinary knowledge and action are transcended since they both belong to individual contingencies or to the contingent realms. He says:

جہاں عشق فرید استاد تھیا سب علم و علم برباد تھیا
پر حضرت دل آباد تھیا سو وجد کنوں لکھ حال کنوں!

Farid! When love becomes the mentor of someone, it ravishes all his knowledge and action. But, it enlivens his heart with hundreds of spiritual states and hundred thousand of ecstasies.

الف کہو ہم بس وے میاں جی

Alif (the alphabet symbolizing Allah, the Reality) is simply and solely enough for me, my respected teacher.

ہور کہانی مول نہ بھائی الف ہیتم دل کھس وے میاں جی
There is absolutely no other narration that has touched me. It is Alif that has grabbed my heart, my respected teacher.

بے تے دی ہی کل نہ کائی الف کیتیم بے وس وے میاں جی
I have no knowledge of 'bay' and 'tai' (alphabets symbolising formal learning). Alif has made me helpless, my respected teacher.

ٹھپ رکھ فقہ اصول دے مسلے باب برہوں دا ڈس وے میاں جی
Shelve the issues of jurisprudence and its principles. Open the chapter of loving for me, my respected teacher.

جے کر لگڑو چاٹ برہوں دی جاپاں کوں ڈیسیں ڈس وے میاں جی

Once you get the taste of love (get existentially involved in love), you will even caution your descendants (about the sufferings of love), my respected teacher.

جے ناں سبق برہوں دا ڈترو آج کل ویساں نس وے میاں جی
If you do not teach me the lesson of love, then I will one of these days flee from you, my respected teacher.

برہوں سکھیں تے برہوں سکھائیں ہی شابس شابس وے میاں جی
Learn love and teach love. Bravo! Bravo, my respected teacher.

جیندیں مونیں ہک یار دے رہسوں دوسری ہور ہوس وے میاں جی
We shall remain committed to the one beloved in life and death. All other craving has been fallen in oblivion, my respected teacher.

منتر پریت دا پھوک شکاریں لٹائیں ہم آلس وے میاں جی
Blow over me the incantations of love since there is indisposition in parts of my body, my respected teacher.

ألفت زر دی گھر دی ور دی نہ رہ گئی ہک خس وے میاں جی
No attraction of wealth, household and husband has remained in me even to the extent of a straw, my respected teacher.

رانجھن میرا میں رانجھن دی کھیڑیل دے مونہہ نکھس وے میاں جی
Ranjhan is mine and I belong to Ranjhan. I wish dust in the mouths of the 'Kheras' (signifying contempt for one's adversaries), my respected teacher.

سٹ گھر بار تے بار وسیاں بدلیں کیتی نس وے میاں جی
I will leave my household and shall dwell in desolate forests. The clouds have shown flashes of lightning, my respected teacher.

علم عمل نبھل، ویسی جے کر عشق پیو کن رس وے میاں جی!

You will become forgetful of knowledge and action (transcend), once the tune of love enters your ears, my respected teacher.

سب دوسرے علم علوم اسان
کل بھل گئے رسم رسوم اسان
ہے باقی درد دی دھوم اسان
بنی برہوں دی یاد رہیو سے گت¹

We have gone beyond different forms of knowledge. We have transcended ritualistic patterns of behaviour. What remains is the display of pain on the tune of love.

بن عشق آ دل موں پیا ہوش و ہنر ضائع تھیا
سب محو منسی ہو گیا جو کچھ سکھی جو کچھ پڑھی²

Now, love has dwelled in my heart. All my awareness and skill has been destroyed. My formal education has all been erased and forgotten.

بیعت کر کے عشق کڈھایم علم و عمل توں بناں³
Love has administered me an oath of allegiance. It has made me transcend knowledge and action.

راز حقیقی فاش ڈٹھوسے علم و عمل توں چھٹیاں چھٹیاں⁴
I have witnessed the Divine secret in manifest openness. I have transcended knowledge and action.

Love makes one transcend the polarisation of right and wrong or good and evil and ultimately leads to the identification with Good itself. He says:

گراہی سب زہد عبادت شاہد مستی عین ہدایت
جس جا کیتا عشق ظہور⁵

When love manifests itself, then misguidance is total asceticism and worship and inebriation with profane beauty is guidance itself.

¹ *Diwan-i-Khawaja Farid*, Kafi 25.

² *Ibid.*, Kafi 211.

³ *Ibid.*, Kafi 145.

⁴ *Ibid.*, Kafi 128.

⁵ *Ibid.*, Kafi 57.

When love manifests itself, then misguidance is total asceticism and worship and inebriation with profane beauty is guidance itself.

The Reality itself is beyond the distinction of rightness and wrongness since it is Rightness itself. It is only in the process of manifestation that a relative polarisation between right and wrong, good and evil, ugly and beautiful come forth, which ultimately through the cosmic cycles reaches its Source. One has always to remember, while understanding this metaphysical truth that Light is essentially light whether it is manifested in the forms of reflection, deflection or rarefaction. He says:

حق باطل، سبھ حق ہے حق ہے
پر اے راز بہوں مغلق ہے
یار ہے یار ہے یار ہے یار
سوہٹا کو چھانیک اتے بد

Truth and falsehood is essentially truth itself but it is a much profound secret. The beautiful, ugly, virtuous, and vicious are our friends, companions, comrades and intimates.

The path of gnosis is traversed under the guidance of one's spiritual master who guides the disciple on the spiritual way and makes him understand the states and stations of the spiritual voyage. He says:

کشف حقائق محض محالے
جے تیں مرشد نظر نہ بھالے
پیو کل کوڑ، فریب، تے زور²

The illumination of realities is hardly possible unless the spiritual master casts his glance. All else is absolute falsehood, deception and illusion.

گرنے پورے بید بتائے
عقل فکر سب فہم گمائے
مدہوشی وچ ہوش سکھائے
سارا سفر عروج سُجھایا³

¹ *Diwan-i-Khawaja Farid*, Kafi 30.

² *Ibid.*, Kafi 50.

³ *Ibid.*, Kafi 2.

My spiritual master communicated to me esoterism in fullness. He made my reason, reflection and entire understanding dwindle into insignificance. He taught me sobriety in drunkenness. He enlightened me on the ascending stages of spiritual journey.

نفسی خلط ہے تو نہیں غالب
پر مایوس نہ تھیوں طالب
پیر مغاں ہے خاص طبیب¹

O' seeker! Do not fall in despair even when sensuality has overpowered you. The cup bearer is a special therapist.

گر، بات، بتائی پوری طیفوری تے منصورى
تھی فاش تجلی طورى ہر جا ایمن تے میقاتاں²

The master taught me the whole doctrine of Bayazid Bistami and Mansur Hallaj. The Sinai theophany became openly manifest. There is 'aiman' (the valley of Mount Sinai) and 'mekataan' (the moments of communication with the Sustainer) every where.

تھی گر پیر دا چیلہ سچا نہ ہو قدم ہٹا کر کچا
برہوں کڑاہ چڑھیا مچ میا جل بل مار انا دا نعرہ³
Be a true disciple of your spiritual Master. Do not become frail by faltering your steps. The cauldron of love is ablaze. Get burned in it completely by raising the cry: I am Truth.

نفر پیا توں بل بل جاواں جیندے نال میں لدھیال لاواں
اس دی ہو کر کیوں غم کھاواں سب کچھ یار سمجھایا ہے⁴
I sacrifice myself for the sake of Fakhr. I have accomplished my nuptial rites with him. Why should I be in the state of sorrowfulness, when I belong to him? My friend has made me realise everything.

لطف ازل دا ویلہا آیا نخر جہاں گر گیان شایا

¹ *Divan-i-Khawaja Farid*, Kafi 24.

² *Ibid.*, Kafi 124.

³ *Ibid.*, Kafi 20.

⁴ *Ibid.*, Kafi 217.

طبع سلیم فرید دی پایا فہم لغات طیوری نوں¹
It was the dawning of eternal bliss that Fakhr Jehan laid bare the principles of gnosis. The harmonious disposition of Farid understood the language of birds.

نخر جہاں ہک ریت بھائی ارضی تھیا یک بار سائی
ظلمت ہن گئی نور و نور²

Fakhr Jehan made me realise a metaphysical tradition. The terrestrial became celestial and darkness turned into lighting upon light.

Khawaja Ghulam Farid makes us remember the primordial lesson of Oneness of Being (*wahdat al-wujud*) by experiencing the Reality within himself He says:

ہمہ اوست دا سبق گھدوسے فاش تھئے کچھ لکڑے³
I have learnt the doctrine of Oneness of Being. All mysteries and secrets have become openly manifest to me.

سمجھ شجائی غیر نہ جائی سب صورت سجانے
Do have a deeper understanding and never consider it as the other because the Reality (Transcendent) is manifest in all forms of immanence.

اول آخر ظاہر باطن یار عیان بیانے⁴
The First, the Last, the Outward and the Inward are the open-manifestations of my friend.

سوٹے یار پنل دا ہر جا عین ظہور
My lovely friend Punnal is openly manifest.

اول آخر ظاہر باطن اس دا چاٹ حضور
Witness his presence in the first, the last, the outward and the inward (in all dimensions).

¹ *Ibid.*, Kafi 119.

² *Divan-i-Khawaja Farid*, Kafi 57.

³ *Ibid.*, Kafi 177.

⁴ *Ibid.*, Kafi 246.

آپ بے سلطان جہاں دا آپ بے مزدو را
He himself assumes the form of the sovereign of the world and He himself assumes the form of a labourer.

یار فرید نہیں مستورے ہر جا اس دا عین ظہورے
ظلمت بھی سب نور حضورے اسم فقط بیا آیا ہے²
Farid! My friend is not hidden. He is openly manifest at each and every place (Omnipresent). Darkness too is the pervasive presence of Light. It has just been named differently.

سمجھ شجائیں غیر نہ جائیں سب صورت ہے عین ظہور
Do understand and identify and do not consider it as otherness. It is his open manifestation in all forms.

رکھ تصدیق نہ تھی آوارہ کعبہ، قبلہ، دیر، دوارہ
مسجد، مندر، ہکڑو نور

Do verify and do not remain on the periphery. The House of God, the direction of prayer, the idol-temple, and the Sikh place of worship, the mosque and the temple manifest the same (essential) Light.

حسن ازل تھیا فاش مبین ہر ہر گھاٹی وادی ایمن
ہر ہر پتھر ہے کوہ طور

The Primordial Beauty became openly manifest. Here, each and every pass is *Aiman* valley. Here, each and every stone is mount Tur.

تھے ظاہر اسرار قدیمی ہر ہر شاخ ہے نخل کلیسی
زیر، زبر، چپ، راست حضور

The ancient mysteries were unravelled. Here, each and every branch of the tree of Moses and all directions whether up and down, right and left imbibe His presence.

¹ *Ibid.*, Kafi 52.

² *Diwan-i-Khawaja Farid*, Kafi 217.

ویرانہ آباد ڈسبجے جنگل ہیلہ شاد ڈسبجے
دوزخ نظرم حور قصور

The desolate places look inhabited. The forests and shrubbery look joyful. Hell seems as heavens to me (characterized by houries and palaces).

عاری پھر دے حج، زکواتوں صوم صلواتوں ذات صفا توں
رند استوں بن مخمورا

They wander being liberated from pilgrimage, alms giving, fasting, ritualistic prayer, essence and attributes. The inebriates are intoxicated ever since the primordial day.

ہمہ اوست دے بھید نیارے جانن وحدت دے وٹھارے
ہر ہر شے وچ کرن نظارے اصل تجلی طوری نوں²

The mysteries of Oneness of Being are remarkable. They are known by the dealers of Unity. They behold the real Sinai theophany in each and every existent.

جتھاں بھال ڈیکھاں تھے راز ڈے سبھ حُسن تے ناز نواز ڈے
سبھ سوز فرید نوں ساز ڈے ہمہ اوست سجھائی ریت بھلی³

I discern mystery in seeing everywhere with my searching eyes. All the beauty, prides and elegance are visible. Farid! All passions are seen as instrumental to the realisation of my basic vocation. The doctrine of Oneness of Being (*wahdat al-wujud*) has made me realise a noble tradition.

The extinction of the human self or consciousness of one's own ontological nothingness in face of the Absolute or God has been expressed by the Sufis in different ways. It is not merely a theoretical possibility but it is by virtue of

¹ *Diwan-i-Khawaja Farid*, Kafi 50.

² *Ibid.*, Kafi 119.

³ *Ibid.*, Kafi 213.

spiritual experience that one experiences such Supreme identity. He says:

وصل فرید کوں حاصل ہو یا جب ہو گیا نابودا

Farid attained union (identity) by ceasing to be.

Thus, metaphysical realisation or the state of non duality leads to the effective knowledge of one's ontological nothingness whereby the ordinary self ceases to exist and the Reality expresses itself in fullness through the human medium. He says:

جیں من مندر پایا پیا ڈکھ پاپ سارا مٹ گیا

تھی محو اشباتی تھیا رہندا فرید فرید بن²

The one who finds the beloved in his heart, it leads to the effacement of all his sufferings and sins. Farid remains without individuality by subsisting in the everlasting one (non duality).

جاٹے کون گنوار مقلد وہ وہ ریت مقدس جید

تھی مطلق بے قید موحد سبھ صورت وچ آپ سما یا

How can an unenlightened person bereft of gnosis know the laudable, holy and powerful tradition (of Oneness of Being)? The One is identified with Freedom Itself without delimitation. He has descended in all forms.

جب ہک رمز ملی توحیدوں دل آزاد ڈتھم تقلیدوں

تھی کر فرد، فرید! فریدوں سری روجی وعظ سنایا

My heart was freed from merely following the letter of law after getting a clue of Oneness. Farid! The individual by ceasing to be -- narrated the sermon: My essentiality is Spirit.

دل مست محو خیال ہے سرمو تفاوت نہ سہوں

¹ *Ibid.*, Kafi 32.

² *Divan-i-Khawaja Farid*, Kafi 100.

³ *Ibid.*, Kafi 2.

My heart is engrossed within imagination. I cannot bear any differentiation.

اے خیال عین وصال ہے تے کمال ہے نہ کہ ہے جنوں

My imagination is an immanent union. It is perfection and not lunacy.

اصل الاصول شہد تہ ہمہ سو بسو ہمہ کو بکو

چہ شہود عین بعینہ نہیں فرصت اتنی کہ دم بھروں

I have openly witnessed the Supreme Principle in every nook and corner. The witnessing is so glaringly evident that I cannot disengage myself even for a moment.

جو مکاں تھا بن گیا لامکاں جو نشان تھا ہو گیا بے نشاں

شدہ اسم و رسم زمن دواں اللہ اپنے آپ کو کیا کہوں

The spatial turned spaceless. The sign turned without a sign. The names and customs of the ages have left me forlorn. My Allah! What should I call myself?

نہ عیان ہے نہ نہان ہے نہ بیان ہے نہ دھیان ہے

نہ رہا ایہہ جسم نہ جان ہے کیہاں ڈوس ہوش حواس کوں

There is neither openness nor hiddenness. There is neither speech nor a thought. My body has neither remained nor the life-impulse. How can I blame my sense and sensibility?

شد عکس در عکس ایں بنا کہ فنا بقا ہے بقا فنا

باقی نماند بجز انا کتھہ اوتے توں کتھہ ہاں تے ہوں

There is double reflection. 'Fana' (extinction) is 'baqa' (subsistence) and 'baqa' (subsistence) is 'fana' (extinction). There is solely the ultimate, without any question of that and you (otherness)?

ہکڈیں شور دے سطوات ہن ہکڈیں زور دے شطحات ہن

کئی قسم دے بکوات ہن ستوں دے بتوں، بتوں دے ستوں

There are percussions and spiritual impositions at times and at times there are drives and antinomian utterances.

There are so many types of prattling leading to meaningless discourse.

اٹھ گئی "فرید" ہوس مُنڈھوں نہ رہا ہئی وس ہک خس مُنڈھوں
کے کس ہو کس ناکس مُنڈھوں چپ چاپ فیل فساد توں!

Farid! Lust has been uprooted. I have become incapacitated as a straw. You should be quiet for there will be tumult in determining, who absolutely merits or who does not merit.

In the end, it is instructive to note that the question of Oneness of Being (*wahdat al-wujud*) is quite relevant in understanding the metaphysics of knowledge since it is the realization of knowledge itself that leads to union and deliverance. Khawaja Ghulam Farid has a total, supreme and absolute commitment with this doctrine and its realisation. However, no direct influence of Ibn Arabi is visible on the thought of Rumi as such. It is pertinent to note that both Ibn Arabi and Rumi do not use the term *wahdat al-wujud*. It was later used by the followers of Ibn Arabi who interpreted the thought of their master in these terms. The question whether Rumi belongs to Ibn Arabi's tradition of *wahdat al-wujud* is being debated in many circles. William Chittick, for example, enlightens us on various facets of the issue and concludes that "Ibn al Arabi exercised no perceptible influence on Rumi... Rumi experienced that vision directly, without historical intermediaries" (Rumi and *wahdat al-wujud*). He considers Ibn Arabi and Rumi manifesting 'divergent modes of spirituality.' The former has 'relatively sober and intellectual form' while the latter has 'intoxicating imagery of love and rapture'. It is pertinent to note that even these 'divergent modes of spirituality' have to be understood in their true import. Khawaja Ghulam Farid, for example, wholly belongs to the Intellectual tradition of Ibn Arabi but the blissful rapture, ecstatic love and inward suffering he

¹ *Diwan-i-Khawaja Farid*, Kafi 103.

expresses in *Diwan-i-Farid* is predominant and finds parallels in Rumi's *Diwan-i-Shams-i-Tabrizi* but he directly experiences the reality of love in line with the tradition of his master Ibn Arabi and Mansur Hallaj.

There is a shade of thinking among many scholars that the thought of Rumi is opposed to that of Ibn Arabi since the thought of the former is characterized by the doctrine of *wahdat al-shuhud* whereas the latter's thought has *wahdat al-wujud* as its essential frame of reference. This line of thinking finds its support in Iqbal who seems to interpret Rumi on the lines of *wahdat al-shuhud* and identifies *wahdat al-wujud* with pantheism. The problem arises because Iqbal interprets the Eastern metaphysical doctrine of *wahdat al-wujud* in the Western philosophical sense of pantheism. But, it is an established metaphysical truth (thanks to the metaphysical works of Rene Guenon, Frithjof Schuon, Titus Burckhardt, Martin Lings, Syed Hossein Nasr and others) that *wahdat al-wujud* is qualitatively different from pantheism since it does not deny God's transcendence in the Face of His Immanence. We find an essential unity between Rumi and Ibn Arabi in their understanding of the doctrinal truth and there is no opposition between the thought of these two great Sufis. It has to be borne in mind that the distinction between *wahdat al-shuhud* and *wahdat al-wujud* has mainly a local reference in our part of the world and is creating barriers in the understanding of metaphysical doctrines.

Rumi's metaphysical discussion on different subjects including existence and non-existence; the reality of unity; the transcendence of the self; the purification of heart; the union with the Beloved and his understanding of the reality behind the ecstatic utterances of Bayazid Bistami and Mansur Hallaj do not contradict the metaphysical thought of Ibn Arabi but essentially expresses the same Reality in a different mode. A Sufi of the stature of Rumi does not remain oblivious of deriving the logical consequences of the Holy tradition of the 'Hidden Treasure', which he quotes with such enthusiasm, so

much the more, when he understands *Faqr* as ontological nothingness. A faqir in the true sense of the word is essentially devoid of both being and having and this is the contemplative principle of *Tawhid* enshrined in the thought of Ibn Arabi and Rumi. The first part of Shahadah: there is no ilah (or self-subsistent reality) except Allah (that is the Reality) reflects the ontological nothingness of everything except God. The second part of the Shahadah: Muhammad is the Messenger (Manifestation) of Allah confers relative existence on things. It can be symbolically understood as the sun conferring existence on its rays. The rays are not the sun but they are also not other than the sun. The rays lack self-subsistent existence and for that matter all relative existence lacks self-subsistence including man. It is true that iron remains iron even when it temporarily becomes fire but it does not mean that the iron is a self-subsistent reality or is a reality in itself. Metaphysically speaking, it is a relative reality essentially devoid of real being otherwise it would tantamount to denoting ilah, which is impossibility. This is the essential teaching of *wahdat al-wujud* and it is one of the most significant points of identity between Ibn Arabi and Rumi that makes us understand their unitive perception of things and events. The doctrinal point becomes more evident at the level of metaphysical realization when the provisional man-God polarity is withdrawn by the Reality or the Self. In other words, the polarization is ultimately transformed into non duality. One of the stumbling blocks in the understanding of this metaphysical truth pertains to a general misconception regarding the principle of unity in multiplicity. One has to realize that the principle of unity does not obliterate the relative reality of distinctions contained in the world of multiplicity. According to Baba Husayn Shah, an ardent advocate of *wahdat al-wujud*, the doctrine does not wipe out the distinction, for instance, between one's mother and wife in the realm of multiplicity but actually names the Nameless Reality in the forms in which it manifests itself. We have also to understand that the Reality is transcendent / immanent in

each and every medium in simultaneity and it is not affected by the medium in which it manifests itself. Rumi's does not suggest any thing in contradistinction to such metaphysical conception of *Tawhid*, which is essentially contained in the doctrine of *wahdat al-wujud*; rather he discovers the same metaphysical truth in his own unique way. We do not find any compulsion in using the formal category of *wahdat al-wujud* for the thought of Rumi since his uniqueness lies in his formlessness and we must concentrate on the essential meaning of his thought. However, the metaphysical thought of Khawaja Ghulam Farid, which reiterates the primordial Truth couched in the metaphysical terminology of Ibn Arabi's world-view, can help us in gaining a much deeper understanding of Rumi's metaphysics.

KHAWAJA GHULAM FARID'S DOCTRINE OF ONENESS OF BEING (*WAHDAT AL- WUJUD*) AND ITS UNIVERSAL REALIZATION*

From the dawn of civilization to the era of the present day post-modernism, the questions of epistemology (knowledge) and ontology (being) have remained living issues in one form or the other. There have been many a thinkers in all cultures and times, who have understood the problems of knowledge and being at varying levels. The world has mainly witnessed two main streaks of thought. The first streak comprises the prophets, metaphysicians, mystics and theists who demonstrate the possibility of knowledge of the metaphysical world i.e. a world that exists beyond the sensible one. It not only embraces the empirical world in simultaneity but also embraces the inner self of Man by virtue of which one experiences the ultimate Reality or God. This world demonstrates the metaphysical identity of knowledge and being and constitutes all the great traditions and Religions of the world including Confucianism, Taoism, Hinduism, Buddhism, Jainism, Judaism, Christianity and Islam. The second streak comprises the atheists and the agnostics who not only deny the existence of the metaphysical world but also deny any faculty of knowledge in Man laying claim to any such knowledge and thus create an unbridgeable gulf between

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knowledge and being, which has led to the crisis of the modern world.

Kant, a German Philosopher, in his *Critique of Pure Reason* made a distinction between Phenomena and Noumena i.e. Appearance and Reality. He built his epistemology (knowledge) on the assumption that one could have knowledge only of the phenomena and the knowledge of the Noumena or Reality was not possible. He laid claim to the impossibility of metaphysics on the ground that metaphysics as a science was not possible and this claim in different forms is the dominant trend of the modern times. This constricted epistemology constricts the ensuing ontology too. The separation of knowledge and being has alienated Man both from his inner and outer world. The modern Man, thus perpetually commits, what I call, the Fallacy of Delimitation by delimiting the realms of both epistemology (knowledge) and ontology (being). He delimits knowledge and thereby delimits being. This is a foremost challenge faced by different spiritual revivalist movements in the world on the spectrum of time. Resurgence of Sufism as a universal movement for peace and development, for instance, faces this challenge and tends to defeat it on intellectual grounds.

The presence of the mystics in all countries and ages belie the epistemological and ontological assumptions that sense-experience is the only source of knowledge and knowledge of noumena or the ultimate nature of things is impossible. There is no ground in assuming that anything not traceable to sense perception is beyond knowledge. In addition, there is no basis to assume that the ultimate Reality or God is beyond the province of knowledge. Such an arbitrary denial of higher forms of knowledge leading to a denial of higher levels of reality is fraught with serious consequences for humanity. There is no denying the fact that Science is a legitimate discipline but when scientists overstep their boundaries by denying other forms of knowledge that are beyond the province of science, then science is

metamorphosed into scientism. Man locked in human finitude has no way to achieve true transcendence. It is pertinent to note that metaphysics or higher religion does not come in conflict with any sphere of knowledge, which legitimately remains within its own individual domain. The conflict arises only when the individual sphere of knowledge attempts to usurp the universal by turning the true relative into a false absolute.

The essential problem of the modern Man is that he is stranded on the spectrum of horizontality without any inkling of the vital dimension of verticality. The metaphysical concept of Universal in the modern world has undergone displacement by the horizontal concept of Globalization, which fails to offer space for larger life. Globalization is not going to solve the problems of the modern Man. It is a simply fixed finite energy, which is flattening out. Only the metaphysical or universal principles can unify knowledge and being and thereby provide a metaphysical basis for universal peace and development. There can be no real and lasting peace without a transcendent principle, which is immanent in each human being, created with a cosmic purpose in this universe. Unless the Divine purpose shines forth in human purpose, there cannot be true, genuine and authentic freedom, equality and solidarity in the human society. Iqbal rightly says "Humanity needs three things today—a spiritual interpretation of the universe, spiritual emancipation of the individual and basic principles of a universal import directing the evolution of human society on a spiritual basis". Notwithstanding, the great strides in technology, the modern Man has become spiritually impoverished. How can spiritual impoverishment lead to universal peace and development?

Religious phenomenon in our times is succumbing to the onslaught of modernism and false compromises like false promises are in the process of making with the so-called forces of progress. Intellectuality is giving way to rationalism and religion is turning into a bad philosophy. Religion is also

becoming apologetic and defensive in the face of modern science that is transgressing its legitimate bounds. Spiritual virtues suffer displacement by social values. The outer form of religion is stifling the very essence of religion. The stages of religious life have become static and the highest stage of discovery has fallen in oblivion. Ritualism and militancy have emerged as a reaction to the loss of spirituality in our times. It is no coincidence that the religious militant movements in the world of Islam have taken a negative stance towards the spiritual dimension of religion. They negate the Sufi phenomena and have more or less aversion to spirituality. The negation of the spiritual element in the constitution of religion is the very death of religious life. The spiritual people belonging to different ages and countries have always considered spirituality as the essence of religion. The Sufis, for example, are folks of intellectuality and spirituality. They have reiterated the creative possibility of having a direct contact with living God. Finding God essentially is finding one's own Self.

The great religious traditions of the world, more or less, have the inherent strength to live in conformity with the universal principles and they have the vitality to meet the genuine needs of its votaries in different periods. However, they have to purify themselves from within i.e., in the light of their own ideals envisioned by their founders, and not through modern seduction or any external inducement or threat. This factor of purification has been a continual phenomenon in different traditions and at different times. The contemporary times have made it exceedingly imperative that the process of purification quickens and heightens in order to provide a spiritually real world to the contemporary Man, who is on the threshold of severing his last link with the Heavens. It is incumbent upon all traditions of the world to strive for spiritual space, which alone can accommodate the anguishing humanity. The modern Man needs courage to be spiritual. Nevertheless, one has to remain aware of that form of mysticism, which stands for life denying attitude.

Resurgence of Sufism as a universal movement for peace and development is a marked phenomena in the present times. The resurgence has taken one of the most vital forms in the revival of the doctrine of Oneness of Being (*wahdat al-wujud*) in the hands of Khawaja Ghulam Farid (1845-1901), a Saraiki Sufi poet par excellence, belonging to this part of the world. The universal aspect of his thought is that unlike the religious metaphysician who delimits his approach by starting from the Divinity or differentiated Reality, he as a traditional metaphysician starts from the Essence or undifferentiated Reality. His starting point is the Supreme Principle. He calls it 'Haqq'. It is formless unlike the divine form that equates with God or the Ultimate Ego. He goes beyond the individualized conception of God, Man and Universe and does not consider Man- God polarity as final as envisaged by Iqbal's religious metaphysics but experiences it as merely provisional that transcends ultimately. He lays a traditional metaphysical edifice for universal peace and development by following the doctrinal teachings of Ibn Arabi, Mansur Hallaj, Bayazid Bistami and his spiritual master Khawaja Fakhr i Jehan. He is the precursor of the metaphysical thought of the contemporary times evident in a number of original thinkers including Rene Guenon, Frithjof Schuon, Titus Burckhardt, Ananda Coomarswamy and Martin Lings.

Khawaja Ghulam Farid does not delimit knowledge but extends its boundaries. From the perspective of metaphysical knowledge, he considers ordinary knowledge as veiled for it is tied to the subject and object structure of reality. There is no real connectivity of knowledge and being.

He says:

علم فرید ہے حاجب بے شک بے عرفان¹

Farid! Knowledge is veiled. It is undoubtedly bereft of gnosis.

¹ *Diwan-i-Khawaja Farid*, Kafi 139.

Ordinary perception considers the sensible world or phenomena as real and ends up in the 'materialization' and 'solidification' of the world whereas the phenomenal reality is devoid of Being (wujud). Men are in a state of sleep, the Prophet is reported to have said, and they will wake up when they die. The world is an illusion. It is bereft of real existence. It is an imagination (*khayal*). It is neither independent reality nor autonomous from the Absolute. It is the shadow of Reality. "The whole world of existence is imagination within imagination." However, it does not mean that the world is vain, groundless and false. The metaphysical truth is that the world is not the Reality itself but it "reflects the latter on the level of imagination" in a 'vague' and an indistinctive way. It is "symbolic reflection of something truly real". It is a dream meaning thereby that it is symbolic and we have to interpret it as we interpret our dreams to go beyond dream symbolism. Man does not see the Reality itself in a dream but sees it in a form of a symbol of the Reality, which we have to understand in reference to its origin. It is going beyond sense experience and reason that one sees "the metaphysical transparency of natural forms and objects." Thus, reality is not a subjective illusion, whim or something imaginary. It is "objective illusion." It "is an unreality standing on a firm ontological basis." Thus, the world is an illusion (*wahm*) for it is not the Reality itself. It is an imagination (*khayal*) for it is not independent or autonomous from the Absolute and it is a dream (*khawab*) for its symbols point towards the Reality beyond the dream symbols. Khawaja Ghulam Farid says:

جگہ وہم خیال تے خوابے سب صورت نقش بر آبے
The world is illusion, imagination and dream. All forms are marks on water.

جے پچھدیں حال حقیقت سن سمجھ اُتے رکھ عبرت
جیویں بحر محیط ہے وحدت کل کثرت شکل حبابے
If you ask about the state of reality, then listen, understand and take a note of the fact that the sea encompasses unity. All the multiplicity is bubble-faced.

نہیں اصلوں اصل دوئی دا خود چاں ہے نسل دوئی دا
گیا چھوکا نکل دوئی دا ول اوتی آب دا آئے
Duality has no essential reality. Know yourself that duality is not everlasting. The airy duality vanishes. The water essentially remains the same water.

The traditional cosmologies have outlined cosmological principles to understand the reality of the cosmos and its linkages with the Absolute. A failure to understand the metaphysical meaning enshrined in cosmology brings in an unwarranted criticism against the cosmologists. Khawaja Ghulam Farid has developed a cosmology in consonance with the traditional cosmological principles. It is exceedingly imperative to understand these principles of cosmology in order to understand his metaphysical concept of Nature.

He considers knowledge as innate. All knowledge inheres in the luminous substance of the Intellect. Heart is the repository of metaphysical knowledge. He says:

نہ کافی جان کفایہ نہ ہادی سمجھ ہدایہ
کر پرزے جلد وقایہ ایہا دل قرآن کتابے
Do not consider 'Kifaya' (a book of jurisprudence) as sufficient. Do not consider 'Hidaya' (a book of jurisprudence) as the guide. Just tear to bits the pages of 'Wiqaya' (a book of jurisprudence). Our heart is the immanent Qur'an (corroborated by the earthly Qur'an).

