

The Analytical Study of Iqbal's Thoughts: Mystical Experience and Concept of Divine Love

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The main purpose of this study was to probe deeply the philosophy of Dr. Allama Muhammad Iqbal through the concept of divine love. This paper tried to analytically explore the Iqbal's notion of mysticism and the mystic's attitude in facing the worldly life. The exploration was focused on his concept of divine love and mystical experience. Methodology of this study was based on qualitative inquiry and analytical research. The tools for collecting data were books, articles, reference books, web sources, magazines and newspapers. The primary sources were *Masnavi* and *Bang e Dara* which had been utilized to make this research more authentic. The secondary sources were books, libraries, internet, articles, reference books, magazines and newspapers which were used to explore the concept of divine love. All the tools had been used to collect relevant material and to answer the research questions. The result was concluded by analyzing the philosophy of Allama Iqbal on the concept of divine love. Mysticism, in Iqbal's understanding, was the human inner world in capturing reality as a whole or non-serial time reality behind his encounter with the Ultimate Ego. For him, there were two experiences, which were, normal one and mystical one.

Keywords: Allama Iqbal, philosophy, divine love, mysticism, qualitative study

Allama Iqbal who considered himself as *Mureed-e-Hind* was born at Sialkot on November 9, 1877 and passed away on April 21, 1938. Dr/Sir/Allama/Hazrat and many other salutations are used to define his multi-dimensional personality. He was a legatee to a very rich literary, mystic, religious and philosophical tradition. He was born in the time of British occupation on Hindustan. He dreamed for a separate country for Muslims (Pakistan) and expanded his message through his poetry. He was declared the national poet of Pakistan. His first book *Ilmul Iqtisad* was written in Urdu in 1903. His first poetic work *Asrar-i-Khudi* (1915) was followed by *Rumuz-i-Bekhudi* (1918) *Payam-i-Mashriq* appeared in (1923), *Zabur-i-Ajam* in (1927), *Javid Nama* in (1932), *Pas cheh bayed kardai Aqwam-i-Sharq*, in (1936), and *Armughan-i-Hijaz* in (1938). All these books were in Persian. Iqbal wrote two books in English. The first being *The Development of Metaphysics in Persia* (Iqbal, 1908) in which continuity of Persian thought is discussed and Sufism is dealt with in detail. In Iqbal's view of true Islamic Sufism awakens the slumbering soul to a higher idea of life. The second book, *The Reconstruction of Religious Thought in Islam* (1934) is the collection of Iqbal's six lectures which he delivered at Madras, Hyderabad and Aligarh. He died on 21th April 1938 and his shrine is in Badshahi Mosque Lahore.

This study is based on Allama Iqbal's concept of Divine Love. Allama Iqbal has such an allure that is difficult to transform into words. He agrees to the point that evil is necessary for the fulfillment of the divine plan. According to Haider (1967) Iqbal talks about the inter-relationship

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between God and man in his poetry and he shares points on it through different dimensions. Dr. Allama Muhammad Iqbal has heavenly nature because he is a spiritualist philosopher and thinker. He is known as a modern Rumi. Arberry (2001) described that Once Mawlânâ Rumi said that he would write another Masnavi after his death. People asked, how could you do that? Then he explained that another poet would come and write. So Rumi had himself predicted about his disciple Iqbal. According to Ali (2006) Iqbal's poetry reflects great influence of the Quran. He is also much influenced by Masnavi by Mawlânâ Rumi. That is why his poetry is the reflection of Rumi's philosophy. He believes that a man can have a close relationship with God through perfection, the perfection of soul which can be acquired through mysticism.

A Sufi's (Mystic) heart is filled with love, it should be free of desires, sufferings are the antidote for love, and evil also has an important role in building the character of a perfect man (Helminski, 2000). According to Azad (2014) Iqbal believes that a Sufi is a true servant of God. Self is the most important factor for the mysticism. The main thing is the understanding of the union with God. Allama Iqbal is called a man of faith and knowledge, a man of intellect and emotions who believes in *Ishq* or spiritual awareness of love. This research explores that the spiritual journey of Mawlânâ Rumi towards mysticism is the guideline for Allama Muhammad Iqbal. As Hassan (1972) stated that Iqbal's concept of *Mard-e- Momin* is the reflection of Rumi's perfect man *Mard-e- Haq*.

