

Chapter – VI

Iqbal as a Sufi

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GHALIB AS A SUFI

Mirza shalib had been endowed with philosophical thinking, which is reflected in his poetry. The Sufi concepts that we find in Ghalibs poetry are mostly based upon his belief in Wahdat-al-Wujood (Unity of Being). Infact, the circumstances of life made him feel the helplessness and weakness of human being before God. This feeling gradually made him believe that the being of God and His will is prevalent and dominant on everything. The only truth is His being and all other things except Him are imaginary and relative. The more he pondered it over, the more this feeling became stronger.

It seems Ghalib was influenced intellectually by the philosophers and Sufis such as Boo Ali Sina, Ghazali, Iraqi, Roomi, and Ibn-e-Arabi. This is why he became inclined towards the belief of Wahdat-al-Wujood which was the most discussed topic at that time. Besides, he was blessed with the company of Maulana fazl-e-Haq khairabadi, Mufti sadruddin Sheifta and Sahbai. Moreover, he was also blessed with the discipleship of Mulla Abdul Samad. (Ghauri, 1969)

Maulana Altaf Hussian Hali writes in his book "*Yadgar-i-Ghaib*", that "Ghalib was deeply related with the knowledge of Sufism (mysticism). He used to study the books and journals on

gnosis, frequently. Infact this Sufi (mystic) thought made him distinguished and eminent, not only among his contemporaries but also among the poets of twelfth and thirteenth century." (Hali, 1996)

"From all the worships, prayers, duties and obligations, he took only two things: the unity of God's being and secondly, the love of the holy prophet (P.b.u.h) and the members of his family (Comprising Hazrat Fatima, Hazrat Ali and their children)." (Hali, 1996)

"There is no doubt that I am Unitarian (believing in the unity of God's being). In solitude and silence, I always keep on saying these words: "there is no God but Allah, nothing is influential in it's being except Allah" (God). (Hali, 1996)

Form the above mentioned extracts, it is proved that Ghalib, from the point of view of belief, was a Sufi. He deeply studied the books on Sufism (mysticism) and used to ponder over on the topic of Wahdat-al-Wujood (Unity of Being).

In Ghalib's poetry, we find the traces of Sufi concepts very clearly. Sometimes he mentions the Absolute Being and at places we find him talking about universe, continuity of life, and relationship between God and man (Creature). Sometimes, he deals with the topics of good and evil and love of God.

In order to search the topics of Sufism, we will, analyse some couplets of Ghalib, containing Sufi thoughts.

CREATION

نقش فریادی ہے کس کی شوخی تحریر کا

کاغذی ہے پیرہن ہر پیکر تصویر کا

Naqsh faryaadi hai kiski shokhi-e- tahreer ka,
Kaaghi hai pairahan har paikar-e-tasweer ka.

Whose cleaver art has kindled the protest of engraving/ impression? Every image that we see is in paper robes dressed. (In old times there was a custom in Iran that the petitioner wore paper made dresses and went into the court of the king to seek justice).

This is the first couplet of Ghalib's Deewan (collection of poems) which has widely been interpreted by different authors, though all of them agree that it is very deep in meaning. In the above couplet, Ghalib has presented the relationship of God and his creation with depth and hold. In other words the poet has put the concept of Sufism in a nutshell.

Apparently, the couplet means that this universe is an engraving which is indicating towards the engraver (God/Creator) with applied language. What is creation? It is the manifestation of God's divine power. This interpretation has been given by Ibn-e-Arabi and Ghalib is influenced by him in his belief in the unity of being (Wahdat-al-Wujood) (Saberī, 1977)

The whole universe is an engraving or impression which was present in the knowledge of God in the form of idea, right from the beginning, before creation. A painter before drawing a picture has the imaginary image in his mind. The imaginary

picture of the universe was present in God's knowledge before he created it. Therefore, Ghazali calls this universe to be complete because it is the revelation of the Creator (God). It is without any defect because the creator (God) is perfect.

Ghalib wants to say that the whole universe is an engraving of an engraver which is also a witness of his creation.

