

God in the Mystic Poetry of Khawaja Ghulam Farid and American Transcendentalist

Ralph Waldo Emerson

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Abstract

The poetry of Khawaja Ghulam Farid has a world of meanings. Contemporaneously in the West, there was a parallel line of poets who were greatly influenced by Eastern thought and philosophy in their Transcendentalist poetry. Their poetry also contains ideas about the reality of God. Ralph Waldo Emerson is considered as 'The Father of Transcendentalism'. The present study attempts to explore how far the poetic thought of Khawaja Farid is reflected in the transcendentalist poetry of Emerson who is the leading poet of this movement. The affinities between the mystic philosophy of the Unity of Being embraced by Khawaja Farid and Transcendentalist Monism have been traced and it has been explored how this philosophy places man about God. This comparative study highlights the philosophical and spiritual affinities between Khawaja Farid and Transcendentalist Emerson and points out the differences of thought as expressed through their respective poetry.

Keywords: Mystic Poetry, Transcendentalism, God, Unity of Being, Spiritual Affinity, Monism

Introduction

Khawaja Ghulam Farid is the Sufi poet of Southern Punjab, Pakistan. His poetry is steeped deeply in mystic thought. According to Dilshad Kalanchwi (2000) in "Khawaja Ghulam Farid de Kalam wih Tasawwuf", it is the unanimous creed of Mystics that when God Almighty created the souls, He held a special ceremony. In that ceremony, He showed such a delicate and beautiful spectacle of Himself that the souls of Believers are enamored by it up till now (p. 40). Even though now exiled on earth, they are ever in search of their supreme Creator.

The south Asian Sufi writers first wrote in Persian and then they gradually moved to writings in their respective vernacular. Punjabi, Sindhi, Pashto, Baluchi, Urdu, Kashmiri, and Gujarati literature were promoted by Baba Farid who wrote in the thirteenth century, Muhammad Gesudaraz who lived through the fifteenth century, Bayazid Ansari, Muhammad Jiv Jan, Qadi Qadan, Habba Khatun all of whom belonged to the sixteenth century and Jam Derrek who composed in the eighteenth century (Suvorona, 2004, p. 82). These mystic poets preached uniformity of all religions and found differences only in cult and ritual. Their strict monotheism inculcated the idea that only that religion was true which promulgated faith in only one God. Khawaja Farid popularized the concept of the Oneness of God and the universe which he acquired from his intellectual guide Ibn e Arabi, the philosophy which was later called "The Unity of Being". Suvorona (2004) writes that in South Asian devotional poetry, it is repeatedly asserted that a Sufi has no religion. He is neither Hindu nor Muslim. The followers need not pursue the outward forms of religion preached by 'ulama'. These persistent and constant themes which were repeated like an incantation, later on, became a tradition of Sufi poetry. Particularly, Khawaja Ghulam Farid summed up this tradition in his mystic poetry that is known as his Kafis. (Suvorona, 2004, p.82). Simultaneously in the West, another group of poets was writing poetry in a new tradition in the History of American Literature. This trend was termed Transcendentalism. Ralph Waldo Emerson was the father of this movement and his small prose-poem "Nature" has been called "The Bible of Transcendentalism". Transcendentalist believes in the existence of the Divine which cannot be known by reason, but it can be experienced by the spirit through intuition. The transcendentalist belief in the oneness of Nature, God, and Man has a close

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affinity with the Unity of Being expounded by Khawaja Farid in his poetry. The present study is an effort to trace the points of similarity and difference between the two concepts and find some common ground of understanding between Eastern and Western thought.

Research Questions

The study seeks to find the answers to the following questions.

1. What is the concept of God as expressed through the mystic poetry of Khawaja Ghulam Farid and the Transcendentalist poetry of Ralph Waldo Emerson?
2. What aspects of Khawaja Farid's concept do have an affinity with the transcendentalist thought?
3. What is the locus of departure from this spiritual kinship they mostly share?

