

PalArch's Journal of Archaeology of Egypt / Egyptology

THEMATIC ANALYSIS OF ATISH'S GHAZAL 'HAWA-E-DOR-E-MAE KHUSH GAWAR RAH ME HA'

Muhammad Ali Shahid¹, Sajid Javed², Shaista Kazim³, Habib Ullah Habib⁴, Saliha Maryam⁵

¹Lecturer, Department of English Language and Literature University of Lahore, Sargodha
Campus

²Associate Professor, Department of Urdu The University of Sargodha, Sargodha

³Lecturer, Department of English Language and Literature University of Lahore, Sargodha
Campus

⁴MPhil Scholar, Department of Urdu Ripha International University Faisalabad

⁵Lecturer, Department of English Language and Literature University of Lahore, Sargodha
Campus

Email: ¹muhammadalishshahid05@gmail.com ²sajid.javed@uos.edu.pk

³shaista.kazim@ell.uol.edu.pk ⁴habibullah133nb@gmail.com

⁵salihmaryam3@ell.uol.edu.pk

¹<https://orcid.org/0000-0003-1068-9609>

Muhammad Ali Shahid, Sajid Javed, Shaista Kazim, Habib Ullah Habib, Saliha Maryam. Thematic Analysis Of Atish's Ghazal 'Hawa-E-Dor-E-Mae Khush Gawar Rah Me Ha' -- Palarch's Journal Of Archaeology Of Egypt/Egyptology 20(2), 2458-2466. ISSN 1567-214x

Keywords: Thematic Analysis, Aim Of Life, Mysticism, Allah's Blessings, Eternal Success

ABSTRACT

The present study aimed to analyse Khawaja Haider Ali Aatish's Ghazal 'Hawa-e-Dor-e-Mai Khushgwar Reh Mai Ha' to extract Islamic themes by using the thematic analysis method proposed by Clarke and Braun. Thematic analysis is a widely used, yet often misunderstood, method of qualitative data analysis. A close study was done to extract the themes from the ghazal, understudy. Clarke and Braun proposed a six-stepped method to reveal from the texts. An in-depth examination of the verse of ghazal above revealed that Aatish conforms to Allah Almighty's directives to man intimidating that he should make friends with Allah and seek His help and direction through the verses of the Holy Qur'an and Muhammad's (PBUH) Teachings.

Allah never leaves Man in a time of trouble. The direct communion of man with Allah leads to Eternal Success.

INTRODUCTION

Poetry is all about language, and poetry's vocabulary can be a little difficult to grasp due to its wide range of themes. To grasp the themes of a poem, readers must be precise and correct when reading it. They will be able to accomplish this by analysing literary works (Voutiritsas, 2020). The present study aimed to analyse Khawaja Haider Ali Aatish's Ghazal 'Hawa-e-Dor-e-Mai Khushgwar Rah Mai Ha' to extract Islamic themes by using the thematic analysis method proposed by Clarke and Braun. Thematic analysis is a generally utilized, yet frequently misjudged, technique for the method of qualitative data analysis. It is a valuable and open instrument for qualitative researchers, yet disarray in regards to the strategy's philosophical underpinnings and imprecision by the way it has been portrayed have convoluted its utilization and acknowledgment among researchers.

Thematic analysis is a technique for analysing data analysis that involves looking across an informational collection to distinguish, investigate, and report rehashed designs (Braun & Clarke 2006). It is a strategy for describing data, however, it additionally includes understanding the cycles of choosing codes what's more, and developing topics. A distinctive element of thematic analysis is its adaptability to be utilized inside a wide scope of hypothetical and epistemological systems and to be applied to a wide scope of study questions, plans, and sample sizes. While certain researchers have portrayed thematic analysis as falling inside the domain of ethnography (Aronson, 1995) or as especially fit to phenomenology (Joffe 2011), Braun and Clarke (2006) contend that Thematic analysis can remain solitary as a logical technique and be viewed as basic for other qualitative research strategies. For sure, the standards of thematic analysis of how to code information, look for and refine themes, and report findings are pertinent to a few other qualitative methods like grounded hypothesis (Watling & Lingard 2012) and discourse analysis (Taylor et al. 2012). Given this adaptability, Braun and Clarke (2006) allude to thematic analysis as a strategy, rather than an all the more firmly recommended methodology. The thematic investigation isn't bound to a specific paradigmatic direction; all things considered, it very well may be utilized inside post-positivist, constructivist, or critical realistic research approaches (Braun & Clarke 2006). Involving thematic analysis in various research paradigms involves outfitting this technique to unmistakable purposes and results. Post-positivists can utilize thematic analysis to zero in on people's implications and encounters to acquire bits of knowledge about the outer reality, along these lines supporting the advancement of speculative information about the real world. In numerous interpretive directions (for example constructivism), thematic analysis can stress the social, social, and primary settings that impact individual encounters, empowering the improvement of information that is built through cooperation between the researcher and the participants, uncovering the implications that are socially developed (Braun & Clarke 2006). Joffe (2011) recommends that thematic analysis is especially fit for constructivism because, through the most common way of breaking down a wide scope of information, it can delineate how a certain social build creates. In these ways, the