According to the respected Sufis and Muslim thinkers, even human being was not absolute absence, rather he was relative absence. Everything is in knowledge of the Creator (God) before its creation. Quran says: "اذا اراد شيئا ان يقول له كن فيكون" "Eza arada shaeyan an yaqoola lahu kun fa yakoon." when God intends to create anything he just says 'be' and the thing come into existence. (Al-Quran, Yaseen. verse, 82) According to Ibn-e-Arabi, that thing is already in relative absence which God says to come out and it comes according to his order. This is called creation. The engraving is limited and finite but the engraver is infinite and is free from all limits. (Ibn-e-Arabi, 1966)

In the above mentioned couplet, Ghalib has laid stress on the distinctness of Creator and the created. According to the poet, everything including human being is an engraving designed by the designer. This engraving is as weak as a photograph made of paper. Since a paper may be torn, similarly human existence is also perishable. The status of engraving is like a petitioner while on the other hand God or the Designer is like a king who listens to the petitions. Therefore, the engraving and the engraver, both, are different from each other.

APPARENT AND HIDDEN

کہہ سکے کون کہ یہ جلوہ گرمی کسکی ہے

پردہ چھوڑا ہے وہ اس نے کہ اٹھائے نہ بنے

Kah sake kaun ki ye jalwa gari kiski hai,

Parda choda hai woh usne ki uthaae na bane.

Can anyone say whose manifestation lies all around? He (God) has veiled himself as if behind a curtain which can not be lifted.

God is apparent and hidden both. The Sufis who believe in Unity of Being (Wahdat-al-Wujood) emphasize the point that when God is apparent, he is revealed /manifested under the veil of universe. His Noor (light) can not be seen through material eyes. Ghalib says that the splendid manifestation is all your's (God's) but this very manifestation itself has become a veil. At yet another place, Ghaib himself says:

ہیں کتنے بے حجاب کہ ہیں یوں حجاب میں

Hain kitne be hijaab ki hain yoon hijaab mein.

Many a faces that apparently are unveiled are yet in veil.

Despite being manifested, one of God's attribute is to be baatin (hidden). Baatin (Hiddin) is His attributive name, therefore He should not been seen clearly. It's reference is present in Quran.when the prophet Moses asks God "ارنی" "Areni" "let me see you" (God) the answer came "لن ترانی" "lan tarani" "you can not see me." (Al-Quran Aaraaf. Verse, 143) from this very answer it is evident that no one can see the sacred being of God clearly. The above couplet of Ghalib lays stress on this very concept that

inspite of being manifested God's being is still in veil and nobody can see Him(God).

DESTINY / FATE

توفیق باندازہ ہمت ہے ازل سے

آنکھوں میں ہے وہ قطرہ جو گوہر نہ ہوا تھا

Taufeeq ba andaaza-e-himmat hai azal se,

Ankhon mein hai woh gatra jo gauhar na hua tha.

It is from the very beginning that whatever a person actualizes or achieves is in accordance with his courage. The tear in eyes is the one which did not become a pearl in the shell. The real meaning is that the tear in the eye is greater. It is hard to tell if the tear in the eye is greater or the pearl ensconced in the shell.

Instead of a passive recipient of his destiny, man has got courage that helps him in reaching to his goal. But of course there are individual differences in the capacity of tolerance. We can juxtapose this couplet of Ghalib with that of Insha when he says:

قسمت میں جو لکھا ہے پہنچے گا آپ سے

پھیلایے نہ ہاتھ، نہ دامن پارے

Qismat me jo likha hai pahonchega aap se,

Phailaiye na haath, na daaman pasariye.

Whatever a human being is destined to achieve will achieve ultimately. Hence, there is no need to make efforts or ask to someone.

It has been a general tendency in Muslims that relying on fate they have become passive. Some of them say that it is not useful to put ourselves to hazards because whatever is in destiny will come to us.

Seeing someone wealthy, foolish people believe that whatever they have is just because of their fate. Therefore, it is futile to struggle. Prophet Mohammad (P.B.U.H.) had full faith in destiny still he struggled a lot throughout his life.

The above mentioned couplet of Ghalib is as deep in meaning as Iqbal's couplet:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے

خدا بندے سے خود پوچھے، بتا تیری رضا کیا ہے

Khudi ko kar buland itna ki har taqdeer se pahle,

Khuda bande se khud pooche, bata teri raza kya hai.

Exalt thy self (ego) to the extent that God himself will ask you before every decree, what do you wish.

In the above mentioned couplet of Ghalib the concept of Sufism is interwoven as if a sea into a pitcher. Man's origin was endowed with a particular capacity and his destiny was shaped according to his capacity (since nobody knows his original capacity, so man should never loose sight of courage and should have hope). Where one drop became a tear, the other one became a pearl in

a shell.while, both the drops were destined according to their capacity.

