

## **Khawaja Ghulam Farid's Transcendent Love for Humanity and its Imperative Need in the Contemporary World.**

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**Abstract:** The primordial unity of mankind is a metaphysical truth. The affirmation of transcendence by the Holy Prophet of Islam continues to guide the Metaphysicians, Mystics, Sufis and Religious Philosophers of different ages and countries. The Prophetic message of truth, justice, beauty and love embraces the inward and the outward. The mercy of the worlds manifests transcendent love for the entire cosmos. Khawaja Ghulam Farid, an outstanding Sufi-poet of the nineteenth century, belonging to Southern Punjab talks of transcendence and universality in the tradition of the Prophetic light. His love of God, love of the Prophet and love of humanity is integrated into a unified whole. His ontological love embraces the entire creation. He makes man remember his Origin and Center. The Omnipresence of God warrants His service in all forms. It is 'Seeing God Everywhere'. Loving God in fullness means loving God in His transcendence and loving Him in His creatures as well. Man worships God in His transcendence and serves Him in His Immanence. The modern man's denial of the transcendent (God) also makes Him deny the transcendent love of mankind. His humanism is tied to the human psyche bereft of the Spirit. It principally fails to manifest the higher dimensions of love and thereby is unable to reach the heart of humanity. The Sufi tradition of love and gnosis can create peace and harmony in the world.

**Keywords:** Transcendence, Universality, Love, Psyche, Spirit

The problem of knowledge is the basic problem of man in his sojourn on earth. His acceptance of different sources and modes of knowledge has not only determined for him the levels of knowledge, but they have equally determined for him the corresponding levels of being. His epistemology (science of knowledge) and ontology (science of being) are intertwined. The primacy belongs to knowledge which opens up the planes of being. Traditional epistemologies and ontologies, in "the history of man", have succeeded in integrating his inward with the outward. It has not only led to a genuine understanding of the cosmos, but has led man to understand his place in the universe. The traditional world,

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comprising different metaphysical and religious traditions of the world, in their various expressions, remains united in the doctrinal understanding of knowledge and being. It is not merely a doctrinal understanding, but it is an understanding which ultimately leads to their identity. Thus, the question of knowledge helps in dealing with the different levels of being including humanity.

The traditional world, in different forms, has always faced challenges from the outsiders who have always denied higher sources of knowledge and corresponding higher levels of being on various grounds. This denial, at the hands of modernism, has not only distorted understanding of the cosmos, but has eventually led to the distortion of man's place in it. The Islamic tradition, on the other hand, has always made knowledge the criteria of things and events. The Prophet of Islam has been commanded by God to pray for an increase in knowledge. The Qur'an says:

قُلْ رَبِّ زِدْنِي عِلْمًا

“...say, “My Lord! Increase me in knowledge!” (*TaHa* 20: 115).<sup>1</sup>

He used to pray “for being granted knowledge of the ultimate nature of things”. God ordains men to reflect on His Symbols within his own self and the cosmos. The Qur'an only accepts the criterion of knowledge to adjudge truth. The rejection of truth without knowledge makes one accountable to God. The Qur'an says:

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ حَتَّىٰ إِذَا جَاءَهُ قَالَ  
 أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَا دَا كُنْتُمْ تَعْمَلُونَ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا  
 ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ

And the Day when We shall assemble from within every community (*Ummat*), a host of those who gave lie to our Symbols (*Ayāt*) and they will be lined up (according to the gravity of their wrong conceptions). When they are all assembled, He will say: “You belied Mine Symbols (*Ayāt*) without encompassing them with knowledge (*Ilm*), otherwise what else you were doing”. And the Truth about their wrongness (*Zulm*) will be manifest concerning them and they will not be able to speak (justify themselves) (*An-Naml* 27: 83-85).<sup>2</sup>

