

MAWLÂNÂ JALÂL AL-DÎN MUHAMMAD RÛMÎ - A BEACON FOR WAYFARERS

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ABSTRACT

We are celebrating Mawlânâ's 800th birth anniversary not as a dear departed soul but very much live and present in us. It is very difficult to grasp fully what is so grand and empowering about Mawlânâ - he charges us with Love. It is hard to get out of his influence, although its not mesmerizing putting you into deep slumber; but its all awakening, like having new birth and seeing oneself in totally different perspective while redefining or modifying one's relationship with oneself, God, and this universe. Thus, whoever has tried to study the ethics of society building in context of Islamic teachings, whoever has wanted to resurrect the social system of his times has looked toward Mawlânâ for his supreme command over human nature with all its vicious cravings and virtuous desires for growth and self-improvement. We are to learn from him how to harness mental energies and put on the right path the misguided souls suffering from the pain of rejection and coercion. The great scholars of subcontinent have not been able to escape this powerful influence as well. Many scholars have worked in differing capacity on Mawlânâ, but his most devoted disciple has been Dr. Allama Muhammad Iqbal, who gave a new vision and strategy to his people to break shackles of slavery and pave their way toward independence and freedom. In this paper we will reflect upon what Iqbal had learnt from Mawlânâ, and how does he suggest Muslims to follow Mawlânâ's teachings enlightening both spirit and action and charging with new vigor of life. These guidelines are not just stories from past, but still humanity, art and science has lot to benefit from it.

Key Words: Hermeneutics, Knowledge Age, Universal Wisdom, Metaphysics Wahdat-ul-Wajood, Wahdat-ul-Shahood.

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MEVLÂNÂNA CELÂLEDDÎN-İ RÛMÎ -YOLCULARIN YOL GÖSTERİCİSİ (DENİZ FENERİ)

ÖZET

Mevlâna'nın 800. doğum yıl dönümünü müteveffa değil içimizde varolan ve yaşayan bir ruh olarak kutlamaktayız. Mevlâna'yı bu kadar büyük ve yetkin kılan şeyi, bizi aşkla doldurduğunu, tam olarak anlamak çok zordur. Onun etki alanından çıkmak güçtür; şaşırtıcı olan onun sizi derin uykulara daldırması değil fakat tümüyle uyandırmasıdır: yeni bir doğum yapmak veya insanın kendisi, Tanrı ve bu evren ile olan ilişkisinin yeniden tanımlar veya değiştirirken kendisini tamamen farklı bir açıdan görmesi gibi. Bu yüzden, her kim İslami öğretiler bağlamında toplum inşa etmenin kurallarını incelemeye çalıştıysa, her kim zamanın toplumsal düzenini diriltmek istediye yüzünü, olgunlaşma ve kişisel gelişim doğrultusunda tüm iğrenç ve faziletli arzuları ile dolu olan insan tabiatı üzerindeki müthiş hâkimiyeti dolayısıyla ile Mevlâna'ya dönmüştür. Bizim ondan zihinsel enerjimizi nasıl kontrol edeceğimizi ve reddedilme ve zorlama acılarından muzdarip sapkın ruhları nasıl doğru yola getireceğimizi öğrenmemiz gerekiyor.

Hindistan alt kıtasının büyük âlimleri de bu güçlü etkiden kendilerini kurtaramamışlardır. Bir çok âlim değişik görevlerle Mevlâna üzerine çalıştılar ama onun en sadık müridi, köleliğin prangalarını parçalamak ve bağımsızlık ve özgürlüğün yolunu açmak için halkına yeni bir vizyon ve strateji kazandıran Dr. Allame Muhammed İkbal olmuştur. Bu bildiride, İkbal'in Mevlâna'dan neler öğrendiğini ve onun Müslümanlardan, hem ruhları hem de hareketleri aydınlatan ve yeni bir yaşam enerjisi ile dolduran Mevlâna'nın öğretilerini nasıl takip etmeleri istediği üzerinde duracağız. Bu ilkeler geçmişten gelen hikâyeler değildir; insanlık, sanat ve bilimin ondan yararlanacağı hala çok şey var.

Anahtar Kelimeler: Hermenötik, Bilgi Çağı, Evrensel Bilgelik, Metafizik, Vahdet-i Vücut, Vahdat-i -Shahood.

Introduction

We shall talk about the poet whose eminence has been spoken of through centuries. We frequently hear about Mawlânâ Jalâl al-Dîn Muhammad Rûmî comments like, he is the most eminent poet Persia has produced; and Mathnawî is the great mystical poems of all time. The torch bearer and the guide for many lost on the way; the beacon in the gory darkness of human selfishness, cruelty and injustice born out of the ignorance of heart.