To understand the meaning of original courage we should have some facts in our mind. The literal meaning of taqdeer (destiny) is estimate or measurement. God, before creating this universe, had estimated it. According to Ghalib, this very estimate is the seal or design which was in the mind of the Great Designer before creation and was manifested in the created world. Imam Ghazali's concept of destiny or fate is that it is not something which is written on the lauh-e-mahfooz (secret tablet) like a script on a paper, rather this writing is like a Quran written in the mind of hafiz-e-Quran (one who has learned Quran by heart). Still, no x-ray has been invented that may take the imprint of this writing (in the mind). (Ghazal, 1999)

It is generally believed by every Muslim that God is omniscient. The universe is like an open book for him. Whatever is hidden or manifested stands alike to him. Whatever a man does is in His(God) knowledge and man has been endowed with will power so that he can make his own actions. He is limited only by the fact that the result depends upon God's will.

Every human being has got his own origin. The drop that became a pearl had a different origin while the drop that became a tear had a different one. Every drop's original courage was in accordance with its demands. King's progeny have naturally got territorial aggrandizement while an ordinary person can not wish to become a king. Sheikh Muhiyuddin Ibn-e-Arabi has described this concept in these words: "It is impossible for any origin that

he gets manifested personally in any other's existence, instead of his own specialties, worthiness and capabilities." (Ibn-e-Arabi, 1966) Therefore, everyone has to act according to his own natural capacity because everyone has got it's own capability. Whatever a man achieves is according to his capacity that is bestowed upon him by God. If every one is not dealt with according to his own capability, he may get ruined. Believing in destiny, man is satisfied that whatever he is going through is because of his destiny.

At this juncture, the question arises that if everything is from the side of destiny then what is the need to do actions? The companions of prophet Mohammad (p.b.u.h) asked him (the prophet) the same question, to which the prophet replied: "اعملوا فكل مايسر لهما خلق له" "Iemaloo fa kullun mayassurun lema khuliqa lahu" (Al-bukhari, 1422, H.) (Carry on doing actions. Everyone will reach easily to whatever is created for him). Quran also says: "لايكلف الله نفساً الا وسعها" La yukallefullaho nafsan illa wusaha. (God takes trial of man but, he does not make anyone suffer more than what he can tolerate). (Al-Quran, Albaqara, verse, 286)

ANNIHILATION AND SUBSISTENCE

دل ہر قطرہ ہے سازانا البحر

ہم اسکے ہیں، ہمارا پوچھنا کیا

Dil-e-har qatra hai saaz-e-ana albahar,

Hum uske hain, humara poochna kya.

In his poetic ecstasy, Ghalib says that every drop of my heart sings the song of being the part of Ocean. I belong to (God) Him (God), therefore, what to ask about me.

This could be related to the Sufi concept of fana (annihilation) and baqa (subsistence) which is expressed to some extent in the above couplet. We do not know whether Ghalib was a Sufi but he was deeply impressed by Sufi concepts and was naturally inclined towards these concepts.

"Shimmel (1975) writes that there are three degrees of fana (self annihilation in the journey to God). The first degree of fana can be related to the saying of prophet of Islam: "Takhalliq be akhlaq Allah" (quality yourself with the quality of God. Through constant mental struggle, exchange your own base qualities for the praiseworthy qualities by which God has described himself in the Quranic revelation). For example, a person instead of being miserly becomes generous. Impatience and impulsiveness is changed into patience and endurance. Another degree of fana comes when the seeker experiences the vision of Allah, when the soul is surrounded by the primordial light of God. The third degree of fana is "annihilation from one's vision of annihilation" in which one is immersed in the wujood, the existence of annihilation or rather the finding of God". (Zainuddin, 1995)

Ghalib's couplet saying that all the drops of my heart sing the song of being an ocean reflects the idea of the third degree of fana in which one is immersed in the existence of God.

The origin of the Sufi concepts of fana and baqa is to be found in Qurnic verse: "كل من عليها فان. ويبقى وجه ربك ذو الجلال والاكرام" "wa yabqā wajho rabbeka zul jelaal-i-walikraam." "All on the earth shall pass away (fana): there remains the face of thy lord resplendent with Majesty and Bounty." (Al-Quran, Rahman, vrese, 26-27)

"Fana is not Nirvana of Budhism which is absolute annihilation of the individual's existence. Fana is constructive and purposeful. It consists of refinement of individual's true personality rather than a complete cessation of personality." (Zainuddin.1995)

It is at this stage that Mansoor Hallaj said 'Ana-al-haque' (I am the Truth (God) which has been understood as Mansoor Hallaj saying I am God which actually meant that I do not exist , only God exist. It is a state of Sufi, not a reality. A very good example has been provided by maulana Ismail Shaheed that if a piece of iron is put into fire, it becomes fire and looses its existence but when the fire cools down it again is a piece of iron. (Saber, 1977)

Ghalib, in another couplet says:

قطره اپنا ہی حقیقت میں ہے دریا لیکن
ہم کو تقلید تک ظرفی منصور نہیں

Qatra apna bhi haqiqat mein hai dariya liken,
Humko taqleed-e- tunak zarfi-e- Mansoor nahin.

