

World Literatures in Translation

6th Semester BS Eng

(Arranged by : Syed Sahil Abbas)

~Session : 2018-22

☆ **Faiz Ahmed Faiz :**

Speak, O Restless Heart

- The poet says that there is a pitch darkness everywhere, he says that night of tyranny and oppression is very long. Night prevails everywhere as blood is flowing (running) in the body through veins. (Here " Night" stands for tyranny).

Fluttering of the pulse is a sign of life. He says that joy to live in this world is waning ,we are failed to do anything unusual in this world (to raise voice against tyranny or raise flags against dictator). We are unable to get relieve in the next world too. Because in the next world(the world you get after death) you are rewarded for doing good for oppressed people.

- The poet says that though his heart is restless, but he consoles his heart and asks to wait, hopes that night will disappear soon. This darkness is signaling that dawn is not far behind.

- He is imprisoned in jail with chains wrapped around his body. He says that he likes the clanking or music of the chain. He addresses to the all powerfuls that if they believe that they can change our fate then they are wrong .He says that he is imprisoned in jail, wrapped in chains, he is enduring this pain or torture, and tries to survive like a

drunken who endure intoxication (after drinking lot of wine and was unable to walk or move steadily).

- He says that let madman like him allow to live as he wants,(he calls himself a mad man because instead of staying in his comfortable home he refused to bow before the tyrants and preferred jail).He says let the wine shops sell the wine (wants to says that don't try to take control of people s lives, don't dictate them what is good or bad for them. Let them live according to their choices).He believes very soon the so called owners of our fate will be over thrown. This tyranny will end soon. Let the chains clanked, he says that he loves it like normal man loves music.

- It is the fundamental right of every single person to live his life according to his choice.

Last Night

- The poet says that in prison when he was alone, the memory of his beloved visited his heart, though he was not feeling well but this sweet memory has changed everything. It seems that spring appears in wilderness, as breeze (fresh, cool air) moves gently over the desert, as bed ridden or critically ill person gets some relieve and starts smiling. It shows the powerful effect of the memory of the beloved.
- Love is so powerful that it changes everything.

☆ **Rahman Baba :**

My Lord

● Rahman Baba has said 'Hamd' in the start of his Diwan in which he has expressed God very simply and beautifully. Baba says that God is the Creator of everything and commands full authority. He (God) is not dependent on anyone. He is the mason of every structure of this world and the next to come. He hears all speeches and knowers of all the secrets. He is a king without a partner. He is one but infinite in his oneness. He is very near to man and a man who makes friendship with Him need no other friend. He is not transformed but always constant.

● God fashioned man very beautiful and for the happiness of man He made colourful flowers. He is the maker of such scents that has no similarity.

● God is the king of the kings and the emperor of the emperors. Everything in the earth and in the Heaven created by Him and are answerable to Him.

● He knows each and every secret of this world and the world which we get after death nothing is hidden from Him.

The Way of the World

● Is a long poem consists of 42 couplets and 84 misras (of the two lines in the couplet of a poem). The poem is written in the form of ghazal and is entitled " The ways of the world ".

In this poem the poet deplores the loss of moral values in human beings and expresses his disillusionment with the situation of his time.

● Repetition of a word or phrase in a poem adds emphasis to something and makes it more prominent which otherwise go unnoticed. RB has done the same thing here. He is criticizing those who prefer this world at the expense of the world hereafter. RB has repeated the phrase(of the world).The poem has 42 couplets and this phrase has been repeated 43 times. By repeating this expression, the

poet wants to warn us against the evils of this world. He says that those who hanker(long, desire) after this world of material gains at the expense of the world hereafter are foolish and are like children who play in the dust. Such people will remain forever in the darkness they will never receive guidance .In this world sellers sell fake and faulty items and friends cheat friends for financial gain. Blessed and happy in this world are only those who are content and who serve others.

- " Light is haram for those hearts

On whom the dust of the world has settled. "

Vinay and Darbelnet's model of translation begins with " borrowing".