The modern man has constricted the levels of knowledge and thereby the levels of being. He has cut his primordial links with the Heavens. He has tried to understand himself in insulation from his inwardness. The modern Western idea of humanism, in due course, turned into a movement which originated in the 14<sup>th</sup> century in Italy and spread far and wide in the subsequent centuries. The medieval heritage was displaced in favour of the classic. The Renaissance saw the birth of Humanities. Humanism in

the name of human freedom and dignity boasted to “exclude everything of a supraindividual order”. It pretended “to bring everything down to purely human elements” But the humanist idea of extolling man at the expense of the transcendent (God) has suffered from epistemological and imprisoned ontological errors. Martin Lings rightly says that

“... 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.”<sup>3</sup>

By denying the higher aspects of man, humanism has constricted him in the “narrow circuits of his individuality”. It has created antagonistic contradictions in almost all spheres of his life. Schuon says:

“...humanistic culture, insofar as it functions as an ideology and therefore as a religion, consists essentially in being unaware of three things: firstly, of what God is, because it does not grant primacy to Him; secondly, of what man is, because it puts him in the place of God; thirdly, of what the meaning of life is, because this culture limits itself to playing with evanescent things and to plunging into them with criminal unconsciousness. In a word, there is nothing more inhuman than humanism, by the fact that it, so to speak, decapitates man: wishing to make of him an animal which is perfect, it succeed in turning him into a perfect animal; not all at once—because it has the fragmentary merit of abolishing certain barbaric traits—but in the long run, since it inevitably ends by “re-barbarizing” society, while “dehumanizing” it *ipso facto* in depth...one cannot improve man by being content with the surface while destroying the foundations.”<sup>4</sup>

Numerous voices have been raised in the East and the West against the attempts of humanism to uproot man from his traditional heritage. Man needs to be rooted in his being by the restoration of his broken transcendence.

The modern age is torn by inner and outer conflicts. The world has seen so much violence in the forms of devastating wars, religious and ethnic conflicts etc., which hardly find any parallel in the history of mankind. Iqbal says:

“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”.<sup>5</sup>

He points to the need of understanding the principles of permanence and change. 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 of the greatest “signs” of God tend to immobilize what is essentially mobile in its nature”.<sup>6</sup>

The philosophies of change bereft of the principle of permanence and the philosophies of permanence excluding the elements of change have not succeeded in creatively transforming the individual and society. There is a need to integrate these principles into a unified whole.

Iqbal brings home the fact of integrating vision and power for the sake of uplifting humanity. 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”.<sup>7</sup>

Further,

“Through wisdom alone comes power; and when power abandons the ways of wisdom and relies upon itself alone, its end is death.”<sup>8</sup>

The modern man by severing his ties from Heavens has constricted himself purely to the human domain. He has no inkling of the linkages between the Divine and the human. He has displaced God and has tried to create the specialised disciplines of ethics and morality to fill the vacuum without any far-reaching success. How could a rootless man realise the higher ethical and moral concerns of humanity? All ethical and moral concerns at the level of horizontality bereft verticality do not reach heart of the matter. They lack spiritual foundations. Any idea, feeling, word or deed devoid of spiritual value essentially becomes valueless. All values derive their credentials from the Spirit. Iqbal underscores the need of spirituality in solving the problems 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.”<sup>9</sup>

The modern West considers humanity as an autonomous entity placed at the horizontal level of the universe with no connection with the Heavens as to its origin or its final end. Resultantly, the ruthless exploitation of man and nature is bearing its bitter fruits. The forces of exploitation have put to stake even the future of mankind. Even those voices who talk of the

love of humanity consider this love as terrestrial devoid of its celestial linkages. They are oblivious of the metaphysical values of Truth, Beauty, Justice and Love as the everlasting foundations of humanity. Their denial of gnostic love, arising from within a person's inwardness, blocks their vision of the universality of love. They have no methodology to link love with gnosis since they remains stranded on the horizontal levels of knowledge and being. Their talk of globalisation does not reach the essence of humanity. All these philosophical voices purporting to unify mankind are bound to remain divisive in the absence of the metaphysical principle of 'unity in diversity'.