Literature Review

The total sum of research on Khawaja Farid in the English language is very limited. Besides, many critics have ventured on Khawaja Farid's life and thought in Urdu and Saraiki. Inter-disciplinary research on the great poet is almost non-existent. Khurshid Nazir (1996) has tried to examine the poetry of Khawaja Farid from a new angle. He has analyzed the poetry of Farid in the light of the critical thought of Homer, Plato, Aristotle, Longinus, Dante, Philip Sydney, Wordsworth, and Coleridge. It is more of a critical evaluation of the critical criteria of these critics than a comparative study. Likewise, there has been a lot of research on R.W. Emerson's poetry and thought but inter-disciplinary research on his poetry is rare. Mike Unher and Sara Bano (2010) wrote an article on Bullah Shah and Emerson in which an analysis is made between the nature poetry of the two poets. Qaisar Shehzad (1996, 2001) has made some very worthwhile research on Khawaja Farid's metaphysics in his poetry. So far no remarkable and exhaustive study has been made on these two poets together who, though contemporaries, hail from the east and the west respectively and are associated with different schools of poetry. Khawaja Ghulam Farid is the mystic poet of the nineteenth century whereas Emerson is considered the father of American Transcendentalism which also emerged in the nineteenth century... The present study fills a gap and introduces a new dimension to both the writers by comparing and contrasting the mysticism of Farid and Transcendentalist Monism of Emerson as revealed through their poetry. As a result, their poetry can be studied in a new light.

Theoretical Framework

This qualitative research focuses on the concept of God as expressed through the relevant Saraiki kafis of Khawaja Ghulam Farid's *Divan e Farid* and selected transcendentalist poetry of Ralph Waldo Emerson. For further acquaintance, Emerson's essays "Nature", "The Over-Soul" and "Self-Reliance" also enlighten the thesis stance. For Khawaja Farid's spiritual affinity with the unity of being, the philosophy of Ibn e Arabi is explored and the fountainheads of Transcendental Monism are traced for the understanding of R.W. Emerson's poetic thought. Unity of being is not a new religion or religious injunction. It may be called the existential experience of the believers who are convinced by it to get closeness with God, their Creator. Transcendental Monism believes in the existence of a single thing, the universe, which is arbitrarily divided into many things. Transcendental Monism sees the universe as the perfection and revelation of the Divine perfection. It applies to the human soul as well which means that man is the image of God in a special sense. The study is a comparative analysis that highlights the similarities and differences regarding the concept of the Supreme Being in the poetry of Khawaja Farid and the American Transcendentalist Ralph Waldo Emerson.

Analysis

Khawaja Farid was not without a guide on the tough and intricate path of mysticism. The novice seeks union with God by observing some additional rituals besides the common duties and rituals of Islam and he receives guidance from some sheik. Trimmingham (1971) observes in *The Sufi Orders in Islam* that Mysticism involves tough, well-planned, and traced-out training. It is a rule of life. The novice who follows it may attain union with God. For that purpose, he must observe a series of rituals that are other than the common rituals of Islam. It is a novitiate guided by some sheikh. As the popular saying goes, the novice is in the hands of the director as a corpse is in the hands of the washer of dead bodies. This finally culminates in the initiation in the Sufi order which involves being invested with a khirqa, mantle, and headdress (p. 29).

(Chandiyo, 2004, Kafi 268, pp. 254-255)

Khawaja Farid's doctrine is different from pantheism, panentheism, immanentism in that he believes in the transcendence of the Absolute. For the Absolute, there is a Name in the Names of God, Al Haqq. The Haqq is in the Invisible. The Absolute or Haqq in its absoluteness defies all ascriptions and descriptions. In one of his kaafis, he writes:

Transliteration

1. Yar Farid Nahin mastoore
Har JA USS da ain zahoore
(Chandiyo, 2004, Kafi 218, p. 223)

2. Rakh tasdeeq, Na thi awara
Qibla, Ka'ba, deer dawara
Masjid, mandir hikro noor the same Radiance is present.
(Chandiyo, 2004, Kafi 50, p. 110)

3. Usse Paak Alakh Be Aib Kahu
Usse Haqq Be Naam o Nishan kahun
(Chandiyo, 2004, Kafi 91, p. 138)

Translation

Farid! My Beloved is not veiled.
Everywhere, He is manifested.

have faith: Don't go astray
Qibla, Ka'ba, churches, temples and everywhere

Call him the Pure one, the Transcendent, the
Unblemished. Call Him the Nameless Truth
without signs

Whether he calls Him the Pure One, the Transcendent One, the Unblemished One, and the Nameless Truth without signs, no definition can define the Undefinable. For Khawaja Farid, The Essence and the Divinity are the aspects of the same Absolute. Shahzad Qaisar (1998) observes: "When God is considered in respect of Himself, He is designated as the Essence, but when He is considered in respect of relations, attributions and correlations with the universe, he is designated as Divinity. God in Himself as the Essence is unknowable but as the Divinity, He is accordingly knowable" (p. 75). We cannot know God Himself but we can recognize him through his creations.