The strategy of borrowing is used in translation when there is no equivalent word in the target language in order to fill a lacuna(a gap, an unfilled space) or semantic gap in the target language. The translator could have used words like" forbidden " or " prohibited " but perhaps the translators chose to use ' haram' as this word is more emphatic and it has more associations.

- " Whether you buy or sell, all is sorrow;

There is nothing else in the bazar of this world. "

The verse contains another instance of a borrowed word from the target language that is bazar. English has an equivalent word for ' bazar ' which is ' market '. But as said earlier translator sometimes prefer a word from the source language to a word in the target language to add a local color to the text or they think by using a borrowed word, the meaning intended by the poet will be retained but by adopting this strategy the intended meaning may be lost too.

In the above expression the world is metamorphosed ad a bazar or market where one can buy items for the world hereafter in other words, one s actions good or otherwise are an investment for the next world to come where everyone will beheld accountable for their deeds. In bazar, buyers can buy almost anything but according to RB

whatever one buys in the 'bazar of the world' is sorrow and suffering. The couplet expresses the poet's disgust with the affairs of the world and the poet warns his readers to be aware of the things they buy in the bazar of this world. In other words the poet exhorts his readers to buy only that stuff that will help them in the world hereafter.

- " Even wine does not have much intoxication.

As the drinkers of this world get. "

Here world means excessive love for this world. Intoxication even from the strongest liqueur is temporary as a drunk person becomes sober soon but who are intoxicated on the forbidden pleasures of this world are insane. Such drinkers never become sober and hence never come to the right path. The couplet contains a metaphor, wine is compared to the love of this world. Wine causes one to lose control of one's behaviour; love makes one crazy. Both affect the mind. In other words, wine intoxicates and so does this world. Both are destructive in nature.

☆ Sachal Sarmast :

We are, What are we ?

Sarmast says we are confused people, sometimes we admit that we really exist, and then the very next moment we are doubtful about our existence and raised question who are we, what is the purpose of our existence.

- At one point we feel ourselves blessed for having everything in our lives, we have no worries, we are blessed. And the very next moment we started complaining that our lives are devoid of good things, we are not blessed.

- At one point we are praying and fasting to show our devotion to God, portraying ourselves good Muslims who follow the path of God, and the very next moment we claimed that we are born free and we are not bound to follow religion.
- The poet says that we men are so confused that at one moment we declare that we exist(existentialism)(is a philosophy that emphasizes individual existence, freedom and choice). But the very next moment we deny our existence, that they have no freedom or choice.
- At one moment we are calmed, satisfied and thankful that we have everything. But after few seconds we were bitterly on our miseries.
- At one point we claimed that we know ourselves at another point we are unable to recognize ourselves.
- In the last two lines the poet says that we, human beings remain like this forever. We can't change ourselves. Its our nature. Sometimes we make promises or agreements that we would not behave like this in future but it is useless. The answer is We human are like this.

Friend this is the only way

- Sachal urged the people to seek the truth directly, rather than through mere conformity (compliance with standards, rules and laws) to tradition.
 - Sarmast says it is necessary for my fellow beings to learn this secret and the secret is that they should not follow the path of others even they should ignore the steps taken by the saints. He advises us to explore your own ways. Instead of following other steps, take your own decision. It is your life, take directions from your mind, from your inner self, explore this world according to your own way. Sachal Sarmast advising again and again that don't follow others. Try to find out your real self.
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☆ Bulleh Shah :

This love - O Bulleh – Tormenting Unique

The poet addresses to himself that Bullah_ this love is sometimes torturous and tormenting, it is not a easy path _ this path is full of hurdles, thorns, and love has to bear all these.

- The poet says that face of his beloved has a great similarity to the gods and goddesses of heaven. There is no divinity without his beloved.
- My beloved (you can use 1st person too) or His beloved is so fearless that you can compare her bravery with incidents of bravery written in holy books .My beloved accepts death fearlessly without showing any resistance.
- The poet says that he dances, moves, whirls like a street prostitute, to win a single smile from his beloved, means would do any degrading thing to please his beloved.