Modernism has also started affecting the traditional world in the sense that under its influence religiosity is tending to delink itself from its spiritual reservoirs. It is negating the mystic tradition and thereby the vital dimensions of love and gnosis. It is content in remaining enmeshed in the letter of the law without following its spirit. Resultantly, religiosity bereft of spirituality is tuning militancy in different aspects of life. It is constricting the space of the other, thereby threatening the universal rights of the individual and society. It is high time that religiosity in consonance with the spiritual tradition transforms its 'religious' passion into spiritual compassion for creating peace and harmony in the world.

The need of the transcendent love is becoming exceedingly imperative in the contemporary world. The metaphysical literary tradition—both oral and written- remains grounded in the transcendent. The metaphysical and religious traditions of the world have produced masterpieces of literature in poetry and prose. The traditional world has been aware of the inner and outer modern challenges to its principles and has been responsive to the contemporary needs of humanity. Galaxies of thinkers belonging to different traditions are pointing to the need of fostering ties of transcendence and universality. Khawaja Ghulam Farid, a Sufi-poet of the nineteenth century belonging to Southern Punjab, is one of the foremost thinkers who lays the metaphysical foundations of humanity. He follows the metaphysical tradition of Ibn Arabi, Bayazid Bistami, Mansur Hallaj and Fakhr-i-Jahan while integrating transcendence and universality in the cultural perspective of his Saraiki Diwan-i-Farid.

Khawaja Ghulam Farid chooses the poetic mode in expressing the metaphysical, religious, philosophical, social and cultural truths. His traditional poetry takes the genre of *Kafi* to communicate these transcendent and immanent truths. It integrates the vertical and horizontal dimensions of life unlike modern poetry that remains tied to the psychic and the mundane lacking the capacity and strength to transcend to the

spiritual or the celestial planes. His poetry, on the other hand, transforms the psychic into the spiritual by expanding ‘thought and emotion’. It brings the best in man by delving deep into his inwardness. It integrates truth, beauty and love. It changes the sensate culture into a spiritual one. The technical aspects of his poetry are perfect. His *Kafis* are based on ‘rags’ and ‘raginis’. His *Kafis* present the musicality of things and events.

Khawaja Ghulam Farid points to the metaphysical ontology of love which is the alpha and omega of creation (manifestation). He says:

کُنت کُنزاً عشقِ گواہی  
کوں آہی پہلوں حبِ خود ذات  
جیں سانگے تھیا جملِ جہان<sup>10</sup>

‘Hidden Treasure’ testifies love itself. Originally, *Wujud* (Existence) inspired itself with love. It caused the entire universe.<sup>11</sup>

He refers to a Holy Tradition which considers love as the very ground of existence. It is by virtue of love that the ontological descent of the undifferentiated Reality takes the form of the differentiated Reality. It is the manifestation of the Reality at different planes till the Reality (God) manifests itself at the terrestrial level. It is love which is ever present at all the levels. The love of humanity flows from the love of God and the love of His Prophet. Man’s obliviousness of love at any stage of the Reality’s descent leads to distortions in understanding different planes of existence. However, the human mind cannot find the Essence. The limitation of the human mind in not finding the Essence (metaphysically speaking) or God in Himself (religiously speaking) is in consonance with the “Law of things.” The limitation is simply there. It leads one to understand the unknowability of the Essence. It also creates ontological humility in dealing with the nature of the Absolute. Absolute transcendence remains beyond perception, conception and imagination. In other words, it remains beyond knowledge. It only becomes knowable in the manifested form of the Divinity. The Essence is beyond the manifest. It is beyond the qualitative and quantitative numbers. It is beyond One and Oneness. It is only the Principle. Religiously speaking, it is God in Himself.

