

“Theory Of Jeo Paradise” In Bhagti And Punjabi Sufi Poetry

Prof. Dr. Nabila Rehman

Abstract:

Punjab has been the cradle of communal social life for centuries. The concept of unity in this social life was brilliantly developed by the Bhagats, Gurus and Sufi sages, which was in stark contrast to the ‘Vern’ Aashram’ doctrine of Brahmanism. Thus, this thought was not only accepted by the people, but today in this era of globalization, this is the only way that we can make the world a place of peace instead of war and fear, this article has briefly highlighted the thought with examples.

Keywords: Indus civilization, Punjab, Hindu, Muslim, Divide, Love, Religion, Bhagti, Sufi, Guru Nanak, Qadri, Chishti Sufies, Unity.

Introduction

Among the most ancient and impressively diverse civilizations of the world Indus Valley civilization, by dint of its richly diverse art and culture, stands eminent. Its enchanting beauty and culturally enriched facets have always been in the limelight. When different nations, for example, Dravidian, Arians, Kishan Greek, Turks and Arabs came to this civilization they brought their indigenous culture, religion and civilization along with them. The indigenous culture of Indus Valley civilization inter mingled with the afore-mentioned diverse cultures, and the fruit of this process of amalgamation manifested itself in form of a civilization, socially and culturally fertile, casted its impact on the culture of the entire world at large.

It is quite natural that wherever different nations embodying different cultures thrive the consequence is the creation of a new civilization whose spectrum vividly reflects the different colors of all those civilizations and cultures whose interaction and amalgamation has led the birth of this new civilization inclusive of the ideology, religion, politics, and social norms of the component civilizations. Indus Valley civilization was characterized by social and ethical harmony before the invasion of the Aryans. Brahminyt, with the formation of Vaidis, divided the people into "Varn Ashram". Division of people into various stratas based on cast, colour and creed disrupted the harmony among different peoples and resulted in social stratification. The contents of Bhagwad Geeta and Up-Nushudh are the most significant sources of Brahminyt. Rigid social and religious dogmas do evoke opposition or revulsion in a society. But the fact is that every epoch is blessed with persons who harbor all-embracing love for the entire humanity. Mahavir, Bruhpati and Sidharth raised their voices against the monopoly of Brahminyt and the class-division, and helped the oppressed and the neglected segments of the society. Brahminyt denounced such loving souls as rebels and Nastaks. Buddhism incepted from Sidharth. The fundamental principle of Sidharth is "Mukti". 'Mukti' in the literal sense of the word, stands for the notion of "man dis entangling himself from the nexus of difficulties". Brahminyt considered this upsurge of Buddhism as a revolt against itself.

The key aspect of "Mukti" is "salvation" which was adopted by Sidharth and his followers to seek a way out of the embroiling problems.

Muslims brought their faith and monotheistic religion to Indus valley. The local tradition and culture of Indus valley imbibed the influence of Muslim thought and ideology. The works of Bhagats of the middle era, Kabir and Nanak do reflect vivid impact of this. The principles of tolerance, love and harmony propagated by Kabir and Nanak were in fact an amalgam of the teachings of Muslim Sufis and Bhagats. Both were meant to disseminate the spirit of love and tolerance among the human beings of the whole worlds. As Kabir says:

swD bVy pRmwrQI Gn ijEN brsIN Awey
 pqn ibCwvyN AOr kI Apno pwvs lwey
 koeI Awvy Bwv sy koeI Awa, ABwa
 swD daU ko posqy, igxyN nw Bwa ABwa (1)

Saadhus, simple and loving people, are bliss for this world. They are like clouds who always extend a generous hand towards others even at the cost of their own interests. (Translated by Article Author)

According to Baba Guru Naanak:

idl drdwnI jo kry drvySI idl rws
 ieSk muhbq nwnkw lyKw krqy pws (2)

One who guards the heart, faqeerhood and heart's concord Take to affection and love o Naanak, reckoning's with the Lord. The ashlok tells us that love is never to be forgotten. Also that if we love, our reckoning is done. This love has to be others, as love for on self leads to egotism, which the darvaesh discards. (3)

The Theory of Jeo-Paradise means:

"Live and let live" this is the fundamental philosophy in accordance with which the human life proceeds on. If we delve deep into the philosophy and ideology proclaimed by different religions, it becomes evident that all the religions of the worlds proclaim the same ideology. The concept of monotheism played a vital role in reinforcing this notion of unity among all. The division into clans and groups based on subtle difference in religious ideology distorted the original essence of religious thought. This dragged people away from the philosophy of "Jeo Paradise" and hence the beautiful aspects of religion, slowly but gradually, got marred by political interruptions. The force aspiring towards the ideal of mutual existence for all human beings survived in some form or the other despite the fact that exploitative forces have always been at daggers drawn. This situation has aggravated manifold in modern times. Social upheaval and cultural nostalgia has increased. The spirit of patience and tolerance has dwindled. Today's world is in dire need of some system which could serve as a panacea for all the trials and tribulations confronted by the entire humanity and which could promote mutual cooperation among different nations and peoples of the world. The cooperative society of the ancient Indus Valley civilization was based on the same notion. The very concept of "The unity of all creations" must have emerged in response to the need for mutual existence and sociopolitical conditions of the era.

Punjabi classical (sufi) poets, right from the beginning up to the times of Khawaja Ghulam Farid have incorporated the concept of "Unity of all Creations" into their philosophy of humanity, culture and traditions. "Humanity", undoubtedly, has always been the key aspect of the teachings of all sufi saints including Baba Fareed and all those who preceded him.

Awp sNvwryN mYN imlyN, mYN imilAW suK hoey
 &rIdw jy qUN imrw hoey rhyN, sB jg qyrw hoe

"God says, " If you reform yourself, you shall meet me, and meeting me, you shall be at peace. O Freed, if you will be mine, the whole world will be yours." (4)

M. A Gaffar said "This dohra brings to mind the image of a room, or a stage, which is universe. From its doors come many actors. They come and walk away together or get transformed from 'I' to 'we', to the 'I' within or they are really all the same; there is only one

protagonist, played by 'several' actors. This dohra is one of the strongest expression of the concept of unity of being in the works of Baaba Fareed. The route proposed here is via the Integration of the self. (5)

This has endowed the ideological foundation of Punjabi classical (sufi) poetry with a distinct grace and glory.

Our sufi intellectual proclaims: "Sub da Bhala, sub de Khair" (for good and all). This apparently short and simple saying is indeed charged with meanings. On the contrary, the so-called "Maulvi" Pandat and Priest is concerned only with his own paltry benefits at the cost of others. However, a sufi extends his love and goodwill to all irrespective of anybody's cultural, religious and national identity. The same is the essence the notions of "Bhagti", and mutual existence. In 12th century, sufism devolved into two major ideological strands, that is, Qadri and Chishti, who then became the torch bearers of the jeopardized philosophy of the unity of all creations. Sufis belonging to the Qadri school of thought are in favor of voidant philosophy that is why they are, ideologically, nearer to the Bhagats of the middle era. However the Chishti group present the philosophy of Tauheed in the cladding of the concept of unity. The heart of the matter is that the aim of both the Chishti and the Qadri schools of thought is exactly the same despite the apparent yet minute differences in the way the concepts are interpreted by the two segments of Sufis. Punjabi Sufi poetry is, in fact, embellished with beautifully amalgamated facts of Qadri and Chishti school of thought.

Shah Hussain says:

surq dI sUeI pRm dy Dwgy ipENd lgy sq sNgy
mYNfI jwn so rNgy so rNgy

M. A Gaffar elaborated this in so many meanings. One of them in his words is:

This line is fully physical and meta phorical. Indeed it alternates between the two and synthesized the physical and meta Phorical into one. (6)

If we ascend to the concept of waahelat-ul-vujood (unity of being) we see a vast humanity, each individual preserved in his or her own colour, and yet (invisibly, but essentially) Stitched together into a single reality. (7)

Sufis belonging to the Qadri group are dauntless in their stance and style. The history has witnessed their incessant and arduous struggle against the exploitative forces at work in the times they thrived in. Shah Hussain Lahori opposed the great Mughal king Akbar and stood by Dulla Bhatti based on the fundamental spirit of Sufism embodying all-embracing love for the entire humanity. Khawaja Ghulam Fareed Mithan Koti advised Nawab of Bahwalpur: "Zair thee, Zabar no thee, Matan Paish aavi". This sentence encapsulates the whole philosophy of humanity and tolerance. The irony of the situation is that such saviors of human rights have been feared the most by all those who are at the helm, that is exactly the reason why whole of the human history is replete with the inspiring instances of struggle by various people striving to materialize the dream of peaceful world characterized by the protection of culture, love for humanity and mutual existence.