He who is stricken by Love

- The poet says that a person who is seriously affected by love or in love sings or dances without bothering whether the correct music is played or not. He has no concern with the beat and sound of the drum. He is so happy, intoxicated in love that he is least concerned with the music being played.
- He says that for such people love becomes an important part of their lives as clothes are essential part of our lives. For these people live is like a dress for them, as they are wrapped in it from head to toe. These

people get blessings from God. Because God is love, He likes to be loved and He love those who are in love.

- If you have decided to take any action for the sake of your beloved, then no ifs and buts remain.
- He who is seriously affected by love dances on the tune of the music, love snatches away all his power of thinking so he cannot differentiate between good music or bad music.
- He who has beloved in his heart means God is in his heart, then he does not need anything else, he does not need to follow the rules of the world. His only wish is to enjoy the joy which his beloved is giving him. He is least concerned with the world around him.
- He who is seriously affected by love dances on the drum beat without giving attention to the beats, or the beats matches with his dance steps or not.

Not a believer inside the mosque, Am I

- The poet says that he is not a believer in Mosques and nor a disbeliever of the prayers offered there. The poet says that he is not claiming that he is pure, he is neither Moses nor Pharaoh. Bullah addresses to himself that he does not know that who is he.

(you can use 1st person too, instead of he you can use I)

- The poet says that he is failed to find his self in holy books, unable to get relief in wine, or bhang, fail to find peace in drinking. He tried these things but unable to get comfort from these intoxicated things. Neither get comfort in sleeping or in waking. He says again that I don't know who I am.

- Bullah says where can I find my inner self. I am failed to find it in happiness or in sorrow. I am neither pure, though I have committed so many sins in my life but I am not muddy. I try to find myself

everywhere even in water or on land but failed miserably. I am no where nor in air or in fire_ He says that I don't know who I am.

- He is asking question that who is he actually. He says that I am not an Arab nor Lahori, nor Hindu, nor Nagouri(caste), nor a Muslim or Peshawari, not a Buddhist nor a Christian. He says again who I am.

- He says that I am unable to solve the secret of religion. I am not Adam or Eve. My movement is not under my control. I am unable to act according to my wish, I am so helpless. I have not even a liberty to choose my name.

- My first and last ambition is to find (search) myself. But I am not successful in doing this. I am not a great thinker or philosopher. He says that people who faces this situation understands me better. He says I don't know who I am.

- This poem is in fact poet's miserable attempt to find his inner self, which is obviously not easy. It requires great effort, thinking, meditation. The poet believes that one can only united with his Creator (God) when he knows the secret of his existence. Once you tamed or disciplined your inner self then you can be able to know your Creator (God).

- The poet also believes that all human beings are equal. A good human being matters much than Hindu, Christian or Muslim. No matter how much you perform your religious duties, the most important thing is that how you deal your fellow beings. So we can say poet is here giving us a lesson of humanity.

☆ **Allama Mohammed Iqbal :**

Secrets of the self

● Asrar i khudi (The Secrets of the Self) published in Persian, in 1915 was the first philosophical poetry book of Allama Iqbal, the great poet- philosopher of British India. This books deals mainly with the individual, while his second book Rumuz i Bekhudi discusses the interaction between the individual and society. The Secrets of the Self is concerned with the philosophy of religion. In a letter to the poet Ghulam Qadir Gرامي, Iqbal wrote that " the ideas behind the verses had never been expressed before either in the East or in the West." R.A.Nicholson, who translated Asrar i khudi as The Secrets of the Self says it caught the attention of young Muslims as soon as it was printed. Iqbal wrote this in Persian because he felt the language was well suited for the expression of these ideas.