Allama Iqbal was deeply immersed in religion so he studied Islam, Islamic civilization, the mystical side of Islam and took Mawlânâ Jalal-ul-din Rumi as his mentor. He pays accolade to Mawlânâ Jalal-ul-din Rumi in almost all of his books and concedes him as his spiritual guide.

Iqbal (1932/2001) reports in *Javed Nama* how Rumi's soul appeared to guide him:
And like the sun was his clear countenance
And age in him, scintillate the youth
His figure gleamed with godly light that lent
Him bliss and grace, the secrets of his life
Hung on his lips and burst the bound of word
And sound, the words he spoke were crystal clear
With learning full and inward light
Again, Iqbal calls him! (p. 167)

As Hassan (1972) explained that Allama Iqbal believed in *Tasawwuf* and was himself the follower of *Qadri Silsila*. He says that Real *Tasawwuf* is Islamic *Tasawwuf* (Irani *tasawwuf*, Hindi *tasawwuf*, etc., it varies from culture to culture) He doesn't believe in *Rahbaniyat* (Monasticism) as Holy Prophet (S.A.W.W) forbids it and says:

لَا رَهْبَانِيَّةَ فِي الْإِسْلَامِ

There is no (room for) monasticism in Islam (Hussaini & Mahdavi, 2014).

Hassan (1972) stated that Allama Iqbal likes the activated spiritual Islamic concept of *Tasawwuf*. It is like that you should live in this world but don't let this world live in your heart.

This study is based on Allama Iqbal's concept of Divine Love which is derived from Rumi's idea of mysticism. The literature reviewed for the current study is based on the research

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questions that this study seeks to answer. Therefore, only those researches have been reviewed which are relevant and deal with the questions similar to those of this study. There are lots of studies carried out on this topic. Here some of them are reviewed.

Dr. Tahir-ul-Qadri (2011) is a well-known Islamic scholar who has written a lot of books on mysticism and concept of a perfect man. He says that Allama Muhammad Iqbal declared that the love of Prophet Muhammad (P.B.U.H) is necessary for attaining the level of a perfect man as *Mard-e-Momin*. The only way which leads to Allah is the way of Sufis; all other ways are nothing but to lead the people astray. Allama Iqbal himself was the follower of Sufis (*Qadria Silsila*) and influenced by the poetry of Mawlânâ Jalal-ul-din Muhammad Rumi.

Shareef ul Mujahid is a famous Urdu writer. He was the writer of the book *Allama Iqbal*, in his book he says that during 1899 to 1905, Iqbal was much impressed by three trends i.e. Mysticism, Romanticism and Patriotism. In mysticism Allama Iqbal was impressed by Mawlânâ Jalal-ul-din Muhammad Rumi and as per Arberry (2001) Rumi is the greatest poet of imagination and thinking, a very successful writer of mysticism. According to him, in Rumi we encounter one of the world's greatest poets. In profundity of thought, inventiveness of images, and triumphant mastery of languages, Rumi stands out as the supreme genius of Islamic Mysticism. In this regard Forunzanfar (2001) commented on Rumi's Masnavi that it is a mastery which is not easily understood. He said, "*There are still many things in ethics and philosophy in the Masnavi that mankind hasn't yet understood... Rumi's poems are the continuation of the heavenly books and divine truths.*" (p.163). In short it can be concluded that Rumi stands out for his Mysticism, and Iqbal's concept of divine love has been inspired and derived from his beliefs and concepts.

In the light of the current literature based on the Iqbal's ideologies the current study aims to explore the philosophy of Dr. Allama Muhammad Iqbal through the concept of divine love and mystical experience and to analytically describe the Iqbal's notion of mysticism and the mystic's attitude in facing the worldly life.