constructivist thematic analysis will look for additional dormant, more profound subjects inside the information. At long last, basic authenticity recognizes encounters and discernments grounded in a material reality however looks to examine social implications and suggestions behind the subject of interest (Joffe 2011; Clarke & Braun, 2017). Inside a basic pragmatist structure, thematic analysis can permit researchers to concentrate on the power relations illuminating reality and to participate in emancipatory examinations that esteem the voices of abused populaces.

Braun and colleagues' investigation of gay and bisexual men's encounters with sexual pressure gives a genuine illustration of a more inductive/experiential/essentialist type of TA, where different 'structures' or methods of sexual compulsion were distinguished from men's reported a variety of experiences (Braun, Terry, Gavey, & Fenaughty, 2009). Clarke and Kitzinger's (2004) examination of portrayals of lesbian and gay guardians on TV television shows is a genuine illustration of a more rational/basic/constructionist TA. This review drew on the idea of 'heteronormativity' to look at how participants in liberal television shows discuss regularly summon rambling techniques of 'standardization', underlining lesbian and gay headed-families adjustment to standards of white, working-class heterosexuality, as a reaction to homophobic/heterosexist records of lesbian and gay nurturing and its effect on youngsters.

This thematic analysis was used to Islamic themes in the ghazal of Khawaja Haider Ali Aatish's Ghazal 'Hawa-e-Dor-e-Mai Khushgwar Rah Mai Ha'. Aatish was representative of a civilization that was on the verge of collapse, in which values were shattered. The essence of this civilization was not the same, it was a coating it enveloped the society, and knowing what will happen to this civilization tomorrow, what is the future, and how it will remain, everyone was living with the situation. Many incidents have been narrated by the narrators about patience, contentment, contentment, and truthfulness.

The Objective of the Study

The objective of the present stud was to examine the text of Khawaja Haider Ali Aatish' ghazal 'Hawa-e-Dor-e-Mai Khushgwar Rah Mai Ha' and extract the hidden meaning of how he propagated Islamic teachings via his poetic art.

RESEARCH METHOD

The thematic analysis consists of five steps: data familiarisation, code generation, theme search, theme revision, and theme definition (Braun & Clarke, 2006). The strategy for thematic analysis is regularly utilized in qualitative research to catch the intricacies of importance inside a text-based informational collection (Kiger & Varpio, 2020). The researchers carefully examined the ghazal in question and extracted as many possible themes from between the lines as they could. Finally, they came to the conclusion that themes synced with Islamic values using the Clarke and Braun criterion.

DATA ANALYSIS

Step 1: Familiarising yourself with the data

To become comfortable with the data, the researchers immersed themselves in the text several times, making sure they understood the lines both linguistically and semantically. They became acquainted with the poet's vocabulary, terminology, and procedures. They grasped both the obvious and hidden meanings of the ghazal verses under consideration. The writers went through the familiarisation process in two steps, and then they synchronised their thinking and pragmatics.