In The Secrets of the Self Iqbal has explained his philosophy of " khudi" or " self" is synonymous with the word of "Rooh" as mentioned in the Quran. " Rooh" is that divine spark which is present in every human being and was present in Adam for which God ordered all of the angels to prostrate in front of Adam.

● However, one has to make a great journey of transformation to realize that divine spark which Iqbal calls “khudi”. A similitude (resemblance) of this journey could be understood by the relationship of fragrance and seed. Every seed had the potential for fragrance with in it. But to reach its fragrance the seed must go through all the different changes and stages. First breaking out of its shell. Then breaking the ground to come into the light developing roots at the same time. Then fighting against the elements to develop leaves and flowers. Finally reaching its pinnacle (peak, height) by attaining the fragrance that was hidden with in it.

In the same way, to reach one s khudi or Rooh one needs to go through multiple stages which Iqbal himself went through, spiritual path which he encourages others to travel. He noted that not all the seeds reach the level of fragrance. Many die along the way, incomplete. In the same way, only fee people could climb this Mount

Everest of Spirituality, must get consumed along the way by materialism. The same concept had been used by the Medieval poet and philosopher Farid ud Din Attar in his "Mantagh ul Tahir" (The conference of the Birds).

Iqbal proves by various means that the whole universe obeys the will of the "self". He condemns self destruction. For him, the aim of life is self realization and self knowledge. He charts the stages through which the "self" had to pass before finally arriving at its point of perfection, enabling the knower of the "self" to become the vice gerent (representative of God) of God.

IMPORTANT

- Iqbal's whole conception of the growth of the self hood consists of three levels:

A: The self and I am ness(intrapersonal)

B: The self and the other (interpersonal)

C: The self and God (transpersonal)

The first level of " the self and I am ness" can be likened to the first level of psychological needs in Maslow's Hierarchy of Needs(is a theory in psychology describing the stages of growth in human).At this level the self is just conscious of its own self .This " I am ness" marks the first awakening of the self. The self cannot think beyond itself until and unless the physiological (normal functions of the living organisms) needs are satisfied. The other lev of " the self and the other " can be linked to psychological and social needs. After the station of the biological or physiological needs, the self yearns (desire) for security and stability .Here at this level, the self is able to recognize the other that is to see oneself in the light of the other.

When physiological and safety needs are fairly satisfied as Maslow suggests," People have belongingness and love needs_ they feel the need that they belong somewhere instead of being transient (brief) or

new comer". Relatedness is a need of belongingness, which starts from our natural ties with our mother and reaches to universal comradeship with all human beings. The third level of " the self and God" is the recognition of God- to see oneself in the light of God. The development of self does not take place in a void (unoccupied) or seclusion. When a man is disconnected from his environments, his capacities remain underdeveloped.

- Iqbal's " Perfect Man" at the highest level of self realization attains a spiritual power. The absorption of the Divine attributes makes the Perfect Man closer to God. So the self attains its highest goal by becoming deeply related to God, making possible a union of the temporal(worldly, on spiritual) and the eternal. He then knows that the world has been created for him and he is for the world.
- In " The secrets of the self", Iqbal has pictured the infinite potentialities (possibilities, capacity, ability) of the human self. In the poem he has defined " what an individual life is what is its motive power, in what way it should be developed, what is its goal, and how that goal is to be reached ". The creative unfolding of the human self is at the heart of Iqbal's concept of self in the poem.
- At the start of the poem, Iqbal invites the readers and gives a call for realization of the self hood:

" This bell calls other travellers to take the road,

No one hath told the secret which I will tell or threaded a pearl of thought like mine.

Come, if thou, would not know the secret of ever lasting life!

Come, if thou wouldn't win both earth and heaven!

Heaven taught me this lore(story, myth, belief),

I cannot hide it from comrades (friend, companion)."