ہے پریم گیان وی دلڑی ہے بید پُران وی دلڑی
ہے جان جہان وی دلڑی دل بطن بطون دا بابے
Heart is love and gnosis. Heart is the essence of life as portrayed in Hindu Scriptures: Vedas and Puranas. Heart is the artery of the universe. Heart opens to infinite depths of interiority.

¹ *Diwan-i-Khawaja Farid*, Kafi 199.

دل لب ہے کون مکاں دا دل غایت اصل جہاں دا
 دل مرکز زمین زماں دا بیا کوز پتال جہاں
 Heart is the quintessence of the universe. Heart is the
 raison d'être of creation. Heart is the centre of the
 heavens and the earth. All else is false, deceptive and
 veiled.

وج صورت دے ناسوتی وج معنے دے ملکوتی
 جبروت اتے لاہوتی دل اندر سب اسبابے
 It is terrestrial in form. It is celestial in meaning. It is
 omnipotent and beyond space and time. All possibilities
 of knowledge inhere in the heart.

Real knowledge is the knowledge of the permanent
 essences of things and it is attainable by virtue of 'ishq' or
 intuition. Khawaja Ghulam Farid says:

عشق ہے ہادی پر مگر دا عشق ہے رہبر راہ فقر دا
 عشقوں حاصل ہے عرفان²

Love is the guide to the city of affection. Love steers the
 way to ontological nothingness. Love leads to the
 realisation of gnosis.

Looking within posits the possibility of experiencing
 God in the infinite depths of one's own being or
 consciousness. He says:

فاش فرید اے وعظ شاتوں عالم جاہل شاہ گدا کون
 جے کوئی چاہے فقر فنا کون اپنے آپ کون بگولے³
 Farid! Openly narrate this spiritual discourse to the
 knowledgeable, ignorant, king and beggar that any one
 who wishes to attain the consciousness of his ontological
 nothingness and annihilation should search within himself.

¹ *Diwan-i-Khawaja Farid*, Kafi 199.

² *Ibid.*, Kafi 134.

³ *Ibid.*, Kafi 180.

پر م بید بتاؤں میں آگیاں کو گیاں سناؤں
 I am disclosing the supreme Veda. I am imparting
 knowledge to the ignorant.

سرت سرندھ ہاتھ موں لے کر پریم کی تار بجاؤں
 I take the violin of knowledge in my hands and play the
 tune of love.

پانچ سکھی مل رام دوارے ست گر کی جس گاؤں
 I laud the Divinity by integrating five intimates (senses)
 in the temple of God.

کوئچ گلی میں شام سندر سنگ ہوری دھوم مچاؤں
 I celebrate 'Holi' in the beautiful streets with 'Krishan'
 (my beloved).

میت چیت پچکاری ماروں پریت گلال اڈاؤں
 I squirt the love laden and make the colour of love soar.

کہاں اجدھیا سنبل متھرا کہاں بگوردھن جاؤں
 Why should I wander at Ajodhia, Sanbal, Mathra and
 Gurdhan (Hindu pilgrimage centres)?

پچھن رام کنیا گلی اپنے آپ موں پاؤں
 (When) Lachman, Ram, Kanaya and Kalgi (deity
 incarnate) are within me.

دیسوں کہاں بدیس کو دوڑوں جوگ براگ کماؤں
 Why should I leave my native abode, run to unfamiliar
 places and undergo hard spiritual exercises or become an
 ascetic?

سورج چاند کو ستمکھ راہوں سن سادھ لگاؤں
 Why should I keep the sun and moon opposite my face
 for concentrating on the focal point (ritual)?

پپل تلسی کاہے کو پوجوں کاہے کو تیرتھ ناؤں
 Why should I worship (peepal) a tree and (tulsi) a shrub?
 And why should I go for a bath to the sacred place?

اور سے کام فرید نہ میرو آتم دیو مناؤں¹
Farid! I have no business with otherness. I am realising
the Spirit within myself.

رہ توحیدی ریت فریدی اچٹے آپ دا دھیانے²
The way of unity and the Faridi tradition is watchfulness
of one's inner self.

He understands the metaphysical reality of Man by dint of Intellect or Spirit (Ruh) that is in Man but is not his. It is the presence of this universal element in Man and not ego, self, soul or 'nafs' that make him transcend the narrow circuits of his individuality. He does not equate Spirit (ruh) with soul (nafs) and thus, goes beyond the problem of pantheism that has no cause of origin in his traditional metaphysics. He wants Man to understand his Origin and Centre. He says:

کس دھرتی سے آئے ہو تم کس نگری کے باسی رے
پریم نگر ہے دیس تمہارا پھرتے کہاں اداسی رے
Which is the place of your origin? Where are your
dwellings oh? Your habitation is in the city of love. Why
are you wandering forlorn, oh?

تم ہو ساہگی تم ہو ساہگی واہگی زرہ نہ واہگی رے
اپنی ذات صفات کو سمجھو اپنی کرو شاسی رے³
You are the real and you are the truth. You are neither
fake nor there is an iota of a counterfeit in you, oh. Do
understand the reality of your essence and attributes.
Realise yourself from within, oh.

This universal realization embraces both the inward and the outward. It takes spiritual nourishment from the inner world to bring a real change in the outer one. Thus, when he talks of peace, harmony, concord and tranquillity, he does not lose sight of the freedom from oppression, which is the

¹ *Diwan-i-Khawaja Farid*, Kafi 85..

² *Ibid.*, Kafi, 246.

³ *Ibid.*, Kafi 247.

absolute guarantor of peace. He does not advocate a passive attitude towards life but wants Man to struggle against the forces of oppression in order to find himself and thereby emancipate humanity. Khawaja Ghulam Farid integrates contemplation and action in his advice to Suba Sadiq Khan in these beautiful verses:

سہجوں پھلوں سیجھ سہا توں بخت تے تخت کوں جوڑ چھکاتوں
اچٹے ملک کوں آپ دساتوں پٹ انگریزی تھا ٹے¹
You readily choose to grace your seat and with fortune
establish yourself in full power. You make your
dominion prosper with your own hands and uproot the
seats of colonial oppression.

However, this struggle against oppression is not born out of any negative considerations. It does not exhibit even an iota of hate or transgression from the universal law of things. Rather, it is realization of universal love in this distinct mode that authenticates such an act. Love of humanity warrants a genuine struggle against the forces of exploitation. Failure to put such a struggle is a betrayal of love.

Khawaja Ghulam Farid has assigned a vital role to love in his scheme of things. His metaphysical thought, in a certain sense, becomes the metaphysics of love. He considers 'isbq' or love itself as inspiring the Reality or God to create the universe. He says:

گنت کنزاً عشق گواہی پہلوں حب خود ذات کوں آہی
جیس ساگے تھیا جمل جہان²

'Hidden Treasure' testifies love itself. Originally, the Essence inspired itself with love. It caused the entire universe.

¹ *Diwan-i-Khawaja Farid*, Kafi 239.

² *Ibid.*, Kafi 134..

He brings out the various dimensions of love in these beautiful verses:

عشق ہے ڈکھڑے دل دی شادی عشق ہے رہبر مرشد ہادی
عشق ہے ساڈا پیر جیں کل راز سُجھایا!
Love is the delight of the suffering heart. Love is the mentor, spiritual master and guide. Love is our spiritual teacher, who has made us realise the whole secret.

بندرا بن میں کھیلے ہو ری شام دوارے میرو لال
My beloved plays Holi in the temple of Krishan in Bindraban.

ادھر مدھر مون بنسی باجے چوراسی لکھ ساج آواجے
بجولی کایہ مایہ موڑی سن کے گیان انوکھے خیال
The flute is harping on enchanting songs. There are eighty-four lacs musical tunes forming songs. I have absolutely forgotten wealth and myself after listening to the mystical and gnostic thoughts.

ترکھت جمنہ ترپھٹ ناؤں دُرمت دویت پاپ مٹاؤں
پی کے پی سنگ پریم کٹوری ناچت گہوت رنگ رس تال
I bathe in the river Jamna (of triangular characteristics) to my heart's fill. I wash myself of the sins of alienation and duality. I drink the cup of love in the company of my beloved, while dancing and singing on the tune of love.

انہد گھور گھگن موں گاجے چنگ مردنگ لکھو لکھ باجے
لاگی جوری سب نکورے برست گر پریت گلال
The divine flute is harping clamorous tunes in the heavens. It seems as if thousands of harps and long tom-toms are sounding. The beat of words is striking the pair of drums. The love of the spiritual master is bestowing colourful blessings (likened to 'gula' that is red powder thrown on one another during the festival of Holi).

برج موں دھوم پری دھن لاگے ابھماں ٹوٹے کدھیا بھاگے
ہانہ مروڑے بنگری توڑے کنور کنبے چنچل چال
There is dawn of merriment in the world. Haughtiness, pride and ignorance have fled away. The charming beloved has made a playful move by twisting my arms and breaking my bangles.

داس فرید آکاس ہمارا دیس ایبو ابناں ہمارا
آتم سوں دل لاگی جوری ہوں میں سنار ہت پتال!
Farid! Heavens is our original abode. The world (terrestrial) is ephemeral. Do heartedly realise your Spirit. Otherwise, you will be condemned to the infernal world.

کیا بریت پریت سکھائی ہے سب ڈسدا حُسن خدائی ہے
What a tradition love has made me realise. The Divine beauty is manifest everywhere.

ڈسدی یار میٹھل دی صورت گل تصویر اتے گل مورت
ہر ویٹھے ہے شگن مہورت غیر دی خبر نہ کائی ہے²
I see the sweet form of my friend in its complete picture and full face. It is a good omen to see the form of my friend every time. There is no trace of otherness (or non divine).

Love has a great might and it moves with an irresistible force. He says:

حسن فرید کئی گھر لوٹے رلدیاں پھر دیاں جنگل ہوٹے
سے سیاں لکھ ہیراں ڈیکھو عشق دی شدت کو³
Farid! Beauty has ransacked many a home. There are numerous Sassis and countless Heers, who are wandering, wretchedly in forests and marshes. Do hereby witness the intensity of love.

¹ Diwan-i-Khawaja Farid, Kafi 70.

² Ibid., Kafi 253.

³ Ibid., Kafi 149..

The alchemy of suffering in love transmutes the base metal into gold that helps in attaining individual and universal realization.

He says:

درد فرید ہمیشہ ہووے سارے پاپ دوئی دے دھودے

رہندی تا نگھ تے تاں پہنچاں پریم نگر وچ¹

Farid! I am having constant pain. It wipes out all the sins of duality. I have insatiable longing to reach the City of Love.

Khawaja Ghulam Farid's doctrine of Oneness of Being (*wahdat al-wujud*) understands the Reality or God as the Absolute, the Infinite, the Metaphysical Whole and the Universal Possibility. It broadens the metaphysical concept of the Universal to contain both the vertical and horizontal dimensions 'existent and operative everywhere under all conditions without any limit or exception'. It embraces not only the global but the cosmic as well. It talks about the inward and the outward. It realizes Man's ontological nothingness in Face of the Absolute or God. It ascribes all reality to Being itself and considers the whole universe including Man as its manifestation. The phenomena or manifestation has no self-subsistent reality. In other words, it has no reality in itself but derives it from the Supreme Reality. It is nonbeing in reference to the Being, which is sheer reality. Such a metaphysical view caters for the perspectives of both transcendence and Immanence. It is not merely a theoretical doctrine but has the corresponding possibility of realization as well.

Khawaja Ghulam Farid says:

ہمہ اوست دے بھید نیارے چائے وحدت دے وٹھارے

ہر ہر شے وچ کرن نظارے اصل تجلی طوری نو²

The mysteries of Oneness of Being are remarkable. They are known by the dealers of Unity. They behold the real Sinai theophany in each and every existent.

The doctrine of Oneness of Being (*wahdat al-wujud*) considers 'the Indivisible One and Only' as the 'One and All'.

He says:

ہر صورت وچ یار کوں چائیں غیر نہیں موجود

Discern your Friend in each form. There is no otherness (self-subsistent reality except the Reality).

سبھ اعداد کوں سمجھیں واحد کثرت ہے مفقود

Understand the essential unity of all numbers. Plurality is impossibility.

وصل فرید کوں حاصل ہو یا جب ہو گیا نابو دا

Farid attained union (identity) by ceasing to be.

سوہٹے یار پٹل دا ہر جا عین ظہور

My lovely friend Punnal is openly manifest.

اول آخر ظاہر باطن اس دا جان حضور

Witness his presence in the first, the last, the outward and the inward (in all dimensions).

آپ بٹے سلطان جہاں دا آپ بٹے مزدو ر²

He himself assumes the form of the sovereign of the world and He himself assumes the form of a labourer.

رکھ تصدیق نہ تھی آوارہ کعبہ، قبلہ، دیر، دوارہ

مسجد، مندر، بکڑو نور³

Do verify and do not remain on the periphery. The House of God, the direction of prayer, the idol- temple, and the Sikh place of worship, the mosque and the temple manifest the same (essential) Light.

¹ *Ibid.*, Kafi 32..

² *Ibid.*, Kafi 52.

³ *Ibid.*, Kafi 50.

¹ *Divan-i-Khawaja Farid*, Kafi-28.

² *Divan-i-Khawaja Farid*, Kafi 119.

یار فرید نہیں مستورے ہر جا اس دا عین ظہورے
ظلمت بھی سب نور حضورے اسم فقط ہیا آیا ہے¹

Farid! My friend is not hidden. He is openly manifest at each and every place (Omnipresent). Darkness too is the pervasive presence of Light. It has just been named differently.

ہک چا روپ سنگار ڈکھاوے ہک چا عاشق ہن ہن آوے
ہر مظہر وچہ آپ سماوے اپٹاں آپ کرے دیدار²

He exhibits ornamental beauty at times and at times recurs as lover. He dwells in each manifestation. He contemplates Himself.

Khawaja Ghulam Farid's doctrine of Oneness of Being (*wahdat al-wujud*) remains committed with harmonious development, which is the development of all the aspects of life. It does not subscribe to lop sided growth, which is malignant in nature but integrates both inner and outer development of Man and Society. And in this process of developing it does not become oblivious of the metaphysical concepts of the Absolute, the Infinite, the Reality, the Truth, the Freedom, the Beauty, the Good, the Light and Love, rather it is in the universal realization of these metaphysical truths that there can be peace and development. He invites humanity to concentrate on the Reality, which is manifest in all forms and is 'Non Delimited Being' itself. The phenomena of falsehood, evil, ugliness and hatred, for instance, arise in the process of manifestation of the Reality, which is necessitated by the Infinite that is All-Possibility. All of them can only be produced in a world of contrasts. They are privations for they have no being in themselves. In other words, they are devoid of being. However, they have a positive function of highlighting their negative counterparts. The remoteness of each from its source is not absolute and

¹ *Diwan-i-Khawaja Farid*, Kafi 217.

² *Ibid.*, Kafi 60.

thus each is brought back by virtue of cosmic cycles to its original source to become purified of their negative characteristics. Since, falsehood, evil, ugliness and hatred are not absolutes therefore we must not treat them as such but keep ourselves integrated with the Source, which is the Truth, the Good, the Beautiful and the Love. It is such a metaphysical understanding that can usher in an era of universal peace and development.

Khawaja Ghulam Farid says:

حسن قبح سب مظہر ذاتی ہر رنگ میں بے رنگ پیارا¹
Beauty and ugliness are the manifestations of the Essence. The lovely colourless is in each colour.

ہک دے ساگے ہک دی سوں ہے خیر بھلی شر و سیرا²
I swear by the One that for the sake of the One, I have become oblivious of both good and evil.

غافل شاغل ناسی ذاکر صالح طالح مومن کافر
سب ہے نور قدیم دا شان³

All is the Splendour of the Primordial Light (manifest) in the unmindful and the devotee, the neglectful and the attentive, the virtuous and the vicious and the faithful and the infidel.

حق باطل، سبھ حق ہے حق ہے پر اے راز بہوں مغلق ہے
یار ہے یار ہے یار ہے یار سوہٹا کو جھانک اتے بد⁴
Truth and falsehood is essentially truth itself but it is a much profound secret. The beautiful, ugly, virtuous, and vicious are our friends, companions, comrades and intimates.

¹ *Diwan-i-Khawaja Farid*, Kafi 7.

² *Ibid.*, Kafi 13.

³ *Ibid.*, Kafi 134.

⁴ *Ibid.*, Kafi 30.

Khawaja Ghulam Farid's doctrine of Oneness of Being (*wahdat al-wujud*) is the metaphysical ground of understanding the principle of unity in diversity. It presents a universal perspective of witnessing opposing things and events. It brings home the message that light, essentially remains light in case of both reflection and deflection. It demonstrates the possibility of conflict even among different shades of rightness and the mode of resolving it. It tends to eradicate negativity about negative things by the tremendous force of love. Love has the capacity and strength to transcend all that is ephemeral in life. It makes Man live beyond the polarity of truth and falsehood; good and evil; beautiful and ugly; love and hatred by absolutely concentrating on the Truth itself, Good itself, Beauty itself and Love itself respectively. It is the metaphysical perspectives of Oneness of Being (*wahdat al-wujud*) that can help usher in an era of universal peace and development.

IQBAL'S METAPHYSICS OF CULTURE AND THE ARAB AWAKENING*

The Arab awakening is a unique happening, which is giving us a moment of reflection to revisit our values and philosophies. The Arab Spring is being studied from different perspectives. Our perspective is essentially rooted in Eastern metaphysics. It also enlightens us in understanding the polarisation between Eastern and Western values and philosophies. It is essential to understand the dimensions of this polarisation, in order to comprehend the reality of cultural diversity and integration in the contemporary context of Arab transformation.

Man has been blessed with knowledge, in order to remain journeying on the path of righteousness without going astray. He has been endowed with freedom so that he could create goodness in the cosmos by virtue of his thought, feeling, word and deed. But he has not succeeded at times to live up to the higher possibilities of his cosmic existence. It has led to imbalance both in the individual and society. The struggle of Truth against falsehood, Justice against injustice and Freedom against bondage has not come to an end in the history of Man. It continues to take different cultural forms in different ages and countries.

Man, in the scenario of cultural history, has tried to understand his self, the cosmos and God at different levels and with different orientations. His journey continues with series of affirmations and negations. One of his foremost concerns has been to grapple with the problem of knowledge.

* Paper presented in Iqbal Seminar, arranged by Iqbal Academy Scandinavia (IAS), Islamic-Christian Study Centre (IKS) and Centre for European Islamic Thought (CEIT) held at Copenhagen University, Denmark on 12th November 2011.

Epistemology (science of knowledge) has generally guided him to ontology (science of being). Is there any possibility of a world beyond our ordinary empirical world? Are there possibilities of knowledge within man beyond his sense-experience? These are essentially two interrelated primordial questions, at times nameless, which to all intents and purposes have been found in their varied formulations in different cultures. They shall continue to remain so till the end of times. The Eastern metaphysical, religious and philosophical traditions have given affirmative answers to these questions, while the philosophies of the modern West including materialism, dialectical materialism, positivism, logical positivism, atheistic existentialism, and certain forms of linguistic philosophy have denied the transcendent world and any transcendent source of knowledge.

Kant raised a very important question in the history of human thought in his *Critique of Pure Reason*: Is metaphysics possible? He denied the possibility of metaphysics. He considered only sense-experience and pure reason as valid forms of knowledge. According to him, there was no way to reach the Reality beyond Appearance. He banished God, freedom and immortality from the realm of knowledge. His *Critique of Practical Reason* accepted them merely as postulates without any connectivity with knowledge. His question had posed a great challenge to the metaphysical or the traditional world.

Many thinkers in different cultures accepted this challenge including Iqbal (1877-1938) who is one of the most dynamic thinkers in the world of Islam. He was well versed both with Eastern and Western thought. He combined in himself both traditional knowledge and modern learning. He was deeply steeped in the Eastern tradition and had a thorough understanding of Greek thought, Western philosophy and Sciences. He carefully studied the German Philosopher Kant and keenly perceived the subtle trends of modern philosophy in the West. He turned Kant's philosophical question: Is metaphysics possible, to the

religious one: Is Religion Possible. Iqbal answered in the affirmative and thereby developed his own religious metaphysics. His traditional understanding, coupled with deeper study of modern philosophy and modern psychology, made him critically examine Kantian assumptions. He found no cogent reason in Kant's reservations about knowing the ultimate Reality. Iqbal did not accept sense-experience as the only source of knowledge. He considered heart-perception as a higher form of knowledge, which complemented sense-perception.

The problem of knowledge has its direct and indirect bearings on the understanding of culture and its various expressions. The term culture is impregnated with different meanings and there is no universal definition of it, which could be acceptable to all. It poses a fundamental problem but at the same time it is commended for keeping it an open issue. Thinkers belonging to diverse cultures are approaching the issue from different perspectives and are thus enriching the subject field. The contemporary bent of mind is manifesting a tendency of treating the concept of culture in a more holistic, comprehensive and wider sense. It is realizing the need to have a broader definition of culture including social, ideational and artistic aspects reflecting the whole life of a given society. The Chinese, for instance, have attached a much wider meaning to the word culture including the event of Cultural Revolution. They have assigned a comprehensive and decisive role to the cultural aspects of their lives, but still they are oblivious of the metaphysical and transcendent aspects of their traditional culture.

Culture, in an essential sense, mirrors the whole life of a given society over a larger period of time. It tends to give an all-embracing cultural meaning to things and events. This cultural perception is the manifestation of the foundational frame of reference, which a culture provides to its votaries. Metaphysically speaking, it is an inwardness, which assumes outward forms. Epistemology and Ontology, among other

things, are essential ingredients of a given culture. They differentiate a transcendent culture from the ephemeral or the evanescent one. This distinction helps us in understanding the essential characteristics of different cultures. The varied cultural perceptions lead to the phenomena of cultural diversity. It is the inner reach of a culture, which in the last analysis, brings out its vitality to integrate divergent trends of different cultures within its bosom.

Iqbal has added a very instructive chapter on the spirit of Muslim culture. Islamic Culture is a transcendent and traditional culture embracing the permanent and dynamic aspects of life. Its uniqueness consists in its capacity and strength to absorb elements from different cultures. A study of this process of transformation or continuity clearly spells out the vigour of Islam as a universal tradition. It has the ability to creatively assimilate different points of views and different levels of reality. Islamic tradition or Islamic civilization is not windowless. It has appropriated elements of different civilizations and cultures, which have been in consonance with its essential doctrine. In short, Islam legitimizes many a cultural forms and retains them for the development of an integral vision. Iqbal expresses the view of Horton in these words: "A Muslim has always adjusted his religious outlook to the elements of culture which he assimilated from the people that surrounded him".¹

A study of culture from the historical perspective by applying the historical method alone does not take us to the heart of a culture. It has to be coupled with a methodology, which makes us aware of the inner structural reality of a culture. It helps us to understand its spirit. It has to be looked from within and not merely from outside. The cultural studies have to keep an important fact in mind about the Eastern metaphysical concepts, which hardly find a parallel in

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 130.

Western philosophical thinking. The metaphysical concept of Oneness of Being (*wahdat al-wujud*), for example, which is the foundation of both pure and traditional metaphysics is mistakenly equated with the Western philosophical concept of pantheism. The students of Eastern metaphysics fully understand that the doctrine of Oneness of Being, unlike pantheism, does not deny the transcendence of God. There is no room of pantheism in traditional forms of thinking. Likewise, the concepts of freedom, equality and fraternity are qualitatively different in the Eastern and Western cultures. The Qur'anic concept of Justice (*Adl*) is not merely social but it embraces the whole cosmos. The political concept of nationalism is also differently construed in these cultures.

The idea of nationalism, Iqbal says, has created variety but has also been exaggerated. He calls this idea as "non-temporal, non-spatial". He does not take the idea of national unity as a very durable force either. He considers the brotherhood of man, the only dependable unity, which is above race, nationality, colour or language. He says: "Islam is neither Nationalism nor Imperialism but a League of Nations which recognizes artificial boundaries and racial distinctions for facility of reference only and not for restricting the social horizon of its members".¹

The traditional, cultural or social institutions are linked to the metaphysical or religious principles. There is a traditional hierarchy of values, which cannot be understood merely on the horizontal plane. The Islamic tradition, for example, is both metaphysical and religious. The social institutions of Islam including the institution of family are founded on its religious aspect. "In Islam, tradition exists under two distinct aspects, one of which is religious it is upon this aspect that the general body of social institutions is dependent--while the other aspect which is purely Oriental, is

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 126.

wholly metaphysical".¹ According to Iqbal, "the Qur'an considers it necessary to unite religion and state, ethics and politics in a single revelation".² The traditional cultures attachment to an intellectual or religious doctrine gives meaning to all these institutions. The role of men and women in complementing each other finds its due place in a traditional society. No cultural or social institution in the traditional world is autonomous. The modern conception of traditional societies is quite wide off the mark. It tends to adjudge the traditional culture from the modern standards. They can only be studied from their respective ideal standards in the spirit of wholeness. Unless we understand diversity, it is not possible to talk of integration.

The modern humanistic culture is essentially, characterized by the absence of the metaphysical principle. It is pertinent to note that whatever form humanism has taken--atheistic, evolutionary, agnostic, scientific and existential--it has essentially agreed to reduce everything to the purely human elements and thereby to exclude everything, which transcends the human plane. This point has to be constantly kept in view while we are dealing with the subject of cultural diversity and integration.

The Western civilization has had a great and rich intellectual heritage but the modern West revolted against its own Christian tradition and the ancient world in severing its links from Heavens. Resultantly, epistemology came to consider sense-experience as the sole source of knowledge and ontology followed suit by considering the visible world as the only level of being. The role of reason consisted only in cohering data received from the empirical world. The vertical levels of knowledge and being were displaced by the

¹ Guenon, Rene, *Introduction to the Study of the Hindu Doctrines*, Luzac and Company London, 1945, p.90

² Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p.132.

horizontal ones. The modern man cramped himself in his thought and emotion by becoming oblivious of the sacred and the transcendent, which he had banished both from knowledge and being. Modernism displaced traditional ethics with the modern one.

The intellectual and spiritual principles of morality were negated and morality became autonomous in being tied to human finitude. As a consequence, modernism started becoming irreverent to the metaphysical idea of Eastern Vision. It enmeshed itself in the political philosophies of Power, instead. Nietzsche's philosophy spearheaded the modernist value of brute force, which ultimately led to an unbridgeable gulf between power and vision. Vision was displaced with power devoid of all reverence to the traditional values of Truth, Justice, Freedom and Love. It was in this scenario that the nation-States resorted to the First World War and the Second one, the reverberations of which are still audible in the corridors of many nations and communities. The suffering from this political oppression continues in our times in different hidden and open forms. The sense of injustice done to the people in many parts of the world is not mere history but is a living reality of the oppressed people.

Iqbal considered history as an important source of knowledge. He learnt many a lessons from the Philosophy of History. His primary task was to emancipate the Muslim Ummah in particular and human society in general. He acknowledged the pride of the modern age on its progress in knowledge and its scientific advancements but questioned its different political and social forms. He says: "The modern age prides itself on its progress in knowledge and its matchless scientific developments. No doubt, the pride is justified. Today space and time are being annihilated and man is achieving amazing successes in unveiling the secrets of nature and harnessing its forces to his own service. But in spite of all these developments, the tyranny of imperialism struts abroad, covering its face in the masks of Democracy, Nationalism,

Communism, Fascism and heaven knows what else besides".¹

The modernist political forces shaping themselves in his times made him see the modern West drunk with power and unleashing on different feeble nations and communities. He envisions a unity of wisdom and power. He says: "Through wisdom alone comes power; and when power abandons the ways of wisdom and relies upon itself alone, its end is death".² The plight of the Muslims, on the other hand, exhibited powerlessness. He presented a recipe to both East and West in these emphatic words: "Vision without power does bring moral elevation but cannot give a lasting culture. Power without vision tends to become destructive and inhuman. Both must combine for the spiritual expansion of humanity".³

The modern West armed with weapons of sheer might created the problem of Jerusalem. It is not possible to fully understand the current Arab Spring without a reference to this issue. Iqbal attempted to awaken the higher consciousness on Jerusalem, through his prose and poetry in the spirit of righteousness. Iqbal voiced the thoughts and feelings of the Muslim Ummah and the conscience of the world in presenting the case of the Palestinians at that time. He fully opposed the Peel Commission Report, which recommended the idea of partitioning Palestine. He still had hopes that sense of justice and fair play will make the British abstain from doing injustice to the people of Palestine. He also wanted the Arab leaders to rise to the occasion but his hopes did not materialise. He died in 1938 while the British were in control of Palestine under the Mandate system (1922-1948) of the League of Nations, and promoting wider scale immigration of the Jews into Palestine in line with the Balfour

Declaration. He did not live to see the partitioning of Palestine in 1948 by a Resolution of the United Nations General Assembly and the establishment of the Jewish State of Israel. It was not only what was done by the Western powers but the way it was done drew a big question mark on the integrity of modern world institutions and their capacity to provide justice.

The traditional world comprising the great metaphysical and religious traditions of the world has been a mirror of cultural harmony in Jerusalem, which from the times of Caliph Umar has been mainly a sanctuary for the Muslims, Jews and Christians. But the disruptive forces of colonialism, in flagrant violation of the traditional principle of Justice (*Adl*), sowed seeds of disunity and as a consequence routed the centuries tested principle of cultural diversity and integration. The religious differentiations among the Jews, Christians and Muslims has been traditional and a family affair in Palestine for a greater part of several centuries. It is modernism, which initiated a political divide amongst them in violence of the traditional spirit. The dissolution of the Ottoman Empire, the breaking of the Arabian world in fragments, and the tearing apart of the Muslim fabric of being at the hands of the Western might had created great problems for the Arab world. The forces of Imperialism, which earlier not only subjugated the Arabs, but in the same vein imposed such rulers on them or supported them till their end was in sight, continued an era of suppressing the people. The transformation in the Arab world is essentially an awakening against the oppressors who have exploited their people in the name of religion or modernism and whose roots go back to the Imperialist designs. The dark night of the Arab world is having its dawn, and people are finding happiness in their new found freedom.

The desperate attempt of the modern West to impose modernism on humanity in different forms is widening the gulf between people living in different parts of the world. There can never be a 'Clash of Civilizations,' even if one of

¹ Sherwani, Latif Ahmed, *Speeches, Writings & Statements of Iqbal*, Iqbal Academy Pakistan, 2009, p. 298.

² *Ibid.*, p. 292.

³ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 73.

the civilizations ceases to be a civilization by turning into a 'sensate culture'. Civilizations by their very definition are vertically tied with Heavens, and they have inherent strength to absorb even the greatest horizontal shocks. They are attuned to 'dispel evil with good'. But the agenda of demolishing the traditional world can lead to cultural contradictions without any possibility of integration. There is no denying the fact that certain oppressive things, due to fallible human elements, have crept up in the traditional societies in the forms of cruel customs, naïve beliefs and outworn practices. But they are not only against the sensitivity of the contemporary man but they contradict the tradition itself.

However, the very idea of reforming such a society on modern standards is highly counter-productive. A traditional society can only be creatively transformed from within in consonance with its own permanent Ideals inherent in its respective tradition. The traditional society has no reservations in imbibing the wisdom of humanity in its task of reconstruction, which is in consonance with its essential spirit. The best way for the modern world is to sincerely refrain from modernising the traditional world and let it flower from within. Rather, the modern West needs to rediscover its own Christian tradition and thereby initiate a genuine dialogue with the traditional societies. A pure traditional society is no threat either to the modern West or to humanity. Rather, it is a guarantor of universal peace and harmony.