Ghalib says that though it is true that my drop in reality is an ocean, still I do not want to follow the narrowness of the container of Mansoor (Narrow mindedness of Mansoor).

This is another Sufi concept. When the content comes out of the concept, it is called 'shatahiyat' (the mystic utterances). The spilling of the content shows the narrowness of the container.

UNITY IN MULTIPLICITY

کثرت آرائی وحدت ہے پرستاری و ہم

کر دیا کافر، اس اصنام خیالی نے مجھے

Kasrat aarai-e-wahdat hai parastari-e-wahem,
kar diya kaafir, is asnaam khayali ne mujhe.

The unity of God's manifestation in multiplicity is an illusion and believing in it is like worshipping imaginary idols (the multitude form and figure) which made me (the poet) an atheist.

Ghalib's views are similar with those Sufies who believe in wahadat-ul wujud (Unity of Being) and take multiplicity as an illusion or mirage. The above couplet by Ghalib is reflective of this concept. For so many times the poet he acknowledged that only Being of God exists; the rest is all illusion and will perish. The same belief he presented in the above couplet. He believes that only His Being is reflected in everything of this universe. According to the poet, if we take multiplicity and different forms of thing to be real, it will be the worship of illusion. Here in the concerning couplet the poet asserts that in that case I would become a non believer. In other words he wants, to convey a

message that whatever is seen by us is all deception and it is only His (God's) Being which is existing.

Sufies believe that to become engrossed in the apparent images of things is negligence and this is the wisdoms of God. This negligence is necessary for the existence of human beings. God with his grace has made each individual careless or negligent according to his capacity and made him busy in such actions that are conducive to his nature. Someone is busy in singing and listening music or dancing while others are busy in writing books. There are some other people who are busy in different things.

Referring to *Fusoos-al-Hakam* by Ibn-e-Arbi, Sheikh Ahmad Sarhindi (Mujaddid Alfe thani) writes: "once upon a time I attained the real extinction (real state of annihilation in the journey to God) and the heart got such amplitude that I saw all world, sky, even myself, rather all the particles of the world as my own origin. I found the whole world lost into a single particle. Then I found myself and every particle to be the Noor (light of God). The image of worldly things became dimmer before that Noor (light of God). When I ask God almighty about it, the answer was that this is the state of having true faith in the Unity of God. After that I found these particles of the world to be deceptive which earlier I considered to be true. I was surprised at this state. Meanwhile I got reminded of a line in *fusoos-ul-Hakam* that there is a state when one can say that this world is Truth (God's being) and if he wants he can say that this world is creation. I got satisfied to some extent. After that I found the

True Existence (God) to be different from deceptive or illusionary things.” (Sarhindi, 1996)

From the above lines it is proved that at every moment a Gnostic comes across to different stages of spiritual development. In the above couplet of Ghalib, there is an indication towards these spiritual stations.

Those who experience the state of seeing wahdat-fil- kasrat (unity in multiplicity) are the propagator of the slogan “لاموجود الا الله” la maujooda illallah. (Nothing exists except God or only God exists) Ghalib himself has written at a place that, in solitude, I keep on repeating these words “لاموجود الا الله” la maujooda illallah (nothing exists except God). It is revealed through Ghalib’s words and couplets that for a long period of time, he had been in a state of extinction or annihilation in the journey to God.

THE WORLD OF SIMILITUDE

ہیں غیبِ غیب، جسکو سمجھتے ہیں ہم شہود
ہیں خواب میں ہنوز، جو جاگے ہیں خواب میں

Hain ghaib-e-ghaib, jisko samajhte hain hum shahood,
Hain khwab mein hanooz, jo jaage hain khwab mein.

Whatever we think as manifest is under veil of veils. Those who wake in dreams are still in dreaming state.