Khawaja Ghulam Farid’s cosmology is a form of traditional cosmology which is qualitatively different from modern cosmology. He considers the entire cosmos, including man in the state of ontological nothingness in “the Face of the Absolute”. He presents his metaphysical idea of the traditional man who occupies a qualitative place in the cosmos. He is not

a fragmented self, but exists in his wholeness. He makes man remember his 'forgotten lesson' of nonbeing and invites him to restore his primordial link with his Origin and Centre. He says:

کس دھرتی سے آئے ہو تم      کس نگری کے باسی رہے  
پر م نگر ہے دیس تمہارا      پھرتے کہاں اوداسی رہے

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 رہے  
انگ بھجھوت رما کے کیونکر      رکھتے بدن سنیا سی رہے

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 ہر گز      آسی یا نہ آسی رہے

Realise yourself by virtue of casting a real glance (within). My  
friends do not worry at all about his coming or not, oh.

تم ہو ساگی تم ہو ساگی      واگی ذرہ نہ واگی رہے  
اپنی ذات صفات کو سمجھو      اپنی کرو شاسی رہے

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 سنیو      لا کر دل کے کانوں کو  
دونوں جگ کے مالک تم ہو      بھولے اللہ را سی رہے<sup>12</sup>

Listen to the Faridi discourse with reflection and the attentiveness  
of heart. You are sovereign in both the worlds. Why have you  
forgotten to put your trust in Allah, oh?<sup>13</sup>

He reiterates his message in these verses:

کیوں توں فردتے جڑ 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 paradisaal garden. You are the  
nightingale and the rose.

عرش وی تیدا فرش وی تیدا  
توں عالی ان مل

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 سنجان نہ بھل

You are the Spirit, Image and Witnessing. Never become oblivious of this experiential understanding.

دنیا عقیقی برزخ اندر  
نابین تیدا ڈا تل

No one equals you in the terrestrial world, in the isthmus or in the next world.

یار فرید ہے کو لہڑے تیدا  
نہ بے ہو دہ رُل<sup>14</sup>

Farid! Your friend is with you (even nearer to you than you are to your own self). There is no point in you being wretched in the unwieldy search.<sup>15</sup>

He further says:

تم بیشک اصل جہان کے ہو

You undoubtedly belong to the real world.

نہ تم فرشی نہ تم عرشی  
ذات مقدس نور معلیٰ  
نہ فلکی نہ ارضی ہو  
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.

رو تے ہو کھہ ہنتے ہو  
اپناں بھیت بتاؤرے  
کھہ عاشق تے معشوق بنو  
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 اوپڑے  
نازک چالیں من موہنیاں  
نازنا کرت 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.

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



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

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

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?

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

سوچ سنجانودم سے      وعظ نصیحت رمز فریدی  
کیوں تھے یوسف زندان کے ہو<sup>16</sup>      اپنی عظمت یاد کرو

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?<sup>17</sup>

He sums up his message on man in the following verses:

زرگن سرگن وچ جا جوڑیں      توں ہیں سمجھ، سنجان نہ چھوڑیں  
سب ہے روپ سروپ تہارا<sup>18</sup>      اپنے آپ توں مونہہ نہ موڑیں

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.<sup>19</sup>

One has to understand that the metaphysical negation of the human ego never gets insulated from the reality of the Self. It is:

“...an “extinction” which is, in reality, the fullness of the being, just as “inaction”...is the fullness of activity, because it is from it that all the particular activities are derived; “The Principle is always inactive, and yet everything is done by it.” ”<sup>20</sup>

It is being oblivious of this Principle that creates obstacles in understanding the doctrine of Oneness of Being (*wahdat al-wujud*). Iqbal's ambivalent attitude in this context, for example, is due to the reason that he considers extinction 'fana' in isolation from subsistence (baqa). The heart of the matter is that there is no contradiction between extinction (fana) and subsistence (baqa). They act in simultaneity. It is the Reality that is manifest in all forms. The ego in its climax ceases to be. It

takes the form of nonduality after attaining mystic and metaphysical realisation.