The principle of spirituality is the foundation of humanity. The role of spirituality is crucial in cementing the bonds of mankind. Iqbal says: "Humanity needs three things today - a spiritual interpretation of the universe, spiritual emancipation of the individual and basic principles of a universal import directing the evolution of human society on

a spiritual basis."¹ There are certain segments of Muslim Community, which are becoming more and more ritualistic and militant. The aforesaid trends are generally, manifest in all those schools of thought, which are directly or indirectly aversive to Sufi doctrines, methods and practices. Mere clinging to the exoteric aspects of religion at the cost of its esoteric or spiritual dimension, leads to conflicts within a religious perspective and also contradictions among other religious perspectives. Such religious behaviour is inconsistent with the idea of 'the transcendent unity of religions' and the metaphysical principle of 'unity in diversity.' It is the need of the hour that the younger generations of the Arab world are awakened to their common intellectual and spiritual heritage. It is the spiritual element of a traditional society, which can prove to be a unifying force. It will foster unity in a tradition and help foster unity amongst other traditions of the world. It has the capacity to embrace the whole humanity, nay the whole creation. The Spirit creates unity. Anything other than it is divisive. One cannot reach unity by adding multiplicity. Spirituality is essential for the survival and development of both the individual and society.

Iqbal, in this context, regards the idea of *Tawhid* or unity of God necessary for the emancipation of an individual and society. It is an idea, which ensures equality, solidarity and freedom. It stands for eliminating all forms of human exploitation. The Islamic concept of State endeavours to translate these ideals into socio-political reality. Iqbal is essentially concerned with alleviating the sufferings of the common man. One of his principal political visions has been to bring out the spiritual principle of the inherent dignity of man, which rules out any form of racial, social, cultural or religious discrimination in an Islamic State. He desires a society based on the principles of social justice, cultural harmony and universal brotherhood. He says: "The essence of *Tawhid*, as a working idea, is equality, solidarity, and

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 142.

freedom. The state, from the Islamic standpoint, is an endeavour to transform these ideal principles into space-time forces, an aspiration to realize them in a definite human organization."¹

Iqbal deems the integration of the principles of permanence and change necessary for the development of cultural consciousness. He is a philosopher of transforming man's inner and outer world. He brings this fact in these emphatic words: "The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles to regulate its collective life, for the eternal gives us a foothold in the world of perpetual change. But eternal principles when they are understood to exclude all possibilities of change which, according to the Qur'an, is one of the greatest 'signs' of God, tend to immobilize what is essentially mobile in its nature".² The crisis of the European world in political and social sciences is due to its ascribing solely to the reality of change, at the cost of negating the principle of permanence. And the immobility of Islam for the past several centuries is due to ascribing only to the principle of permanence, at the cost of negating the reality of change. He considers Islamic law as essentially dynamic and not stationary. He advocates '*Ijtihad*' in order for the Muslims to integrate the categories of permanence and change in their lives, and thereby solve their problems in consonance with the Divine Will.

The Arabs need to integrate the principles of permanence and change in their individual and collective lives in consonance with the vision of Iqbal. They have to understand that the principle of permanence cannot be equated with the static and the stationary since it does not exclude the reality of change. And in order to bring change in

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 123.

² *Ibid.*, p. 117.

their systems, they should not become oblivious of the reality of permanence and the conservative elements of their culture, which confer identity on them. The Arab Spring has to reiterate the primordial lesson that the negation of transcendence makes the mundane reality disconnected from the metaphysical values of truth, beauty and love. Love of humanity, for example, remains stranded on the psychosocial sphere without any spiritual connectivity. It lacks the vigour to create universal brotherhood. It is the manifestation of the Divine in the human, which makes real love possible. Likewise, attempts to establish social justice, equality and freedom without spiritual love do not thrive in fullness.

The traditional society sanctifies social and cultural values essentially from the perspective of transcendence by simultaneously making concerted efforts to overcome disvalues. It does not remain passive in the face of oppression but struggles against it in the spirit of love. It is pertinent to note that Khawaja Ghulam Farid, a Sufi poet belonging to Southern Punjab, openly takes stand against all forms of oppressions including the political one, in consonance with the concept of metaphysical justice. But he acts by virtue of love and not hatred in order to emancipate both the individual and society. It is transcendent love, which essentially gives higher meaning to struggle against oppression. The tradition legitimizes self-defence in the spirit of love but does not allow any form of violence.

In the end, it is significant to mention Iqbal's guidance to the Turks who were emancipating themselves from the oppressive structures of their society. His views are relevant to the Arab Spring as well. In his Lecture on the Principle of Movement in the Structure of Islam he, among other things, mentions the plight of most Muslim countries of his times in these words: "They are mechanically repeating old values, whereas the Turk is on the way to creating new values. He has passed through great experiences which have revealed his deeper self to him. In him life has begun to move, change, and amplify, giving birth to new desires, bringing new

difficulties and suggesting new interpretations".¹

However, he cautions the Turks and his caution is equally applicable to the younger generations of the Arab world, which are awakening from their dogmatic slumbers. He says: "We heartily welcome the liberal movement in modern Islam, but it must also be admitted that the appearance of liberal ideas in Islam constitutes also the most critical moment in the history of Islam. Liberalism has a tendency to act as a force of disintegration and the race-idea which appears to be working in modern Islam with greater force than ever may ultimately wipe off the broad human outlook which Muslim people have imbibed from their religion. Further, our religious and political reformers in their zeal for liberalism may overstep the proper limits of reform in the absence of check on their youthful fervour.

"We are today passing through a period similar to that of the Protestant revolution in Europe, and the lesson which the rise and outcome of Luther's movement teaches should not be lost on us. A careful reading of history shows that the Reformation was essentially a political movement, and the net result of it in Europe was a gradual displacement of the universal ethics of Christianity by systems of national ethics. The result of this tendency we have seen with our own eyes in the Great European War which, far from bringing any workable synthesis of the two opposing systems of ethics, has made the European situation still more intolerable. It is the duty of the leaders of the world of Islam today to understand the real meaning of what has happened in Europe, and then to move forward with self-control and a clear insight into the ultimate aims of Islam as a social polity".²

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 129.

² *Ibid.*, p. 119.

UNIVERSAL VALUES AS THE FOUNDATION FOR SOCIAL TRANSFORMATION (Parameters of Discussion)*

The gust of modernism has made the traditional world fall in oblivion. All the traditional concepts have been displaced by the modern ones. Any attempt to understand tradition from the modern point of view is fraught with distortions. Even the words: 'universal', 'values', 'foundation', 'social' and 'transformation' in the present context, have different traditional and modern meanings. The very concept 'universal' for example, has metaphysical, intellectual and spiritual connotations in the traditional world. But the modern world understands it purely in the finite and horizontal sense without any attachment to the Infinite and the vertical. It is merely an expression of extending the limits of human finitude. It can also be termed as 'enhanced finiteness'. It is more or less understood in the sense of globalisation, which is exclusively a mundane form of thinking. There is also a qualitative difference between the traditional 'values' of truth, beauty, love, good, freedom, justice and their modern conceptions. Even the very word 'foundation' is differently construed in both these worlds. The modern world has no inkling of the metaphysical meaning of 'foundation'. It construes it in the empirical,

* Participated in an Inter-Spiritual Forum in Cairo, Egypt on the theme: 'Universal Values as the Foundation for Social Transformation'; Organized by the Contemplative Alliance, the Global Peace Initiative of Women and Civilizations Exchange and Cooperation Foundation, November 13-18th, 2011

positivist or scientific sense. Likewise, the 'social' in the ancient world is tied to the tradition but in the modern parlance it is almost autonomous without any attachment to the metaphysical principle. Finally, the term 'transformation' is metaphysically different from its outward meaning in the modern world, which considers the concept of the inner, virtually in the sense of the outer. The aforementioned distinctions have to be kept in mind before ensuing discussion on these subjects.

It is imperative to understand that the metaphysical, traditional and the religious worlds were ruptured by the phenomena of Renaissance, Enlightenment and Reformation. The negation of metaphysics, tradition and religion has led to the hegemony of scientism, modernism, and ethics or morality. The modern world has divested itself from the traditional hierarchies and has become autonomous, instead. The ethical and aesthetic values of the modern West have no metaphysical foundation to talk of universality. They lack metaphysical transcendence (understood in the sense of Eastern Metaphysics) and thereby have no inkling of even immanence.

The traditional world has been the victim of the modern onslaught. It has, among other things, become oblivious of its own intellectual and spiritual heritage. The exterior dazzle of the modern West has made it blindly follow the road, which takes it away from its own traditional culture. Traditional languages, art, architecture and culture have succumbed to the lure of modernism.

Happily, there have arisen men of vision in traditional societies, who have kept the light of tradition burning in the 'dark night of modernism'. They have judiciously acknowledged the scientific achievements of the modern world but have at the same time zealously guarded their cultural values, which are being threatened by scientism. Allama Muhammad Iqbal and Khawaja Ghulam Farid are the

two great representatives of Islamic spirituality. They consider spirituality as the foundation of humanity. Iqbal has presented a critique of modernism. He has assigned primacy to the traditional heritage. He envisions the integration of the eternal and the temporal. He has shared his insights in combining power and vision. He has brought forth the merits of uniting the elements of permanence and change in the life of the individual and society. He has supported the abolition of Caliphate in Turkey but has cautioned the young Turks lest they in their over zealousness overstep the bounds of tradition. His caution to the Turks is equally applicable to the present Arab awakening and skirmishes within the non-Arab world. There is dire need for the Egyptians to understand Iqbal's thought which can help them in their hour of trial. It can save them both from the excesses of the clerics and the modernists.

Khawaja Ghulam Farid, a Saraiki intellectual, is deeply steeped in the world of metaphysics, tradition and religion. He manifests proverbial love of his cultural values, which are universal in essence. He is responsive to the needs of suffering humanity. He talks of the metaphysical values of truth, beauty and love. He stands for political, social and cultural emancipation. His traditional metaphysics provides foundation for social transformation. The modern world needs Khawaja Ghulam Farid to redeem itself of its self-created delimitations of epistemology and ontology.

“EMPTY-HANDED FROM AN ORCHARD”
THE ROLE OF MUHAMMAD IQBAL’S
THOUGHT IN AWAKENING UNIVERSAL
SENSE OF JUSTICE ON JERUSALEM*

The struggle of Truth against falsehood, Beauty against ugliness, Justice against injustice, Freedom against bondage, Light against darkness, Good against evil, Love against hate, Knowledge against ignorance, Reality against illusion and so forth has not come to an end in the history of Man. It continues to take different forms in different epochs and countries. The development of human consciousness both inwardly and outwardly has put an enormous responsibility on the shoulders of every person to stand for Truth, Beauty, Justice, Freedom, Light, Good, Love, Knowledge, Reality as against falsehood, ugliness, injustice, bondage, darkness, evil, hate, ignorance, and illusion respectively. Though Man has been blessed with sense-perception and heart-perception in order to remain journeying on the Straight path without going astray, and he has been endowed with freedom so that he could create goodness in the cosmos by virtue of his thought, feeling, word and deed yet he has miserably failed at times to live up

* The Paper was written last year for the International Conference on Jerusalem at Doha, Qatar, which was postponed due to problems in the Arab world. It was now held from 26th to 27th February, 2012. The Paper was printed and distributed among the participants of the Conference with its Arabic translation. Now, a portion on Khawaja Ghulam Farid has been added along with a few more things mainly taking into account the deliberations of the Conference. The material has been re-arranged.

to the higher possibilities of his existence. It has led to disequilibrium both in the individual and society.

One such tragic failure in the course of history has given rise to the problem of Jerusalem, which from the times of Caliph Umar has been mainly a sanctuary for the Muslims, Jews and Christians. The exploitive forces of modernism, in flagrant violation of the traditional principle of Justice (Adl), have sowed seeds of disunity and as a consequence have routed the centuries tested principle of peaceful coexistence. The peripheral approaches to the problem do not understand the essential issues involved because they do not go to the root of the problem. The problem has to be essentially understood against the background of modernism that has really caused it and is proving a stumbling block in its true solution. It has to be borne in mind that the traditional world comprising the great religious and metaphysical traditions of the world including Judaism, Christianity and Islam has been the repository of intellectual and spiritual heritage of mankind. The traditional world was ruptured when the modern West revolted against the ancient world and more specifically when it revolted against its own Christian Tradition in severing its links from Heavens. Resultantly, epistemology (science of knowledge) came to consider sense-experience as the sole source of knowledge and ontology (science of being) followed suit by considering the visible world as the only level of being. The role of reason consisted in cohering data received from the empirical world. The vertical levels of knowledge and being were displaced by the horizontal levels of knowledge and being. The Western phenomena of Renaissance, Enlightenment and Reformation gave birth to the modern West, with its tool of modernism. The modern man cramped himself in his thought and emotion by becoming oblivious of the Transcendent, which he had banished both from knowledge and being.

Modernism displaced traditional ethics with modern ethics. The intellectual and spiritual principles of morality were negated and morality was tied to human finitude, which could not provide firm foundations and thereby pure objectivity to both ethics and morality. As a consequence, modernism started becoming irreverent to the metaphysical idea of traditional Vision. It enmeshed itself in the political philosophies of Power, instead. Nietzsche's philosophy spearheaded the modernist value of brute force, which ultimately led to an unbridgeable gulf between power and vision. Vision was displaced with power devoid of all reverence to the traditional values of Truth, Justice, Beauty, and Love. It was in this scenario that the nation-States resorted to the First World War and the Second one, the reverberations of which are still audible in the corridors of many nations and communities, suffering from this political oppression that continues in our contemporary times in different hidden and open forms. The sense of injustice done to the people in many parts of the world is not mere history but is a living reality of the oppressed people.

The dissolution of the Ottoman Empire, the breaking of the Arabian world in fragments and the tearing apart of the Muslim fabric of being at the hands of the modernist forces, gave birth to a number of problems including the problem of Jerusalem. The straitened circumstances have not only caused perpetual sufferings to people but are bringing humanity to a brink of disaster. The thinkers of different ages and countries have been voicing their genuine concerns about Jerusalem, the plight of the Palestinians and the looming dangers of injustice perpetrated at such a large scale. One such voice is that of Muhammad Iqbal (1877-1938) who is one of the most dynamic thinkers in the world of Islam. He gave vision of an independent Muslim Sovereign State, which led to the creation of Pakistan. He combined in himself both traditional knowledge and modern learning. He was well-versed in

Arabic language wherein he got to the primary sources and studied Qur'an, Hadith and Fiqah. By virtue of his deep knowledge of the Persian language, he got an access to the Sufi literature and took Rumi as his guide. He was deeply steeped in the Eastern tradition and had a thorough grasp of Greek thought, Western philosophy and sciences. His major concern was 'The Reconstruction of Religious Thought in Islam' in all its essential aspects.

He learnt many a lessons from the Philosophy of History. His primary task was to emancipate the Muslim Ummah in particular and human society in general and for this, he cautioned Muslims not to remain oblivious of their intellectual heritage and the advancements of modern scientific knowledge taking place in different parts of the world especially the West. However, he did not suggest an uncritical acceptance of the West. Rather, he stated: "Our duty is carefully to watch the progress of human thought and to maintain an independent critical attitude towards it".¹

The modernist political forces shaping themselves in his times made him see the modern West drunk with power and unleashing on different nations and communities. He presented a recipe to both East and West in these emphatic words: "Vision without power does bring moral elevation but cannot give a lasting culture. Power without vision tends to become destructive and inhuman. Both must combine for the spiritual expansion of humanity".²

Iqbal warned the Muslims against the designs of the Western powers and gave them a lesson to follow the spirit of religion. He says:

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated, by M. Saeed Sheikh, Iqbal Academy Pakistan, Lahore, 1989, p. xxii.

² *Ibid.*, p. 92.

افغانی

دین و وطن

لُرد مغرب آن سراپا مکر و فن
 اہل دین را داد تعلیم وطن
 او ب فکر مرکز و تو در نفاق
 بگذر از شام و فلسطین و عراق
 تو اگر داری تمیز خوب و زشت
 دل نبندی با کلوخ و سنگ و خشت
 چیست دین برخاستن از روی خاک
 تا ز خود آگاہ گردد جان پاک¹

Afghani

Religion and Country

The holder of the Western reins of power is completely clothed in the art of deceit. He is teaching country (as the basis of nationality) to the votaries of religion. He remains consolidated, while you are split up in Syria, Palestine and Iraq. If you can discern between the beneficial and the harmful, then you will not barter your inwardness for stones, brick and mortar. What is Religion? It is to rise above dust (earth-rootedness), so that the pure self attains self-realisation.²

Iqbal finds the modern man lost in the outward at the expense of the inward. He says: "Thus, wholly overshadowed by the results of his intellectual activity, the modern man has ceased to live soulfully, i.e. from within. In the domain of

¹ Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Farsi), Iqbal Academy Pakistan, Lahore, 1994, pp. 534-535.

² Translation is my own.

thought he is living in open conflict with himself; and in the domain of economic and political life he is living in open conflict with others. He finds himself unable to control his ruthless egoism and his infinite gold-hunger which is gradually killing all higher striving in him and bringing him nothing but life-weariness. Absorbed in the 'fact', that is to say, the optically present source of sensation, he is entirely cut off from the unplumbed depths of his own being".¹

He considers spirituality essential for the survival and development of humanity. He says: "Humanity needs three things today - a spiritual interpretation of the universe, spiritual emancipation of the individual, and basic principles of a universal import directing the evolution of human society on a spiritual basis."²

Iqbal brings home the idea that the unity of mankind is grounded in the unity of God. He says: "The new culture finds the foundation of world-unity in the principle of *Tauhid*.' Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature. The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles to regulate its collective life, for the eternal gives us a foothold in the world of perpetual change. But eternal principles when they are understood to exclude all possibilities of change which, according to the Qur'an, is one of the greatest 'signs' of God, tend to immobilize what is

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated by M. Sheikh, Iqbal Academy Pakistan, Lahore, 1989, p. 148

² *Ibid.*, p. 142.

essentially mobile in its nature. The failure of the Europe in political and social sciences illustrates the former principle; the immobility of Islam during the last five hundred years illustrates the latter".¹

He considers the integration of the principles of permanence and change necessary for the survival and development of humanity.

Iqbal's attempt to awaken the higher consciousness on Jerusalem, through his prose and poetry, is grounded in the spirit of righteousness and sounds so contemporaneous in spite of the fact that many changes have taken place since his exit from the terrestrial world. His analysis of Jerusalem essentially remains principled in its pristine purity since it touches the root of the problem. It remains relevant for it cuts across pseudo theories and unjust solutions to the predicament of Palestine propounded by many Western and Eastern thinkers due to their vested interests or ignorance.

Iqbal voiced the thoughts and feelings of the Muslim Ummah in presenting the case of the Palestinians at that time. In a letter to Miss Farquharson on 20th July, 1937 he stated his views on the Palestine Report. He said: "...I think it is time for the National League of England to rise to the occasion and to save the British people from the great injustice to Arabs, to whom definite promises were given by British politicians in the name of British people. Through wisdom alone comes power; and when power abandons the ways of wisdom and relies upon itself alone, its end is death.

....We must not forget that Palestine does not belong to England. She is holding it under a mandate from the League of Nations, which Muslim Asia is now learning to regard as an Anglo-French institution invented for the purpose of dividing the territories of weaker Muslim peoples. Nor does

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated by M. Sheikh, Iqbal Academy Pakistan, Lahore, 1989, p. 117.

Palestine belong to the Jews, who abandoned it of their own free will long before its possession by the Arabs....”¹

He says:

شام و فلسطین

رندانِ فرانسس کا میخانہ سلامت
پُر ہے گھرنگ سے ہر شیشہِ حلب کا
ہے خاکِ فلسطین پہ یہ یہودی کا اگر حق
ہسپانیہ پر حق نہیں کیوں اہل عرب کا
مقصد ہے ملوکیتِ انگلیس کا کچھ اور
قصہ نہیں نارنج کا یا شہد و رُطب کا²

Syria and Palestine

The tavern of the drunkard Frenchmen may last forever (a satire). The exceptional glass of Aleppo (Syrian city) is brimful with their red wine. If the Jews have right on the soil of Palestine, then why not the Arabs have a right on Spain? The British Imperialism has some other design (It wants to have its hold in the heart of the Middle East). It is not merely to get oranges, honey or dates.³

فلسطینی عرب سے

زمانہ اب بھی نہیں جس کے سوز سے فارغ
میں جانتا ہوں وہ آتش ترے وجود میں ہے
تری دوانہ جینوا میں ہے، نہ لندن میں
فرنگ کی رگ جاں پنچہ یہود میں ہے

¹ Sherwani, Latif Ahmad, *Speeches, Writings & Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, pp. 292-293.

² Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Urdu), Iqbal Academy Pakistan, Lahore, 2004, p. 668.

³ Translation is my own.

منا ہے میں نے، غلامی سے امتوں کی نجات

خودی کی پرورش و لذت نمود میں ہے!¹

To the Palestinian Arabs

The world is still not devoid of passion. I know that your being is aflame with it. Your remedy lies neither in Geneva nor in London. The neck-vein of Europe is in the clutches of the Jews. I have heard that the deliverance of communities from servitude lies in the development of the self and tasting its fruitful realisation.²

یورپ

تاک میں بیٹھے ہیں مدت سے یہودی سود خوار
جن کی زوباہی کے آگے بیچ ہے زورِ پلنگ
خود بخود گرنے کو ہے کپکپے پھل کی طرح
دیکھیے پڑتا ہے آخر کس کی جھولی میں فرنگ!³

Europe

The Jewish money-lenders are lying in wait for the hunt since long. The leopard's readiness is no match to their cunningness. Let's see, Europe eventually falls on whose lap, since she is eagerly on the verge of falling like ripen fruit.⁴

He further said: "...Nor is Zionism a religious movement. Apart from the movement, the Palestine Report itself has brought out this fact in a perfectly clear manner. Indeed the impression given to the unprejudiced reader is that Zionism as a movement was deliberately created, not for the purpose

¹ Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Urdu), Iqbal Academy Pakistan, Lahore, 2004, p. 671.

² Translation is my own.

³ Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Urdu), Iqbal Academy Pakistan, Lahore, 2004, p. 497.

⁴ Translation is my own.

of giving a National Home to the Jews but mainly for the purpose of giving a home to British Imperialism on the Mediterranean littoral.... The Report amounts, on the whole, to a sale under duress to the British of the Holy Places in the shape of the permanent mandate which the Commission has invented in order to cover their imperialist designs. The price of this sale is an amount of money to the Arabs plus an appeal to their generosity and a piece of land to the Jews. I do hope that British statesmen will abandon this policy of actual hostility to the Arabs and restore their country to them. I have no doubt that the Arabs will be ready to come to an understanding with the British and, if necessary, with the French also. If the British people are duped by propaganda against the Arabs, I fear the consequences of the present policy will be grave".¹

He had fully opposed the Report, which recommended the idea of partitioning Palestine. He still had hopes that sense of justice and fair play will make the British abstain from doing injustice to the people of Palestine. He subsequently issued a statement in Lahore: "I assure the people that I feel the injustice done to the Arabs as keenly as anybody else who understands the situation in the Near East. I have no doubt that the British people can still be awakened to the fulfilment of the pledges given to the Arabs in the name of England. The British Parliament, I am glad to say, have in the recent Parliamentary debates left the question of partition open. This decision affords an excellent opportunity to the Muslims of the world to emphatically declare that the problem which the British statesmen are tackling is not one of Palestine only, but seriously affects the entire Muslim world."²

Iqbal had a keen insight into the history of the Jews, Christians and the Muslims. He had a very sharp vision to see

¹ Sherwani, Latif Ahmad, *Speeches, Writings & Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, pp.292-293.

² *Ibid.*, p. 293.

that Palestine was a Muslim problem and not Jewish or Christian. He said: "The problem, studied in its historical perspective, is purely a Muslim problem. In the light of the history of Israel, Palestine ceased to be a Jewish problem long before the entry of Caliph 'Umar into Jerusalem more than 1300 years ago. Their dispersion, as Professor Hockings has pointed out, was perfectly voluntary and their scriptures were for the most part written outside Palestine. Nor was it ever a Christian problem. Modern historical research has doubted even the existence of Peter the Hermit. Even if we assume that the Crusades were an attempt to make Palestine a Christian problem, this attempt was defeated by the victories of Salah-ud-Din. I, therefore, regard Palestine as a purely Muslim problem".¹

He critically examined the Report of the Royal Commission and discovered the sinister designs of the British to hold a footing in the heart of the Muslim homeland. He said: "Never were the motives of British imperialism as regards the Muslim people of the Near East so completely unmasked as in the Report of the Royal Commission. The idea of a national home for the Jews in Palestine was only a device. In fact, British imperialism sought a home for itself in the form of a permanent mandate in the religious home of the Muslims. This is indeed a dangerous experiment, as a member of British Parliament has rightly described it, and can never lead to a solution of the British problem in the Mediterranean. Far from being a solution of the British problem in the Mediterranean it is really the beginning of the future difficulties of British imperialism. The sale of the Holy Land, including the Mosque of 'Umar, inflicted on the Arabs with the threat of martial law and softened by an appeal to their generosity, reveals bankruptcy of statesmanship rather than its achievement. The offer of a piece of rich land to the

¹ Sherwani, Latif Ahmad, *Speeches, Writings & Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, pp. 293-294.

Jews and the rocky desert plus cash to the Arabs is no political wisdom. It is a low transaction unworthy and damaging to the honour of a great people in whose name definite promises of liberty and confederation were given to the Arabs.”¹

Iqbal was a great advocate of the unity of Muslim Ummah. He wanted ‘immediate reunion’ of the Turks and the Arabs keeping in view the urgent requirements of the Near East. He said: “Experience has made it abundantly clear that the political integrity of the peoples of the Near East lies in the immediate reunion of the Turks and the Arabs. The policy of isolating the Turks from the rest of the Muslim world is still in action. We hear now and then that the Turks are repudiating Islam. A greater lie was never told. Only those who have no idea of the history of the concepts of Islamic jurisprudence fall an easy prey to this sort of mischievous propaganda. The Arabs, whose religious consciousness gave birth to Islam (which united the various races of Asia with remarkable success), must never forget the consequences arising out of their deserting the Turks in their hour of trial”²

He warned them to decide the issue by rising to the occasion in a spirit of independence. He said: “... the Arab people must further remember that they cannot afford to rely on the advice of those Arab kings who are not in a position to arrive at an independent judgment in the matter of Palestine with an independent conscience. Whatever they decide they should decide on their own initiative after a full understanding of the problem before them.”³

He simultaneously warned different non-Arab Muslim leaders of the grave threat to the Muslim world by the Western powers and wished them to explore the possibility of

¹ Sherwani, Latif Ahmad, *Speeches, Writings & Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, p. 294.

² *Ibid.*, pp.294-295.

³ *Ibid.*, p. 295.

forming an independent forum. He said: “... the present moment is also a moment of trial for the Muslim statesmen of the free non-Arab Muslim countries of Asia. Since the abolition of the Caliphate this is the first serious international problem of both a religious and political nature which historical forces are compelling them to face. The possibilities of the Palestine problem may eventually compel them seriously to consider their position as members of that Anglo-French institution, miscalled the League of Nations, and to explore practical means for the formation of an Eastern League of Nations”¹.

جمعیت اقوام

بیچاری کئی روز سے دم توڑ رہی ہے
ڈر ہے خبر بد نہ مرے منہ سے نکل جائے
تقدیر تو مبرم نظر آتی ہے و لیکن
پیرانِ کلیسا کی دُعا یہ ہے کہ ٹل جائے
ممکن ہے کہ یہ دُعا پیرکِ افرنگ
ابلیس کے تعویذ سے کچھ روز سنبھل جائے²

LEAGUE OF NATIONS

It is since long that the pitiable is on the verge of death. I fear that I may not hurriedly announce bad news. Her destiny is written on the wall but the Church Fathers (sovereigns) pray it to be averted. It is possible that this concubine of the lustful old Europe gets some lease of life by the amulet of the Satan.³

Iqbal, in spite of his great reservations, again wrote to Miss Farquharson about the Palestine Problem on 6th September, 1937. He still hoped that the British will refrain

¹ Sherwani, Latif Ahmad, *Speeches, Writings & Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, p. 295

² Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Urdu), Iqbal Academy Pakistan, Lahore, 2004, p. 668.

³ Translation is my own.

from partitioning Palestine and thereby losing the friendship of the Arabs. He said: "...I am very glad to see that the National League is taking a keen interest in the matter of Palestine and I have no doubt that the League will eventually succeed in making the British people realise the true meaning of the situation and the political consequences which may follow in case Britain loses the friendship of the Arabs. I have been more or less in touch with Egypt, Syria and Iraq. I also received letters from Najaf. You must have read that the Shi'as of Kerbala and Najaf have made a strong protest against the partition of Palestine. The Persian Prime Minister and the President of the Turkish Republic have also spoken and protested.

In India too the feeling is rapidly growing more and more intense. The other day 50,000 Muslims met at Delhi and protested against the Palestine Commission. It is further reported in the Press that some Muslims have been arrested in Cawnpore in connection with the Palestine question. It is now perfectly clear that the entire Muslim world is united on this question.

I have every reason to believe that the National League will save England from the grave political blunder and in so doing it will serve both England and the Muslim world..."¹

Iqbal was pinning his hopes on the inherent goodness of man and the political sagacity of the Western powers, which unfortunately did not fructify. Iqbal New Year Message of Ist January 1938 was broadcasted from the Lahore station. It reflects the fruit of his mature thought and is instrumental in understanding the plight of the modern man and the way to achieve real unity of mankind. His Message is so vital and contemporaneous that it needs to be quoted at length. He says: "The modern age prides itself on its progress in knowledge and its matchless scientific developments. No doubt, the pride is justified. Today space and time are being

¹ Sherwani, Latif Ahmad, *Speeches, Writings & Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, p. 296.

annihilated and man is achieving amazing successes in unveiling the secrets of nature and harnessing its forces to his own service. But in spite of all these developments, the tyranny of imperialism struts abroad, covering its face in the masks of Democracy, Nationalism, Communism, Fascism and heaven knows what else besides. Under these masks, in every corner of the earth, the spirit of freedom and the dignity of man are being trampled underfoot in a way of which not even the darkest period of human history presents a parallel. The so-called statesmen to whom government and leadership of men was entrusted have proved demons of bloodshed, tyranny and oppression. The rulers whose duty it was to protect and cherish those ideals which go to form a higher humanity, to prevent man's oppression of man and to elevate the moral and intellectual level of mankind, have, in their hunger for dominion and imperial possessions, shed the blood of millions and reduced millions to servitude simply in order to pander to the greed and avarice of their own particular groups. After subjugating and establishing their dominion over weaker peoples, they have robbed them of their religions, their morals, of their cultural traditions and their literatures. Then they sowed divisions among them that they should shed one another's blood and go to sleep under the opiate of serfdom, so that the leech of imperialism might go on sucking their blood without interruption. As I look back on the year that has passed and as I look at the world in the midst of the New Year's rejoicings, it may be Abyssinia or Palestine, Spain or China,* the same misery prevails in every corner of man's earthly home, and hundreds of thousands of men are being butchered mercilessly. Engines of destruction created by science are wiping out the great landmarks of man's cultural achievements. The governments which are not

* The references here are to Italy's invasion of Abyssinia, the unrest in Palestine resulting from the Peel Commission's recommendation to partition Palestine, Civil War in Spain and the invasion of China by Japan. (Ed.)

themselves engaged in this drama of fire and blood are sucking the blood of the weaker peoples economically. It is as if the day of doom had come upon the earth, in which each looks after the safety of his own skin, and in which no voice of human sympathy or fellowship is audible. The world's thinkers are stricken dumb. Is this going to the end of all this progress and evolution of civilisation, they ask, that men should destroy one another in mutual hatred and make human habitation impossible on this earth? Remember, man can be maintained on this earth only by honouring mankind, and this world will remain a battle ground of ferocious beasts of prey unless and until the educational forces of the whole world are directed to inculcating in man respect for mankind. Do you not see that the people of Spain, though they have the same common bond by one race, one nationality, one language and one religion, are cutting one another's throats and destroying their culture and civilisation by their own hands owing to difference in their economic creed? This one event shows clearly that national unity too is not a very durable force. Only one unity is dependable, and that unity is the brotherhood of man, which is above race, nationality, colour or language. So long as this so-called democracy, this accursed nationalism and this degraded imperialism are not shattered, so long as men do not demonstrate by their actions that they believe that the whole world is the family of God, so long as distinctions of race, colour and geographical nationalities are not wiped out completely, they will never be able to lead a happy and contented life and the beautiful ideals of liberty, equality and fraternity will never materialise. Let us therefore begin the New Year with the prayer that God Almighty may grant humanity to those who are in places of power and government and teach them to cherish mankind".¹

Iqbal died on 21st April, 1938 while the British were still in control of Palestine under the Mandate system (1922-1948)

¹ Sherwani, Latif Ahmed, *Speeches, Writings & Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, pp. 298-300.

of the League of Nations, and promoting wider scale immigration of the Jews into Palestine in line with the Balfour Declaration. He did not live to see the perpetration of grave injustice of partitioning Palestine in 1948 by a Resolution of the United Nations General Assembly and the establishment of Jewish State of Israel. The Palestinian Arabs, constituting more than two third majority of the Palestine population at that time, were of no democratic consideration for modern democracies. It was not only what was done by the Western Powers including United States but the way it was done drew a big question mark on the integrity of modern world institutions and their capacity to provide justice. The forewarnings of Iqbal, among other things, fell on deaf ears. The events started unfolding themselves in a terrible shape. The perpetual injustices perpetrated against them by Israel on backing of the Western powers led to the First Arab-Israel War of 1948, Suez Crisis of 1956, the Third Arab-Israel War of 1967, the Fourth Arab-Israel War of 1973 and the subsequent skirmishes and conflicts till present times. It is very pertinent to point out that the standpoint taken by Iqbal on the problem of Palestine was fully adopted by Quaid-i-Azam Muhammad Ali Jinnah, the Founder of Pakistan, Nawabzada Liaquat Ali Khan, the First Prime Minister of Pakistan and it has ever remained the voice of our political leadership and the civil society.