This is one of the most difficult (in meaning) couplets of Ghalib. Infact Ghalib has written this couplet, being influenced

with the saying "people are sleeping in the world. They will wake after death." Whatever a man sees in his dream considers being real. When he gets awaked he says he was dreaming. Similarly whatever is happening in the world and whatever we are looking in it is like a dream. When we will die, and then will understand that whatever we saw in the world was merely a dream. The world into which human beings go after death is called Alam-e-Mithal (world of similitude).

Sufis believe that in between material and spiritual world, there is yet another world- the world of similitude or Alam-e-Mithal. Alam-e-Mithal or world of similitude is less subtle than the spiritual world and more subtle than the material world. Here, the reality of things appears in some form, for example evil in the form of an ugly woman and goodness in some form of beauty.

Ghalib as a poet also believes that the world is like a dream in dream. It means Ghalib is also talking about the reality of this world which means beyond this material world, there is a world of similitude. The reality appears from the spiritual world in some form. The spiritual world can not be grasped; neither the spiritual world can be understood in terms of this material world. The Sufis have formed a way to understand the spiritual world through the world of similitude.

Shah Waliullah Dehlwi in his book Hujjatullah-al-Baligha says: "there are plenty of Hadith illustrating the fact that beside this material world there is a world where Hidden things (Human attributes, worshipping, sins etc) appear in some form according to their attributes. Before their appearance in this material world,

these things are already present in that world which is called the world of similitude." (Dehlwi, 1302 H.)

Shah Wali-Allah also says: "people were quarrelling, I prayed, then a particle of light came and spread among these people. They started talking in a friendly way." (Dehlwi, 1302 H.)

Ghalib in the above mentioned couplet has indicated toward that world of similitude.

PURIFICATION AND ASSIMILATION

اسے کون دیکھ سکتا کہ یگانہ ہے وہ یکتا
جو دوئی کی بو بھی ہوتی تو کہیں دو چار ہوتا

Use kaun dekh saktaa ki yagana hai wo yakta,
jo dooi ki boo bhi hoti to kahin do chaar hota.

Ghalib in this couplet expresses the idea that God is one and unique, having no duplicate, so nobody can see him. If he has even an atom of duality, one could have met him.

Here Ghalib is talking about the stage of Ahdiyati (state of abstract unity). Sufies have tried to explain the stages of existence. The stage of Ahdiyati (state of abstract unity) which Ghalib is talking about is the stage where there was only God alone and no existence. After this stage come the stage of wahdat (unity with God) where noor-e-mohmmadi (light of mohammad) came into existence. In the third stage the spirits came into existence. So, spiritual world is the beginning of our existence. From there man came into alam-e-mithal (world of similitude) and in the last stage, came to his material world. The

sufi travels towards spirituality beginning from the material world to the world of similitude and then to the spiritual world. (Saberi, 1977)

Nobody can reach His being (God) in stage of Ahdiyati because he is under so many veils. God can not be known in Ahdiyati (state of abstract unity). This can be called Tanzeeh. There are two things: God's attributes and God's Being. As far as His Being is concerned, He is beyond approach and is totally different from His servants. The connection of God and human being is through this attributes. But there is yet another side of it, which can be called Tashbeeh (assimilation) because God is both apparent and hidden. As far as his attribute (Baatin/Hidden) is concerned He (God) is under veil and since He (God) is apparent also we know him through Tashbeeh (assimilation). Since God is apparent also his manifestation is at every place. Every atom of this universe is covered by His manifestation. Sufies have seen God in their dreams but it is in a Tashbeehi (comparative) form. When Prophet Moses saw as fire on the tree, he saw God in the form of Tashbeeh (assimilation).

GOOD AND EVIL

لطاقت بے کثافت جلوہ پیدا کر نہیں سکتی

چمن زنگار ہے آئینہ باد بہاری کیا

Latafat be kathafat jalwa paida kar nahi sakti,
chaman-e-zangaar hai aaina baad-e-bahari ka.

Subtlety can not manifest itself without density. The flower garden is rusted (full of dust and gloom) due to autumn, because the spring breeze has to come.

The above couplet indicates that Ghlib has got some part of Sufism. There are two ideas expressed in this couplet. One is, a thing is known only through it's opposite, the second idea is that of optimism.

Subtlety can not be revealed without density in this world. When a mirror gets rusty, the opposite side of it becomes clearer. Here , the poet wants to stress a point that everything has got it's opposite e.g, good and evil, day and night, density and subtlety, male and female, black-white, fragrance-bad ordour, warm and cold, autumn and spring etc. It is only when the man knows the opposite; he is able to understand the right path. In Marxist philosophy also, thesis and anti thesis are opposite to each other and only when combined in an intellectual manner give rise to synthesis.