Haqq (2006) observes that the followers of the Unity of Being are divided into three groups. One group believes that the Being is One and all the things exist in that one being, other than it, there is nothing. Therefore, the Being and the things are the same. This philosophy means that all is one. The second group thinks that all the possibilities are the reflection of the Absolute Essence. As the idea of reflection originates from the idea of the Being, so being is only One and all the things are the reflection or shadow of the Names and the attributes of that Being. The philosophy of the third group is that the existence of the possibilities is no more than that they exist in the knowledge of the Absolute. As the cosmos is just an illusion, so all things are non-existent. And the existent is only the Absolute (p.23-24). He further writes that in the poetry of Khawaja Farid, all the three sections of the Unity of Being are found. Besides, he has his philosophy which revolves around the greatness of man. These different shades of the Unity of Being are reflected in the poetry of Khawaja Farid:

Transliteration

1. Husn Qubah sab Mazhar e zati
Har Rung mein be rung piyara manifestation of the Essence. The Beautiful
(Chandiyo, 2004, Kafi 7, p.79)

2. Wah wah Sohne da vartara
Har Surat wech Kare autara
Hek JA chawe ishque ajara
Bai JA deiwe husn udhara
(Chandiyo, 2004, Kafi 20, p.87)

3. Zaatān feilan Kull shae baatil in their essence and existence, all the things are Haq hei fa'il, biyo
sabh aatil non-existent. The Reality is the animating
Force in all the things and all else is powerless.

(Chandiyo, 2004, Kafi 72, p. 124)

4. Jagg wehm khiyal Te khawabe
Sab Surat naqsh bar aabe
(Chandiyo, 2004, Kafi 200, p. 212)

Translation

Beauty and ugliness, everything is the
manifestation of the Essence. The Beautiful
Colorless is manifest in each color.

Praised be the manner of the
Beautiful. He is reflected in each form.
Sometimes He is Love itself and at other
He is the manifest Beauty.

this world is an illusion, imagination and
dream. All the forms are watermarks.

Here Khawaja Farid's concept is different from transcendental pantheism. His Absolute is reflected and manifested through things. He is not imminent. Nature is not God. God is above and beyond nature and man.

Khawaja Farid does not believe in soulless prayers or worship. He desires a direct and true connection with God. That is why he is against the mechanical performance of religious rituals which

are preached by the religious clerics. For him, the only true prayer is to witness God in everything. In many of his kafis, he repeats this same theme that when he has drunk the wine of Unity of Being, he has forgotten his prayers and fasting. He writes:

Transliteration

Neet Faridi namaz e shahudi
Her shae mein hae ramz e wajudi
Sutt mulwane Jo mazkoo set aside whatever the cleric says.
(Chadiyo, 2004, Kafi 57, p.115)

Translation

Farid! Resolve to offer the prayer of witnessing
in everything, there is the secret of the Being.

So we can conclude that Khawaja Farid's philosophy of the Unity of Being is within the limits of the orthodox religion. He identifies the Absolute with Allah's Essence. According to him, the union with God does not mean that man becomes God or he is merged into God. Nor does nature have divinity in it. It means that in the spatial and temporal boundaries, wherever he might be, he will be accompanied by God because God is nearer to him than his jagular vein.

Khawaja Farid subscribes to the view that to know God, one must know oneself. When one tries to know oneself, one comes to realize one's limitations. This deprivation leads him to realize his Creator's non-delimitation and hence he gets the realization of the Absolute through his self-recognition:

Transliteration

1. Jei koi chahe fikr fana Kun
Aprein aap KO gole
(Chandiyo, 2004, Kafi 181, p. 198)
2. Rah tawhidi reet Faridi
Aprein aap da dhiyane self-knowledge.
(Chandiyo, 2004, Kafi 247, p. 241)

Translation

If one seeks to discover the ontological
nothingness and annihilation, one should find
oneself first.
the path of Unity and the Faridi tradition is the

Khawaja Farid's Faith in the unity of being does not let him admit any prejudice towards God's creatures. He has tolerance towards other people and the diversity of their manner of worship. He believes in the unity of religions because all are the different forms of worship of the same Absolute. Whether it is Hinduism, Buddhism, Christianity, Islam, or any other religion, it has the same origin and the same direction:

Transliteration

Har Surat wech deedar dithem
Kul yar aghyar Kun yaar dithem.
Keth khuss khashak Te khaar dithem the strangers, as friends. I have not seen the
Hek nor de sub atwaar dithem straw, litter and the thorns but as the

Translation

I have seen the unveiling in every
Form. I have known all, the familiars and
The manifestation of the One Light.

