

**Name:** Goher Iqbal  
**Supervisor:** Dr. Abdul Majid Qazi  
**Department:** Arabic  
**Title:** Trend of Mysticism In Arabic and Urdu Poetry-Acomparative study  
**Abstract**

**Findings:**

Mystical trends in Arabic and in Urdu Poetry:

In Mystical Poetries:A Comparison of Ibn Arabi,Mansoor Alhllaj,Ibn al Faridh with Mirza Ghalib,khawajah Meer Dard and Meer Taqui Meer

**Main Finding**

The Indo-Arab Sufism facilitates encounters with God, love, and the deepest aspects of human consciousness have evoked feelings in Sufis that have poured out through their ravaged hearts onto their lucid tongues, providing us with some of the most beautiful and profound poetry ever written. Some of the most prominent of the Sufis who wrote poetry were Rumi, Attar, and Hafez (in Persian), Hallaj, Ibn Arabi and Ibn al-Farid (in Arabic). Today Sufi poets continue in traditional Urdu languages such as Mirza\_Ghalib, Khajah Meer Dard and Meer Taquei Meer whose poetic dances (respectively) have become well known and whose poetic roots draw sustenance from both the poetry of Persian and mystic tradion.

The poetry of Shaykh Umar Ibn al-Farid is considered by many to be the pinnacle of Arabic mystical verse, though surprisingly he is not widely known in the West. Ibn al-Farid's two masterpieces are The Wine Ode, a beautiful meditation on the "wine" of divine bliss, and The Poem of the Sufi Way, a profound exploration of spiritual experience along the Sufi Path and perhaps the longest mystical poem composed in Arabic. Both poems have inspired in-depth spiritual commentaries throughout the centuries, and they are still reverently memorized by Sufis and other devout Muslims.

Ibn 'Arabi's writings have been very influential - chiefly among elites and Sufi tariqas. Although his name was widely recognized, only a minority of people could have read his works directly Ibn 'Arabi's impact outside the historic Muslim countries is not easily traced. Orient lists began to study Ibn 'Arabi's works relatively late, and the first response was frequently frustration. The first work to be translated into English appeared in 1911. Recognition of the depth and richness of his writings has extended to new audiences over the past century, particularly since the 1970s. At the same time there has been a great revival of interest and publishing in the Islamic world. In al-Hallaj's case the Secret of the Love seized and intoxicad his entire being. His longing and yearning for Allah was such that only in his total destruction by Him could he find the Union which was the sole purpose and goal of his life. This was the Beauty (al-

jamal) and the Majesty (al-jalal) of his bondsmanship to Allah, and like a great river flowing from its source to the ocean; nothing could hinder or stop its course. Hallaj was now widely acclaimed and loved by the people. But the religious scholars could not accept him. However al-Hallaj, who accustomed himself to suffering, He said, "Love is in the pleasure of possession, the All-Mighty: "I have chosen thee for myself." (20:41). Increasingly the delicious meanings of his ecstatic states took possession of him until he reached a point where the two states of belief and unbelief had disappeared in the Majesty (jalal) of Allah's Decree for him, so that finally he came to be called an unbeliever by those who could not understand him and who feared him because of a certain power which he possessed.

Khawaja Mir Dard was also among such poets. He witnessed the age of political and cultural anarchy in Delhi where everyone was suffering from pain and misery, his poetry has ever lasting impact on its readers. His poems are totally based on his practical life and whatever he felt in real life. His philosophy does not teach the lesson of monasticism or leaving social life.

Mirza Ghalib gave much importance to the practice of love. Bearing the difficulties of love is mandatory for them. Meer Taqee Meer also represents same love. Love is that oven which produces sacred human being or Sufi. The Sufis lit a fire of love in his heart and tries to get a shelter in this fire and then gets access to Allah. But, this is possible only when your heart is clear like a mirror. It gives him specialty to keep himself away from all wrong doings. He then lives in this world as a friend of all human beings. These prints are amply available in Mirza Ghalib's poetry. This is the reason why we see a lot of questions and queries in Mirza Ghalib's poetry.

Meer Taqee Meer is trying to understand world through these couplets. He did not accept Tasawwuf as only a tradition. In case of not being a poet he might be a practical Sufi. According to him all knowledge is associated with three main subjects: God, Human being and What is God, and where is he? What is the reality of man, his position in the universe, and his relation with God? What is the relation between Universe and Human being, and what is the relation between the Universe and God? So they described these aspects in a positive sense.