In a confident and candid tone, the poet invites the readers to taste the secret of eternal life that lies in the realization of self hood. Moreover is certain and sure of the fact that the " bell" is ringing would be responded positively and this assurance comes from his own strength and that he has gathered after mastering self. The use of the word " comrades "again reminds one of Whiteman s use of the same word with the spirit of fraternity (brotherhood, fellowship) and bonds of love that binds and holds the whole creation and brings them on one level.

After his motivating and inspiring call, Iqbal prepares the reader for an entry in the process of the realization of selfhood.

" And advance hotly on a new quest
And become known as the champion of a new spirit:
Take a draught of love s pure wine.

Strike the chords of thine heart and rouse of tumultuous (loud, violent) strain(struggle)."

Here Iqbal has given a clue to the reader that the pathway to the realization of the self is demanding and it calls for a life of action and love. Iqbal also explains it in the introductory note to " The secrets of the self".

- Personality is a state of tension and can continue only if that state is maintained, if the state of tension is not maintained, relaxation will ensue(result, follow).... that which tends to maintain the state of tension tends to make us immortal.

- He has firm faith in the hidden potentiality of the self. Using beautiful similies he poses a deep seated faith in the expansion of the self:

" When a drop of water gets of self s lesson by heart,
It makes its worthless existence a pearl.

And when grass finds a means of growth in its self,
Its aspiration clove the breast of the garden".

It is this consciousness of the self that makes a particle of dust shine like star, a drop of water radiates and sparkles like a pearl and makes a delicate leave of grass sprout through hard ground. When once this consciousness manifests(clear) itself, the self moves forward to a continual expansion.

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In the next part of the poem Iqbal describes some further stages of growth of self hood. He further tells that self should be educated and trained in order to become perfect. It has to go through three stages.

■ 1 The self cannot be left unbridled (uncontrolled, unchecked).It must first cultivate the habit of obedience. Like camel the self should toil (labour, struggle), and carry the burden of duty with patience:

" So with thou enjoy the best dwelling

Place, which is with God

Endeavor to obey, O heedless one!

Liberty is the fruit of compulsion. "

Without proper self restraint and commitment of obedience, the freedom enjoyed by the self leads him to astray(away from the correct path).He gives the example of music that is just a discordant sound Without a mechanical compulsion and it is to this compulsion that music owes its strength and its magical power. The whole idea is beautifully expressed thus:

" The air becomes fragrant when it is imprisoned in the flower bud:

The perfume becomes musk when it is confined in the naval of the musk deer.

The music is a controlled soul,

When the control is gone, the music is turned into noise."

- When the self becomes conscious of its significance, it moves further to the stage of awakening of the self. In Iqbal's poetry, awakening of the self is characterized by burning the passion of desire and the creation of ideals. Purpose and desire are seminal(influential) for the growth of the self towards actualization and realization.

DESIRE

"Hence purpose preserves the life of the self:

Its(self) origin is hidden in desire
Keep desire alive in thy heart,
Lest thy little dust become a tomb
Desire keeps the self in perpetual uproar."

IDEAL

" It is restless wave of the self's sea
Negation of desire is death to the living.
Even a absence of heat extinguishes the flame
Rise intoxicated with the wine of an ideal
And ideal shining at the dawn."

- The recognition of the self serves as a gateway to the noble objectives of existence. A burning passion of desire, a longing and yearning is required for the realization of these objectives(objective of your existence). Thus to Iqbal, awakening of the self means a life fraught with meaning, purpose and ideal; without it, is dreariness(dull, depressing), decay and finally death. In Iqbal's poetry awakening occurs through the burning passion of desire_ the desire to explore, discover and bring to light the secrets and mysteries of existence. Yearning (longing, desire) is therefore the soul of the world:

"We live by forming ideal,
We glow in the sun beams of desire ".

According to Iqbal, desire is the spring from which self draws sustenance. Dr Raffat Hassan observes "Iqbal calls desire by various names, suz, hasrat, justuju. Desire is a creative power even when it remains unfulfilled. "

- This awakening of the self with the burning passion of desire leads it to the process of purification. It purges(clean, purify) itself with the magical power of love. The road to the self is the road to love. Only true love can in still(produce) faith in man s soul and leads him to the deep apprehension (understanding) of the Divine.

