

WE ARE WHAT ARE WE

Good Attempt
Samin

By

SACHAL SARMAST

Hazrat Sufi Sachal Sarmaast, one of the greatest mystics of Sindh, the land of Sufis is known as second Mansur Hallaj because of his poetry and philosophy. "Sachoo" and "Sachal" were all names given to Hazrat Abdul Wahab Farouqi because of the radical Sufi pursuits with which he challenged the rigid mindset of society and clergy (maulvi) of that times. He was also called as "Shaire haft zaban" because he

wrote poetry in seven languages.
Sachal Sarmast revolted against
mullah order with his poetry
and philosophy, based on the
doctrine of An' al Haq -

I am the Truth. Though his
verses immortalized him, he
was denounced as an infidel
and sentenced to death - a
decree never carried out due
to his popularity in the
court of Jalpur rulers. Hazrat
Sufi Sachal Sarmast belonged
to the Sufi sect whose
doctrine was martyrdom.

In the poem,
"We are, what are we!"

There are series of questions
to oneself whose answer
could not be found. When
he says

"We know not, what
we are!"

and

"Who are we?"

the philosophy of "know thyself" echoes. He says, for a moment we think we are the blessed beings and perfect human beings, the next moment, we feel we are cursed. One moment, we obey Allah Almighty and the next moment, we forget the purpose of our lives, and wander like free spirits. We doubt our existence and other time we feel only we exist. At times we are in peace and at times we weep rivers. We say we know ourselves but the other moment we question ourselves about our existence. This is the dilemma of human beings. We are confused and wonder in between existence and non-existence, thankfulness and ingratitude and are always inconsistent. We

can feel the philosophy of
Bulleh Shah here when he
says in his poem:

"Bullah ki Janan main Kon"

But this confusion,
prayer and sin, calmness
and restlessness suggests
that we are human beings
not angels. We should
emphasize on self recognition
and should know what's
the purpose of our existence.
Sachal Sarmast says, we
are what we eternally are,
the human beings, and we
cannot change it.

In second stanza
of poem, Sufi Sarmast
recalls an incident when
he was sitting by the
roadside when the path
cleared to him and he saw
the Beloved in the palace
from the window, only a
glimpse, taking care of

the Ignorant. Maybe this is
poet's worldly beloved but here,
the philosophy of wahdat - ul -
wujood echoes when he says
"Take care of the Ignorant"

and that he saw the Beloved:
Allah Almighty though its
Impossible to see the Omnipotent
with worldly eyes. And
then he says

"I truly recognized the Lord,
My companion He sure
became."

His mysticism is
evident here and is at its
peak when he comes across
himself and recognizes the
purpose of his creation.

According to him, the
bondage between he and the
Almighty is due to a
specific and greater reason.

He asserts that Allah Almighty
is the one overwhelming
power that runs through

all the objects of universe
and truly He is the
companion of Sachal Sarmast
and whole humanity. This
is the belief Sachal wants
human beings to have.

"He is the Creator
of all and Intrinsic
to all",

All doubts in this
perished; "

In the above lines,
Sarmast wants to emphasize
that Almighty and the
love of Almighty is present
inside the heart of every
human being. One thing
that is needed is the
acknowledgement of this love.
When a person becomes
successful in this process,
all his doubts and
ignorance goes away and he
becomes a self awakened
man with conscience.

In the third stanza, Sachal Sarmast addresses sisters and invokes their trust to tell them that Love is the power that leads a man from Ignorance to Spirituality. By using the word sisters, as it implies the sensitivity of sisters, he meant whole humanity and wants to tell them that from Journey from Intrinsic to Extrinsic, one can find his connection of Almighty. The physical objects of nature are the manifestations of their Creator. Sachal knows this correctly but he asserts that "Slumber has created Illusions."

Ignorance of people has misled them in making false assumptions about the Almighty but only Love is the path to Spirituality and Love is not restricted by

religions. He quotes :

"It is not religion I believe
It is love I live in."

He does not believe in any religion but he does believe in the power of love.

According to Sachal, we have been dormant and unconscious and in illusions of thinking people our own. Instead of

Allah Almighty. He says, one should shake himself and bring change in himself. As

it was love who taught Sachal spirituality. Love is

like a shock that breaks a person and when he

recognizes reality, slumber fades and person connects with divinity. As it is

rightly said by Sarmast :

"When love comes to
you.

Say Amen!"