When some of the western philosophers felt that evil can not be eradicated from the world, they became pessimist. They developed a feeling that there is nothing except evil, grief and sufferings in this world. Even they have doubt on God's divine power because in their opinion, if God is all powerful, then why can not he eradicate evil from this world, in spite of disliking it.

Sufis have well understood the depth of this mystery. They say that only God's being is existent permanently. There is nothingness in things other than Him (God). Infact the reality of

all other things is nothingness and nothingness is evil. Only God's being has real existence, therefore He is good. When the Absolute Existence (God) puts his reflection on nothingness, some part of it does not get the reflection (with God's will). The part that got the reflection became good while the other part that did not get the reflection of God's Tajalli (Radiation) became evil. In other words, the sun throws it's light everywhere but if a tree or any building comes in between, the shadow or darkness occurs. The task of sun is to spread light. The place which is enlightened is blessed with God's reflection and the place where there is shadow or darkness there is nothingness or evil. With the reflection of God's being goods and evil are created. Therefore in Islam God is called the creator of good and evil both. There is God's wisdom hidden behind it, because it is only when man knows and experiences evil, that he can understand the importance of goodness. The same has been emphasized by Ghalib in the above mentioned couplet.

LOVE (WITH GOD)

یارب ز جنوں طرح غمے در نظر مایز صد بادیه در قالب دیوار و درم ریز
 ہر خوں کی عبث گرم شود، دردالم افگن ہر برق کی بے صرفہ جہد، براثرم ریز
 Yaa rab za junoon tarah ghame dar nazram rez,
 sad baadiya dar Qalib deewar -o- daram rez,
 Har khoon ki abath garam shood , dard-e-alam afgan,
 her barq ki be sarfa johad ,be asaram rez.

Ghalib is asking God for the madness of Ishq (Love) so that wherever he sees he finds the beauty of the beloved friend. O God! Give me your Ishq (Love) so much that the wilderness of

hundreds of deserts envelops my heart as well as body. With the pains and pangs of love my blood becomes warm and the effect of radiation aroused by your love enters my soul and my couplets.

The word Ishq though translated as love is not equivalent to it According to Imam Gahzali, it is the highest stage of love. Sufies believe that Ishque makes the path towards God. For Sufi, Ishq (love) is a ladder through which one reaches God's proximity.

"One great sufi Junaid Baghdadi says that Ishq is the love of the merciful and is an intuitive taste which has been endowed by Allah to the soul of man. That is why even a worldly love between man and woman which is pure can turn a man towards God's love." (Saberī, 1977) Therefore, the famous Sufi dictum is that the worldly love is a ladder towards real love, because Ishq makes human beings familiar with sufferings, pains, tears rolling from the eyes being indicator of ecstasy.

PROXIMITY AND TO GETHERNESS (WITH GOD)

بر آورد بے کلفت سمت و سو

بہ نور السموات والارض رو

Bar aawarad be kulfat simt-o-soo,

Ba noor-u- samaawaat-e-walarz roo.

God is the light of heaven and earth. On earth His light (God's Noor) is coming without any difficulty from every direction.

Ghalib has drawn the concept underlying the above couplet from Quranic verse : "الله نور السموات والارض" "Allaho noor ussamawat- e-walarz" (God is the light of heaven/skies and earth). (Al-Quran Noor, verse, 35) The poet has earlier said that God's Being is in the stage of Ahdiyati (Abstract Unity). Nobody can reach him. But since he is apparent also we can feel His proximity through His attributes particularly the attribute of light which is knowledge also. At another place Quran says: "وهو معكم اين ما كنتم" "wa hoa maakum aina ma kuntum" (He is with you wherever you are). (Al-Quran Hadeed verse, 4) The Noor (light) of God is present everywhere, be it sky, earth or any other direction. When man remembers God, he finds him because it is only His Being (God's Being) that can turn towards man, be it light or darkness, forest or a city. An Arabian illiterate person asked prophet Mohammad (P.b.u.h) whether our God is near us so that we can talk to Him (God) silently or He is far away so that we call Him loudly. At that time a verse was sent to the Prophet "واذا سالك عبادى عنى فانى قريب" "wa eza saalaka ebadi anni fa inni qareeb" (when my slaves ask about me tell them that I am near them) (Al-Quran, Albaqara verse, 186)

From this verse, the proximity and togetherness of God with man is proved towards which Ghalib is indicating in the above couplet.