The injustices inflicted on the Palestinian Arabs at such a large scale need to be registered by the world-conscience, which can ultimately help in resolving this problem. But it is again the forces of modernism, which obstruct the presentation of the issue in its true perspective and thwart the rectifying of wrongs done to the people of Palestine. It is exceedingly imperative to know that modernism did not remain restricted to the modern West. It started invading the traditional societies and weakening their religious and metaphysical traditions. The votaries of the traditional world did not fully understand the modern onslaught and they

started importing modern ideas and appropriating them in their traditional matrix. One of the most harmful effects of this imitation has been exhibited in clinging to the exoteric aspect of religion at the cost of its spiritual dimension. It led to conflicts of various religious perspectives, inconsonant with the idea of 'the transcendent unity of religions' and the metaphysical principle of 'unity in diversity.'

Khawaja Ghulam Farid, a Sufi belonging to the Saraiki belt of Southern Punjab, Pakistan reiterates the principle of transcendence, which is the unifying basis of the metaphysical and religious traditions of the world. He says:

بدھ مجوس یهود نصارا ہندو تے دیندار
آکھن پاک منزہ ہے بے انت الگھ اپار¹

The Buddhists, Zoroastrians, Jews, Christians, Hindus and the People of Book say that He (the Absolute) is Pure, Perfect, Unlimited, Transcendent and Infinite.

The need of the hour is that every religion concentrates on its spiritual element, which is harbinger of hope for religious communities. Iqbal significantly brings out the place of spirituality in the religion of Islam. He says: "In Islam prophecy reaches its perfection in discovering the need of its own abolition. This involves the keen perception that life cannot for ever be kept in leading strings; that, in order to achieve full self-consciousness, man must finally be thrown back on his own resources. The abolition of priesthood and hereditary kingship in Islam, the constant appeal to reason and experience in the Qur'an, and the emphasis that it lays on Nature and History as sources of human knowledge, are all different aspects of the same idea of finality. The idea, however, does not mean that mystic experience, which qualitatively does not differ from the experience of the prophet, has now ceased to exist as a vital fact. Indeed the Qur'an regards both Anfus (self) and Afaq (world) as sources of

¹ *Diwan-i-Khawaja Farid*, Kafi 53.

knowledge.⁵ God reveals His signs in inner as well as outer experience, and it is the duty of man to judge the knowledge-yielding capacity of all aspects of experience. The idea of finality, therefore, should not be taken to suggest that the ultimate fate of life is complete displacement of emotion by reason. Such a thing is neither possible nor desirable. The intellectual value of the idea is that it tends to create an independent critical attitude towards mystic experience by generating the belief that all personal authority, claiming a supernatural origin, has come to an end in the history of man. This kind of belief is a psychological force which inhibits the growth of such authority. The function of the idea is to open up fresh vistas of knowledge in the domain of man's inner experience..... Mystic experience, then, however unusual and abnormal, must now be regarded by a Muslim as a perfectly natural experience, open to critical scrutiny like other aspects of human experience".¹ He further says: "...saints in the psychological sense of the word or men of saintly character will always appear... Indeed as long as the spiritual capacity of mankind endures, they will arise among nations and countries in order to show better ideals of life to man. To hold otherwise would be to fly in the face of human experience. The only difference is that the modern man has the right to critical examination of their mystic experiences. The Finality of the Prophethood means, among other things, that all personal authority in religious life, denial of which involves damnation, has come to an end."²

Khawaja Ghulam Farid beautifully expresses his love of God and the holy prophet in his poetry. He lauds the holy land of Arabia for being the recipient of the universal message of *Tawhid* (unity of God) and *Risalat* (Prophecy), which is a harbinger of freedom for mankind. He says:

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated, by M. Saeed Sheikh, Iqbal Academy Pakistan, Lahore, 1989, p. 101.

² Sherwani, Latif Ahmad, *Speeches, Writings & Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, p. 207.

مذہب مشرب لا مذہب دا لب ہے سارے آرث عرب دا
شاہد درس حدیث قرآن¹

The religious tradition of 'negation' (Islamic Shahadah) is the kernel of the entire Arab heritage. It is evident in the teachings, Hadith and the Qur'an.

بطن بطون توں ظاہر ہویا عربی تھی کر ملک توں موہیا
رسم رسالت رسدا (دھولامانی)²

He manifested from the most invisible realm. He manifested himself in the form of an Arab (Arabian prophet) and captivated the dominion. He has perfectly conducted the tradition of prophecy (in the form of Muhammad as messenger), my beloved friend.

دیس عرب دا ملک طرب دا سارا باغ بہار³
The Arabian territory is the land of happiness that is fully blossoming.

واہ دیس عرب دیاں چالیں خوش طرحیں خوب خصالیں
گیماں وس وطن دیاں گاہیں کیا خویش قبیلے سنے
I laud the styles of the Arabian land. They are pleasing and highly qualitative. I have forgotten the characteristics of my own native town, my close relatives and kith and kin.

ہے ملک مقدس نوری ہے جنت حور قصوری
بن عاشق پاک حضوری پیا کون قدم اتھ رکھے
This land is holy and shining. It is a paradise of beautiful houries. Who can step in without love and pure presence?

ونج ڈنہم مدینہ عالی جتھ کون و مکان دا والی
ہے دھرتی عیبوں خالی پیا نور رسالت چھلے⁴

¹ *Diwan-i-Khawaja Farid*, Kafi 134.

² *Ibid.*, Kafi 226.

³ *Ibid.*, Kafi 61.

⁴ *Ibid.*, Kafi 155.

I went and saw the majesty of Medina. There lies the custodian of the universe. The place is free of any imperfection. The light of prophecy is shining forth.

عرب شریف دی سوہٹی ریتے لاوے دل نوں پریم پلیتے
دسرے چاچڑ صدقے کیتے اصلوں محض نہ بھاندے ہن¹

The tradition of holy Arabia is lovely. It kindles the wick of love in one's heart. I have forgotten Chachar (my native abode) and sacrificed it (for the sake of my friend). It has ceased to truly appeal me.

سجھ سونے دا ابھریا ڈٹھرا نیک مہینہ
The golden sun (moment of bliss) has risen. I have witnessed the month of blessings.

حرم معنی روشن ہے نوری آئینہ
The Sanctuary of the Prophet is shining. It is a mirror of light.

عرب دی ساری دھرتی سوہٹی صاف نگینہ²
The whole land of Arabia is a beautiful transparent jewel.

ارض مقدس ملک عرب دی ہر ہر وادی فرح طرب دی
منزل منزل طرح عجب دی ساری وضع سنگار دی ہے³
The Arabian land is holy. There is a state of blooming, happiness in each and every valley. The beauty of the way is being strangely reflected at each and every stage.

ہر ہر قطرہ آب ہے کوثر گرد و غبار ہے مشک تے عنبر
کرڑ کنڈا شمشاد صنوبر خار وی شکل بہار دی ہے
Here, each and every drop of water is blessed. The cloudy dust is perfume and ambergris. Thorny shrubs and thorns are bon-tree and a bearing tree. The thorn (autumn) looks like spring.

¹ *Diwan-i-Khawaja Farid*, Kafi 86.

² *Ibid.*, Kafi 153.

³ *Ibid.*, Kafi 160.

عرب شریف ہے، سوہنی ساری نازک نازو تے متواری
تھیواں واری لکھ لکھ واری دار نبی مختار دی ہے

The sacred Arabia is all beauties. It is tendered, elegant and graceful. I may sacrifice myself countless times on it. It is the dwelling of the sovereign prophet.

Khawaja Ghulam Farid translates his spiritual love of God and the prophet into spiritual love of humanity. He desires humanity to emancipate itself from all forms of oppressions. He counsels Sadiq Muhammad Khan, the Nawab of Bahawalpur State, for example, to attain political and cultural freedom by struggling against the British colonial masters. He says:

سبجوں پھلوں سیجھ سہا توں بخت تے تخت کوں جوڑ چھکاتوں
اپنے ملک کوں آپ وِساتوں پٹ انگریزی تھانے¹

You readily choose to grace your seat with fortune and establish yourself in full power. You make your dominion prosper with your own hands and uproot the seats of colonial oppression.

It is not only a call to his people but is a universal call to the oppressed people of all times. People have to free themselves from all forms of subjugation including the political one. This call of a Sufi touches on a vital facet of spirituality. The Sufi tradition does not teach passivity in the face of exploitation. It aspires for emancipation from every form of bondage, instead. Universal love necessitates just struggle against oppression. But the struggle against dark forces is not bereft of light. It remains grounded in spirituality without transgressing the bounds of tradition.

The religious world, under the metamorphic influence of modernism, is becoming oblivious of its own spiritual essence. The clerics— the conventional and the militant ones— are subtly appropriating modernism themselves, and are unconsciously using its very tools even in their struggle against modernism itself.

Tradition, for example, has never legitimised violence or offence in exercise of one's right of self-defence or sanctified 'private judgement' as against the institutionalised one. It has always warranted justification of ends and means in simultaneity. It has supported just struggle but has taught 'absolute moral constraint' even in the most trying and testing circumstances. A traditional man is bound to act; he never reacts. The ongoing banishment of the traditional view or spiritual dimension from the mainstream of our intellectual and political life, among other things, has made us liable to fall in the snare of a modernist view of life. Religions need to open spiritual channels to their respective votaries, which will help in understanding other religious and metaphysical traditions of the world, which will be ultimately helpful in resolving the modern crises in different spheres including the social and the political ones. It is essential to open a real Dialogue with people of different traditions and to remind them of their spiritual heritage.

The religious differentiations among the Jews, Christians and Muslims has been traditional and a family affair in Palestine for a greater part of several centuries. It is modernism, which initiated a political divide amongst them in utter disregard of the traditional spirit. We have to go beyond modernism to the principles of our traditions to find answers of problems confronting us in our times. It is heartening to note that the process of inter-faith Dialogue has started amongst these traditions, which can help the votaries to understand each other in an amicable spirit. However, the real success of Dialogue can be achieved if each religious tradition brings to forefront its respective spiritual dimension, which is its essence. A religion, which becomes oblivious of its spiritual foundations, has a greater risk of aligning itself with the self-defeating forces of modernism, which is so detrimental both for the individual and society. The psychic forces tend to become self-destructive unless they undergo spiritual transformation. Spirituality teaches us that mere Religious Dialogue at the

¹ *Divan-i-Khawaja Farid*, Kafi 239.

exoteric level alone cannot reach the heart of reality. It is to be complemented by the esoteric or spiritual level, which essentially unifies diversified religious perspectives. The modern Western society, on the other hand, has to be constantly reminded of her enormous responsibility to humanity. The world essentially requires spiritual awakening to rectify injustices done to the people of Palestine. The Orchard of Jerusalem needs to regain its fragrance.

The creation of the State of Israel, by dint of a manoeuvred Resolution of the UN, is being widely condemned as an injustice primarily committed by the Zionists on behest of the Western powers. The foundation of this State has no moral authority. It is in utter disregard to the Jewish tradition itself. The problem of Jerusalem has no durable solution within the ambit of pragmatism. The philosophy of pragmatism is inimical to truth itself. It is only concerned with the workability of an idea. It tends to treat an idea as a commodity, which has a price in the market but no value in the hearts of men.

In the end, we have to realise that the world is watching with great interest the phenomenon of the Arab Awakening. We have to rise to the occasion and spiritedly set our own house in order. We have to struggle against internal and external oppression in the spirit of righteousness without resorting to violence on either side. Violence begets violence and sows the seeds of hatred, discord and disharmony. It sends a negative message to the world community, which further alienates us from the world forces of righteousness.. If we want the world to understand us, then we have to speak the language of humanity. It is a decisive moment for us to reach out to the civil societies of the world by sensitising them on the issue of Jerusalem in the most befitting manner. We have to reiterate the traditional lesson that there is no spectator between the oppressor and the oppressed. Humanity has to realise that only a solution based on justice can be

sustainable and guarantor of world peace. Pseudo-geography shaped by foreign interventions in the face of real history is condemned to wither away. The Muslims rightful claim on Jerusalem has to be acknowledged. Al-Quds has to be rightfully restored to the Muslims, who will regain its originality as the city of love. The Israeli attempts to change the structure of the city of al-Quds cannot change the structure of truth. The nature of truth is akin to the nature of light. It is destined to manifest itself. The Doha Declaration 2012 is a step forward in reaching our destination. We have simultaneously to take creative steps to awaken the younger generations of Jews, Christians and Muslims to their common spiritual ancestry in the tradition of Ibrahim (Abraham), which will lead to primordial harmony. The ultimate solution of the problem of Jerusalem has to come spiritually from within Jerusalem.

THE TRANSFORMATION OF RELIGIOSITY INTO SPIRITUALITY

(Allama Muhammad Iqbal and Khawaja Ghulam Farid)*

The advent of Man has been lauded by the metaphysical and religious traditions of the world in their respective ways. He has been considered as 'the epitome of the creation' and as a 'bridge between Heavens and the earth.' The modern world has made meritorious scientific progress but at the same time it has regressed in other vital areas of life. The forms of regression are quite visible in the modern society, which is torn by antagonistic contradictions. The modern West with its phenomena of Renaissance, Enlightenment and Reformation has robbed Man of his metaphysical status in the scheme of things. The modern man has constricted his epistemology and ontology. He has completely immersed himself in the world of human finitude bereft of transcendence. The onslaught of the modern West is cutting the very roots of religion. The harmful effects of modernism have not remained restricted to the modern West but have started infecting the traditional societies. The traditional world is uncritically appropriating the categories of modern thought in a dependent spirit by becoming oblivious of its own intellectual and spiritual heritage. It is exceedingly imperative for all of us to respond to these modern challenges to religion. The attempt to face these challenges effectively means to understand religion in its wholeness. There cannot be any partial defence of religion.

* Paper presented in "International Allama Iqbal Conference", at Ferdowsi University Mashhad, Iran on 18th, 19th April 2012.

The phenomenon of religion has both its vertical and horizontal dimensions. Religion is characterised by dogmas, rituals and morals. Religion in its expressions, at present times, is becoming oblivious of its spiritual roots. It is becoming more dogmatic, ritualistic and moralistic at the expense of spirituality. It is embracing outwardness in obliviousness of its inwardness. These trends are visible, lesser or greater, in almost all religions of the world. Religiosity is displacing the spiritual dimension of religion. The dynamic religious consciousness is becoming static resulting in the stagnation of religious life. It is creating problems for different religious communities, which are not only constricting their spaces among themselves but are becoming more stringent in relation to their own respective votaries. It is creating cultural, social and psychological problems. Happily, there have been many voices within the traditional world, which have cautioned against a blind following of the modern West and have awakened their votaries to the richness of their own intellectual traditions. They have brought forth the treasures of traditional heritage and have demonstrated the vitality of religion to integrate the elements of permanence and change in the individual and society. The Islamic tradition, for example, is essentially characterised by its inner and outer connectivity with knowledge. It accepts no claim, which is not based on knowledge. The Prophet of Islam was enjoined to say: "My Lord! Increase me in knowledge". The Qur'an revealed on the heart of the Prophet of Islam considers sense-experience, inner experience and History as sources of knowledge. Knowledge reveals the truth in humility whereas ignorance conceals it in arrogance.

The voices of Allama Muhammad Iqbal and Khawaja Ghulam Farid within the contemporary world are becoming quite audible in our times. Iqbal is one of the most dynamic thinkers in the world of Islam. He was deeply steeped in the Persian tradition. He started his intellectual journey by taking

Rumi as his guide. He understood both the traditional and the modern world. He critically examined Kant's assumptions, which were erroneously leading to the denial of metaphysics. He demonstrated the possibility of religion, instead. He took a point of departure from the conventional understanding of Islam and was courageous enough to present his world-view on sound basis. He has brought the phenomena of religion within the realm of experience. He has discussed religious experience and its characteristics. He demonstrates the possibility of experiencing God. He says: "The immediacy of mystic experience simply means that we know God just as we know other objects. God is not a mathematical entity or a system of concepts mutually related to one another and having no reference to experience."¹

He has successfully answered the psychologists of the modern West who deny the genuineness of religious experience. They erroneously confuse the psychic with the spiritual. He addresses the modern psychologist in these verses:

ماہر نفسیات سے

جرات ہے تو افکار کی دنیا سے گزر جا
ہیں بحر خودی میں ابھی پوشیدہ جزیرے

کھلتے نہیں اس قلزم خاموش کے اسرار
جب تک ٹولے سے ضرب کیسی سے نہ چیرے²

Be courageous to go beyond the realms of thought.

There are many invisible inslands in the ocean of the self.

The mysteries of the Infinite ocean will not unveil unless
you strike it with the rod of Moses.³

He supplements sense-perception or sense-experience with heart-perception or heart-knowledge. He says: "The 'heart' is a kind of inner intuition or insight which, in the

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated, by M. Saeed Sheikh, Iqbal Academy Pakistan, Lahore, 1989, p. 14.

² Iqbal, Muhammad, *Kuliyat-i-Iqbal*, (Urdu), "Bal-i-Jibril", Iqbal Academy Pakistan, Lahore, 2009, p. 497.

³ Translation is my own.

beautiful words of Rūmī, feeds on the rays of the sun and brings us into contact with aspects of Reality other than those open to sense-perception. It is, according to the Qur'an, something which 'sees', and its reports, if properly interpreted, are never false... To describe it as psychic, mystical, or supernatural does not detract from its value as experience."¹

He makes a sound case for the validity and reliability of religious experience. He says: "The evidence of religious experts in all ages and countries is that there are potential types of consciousness lying close to our normal consciousness. If these types of consciousness open up possibilities of life-giving and knowledge-yielding experience, the question of the possibility of religion as a form of higher experience is a perfectly legitimate one and demands our serious attention."²

He brings the possibility of religious experience in the category of knowledge. He says: "The revealed and mystic literature of mankind bears ample testimony to the fact that religious experience has been too enduring and dominant in the history of mankind to be rejected as mere illusion. There seems to be no reason, then, to accept the normal level of human experience as fact and reject its other levels as mystical and emotional. The facts of religious experience are facts among other facts of human experience and, in the capacity of yielding knowledge by interpretation, one fact is as good as another."³

He demonstrates the reality of mystic experience beyond sense-perception. He says: "For the purposes of knowledge, then, the region of mystic experience is as real as any other

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated, by M. Saeed Sheikh, Iqbal Academy Pakistan, Lahore, 1989, p. 13.

² *Ibid.*, p. 146.

³ *Ibid.*, p. 13.

region of human experience and cannot be ignored merely because it cannot be traced back to sense-perception."

Iqbal initiates a paradigm shift from mere religiosity in understanding the nature of prophecy in Islam. He often uses the words prophetic experience or prophetic consciousness in the course of his writings. He calls the prophetic experience as a type of mystic consciousness. This single observation, among other things, makes him keep the door of mystic consciousness open till the end of times. He says: "A prophet may be defined as a type of mystic consciousness in which "unitary experience" tends to overflow its boundaries, and seeks opportunities of redirecting or refashioning the forces of collective life. In his personality the finite centre of life sinks into his own infinite depths only to spring up again, with fresh vigour, to destroy the old, and to disclose the new directions of life. This contact with the root of his own being is by no means peculiar to man. Indeed the way in which the word *Wahi* (inspiration) is used in the Qur'an shows that the Qur'an regards it as a universal property of life; though its nature and character are different at different stages of the evolution of life. The plant growing freely in space, the animal developing a new organ to suit a new environment, and a human being receiving light from the inner depths of life, are all cases of inspiration varying in character according to the needs of the recipient, or the needs of the species to which the recipient belongs."¹

He explains the phenomena of prophetic consciousness in these words: "Now during the minority of mankind psychic energy develops what I call prophetic consciousness— a mode of economizing individual thought and choice by providing ready-made judgements, choices, and ways of action. With the birth of reason and critical faculty, however, life, in its own

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated, by M. Saeed Sheikh, Iqbal Academy Pakistan, Lahore, 1989, p. 100.

interest, inhibits the formation and growth of non-rational modes of consciousness through which psychic energy flowed at an earlier stage of human evolution. Man is primarily governed by passion and instinct. Inductive reason which alone makes man master of his environment, is an achievement; and when once born it must be reinforced by inhibiting the growth of other modes of knowledge.”¹

Iqbal is a great supporter of the idea of finality of prophethood in Islam. He says: “In Islam prophecy reaches its perfection in discovering the need of its own abolition. This involves the keen perception that life cannot for ever be kept in leading strings; that, in order to achieve full self-consciousness, man must finally be thrown back on his own resources. The abolition of priesthood and hereditary kingship in Islam, the constant appeal to reason and experience in the Qur’an, and the emphasis that it lays on Nature and History as sources of human knowledge, are all different aspects of the same idea of finality.”²

But he does not mean that the idea of finality in Islam has closed the door of mystic experience. He demonstrates it as a vital fact, which brings out the place of spirituality in the religion of Islam. The need of the hour is that every religion concentrates on its spiritual element, which is harbinger of hope for religious communities. He says: The idea, however, does not mean that mystic experience, which qualitatively does not differ from the experience of the prophet, has now ceased to exist as a vital fact. Indeed the Qur’an regards both *Anfus* (self) and *Afaq* (world) as sources of knowledge. God reveals His signs in inner as well as outer experience, and it is the duty of man to judge the knowledge-yielding capacity of all aspects of experience. The idea of finality, therefore,

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated, by M. Saeed Sheikh, Iqbal Academy Pakistan, Lahore, 1989, p. 100.

² *Ibid.*, p. 101.

should not be taken to suggest that the ultimate fate of life is complete displacement of emotion by reason. Such a thing is neither possible nor desirable. The intellectual value of the idea is that it tends to create an independent critical attitude towards mystic experience by generating the belief that all personal authority, claiming a supernatural origin, has come to an end in the history of man... The function of the idea is to open up fresh vistas of knowledge in the domain of man’s inner experience..... Mystic experience, then, however unusual and abnormal, must now be regarded by a Muslim as a perfectly natural experience, open to critical scrutiny like other aspects of human experience”.¹ He further says: “...saints in the psychological sense of the word or men of saintly character will always appear... Indeed as long as the spiritual capacity of mankind endures, they will arise among nations and countries in order to show better ideals of life to man. To hold otherwise would be to fly in the face of human experience. The only difference is that the modern man has the right to critical examination of their mystic experiences. The Finality of the Prophethood means, among other things, that all personal authority in religious life, denial of which involves damnation, has come to an end.”²

It is important to note that Iqbal’s Lectures compiled in his book: ‘The Reconstruction of Religious thought in Islam’ form the basis of his metaphysical, religious and philosophical thought. He has expressed some of these ideas in his magnificent Persian and Urdu poetry. His First Lecture: ‘Knowledge and Religious Experience’; his fifth Lecture: ‘The Spirit of Muslim Culture’ and his Seventh Lecture: ‘Is Religion Possible’ is interrelated. It is in His Seventh Lecture that he comes to deal with certain issues on religious

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated, by M. Saeed Sheikh, Iqbal Academy Pakistan, Lahore, 1989, p. 101.

² Sherwani, Latif Ahmad, *Speeches, Writings & Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, p. 207.

experience, which he had tackled earlier. He sees religious life as dynamic passing through three periods. These three periods can be understood as the stages of the development of religious consciousness. The very concept of the periods of religious life is an ample testimony to the fact the religious life is a process. It is not static but dynamic having potentialities for creative development. In other words, it is the transformation of religiosity into spirituality. He says: "Broadly speaking religious life may be divided into three periods. These may be described as the periods of "Faith", "Thought", and "Discovery." In the first period religious life appears as a form of discipline which the individual or a whole people must accept as an unconditional command without any rational understanding of the ultimate meaning and purpose of that command. This attitude may be of great consequence in the social and political history of a people, but is not of much consequence in so far as the individual's inner growth and expansion are concerned."¹

Faith is the first stage of religious life. Even the prophet has to resort to faith on the revelations, which are revealed on his heart. The Qur'an says:

أَمِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۖ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٥٠﴾

"The Messenger has faith in what was sent down to him from his Lord, and the men of faith; each one has faith in God and His angels, and in His Books and His Messengers; we make no division between any one of His Messengers. They say, "We hear, and obey. Our Lord, grant us Thy forgiveness; unto thee is the homecoming." (Al-Quran, 2: 285)

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated, by M. Saeed Sheikh, Iqbal Academy Pakistan, Lahore, 1989, p. 143.

This stage of religious life is a point of departure but not a point of destination. The Qur'an states:

قَالَتِ الْأَعْرَابُ آمَنَّا ۗ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا
يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۖ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ
أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥٠﴾

"The Bedouin say: We have attained *Iman*. Say: you have not attained *Iman*, you should say, we have surrendered (*Aslamna*) for *Iman* has not yet entered your hearts. But if you pay heed unto God and his Apostle, He will not let the least of your deeds go to waste for, behold, God is much - Forgiving a dispenser of grace." (Al-Quran, 49: 14)

The first period of religious life has almost been monopolised by the clerics who consider it as the final stage and thereby turn it into religiosity. Iqbal laments that we are losing the spirit of faith. Our religious behaviour is becoming more and more ritualistic. The rituals and morals are becoming ends in themselves. The burning zeal of religious life is almost cooling down leading to a certain form of deadness. Man has started to move away from the fountain of life. Faith without any rational understanding and spiritual encounters becomes static and ultimately loses the throb of life. He says:

رگوں میں وہ لہو باقی نہیں ہے وہ دل ، وہ آرزو باقی نہیں ہے
نماز و روزہ و قربانی و حج یہ سب باقی ہے تو باقی نہیں ہے¹
وہی اصل مکان و لامکاں ہے مکاں کیا شے ہے ، اندازِ بیاں ہے
خضر کیونکر بتائے ، کیا بتائے اگر ماہی کہے دریا کہاں ہے²
کوئی یہ پوچھے کہ واعظ کا کیا بگڑتا ہے جو بے عمل پہ بھی رحمت وہ بے نیر کرے³

¹ Iqbal, Muhammad, *Kuliyat-i-Iqbal*, (Urdu), "Bal-i-Jibril", Iqbal Academy Pakistan, Lahore, 2009, p. 414.

² *Ibid.*, p. 411.

³ *Ibid.*, "Bang-i-Dra", p. 131.

Iqbal mentions the futility of Nietzsche's rational search of truth without the aid of Intuition or *Ishq*. He says:

بلند بال تھا، لیکن نہ تھا جسور و غیور حکیم بڑے محبت سے بے نصیب رہا
پھر انصافوں میں کرگس اگرچہ شاہیں وار شکار زندہ کی لذت سے بے نصیب رہا¹
کافر کی یہ پہچان کہ آفاق میں گم ہے مومن کی یہ پہچان کہ کم اس میں ہیں آفاق²
عقل گو آستاں سے زور نہیں اس کی تقدیر میں حضور نہیں
دل پینا بھی کر خدا سے طلب آنکھ کا نور دل کا نور نہیں³

There is a constant strife between reason (*aql*) and intuition (*ishq*) which has been brought out by Iqbal in his poem *دل عقل و دل* wherein he highlights the role of each in the scheme of reality. He points to a conflict between reason and 'heart'. He says:

عقل نے ایک دن یہ دل سے کہا بھولے بھٹکے کی رہنما ہوں میں
ہوں زمیں پر، گذر فلک پہ مرا دیکھ تو کس قدر رسا ہوں میں
ہوں مفسر کتاب ہستی کی مظہر شان کبریا ہوں میں
بوند اک خون کی ہے تو لیکن غیرت لعل بے بہا ہوں میں
دل نے سُن کر کہا یہ سب سچ ہے پر مجھے بھی تو دیکھ کیا ہوں میں
رازِ ہستی کو تو سمجھتی ہے اور آنکھوں سے دیکھتا ہوں میں!
ہے تجھے واسطہ مظاہر سے اور باطن سے آشنا ہوں میں
علم تجھ سے، تو معرفت مجھ سے تو خدا جو، خدا نما ہوں میں
علم کی انتہا ہے بے تابی اس مرض کی مگر دوا ہوں میں
شمع تو محفل صداقت کی حسن کی بزم کا دیا ہوں میں

عجب واعظ کی دین داری ہے یارب! عداوت ہے اسے سارے جہاں سے¹

غرورِ زہد نے سکھلا دیا ہے واعظ کو کہ بندگانِ خدا پر زباں دراز کرے²

The attempt to remain at this stage is stagnating for religious life. It also lacks reverence (*adab*) for the higher stages. Man has to move to the second period of the religious life, which imparts rational understanding of religion. He says: "Perfect submission to discipline is followed by a rational understanding of the discipline and the ultimate source of its authority. In this period religious life seeks its foundation in a kind of metaphysics— a logically consistent view of the world with God as a part of that view."³

Iqbal states that search for rational foundations in Islam was initiated by the Prophet himself who constantly prayed to be granted knowledge of the ultimate nature of things. It was the birth of inductive intellect, which made the Muslims founders of modern science. He quotes Alfred North Whitehead: "The ages of faith are the ages of rationalism." It is a religious fact that reflecting on the Signs of God within man and the cosmos is a constant reminder of God to man. But the Signs of God have to be reflected upon and not accepted blindly. The Qur'an says:

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٥٧﴾

"Who, when they are reminded of the Signs of their Lord, fall not down there at deaf and blind." (Al-Quran, 25: 73)

The Qur'anic verse implies that they have to be accepted by reflection. However, reason has its limits and it has to give way to intuition in order to reach the truth in fullness.

¹ Iqbal, Muhammad, *Kuliyat-i-Iqbal*, (Urdu), "Bang-i-Dra", Iqbal Academy Pakistan, Lahore, 2009, p. 125.

² *Ibid.*, p. 132.