(Chandiyo, 2004, Kafi 84, p. 131-132)

For him, all the religions are centered on the realization of God. Man must recognize himself, for once he knows himself, and he transcends all the differences. Man is respectable, whatever his religion, color, or creed may be:

Transliteration

Yar hei, yaar hei, yaar hei yaar
Sohnra, kojha, naik Te badd.
(Chandiyo, 2004, Kafi 30, p. 95)

Translation

everyone whether he is beautiful, ugly, pious
Or impious is our friend.

Khawaja Farid embraced the Philosophy of the Unity of Being and he took care to keep it within the boundaries of his orthodox religion. He does not indulge in extravagances and extremes which could provide the opponents an opportunity to raise a charge of blasphemy against him. Even when he criticizes traditional ways or traditionalist clerics, it is to point out their deficiencies and limited approach. He respects all religions and man in general and views them as having the same origin and roots.

In 19th century America, there was a new line of poets who were called Transcendentalists. They were headed by Ralph Waldo Emerson who is also termed as The Father of Transcendentalists. He had lost faith in the traditional religion and looked forward to the same transcendent Beauty which had enamored the souls of the Eastern men. He wanted America to be completed with a new religious renaissance. In this way, he fashioned a literary religion for America which drew on world religions and particularly the Asian religious traditions.

Versluis (1993) comments about his philosophy: "This Reflective culture embodies elements of the Greeks, romanticism, the German idealists, the Platonists, and of Islam, Confucianism, Hinduism, and Buddhism. It is the fruition of all the world's cultures in a new era, the "progress of culture" (p.75). Bloom (2006) calls him the "founder of *the* American religion, the fountain of our literary and spiritual elite" (p116). Transcendentalism is an amalgamation of different Eastern and Western philosophies such as British romantics like Wordsworth, Coleridge, Carlyle; German idealists like Kant, Hegel, Fichte, Schelling, and Goethe, Richter, and others; Among the ancients, Greek philosophers like Plato, the Neoplatonist's as Cudworth and More, aspects of the teachings of Confucius, the Mohammedan Sufis, the Hindu writers of the Upanishads and Bhagavad Gita, and the Buddhists, etc. The transcendentalists were greatly interested in selfhood and they found the well-elaborated expression of the self in Hindu scriptures. Hindu scriptures tell us that the central core of one's self (antaratman) is identifiable with the cosmic whole (Brahma). They believed that the self within the immortal person is the internal self of all things and is the universal Brahma. Emerson in his essay 'Over-soul' writes that man contains within himself the soul of the whole cosmos. He names it the wise silence, the universal beauty, and the eternal One. Every part and particle of the cosmos is equally related to it. This deep power is perfect and self-sufficient. We exist in it and it is accessible to all. In this cosmic whole, the act of seeing and the thing that is seen, the seer and the spectacle, the subject, and the object are the same. Human beings see the world in parts as trees, animals, the sun, and the moon. The whole that comprises these shining parts is the Soul. (Stade, 2004, n.pag)

Phillips and Ladd (2006) observe: "Transcendentalists assumed that the ultimate truth of the spiritual nature of the universe was readily at hand—natural and accessible to every human being" (Phillips, p.33-34). A central theme of Transcendentalism was the belief that human beings could transcend their baser animal instincts, reach a higher consciousness, and take part in the spirit of the divine. Transcendentalism was also democratic in its principles. Transcendentalists had the conviction that "all people were equal in the eyes of God, and all had sufficient spiritual power to intuit God in their daily lives" (Phillips & Ladd, 2006, p. 34). Emerson's poem Brahma provides a quintessence of his thought as it was greatly influenced by Hindu philosophy:

If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.
Far or forgot to me is near;
Shadow and sunlight are the same;
The vanished gods to me appear;
And one to me is shame and fame.
(Atkinson, Brahma, 1950, p.809)