Man's realisation of ontological nothingness in "the Face of the Absolute" becomes understandable by delving on the metaphysical status of the "Universal Man". The metaphysical concept of "*Al-Faqr*" helps us in understanding the meaning of the "*Universal Man*" (*al-insān al-kāmil of Islamic esoterism*). Once a man has perfectly and fully realised his human state of ontological nothingness or fana (extinction) in "the Face of the Absolute", he becomes the "Universal Man" (*who has realised his human state in entirety*). Fana (extinction) and baqa (subsistence) are polarisations and one cannot be understood without the other. In other words, nonbeing or the negation of the self is essential affirmation of the Self. From the metaphysical point of view, the contingent has no reality in itself and it is totally and wholly dependent upon the Absolute for its being (wujud). Rene Guenon says:

"The contingent being may be defined as one that is not self-sufficient, not containing in himself the point of his existence; it follows that such a being is nothing by himself and he owns nothing of what goes to make him up. Such is the case of the human being in so far as he is individual, just as it is the case of all manifested beings, in whatever state they may be for, however great the difference may be between the degrees of Universal Existence, it is always as nothing in relation to the Principle. These beings, human or others, are therefore, in all that they are, in a state of complete dependence with regard to the Principle "apart from which there is nothing, absolutely nothing that exists"; it is the consciousness of this dependence which makes what several traditions call "spiritual poverty". At the same time, for the being who has acquired this consciousness, it has, as its immediate consequence, detachment with regard to all manifested things, for the being knows from then on that these things, like himself, are nothing, and that they have no importance whatsoever compared with the absolute Reality".<sup>21</sup>

The Islamic Tradition embraces all the planes of existence. God is "Lord of the worlds"<sup>22</sup> (رَبِّ الْعَالَمِينَ) and Muhammad is "...mercy unto the worlds."<sup>23</sup> (رَحْمَةً لِّلْعَالَمِينَ).

Khawaja Ghulam Farid alludes to the universal, final and living Prophet of Islam. He says:

مظہر ذات صفات کما ہی

طہ چتر جھلایا ہے<sup>24</sup>

رانجمن میر انور الہی

سر لولاک کلنگی پائی

My Ranjhan is the Light of God. He truly manifests the Attributes of Divinity. He is crowned with the *raison d'être* of the whole creation. The laurel of *ta-ha* waves over his head.<sup>25</sup>

وَنَجُّ دُثْمِ مَدِينَةِ عَالِي  
جَتِّهِ كُونِ وَمَكَانِ دَاوَالِي  
ہے دھرتی عیبوں خالی  
بیانور رسالت چھکے<sup>26</sup>

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.<sup>27</sup>

The ever shining Light of Prophecy is a metaphysical proof of Muhammad being the universal, final and living Prophet of Islam. Muhammad is not a past event. He is an ever present reality in fullness till the end times. In other words, he is not only the final Prophet of Islam, but he is the living Prophet of Islam as well. It is the finality and liveliness of the Prophet of Islam, which creates sparks of life in his Ummah. His Light shall continue to spread in the entire cosmos. The universal Prophetic presence is a harbinger of peace and harmony in the world.

Khawaja Ghulam Farid's doctrine of Oneness of Being (*wahdat al-wujud*) and its realisation has to be understood in the light of the metaphysical principles. It helps in finding God not only within oneself, but also in the other. The attempt to find God in the other negates all otherness. It points to worshipping God in His transcendence and serving Him in His Immanence. This point is the crux of Islamic spirituality.

The metaphysical principles of transcendence and universality pave the way for the love of humanity. It is the *Wujud* (Existence) or love itself, which polarises in the forms of the lover and the beloved. Khawaja Ghulam Farid says:

وَاہِ وَاہِ سَوْنِے دَاوَر تَاہِ  
ہر صورت وِج کرے اوتارہ  
ہک جاچاوے عشق اجارا  
بئی جاڈیوے حُسن ادہارا<sup>28</sup>

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.<sup>29</sup>

ہے عشق دا جلوہ ہر ہر جا  
سُبْحَانَ اللّٰہِ سُبْحَانَ اللّٰہِ  
خود عاشق خود معشوق بنیا  
سُبْحَانَ اللّٰہِ سُبْحَانَ اللّٰہِ<sup>30</sup>

Love itself 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.<sup>31</sup>

Khawaja Ghulam Farid considers the Reality as Omnipresent. God assumes the form of the Beloved Punnal to realise the game of love. The Beloved is present both in higher and lowly forms. His transcendence is not compromised even when He manifests Himself in lowly forms including those of the labourers and the needy. He says:

سوہنے یار پُئیل دا      ہر جا عین ظہور

There is everywhere the open manifestation of my lovely friend Punnal.