³ *Ibid.*

¹ Iqbal, Muhammad, *Kuliyat-i-Iqbal*, (Urdu), "Bal-i-Jibril", Iqbal Academy Pakistan, Lahore, 2009, p. 490.

² *Ibid.*, "Zarb-i-Kalim", p. 557.

³ *Ibid.*, "Bal-i-Jibril", p. 375.

کس بلندی پہ ہے مقام مرا عرش رب جلیل کا ہوں میں! ¹

Rational knowledge can never equal intuitive knowledge. The rationalist knows but the mystic sees. Iqbal says: "When the mystic Sultan Abu Sa'id met the philosopher Abu 'Au ibn Sina, he is reported to have said: 'I see what he knows.'"²

The discord between reason (*aql*) and heart (*dil*) gives birth to the highest stage of religious life. Iqbal says: "In the third period metaphysics is displaced by psychology, and religious life develops the ambition to come into direct contact with the Ultimate Reality. It is here that religion becomes a matter of personal assimilation of life and power, and the individual achieves a free personality, not by releasing himself from the fetters of the law, but by discovering the ultimate source of the law within the depths of his own consciousness. As in the words of a Muslim Sufi- "no understanding of the Holy Book is possible until it is actually revealed to the believer just as it was revealed to the Prophet."³

He gives poetic expression to these spiritual facts. He says:

یہ پیام دے گئی ہے مجھے بادِ صبحِ گاہی کہ خودی کے عارفوں کا ہے مقامِ پادشاہی ⁴

جب عشق سکھاتا ہے آدابِ خود آگاہی کھلتے ہیں غلاموں پر اسرارِ شہنشاہی ⁵

Iqbal says: "The ultimate aim of the ego is not to see something, but to be something. ... The end of the ego's

¹ Iqbal, Muhammad, *Kuliyat-i-Iqbal*, (Urdu), "Bang-i-Dra", Iqbal Academy Pakistan, Lahore, 2009, p. 72.

² Sherwani, Latif Ahmad, *Speeches, Writings & Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, p. 182.

³ Iqbal, Muhammad, *Kuliyat-i-Iqbal*, (Urdu), "Bang-i-Dra", Iqbal Academy Pakistan, Lahore, 2009, p. 143.

⁴ Iqbal, Muhammad, *Kuliyat-i-Iqbal*, (Urdu), "Bang-i-Dra", Iqbal Academy Pakistan, Lahore, 2009, p. 377.

⁵ *Ibid.*, p. 385.

quest is not emancipation from the limitations of individuality; it is, on the other hand, a more precise definition of it. The final act is not an intellectual act, but a vital act which deepens the whole being of the ego, and sharpens his will with the creative assurance that the world is not something to be merely seen or known through concepts, but something to be made and re-made by continuous action. It is a moment of supreme bliss and also a moment of the greatest trial for the ego."¹ He further says: "This vital way of appropriating the universe is what the Qur'an describes as *Imān*. *Imān* is not merely a passive belief in one or more propositions of a certain kind; it is living assurance begotten of a rare experience. Strong personalities alone are capable of rising to this experience... In the history of religious experience in Islam which, according to the Prophet, consists in the "creation of Divine attributes in man," this experience has found expression in such phrases as "I am the creative truth" (Hallāj), "I am Time" (Muhammad), "I am the speaking Qur'an" (Alī), "Glory to me" (Bā Yazīd)."²

Iqbal cautions about the phenomena of pseudo-mysticism and life-denying attitudes, which hamper the development of sound religious life. He says:

اٹھا میں مدرسہ و خانقاہ سے غمناک نہ زندگی، نہ محبت، نہ معرفت، نہ نگاہ ³

رہا نہ حلقہٴ صوفی میں سوزِ مشتاقی فسانہ ہائے کرامات رہ گئے باقی ⁴

مکتبوں میں کہیں رعنائیِ افکار بھی ہے؟ خانقاہوں میں کہیں لذتِ اسرار بھی ہے؟ ⁵

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, edited and annotated, by M. Saeed Sheikh, Iqbal Academy Pakistan, Lahore, 1989, p. 156-157.

² *Ibid.*, p. 87, 88.

³ Iqbal, Muhammad, *Kuliyat-i-Iqbal*, (Urdu), "Bal-i-Jibril", Iqbal Academy Pakistan, Lahore, 2009, p. 378.

⁴ *Ibid.*, p. 393.

⁵ *Ibid.*, p. 392.

مکھوم کو پیروں کی کرامات کا سودا ہے بندۂ آزاد خود ایک زندہ کرامات¹
 اٹھا میں مدرسہ و خانقاہ سے غم ناک نہ زندگی، نہ محبت، نہ معرفت، نہ نگاہ!²
 ترا تن رُوح سے نا آشنا ہے عجب کیا! آہ تیری نارسا ہے
 تن بے رُوح سے بیزار ہے حق خدائے زندہ، زندوں کا خدا ہے³
 صوفی کی طریقت میں فقط مستی احوال ملّا کی شریعت میں فقط مستی گفتار
 شاعر کی نوا مُردہ و افسردہ و بے ذوق افکار میں سرمست، نہ خوابیدہ نہ بیدار
 وہ مرد مجاہد نظر آتا نہیں مجھ کو ہو جس کے رگ و پے میں فقط مستی کردار⁴

Khawaja Ghulam Farid is a Saraiki Sufi poet of the nineteenth century, belonging to our part of the world. He belongs to the metaphysical and Sufi tradition of Ibn Arabi, Bayazid Bistami and Mansur Hallaj. He approaches the subject from the metaphysical point of view. His views on epistemology and ontology have added glorious chapters in the literature pertaining to the Sufi tradition. He is an ardent advocate of Oneness of Being (Hamaoost). He finds fault with religiosity, which acts as an obstacle in reaching spirituality.

ملوائے دے وعظ نہ بھائے بیشک ساڈا دین ایمانے
 ابن العربی دا دستور

The sermons of the clerics do not touch us. Undoubtedly, our committed way is the tradition of Ibn 'Arabi.

عاشق مست مدام ملائی کہہ سبحانی بن بسطامی
 آکھ انا الحق تھی منصور⁵

1 Iqbal, Muhammad, *Kuliyat-i-Iqbal*, (Urdu), "Zarb-i-Kalim", Iqbal Academy Pakistan, Lahore, 2009, p. 591.

2 *Ibid.*, "Bal-i-Jibril", p. 378.

3 *Ibid.*, "Bal-i-Jibril", p. 415.

4 *Ibid.*, "Zarb-i-Kalim", p. 552, 553.

5 *Divan-i-Khawaja Farid*, Kafi 37.

The entranced lover exists beyond disdain. Say: 'Glory to me' and become Bistami. Say: 'I am the Truth' and become Mansur.

ملا ویری سخت ڈسیندے بے شک ہن استاد و لیس دے
 ابن العربی تے منصور¹

The clerics seem hardened adversaries. Undoubtedly, Ibn 'Arabi and Mansur impart heart-knowledge.

نیت فرید نماز شہودی ہر شے میں ہے رمز وجودی
 سٹ ملوائے جو مذکور²

Farid! Resolve to offer the prayer of witnessing. Being itself is manifest in everything. Discard the talk of the clerics.

ابن العربی دی رکھ ملت ٹھپ رکھ فقہ اصول مسائل³
 Shelve jurisprudence, principles and issues. Remain committed to the tradition of Ibn Arabi.

سکھ ریت روش منصوروی نوں بہن ٹھپ رکھ کنز قدوری نوں⁴
 Learn the Mansurian tradition and its realisation. Now, shelve 'Kanz' 'Kanduri' (books of jurisprudence).

مرشد فخر جہاں نے کیتم اے ارشاد
 Fakhr-i-Jehan, my spiritual master, has pontificated (solemnly declared).

عارف ابن العربی ساڈا ہے استاد⁵
 Ibn 'Arabi, the gnostic, is our Master.

سمجھ فرید ہمیشہ رہو غیروں آزاد⁶

1 *Divan-i-Khawaja Farid*, Kafi 50.

2 *Ibid.*, Kafi 57.

3 *Ibid.*, Kafi 72.

4 *Ibid.*, Kafi 119.

5 *Ibid.*, Kafi 29.

6 *Ibid.*, Kafi 29.

Farid! Understand it for all times. Remain free of otherness.

کھ خلت سٹ غیر دی علت ابن العربی دی رکھ ملت
آکھیم سوئے فخر جہان¹

Learn the lesson of unity and leave craving of otherness. Be in the tracks of Ibn' Arabi. The majestic Fakhr Jehan advises so.

His intellectual intuition unfolds deeper layers of truth, which are beyond the ken of religiosity. Religiosity, bereft of love and gnosis, finds many things as stumbling blocks in his Diwan. These can only be removed at the plane of Intellectuality/Spirituality. His ecstatic utterances, for example, in his gnostic mode of poetry (*kafis*) seem outrageous to the religious psyche for it has never tasted the fruits of spirituality. It also has no ways to appreciate his direct contact with God, experience of the prophetic presence (*baduri*), and his unconditional commitment with his spiritual Master (*murshid*), which are the fruits of deepest love and reverence. Likewise, at times, his going beyond the rituals is a dilemma for the religionists, who are condemned to measure spirituality merely on the level of religiosity. They also fail to recognize his universal vision of finding the metaphysical and religious traditions of the world as manifestations of the identical Light and thereby transcending the exclusivity of every religion in essentially conceiving their transcendent unity. Religiosity also does not understand his seeing the ontological unreality of everything except the Reality (God), which he attains by different spiritual methods including witnessing (*mushabida*) and unveiling (*kashf*). It finds it so difficult to agree with him when he apprehends the Reality (God), in the Attribute of Sovereign (Sultan) of the world, and in the form of labourer (*ma'dur*) in simultaneity. It equally finds it difficult when he witnesses the Reality (God) in the

¹ *Divan-i-Khawaja Farid*, Kafi 134.

Attribute of Royal (*Hakim*), the issuer of royal decrees, simultaneously in the form of lowly (*miskeen*). It is completely at a loss to share his vision when, at times, he transcends the polarisations between Islam and infidelity (*kafir*); Truth (*Huq*) and falsehood (*batil*); Beautiful (*Sobna*) and ugly (*kejba*); Good (*Khayr*) and evil (*shar*), Virtuous (*Nek*) and vicious (*bad*); Faithful (*Momin*) and heathen (*kafir*); Mindful of God (*Zakir*) and heedless (*nasi*) etc, and embraces them all by going to the root beyond these polarisations. These only arise out of the necessity of manifestation. Thus, religious consciousness remaining opaque to his metaphysics of Light which teaches that Light essentially remains Light in the state of reflection or deflection, unaffected by any of these states. Religiosity does not comprehend his transcending the individual mode of knowledge and action to the universal mode of Knowledge itself and nonaction respectively. It also has no inkling of his use of traditional symbolism and is condemned to remain stranded on the mere literal meanings of words. Religiosity utterly fails to understand his doctrine of Oneness of Being (Hamaost), wherein the Reality (God) manifests in all forms in the simultaneity of its transcendence and immanence -- without the Reality being affected by any of these forms. It equally fails to understand his experiencing all these forms as essentially inviolable since there is no otherness and, thus his solely finding 'the Indivisible One-And-Only' as 'the One-And-All'. It is 'Seeing God Everywhere' and thereby loving God everywhere. It is going beyond the 'ontological unreality' of the mediums to the One who is 'the Most Real'. It is exceedingly imperative to realize Khawaja Ghulam Farid's spiritual levels of understanding, otherwise one is likely to miss his ultimate metaphysical vision and remain stranded on the plane of mere religiosity.

It is exceedingly imperative to note that Iqbal's religious metaphysics is grounded in man-God polarity, which at times assumes a form of irreducible duality. It is present at the start of religious life and remains so till the end of the spiritual quest. He talks of individual or mystic realisation and has no inkling of

universal or metaphysical realisation. Khawaja Ghulam Farid, on the other hand, achieves both mystic and metaphysical realisations. He considers man-God polarity as provisional, which is ultimately withdrawn by the Essence or Self itself. It is by virtue of intense love and suffering that the ego achieves the highest stage of ontological nothingness in the Face of the Absolute. The Reality takes over the human overlay and acts through it. It contemplates itself in the purified mirror of his heart. The purpose of Man's existence is realised. He expresses his ultimate realisation in on one of his 'kafis' (Poem)

دل مست محو خیال ہے سرمو تفاوت نہ سہوں
My heart is engrossed within imagination. I cannot bear any differentiation.

اے خیال عین وصال ہے تے کمال ہے نہ کہ ہے جنوں
My imagination is an immanent union. It is perfection and not lunacy.

اصل الاصول شہدۂ ہمہ سو بسو ہمہ کو بکو
چہ شہود عین بعینہ نہیں فرصت اتنی کہ دم بھروں
I have openly witnessed the Supreme Principle in every nook and corner. The witnessing is so glaringly evident that I cannot disengage myself even for a moment.

جو مکاں تھا بن گیا لامکاں جو نشان تھا ہو گیا بے نشان
شہہ اسم و رسم زمن دواں اللہ اپنے آپ کو کیا کہوں
The spatial turned spaceless. The sign turned without a sign. The names and customs of the ages have left me forlorn. My Allah! What should I call myself?

نہ عیان ہے نہ نہان ہے نہ بیان ہے نہ دھیان ہے
نہ رہا ایہہ جسم نہ جان ہے کیہاں ڈوس ہوش حواس کوں
There is neither openness nor hiddenness. There is neither speech nor a thought. My body has neither remained nor the life-impulse. How can I blame my sense and sensibility?

شد عکس در عکس ایں بنا کہ فنا بقا ہے بقا فنا
باقی نمائد بجز انا کتھ اوتے توں کتھ ہاں تے ہوں
There is double reflection. 'Fana' (extinction) is 'baqa' (subsistence) and 'baqa' (subsistence) is 'fana' (extinction). There is solely the ultimate, without any question of that and you (otherness)?

بکڈیں شور دے سطوات ہن بکڈیں زور دے شطحات ہن
کئی قسم دے بکوات ہن ستوں دے بتوں، بتوں دے ستوں
There are percussions and spiritual impositions at times and at times there are drives and antinomian utterances. There are so many types of prattling leading to meaningless discourse.

اٹھ گئی "فرید" ہوس منڈھوں نہ رہا ہئی دس ہک خس منڈھوں
کے کس ہو کس ناکس منڈھوں چپ چاپ فیل فساد توں!
Farid! Lust has been uprooted. I have become incapacitated as a straw. You should be quiet for there will be tumult in determining, who absolutely merits or who does not merit.

To conclude, Iqbal and Khawaja Ghulam Farid, in their own ways, are ardent advocates of vibrant religious life at the level of the individual and the community, which is spiritual in essence. All the periods of religious life have their rationale and it is necessary for the incumbents to always keep in view the apex of religious life. It will integrate the inward and the outward. It will lead to harmony and equilibrium both in the inner world and the outer one.

THE METAPHYSICAL FOUNDATIONS OF ALLAMA IQBAL'S POLITICAL THOUGHT*

Is there a possibility of the world beyond our ordinary world? Has man a possibility of knowledge within him beyond his ordinary possibilities, which could give him knowledge of that world? These are essentially two interrelated primordial questions, at times nameless, which to all intents and purposes have been found in their varied formulations in the history of human thought and shall continue to remain so till the end of times. Man, in the process of history, has taken varied positions regarding the question of the ultimate Reality (God in the religious sense) and the implied levels of knowledge. Generally speaking, the first viewpoint consists of the metaphysicians, prophets, mystics, gnostics, religious philosophers, theists and a number of philosophers of religion who affirm the Ultimate Reality (God) and simultaneously affirm a source of knowledge in man leading to the knowledge of the Ultimate Reality (God). The second viewpoint is of the atheistic thinkers who deny the ultimate Reality (God) and negate any transcendental source of knowledge in man. Atheism includes materialism, atheistic existentialism, positivism, dialectical materialism, logical positivism and certain forms of linguistic philosophy and postmodernism. The third viewpoint belongs to the scientists for whom the question of the ultimate Reality (God) and the possibility of any source of knowledge within man laying claim to such Reality (God) is beyond the scope

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of science. Science deals with the visible world, which is studied by virtue of sense-experience. Anything beyond the sensuous world does not fall within the ambit of science. Any scientist transgressing the bounds of science becomes scientific by metamorphosing science into scientism. The fourth viewpoint is that of the agnostics. In the most general use of the term agnosticism, it means that one cannot know whether there is ultimate Reality (God) or not.

Kant (1724–1804) is prototype of the modern Western mentality in his approach both to epistemology and ontology. His Critical Philosophy tends to critically examine the mode of knowing itself. He considers the role of the philosophy of pure reason as negative since it does not extend knowledge but delimits it. He restricts and constricts the frontiers of knowledge. He in his *Critique of Pure Reason*, raises a question: Is Metaphysics possible? He negates the possibility of metaphysics on the ground that Pure Reason deals only with the Phenomena or Appearance and it has no access to the Noumena or Reality. Appearance is the things as they appear to be whereas Reality is the things-in-themselves. Man has knowledge of the phenomena by virtue of sense-experience and reason. But the knowledge of the Noumena or the ultimate Reality is impossible. There is no faculty in man, which could lay claim to any such knowledge. Since things-in-themselves, which constitute the Noumena are unknowable, therefore metaphysics as an attempt to gain knowledge beyond the phenomenal reality is impossible.

Kant states that the Reality is there but it is beyond the ken of knowledge. It cannot be known by pure reason. There is no possibility in man, which could give him knowledge of the Reality (Noumena). He assumes Noumena from the level of phenomena and just takes it as a working hypothesis. It is his delimited epistemology, which correspondingly delimits his ontology and makes him negate the possibility of metaphysics. He commits the fallacy of Delimitation by delimiting the 'Non-Delimited Being' ontologically and delimiting knowledge of it

epistemologically. Pure Reason cannot know it. We do not contend. Isn't it presumptuous to negate even the higher possibility of knowing the Reality or the Absolute? It is this presumptuousness, which characterises the thought of the modern West till the present times.

Kant banishes the ultimate Reality (God) from the ambit of knowledge but brings it back on moral grounds. God, freedom and immortality are presented as postulates of *Practical Reason*. The confluence of virtue and happiness, among other things, necessitates these postulates. Kant conjectures on moral consciousness to believe in God, freedom and immortality. Such a belief system devoid of intellectuality and spirituality ceases to have an iota of even moral worth. He, in the ultimate analysis, acts as a decoy or a Trojan horse to smuggle profanity in sacred lands.

The delinking of the modern West from the ancient world under the spell of Renaissance, Enlightenment and Reformation, among other things, has delimited knowledge in its essentiality. The veils of knowledge have correspondingly veiled the levels of being. The bridges between epistemology (science of knowledge) and ontology (science of being) have turned into stone walls. The modern man has become oblivious of the higher forms of knowledge and the corresponding higher levels of being. Such obliviousness has created a subtle form of arrogance, which is visible in different forms of modern thought.

The modern tendency to read Western meanings in Eastern terms creates insoluble problems. The works of many Orientalists, in this context, have led to an unbridgeable gulf between the East and the West. The traditional world with its metaphysics, religions, sciences, arts and humanities has a different perspective from the modern one. Their epistemological and ontological concepts are rooted in their respective frames of references and it is exceedingly imperative to understand them in their true import. It is to be

borne in mind that the traditional world has kept metaphysics and religion as the underlying principle of both knowledge and being. The metaphysical principle of 'unity in diversity' has remained its essential foundation. It has given legitimate freedom to the sciences in the perspective of wholeness. It is pertinent to point out that the word tradition meaning "that which is transmitted." is both oral and written. The term covers a wide range of subjects. In its ordinary sense, tradition stands for customs, beliefs and conventions inherited from the past. However, there is a deeper meaning enshrined in this term, which has become oblivious in the modern world. From the Eastern point of view, tradition is attached to a doctrine which belongs to an intellectual order. Generally, the doctrine is metaphysical or religious. The humanistic culture, for example, is essentially, characterized by the absence of the principle. It negates the metaphysical foundations of Man. It is pertinent to note that whatever form humanism has taken---atheistic, evolutionary, agnostic, scientific and existential---it has essentially agreed to reduce everything to the purely human elements and thereby to exclude everything that transcends the human plane. It has been open, emphatic and uncompromising in its revolt against Heavens. But the traditional civilizations, on the other hand, have considered Man as a bridge between the Heavens and the earth.

The traditional writers essentially differentiate traditional social institutions from modern social institutions. The former are 'effectively attached to a traditional doctrine' whereas the latter are autonomous. Traditional understanding of cultural and social institutions is qualitatively different from the modern one and an attempt to mingle them creates many a misunderstandings. It has to be borne in mind that a traditional society does not grant autonomy to various disciplines unlike the modern West. It ties all the social institutions to the intellectual principle. Political thought, for example, is not autonomous but is tied with the principle of

traditional or religious metaphysics. Thus, all the political concepts including those of the state, sovereignty, law, nationality, justice, freedom, liberty, equality, and democracy have different connotations in the traditional and modern societies. One has to bear these things in mind while considering the metaphysical foundations of Iqbal's political thought, which is essentially grounded in religious metaphysics in spite of its apparent modern connotations.

Iqbal (1877-1938) deeply studied the German Philosopher Kant and keenly perceived the subtle trends of modern philosophy in the West. Kant denial of the possibility of metaphysics and his declaration that knowledge gained through sense-experience and pure reason was the only form of valid knowledge meant that the metaphysical realm, which was beyond the sensible world, could not be known. It implied banishing God from the realm of knowledge. It had posed a great challenge to human thought. Iqbal accepted this challenge and turned his question: Is metaphysics possible to the question: Is Religion Possible. He answered in the affirmative and thereby developed his own philosophical system. He critically examined the assumptions of Kant and stated that religious experience was a valid form of knowledge and it could not be rejected merely because it could not be traced back to sense-perception. Iqbal, in contradistinction to Kant, made knowledge the basis of ideas, feelings, words and actions. Their worth consisted in their connectivity to knowledge.

He says: "Indeed, in view of its function, religion stands in greater need of a rational foundation of its ultimate principles than even the dogmas of science. Science may ignore a rational metaphysics; indeed, it has ignored it so far. Religion can hardly afford to ignore the search for a reconciliation of the oppositions of experience and a justification of the environment in which humanity finds itself. While sitting in judgement on religion, philosophy cannot give religion an inferior place among its data. Religion

is not a departmental affair; it is neither mere thought, nor mere feeling, nor mere action; it is an expression of the whole man. Thus, in the evaluation of religion, philosophy must recognize the central position of religion and has no other alternative but to admit it as something focal in the process of reflective synthesis".¹

He gave political vision of an independent Muslim Sovereign State based on the religious principles of Islam, which led to the creation of Pakistan. One of his greatest contributions is to show that the freedom of Islam means, freedom, equality and solidarity of all the people living in an Islamic State without any racial, cultural or religious discrimination. One of his principal political concepts of spiritual democracy has been to show that it is the spiritual principle of the inherent dignity of man, which rules out any form of discrimination in an Islamic State and elsewhere. Iqbal says: "Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate principles, and evolve, out of the hitherto partially revealed purpose of Islam, that spiritual democracy which is the ultimate aim of Islam."²

Iqbal, as we have seen, does not present a mere political philosophy but grounds his political thought in the nature or law of things. The world of matter is dispersive and political life by its very nature is divisive. There cannot be a lasting and endurable unity within the world of multiplicity unless the principle of unity is considered independent of multiplicity. One has to understand that the metaphysical principle of 'unity in diversity' accounts for multiplicity and restores it back to its original principle of unity. Unity is a vertical concept unlike multiplicity, which is horizontal. Modern political thought divests itself from the metaphysical principle of unity and creates different semblances of unity, which

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 2.

² *Ibid.*, p. 142.

ultimately prove to be ephemeral. There are independent and autonomous political systems, which in spite of certain commonalities, are enmeshed in multiplicity without any inkling of unity. It has led in our present centuries to devastating revolutions and political oppressions of such magnitude unheard of in the history of man.

Iqbal presents the religious principle of *Tawhid* (unity of God), which provides and dynamically guarantees the unity of mankind. The world-unity flows from the unity of God. Man in obedience to God is essentially in conformity with his own higher self. He is not subservient to man and his delimitations of thought and deed. He is saved from political exploitations in their varied forms. His political life is neither pawned to vested interests nor to any class-interests. His political activity becomes so spiritually meaningful. He says: "The new culture finds the foundation of world-unity in the principle of *Tawhid*. Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature".¹

The Islamic concept of state stands to realise the principle of *Tawhid* (unity of God) in its various political institutions to safeguard political freedom, principle of equality and an integrated society. The success of such an organization lies in its perfect realisation of the Divine unity. Islamic state can be termed as theocratic solely in this sense. It rules out any form of despotism or infallibility of any ruler or state institution. It is neither the rule of clergy nor the rule of any heavenly class. The concept of the 'Divine Right of Kings' finds no place in the political system of Islam. Islamic polity is purified from all these distortions that garb vested interests of different classes. Iqbal says: "The essence of

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 117.

Taubid, as a working idea, is equality, solidarity, and freedom. The state, from the Islamic standpoint, is an endeavour to transform these ideal principles into space-time forces, an aspiration to realize them in a definite human organization. It is in this sense alone that the state in Islam is a theocracy, not in the sense that it is headed by a representative of God on earth who can always screen his despotic will behind his supposed infallibility".¹

Iqbal's universal message, embracing political activity, is the message of inwardness. He is of the considered view that outwardness bereft of inwardness has been mainly responsible for the modern predicament. Man's lopsided growth of rationalism has made him cut from his inner reservoirs. It has also led to antagonistic contradictions in the spheres of his economic and political activity. Man has ceased to harmoniously develop himself, which has resulted in the alienation of the individual from the society. He says: "Thus, wholly overshadowed by the results of his intellectual activity, the modern man has ceased to live soulfully, i.e. from within. In the domain of thought he is living in open conflict with himself; and in the domain of economic and political life he is living in open conflict with others. He finds himself unable to control his ruthless egoism and his infinite gold-hunger which is gradually killing all higher striving in him and bringing him nothing but life-weariness. Absorbed in the "fact", that is to say, the optically present source of sensation, he is entirely cut off from the unplumbed depths of his own being. In the wake of his systematic materialism has at last come that paralysis of energy which Huxley apprehended and deplored."²

The materialistic conception of the universe does not provide spiritual basis for the emancipation of an individual or the development of society. The world has to realise

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, pp. 122, 123.

² *Ibid.*, p. 148.

sooner or later that it is the principle of spirituality, which provides a firm ground for world-unity. The principle of spirituality is the essential foundation of humanity. Iqbal says: "Humanity needs three things today- a spiritual interpretation of the universe, spiritual emancipation of the individual and basic principles of a universal import directing the evolution of human society on a spiritual basis."¹

He wants the individual and the society to develop on a spiritual basis. Here, it is pertinent to point out that Iqbal's message of spirituality is not only addressed to the modern West but it is equally applicable to those votaries of religion who under the spell of modernism are undermining the very principle of spirituality, which is kernel of their religion. The religious modes bereft of spirituality are becoming lifeless. Most of the modern movements in the world of Islam in the forms of religiosity (ritualism, rationalism and activism militant) are becoming antithetical to the Sufi tradition of Islam. Iqbal does not appreciate the negation of the role of spirituality on the ground that the idea of finality of Prophethood leaves no room for subsequent spirituality. He says: "The idea, however, does not mean that mystic experience, which qualitatively does not differ from the experience of the prophet, has now ceased to exist as a vital fact. Indeed the Qur'an regards both *Anfus* (self) and *Af'āq* (world) as sources of knowledge. God reveals His signs in inner as well as outer experience, and it is the duty of man to judge the knowledge-yielding capacity of all aspects of experience. The idea of finality, therefore, should not be taken to suggest that the ultimate fate of life is complete displacement of emotion by reason. Such a thing is neither possible nor desirable."²

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 142

² *Ibid.*, p. 101.

The spiritual is not a single aspect of life but is all-embracing. It enfolds the temporal in its universal domain. It is integration of the temporal and the eternal. The state governs the human in light of the divine. There is essentially no dichotomy between the material and the spiritual. The material becomes sacrosanct by virtue of the spiritual. He says: "The Ultimate Reality, according to the Qur'an, is spiritual, and its life consists in its temporal activity. The spirit finds its opportunities in the natural, the material, the secular. All that is secular is, therefore, sacred in the roots of its being. The greatest service that modern thought has rendered to Islam, and as a matter of fact to all religion, consists in its criticism of what we call material or natural - a criticism which discloses that the merely material has no substance until we discover it rooted in the spiritual. There is no such thing as a profane world. All this immensity of matter constitutes a scope for the self-realization of spirit. All is holy ground. As the Prophet so beautifully puts it: 'The whole of this earth is a mosque.' The state, according to Islam, is only an effort to realize the spiritual in a human organization".¹

The Islamic political thought does not envisage a cleavage between the Church and the State as happened in the European world. The foundation of Muslim polity integrates all aspects of life in wholeness. Spirituality permeates all its activity. Iqbal says: "No doubt, the Qur'an does lay down a few general principles and rules of a legal nature, especially relating to the family - the ultimate basis of social life. But why are these rules made part of a revelation the ultimate aim of which is man's higher life? The answer to this question is furnished by the history of Christianity which appeared as a powerful reaction against the spirit of legality manifested in Judaism. By setting up an ideal of other-worldliness it no doubt did succeed in spiritualizing life, but

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 123.

its individualism could see no spiritual value in the complexity of human social relations. ... the Qur'an considers it necessary to unite religion and state, ethics and politics in a single revelation much in the same way as Plato does in his *Republic*."¹ He further says: "The great point in Christianity is the search for an independent content for spiritual life which, according to the insight of its founder, could be elevated, not by the forces of a world external to the soul of man, but by the revelation of a new world within his soul. Islam fully agrees with this insight and supplements it by the further insight that the illumination of the new world thus revealed is not something foreign to the world of matter but permeates it through and through."²

Islam presents a dynamic view of the universe. It does not accept blood-relationship as a foundation of human unity. It is man's link with Heavens, which can provide him firm foothold on the earth. He says: "As a cultural movement Islam rejects the old static view of the universe, and reaches a dynamic view. As an emotional system of unification it recognizes the worth of the individual as such, and rejects blood-relationship as a basis of human unity. Blood-relationship is earth-rootedness. The search for a purely psychological foundation of human unity becomes possible only with the perception that all human life is spiritual in its origin.¹ Such a perception is creative of fresh loyalties without any ceremonial to keep them alive, and makes it possible for man to emancipate himself from the earth. Christianity which had originally appeared as a monastic order was tried by Constantine as a system of unification. Its failure to work as such a system drove the Emperor Julian to return to the old

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 132.

² *Ibid.*, p. 107.

gods of Rome on which he attempted to put philosophical interpretations.”¹

Islam propounds a unique concept of nationality, which essentially characterises the Muslim Community. It is qualitatively different from the Western notion. It is not based on blood-relationship, language, territory or economic interest. It is more of an abstract concept transcending earth-rootedness. It is this concept of nationality, which does not offer any obstruction in the way of achieving harmony among different nations and also in its ultimate aim of achieving universal brotherhood. Iqbal says: “The essential difference between the Muslim Community and other Communities of the world consists in our peculiar conception of nationality. It is not the unity of language or country or the identity of economic interest that constitutes the basic principle of our nationality. It is because we all believe in a certain view of the universe, and participate in the same historical tradition that we are members of the society founded by the Prophet of Islam) Islam abhors all material limitations, and bases its nationality on a purely abstract idea, objectified in a potentially expansive group of concrete personalities. It is not dependent for its life-principle on the character and genius of a particular people, in its essence it is non-temporal, non-spatial.”² He further says: “A true and living unity..... is truly manifested in a multiplicity of free independent units whose racial rivalries are adjusted and harmonized by the unifying bond of a common spiritual aspiration...Islam is neither Nationalism nor Imperialism but a League of Nations which recognizes artificial boundaries and racial distinctions for facility of

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 116.