Born in a family which was hostile to philosophy, the Greek way of relying solely on scholastic reason was the hardest of challenges Mawlânâ faced in his life; his period was marked by the knowledge reaching its excellence – saturation point as knowledge society claims in present era; marked with intellectual and rational skepticism checking utilitarian validity of everything and denying everything which is beyond sense perception i.e. outside scholastic reason. The drive is to quantify and measure everything and rejecting everything which is qualitative and beyond specific measurement as of lowly and unworthy objective of knowledge.

Iqbal while indebted to the great Persian visionary stated that

“The world of today needs a Rûmî to create an attitude of hope, and to kindle the fire of enthusiasm for life.”¹

Though Iqbal said it almost 100 years ago, we are still in search of intellectual leadership like Iqbal and that of Mawlânâ. We proclaim ourselves to belong to knowledge age, but neither are we master of words, nor master of emotion; we lack style; we lack commitment; We lack courage to emerge out of our personal loss and grow out of sphere of personal gain and loss. It is a giant task to burn your soul like a lamp and write about what your mind speaks of your heart, telling the tale of life itself. A.J Arberry has rightly commented,

“Where else we shall find such a panorama of universal existence unrolling itself through Time into Eternity.”²

¹ Quoted in Afzal Iqbal's *Life and Work of Jalâl ud- Dîn Muhammad Rûmî*

² Quoted in foreword of Afzal Iqbal, *Life and Work of Jalâl ud- Dîn Muhammad Rûmî*

Hazrat Ali has advised, 'Do not know the truth by the men, but know the truth, and then you will know who are truthful.' A snake charmer is not afraid of snakes and a diver knows the worst waves of ocean. But true wisdom can only be found in works of men of true knowledge. Who will qualify that criterion: the traditional religious scholar or a mystic or a theist? The Theists, as explained by Afzal Iqbal in general attacked the two groups, the Materialists and the Naturalists, and exposed their defects so effectively that others were relieved of the task.³

"And God relieved believers of fighting" (33.25)

What about poets, then? The question is whether a Muslim may appreciate the grandeur of the poet? Mawlânâ has followed Sanai in quoting Qur'an and Hadith in poetry. Thus, many fundamentalist would consider it disrespect to Qur'an as people can take multiple meanings of the quotation. Let us put a question to ourselves; and the answer is provided in charismatic words of Afzal Iqbal:

The poetry which is exposition of the mysteries of Qur'an is so beautifully embellished that one may apply to it the adage we have drawn from ocean, and we have poured again into ocean.⁴ (Law of conservation may apply here). Nicholson has thus described Sanai and Attar as his precursors and Rûmî himself calls Sanai his eyes and Attar his spirit,⁵ meaning he learnt to observe from Sanai, and to perceive from Attar. Hence, it is ascertained that poetry is a valid medium that would make thousands of ordinary Muslims into real good Muslims. Indeed Mawlânâ is right when he comments:

*The vicars of God have a technology, of which the rhetoricians have no knowledge.*⁶

We shall now proceed towards the noble mentioning of all dear souls, who reached this reality and tried their best to communicate it to the public. Dr. Muhammad Iqbal is the leader in this respect and a score of others are to follow. Hence the text has been divided in three portions,

3 Afzal Iqbal. Op. cit. p.87

4 Afzal Iqbal. Op. cit. p.90

5 ibid.

6 ibid. p.92

before Iqbal, after Iqbal and Iqbal and Mawlânâ. Due to special relationship of Mawlânâ and Iqbal, it comes in the end with a justifiable explanation.

Popular Writings on Mawlânâ in Subcontinent

Before Iqbal

The Sufi Bu Ali Qalandar (d. 1324) is said to have visited Mawlânâ in Konya; his works show great impact of Mawlânâ. Syed Ashraf Jahangir paid a visit to Sultan Valad. Mawlânâ's disciple Ahmad Rûmî had migrated to Ouadh, a state of Indian subcontinent in 1325, where he composed the first ever exposition on Mathnawî.⁷ The first great leader in Chishtayya Order, Khawaja Nizam-ud-Din Awlya (d.1325) also composed a commentary on Mathnawî, a part of which is preserved in Asiatic Society of Bengal.⁸ Thus Muslims of subcontinent were the first to recognize Mawlânâ as international scholar and the rest of the world followed. An Indian Muslim Safi-ud Din Hindi was a teacher at Mawlânâ's Maddrasah in Konya from 644 AH to 715 AH. He also wrote some books on Mawlânâ.⁹