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 بنے سلطان جہاں دا      آپ بنے مزدور<sup>32</sup>

He himself assumes the form of the Almighty of the world and He himself assumes the form of a labourer.<sup>33</sup>

حاکم ہو کر حکم چلاوے      آپ بنے مسکین<sup>34</sup>

He is the Sovereign, who issues the decrees. He himself becomes lowly (assumes the form of petitioner).<sup>35</sup>

کڈیں شہانہ حکم چلاوے      کڈیں گدا مسکین سڈاوے

اُسدا بھیت کوئی نہ پاوے      سب بد مست پھرن سرشار<sup>36</sup>

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.<sup>37</sup>

The Omnipresence of the Beloved God leaves no room of otherness. It is from this metaphysical reality that love of humanity is born. Khawaja Ghulam Farid considers 'the Indivisible One-and-Only' as 'the One-and-All' by emphatically negating otherness. He says:

سبھ سنجانی غیر نہ جانی      سب صورت سبجانے

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<sup>38</sup>

The First, the Last, the Outward and the Inward are the open-manifestations of my friend.<sup>39</sup>

یار کوں کر مسجود      ڈے یو معبود

Offer prostration to your Friend (attain consciousness of your nothingness in the Face of the Absolute) and discard otherness.

ہر صورت وچ یار کوں جانیں  
غیر نہیں موجود<sup>40</sup>

Discern your Friend in each form. There is no otherness (self-subsistent reality except the Reality).<sup>41</sup>

ہر صورت وچ دیدار ڈٹھم  
کل یار اغیار کوں یار ڈٹھم<sup>42</sup>

I have witnessed the unveiling in each form. I have witnessed all the intimates and strangers as friends.<sup>43</sup>

تکھڑی تیغ نفی دی  
غیر کیتا قتل<sup>44</sup>

The sharpened sword of negation has obliterated otherness.<sup>45</sup>

The transformation of otherness into Oneness is the metaphysical vocation of man. Khawaja Ghulam Farid says:

کیا ریت پریت سکھائی ہے  
سب ڈسدا حسن خدائی ہے

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

ہر ویلھے ہے شگن مہورت  
ڈس دی یار میٹھل دی صورت  
غیر دی خبر نہ کائی ہے<sup>46</sup>  
کل تصویر اتے کل صورت

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.<sup>47</sup>

The metaphysical attempts to find God in the other rightfully make one transcend the narrow circuits of religiosity, ethics and morality. Everything is measured in reference to a lively relationship with God. One's feeding the hungry, satiating thirst and visiting the sick, for example, cannot be understood solely in terms of religiosity, ethics, or morality, but have to be purely understood as service of God in these forms. The transcendent love of God has to be realised in immanent modes. One has to constantly remember that God is manifest in all the mediums and at all the times in the simultaneity of His transcendence and immanence, unaffected by any medium in which He manifests Himself. One has to undergo metaphysical realisation to witness withering away of otherness and "Seeing God Everywhere".