Method

The research has been contemplated by those features which explored the concept of Divine Love in the poetry of Dr. Allama Iqbal. The research was argumentative, explorative and systematic in approach for the new and gainful facts on an appropriate topic.

Methodology of this research was based on qualitative inquiry and content analysis was used to meet the both objectives because the goal of this research was to probe deeply the philosophy of Dr. Allama Muhammad Iqbal through the concept of divine love. The tools of research were books, articles, reference books, web sources, magazines and newspapers. The primary sources were the poems of Iqbal which had been utilized to make this research more authentic. The secondary sources were e-books, library, internet, articles, reference books, magazines and newspapers. All the tools were used to collect relevant material and the attempt was made to answer the research questions. The following table describes the resources that have utilized to attain the above mentioned objectives.

Table 1

List of Resources & Respective Details being utilized in the Current Study

Objectives	Sources
1) To explore the philosophy of Iqbal on the concept of divine love	<p>a) Aman (2017) in his article <i>Iqbal's Concept of Man</i>, described the key elements of divine love. The purpose of this article is to highlight the relationship between human and God with the context of Iqbal's Poetry.</p> <p>b) Arberry (2001) gave the concept of divine love to the modern generation in his article <i>Secret and Mysteries</i>. The main purpose of this article to illustrate the concept of mysticism in Islam.</p> <p>c) Barkes & Moyne (1997) explored the divine love through the concept of Rumi.</p> <p>d) Hassan (1976) wrote an article <i>Iqbal's Khudi</i> that highlighted the concept of Khudi in Allama Iqbal's poetry. The purpose of this article is to give a platform to common human beings so that they can recognize themselves and develop a bond with God.</p>
2) To analytically describe the Iqbal's notion of mysticism	<p>a) Ali (2006) gave his opinion on Iqbal's notion of mysticism in his article <i>Completion of your Love what I desire</i>.</p> <p>b) Iqbal (1934) highlighted the analytical ideas of mysticism and its impact on human life in his article titled as <i>The Reconstruction of Religious Thoughts in Islam</i>.</p> <p>c) Qaisra (1999) illustrated the mysticism with the reference books of Allama Iqbal and Khwaja Ghulam Freed.</p>

The above mentioned table describes the details of all the resources that has been utilized to attain the above mentioned research objective. The resources are disused with their respective authors, titles and its aims.

Results and Discussion

The research has been contemplated by those features (mentioned in Table 1) which explored the concept of Mysticism in the poetry of Dr. Allama Iqbal through the concept of Divine love. The research was analytically discussed the Iqbal's notion of mysticism and the mystic's attitude in facing the worldly life.

Allama Iqbal's Concept of Divine Love

According to Afzal, (1991) Allama Iqbal being a great adherent of Mawlânâ Jalal-ul-din Muhammad Rumi, set out the concept of ideal man of Rumi by declaring that man is created by clay which is impure element. The sword of altruism purifies the clay by cleansing the soul as bricks are baked in order to give them new life. Likewise, the death to this world grants us immortal life. Allama Iqbal says that the place of an ideal man is difficult to perceive for a common man. He detached the mask by telling that to subsidiary the self of desire in a way that it has been separated from our body.

*As long as you are raw you are only the heap of clay
When you are baked you become an un-rusted sword
For a lower man the stage of a perfect man is too high
So cut a long story short and say to him Goodbye (Iqbal, 1912, p.69)*

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The concept of mystical experience and concept of Divine love has been explained in the realms of crux of light, perfect man, strength of self, adversity and levels of self that are deference, self-restraint and vicar to God.

Divine Love -The Crux of Light

In Surat Alhzab (33:46) Allah (S.W.T) says that Holy Prophet (S.A.W) is the origin of Divine light for the Saints just as the sun gives light to the moon. Under the supervision of Holy Prophet (S.A.W)'s teaching, Sufis get closer to God. Sufis are the doorway to the confidential chamber of Mysticism as they are closer to the origin of the sacred light that is Holy Prophet (S.A.W). Sufis get light from the Holy Prophet (S.A.W) because He (S.A.W) has a direct contact with the light of God. The magnificence of Holy Prophet (S.A.W) is ultimate resource for connection and guidance for Sufis as they are wholehearted to the Holy Prophet (S.A.W).