"The luminous point whose name is the self
Is the life spark beneath our dust.
By love it is made more lasting,
More living, more burning, more glowing
From love proceeds the radiance of its bring
And the development of its unknown possibilities
Its nature gathers fire from love".

In Iqbal s metaphysics, love always has an ideal_ Prophet Muhammad (P.B.U.H) is one major ideal for Muslim lover to attain:

1 " In the Muslim s heart is the home of Muhammad.

All our glory is from the name of Muhammad. "

2 " And this love of the Prophet leads to the love of God:

Be a lover constant in devotion to thy beloved

That thou mayst cast thy noose(a loop) and capture God. "

Hence the strength and potency of the self depends on the degree and depth of love. If one is steadfast in love, one can win all things and even "capture God".

■ 2 The second stage that the self must pass through in order to become disciplined and strong is self control. Iqbal emphasizes:

" He that does not command himself

Becomes a receiver of commands from others."

Iqbal believes that belief in God and his commandments confers self control. The belief that there is no Supreme power in the world except God, safeguards the self against a submission to fear of different kinds.

■ 3 The third and final stage of development of the self is Divine vicegerency that is the self, as Iqbal explains in, " Reconstruction of Religious Thoughts in Islam", achieves a free personality, not by freeing himself from the fetters (irons, chains) of law but by discovering the ultimate source of law with in the depth of his consciousness. At this stage self reaches what is practically the conditions of " the infinite passing into the loving embrace of the finite." It is the final destination of the self, the absorption of the Ultimate Self into the self:

" T is Sweet to be God s Vice gerent in the world

And exercise sway over the elements

God s vicegerent id ad the soul of the universe

His being is the Shadow to the Greatest Name, "

In Iqbal s world, the culminating point of the selfhood is to cultivate the attributes of God with in the self to achieve the status of vicegerency. For such a realized self Iqbal uses the term " Perfect Man".

- So the highest hierarchic(ranking, grading) rank_ the Vicegerency of God is achieved when man is able ,not to be absorbed by Him and lose his identity, but to absorb with himself as many of God s attributes as possible.

- Iqbal interprets in his own manner the doctrine of the Perfect Man. It advocates tat every man is potentially a microcosm and that when he has become spiritually Perfect, all the Divine attributes are displayed by him:

" His hidden being is life s mystery,
The unheard music of life s harp
Nature travails in blood for generations
To compose the harmony of his personality
Appear, O rider of Destiny!
Appear, O light of the dark realm of change!
Illumine the scene of existence. "

- The self further strengthened and purified by love then illuminates with an eternal light. It becomes one with the Divine Reality _ The Self:

"When the self made strong by love
Its power rules the whole world
Its hands becomes God s hand,
The moon is split by its fingers."

Here Iqbal alludes (mention) to a well known miracle of the Prophet (P.B.U.H) also mentioned in Quran. It is the beauty of Iqbal s poem that here this growth of selfhood does not remains a poetic experience but he does prove its validity from the true historical instances (events).

☆ Rumi :

I will beguile with the tongue

Beguile means charm or enchant

- In this poem the poet says that how man is beguiled by others.
- Reason (logic) says I have charmed him with the tongue.

Love says, no, I have charmed him with the power of soul.

The soul says to the heart, do not laugh at me, you have nothing of your own. You are not sorrowful, anxious and unconscious, but I charmed you with wine and other great efforts.

- Now he speaks about a specific person, no doubt Shams, that he Shams) does not need bow or arrows, only his gaze(look) is enough to tremble you. He (Shams) is not a prisoner of the world he is not bound to follow the rules of the earth. He(Shams) is not a worldly man, not interested in worldly things so I (poet) cannot beguile him with gold and with the kingdom of the world.