² Sherwani, Latif Ahmed, *Speeches, Writings and Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, p. 121.

reference only, and not for restricting the social horizon of its members.”¹

Islam provides a framework, which does not consider the apparent distinctions as final but has the capacity and strength to embrace all races and nationalities within its spiritual bosom. Iqbal says: “The law of Islam does not recognise the apparently natural differences of race, nor the historical differences of nationality. The political ideal of Islam consists in the creation of a people born of a free fusion of all races and nationalities. Nationality with Islam is not the highest limit of political development; for the general principles of the law of Islam rest on human nature, not on the peculiarities of a particular people. The inner cohesion of such a nation would consist not in ethnic or geographic unity, not in the unity of language or social tradition, but in the unity of the religious and the political ideal...”²

Iqbal had a keen perception of the modernist political forces, which were shaping themselves in his times. He saw the modern West drunk with power and unleashing on different feeble nations and communities under bewitching political slogans. He reiterated the spiritual foundations of political activity. He cautioned mankind in these emphatic words: “Remember, man can be maintained on this earth only by honouring mankind, and this world will remain a battle ground of ferocious beasts of prey unless and until the educational forces of the whole world are directed to inculcating in man respect for mankind. Do you not see that the people of Spain, though they have the same common bond by one race, one nationality, one language and one religion, are cutting one another's throats and destroying their culture and civilisation by their own hands owing to

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 126.

² Sherwani, Latif Ahmed, *Speeches, Writings and Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, p. 141.

difference in their economic creed? This one event shows clearly that national unity too is not a very durable force. Only one unity is dependable, and that unity is the brotherhood of man, which is above race, nationality, colour or language. So long as this so-called democracy, this accursed nationalism and this degraded imperialism are not shattered, so long as men do not demonstrate by their actions that they believe that the whole world is the family of God, so long as distinctions of race, colour and geographical nationalities are not wiped out completely, they will never be able to lead a happy and contented life and the beautiful ideals of liberty, equality and fraternity will never materialise".¹

He says: "Vision without power does bring moral elevation but cannot give a lasting culture. Power without vision tends to become destructive and inhuman. Both must combine for the spiritual expansion of humanity".²

Iqbal visualises a healthy integration of integration and change in the life of the individual and society. He considers the failure of Europe in political and social sciences due to clinging to mere change and the immobility of Islam during the last several centuries by excluding change from the principle of permanence. He says: "The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles to regulate its collective life, for the eternal gives us a foothold in the world of perpetual change. But eternal principles when they are understood to exclude all possibilities of change which, according to the Qur'an, is one

¹ Sherwani, Latif Ahmad, *Speeches, Writings & Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, pp. 299,300.

² Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 73.

The Metaphysical Foundations of Allama Iqbal's Political Thought 389
of the greatest 'signs' of God, tend to immobilize what is essentially mobile in its nature."¹

Iqbal is at his best in understanding the role of permanence and change in political life. He spells out the political vision of permanence and integrates it with the real demands of change. The political structures and functions including the legislature, executive and judiciary are interpreted within the essential guidelines provided by the Qur'an. However, he remains open to the universal elements of world political wisdom and imbibes these political insights in developing his own political thought. The principle of political freedom, for example, is universal and permanent but the structures and functions of its expression vary according to the changing factors of a given society. Democracy is one of its expressions but it is a delimited concept, which does not express political freedom in its fullness. Iqbal is critical of this purely Western notion. He says that democracy is such a form of government in which people are counted but not weighed. His criticism of democracy and other political notions brings out the deficiencies of these political concepts from the metaphysical, religious and spiritual perspectives.

Iqbal had studied the political developments taking place in the Muslim world of his times especially with reference to Turkey, which had abolished Caliphate and was on the road to modernism. He examined different trends taking place in that country. He critically scrutinised the Nationalist theory of State being propounded by a group of Turks who wanted a separation of religion from politics. Iqbal pointed to the fallacy of such moves, which were oblivious of the unity of religion and politics. He says: "The truth is that the Turkish Nationalists assimilated the idea of the separation of Church and State from the history of European political ideas.

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 117.

Primitive Christianity was founded, not as a political or civil unit, but as a monastic order in a profane world, having nothing to do with civil affairs, and obeying the Roman authority practically in all matters. The result of this was that when the State became Christian, State and Church confronted each other as distinct powers with interminable boundary disputes between them. Such a thing could never happen in Islam; for Islam was from the very beginning a civil society, having received from the Qur'an a set of simple legal principles which, like the twelve tables of the Romans, carried, as experience subsequently proved, great potentialities of expansion and development by interpretation. The Nationalist theory of state, therefore, is misleading inasmuch as it suggests a dualism which does not exist in Islam."¹

He examines the Grand National Assembly of Turkey in exercising the power of *Ijtihād* in regard to the institution of Khilāfat. He fully supports the idea of replacing Caliphate with the republican form of government. He says: "According to Sunni Law, the appointment of an Imām or Khalifah is absolutely indispensable. The first question that arises in this connexion is this— Should the Caliphate be vested in a single person? Turkey's *Ijtihād* is that according to the spirit of Islam the Caliphate or Imāmate can be vested in a body of persons, or an elected Assembly. Personally, I believe the Turkish view is perfectly sound. It is hardly necessary to argue this point. The republican form of government is not only thoroughly consistent with the spirit of Islam, but has also become a necessity in view of the new forces that are set free in the world of Islam."²

Iqbal welcomes liberal ideas in the world of Islam. He supports political and social reforms in Turkey of his times. However, he cautions the Turks lest they in their over

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 123.

² *Ibid.*, pp. 124, 125.

zealousness transgress the limits set by religion. They have to remain in consonance with the spirit of Islam, which integrates permanent and changing elements of political life. His caution is equally applicable to the recent phenomena of the Arab Spring. He says: "We heartily welcome the liberal movement in modern Islam, but it must also be admitted that the appearance of liberal ideas in Islam constitutes also the most critical moment in the history of Islam. Liberalism has a tendency to act as a force of disintegration, and the race-idea which appears to be working in modern Islam with greater force than ever may ultimately wipe off the broad human outlook which Muslim people have imbibed from their religion. Further, our religious and political reformers in their zeal for liberalism may overstep the proper limits of reform in the absence of check on their youthful fervour. We are today passing through a period similar to that of the Protestant revolution in Europe, and the lesson which the rise and outcome of Luther's movement teaches should not be lost on us. A careful reading of history shows that the Reformation was essentially a political movement, and the net result of it in Europe was a gradual displacement of the universal ethics of Christianity by systems of national ethics. The result of this tendency we have seen with our own eyes in the Great European War which, far from bringing any workable synthesis of the two opposing systems of ethics, has made the European situation still more intolerable. It is the duty of the leaders of the world of Islam today to understand the real meaning of what has happened in Europe, and then to move forward with self-control and a clear insight into the ultimate aims of Islam as a social polity."¹

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, pp. 129

IQBAL: A BRIDGE BETWEEN EAST AND WEST*

Allama Muhammad Iqbal is one of the most original, imaginative and creative thinkers in the contemporary world of Islam. He takes his essential inspiration from the Qur'an, the Prophet and Rumi. He genuinely learns both from East and West. He does not resort to imitating, copying or borrowing of any Western idea. His works are replete with fresh insights. The works of Dr. Nazir Qaiser on the originality of Iqbal's thought are highly illuminating.

Iqbal gives a message to the intellectuals and scholars of all times, in the spirit of humility, in the Preface of his magnum opus *The Reconstruction of Religious Thought in Islam*, comprising his seven Lectures: He says: "It must, however, be remembered that there is no such thing as finality in philosophical thinking. As knowledge advances and fresh avenues of thought are opened, other views, and probably sounder views than those set forth in these lectures, are possible. Our duty is carefully to watch the progress of human thought, and to maintain an independent critical attitude towards it."¹

* Paper presented in Seminar on Muslim Poet and Philosopher Allama Muhammad Iqbal, Organized by Faculty of Islamic Studies in Sarajevo, Iqbal Chair, The University of Sarajevo, BiH in Collaboration with the Embassy of Islamic Republic of Pakistan in Sarajevo on 18th May 2012. A few additions have been made in the original paper.

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, "Preface", Sheikh Muhammad Ashraf, Lahore, 1965, p. xvi.

Iqbal talks of human thought. He makes a deeper study of Eastern and Western cultures, philosophies and sciences. He has no reservations in appreciating the constructive elements of both Eastern and Western thought. He critically examines the findings of modern physics, biology and psychology. He agrees with their positive findings but raises questions about their varied and faltering observations. He parts company from any Eastern or Western idea or attitude, which he finds deficient. One of his uniqueness consists in giving proper due to many a thinkers and personalities in the realms of sciences, arts and humanities, in spite of having basic differences with them. He remains intellectually honest in valuing every pearl of wisdom.

Iqbal belongs to a galaxy of thinkers who do not create unbridgeable gulf between East and West. He does not agree with the thinkers, within both camps, who propagate that Islam and West are completely at variance with each other and are thus, windowless. He says: "During the last five hundred years religious thought in Islam has been practically stationary. There was a time when European thought received inspiration from the world of Islam. The most remarkable phenomenon of modern history, however, is the enormous rapidity with which the world of Islam is spiritually moving towards the West. There is nothing wrong in this movement, for European culture, on its intellectual side, is only a further development of some of the most important phases of the culture of Islam. Our only fear is that the dazzling exterior of European culture may arrest our movement and we may fail to reach the true inwardness of that culture."¹

He is a philosopher of humanity. His prose and poetry reflect the humanitarian spirit. He philosophically discusses some essential ideas of Islam to bring home the idea that Islam gives a positive message to humanity. He says: "Surely,

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 6.

it is high time to look to the essentials of Islam. In these lectures I propose to undertake a philosophical discussion of some of the basic of ideas of Islam, in the hope that this may, at least, be helpful towards a proper understanding of the meaning of Islam as a message to humanity."¹

His views are deeply grounded in love of humanity. He is genuinely concerned with the plight of the modern man. He also wants East to wake from its long period of slumber. He cautions both East and West against the philosophies of despair. He gives hope of spirituality to the contemporary man, which is harbinger of universal peace, love and harmony.

Iqbal visualises a healthy integration of permanence and change in the life of the individual and society. He considers the failure of Europe in political and social sciences due to its clinging to mere change and the immobility of Islam during the last several centuries due to its excluding change from the principle of permanence. He says: "the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature. The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles to regulate its collective life, for the eternal gives us a foothold in the world of perpetual change. But eternal principles when they are understood to exclude all possibilities of change which, according to the Qur'an, is one of the greatest "signs" of God, tend to immobilize what is essentially mobile in its nature. The failure of Europe in political and social sciences illustrates the former principle, the immobility of Islam during the last five hundred years illustrates the latter. What then is the principle of movement in the structure of Islam? This is known as *Ijtihad*."²

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, pp. 6-7.

² *Ibid.*, p. 117.

He deeply understands the role of permanence and change in political life. He spells out the political vision of permanence and integrates it with the real demands of change. The political structures and functions including the legislature, executive and judiciary are interpreted within the essential guidelines provided by the Qur'an. However, he remains open to the universal elements of world political wisdom and imbibes these political insights in developing his own political thought. The principle of political freedom, for example, is universal and permanent but the structures and functions of its expression vary according to the changing factors of a given society. Democracy is one of its expressions but it is a delimited concept, which does not express the idea of political freedom in its fullness. Iqbal is critical of this purely Western notion. He says that democracy is such a form of government in which people are counted but not weighed. His criticism of democracy and other political notions brings out the deficiencies of these political concepts from the metaphysical, religious and spiritual perspectives.

He knows the predicament of the modern man. He does credit him for his great scientific advancements but at the same time makes him remember his loss of faith in future. He says: "The modern man with his philosophies of criticism and scientific specialism finds himself in a strange predicament. His Naturalism has given him an unprecedented control over the forces of Nature, but has robbed him of faith in his own future. It is strange how the same idea affects different cultures differently. The formulation of the theory of evolution in the world of Islam brought into being Rūmī's tremendous enthusiasm for the biological future of man."¹ He further says: "On the other hand, the formulation of the same view of evolution with far greater precision in Europe has led to the belief that 'there now appears to be no

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 147.

scientific basis for the idea that the present rich complexity of human endowment will ever be materially exceeded.' That is how the modern man's secret despair hides itself behind the screen of scientific terminology."¹ He further says: "Thus, wholly overshadowed by the results of his intellectual activity, the modern man has ceased to live soulfully, i.e. from within. In the domain of thought he is living in open conflict with himself; and in the domain of economic and political life he is living in open conflict with others. He finds himself unable to control his ruthless egoism and his infinite gold-hunger which is gradually killing all higher striving in him and bringing him nothing but life-weariness. Absorbed in the "fact", that is to say, the optically present source of sensation, he is entirely cut off from the unplumbed depths of his own being. In the wake of his systematic materialism has at last come that paralysis of energy which Huxley apprehended and deplored."²

Iqbal is not happy with the state of affairs in the East. He thinks that the spiritual techniques have failed to integrate the inner life of an average man. He says: "The condition of things in the East is no better. The technique of medieval mysticism by which religious life, in its higher manifestations, developed itself both in the East and in the West has now practically failed. And in the Muslim East it has, perhaps, done far greater havoc than anywhere else. Far from reintegrating the forces of the average man's inner life, and thus preparing him for participation in the march of history, it has taught him a false renunciation and made him perfectly contented with his ignorance and spiritual thralldom. No wonder then that the modern Muslim in Turkey, Egypt, and Persia is led to seek fresh sources of energy in the creation of new loyalties, such as patriotism and nationalism which

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 148.

² *Ibid.*

Nietzsche described as "sickness and unreason", and "the strongest force against culture". Disappointed of a purely religious method of spiritual renewal which alone brings us into touch with the everlasting fountain of life and power by expanding our thought and emotion, the modern Muslim fondly hopes to unlock fresh sources of energy by narrowing down his thought and emotion."¹

He finds no hope in the technique of medieval mysticism, nationalism or atheistic socialism in solving the problems of humanity in despair. He says: "Modern atheistic socialism, which possesses all the fervour of a new religion, has a broader outlook; but having received its philosophical basis from the Hegelians of the left wing, it rises in revolt against the very source which could have given it strength and purpose. Both nationalism and atheistic socialism, at least in the present state of human adjustments, must draw upon the psychological forces of hate, suspicion, and resentment which tend to impoverish the soul of man and close up his hidden sources of spiritual energy. Neither the technique of medieval mysticism, nor nationalism, nor atheistic socialism can cure the ills of a despairing humanity. Surely the present moment is one of great crisis in the history of modern culture. The modern world stands in need of biological renewal. And religion, which in its higher manifestations is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of the great responsibility which the advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter. It is only by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society motivated by an inhuman competition, and a

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, pp. 148-149.

civilization which has lost its spiritual unity by its inner conflict of religious and political values."¹

He considers spirituality as the essential foundation of Humanity. He says: "Humanity needs three things today- a spiritual interpretation of the universe, spiritual emancipation of the individual, and basic principles of a universal import directing the evolution of human society on a spiritual basis. Modern Europe has, no doubt, built idealistic systems on these lines, but experience shows that truth revealed through pure reason is incapable of bringing that fire of living conviction which personal revelation alone can bring. This is the reason why pure thought has so little influenced men, while religion has always elevated individuals, and transformed whole societies. The idealism of Europe never became a living factor in her life, and the result is a perverted ego seeking itself through mutually intolerant democracies whose sole function is to exploit the poor in the interest of the rich. Believe me, Europe today is the greatest hindrance in the way of man's ethical advancement. The Muslim, on the other hand, is in possession of these ultimate ideas on the basis of a revelation, which, speaking from the inmost depths of life, internalizes its own apparent externality. With him the spiritual basis of life is a matter of conviction for which even the least enlightened man among us can easily lay down his life; and in view of the basic idea of Islam that there can be no further revelation binding on man, we ought to be spiritually one of the most emancipated peoples on earth. Early Muslims emerging out of the spiritual slavery of pre-Islamic Asia were not in a position to realize the true significance of this basic idea. Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 149.

principles, and evolve, out of the hitherto partially revealed purpose of Islam, that spiritual democracy which is the ultimate aim of Islam.¹

He delves on the spiritual nature of the Ultimate Reality, which is the principle of integration. He says: "The Ultimate Reality, according to the Qur'an, is spiritual, and its life consists in its temporal activity. The spirit finds its opportunities in the natural, the material, the secular. All that is secular is, therefore, sacred in the roots of its being. The greatest service that modern thought has rendered to Islam, and as a matter of fact to all religion, consists in its criticism of what we call material or natural— a criticism which discloses that the merely material has no substance until we discover it rooted in the spiritual. There is no such thing as a profane world. All this immensity of matter constitutes a scope for the self-realization of spirit. All is holy ground. As the Prophet so beautifully puts it: "The whole of this earth is a mosque." The State, according to Islam, is only an effort to realize the spiritual in a human organization. But in this sense all state, not based on mere domination and aiming at the realization of ideal principles, is theocratic."² He further says: "The new culture finds the foundation of world-unity in the principle of *Tawhid*. Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature."³

Iqbal states that: "The essence of *Tawhid*, as a working idea, is equality, solidarity, and freedom. The state, from the Islamic standpoint, is an endeavour to transform these ideal principles into space-time forces, an aspiration to realize them

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 142.

² *Ibid.*, p. 123.

³ *Ibid.*, p. 142.

in a definite human organization. It is in this sense alone that the state in Islam is a theocracy, not in the sense that it is headed by a representative of God on earth who can always screen his despotic will behind his supposed infallibility."¹

Iqbal demonstrates the integration of vision and power as the meeting ground of East and West. He says: "Vision without power does bring moral elevation but cannot give a lasting culture. Power without vision tends to become destructive and inhuman. Both must combine for the spiritual expansion of humanity."²

He had a keen perception of the modernist political forces, which were shaping themselves in his times. He saw the modern West drunk with power and unleashing on different feeble nations and communities under bewitching political slogans. He reiterated the spiritual foundations of political activity. He cautioned mankind in these emphatic words: "Remember, man can be maintained on this earth only by honouring mankind, and this world will remain a battle ground of ferocious beasts of prey unless and until the educational forces of the whole world are directed to inculcating in man respect for mankind. Do you not see that the people of Spain, though they have the same common bond by one race, one nationality, one language and one religion, are cutting one another's throats and destroying their culture and civilisation by their own hands owing to difference in their economic creed? This one event shows clearly that national unity too is not a very durable force. Only one unity is dependable, and that unity is the brotherhood of man, which is above race, nationality, colour or language. So long as this so-called democracy, this accursed nationalism and this degraded imperialism are not shattered, so long as men do not demonstrate by their actions that they believe that the whole world is the family

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, pp. 122-123.

² *Ibid.*, p. 73.

of God, so long as distinctions of race, colour and geographical nationalities are not wiped out completely, they will never be able to lead a happy and contended life and the beautiful ideals of liberty, equality and fraternity will never materialise".¹

He is of the considered view that in the contemporary times, East stands for eternal, permanence and vision whereas the West stands for temporal, change and power, respectively. His analysis tends to show that both East and West have fallen from their original Ideals. He presents a vision of Islam, which can make both East and West realise the forgotten lesson of humanity or universal brotherhood. He says: "As a cultural movement Islam rejects the old static view of the universe, and reaches a dynamic view. As an emotional system of unification it recognizes the worth of the individual as such, and rejects blood-relationship as a basis of human unity. Blood-relationship is earth-rootedness. The search for a purely psycho-logical foundation of human unity becomes possible only with the perception that all human life is spiritual in its origin. Such a perception is creative of fresh loyalties without any ceremonials to keep them alive, and makes it possible for man to emancipate himself from the earth."²

Iqbal lays bare the principle underlying unity of human origin: " 'And we have created you all from one breath of life,' says the Qur'an. But the perception of life as an organic unity is a slow achievement, and depends for its growth on a people's entry into the main current of world-events."³ He further says: "From the unity of the all-inclusive Ego who creates and sustains all egos follows the essential unity of all mankind. The division of mankind into races, nations, and tribes, according to the Qur'an, is for purposes of identification

¹ Sherwani, Latif Ahmad, *Speeches, Writings & Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, pp. 299-300.

² Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 116.

³ *Ibid.*, p. 112.

only. The Islamic form of association in prayer, therefore, besides its cognitive value, is further indicative of the aspiration to realize this essential unity of mankind as a fact in life by demolishing all barriers which stand between man and man."¹

Islam provides a framework, which does not consider the apparent distinctions as final but has the capacity and strength to embrace all races and nationalities within its spiritual bosom. Iqbal says: "The law of Islam does not recognise the apparently natural differences of race, nor the historical differences of nationality. The political ideal of Islam consists in the creation of a people born of a free fusion of all races and nationalities. Nationality with Islam is not the highest limit of political development; for the general principles of the law of Islam rest on human nature, not on the peculiarities of a particular people. The inner cohesion of such a nation would consist not in ethnic or geographic unity, not in the unity of language or social tradition, but in the unity of the religious and the political ideal..."²

He brings out the essential nature of Muslim Community. He says: "The essential difference between the Muslim Community and other Communities of the world consists in our peculiar conception of nationality. It is not the unity of language or country or the identity of economic interest that constitutes the basic principle of our nationality. It is because we all believe in a certain view of the universe, and participate in the same historical tradition that we are members of the society founded by the Prophet of Islam) Islam abhors all material limitations, and bases its nationality on a purely abstract idea, objectified in a potentially expansive group of concrete personalities. It is not dependent for its

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 75.

² Sherwani, Latif Ahmad, *Speeches, Writings & Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, p. 141.

He thinks that Europe has blown the concept of nationality out of proportion, which is becoming counter-productive. He says: “The essence of Islam, then, being purely ideal, it could not accept any objective principle—such as country—as a principle of nationality. The territorial conception of nationality, which has been so much exaggerated in modern times bears within itself the germs of its own destruction. The idea of modern nationalism has certainly functioned usefully in forming smaller political units, and creating a healthy rivalry among them which has contributed so much to the variety of modern civilisation. But the idea is apt to be exaggerated, it has created a great deal of misunderstanding of international motives; it has opened up a vast field for diplomatic intrigue, and tends to ignore the broad human element in art and literature by emphasising the peculiar traits and characteristics of particular peoples”.²

He advocates a common spiritual aspiration, which is essentially a unifying bond. He says: “A true and living unity, according to the nationalist thinkers, is not so easy as to be achieved by a merely symbolical overlordship. It is truly manifested in a multiplicity of free independent units whose racial rivalries are adjusted and harmonized by the unifying bond of a common spiritual aspiration.”³ He further says: “It seems to me that God is slowly bringing home to us the truth that Islam is neither Nationalism nor Imperialism but a League of Nations which recognizes artificial boundaries and

racial distinctions for facility of reference only, and not for restricting the social horizon of its members.”¹

Iqbal knew the contradictions, which were developing between East and West. The might of Western powers was threatening the feeble nations. The abolition of Caliphate in Turkey was sending varied signals to the Muslim world. The era of liberal ideas had begun in the world of Islam. The Muslims wanted to know the limits of accepting these ideas within the bounds of their religion. It was one of the most crucial moments in the life of the Muslim community. It could lead to an era of intellectual anarchy, which is one of the most testing times in the life of a nation. It could also lead to a direct confrontation with the West. Iqbal educated the Muslim community on the future course of action. He guided them in the acceptance of liberal ideas within the religious limits. He wanted them not to repeat the mistakes, which West had committed during the Protestant revolution in Europe. He gave his sane advice as follows: “We heartily welcome the liberal movement in modern Islam, but it must also be admitted that the appearance of liberal ideas in Islam constitutes also the most critical moment in the history of Islam. Liberalism has a tendency to act as a force of disintegration, and the race-idea which appears to be working in modern Islam with greater force than ever may ultimately wipe off the broad human outlook which Muslim people have imbibed from their religion. Further, our religious and political reformers in their zeal for liberalism may overstep the proper limits of reform in the absence of check on their youthful fervour. We are today passing through a period similar to that of the Protestant revolution in Europe, and the lesson which the rise and outcome of Luther's movement teaches should not be lost on us. A careful reading of history shows that the Reformation was essentially a political movement, and the net result of it in Europe was a gradual

¹ Sherwani, Latif Ahmad, *Speeches, Writings & Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, p. 121.

² *Ibid.*, p. 122.

³ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 126.

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 126.

displacement of the universal ethics of Christianity by systems of national ethics. The result of this tendency we have seen with our own eyes in the Great European War which, far from bringing any workable synthesis of the two opposing systems of ethics, has made the European situation still more intolerable. It is the duty of the leaders of the world of Islam today to understand the real meaning of what has happened in Europe, and then to move forward with self-control and a clear insight into the ultimate aims of Islam as a social polity."¹

Iqbal in the later years of his life was confronted with the problem of Palestine, which threatened to widen the gulf between East and West. He understood the problem and provided guidelines both for the Westerners and the Muslims on this score. The Westerners did not heed to his advice of not partitioning Palestine. The Arab world and the non-Arab Muslims did not understand him fully. It led to greater human sufferings. Time has proved his prophecies to be true. The future of mankind is more at stake since his departure from the terrestrial world. It is the need of the hour to study different dimensions of his thought, which have the potential of bridging East and West, in order to establish a lasting peace on God's earth.

THE METAPHYSICAL GROUNDS OF HOPE*

(Allama Muhammad Iqbal and Khawaja Ghulam Farid)

The concept of hope has been dealt variedly by metaphysics, religion, philosophy, psychology, literature, humanities and arts. One finds great insights of numerous thinkers on various dimensions of this idea. Hope has both vertical and horizontal dimensions. But modern thought is divesting this metaphysical concept of its transcendence in different ways, which is taking us afar from its essential meaning. The phenomenology of hope as presented by Gabriel Marcel in his book: *A Metaphysics of Hope*, for example, does not touch the central issue. It remains enmeshed in human finitude in the vein of existential metaphysics. The existential psychologists and therapists do not succeed in finding metaphysical transcendence in the course of their delimited methodology. Their handling of the concept of hope as an existential category debars them from seeing the transcendent concept of hope in its fullness. In order to clear the way, we need to critically examine some of the facets of modern psychology, so that we are able to understand the infinite depths of the metaphysical concept we are dealing with.

The modern concept of Man, among other concepts, exhibits the weaklings of language and thought. Man is being studied by sciences, arts and humanities. Modern psychology, either in segregation or in conjunction with related and unrelated disciplines, has come to assume a special status in

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*. Sheikh Muhammad Ashraf, Lahore, 1965, pp. 129-130.

* Paper presented in Iqbal Forum International, Lahore on 30th May 2012.

its study of Man. A plethora of schools of thought have sprung thoughtless of the essential reality of man. There are hundreds and hundreds of individual, existential, social and cultural theories of personality weaving fabrics of being in obliviousness of the metaphysical status of man. They have no method to reach the unmanifest dimensions of man. The discovery of the unconscious is again principally in the realm of the manifest and it has nothing to do with the metaphysical unmanifest. Even the study of the manifest remains superficial in being insulated from the unmanifest and in being subject to faltering methodologies. The psychologist remains enmeshed in the entrails of the human psyche. He may displace the concept of the psyche with the concept of the self or with the concept of behaviour, but his fundamental approach remains tied to the world of psyche. He has no method to differentiate the spiritual from the psychical. He debases the spiritual level to the level of human psyche. He has a delimited concept of normalcy and thereby a faltering concept of abnormality. Rene Guenon points out to "confusion very widespread in the modern world, namely, the confusion of the psychic and the spiritual domains."¹ He says: "The state of affairs is quite different in cases where there is a confusion of the psychic properly so-called with the spiritual. This confusion moreover appears in two contrary forms: in the first, the spiritual is brought down to the level of the psychic, and this is what happens more particularly in the kind of psychological explanations already referred to; in the second, the psychic is on the other hand mistaken for the spiritual; of this the most popular example is spiritualism, but the other more complex forms of "neo-spiritualism" all proceed from the very same error. In either case it is clearly the spiritual that is misconceived; but the first case concerns those who simply deny it, at least in practice, if not always

¹ René Guénon, *The Reign of Quantity and the Signs of the Times*, Suhail Academy, Lahore, 1999, p. 283.

explicitly, whereas the second concerns those who are subject to the delusion of a false spirituality."¹

The psychic is the subjective and remains subjective in spite of the contrary claims of psychologists as to its objectivity. Psyche comes to assume autonomy, which is contrary to the metaphysical realms of Being. "The Object of psychology is the psychic; unfortunately it is also its subject." Thus wrote a famous psychologist of our time. According to this opinion, every psychological judgement inevitably participates in the essentially subjective, not to say passionate and tendentious, nature of its object; for, according to this logic, no one understands the soul except by means of his own soul, and the latter, for the psychologist, is, precisely, purely psychic, and nothing else. Thus no psychologist, whatever be his claim to objectivity, escapes this dilemma, and the more categorical and general his affirmations in this realm are, the more they are suspect; such is the verdict that modern psychology pronounces in its own cause, when it is being sincere towards itself. But whether it be sincere or not, the relativism expressed in the words just quoted is always inherent in it. This relativism is also a kind of Prometheanism that would make of the psychic element the ultimate reality of man. It is the root of the numerous divergences within this discipline, and it dominates it to the point of contaminating everything that is touched: history, philosophy, art, and religion; all of them become psychological at its touch, and thereby also subjective, and thus devoid of objective and immutable certainties."²

The psychic domain has a justified position but the problem arises when it transgresses its due place in the scheme of things. "It is important at this point to be very precise if misunderstanding is to be avoided: it cannot be said

¹ Guénon, René, *The Reign of Quantity and the Signs of the Times*, Suhail Academy, Lahore, 1999, p. 286.

² Burckhardt, Titus, *Mirror of the Intellect*, Suhail Academy, Lahore, 2001, pp. 45-46.

that a particular development of the possibilities of a being, even in the comparatively low order represented by the psychic domain, is essentially "maleficent" in itself; but it is necessary not to forget that this domain is above all that of illusions, and it is also necessary to know how to situate each thing in the place to which it normally belongs."¹

The psychic can only be treated by the spiritual. Sufi psychotherapy lays down the cardinal principle of treating the psychic by virtue of the spiritual. "If the medicine of the traditional civilizations knows nothing analogous to modern psychotherapy, this is because the psychic cannot be treated by the psychic. The psyché is the realm of indefinite actions and reactions. By its own specific nature, it is essentially unstable and deceptive, so that it can be cured only by resorting to something situated 'outside' or 'above' it."²

The Intellect is the transcendent principle, which is common to all traditional doctrines. It is the light of the Intellect, which can deal with the psychic aspects of the individual. "There is something in us which is not subject to these limits and tendencies, but which transcends them and in principle dominates them. This something is the intellect, and it is the intellect that normally provides us with the criteria which alone can shed light on the fluctuating and uncertain world of the psyché, this is obvious, but it nevertheless remains totally outside modern scientific and philosophical thinking."³

The Intellect or Spirit is the only truth, which leads to 'deliverance and union'. "Jung breached certain strictly materialistic frameworks of modern science, but this fact is of no use to anyone, to say the least—one wishes one would have rejoiced over it—because the influences that filter

¹ Guénon, René, *The Reign of Quantity and the Signs of the Times*, Suhail Academy, Lahore, 1999, p. 284.

² Burckhardt, Titus, *Mirror of the Intellect*, Suhail Academy, Lahore, 2001, pp. 49-50.