The fundamental base of transcendentalism is a monism that believes in the unity of Nature and God and the immanence of God in the world. As the Divine dwells in the world, each and everything in the world is a microcosm. According to Shah (2016), "... the Hindu mind did not function in terms of limits, clear-cut distinctions, precisely defined concepts. Hence the Hindu idea of God is of a reality which is both transcendent and immanent, outside the universe of existence and yet within it, beyond being and not-being (p. 100), hence Emerson's Universal Soul is incarnated in nature and as man is at the center of nature, the soul of each individual is identified with the Over-Soul. Therefore, man contains within himself all that the world contains, and as such he has infinite possibilities. Man can realize these divine potentialities either through a mystical state or through pure contact with nature. The foundations of man lie in the spirit whose element is eternity. Emerson in his essay, "Nature", views man as a god in ruins. He has the potential for rising out of these ruins. He believes that man should have childlike innocence to enjoy nature. When men are innocent, they shall be immortalized as this longer life will move into another as gently as waking from a dream. If the disorganization of life lasts for hundreds of years, the world would be mad and lunatic. This disorganization is kept in check by infancy and death. He calls infancy the perpetual Messiah which the fallen men are blessed with and redeemed through it to return to paradise (Stade, 2004, n.pag.).

For Emerson, Man's myriad possibilities and potentialities must be given free scope to develop to the fullest extent. In Over-Soul, Emerson notes that when the soul of man breathes through his intellect, genius is created; when it breathes through his will, virtue is generated, when it passes

through his affection, love is born (Stade, 2004, n.pag.). When a man lets his soul appear through his action, i.e. let the great soul thrive through us, he can attain the fulfillment of his goal. Bloom (2006) remarks that Emerson preached monism, he had hope for the American new Adam, and he deified nature like Wordsworth. All these "mark him as a religious prophet who's God, however, internalized, and is very distinct from the alien God or Primal Abyss of Gnosticism (p. 116).

Emerson was against institutionalized religion. That is why he revolted against orthodox religion and supported intuition over religion or reason. He believed in non-conformity in religion. In 1932, he resigned from the position he held in Church. He opposed the church's idea of God and the universe and advocated a dynamic and individual religion. For his non-conformity to the established religion, he was labeled as blasphemous. His transcendentalism was free from any religious convention or orthodoxy. In this respect, he was greatly influenced by south Asian poets, particularly by Hafiz of Shiraz. "Emerson's not following the institutionalized religion was a similarity between the two figures (i.e. Emerson & Hafiz) rather than a matter of influence since the religious non-conformity was a fundamental principle of transcendentalism" (Fomeshi, p. 115). Fomeshi (2014) also records that according to Emerson, when working on religions, people focus on points of difference, while pleasure comes from finding the points of similarity (115). Emerson writes in 'From the Persian of Hafiz II':

Thy mind the mosque and cool kiosk,
Spare fast, and orisons;
Mine me allows the drink-house,
And sweet chase of the nuns. (Emerson, 2004, p.54)

Emerson, in his 'Essential Principles of Religion,' observes that the basis of all religions is one. If the most reverend saints among the Buddhism, Buddha, and Menu in India, Confucius in China, Spinoza in Holland, the noblest Mahometan, the highest stoic of Athens, the purest and wisest Christian could somewhere meet and converse, they would all find themselves belonging to one religion (Bosco & Myerson, 2005, p.280). Emerson was convinced that the Universal Truth was revealed through many forms, therefore he wanted to see the manifestation of this in America. He not only believed in the transcendent unity of religions, but he laid the foundation of such unity in America.

Alike to Him the better, the worse,—
The glowing angel, the outcast course.
(Emerson, Woodnotes, 2004, p.258)
Where unlike things are like,
When good and ill,
And joy and moan,
Melt into one.
(Emerson, Celestial Love, 2004, p.23)

As Emerson was greatly influenced by Hindu Vedanta, he believed in the re-incarnation (Transmigration of souls). His ideas on the doctrine of fate, Maya, and Karma have a close imprint of Hindu philosophy. Transmigration means that the body dies but the soul does not die. It keeps on changing bodies according to deeds done in the previous state. It is a penance for the soul. The human form is the highest state that the soul reaches. For Emerson, the idea that the soul can fall to a baser state or a higher one was following his thought as it was obsessed by the general decline of humanity. So he subscribed to this idea of reincarnation so that man should try to transcend itself and reach Over-Soul or God. For this purpose, the opportunity was equally accessible to everyone. Emerson rejected the Calvinistic idea of the salvation of the selected few. Everybody was equally able to merge with divinity through spirituality.