Number	Verses of Ghazal	Meanings
.1	ہوائے دور مے خوش گوار راہ میں ہے خزاں چمن سے ہے جاتی بہار راہ میں ہے	ما حول میں ہونے والی مثبت تبدیلیاں اس بات کی خوشخبری دے رہی ہیں کہ خوشحالی زوال کی جگہ لینے والی ہے۔ The positive changes in the environment are giving the good news that prosperity is about to take the place of decline.
.2	گدا نواز کوئی شہسوار راہ میں ہے بلند آج نہایت غبار راہ میں ہے	نہایت عالی جاہ فقیروں کی دل جوئی کے لیے آ رہا ہے جس کی رفتار کو آسمان کی چھوٹی ہوئی دھول سے بہانپا ج سکتا ہے
.3	عدم کے کوچ کی لازم ہے فکر ہستی میں نہ کوئی شہر نہ کوئی دیار راہ میں ہے	ہر وقت دل کو انجام منزل کا خیال رہتا ہے جس کا رستہ بالکل ویران ہے۔ The heart always thinks of an unknown destination whose path is completely deserted.
.4	نہ بدرقہ ہے نہ کوئی رفیق ساتھ اپنے فقط عنایت پروردگار راہ میں ہے	عالم برزخ کو کوئی رفیق ناہ بھی میسر ہو تہ اللہ تعالیٰ کی قربت عنایت بن ک میسر ہوتی ہے۔ Even if the path of Alam –e- Barzakh does not have any companion, the closeness of Allah Almighty is available to man.
.5	سفر ہے شرط مسافر نواز بہتیرے ہزار ہا شجر سایہ دار راہ میں ہے	جہاں دنیائے برزخ کی طرف سفر ضروری ہے وہاں اللہ کی ذات ہزار طرح اپنی شفقت کا ساتھ کیے ہوئے ہے۔ Where the journey to the world of Barzakh is necessary, the blessing of Allah is there to shadow in a thousand ways.
.6	مقام تک بھی ہم اپنے پہنچ ہی جائیں گے خدا تو دوست ہے دشمن ہزار راہ میں ہے	مرے اعمال قبیح میری راہ م رکاوٹ بنے ہوئے ہیں لیکن اللہ کی قربت کے باعث میں اپنی منزل پر سرخرو پہنچوں گا My bad deeds are an obstacle in my way but due to the nearness of Allah I will reach my destination
.7	تھکیں جو پاؤں تو چل سر کے بل نہ ٹھہر آتش گل مراد ہے منزل میں خار راہ میں ہے	ارے آتش! اگر اوائل میں ناکامی کا سامنا بھی کرنا پڑے تہ ہر گز ہمت نہ بارو بلکہ اور بھی زیادہ ہمت اور لگن سے کا کرو۔ کیونکہ بہترین منزل کے حوصلوں کے لئے کٹھن مشکلات کو جھیلنا ضروری ہے Hey Aatish! Even if you have to face failure in the beginning, do not give up, but work with even more courage and dedication. Because it is necessary to face the difficulties to get to the best destination

Step 2: Generating initial codes

In the second stage, the researchers managed a group study of the poems and shared their thought on meanings, and finally generated initial codes that further led to the themes of the poems. The initial topic which the authors unanimously decided on are:

Verses	Themes
1.	گردش زمانہ، موسمی تبدیلیوں کے نفسیات پر اثرات Difficulties of the hard times, The effects of climate change on the psyche
2.	
3.	تصوف، غفلت، بے اعتنائی Mysticism, Carelessness
4.	قنوطیت و رجائیت Hopelessness, Hopefulness
5.	رجائیت، صیعت حسن تضاد، Hopefulness, Oxymoron
6.	صیعت حسن تضاد، اولولعزمی، تصوف Oxymoron, Perseverance, Mysticism
7.	گردش زمانہ کو نصیحت Challenging the hard times

Step 3: Searching for themes

In the third stage, the researcher deeply meditated and discussed initial codes, and sorted out the most probable ones that entirely fit in the frames of topics. A topic "catches something significant about the information comparable to the exploration question, and addresses some degree of designed reaction or importance inside the informational collection" (Braun and Clarke, 2006). A deep meditation on initial codes provides the following themes.

گردش زمانہ Hard times	تصوف Mysticism	قنوطیت Hopelessness	رجائیت Hopefulness	اولولعزمی Courage
مقصد حیات Aim of Life	احکامات الہی Commandments of Allah	اللہ کی رفاقت Nearness of Allah	ایفائے الہی Promise of Allah	ابدی کامیابی Eternal Success

Step 4: Reviewing potential themes

The researchers returned to the subjects of Islam's teachings and the aim of man's life in the world, which is to please Allah, Almighty, by following the teachings of the Holy Qur'an as preached by Allah's dearest messenger, Muhammad, in a philosophical manner (PBUH).

Step 5: Defining and naming themes

After the discussion of four steps, the researchers concluded the following themes from the text of the ghazal.