³ *Ibid.*, p. 45.

through this breach come from lower psychism and not from the Spirit, which alone is true and alone can save us."¹

The confusion between the psychic and the spiritual is due to the forgetfulness of the Westerners in distinguishing between the 'soul' and the 'spirit'. "In a sense it happens as a natural result of the fact that Westerners have for a very long time past no longer known how to distinguish the "soul" from the "spirit".² It is pertinent to point out that even some of the Eastern thinkers are not very mindful in translating the Qur'anic term *ruh* (Spirit). Iqbal, for example, translates the Qur'anic verse about *ruh* (Spirit) in terms of soul.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ
الْعِلْمِ إِلَّا قَلِيلًا ۝

'And they ask thee of the soul. Say: the soul proceedeth from my Lord's *Amr* [Command]: but of knowledge, only a little to you is given'. (17: 85)³

But the translation of *ruh* (Spirit) as soul (*nafs*) is obstructive in drawing the metaphysical implications of God breathing His Spirit in Adam. The Quran says:

ذَلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الرَّحِيمِ ۝ الَّذِي أَحْسَنَ كُلَّ
شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ۝ ثُمَّ جَعَلَ نَسْلَهُ مِنْ
سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ۝ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۝ قَلِيلًا مَّا تَشْكُرُونَ ۝

He is the knower of the Unseen and the Visible, the All-mighty, the All-compassionate, who has created all things well. And He originated the creation of man out of clay, then He fashioned his progeny of an extraction of mean water, then He shaped him, and breathed His spirit in

¹ Burckhardt, Titus, *Mirror of the Intellect*, Suhail Academy, Lahore, 2001, p. 45.

² Guénon, René, *The Reign of Quantity and the Signs of the Times*, Suhail Academy, Lahore, 1999, p. 283.

³ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Iqbal Academy Pakistan, Lahore, 2011, p. 82.

him. And He appointed for you hearing, and sight, and hearts; little thanks you show. (32: 7-9)¹

Metaphysically speaking, the Essence denotes 'Supra-Personal Divinity' whereas Allah (God) and Rabb (Lord) denote forms of 'Personal Divinity'. The Spirit is identical with the Reality and in spite of being individualised in human mediums, remains universal in essence.

Psychology does give a shade of instrumental knowledge of man but does not understand the essential dynamics of the individual and society. It is precluded in principle in revealing the essential understanding of Man. It errs in being oblivious, by dint of its methodology, of the wholeness of man. It does talk of wholeness, at times, but it is a wholeness that is within the bounds of finiteness bereft of the Infinite. Metaphysics teaches us that even the widest spread of the finite cannot reach the Infinite. The finite is the manifestation of the Infinite. One cannot fully understand the finite at the exclusion of the Infinite. Even the frontiers of parapsychology fall within the bounds of the finite and they have nothing to do with the realm of metaphysics. The philosophies, psychologies, anthropologies and sociologies of religion, for example, face the same delimitations in their study of man and his religion. Their persistence in following their respective methodologies removes them further from the metaphysical reality of man. They raise 'the dust of multiplicity' and fail to see the evident reality. How could veiled knowledge unveil the infinite depths of man's being or consciousness?

The Psychology of Religion can never come to terms with the real foundations of metaphysics and religion unless it evolves a method to reach spirituality, which lies beyond the psychical realm. Religious experience has its source in the spiritual and not in the psychical. It is the obliviousness of this subtle distinction,

¹ Arberry, Arthur J., *The Koran Interpreted*, Oxford University Press, London, 1964.

which made Sigmund Freud propound pseudo-theories of the origin of religion, which have been carried through with certain variations in their subsequent developments. His works including 'Totem and Taboo', 'Moses and Monotheism' and 'The Future of an Illusion' betrayed his understanding of the roots and fruits of religion. He initiated a major psychological trend in psychology against religion in the modern West, which taking different forms continues in the present times.

Modern psychology not only errs in knowing the origin of religion but it also errs in understanding religious behaviour, nay the whole behaviour of man. The concepts of psychology being fundamentally psychical are inherently incapable of portraying metaphysical and religious truths. The metaphysics of love, for example, is beyond the ken of psychology. It has no means to understand the lover's fear, anxiety, despair, pain, sorrow, distress, affliction, misery, torment, anguish, guilt and suffering etc, which he experiences in separation and disunion from his divine beloved. It cannot comprehend the state of peace, calmness and happiness of the lover while experiencing visions and unions of his friend and the ultimate state of 'deliverance and union.' Its failure mainly consists in attempting to interpret the spiritual as psychical. How the lover's attaining consciousness of his ontological nothingness could be understood by modern psychology? Won't modern psychology cease to exist as a specialised disciple in recognising pure objectivity of things and events outside the human psyche?

The modern psychology insulates the psychic from the spiritual and thus loses the opportunity of understanding it in the cosmic perspective. "What modern psychology lacks entirely is criteria enabling it to situate the aspects or tendencies of the soul in their cosmic context."¹

Metaphysics teaches the concept of the Absolute. The relative has no independent meaning except in reference to

¹ Burckhardt, Titus, *Mirror of the Intellect*, Suhail Academy, Lahore, 2001, p. 48.

the Absolute. "Man lives by truth; to accept any truth, however relative it may be, is to accept that intellectus adequatio rei. Merely to say 'this is that' is automatically to affirm the very principle of adequation, and therefore the presence of the absolute in the relative."¹

Modern psychology is oblivious of the super conscious and is condemned to drag this higher consciousness to the lower realm of the subconscious. "The strange illusion which leads psychologists to regard states as being more "profound" when they are quite simply more inferior; is not this already an indication of the tendency to run counter to spirituality, which alone can be truly profound since it alone touches the principle and the very centre of the being? Correspondingly, since the domain of psychology is not extended upwards, the "super-conscious" naturally remains as strange to it and as cut off from it as ever; and when psychology happens to meet anything related to the "super-conscious", it tries to annex it merely by assimilating it to the "sub-conscious". This particular procedure is almost invariably characteristic of its so-called explanations of such aspects of Eastern doctrine such as Yoga, there are therefore features in this confusion for the superior with the inferior that can properly be regarded as constituting a real subversion."²

"There is certainly something more than a mere question of vocabulary in the fact, very significant in itself, that present-day psychology considers nothing but the "sub-conscious", and never the "super-conscious", which ought logically to be its correlative; there is no doubt that this usage expresses the idea of an extension operating only in a downward direction, that is, towards the aspect of things that corresponds, both there in the human being and elsewhere in the cosmic environment, to the "fissures" through which the

¹ Burckhardt, Titus, *Mirror of the Intellect*, Suhail Academy, Lahore, 2001, p. 67.

² Guénon, René, *The Reign of Quantity and the Signs of the Times*, Suhail Academy, Lahore, 1999, pp. 274-275.

most "maleficent" influences of the subtle world penetrate, influences having a character than can truthfully and literally be described as "infernal". There are also some who adopt the term "unconscious" as a synonym or equivalent of "sub-conscious", and this term, taken literally, would seem to refer to an even lower level, but as a matter of fact it only corresponds less closely to reality; if the object of study were really unconscious it is difficult to see how it could be spoken of at all, especially in psychological terms; and besides, what good reason is there, other than mere materialistic and mechanistic prejudice, for assuming that anything unconscious really exists?"¹

Traditional psychology has truly assigned the role of the psychical and the spiritual in its study of man and his behaviour. It has not confused the psychical with the spiritual. How could one even fully understand the psychical unless he understands the spiritual? The Sufi psychologists, for example, have always excelled in studying man in his wholeness. They have been conscious of separating the illusory from the genuine in the fold of religious experience. They have devised different methodologies to differentiate the divine from the satanic in order to bring to naught the showings and whisperings of the Satan. The modern psychologist needs to acquaint himself with the masterpieces of Sufi psychology in order to correct his errors and gain a deeper understanding of the realities of man.

Iqbal's critique of modern psychology is spread throughout his writings. He has mainly taken up the issues of modern psychology in his Lectures: "The Reconstruction of Religious Thought in Islam". He has critically examined the Freudian and Jungian systems in particular and has shown the limitations and erroneous interpretations of modern psychology. He has successfully answered the psychologists of the modern West who deny the genuineness of religious

¹ Guénon, René, *The Reign of Quantity and the Signs of the Times*, Suhail Academy, Lahore, 1999, p. 274.

experience because of their own delimited approaches to the subject. He says: "A purely psychological method, therefore, cannot explain religious passion as a form of knowledge. It is bound to fail in the case of our newer psychologists as it did fail in the case of Locke and Hume". He is hopeful that modern psychology has realised the significance of mystic states but still it is far from studying them effectively. He says: "Modern psychology has only recently begun to realize the importance of a careful study of the contents of mystic consciousness, and we are not yet in possession of a really effective scientific method to analyze the contents of non-rational modes of consciousness".¹

He challenges the psychologists of the modern West who question the genuineness of religious experience. They failed to differentiate the psychic from the spiritual. He says:

ماہر نفسیات سے

جرات ہے تو افکار کی دنیا سے گزر جا ہیں بحر خودی میں ابھی پوشیدہ جزیرے
کھلتے نہیں اس قلزم خاموش کے اسرار جب تک ٹولے ضربِ کلیسی سے نہ چرے²

Be courageous to go beyond the realms of thought.
There are many invisible inlands in the ocean of the self.
The mysteries of the Infinite ocean will not unveil unless
you strike it with the rod of Moses.³

Iqbal's thought is replete with message of hope both for the individual and society. He takes hope in both its vertical and horizontal dimensions. He analyses the conditions of his times and wants the restoration of faith to have a universal outlook of life. He says: "Disappointed of a purely religious method of spiritual renewal which alone brings us into touch with the everlasting fountain of life and power by expanding

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Iqbal Academy Pakistan, Lahore, 2011, pp. 13-14.

² Iqbal, Muhammad, *Kuliyat-i-Iqbal*, (Urdu), "Bal-i-Jibril", Iqbal Academy Pakistan, Lahore, 2009, p. 497.

³ Translation is my own.

our thought and emotion, the modern Muslim fondly hopes to unlock fresh sources of energy by narrowing down his thought and emotion. The modern world stands in need of biological renewal. And religion, which in its higher manifestations is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of the great responsibility which the advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it in hereafter. It is only by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society motivated by an inhuman competition, and a civilization which has lost its spiritual unity by its inner conflict of religious and political values".

Iqbal is highly critical of Nietzsche's eternal recurrence and considers it a hopeless idea of immortality. He says: "On the other hand, the formulation of the same view of evolution with far greater precision in Europe has led to the belief that "there now appears to be no scientific basis for the idea that the present rich complexity of human endowment will ever be materially exceeded." That is how the modern man's secret despair hides itself behind the screen of scientific terminology. Nietzsche, although he thought that the idea of evolution did not justify the belief that man was unsurpassable, cannot be regarded as an exception in this respect. His enthusiasm for the future of man ended in the doctrine of eternal recurrence— perhaps the most hopeless idea of immortality ever formed by man. This eternal repetition is not eternal "becoming"; it is the same old idea of "being" masquerading as "becoming."¹

Iqbal took his basic inspiration from the Qur'an and the thought of Rumi. Iqbal examines the emergence of man. He states that the modern idea of evolution has brought 'despair

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Iqbal Academy Pakistan, Lahore, 2011, p. 148.

and anxiety'. He considers the question of immortality essential for creating an attitude of hope and enthusiasm in life. He says: "How did man first emerge?..... It was Jāhiz (d. 255 A.H.) who first hinted at the changes in animal life caused by migrations and environment generally. The association known as the "Brethren of Purity" further amplified the views of Jāhiz. Ibn Maskawaih (d. 421 A.H.), however, was the first Muslim thinker to give a clear and in many respects thoroughly modern theory of the origin of man. It was only natural and perfectly consistent with the spirit of the Qur'an, that Rūmī regarded the question of immortality as one of biological evolution, and not a problem to be decided by arguments of purely metaphysical nature, as some philosophers of Islam had thought. The theory of evolution, however, has brought despair and anxiety, instead of hope and enthusiasm for life, to the modern world. The reason is to be found in the unwarranted modern assumption that man's present structure, mental as well as physiological, is the last word in biological evolution, and that death, regarded as a biological event, has no constructive meaning. The world of today needs a Rūmī to create an attitude of hope, and to kindle the fire of enthusiasm for life."¹

He raises the question of optimism and pessimism but settles at meliorism, which recognizes the existence of evil but enkindles hope in man of eventually conquering evil. He says: "The issue thus raised between optimism and pessimism cannot be finally decided at the present stage of our knowledge of the universe. Our intellectual constitution is such that we can take only a piecemeal view of things. We cannot understand the full import of the great cosmic forces which work havoc, and at the same time sustain and amplify life. The teaching of the Qur'an, which believes in the possibility of improvement in the behaviour of man and his

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Iqbal Academy Pakistan, Lahore, 2011, pp. 96-97.

control over natural forces, is neither optimism nor pessimism. It is meliorism, which recognizes a growing universe and is animated by the hope of man's eventual victory over evil."¹

Iqbal critically examines Spengler's book *The Decline of the West* from different angles and divests Islam from the 'Magian overlaying' which have risen due to obliviousness of the Islamic concept of time. He says: "By the expression 'Magian culture' Spengler means the common culture associated with what he calls 'Magian group of religions', i.e. Judaism, ancient Chaldean religion, early Christianity, Zoroastrianism, and Islam. That a Magian crust has grown over Islam, I do not deny. Indeed my main purpose in these lectures has been to secure a vision of the spirit of Islam as emancipated from its Magian overlayings which, in my opinion, have misled Spengler.No doubt, one important feature of Magian culture is a perpetual attitude of expectation, a constant looking forward to the coming of Zoroaster's unborn sons, the Messiah, or the Paraclete of the fourth gospel. I have already indicated the direction in which the student of Islam should seek the cultural meaning of the doctrine of finality in Islam. It may further be regarded as a psychological cure for the Magian attitude of constant expectation which tends to give a false view of history. Ibn Khaldūn, seeing the spirit of his own view of history, has fully criticized and, I believe, finally demolished the alleged revelational basis in Islam of an idea similar, at least in its psychological effects, to the original Magian idea which had reappeared in Islam under the pressure of Magian thought". Iqbal states that: "Even the phrase "promised Messiah" is not a product of Muslim religious consciousness. It is a bastard expression and has its origin in the pre-Islamic Magian outlook. We don't find it in early religious and historical

¹ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Iqbal Academy Pakistan, Lahore, 2011, p. 65.

literature. One can very well understand the reason why early Muslims never used this expression. The expression did not appeal to them probably because they thought that it implied a false conception of the historical process. The Magian mind regarded Time as a circular movement; the glory of elucidating the true nature of the historical process as a perpetually creative movement was reserved for the great Muslim thinker and historian, Ibn Khaldun." He further says: "The function of this "promised Messiah" is not to extricate the individual from an enervating present but to make him slavishly surrender his ego to its dictates. This reaction carries within itself a very subtle contradiction. It retains the discipline of Islam but destroys the will which that discipline was intended to fortify."²

Iqbal is a philosopher of hope but he is equally against the idea of 'constant expectation', which kills the spirit of striving in man and makes him resign to his wretched state. He says: "The live-history of nations shows that when the tide of life in a people being to ebb, decadence itself becomes a source of inspiration, inspiring their poets, philosophers, saints, statesmen, and turning them into a class of apostles whose sole ministry is to glorify, by the force of seductive logic, all that is ignoble and ugly in the life of their people. Those apostles unconsciously clothe despair in the glittering garment of hope, undermine the traditional values of conduct and thus destroy the spiritual virility of those who happen to be their victims."³

Iqbal's poetry inspires man to develop his personality by virtue of contemplation and action in the spirit of traditional righteousness and integrate himself with society. It is poetry of hope, which does not let man fall in the pit of despair. He says:

¹ Sherwani, Latif Ahmed, *Speeches, Writings & Statements of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, p. 199.

² *Ibid.*, p. 230.

³ *Ibid.*, pp. 228-229.

نہ ہو نومید، نومیدی زوال علم و عرفان ہے

امید مرد مومن ہے خدا کے راز داروں میں¹

Do not fall in despair. Despair is the waning of knowledge and gnosis. It is by virtue of hope that the faithful one shares the mysteries of God.²

بتوں سے تجھ کو امیدیں، خدا سے نومیدی

مجھے بتا تو سہی اور کافر کی کیا ہے!³

You are having hope of otherness in despair of God. Do tell me! What else is veiling the truth.⁴

نہیں ہے نا امید اقبال اپنی کشت ویراں سے

ذرا نم ہو تو یہ مٹی بہت زرخیز ہے ساقی⁵

Iqbal does not despair about his barren land (a nation with dormant possibilities) A little watering (water of life or awakening) will make the earth sprout profoundly (will lead to realization of higher possibilities), O' cup bearer.⁶

مرگ را سماں ز قطع آرزوست زندگانی محکم از لاقتنوست⁷

"The amputation of desire condemns to death; Life rests secure on the behest 'Do not despair'.⁸

تا امید از آرزوئے پیہم است ناامیدی زندگانی را سم است

¹ Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Urdu), "Bal-i-Jibril", Iqbal Academy Pakistan, Lahore, 2009, p. 447.

² Translation is my own.

³ Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Urdu), "Bal-i-Jibril", Iqbal Academy Pakistan, Lahore, 2009, p. 379.

⁴ Translation is my own.

⁵ Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Urdu), "Bal-i-Jibril", Iqbal Academy Pakistan, Lahore, 2009, p. 351.

⁶ Translation is my own

⁷ Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Persian), "Asrar-o-Ramuz", Sheikh Ghulam Ali and Sons, Lahore, 1981, p. 94.

⁸ Vahid, Syed Abdul, *Studies in Iqbal*, p. 108, in translation quoted in Dr. Nazir Qaiser's Book *Rumi's Impact on Iqbal's Religious Thought*, Iqbal Academy Pakistan, Lahore, p. 121.

نامیدی همچو گور افشاردت گرچه الوندی ز پامی آردت¹
 "Desire continuing the substance is of hope, while
 hopelessness poisons the very blood of life. 'Despair
 presses thee down, a tomb stone on thy heart, And,
 though thou be as high as Alond's mount.'"²

شسیر از لوح جان نقش امید؟ نور جاں از خاک تو آید پدید!³
 "Thou hast washed from the soul's tablet the image of hope,
 yet the soul's light manifests out of thy dust!"⁴

جان ز امید است چون جوئی روان ترک امید است مرگ جاوداں⁵
 "Hope moves the soul to flow like a running river,
 the abandonment of hope is eternal death."⁶

نخل فکرم نامید از برگ و بر یا تیر بفرست یا باد سحر⁷
 "The date-tree of my thought despairs of leaf and fruit;
 either despatch the axe, or the breeze of dawn."⁸

علم بر بیم و رجا دارد اساس عاشقان رانے امید و نئے ہراس!⁹
 "Science is founded upon fear and hope,
 lovers are troubled by neither hope nor fear."¹

- 1 Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Persian), "Asrar-o-Ramuz", Sheikh Ghulam Ali and Sons, Lahore, 1981, p. 94.
- 2 Quoted in Dr. Nazir Qaiser's Book *Rumi's Impact on Iqbal's Religious Thought*, Iqbal Academy Pakistan, Lahore, p. 122.
- 3 Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Persian), "Javid Nama", Sheikh Ghulam Ali and Sons, Lahore, 1981, p. 603.
- 4 Arberry, Arthur J., *Javid Nama*, George Allen & Unwin Ltd., London, 1966, p. 16.
- 5 Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Persian), "Javid Nama", Sheikh Ghulam Ali and Sons, Lahore, 1981, p. 670.
- 6 Arberry, Arthur J., *Javid Nama*, George Allen & Unwin Ltd., London, 1966, p. 70.
- 7 Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Persian), "Javid Nama", Sheikh Ghulam Ali and Sons, Lahore, 1981, p. 597.
- 8 Arberry, Arthur J., *Javid Nama*, George Allen & Unwin Ltd., London, 1966, p. 23.
- 9 Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Persian), "Javid Nama", Sheikh Ghulam Ali and Sons, Lahore, 1981, p. 708.

کار ما غیر از امید و بیم نیست ہر کے راہمت تسلیم نیست!²
 "Our concern is only with hope and fear;
 not every man has the zeal to surrender."³

ناقبول و ناامید و نائراد ملتے از کارشان اندر فساد!⁴
 "unaccepted, despairing, undesired,
 a nation ruined by their handiwork."⁵

اے کہ از طبع تو کشت گل دمید اے ز امید تو جانہا پڑ امید!⁶
 "out of your genius the field of roses blossomed,
 out of your hope many souls are filled with hope."⁷

سینہ ہا از گرمی قرآن تہی از چنین مردان چہ امید بھی!⁸
 "When the hearts lack warmth of the Quran,
 There can be no hope of good from such people."⁹

کم نگاہ و بے یقین و نا امید چشم شال اندر جہاں چیزے ندید!¹⁰
 "Lacking in insight and conviction and hopeless of future,
 Their eye didn't see any thing in the world."¹¹

- 1 Arberry, Arthur J., *Javid Nama*, George Allen & Unwin Ltd., London, 1966, p. 93.
- 2 Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Persian), "Javid Nama", Sheikh Ghulam Ali and Sons, Lahore, 1981, p. 710.
- 3 Arberry, Arthur J., *Javid Nama*, George Allen & Unwin Ltd., London, 1966, p. 95.
- 4 Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Persian), "Javid Nama", Sheikh Ghulam Ali and Sons, Lahore, 1981, p. 730.
- 5 Arberry, Arthur J., *Javid Nama*, George Allen & Unwin Ltd., London, 1966, p. 106.
- 6 Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Persian), "Javid Nama", Sheikh Ghulam Ali and Sons, Lahore, 1981, p. 754.
- 7 Arberry, Arthur J., *Javid Nama*, George Allen & Unwin Ltd., London, 1966, p. 122.
- 8 Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Persian), "Javid Nama", Sheikh Ghulam Ali and Sons, Lahore, 1981, p. 788.
- 9 Dar, Bashir Ahmad, *Iqbal Review*, vol. XII, p. 17.
- 10 Iqbal, Muhammad, *Kuliyat-i-Iqbal* (Persian), "Javid Nama", Sheikh Ghulam Ali and Sons, Lahore, 1981, p. 790.
- 11 Arberry, Arthur J., *Javid Nama*, George Allen & Unwin Ltd., London, 1966, p. 118.

Khawaja Ghulam Farid is a Saraiki poet-metaphysician. He has made enormous contributions to Saraiki language, art and culture. He is a traditional psychologist, among other things, who has strengthened the Muslim tradition of psychotherapy. He is a Sufi psychotherapist who does not embark upon curing the psychic with the psychic but cures the psychic through the spiritual. He truly understands the respective structures and functions of *nafs* (soul), *qalb* (heart) and *ruh* (spirit). He brings out the role of the spiritual master, who as a special therapist, is far and above any modern psychotherapist engaging merely with the psychic. He is the cup-bearer who serves the seeker with the wine of love. It cures him of his psychic maladies, which tend to rust his heart. His metaphysical therapy of hope saves the seeker from despair. He takes him to the infinite depths of his inwardness by virtue of the Spirit. He gives hope of 'deliverance and union' to the seeker overpowered by sensuality. The following verses of Khawaja Ghulam Farid contain infinite depths of meaning in developing Sufi therapy of love and hope:

نفسی خلط ہے تو نہیں غالب پر مایوس نہ تھیویں طالب
بیر مغاں ہے خاص طیب¹

O' seeker! Do not fall in despair even when sensuality has overpowered you. The cup bearer is a special therapist.

"The total integration of the personality achieved in Sufi training is the goal sought by much of psychotherapy and psychoanalysis, which, however, can never achieve this goal, for their methods as practised today are cut off from the grace of the Spirit which alone can integrate the psyche. As a result, they usually lead to its disintegration rather than to its integration." Spiritual psychology has perfect knowledge of the structure of human personality, the factors that integrate and disintegrate it, the aetiology of psychic and 'heart' diseases and the methods of cure. One of the main works of

¹ *Diwan-i-Khawaja Farid*, Kafi 24.

the murshid as a special spiritual therapist is to free the person of the overpowering sensuality. The carnal desires essentially arise due to powerlessness in which there are self-defeating attempts to turn the other into an object by forfeiting his or her freedom. The subject metamorphoses himself as an object in the attempts of treating a free being as an object. The fleshly desires become abnormal and lead to sexual perversions. These acts become dark screens between the sensualist and the Divine. The role of murshid is manifold and one of his roles is to free his disciple from the bondage of desire. He inspires in him the love of God, which when deeply rooted ultimately uproots all forms of bestiality. Light makes the darkness vanish as if it was not there. The spiritual psychology of sex at the hands of the spiritual therapist works wonders in understanding the reality of sex in the metaphysical perspectives. The legitimate sexual union of husband and wife bereft of spiritual union falls too short of realising the cosmic purpose of sex. The institution of marriage is essentially spiritual in nature. However, the seeker need not fall in despair since the spiritual therapist uproots all negativities and opens the door to seek union with the beloved.

Khawaja Ghulam Farid's starts his hazardous journey of love under the guidance of his spiritual master. He says:

کر صبر تے شکر شکایت تے رکھ آس امید عنایت تے
پئے فخر دی فقر ولایت تے ڈینہہ راتیں دلڑی ڈیوم مت¹
My heart counsels me day and night to offer thanksgiving and remain steadfast in adversity and to keep hope and expectation in the efficacy of spiritual blessings of Fakhr.

The wisely attitude of gratefulness and steadfastness in adversity helps him in facing the testing times of love. An inward commitment with his murshid Fakhr Jehan builds

¹ *Diwan-i-Khawaja Farid*, Kafi 25.

hope and expectation in his spiritual blessings. Faith in his murshid helps him to weather all storms of despair.

His poetry of love and gnosis is saturated with hope against all forms of despair. He does, at times, raise hue and cry but it is mainly due to the unresponsiveness of his beloved. One finds a shining streak of hope even beneath his whimperings. He says:

یار فرید کبڈایں سبھلیسی
سبجوں سڈ کر کول بلہسی
جے وت بخت بھڑا پوے یار¹

Farid! When shall my friend take care of me and fondly call me and make me sit beside him? It will happen only when fortune starts smiling on me, my friend.

He remains stranded between hope and despair. But his despair is different from the despair of the modern man, which arises out of alienation and leads to depersonalization and dehumanization of existence. Just as there is hidden light even in darkness otherwise darkness would have been imperceptible; likewise there is animated hope beneath his despair, which keeps him traversing the road of love in spite of all odds.

سوہٹا یار فرید ڈوں آوے
آ اجڑی جھوک وساوے
ہگل لاوے سبجہ سہاوے
ہے! ٹھڈڑی آہ اثر کر²
Farid! I wish my beloved friend comes to embrace me and embellish the nuptial bed. His homecoming may enliven the deserted house. O' my cold sigh! Do fructify.

Love moves on the spectrum of hope and despair. In spite of deadliest sufferings, the light of hope remains shining beneath his despair. It is the element of creative hope that confers meaning to his sufferings. Doesn't 'a light moth break the spell of pitch-black night'?

¹ *Diwan-i-Khawaja Farid*, Kafi 33.

² *Ibid.*, Kafi 35.

روہی محض بشارت درسوں
مرسوں بھرسوں مول نہ ڈرسوں
بیدرداں دی دلڑی ترسوں
ڈینہہ راتیں گھوں موں ہے یار¹
I will be blessed with vision in the desert. I will not be afraid at all but die and be reduced to bits and pieces. Only the hearts devoid of love are afraid. It makes them oscillate day and night, my friend.

It is in the desert of one's inner being that one is blessed with the vision of one's beloved. She is not afraid of the difficulties, which she has to encounter in the path of love. The secret of her steadfastness in love is that her heart becomes free from fear and instils courage in her to face the vicissitudes of love in a state of creative hope.

سوکھا، تیز، لغام دا کولا نہ اوکھا سر زور²
I will take a simple, swift and easily reined horse, which is not difficult and uncontrollable.

She is hopeful that her disciplined self will swiftly make her realise union with her beloved.

سانوں آیا روہی وٹھڑی ہار تھی گلزار³
The desert (rohi) has become lively with the advent of rainy season (savan). The dried ones are becoming ever green.

The coming event of union brings inward and outward changes. Despair turns into hope.

دار مدار فرید ہے دلنوں ڈکھڑے تار و تار نیں⁴
Farid! My heart has full faith in him. My sufferings will wither away.

He has vital faith in realising the possibility of union with his beloved, which takes the sting out of his sufferings. It is

¹ *Diwan-i-Khawaja Farid*, Kafi 42.

² *Ibid.*, Kafi 47.

³ *Ibid.*, Kafi 61.

⁴ These verses have been taken from *Diwan-i-Farid* text by Aziz ur Rehman, Urdu Academy, Bahawalpur, Kafi 145.

the miracle of faith that keeps him on the path of love in spite of terrible severities encountered in the way.

تھل مارو دا پیڑا سارا نصیم ہک پہا ننگ¹

My single step will make me leap across the whole deadly desert.

He remains in a state of hope and courage and constantly fights against the psychic states of despair and cowardice. Love deepens knowledge and sharpens the will. It is his single step that would make him leap across the deadly desert of pains, adversities and sufferings in order to unite with the beloved. It turns serial time into pure duration. It is a moment, which makes time plunge in eternity.

کیوں توں فردتے جز سہاویں توں کلی توں کل²

Why you consider yourself as an individual and a part?
You are the unified and the whole.

Does the consciousness of Man's ontological nothingness have negative consequences for the development of his personality? From the metaphysical point of view, the realisation of ontological nothingness in the "Face of the Absolute" does not have any negative bearings but, instead leads to the fullest realisation of possibilities inhering in Man. The metaphysical concept of Man is there in the great traditions of the world including the Islamic tradition, which spells out the characteristics of 'the Universal Man' (Insan-i-Kamil). However, Man is not 'ilah' (self-subsistent reality or autonomous reality) as considered by humanism in the modern West. But, he is theophany of the Absolute. He is manifestation of the Reality. The Reality sees itself through his eye as if, in 'a polished mirror'. The Reality contemplates itself through his medium. He is not individual or part since "those discrete things and properties that have been diffused and scattered all over the immense universe become united and unified into a sharp focus in Man. The structure of the

¹ *Diwan-i-Khawaja Farid*, Kafi 68.

² *Ibid.*, Kafi 76.

whole universe with all its complicated details is reflected in him in a clear and distinctly articulated miniature. This is the meaning of his being a Microcosm." Man is the best formation for he is universal, embracing all the realities. Man synthesizes the forms of the Divine self-manifestation and has consciousness of this whole. He integrates in himself all cosmic realities and their individual manifestations. Man's 'humanity' lies in his 'comprehensiveness'. How could a person cognizant of his metaphysical and cosmic purpose of existence fall victim to pseudo-mysticism by adopting a life-denying attitude? Rather, it is in following his inherent purpose that he transforms his inflated ego into real personality. The doctrine of Oneness of Being (wahdat al wujud) affirms life and restores hope in the despairing humanity.

یار فرید نہ رولا ڈھیم اوڑک سہ کر کول ڈھیم

ہے سوہٹا لچ پال¹

Farid! My friend will not create difficulties for me. At last, he will call me and make me sit beside him. My beloved is the custodian of my honour.

A streak of hope does remain lit in his heart even in times of darkest despair. And it is hope, which ferries him across the troubled waters. Love is not possible without hope. Hope gives birth to love and also sustains it. Despair makes it die. He hopes for union with his beloved. He has absolute faith in responsiveness of his beloved; although at times he calls him names. The modern man has lost hope for he has lost his beloved; nay, he never had one. He is imprisoned in the psychic world and experiences hope and despair on the psychological spectrum. He has no way to transcend to the spiritual realm, in order to experience the spiritual dimensions of hope, needed so much by the humanity in despair. How could humanity hope without love?

انگن فرید دے دے سانول او سی دے

¹ *Diwan-i-Khawaja Farid*, Kafi 78.

کرم کریم آپے تا نکھیں آس ودھایم¹

Farid! My beloved will visit my courtyard. He will himself shower his blessings on me. Longings have increased my hope.

He is hopeful that one day his beloved will visit him and shower his blessings on him. Longing increases his hope. Longing is the secret of hope. Hope is not an empty posture of mind. It is filled with content. Longing is the content of hope. A person who has no longing has no hope. The 'dialects' of longing and hope teach that longing increases hope and hope increases longing.