In Faqir Qadir Bakhsh Bedil's verse the Qadri Sufi Poet poet:

iSAw su`nI iQvx soKw, sU&I kOx sfwvy gw
by is`ry dw mnsb pw kr, sUII isr cVHwvy gw (8)

The metaphor of Mansur Hallaj stands for the same ideal of human freedom in Bedil's poetry. People of all ages witnessed countless examples of "Maulvis" collaborating with the rulers and thus catalyzing the vicious circle of exploitation. Maulvis ought to stand by the vulnerable and the oppressed but they have always bonded themselves with the aristocrats with the result that the very world "Maulvi" is notoriously considered to be an embodiment of exploitation, perpetration and abhorrence.

mu`IW mwrX s^q sqwvx
guJVy rwz dw Byq nw pwvx
by vs SoHdy ihn mwzUr

The Clerics thrash me and are highly vexing. They are helpless, ineffective and disabled to unravel the deepar mysteries. (9)

mu`IW vYrI s^q ifsINdy
by Sk ihn auswd idlyN dy
ieb AlArbI qy mNsUr

The clerics seem hardened adversaries. undoubtedly, Ibn' Arbi and mansur impart heart knowledge.(10)

However, a sufi, in utter contrast to a Maulvi, has become an emblem of love for the suppressed, and struggle in face of all the odds. As Bullay Shah puts it:

Ab hm gum hUey pRym ngr ky Sihr
bulwH Soh hY dohIN jhwnI koeI nw idsdw Zyr

Now I am lost in the city of Love-Land Bulleh Shah, the beloved is present in both worlds. Thus none is an alian to me. As he, the beloved dwells in everyone and every where. So all the people are members of one family and are like the petals of one flower. Though they have their own identities but when they turn into one Flower then they loose their Individual identities. (11)

In our point of view Sufism and culture are two sides of the same picture inevitably enjoined with each other. Sufism, in all its versions, stands for the ideals of reverence for culture and human values. A culture, nurtured by the ideas and thoughts of Sufis, evolves on its own, and so becomes like a flower which blossoms in very season, whose color and fragrance cannot fade away.

References:

- (1) Hary Awdh. talif; Bhagat Kabir: Phalspha W Shairi (Lahore: Fiction house. 2006) 90
- (2) Jeet Singh Seetal. Kalaam Nank (America: Punjabi Heritage Foundation 2001) 181
- (3) Muzaffar A. Gaffar, Baba naanak (Lahore: Ferozsons CPUT) Ltd. 2006) 99
- (4) Maqsood Saqib, Faiza Ra'ana; Hymns of Baba Fareed Shakar Ganj (Lahore: Suchet Kitab Ghar 2005) 94
- (5) Muzaffar A. Ghaffar, Baaba Fareed Ganj Shakar (Lahore: Ferozson's Pvt. Ltd. 2006) 91
- (6) Muzaffar A. Ghaffar. Shah Hussain (Lahore: Ferozsons (Pvt) Ltd 2005) 497
- (7) Muzaffar A. Ghaffar. Shah Hussain (Lahore: Ferozsons (Pvt) Ltd 2005) 496
- (8) Nabila Rehman, Dr. Ramaz Wajood Wanjawn di (Lahore: Punjab Institute of Language Art, Culture 2010) 164
- (9) Dr. Qaisar Shehzad. The message of Diwan-i-Frid (Lahore: Suhail Academy 2009) 99
- (10) Dr. Shehzad Qaiser. The Meta physics of Khawaja Ghulam Farid (Lahore: Suhail Avademy 2009) 9
- (11) Saeed Ahmad. Kafian Bulleh Shah. Great Sufi wisdom (Rawalpindi: Adnan Books, Stationers & Computer Accessories 2004) 93-94