شاعر زیر بحث غزل کو صوفیانہ رنگ میں پیش کرتا ہے۔ انسان اس دنیا میں اک مقصد حیات لیکر آتا ہے لکن انسان اسے بھول جاتا ہے جو وعدہ اس نے اللہ سے کیا تھا کہ وہ اللہ ک بتائے ہوئے اصولوں پر زندگی گزارے گا۔ وہ دنیا کی رنگینیوں میں کھو جاتا ہے جو اس کی تباہی کا باعث بنتی ہیں۔ اس کیفیت میں کبھی تہ وہ قنوطیت کے گڑھے میں کرتا ہے تہ کبھی رجئیت کے پہاڑ پر چڑ جاتا ہے جب وہ مصمم ارادہ کر لیتا ہے کہ احکامات الہی پر عمل کرے گا اور اللہ کو ہی اپنا دوست بنائے گا اس یقین کے ساتھ کہ اللہ کبھی اپنا وعدہ فراموش نہیں کرتا اور اپنے بندے کو مشکل وقت میں تنہا نہیں چھوڑتا۔ حالات کیسے ہی ناساز کیوں نہ ہوں تو اس کے لیے اللہ کی قربت ہی ابدی کامیابی کا باعث بنتی ہے۔

The poet presents this ghazal in the style of Sufism. A man comes into this world with a purpose in life. But man forgets his purpose in life, the promise he made to Allah that he would live by the principles revealed by Allah, and gets lost in the colours of the world which are the cause of his destruction. In this state, sometimes he falls into the pit of contempt, sometimes he climbs the mountain of rejoicing. He decides that he will carry out the divine commands and make Allah his friend. With this certainty, Allah never forgets His promise and never leaves His servant alone in difficult times. The poet claims that whatever the circumstances are, he will make friends with Allah. As the closeness of Allah, Almighty is the surety of Eternal Success.

Step 6: Producing the report

The sixth and final step of thematic analysis provides the findings of the study. The findings have been consolidated with the references to the verses of the Holy Qur'an. Undergiven verses have been taken from the Noble Qur'an by Muhammad Taqi Usmani.

Verse 1 talks of the positive changes in the environment that will bring prosperity. The Holy Qur'an says:

إِنَّ مَعَ الْعُسْرِ يُسْرًا ٦

Surely with 'that' hardship comes 'more' ease. (94:6)
Allah further says:

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا تَفَالًا سَفْنَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۗ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ٥٧

He is the One Who sends the winds ushering in His mercy. When they bear heavy clouds, We drive them to a lifeless land and then cause rain to fall, producing every type of fruit. Similarly, We will bring the dead to life, so perhaps you will be mindful. (7:57)

Verse 2

Verse 3 is about an unknown destination (the world hereafter) that cannot be gotten without the guidance of Allah, Almighty.

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ

'The time of' people's judgment has drawn near, yet they are heedlessly turning away. (21:1)

Verse 4 states even if the path of Alam –e- Barzakh does not have any companion, the closeness of Allah Almighty is available to man.

أَلَا تَرَىٰ وَازِرَةً وَّزَرَ أَخْرَىٰ ٣٨

'They state' that no soul burdened with sin will bear the burden of another. (53:38)

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ١٠٧

Do you not know that the kingdom of the heavens and the earth belongs 'only' to Allah, and you have no guardian or helper besides Allah? (2:107)

Verse 5 discusses that journey to the World of Barzakh cannot be done with the support and blessing of Allah.

﴿وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا كَثِيرًا وَسَعَةً ۗ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ١٠٠﴾

Whoever emigrates in the cause of Allah will find many safe havens and bountiful resources throughout the earth. Those who leave their homes and die while migrating to Allah and His Messenger—their reward has already been secured with Allah. And Allah is All-Forgiving, Most Merciful. (4:100)

Verse 6 reveals to us that man having bad deeds cannot find his destination peaceful unless he finds Allah's help.