ملسم یار فرید بکداہیں دود دکھاواں بکدھ بکدھ آہیں

جان جگر تن بھڑکن بھاپیں سوز پنل دے صاف جلایم²

Farid! My friend will meet me one day. I am emitting smoke by continuously heaving sighs. My embodied self is flaming, fire. I have been completely burnt by the passion of Punna.

He hopes for union with his beloved. It is not a false hope but a true one arising from the ashes of his embodied self. He has knowledge of the path of love and is fully conscious of the fact that his effacement opens the door of subsistence with his beloved.

میں بد نہ کہیں بھیم بھرم دا تو ہیں صاحب لاج شرم دا

زور فرید کوں تیڈے دم دا لہڑی سانول توڑ نہجائیں³

I am imperfect without any respect and reputation. You are the custodian of my honour and grace. Farid's strength is solely due to you. My beloved! Remain with me till last.

All said and done, he sustains hope in his beloved. He admits his imperfection in face of his perfect beloved. He

¹ *Diwan-i-Khawaja Farid*, Kafi 82.

² *Ibid.*, Kafi 83.

³ *Ibid.*, Kafi 89.

does not impute any honour or good reputation to himself. He totally considers his beloved as the custodian of his honour and grace. He is bereft of any might. It is his beloved, which grants him strength on the path of love. He beseeches his beloved for the ultimate union.

آرد فرید ایں التجا رحمے بحال بے نوا

وارد گدا امید ہا صد گونہ ز الطاف شہاں¹

Farid! I am the helpless one who has presented himself beseeching for mercy. The poor is hoping countless blessings of the king.

His light of hope remains shining beneath the darkness of despair. It makes him helplessly present himself seeking mercy at the hands of his beloved. He being devoid of being and having hopefully counts on the infinite blessings of the king.

من من متتاں پیر مناواں ملا گول تعویذ لکھاواں

سڈ سڈ جو سی پھالاں پاواں کر دی سوٹ ہزاراں

I go on making vows for the sake of making my master agreeable to me. I search the talisman for the writing of an amulet. I go on calling the astrologer for giving me omens. I do countless charming.

He desperately resorts to vows, amulets and astrology in the hope of finding his friend. He goes beyond his ordinary consciousness in tracking his beloved.

بندے نال نہ کر سیں مندرا توئیں کوچھا کلا گندرا

لنگ سہائیں صحن سوہندرا پوں پوں توں جند واراں²

You will not despise your bondsman in spite of his being ugly, naive and defiled. You will step in his courtyard in a majestic way and beautify it. I will sacrifice myself at your each and every step.

He still has hope that in spite of his imperfections, he will be accepted by his perfect beloved who will unveil

¹ *Diwan-i-Khawaja Farid*, Kafi 96.

² *Ibid.*, Kafi 97.

himself with majestic beauty. He is ready to sacrifice his whole being and having for the sake of the moment of union.

ہے ناز، نہیں اعراض مُندھوں رکھ آس، نہ تھی غم واس میاں¹

Do keep hope and do not remain immersed in sorrows.
It is essentially pride and not avoidance (on the part of your beloved).

It gives him a new understanding about the behaviour of his beloved. He solaces himself by the idea that the beloved does not shun him on account of his imperfections but has his own majestic way of responding to love.

ہے ویرن ڈوہ ڈوراپے رکھ آس ملین دی آپے
مومیں جیندیں تھلڑے ماٹے نیتس پوری ہگور کفن میں²

My adversaries are passing censures and sarcasms against me. I am keeping to myself my hope of meeting him. I shall dwell in these deserts, while living and dying. I will accomplish my funeral rites.

Her sufferings multiply by the attitude of her adversaries who leave no stone unturned in proving her wrong. It is not only 'what' they say but 'how' they say, which terribly pains her. She resolves not to disclose her hope of union and wait till end. It is so difficult for her to keep things to herself. She would like to narrate the tale of her woe and misery even to a wall. Does she feel that she will die in holding her breath of love in case she does not breathe it out? And isn't her latest resolve to keep things to her own self akin to holding her breath? How difficult love is.

مولیٰ جھوکاں پھیر دسی سارا روگ اندر دا ویسی
یار فرید انگن پوں پیسی ڈیسیم ہانہہ سر اندیاں³

God will again make these habitations turn into dwellings. All my internal malaise will wither away. Farid!

¹ *Diwan-i-Khawaja Farid*, Kafi 101.

² *Ibid.*, Kafi 120.

³ *Ibid.*, Kafi 131.

My friend will visit my courtyard. He will fold his arm under my head.

He keeps treading the path of love with a ray of hope in the benevolence of his beloved. He is hopeful that his beloved will unveil himself within his being ending his inner malaise. He will realise union with him.

میڈا آس امید تے کھٹیا وٹیا تکیہ ماں تے تران وی توں¹
You are my hope, expectation and profitable earnings, reliance, pride and support.

The beloved is the ground of hope, expectations and achievements. His only pride is in his beloved. He fully relies upon the support of his beloved in all situations of life. He never banks upon otherness.

تھیو سے سول کنوں جی واندہا گزریا ویھلا وقت ڈکھاں دا
یار فرید ملیم دل بھاندا بخت اتاں ول ڈھلیا ہے²
My heart has become free of afflictions. The times of sufferings have passed away. Farid! My heart is pleased to meet my friend. Good fortune has turned towards me.

My heart has become free of afflictions. The times of sufferings have passed away. Farid! My heart is pleased to meet my friend. Good fortune has turned towards me.

اجھو مارو ملیو دل ناں ماندی تھی³
My heart! Do not be so weary. You will soon unite with your beloved.

She consoles her weary heart by giving it hope of union with her beloved. Her solitariness reaches such heights that there is no one to soothe her heart burning in passion except herself.

شالا تھیوم وصل دا سانگ کھڈیں مٹے لڑی دل دی تانگ کھڈیں
ٹلے سخت پہر کرے بخت وہر سوہنا صحن سنجی دے پیر دھرے⁴

¹ *Diwan-i-Khawaja Farid*, Kafi 132.

² *Ibid.*, Kafi 161.

³ *Ibid.*, Kafi 168.

⁴ *Diwan-i-Khawaja Farid*, Kafi 178.

I pray that I may succeed in uniting with my beloved some day. The longing of my looted heart may find its fulfilment. My hard times may end and good fortunes may start smiling on me in multitudes. My handsome beloved may step in the courtyard of the damned one.

The beauty of love is that its flame does not die down even in the most adverse circumstances. He remains enkindled with hope, which does not let him fall in the pit of despair. He prays for self-fulfilment of his ravished heart and the ushering of good fortunes displacing misfortunes leading to the ultimate union with his beloved.

دل نوں لُٹیا عشق مریلے پھری دی شہر تے جنگل ہیلے
مٹاں فرید کرے رب میلے تاگھ آرام وٹھایا ہے¹

Farid! My ravishing love has looted my heart. I am wandering in cities, forests and riparian shrubbery with the hope that the Sustainer unites me with my beloved. My longing has been instrumental in the loss of my comfort.

The ravishing love loots his heart and he wanders in wilderness with the hope that the Sustainer unites him with his beloved. The longing of the beloved banishes him from his comfort zone. Isn't it the graciousness of love to snatch comforts from his hands and ultimately invest him with peace, instead?

یار فرید نہ وسرم ہرگز رو رو دُھانہیں کرساں
جیندیں مردیں اوکھیں سوکھیں ساہ محبت بھرساں
دوہری سکدی سانگ جگر وچ جے ڈکھ ڈیوم ڈوڑے²

Farid! I can never be oblivious of my friend. I will beseech, while crying. I will always breathe love in the state of hope or despair and in the state of ease or discomfort. The spear of longing doubly pierces my being in proportion to the double sufferings given by my beloved.

¹ *Ibid.*, Kafi 184.

² *Ibid.*, Kafi 193.

His passionate commitment of love consists in never being forgetful of his friend. He resolves to remain constant in love in the state of liveliness or deadness and in the situation of ease or discomfort. The intensification of suffering proportionately intensifies his longing of the beloved. The principle of sincerity in love makes it exceedingly imperative for him to remain steadfast in the path of love by exercising patience in adversity. He has to remain committed to his beloved in the most trying circumstances and in the most testing times. How could he mature if he falls from the nest of love without flying? The nest of love, at times, may turn into hornet's nest but still it is his vocation to amass courage to face the ordeals of love. His leaving half-way makes him neither here nor there. He should not become the arbiter of his own fate but let the destiny unfold itself. The lover need not be passive but he is certainly required to be receptive. All great things in life are received in the state of receptivity. How unfortunate is the lover who abandons the path of love when his beloved is just a few steps away? The dimension of future exists as an open possibility. The inept lover tends to close it by mistakenly considering his wretched situation as permanent in the world of change. Time is dynamic and not static. Things change on the spectrum of time. There is no room for despair in the creativity of love. The tendency to take results in one's own hand is the root cause of despair. It is really tragic to be despaired of God's Mercy. Hope is our best friend. The lover should struggle and leave the results in the hands of God. Let the beloved have the last word.

ز عشق عارض رنگیں چو لالہ داغ ہا دیریں

کیتیاں بن دل اندر چاہیں کہندیں رب یار ملوائے¹

The old marks like a tulip have found a place in my heart due to my love of red cheeks. God will sometimes make me unite with my friend.

His heart places his beloved in the inmost chamber of his being. He is hopeful of uniting with his beloved, by the

¹ *Diwan-i-Khawaja Farid*, Kafi 208.

Grace of God. The light of hope keeps shining in his heart even during the pitch dark night of transcendence. Hope vitally links him with his beloved during these testing times. The end of hope is the end of love.

گذریا ویسہ ہسن لھلن دا آیا وقت فرید چلن دا
اوکھا پینڈا دوست ملن دا جان لباں تے آندی ہے¹

The times of playfulness have ended. Farid! The time has come to depart (from the terrestrial world). The path of uniting with my beloved has been so arduous. I am just breathing my last.

He recounts initial playfulness of love with his beloved, while departing from the terrestrial world. The subsequent path of realising union with his beloved had been very arduous since it was characterised by separations and disunions. The adversities of love notwithstanding, he gives the final message of hope in realising friendly union.

آیا وقت فرید ملن دا بھورل جانی یار سجن دا
رین غماں دی بیٹی²

Farid! The times of having union with my charming beloved have dawned. The Night of sorrows has ended.

The times of union with his charming beloved draw well-nigh. The acts of exercising patience in adversity bear their fruits. The difficult times of separation and disunion come to an end. Doesn't hope of union keeps him firmly saddled in the tracks of love?

یار فرید نہ و سرم شالا اوڑک لہسی آپ سنبجالا
میں بے وس بے کس دا (ڈھولامای)³

¹ *Divan-i-Khawaja Farid*, Kafi 209.

² *Ibid.*, Kafi 222.

³ *Divan-i-Khawaja Farid*, Kafi 226.

Farid! I pray that I never become oblivious of my friend. Ultimately, my friend will take care of me. I am just helpless and without any support, my beloved friend.

He prays never to become oblivious of his friend even in the most testing times. He has hope in the responsiveness of his beloved. He is helpless and without any support. His only help and support rests with his beloved. It is an element of hope, which keeps the flame of love burning in 'the dark night of the soul.'

آس امید نوید ہے شادی عید سعید مبارک بادی
راحت ہر دم وادھو وادھی سکھ سکھرا ڈکھ ماندا ہے¹

My hope and expectations have got the message of union with happy greetings. My fulfilments are on the increase at each moment. My peaceful state is on the increase and sufferings have become weary.

The era of joy ushers in leading to the end of sufferings undergone by him in the state of separation and disunity from his beloved.

آس آئی تے یاس سدھائی جھڑ بادل آ جھرم لائی
اچڑیاں جھوکاں خنکی چائی غم ڈر ڈر لگ پوندا ہے

Hope has dawned with the end of despair. The raining clouds have started to rain. The deserted dwellings have become fresh (inhabited). Sorrow is fearfully trying to hide itself.

One of the signs of happy times is that the night of despair ends with the dawn of hope. Nuptial blessings start to pour. The deadness of his self is transformed into liveliness. There remains no room for sorrow.

ڈکھ ڈوہاگ دا وقت وایا بھاگ سہاگ دا ویلھا آیا
یار فرید انگن پوں پایا ہار سنگار سہوندا ہے²

¹ *Ibid.*, Kafi 233.

² *Divan-i-Khawaja Farid*, Kafi 244.

The days of sufferings and misfortunes have gone away.
The times of good fortunes and union have dawned.
Farid! My friend has stepped in my courtyard. My
makeup seems so pleasant to me.

The mystery of time is one of the greatest mysteries encountered by man. There are numerous dimensions of time and eternity. One of the greatest blessings of time is that it does not stop or stand still. It builds civilizations and razes them to the ground when they are metamorphosed into 'sensate cultures'. It moves in majestic silence without creating any hue and cry. People live in time and die in time but time never dies but lives on. It goes its way in different patterns in order to reach its source. No moment of life and thereby no situation of life is static. Dynamism pervades all situations. Patience in adversity by remembering God and acting in consonance with His will is the traditional lesson forgotten by the modern man. He is so desperate that he wants dawn at midnight. He has intensified the pace of life. He has no space for time. Time has also no space for him. Despair errs in considering time as static. Hope understands the dynamic reality of time. Modern alienation is essentially alienation from time. The traditional man understands the reality of time. He creatively struggles within the parameters of time without losing his poise. There is easiness after difficulty says the Qur'an. It is a moment of great happiness for him to see the passing away of the difficult times of sufferings and misfortunes. The times of good fortunes and nuptial union begin to dawn. How could time remain static in the face of dynamism? The beloved steps in his courtyard (unveils within the lover's heart). He finds the taste of his embellishments so relishing. God is Time, says the tradition. How great!

اپنا آپ سنبھال کے دیکھو کر کے نظر حقیقت کی

فکر نہ کیجیو یارو ہرگز آسی یا نہ آسی رے¹
Realise your self by virtue of casting a real glance
(within). My friends do not worry at all about his coming
or not, oh.

One has to develop a doctrinal understanding of his being and plunge in the infinite depths of his consciousness. It is up to his beloved to unveil himself or not. His relationship with his beloved has to be unconditional. It is one of the most illuminating guidance in the path of love. The lover does expect positive results of his efforts. But they do not accrue according to his hopes and expectations. He may have a feeling of perpetual emptiness, instead. It is here that he may get discouraged and as a reaction engross himself in worldly activities, which ultimately make him more empty. He may finally abandon the path of love. The safest course in love is to remain concentrating on the Real for the sake of it beyond results. Apparently, the regular response of the beloved seems to inspire the lover in remaining fastened in the tracks of his beloved but in reality it does not happen. The period of transcendence becomes so unbearable. The lover who remains steadfast in love without concerning about the vision and union of his beloved is surely to reach his destination. But it is so difficult to sustain love during the long periods of transcendence. Doesn't one require courage to love?

تھی خوش فرید تے شاد دل ڈکھڑیں کوں نہ کر یاد دل
آجھو تھیوم جھوک آباد دل ایہا نہیں نہ وہسی پک مٹی²
Farid! Be glad and happy and do not remember your
sufferings. Your world will flourish soon (will unite with
your beloved). The stream does not flow at one bank (it
flows at the other bank also).

He is sustained by hope even during the unresponsiveness of his beloved.

¹ *Diwan-i-Khawaja Farid*, Kafi 247.

² *Ibid.*, Kafi 250.

کئی سہنس طیب کماون سے پڑیاں جھول پلاون
میٹے دل دا بھید نہ پاون پوے فرق نہیں ہک تل دا¹

There are countless therapists, who are diagnosing and administering medicines as remedial measures. They are far from understanding the mystery of my heart's malady. There has not even been an iota of improvement in my state.

The society is inimical to the lover but even that segment of society, which is friendly and wants to help him, is at a loss to understand the malady of his heart. Their diagnosis and medication are wide off the mark and thus, fail to restore his wellbeing. They falter, in the very first instance, in considering his love as a disease. They consider it as 'sickness-unto-death' without realising that the sickness of love is many times better than so-called healthiness.

آساں اُمیدیاں ، سڑیاں پُجائیاں اصلوں ہر وچل پیتاں نہ پالیاں
لو ، عمر دیاں دیدیاں نہ بھالیاں آئیم فریدا سختی دا سایا²

My hopes and expectations have been burnt to ashes. My beloved has not truly nurtured love with me. He has not cast glances of affection and care on me. Farid! I am condemned to live in the shadow of hard times.

He has no expectation and hope of a loving response from his beloved. His beloved has not returned his love. It is so difficult for him to live in a state of despair.

مارو مشعل ول مکھڑا چھپایا ڈکھڑیں ڈکھایا درڈیں منجھایا
My overpowering sweet heart has again hidden his face. The sufferings have made me suffer and the pains have caused me anguish.

The suffering of separation stands in corresponding inversion to the joy of union. It is this inversion, which makes

¹ *Diwan-i-Khawaja Farid*, Kafi 15.

² *Ibid.*, Kafi 11.

her fall in anguish and despair. One who tastes the best flavour of love cannot withstand his being divested of this savour. The attainment of union after severest suffering leads to the most intense joy. How could such intensity be experienced otherwise? After the end of this phase, she has to undergo the period of immense distress. The cycle of love, comprising continual unions and separations, moves on till the final union. The intermittent periods intensify both her joys and sufferings.

تا گنجیں تپایا مونجھیں مسایا سولیں ستایا نیڑے ہرایا¹
My longings have burned me and the anguishes have beguiled me. My afflictions have vexed me and made me lose the game of love.

The feeling of losing the game of love arises in her many a times but still the game continues. She is a key player but the master card is in the hands of her beloved. What she considers her loss is in reality her win. All losses in love are victories.

یاس پیاس نصیب اساڈے نہ کوئی ٹونجھے نہ کوئی تاڈے
نہ راہ ڈسدم کرہوں قطار²

The despairing thirst has fallen to my lot. There is neither any pond nor are there any transitory dwellings to be seen. There is not even a line of camels signifying the way.

The way of love both in its inward and outward dimensions is so testing. Her thirst of love can only be quenched by the presence of her beloved. Love like water sustains life. She feels being dried down from within. But this dry state is ultimately a harbinger of rain or heavenly blessings (responsiveness of the beloved). She finds herself as a lone traveller but unlike an alienated person, she remains in a state of solitude. She is not like an alienated person who is 'lonely in crowd and crowded when alone'. She finds no indications of her beloved's return but beneath this seemingly despair

¹ *Diwan-i-Khawaja Farid*, Kafi 16.

² *Ibid.*, Kafi 36.

there is an element of hope. If the possibility of the beloved's return was not there, then the drama of love would have finished there and then. Her constant expression of sufferings is paradoxically the expression of her hope. She has freely chosen love. She is free from inner and outer compulsions. Her attachment with her beloved is not symbiotic since it does not stem from the psychical plane. It is purely a free relationship. She understands the game of love; otherwise she would have thrown her cards long ago.

سینلیاں سرتیاں سمجھ سہاون ہانہہ چوڑیلی ور گل لاون
ہک میں مفت رہی مجبور¹

My same age friends are laying their nuptial beds. They embrace their beloveds with their ornamental hands. I am the one, who has been forsaken for nothing.

The realisation of love by her friends makes her experience an intense feeling of being forsaken by her beloved. It is a kind of despair but with a hidden hope of universal realisation.

سب آس ہو کئی یاس ہے ہر دم اداس ہراس ہے
مونس نہیں کوئی یاس ہے ہے دل کہاں دلبر کہاں²

All my hope has been turned into despair. I am sad and terror-stricken all the times. There is no one with me to share my sufferings. My heart is here but my beloved is elsewhere.

He passes through certain states where his hope turns into despair. He feels sad, lonely and terror-stricken but these are not psychic states but spiritual ones.

تاگھ فرید نوں آکھدی بر ڈوں پاندھی تھی³

The insatiable longing asks Farid to travel to the world of wilderness.

¹ *Diwan-i-Khawaja Farid*, Kafi 37.

² *Ibid.*, Kafi 96.

³ *Diwan-i-Khawaja Farid*, Kafi 168.

His insatiable longing for his beloved makes him resolve to reach the wilderness of his self with the hope that the autumn of life will certainly have its spring. His despair is qualitatively different from ordinary forms of despair. There is an invisible ray of hope buried beneath his darkness of despair. It is this ray, which keeps him moving in the tracks of love. Isn't love and hope identical?

اللہ راسی ما نا ماسی شہر بھنبور دی واسی
طرح اوداسی سخت پیاسی بدن بھجوت سناسی
کھوساں پھاسی تھی بے آسی پل پل موت کہیرے¹

I am powerless without my mother and aunt. I am the inhabitant of the city of Bhambore. I am wandering in sadness and I am feeling very thirsty. I am an ascetic with my body covered with dust. I will tie the noose around my neck and die in the state of despair. Death is challenging me at each and every moment.

She finds herself powerless without her inward ties. She is trying to find her transcendent beloved, while dwelling in immanence. She is saddened not to find him. Her eyes are very thirsty of his vision. She is becoming lowly in order to find the higher one. She envisages the possibility of death, which shall end her despairing life. Doesn't her deplorable plight take her to the threshold of her beloved?

یار فرید نہ و سرم ہرگز
جیندیں مردیں اوکھیں سوکھیں
دوہری سکدی ساگک جگر وچ

رو رو ڈھانہیں کرساں
ساہ محبت بھرساں
جے ڈکھ ڈیوم ڈوڑے²

Farid! I can never be oblivious of my friend. I will beseech, while crying. I will always breathe love in the state of hope or despair and in the state of ease or discomfort. The spear of longing doubly pierces my being in proportion to the double sufferings given by my beloved.

His passionate commitment of love consists in never being forgetful of his friend. He resolves to remain constant

¹ *Ibid.*, Kafi 181.

² *Ibid.*, Kafi 193.

in love in the state of liveliness or deadness and in the situation of ease or discomfort. The intensification of suffering proportionately intensifies his longing of the beloved. The principle of sincerity in love makes it exceedingly imperative for him to remain steadfast in the path of love by exercising patience in adversity. He has to remain committed to his beloved in the most trying circumstances and in the most testing times. How could he mature if he falls from the nest of love without flying? The nest of love, at times, may turn into hornet's nest but still it is his vocation to amass courage to face the ordeals of love. His leaving half-way makes him neither here nor there. He should not become the arbiter of his own fate but let the destiny unfold itself. The lover need not be passive but he is certainly required to be receptive. All great things in life are received in the state of receptivity. How unfortunate is the lover who abandons the path of love when his beloved is just a few steps away? The dimension of future exists as an open possibility. The inept lover tends to close it by mistakenly considering his wretched situation as permanent in the world of change. Time is dynamic and not static. Things change on the spectrum of time. There is no room for despair in the creativity of love. The tendency to take results in one's own hand is the root cause of despair. It is really tragic to be despaired of God's Mercy. Hope is our best friend. The lover should struggle and leave the results in the hands of God. Let the beloved have the last word.

POSTSCRIPT

The greatest contribution of Iqbal, among other things, is to understand religion as an experience. His First Lecture: 'Knowledge and Religious Experience' coupled with his Seventh Lecture: 'Is Religion Possible' lays a solid foundation for linking religion with knowledge. His usage of such terms and expressions as 'religious experience', 'mystic experience', 'prophetic experience', 'prophetic consciousness', 'mystic consciousness', 'unitive experience' and 'in its deeper movement....thought is capable of reaching an immanent Infinite' inspires one to understand religion as an experiential reality. He examines various issues of religious experience with a clear insight, which is a creative addition to the literature on the subject. He demonstrates the possibility of experiencing God in all ages and countries. He discusses the idea of finality in Islam. However, he lays down a principle in this regard: 'All personal authority claiming a supernatural origin has come to an end in the history of man'. Now, all experience in consonance with this principle has to be rationally scrutinised like all other forms of experience. The waning of 'all personal authority claiming a supernatural origin' fully emancipates the individual and the community. One has to understand Iqbal's message of spirituality, which reflects the development of religious consciousness. He does not rest content with mere faith but desires its understanding and culmination in spirituality. Faith bereft of spirituality remains a mere creed. It is spirituality, which infuses vitality in doctrines, rituals and modes of actions. Religious life is not static. It is ultimately transformed into a living experience of God.

Khawaja Ghulam Farid is a unique metaphysician in the world of Islam. His universality consists in creatively

integrating the dimensions of pure, traditional and religious metaphysics. He considers religion as an experience. He experiences *hal* (states) and dwells in *maqam* (stations) while traversing the Sufi path. He attains mystic consciousness in the process of mystic or individual realisation. He gains further intellectual and spiritual heights in attaining metaphysical or universal realisation. His doctrine of Oneness of Being (*wahdat al-wujud*) answers the metaphysical and spiritual questions of his Age and is relevant for all aeons.

Iqbal and Khawaja Ghulam Farid envision the integration of the individual and society. The individual has to realise his possibilities in the society and the society has to provide space for the individual to develop freely. It helps in harmonising the inward and the outward. Khawaja Ghulam Farid brings out this message in his poetry. He says in one of his *kafis*:

آ چٹوں رل یار پیلوں پکیاں نی وے

My friends! Let's pick together. The pilus is ripe, oh!

The tree of the desert laden with ripened fruit symbolises the essential vocation of Man in realising the possibilities of his existence. Pilus harvest in its natural and cultural context notwithstanding, the picking of pilus in the company of friends symbolises realisation of possibilities in society. It is a message of integrating the inward with the outward. It is integration and not segregation from community that helps her attain metaphysical realisation.

کئی بگڑیاں کئی ساویاں پیلیاں کئی بھوڑیاں کئی پھکڑیاں نیلیاں

کئی اودیاں گنار کئی کٹوریاں رتیاں نی وے

Some are white, green and yellow; some are brownish and light bluish while some are red, mauve and grey, oh!

The traditional symbolism of colours helps in understanding the nature of different existential possibilities realisable on the spectrum of time.

ہار تھئی ہے رشک ارم دی نیک سزگئی جڑھ ڈکھتے غم دی

ہر جا باغ بہار ساکھاں چکھیاں نی وے

The paradise is envious of the desert. The roots of sufferings and sorrows have been dried and burnt. There is blossoming spring everywhere. The recently plucked fruits have been tasted, oh!

The desert of the inner self becomes paradisaal state leading to the uprooting of sufferings and sorrows of individuality. Tasting symbolises realisation.

پیلوں ڈیلھیاں دیاں گلزاراں کہیں گل ٹوریاں کہیں سرکھاریاں

کئی لا بیٹھیاں ہار بھر بھر پچھیاں نی وے

Pilus and other fruits are flowering. Some (pilus pickers) are bearing neck baskets and some are bearing small baskets on head. Some has gathered heaps of fruits by filling on hawker's baskets, oh!

The beautiful art of realising existential possibilities varies from individual to individual. It is the manifestation of the inward in different modes of the outward.

جاں جلوٹیں تھئی آبادی پل پل خوشیاں دم دم شادی

لوکی سہنس ہزار گل نے پھکیاں نی وے

People have gathered at the site of the pilus trees. There is happiness and rejoice at each and every moment. There are hundreds and thousands of people over there. They are chucking pilus in their mouths with the palms of their hands, oh!

The realisation of existential possibilities in the community sets such a beautiful pattern. The society of selves is a happy society where play and work become identical.

حوراں پریاں ٹولے ٹولے حسن دیاں ہیلاں برہوں وے جھولے

راتیں ٹھنڈیاں ٹھار گونگلیں تیاں نی وے

The beautiful and lovely maidens are visible in groups. They are the breezes of beauty and the gusts of love (in

the desert). The nights are cool and chilly. The day wind is hot, oh!

The integration of beauty and love is the integration of contemplation (night) and action (day); hot day wind symbolising the testing times of love, which are necessary for the realisation of union.

رکھدے ناز حسن پروردے اُردو تیغ تے تیر نظر دے
تیز نگھے ہتھیار دلیاں پھٹیاں نی دے

These maidens keep prides and nurture themselves in beauty. Their eyebrows are swords and the arrows of their eyes are sharp and pointed weapons. Hearts have been ravished, oh!

The magnetism of beauty attracts the lovers and their hearts become ravished in return.

کئی ڈیون آن نال برابر کئی گھن آون ڈیڈھے کر کر
کئی وپچن بازار نٹلیاں نٹلیاں نی دے

Some is bartering for wheat. Some is bartering for one and half wheat. Some is measuring by the eyes keeping in a view the market price, oh!

The realisation of possibilities takes place by virtue of freedom. It is not a mechanical affair but a creative one, which makes every individual choose his own mode of realisation.

کئی دھپ وچ وی چنڈیاں رہندیاں کئی گھن چھان چھنورے ہنڈیاں
کئی چن چن پیماں ہار ہنڈیاں تھکیاں نی دے

Some remain picking pilus even in sunshine. Some has picked these and sat under the shade. Some by constant picking have become exhausted, tired and worn out, oh!

The act of picking pilus even in sunshine symbolises the resolve to attain universal realisation, whereas the sitting of the pickers in shade symbolises the inferior stage of individual realisation. The realisation of the doctrine is free but it is so hard. Some may even ultimately fail to attain realisation (union and deliverance).

ایڈوں عشوے غمزے نخرے اوڈوں یار خرائقی ہکرے
کسکن کان تیار رانداں رسیاں نی دے

There are amorous glances, enticements and blandishments, on part of the beautiful maidens. There is the spirit of sacrificial animals on part of the lovers, readily available for being slaughtered. The game of love is in full swing, oh!

There is inseparability of beauty and love. Beauty attracts the lovers and the lovers like iron filings get attracted to it. It is the game of realisation, which is in full swing.

پیلوں چنڈیں بوچھن لیراں چولا وی تھیا لیر کتیراں
گلڑے کرن پچار سینگیاں سکیاں نی دے

The shawl has been torn apart and the shirt has also been torn in bits, while picking pilus. The youthful companions and relative girls are making complaints and objections (being critical and making them ashamed), oh!

The difficult act of realisation is essentially inward leading to the dwindling of individuality into universality and going beyond the ordinary standards of society in simultaneity. The lover is a rebel who, in the act of realisation, casts away his self and at the same time sets higher standards for the community.

آیاں پیلوں چٹن دے سانگے اوڑک تھیاں فریدن وانگے
چھوڑ آرام قرار کیاں کیاں نی دے¹

They came for the sake of picking pilus. Ultimately, they became Farid like. They left peace and rest and fell in a state of rapture, oh!

The possibilities inhering in the Divine Essence were in the state of calm and repose (nonexistence). They were manifested in the state of existence in individual forms. The individuals embarked on attaining realisation (symbolised in the act of pilu picking). The individual realisation gave way to

¹ *Divan-i-Khawaja Farid, Kafi 166.*

his universal and bewildering stage of metaphysical realisation.

The contemporary man needs to delve deep within his own being. It is an encounter with his inner world, which will make him capable of beautifully transforming his outer world. It is a beautiful integration of contemplation and action. Spirituality is beacon of hope for the coming generations. One has to imbibe the metaphysical values of truth, beauty and love. The vocation of Man is to worship God in His transcendence and serve Him in His immanence. He has ultimately to achieve 'deliverance and union' by virtue of metaphysical realisation.

The metaphysical thought of Iqbal and Khawaja Ghulam Farid can be helpful not only in bridging East and West but in reiterating the metaphysical foundations of human society. The contemporary man is in search of intellectual and spiritual foundations of humanity. He has started looking 'beyond the post-modern mind'. The bitter fruits of modernism and post-modernism have again provided him an opportunity to go back to his roots. It is at this critical juncture that the wisdom of metaphysics can provide him guiding principles to orient his life accordingly. The metaphysical principle of 'unity in diversity', among other things, has assumed tremendous importance in view of the forces, which are threatening the very core of humanity. It is the need of the hour to metaphysically understand this principle and sincerely apply it to the varied situations of life.