LOVE AND SINCERITY (IN INTENTION)

دونوں جہان دے کے وہ سمجھے یہ خوش رہا

یاں آپڑی یہ شرم کہ تکرار کیا کریں

Donon jahaan de ke wo samijhe ye khush raha,

Yan aa pari ye sharm ki takraar kya karein.

Handing me both the world (life and here after) He (God) thought thad I was satisfied. When in reality I was too embarrassed to ask for more (God himself).

The point that Ghalib wants to emphasises is that God is so merciful that he can bestow upon man the success of both the world. (Life and hereafter). But a person who is deeply involved in God's love will not be satisfied because he wants to attain the proximity to God and His will.

God loves his slaves more than a mother loves his child. Infact the whole universe has been created by God, on the basis of love and affection. Therefore, the slaves should also be involved in His (God) love. We should worship God being in love with His Being not because of greed for heaven and fear of hell. Infact God's being itself attracts virtuous and righteous slaves towards Him. Infact the awliya (friends) of God are of two sorts: first, the salik-e-majzooob (the attracted way farer to God) and second, the mahboob (the one who is loved by God). Salik-e-majzooob (the attracted wayfarer to God) is the one who first begins to travel the path and is then captured by God while the mahboob is the one who is captured by God prior to his travelling the path. But both are in love with God.

Imam Al-Ghazali says: "A person does good works because of three reasons.(1) fearing hell (2) In the desire to attain heaven (3) only because of God's love. The person who worships God being scared of hell is like a slave who serves his master so that he may not punish him heaven. The one who worships God because he is attracted towards is like a servant who serves his master for getting reward. Though these two are not condemned, rather appreciated, still, the best is the one who serves his master because of his love, affection and appeasement. (Ghazali, 1999) Sufies desire heaven, because it is the place of God's favour, contentment and satisfaction. They are scared of hell because it is the place of God's wrath.

In the above mentioned couplet, Ghalib emphasises on that pure love of God which is free from the desire of any reward or fear of Punishment.

TO LEARN A LESSON FROM SOME EVENT

اہل بینش کو ہے طوفانِ حوادث، مکتب
لطمہ موج، کم از سلی استاد نہیں

Ahl-e- beensh ko hai toofan-e- hawaadis, maktab,
Lutma-e-mauj, kam az saili-e- ustaad nahin.

For the wise men, the stress and storm of life teaches a lesson. The surge of the tragic waves are no less than the slap of a teacher. (The flood of misery serves as a school for the wise men).

The above couplet by Ghalib is very thought provoking. He invites wise men to ponder over the happenings of their lives.

The poet equates the tragedies of life (suffering, hardships, sorrow, pain, anxieties etc.) with the punishment given by a teacher in a school.

God puts people on trial by making them face tragedies of life (sufferings, sorrow, and pain death). God does not let anyone pass his life without ups and downs, be it even a prophet. Sufies take afflictions, sorrow, suffering, hunger, poverty etc., to be a blessing from God because these tragedies make man inclined towards God. This is human nature that man forgets God when he is leading a life of pleasure and luxury and thinks that this is all because of him. On the other hand, when he comes across hardships and sufferings, he starts praying to God. Life and death, laughing and crying are all from God's side. Wise is the one who remains persistent even in bad times and who dose not forgets God and has faith that everything is from God.

TRUST ON GOD

اسکی امت میں ہوں میں، میرے رہیں کیوں کام بند
واسطے جس شہ کے غالب گنبد بے در کھلا

Uski ummat mein hum main mere rahein kyon kaam band,
Waaste jis shah ke Ghalib gumbad-e-be dar khula.

I am one of the followers of the prophet. (p.b.u.h). Why should my works get suffered? I am the follower of the great person for whom even the gates of Kaba got opened after remaining closed for a long time.

Ghalib has complete trust and faith in God. Trust is in fact a stage in Sufism. Trust on God and be satisfied and carefree.

Simultaneously, it is necessary to work hard. For example to strive for earning livelihood is not against tawakkul (trust on God) because God has given us hand, feet, eye, ear, and intellect etc so that these can be utilized by doing some work.