أَلَا تَرَىٰ وَازِرَةً وَّزَرَ أَخْرَىٰ ٣٨

'They state' that no soul burdened with sin will bear the burden of another, (53:38)

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ٣٩

and that each person will only have what they endeavoured towards, (53:39)

وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ٤٠

and that 'the outcome of' their endeavours will be seen 'in their record', (53:40)

ثُمَّ يُجْزَلُهُ الْإِجْرَاءُ الْأَوْفَىٰ ٤١

then they will be fully rewarded, (53:41)

وَأَنَّهُ هُوَ أَصْحَابُكَ وَأَبْكَىٰ ٤٣

Moreover, He is the One Who brings about joy and sadness. (53:43)

Verse 7 discusses that this world is temporary and is the workshop for the hereafter. Man has to toil hard and face the troubles of this world to journey to the next world successfully. For this, he is bound to follow the commandments of Allah, Almighty.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ١٥٥

We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure (2:155)

CONCLUSION

The study's only goal was to analyse the text of Khwaja Haider Ali Aatish' ghazal 'Hawa-e-Dor-e-Mai Khushgwar Reh Mai Ha' and decipher the hidden meaning of how he spread Islamic beliefs via poetic verses. To reach the study's goal, the researchers used a thematic analysis method. An in-depth examination of the verses of ghazal above revealed that Aatish conforms to Allah Almighty's directives to man intimidating that he should make friends with Allah and seek His help and direction through the verses of the Holy Qur'an and Muhammad's (PBUH) Teachings. Allah never leaves Man in a time of trouble. The direct communion of man with Allah leads to Eternal Success.

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۗ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٥

It is they who are 'truly' guided by their Lord, and it is they who will be successful. (2:5)

In aggregate, while thematic analysis has a few significant constraints, it stays an exceptionally clear strategy for distinguishing designs in subjective information and creating subjects that depict them. To be sure, for training-based specialists, as well as people who are new to thematic analysis, this approach can be embraced without huge preparation. For beginner specialists, Thematic analysis is much of the time the initial move toward finding out about and utilizing more complex scientific strategies (Braun & Clarke, 2006). For sure, it fills in as a significant starting point for grasping other more modern subjective insightful procedures (Almaiah et al., 2020).

REFERENCES

- Aatish, H. A. (n.d.). *Hawa-e-Dor-Mai Khushgawar Rah Mai Ha*. Rekhta. Retrieved April 30, 2022, from <https://www.rekhta.org/ghazals/havaae-daur-e-mai-e-khush-gavaar-raah-men-hai-haidar-ali-aatish-ghazals?lang=ur>
- Almaiah, M. A., Al-Khasawneh, A., & Althunibat, A. (2020). Exploring the critical challenges and factors influencing the E-learning system usage during the COVID-19 pandemic. *Education and Information Technologies*, 25(6), 5261–5280. <https://doi.org/10.1007/s10639-020-10219-y>
- Aronson J. 1995. A pragmatic view of thematic analysis. *Qual Report*. 2(1):1–3
- Braun V., Clarke V., 2006, Using thematic analysis in psychology, *Qualitative research in psychology* 3 (2),77-101.
- Braun, V., Terry, G., Gavey, N., & Fenaughty, J. (2009). 'Risk' and sexual coercion among gay and bisexual men in Aotearoa/New Zealand-key informant accounts. *Culture, Health & Sexuality*, 11(2), 111 - 124.
- Clarke V, Braun V. 2017. Thematic analysis. *J Posit Psychol*. 12(3):297–298.

- Clarke, V., & Kitzinger, C. (2004). Lesbian and gay parents on talk shows: Resistance or collusion in heterosexism. *Qualitative Research in Psychology, 1*, 195-217.
- Joffe H. 2011. Thematic analysis. In: Harper D, Thompson AR, editors. *Qualitative methods in mental health and psychotherapy: a guide for students and practitioners*. Chichester (UK): John Wiley & Sons; p. 209–224.
- Kiger, M. E., & Varpio, L. (2020). Thematic analysis of qualitative data: AMEE Guide No. 131. *Medical Teacher, 42*(8), 846–854. <https://doi.org/10.1080/0142159x.2020.1755030>
- Taylor J, Sims J, Haines TP. 2012. The influence of protection, palliation, and costs on mobility optimization of residents in nursing homes: a thematic analysis of discourse. *Int J Nurs Stud. 49*(11):1364–1374.
- Usmani, M. T. (n.d.). *The Noble Quran*. Quran.Com. Retrieved April 30, 2022, from <https://quran.com/en>
- Voutiritsas, T. (n.d.). *What is Language Poetry?* Read Poetry. Retrieved April 30, 2022, from https://www.readpoetry.com/author/theavoutiritsas/?__hstc=753710.f9f902b7c944b00538755a5563b0dcce.1651357123540.1651357123540.1651357123540.1&__hssc=753710.1.1651357123541&__hsfp=906738435
- Watling CJ, Lingard L. 2012. Grounded theory in medical education research: AMEE guide no. 70. *Med Teach. 34*(10):850–861.