Khawaja Ghulam Farid's Transcendent Unity of Existence (*wahdat al-wujud*) fosters the link of *Wujud* (Existence) or love itself (*ishq*) with humanity. He does not exclude anyone from the universality of love. The Reality (God) contemplates in all the mediums. Khawaja Ghulam Farid says:

ہک جا عاشق بن بن آوے  
ہر مظہر وچ آپ ساوے  
اپناں آپ کرے دیدار<sup>48</sup>  
ہک جا روپ سنگار ڈکھاوے

He exhibits ornamental beauty at times and at times recurs as the lover. He dwells in each manifestation. He contemplates Himself.<sup>49</sup>

All mediums, irrespective of their falling on any side of the categories including the religious, aesthetic, ethical or moral, act as mirrors to reflect the Reality since the Reality contemplates itself in every medium without any exception. This places onerous responsibility on our shoulders to revere God in all forms. It is in consonance with this metaphysical truth that Khawaja Ghulam Farid commits himself to the aspirations of the common folk. He transforms their otherness into oneness. He shares their concerns in the spirit of togetherness. The one who despises people simply does not understand them. It is emphatic to note that the elitist agreed to listen to the Prophets from Nuh to Muhammad on the condition that in return they will despise the common man. The Prophets rejected such offers. Rather, they showered their love on these common people, for they knew that God was manifest in His entire creation. The Sufis in consonance with the Prophetic tradition manifest their genuine concerns for the common folk for they see God openly manifest in all forms. But in our times, the obliviousness of the traditional culture has led to the obliviousness of the common man, which is creating a great scar in the heart of humanity.

The tradition does not leave any room of enmity, hatred and violence. It teaches us that we cannot fight darkness with darkness or evil with evil. It is light that dispels darkness and it is good which ultimately conquers evil. The act of dispelling evil with goodness is the foremost lesson of the Islamic tradition. The Qur'an says:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَمَا يُلْقِمُهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِمُهَا إِلَّا ذُو حَظٍّ عَظِيمٍ

“The good deed and the evil deed are not equal. Repel by that which is better; then behold, the one between whom and thee there is enmity shall be as if he were a loyal, protecting friend. Yet none shall receive it, save those who are patient; and none shall receive it, save those who possess great fortune.” (*Fussilat*, Expounded, 41: 34-35).<sup>50</sup>

Baba Farid voices, one of the Sufi lessons in the following *Shalok*:

فرید ابرے دا بھلا کر، غصہ من نہ ہنڈھاء

دیہی روگ نہ لگ ای، پلے سبھ کچھ پاء<sup>51</sup>

Farid! Dispel evil with goodness. Do not cloud your consciousness with anger. Your embodied self will remain free from disease. You will reap all benefits.<sup>52</sup>

Khawaja Ghulam Farid considers some acts as obstacles to union with God. He mentions hardness and malice as veils:

جے چاہیں توں یار دامیلا  
سٹ کاوڑ بٹھ کین<sup>53</sup>

If you want to have a contact with your beloved, then discard hardness and throw away malice.<sup>54</sup>

The psyche left to itself becomes opposed to the Spirit. One has to cleanse oneself of the psychic entrails in order to become spiritual. In other words, one has to cleanse oneself of the psychic insides in order to attain spirituality. All negativities stand opposed to God. Man's negative concerns with things and events arise due to his remoteness from God and these further make him remote from Him. Love of God leaves no room for hatred of His creation. Darkness is the absence of light like hatred which is the absence of love. Man has to be positive in dealing with the negative. Hatred veils love as darkness veils light.

Khawaja Ghulam Farid enlightens man on the purification of the self in the path of love. Love at the plane of psyche due to its psychic determinants can turn into hatred at any moment. It tends to even destroy the object of love. It is an emotional love which needs to be handled with care. But love at the plane of the Spirit is free from all these limitations. It radiates towards others. Love on the plane of psyche is psychic, but love on the plane of the Spirit is spiritual. Love at the psychic plane is conditional, individual, and earth-rooted whereas love at the spiritual plane is unconditional, universal and transcendent. The conflicts of humanity can only be solved by virtue of Divine Love which is ever present in all forms of creation and more so in the human creation. It is only the light of love which can dispel the darkness of hate.

Khawaja Ghulam Farid gives the message of hope for the despairing humanity. Man has to transcend himself by virtue of love and gnosis in order to unite with the Principle and create peace and harmony. His uniting with the Principle is his uniting with humanity.

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