Imam Ghazali has described the concept of Tawkkul (trust on God) in Ahyaul uloom. He says: "Tawakkul (trust on God) is infact a belief in the unity and oneness of God. Believing in the unity of God, a person starts experiencing Tawkkul (trust on God). But Tauheed (belief in the oneness of God has four stages. (1) to admit it orally (2) to believe it by heart (3) to observe through revelation that all the thing come from God) (4) to observe that in this world nothing exists except God's being. Tawakkul (trust on God) starts from the third stage i.e. through revelation it seems as if whatever is happening is just because of God. All the other reasons and sources are useless. All the other sources except God get hidden from his eyes. In this state, whatever a man needs, asks from God, and this is called Tawakkul (reliance on God). (Ghazali, 1999)

One should take help from sources, but should not rely on sources completely. If a person has trust on God, He (God) becomes his lawyer and creates sources for him. The above couplet of Ghalib indicates this point

CAPACITY AND SUFFERING

گرنی تھی ہم پہ برق تجلی، نہ طور پر
دیئے ہیں بادہ ظرف قدح خوار دیکھ کر

Girni thi hum pe barq-e- tajalli, na Toor par,
Dete hain baada zarf-e- qadah-khwar dekh kar.

You should have chosen us (O God) for the flash of your radiation not the Mount Sinai. The wine is given according to the capacity of the drinker.

The above mentioned couplet of Ghalib indicates towards a Quranic verse "انا عرضنا الامنة على السموات والارض-----الح" "inna arazna alamanata alassamwauat-e- walarz". We offered our charge to skies and earth but they denied and got scared) it is the man who took that charge. (Al-Quran, Ahzaab, verse, 72)

This indicates the event when the mountain could not bear God's radiation and collapsed into dust, while Moosa (Moses) the prophet only got fainted. No creature except man has the capacity to carry on and fulfill God's orders is it even sky. Here the poet wants to emphasise the fact that God has entrusted everyone with such works that are in accordance with his capacity. It is the human being who has been endowed with intellect and reason. At another place Quran says: " لا يكلف الله نفساً " "الأوسعها" la yukallefullaho nafsan illa wusaha" (God does not put anyone on trial more than his capacity). (Al-Quran, Albaqara, verse, 286) For example, the cattles were not ordered to worship and offer religious rituals (offering prayers, observing fast etc)

Let us ponder over the creation of man. First God gave flexibility in his body then ordered for prayers. Man was able to feel hunger and thirst then only he was ordered to observe fast.

Man was endowed with the capacity to earn livelihood, then only zakat (the religious tax) was made compulsory. God bestowed upon man the strength in body and courage in heart and after that he was ordered to do Jehaad (religious war). Man was endowed with intellect then was entrusted with the task of worshipping. Whatever tasks are given to man by God is in accordance with their capacity.

PRAYER

گر تجھکو ہے یقین اجابت، دعائے مانگ

یعنی بغیر یک دل بے مدعا نہ مانگ

Gar tujhko hai yaqeen-e- ijaabat, dua na manng,
yani baghair yak dll-e-be muddaa na manng.

If you have faith that God will grant your prayer, then do not ask for anything at all. And if you ask, ask only for a heart that has no desire or no goal.

Keeping in mind Ghalib's fondness for difficulty in style of writing, we find the above couplet about prayer to be a unique one. Here, the poet wants to say that if you are sure that your prayer will be heard, then do not pray for worldly things. If you want to ask something from God, ask for a heart which is free of lust

The above couplet does not imply that we should not pray to God. Ghalib's words "Yaqeen-e-ijabat" (certainty of acceptance) indicate towards his vast knowledge. One of the Hadith (saying of the prophet of Islam) says:

“ادعوا لله وانتم موقنون بالاجابة” Udullaha wa antum mooqenoona bil
ijaaba (pray to God believing that He (god) will grant your
prayer.) (Mohammad Ibn-e-Iesaa, 1975)

Imam Gahzali writes in his book “Ahyae wloom-al-din”,
“when Ibrahim (the messenger of God) was about to be thrown in
fire Jibrail (Angel of God), came and said ‘do I help you?’ Ibrahim
replied: “He (God) knows my condition and I do not need any
help fro you.” (Ghalib, 1999) This shows how much faith the
massager had on God that he thought, he should not ask for
anything because God Himself will help him.

Shah Bahlool (a great man of knowledge) did not use to ask
for anything to God in spoken language and used to say that
everything is happening according to my own will. There is no
need to ask because I have merged my own will into the will of
God.

In the above couplet, the poet wants to present the same
point that we should ask for a heart which should be filled with
remembrance of God, because in that situation God will Himself
grant us whatever we need, without asking in spoken language.
It seems as if the poet has written this couplet keeping in mind
the Quranic verse which says: “اليس الله بكاف عبده” a laisa Allho be
kaafin abdah (Is God Himself not sufficient for his Slaves) (Al-
Quran, Zumur, verse, 35)