Mawlânâ Jalal-ul-din Rumi states, "*The Sufi is hanging on to Muhammad (S.A.W), like Abu Bakr (Razi Allah tala anhu)*" (Iqbal, 1912, p.84). . Hazrat Abu Bakr (Razi Allah tala anhu) is the true comrade because he sacrifices his everything for the indemnity of the people.

The research highlighted that spiritual journey of Mawlânâ Rumi set an example for Iqbal to follow. Ali (2006) stated that in Iqbal's poetry the concept of *Mard-e- Momin* is actually the same as *Mard-e-Haq* in Rumi's poetry. If we look at the time frame in which Iqbal has created his poetry is totally different than that of Rumi. He further stated that the concept of perfect man and identity can be found in Iqbal's poetry. Iqbal himself was very much inspired by doctrine theory of evolution. Allama Iqbal was a great philosopher, revolutionist and spiritualist of his time. As Iqbal followed the path set by Rumi, so he showed his connection with him by saying him *Peer-i-Rumi* and himself *Moored-i-Hindi*. Iqbal pays tribute to Rumi as, "*The saint Rumi has changed my earth into an elixir and out of my dust has produced many splendors.*" (Iqbal, 1912, p.55)

Two biggest sources of influence for Iqbal's poetry are Quran and Masnavi. He used many Quranic verses and concepts of Masnavi in his poetry. Iqbal has no other friend than his master who can console him during sad times.

Perfect Man

The concept of perfect man is one of the themes of Iqbal's poetry. According to Iqbal, (1912) A perfect man has qualities like love, free of desire and true lover of God. For a Sufi, self is very much important. He has to ignore all fleshy desires and must be loyal to Allah. Iqbal (1912) tells us various stages of Sufi in his book *Asrar-o-Ramooz*. First one is to sort out the right track of journey and that is only possible by interacting with other saints. This method is very similar to that of a hunter who chases deer first by his foot prints and then by the sweet smell of musk. In the same way for a Sufi, first step is to reach a saint and next is to follow the commands of Almighty Allah. As Iqbal explains Rumi in his book, "*The Sufi's book is not composed of ink and letters: it is not but a heart white as snow. The scholar's possession is pen marks. What is Sufi's possession? - Foot marks. The Sufi stalks the game like hunter; he sees the musk deer's track and follows the foot print.*" (Iqbal, 1934, p.72) Iqbal further explains, "*For some while the track of deer is the proper clue for him, but afterward it is the musk gland of the*

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deer that is his guide. To go one stage guided by the scent of the musk-gland is better than hundred stages of following the track and roaming about." (Iqbal, 1934, p.72).

Love Strengthens the Self

Iqbal gave great importance to love. According to him love is the source by which one can have a complete control on one's self. One who doesn't believe in love is actually an agnostic.

*I have never discovered well
Law's ways, and wont thereof,
But know him an infidel
whodenieth the power of love (Iqbal, 1912, p.103).*

Adversity

Iqbal is of the view that hardships are gifts from God. They purify soul and detach all sorts of evils from it like greed, impatience and many others, he says, "*Suffering is the gift from the God in order to make man see whole of life.*" (Iqbal, 1987, p.142) Iqbal also advised to have patience during sufferings because it strengthens the bond with God.

*Tongue-tied thou art in pain:
Cast thyself upon fir, like rue!
Like the bell, break silence at last, and from every limb,
Utter forth a lamentation!
Thou art fire, fill the world with thy glow!
Make others burn with thy burning (Arberry, 2001, p.11)*

Three Levels of Self

Iqbal define the self in three levels Deference, Self-Restraint and Vicar of God.

Deference It is the most vital one because by sticking to it a human becomes as obedient as a prisoner. Following this obedience law makes a human worthy who never ever dares to go against the will of God.