According to him, this world is Maya (illusion). The real can be attained through intuition. If a man can set aside all the illusions of this world i.e., the matter, affections, emotions, actions, and persons, he can reach a state where he can feel eternal, he can escape the cycle of births (transmigration), and attain a higher and permanent position.

They know not well the subtle ways
I keep, and pass, and turn again.
(Atkinson, Brahma, 1950, p.809)

Emerson rejects the idea of traditional prayer. For him, prayer should be for the contemplation of facts of life, rather than for some personal ends. If a man can feel God within himself, he need not beg or pray. In his essay 'Self Reliance', he announces that all his actions are a prayer for him. Prayer is a meditation of the facts of life which one performs from the highest point of view. It is the soliloquy of the soul that beholds the reality and celebrates it. He calls it the spirit of God that proclaims his works as good. But if the prayer is meant to obtain some petty private ends, it is meaner and theft. It means that the one who offers prayer supposes dualism. He belies the unity in nature and consciousness. Once the man is merged with God, he will not pray or beg. The farmer weeding in the field and the boatman rowing are the true prayers heard throughout nature (Atkinson, 1950, p.163).

Emerson was a clergy who abandoned his religious status as he no longer believed in the kind of religion that was being preached by the traditionalists. He sought and got inspiration from different philosophies and gave the idea of Over-Soul. In this way, he incorporated all humanity and all religions in his philosophy and rejected the orthodox ways of institutionalized worship. The influence of Hindu Vedanta and his concern for and obsession with the uplift of American individuals, made him subscribe to the metempsychosis (Transmigration of souls) which suited to his mission.

Findings and Conclusions

From the above analysis, it is obvious that both Khawaja Farid and Emerson had a foreign influence on their religious thought. While Khawaja Farid stuck to his pronounced religion that is Islam, he found inspiration in a denomination that did not have much popular support in his time. His poetry is free from any deviant creed or philosophy that could bring condemnation from staunch believers. Emerson deviated from his traditional religion i.e., Christianity, and found inspiration in diverse philosophies. The main findings are as under:

1. Khawaja Farid found inspiration in Ibn e Arabi whereas Emerson sought guidance from diverse eastern and western sources. The fountainheads of inspiration of both the poets seem to have some common source as is evident from the Hindu influence on Islamic traditions in the fifteenth and seventeenth centuries. As for Khawaja Farid, he tried to keep this new philosophy following the orthodox religion as much as possible. That is why his concept of the Absolute is quite simple as he makes it understandable to the common man by identifying it with Allah. As for Emerson, he was alleged as blasphemous and deviant by the orthodox preachers and upholders of religious traditions as Emerson rejected Trinity and moved to Unitarianism through Transcendentalism. His concept of Over-Soul is obscure and cannot be identified with Christian God or the Lord of Christianity. It is based on the Hindu concept of divinity, Brahma.
2. For Khawaja Farid, the Absolute is transcendent. His Concept of the Absolute is termed Al Haqq which is the invisible and cannot be identified with any other thing. It is unique. It does not debase or lower itself to the level of baser animals or insects whereas Emerson's Over-Soul is immanent and dwells in everything. His pantheistic sight seeks Over-soul in everything in nature.
3. Both Khawaja Farid and Emerson consider this world an illusion. Therefore it should not be the goal of man. Man's destination is to seek spirituality and the hereafter.
4. Both have high expectations from the individual. For them, the individual has the potential to develop and reach the Absolute through the power of the spirit. For this purpose, Khawaja Farid emphasizes self-recognition which makes individuals aware of their weaknesses and shortcomings and consequently guides them to realize the all-powerfulness of God. Emerson urges rejection of matter and material relationships and realization of one's possibilities which lead to an individual's spiritual union with the Absolute.
5. Khawaja Farid and Emerson both have respect and tolerance for all the religions of the world. For them, they have sprung from the same source and their purpose is the worship of the same Being. Different religions are different manifestations of the same spirit of obedience to God.
6. Khawaja Farid believes that each individual has an independent spirit that completes its tenure in the world and is reunited with its creator at the time of death. Emerson, under the influence of Hindu Vedanta, subscribes to the re-incarnation of the souls (metempsychosis) and believes that the soul through its many forms traverses the phases of spirituality and finally reaches the highest state and is merged with the Over-Soul.

The study concludes that though both the poets have some differences in certain ramifications and details, their similarity in major issues regarding the concept of God testifies to the fact that they share a spiritual affinity and the fountainheads of their inspiration seem to have some common source.

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