He (Shams) is in fact an angel, though in appearance he is man but like man he is not lustful, so how could I beguile him with women. Angels are not interested in becoming man so it is not possible to beguile him with the form of man.

He does not travel with flock of horses(like a gentleman on some prestigious post) ,he flies on wings,(intelligence, wisdom), his food is very simple, so how could I beguile him with delicious food or fresh bread.

He is not a merchant or dealer in the worldly market so I could not beguile him with grains, as he is not interested in gain or loss.

He has the power to see everything, not possible for me to pretend sickness and I couldn't beguile him with fake sickness, and with uttering sighs and lamentations. I could not bind my head or bow my head(to pretend sickness).Not possible for me to beguile his compassion.

He has the power to see my hidden cleverness, my pretence. I am like an open book for him.

He is not interested in getting famous.

He is not after poetry, not a poetry lover, not possible for me to beguile him with verses.

He is so powerful, though he is unseen to me but his absence is powerful and he can beguile me with blessings or paradise.(I m so much impressed with him that on the promise of paradise I m ready to surrender in front of him.)

- Shams Tabriz is chosen by God because of his high valued qualities. The poet Rumi says that I will beguile Him (God) with same tactics.

A New Rule

- In this poem the poet Rumi tells us the condition of drunkards, lovers and dervish.

- He says that drunkards fall upon each other ,to quarrel, become violent and make a scene.

But lover is worst than drunkard. The poet says that first you should know that what is love?

- When you are in love it seems that you enter in a mine of gold but as we know very well that gold is the materialistic thing, and a true lover is not interested in worldly things. His only interest lies in his beloved. Lover is not afraid of death and not interested in getting golden crown.

- Dervish has a pearl hidden under his worn cloak. This pearl is more worthy than any amount of money or power. This pearl infact stands for wisdom, intelligence or knowledge. Now the poet raises an important question that if he has pearl then why he is begging door to door.

- The poet says that last night when he saw his beloved, he lost his conscious and his only wish was to get united with his beloved, and spend happy time with her. He wanted to sing like nightingale and called his beloved his soul mate. But in excitement he falls and it breaks his heart into pieces.(YOU CAN USE FIRST PERSON " I" TOO),so in fear that this fall made the bowl of wine break, asking apology from his beloved, requesting not to do any harm to him, and hold his hand.(Here bowl of wine stands for moment of ecstasy and moon stands for beloved).OR by breaking the bowl of wine the poet means the spell which creates between them interrupt or break.

We can interpret these lines in another way. Here beloved means God and the poet is deeply in love with God. He fears that might be he makes God angry with his dome fault. He is now begging mercy from God and asking to hold his hand and don't leave him.

- Rumi urges the readers to break free of the constraints(restrictions) of daily life _ to upend expectations and jettison (throw away, unload) traditional in an unending quest to unite with Divine.

" The New Rule" is to forget about the broken wine glass(means forget about those hardships that you have to face in search of divine) and focus on goal to make connection with the creator of a Soul.

Ode 2180

- The poet says farewell to the soul who is departing towards heaven, and giving him his best wishes for a happy ,joyful journey.

- The poet says that the soul should feel relief that it has escaped successfully from the world, which is full of fears and very soon it

will find comfort and become a permanent resident of Paradise. In Paradise soul finds security.

- The poet addresses the soul that though your bodily image is gone, totally destroyed, and now you are only a soul. The poet addresses to the Soul that you become pale due to death, but very soon you will find yourself among tulip beds and Judas tree.(Paradise)

- If the door of repose(rest, sleep) have been barred(closed) to you. You can depart through roof or ladder.

Means

No one stop soul from leaving the body or world.

- If you miss your friends and feel lonely then you should not worry. God will make you Saheb e qeram(lord of happy circumstances).

- If you have not seen your favourite bread or water, you will get it by the grace of Almighty Allah ,which is more delicious and precious than the worldly food.

(Arranged by : Syed Sahil Abbas)

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☆~~~THE END~~~☆