*Endeavour to obey o headless one!
Liberty is the fruit of compulsion.
By obedience the man of no worth is made worthy;
By disobedience his fire is turned to ashes.
Whose would master the sun and stars?
Let him make himself prisoner of Law (Iqbal, 1915, p.75)*

Self-Restraint Second important level of self is self-restraint. Human desires are countless but this self-restraint puts limit on human desires. It educates self and tells difference between good and bad. By this one achieves contentment, satisfaction and all that which one desires.

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Vicar of God The final level is the fulfillment of God's commands and to be loyal to Him in every condition either good or bad. As Iqbal says, "*Not man as he is now, but man purified through obedience, self-dominion and detachment, can reach the high station of.... Divine vicegerency.* (Iqbal, 1915, p.54).

According to Iqbal, Perfect man bears the qualities like self-control, polite with everyone and performs his duties constantly and regularly. He avoids flattery and strictly discourages hypocrisy. He never breaks laws and sets example for all.

*His desires are few, his ideals are lofty,
His ways are gracious, his gaze is pleasing
He is soft in speech but ardent in his quest
In war as in peace he is pure of heart and mind
The vicegerent is a creator and interpreter of values
He is the goal of life's caravan* (Arberry, 2011, p.84)

Iqbal further says,

*Man is the deputy of God on earth
And over the elements his rule is fixed.* (Barks &, Moyne, 1997, p. 0201)

Conclusion

In brief, Allama Muhammad Iqbal spent his life absolutely in disparate regions, even then he had a strong bond of spiritual attachment. Iqbal was a great mystic poet and explained spiritualism in various ways. According to Qaisra (1999) Sufi is also a preacher of God and a source that brings people from darkness to light. First Sufi was Prophet Muhammad (S.A.W.W). Allama Iqbal used the philosophy of divine love in his poetry. Through this technique he sheds light upon many concepts and this quality makes him different than rest of the poets. Muhammad (1992) in *The Philosophy of Iqbal* mentioned that Iqbal highlights the traits of Sufis as well as of those devils that have appearance of Sufis.

In his poetry Iqbal elaborated the concept of Sufism in depth. Some meanings are well understood by their opposites. As importance of good can only be recognized by evil. Through his poetry Iqbal (1915) tried to replace impatience with patience, greed with love and evil with good. Allama Iqbal has a great philosophy on Sufism which follows the philosophy of Mawlânâ Rumi. Allama M. Iqbal believed that a Sufi is a slave of God who works as a doorway between the creatures and God. A Sufi serves mankind only for the sake of his beloved (God). He desires nothing but his beloved (God's) will.

*Completion of your Love is what I desire
Look at my sincerity what little I desire
It may be oppression or the promise of unveiling
Something testing my perseverance I desire
May the pious be happy with this Paradise
Only to see your Countenance I desire
Though I am but a tiny little heart I am so bold
To hear the same "Lantaranâ" I desire*

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*O assembly's companions! I am existing only for a few moments
I am the dawn's candle, I am about to be extinguished
I have divulged the secret in the full assembly
I am very insolent, punishment I desire. (Iqbal, 1924, p.59)*

Love is the force that fixes entire universe and it helps to prefer prosper of soul over prosper of body. So the poetry of Allama Iqbal stands on higher rank that can be followed to explore the secrets of Sufism.

*Why should I seek more?
I am the same as he.
His essence speaks through me
I have been looking for myself! (Turkman, 2008, p.20)*

This research has a great significance as Sufis can play a vital role now days because they help us to know the world above our imagination and our expectations which is impossible to perceive without the knowledge of Sufism. In conclusion, the concept of mystical experience and concept of Divine love has been explained in the realms of crux of light, perfect man, strength of self, adversity and levels of self that are deference, self-restraint and vicar to God. Therefore, to understand the concept of Sufism and Divine love, Iqbal's poetry is the best source. A true Sufi can unite the world under the banner of One Beloved (God). By practicing Sufism the Muslims can get rid of the Social and spiritual evils. This can be the key to success for them not only in this world but also in here-after. It is suggested that further research on comparative analysis on Iqbal' concept of Divine love and that of Mawlânâ Rumi could be conducted for profundity of perception and expansion of the horizon of knowledge.

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