The very first authentic version of Mathnawî Mawlânâ in the Indian subcontinent was constructed in personal supervision of Mughal King Aurangzeb. The research was done by Mawlânâ Abdul Latif Gujrati by carefully examining eighty available versions at that time.¹⁰ Other versions include Ahmad Afandi edition (1857) published from Egypt, then republished from Tabrez and Istanbul edition (1871–72); the third one is Mualana Ahmad Waqar bin Visal Shirazi edition (1847) published from Bombay. Nicholson's edition has been edited several times before it could establish its authenticity among the scholars of subcontinent.¹¹ A Bengali translation of the 1st Volume of Mathnawî has been made by Qazi Akram Hoseyn and was printed in Calcutta in 1945.¹²

Mawlânâ's influence on mystical poetry in Indus valley is best reflected in the work of Shah Abdul Latif Bhitai (d.1752) His Risalo in Sindhi is an

⁷ Quoted in *Pîr-e-Rûmî wa Murid-e-Hindî*, p.47

⁸ Quoted in *Rûmî in the Light of Eastern and Western Scholarship*, p.128

⁹ Quoted in *Pîr-e-Rûmî wa Murid-e- Hindî*, p.47

¹⁰ Quoted in *Pîr-e-Rûmî wa Murid-e- Hindî*, p.96

¹¹ Quoted in *Pîr-e-Rûmî wa Murid-e- Hindî*, p.96

¹² *ibid.*

essential part of local folk lore and music and is sung and performed by renowned artists like Abida Parveen. Shah Sahib has used many analogies from Mathnawî, like that of “blind men and the elephant”. The most touching instance is in ‘Sur Sasui Abri’ (1,8):

*Those in whom is thirst – water is thirsty for them, a quotation from Mathnawî, (I: 1741).*¹³

Other distinguished works on Mawlânâ in Urdu include Mawlânâ Shibli Naumani’s biography of Mawlânâ and Mawlânâ Shaukat Ali Thanvi’s detailed exposition of Masanavi, Quleed-e-Mathnawî, which had greatly benefited later researchers to understand Mawlânâ and his Sufism in socio-political and intellectual background of his time and in context to the his predecessor poets like Sanai and Attar on one hand and development of Ishraqi school of thought and its exponents like Mohyud Din Ibn-Arabi and Shahab ud Din Suhrawardi. His work logically answers to many allegations on Mawlânâ, his pantheism, his choice of Hadith and incidents from lives of various prophets.

After Iqbal

Dr. Khalifa Abdul Hakim a renowned Iqbal scholar, thus inspired by Mawlânâ as well, obtained his doctorate at the University of Heidelberg, Germany. He wrote his doctoral dissertation in 1925, The Metaphysics of Rûmî, which was published as book in 1933. A posthumous 2nd edition has been published in 1959 by Institute of Islamic Culture (Idara-e-Xiqafat-e-Islamia) Lahore, edited by Bashir Ahmad Dar and entitled, The Metaphysics of Rûmî: A Critical and Historical Sketch.

This book laid the foundation of further studies of Rûmî, as Hakim presents Mawlânâ as an eclectic thinker, whose writing is based upon the core Philosophy of Semitic Monotheism explicated with shades of Avicenna’s epistemology, Ghazali’s prophetology, and Ibn-e-Arabi’s Monoism. It has mesmerizing universal appeal added to it by dissolving colours of Platonic and Neoplatonic, Peripatetic and Pythagorean Philosophy.¹⁴ The book is available both in Urdu and English Translation.

Later in his life he wrote another book to explain analogies used in Mathnawî, Tashbeehat-e-Rûmî. The Metaphysics of Rûmî has also been

¹³ Quoted in *Rûmî in the Light of Eastern and Western Scholarship*, p.132

¹⁴ Quoted in *Rûmî in the Light of Eastern and Western Scholarship*, p.160

translated in Urdu as Hikmat-e-Rûmî and both of the books have been repeatedly published by Institute of Islamic Culture (Idara-e-Xiqafat-e-Islamia) Lahore.

Afzal Iqbal (1919–94) was born in Lahore, graduated from Government College Lahore and Masters from Punjab University, Lahore. He served Pakistani Foreign Office from (1950–1979) as part of Pakistan’s legations to Iran and other countries. His seminal work on Mawlânâ, first biography of Mawlânâ in English was first of all published in 1956 by Bazm-e-Iqbal, Lahore. Though it is greatly inspired by Dr. Abdul Hakim’s *Metaphysics of Rûmî*, the book has been re-edited many times with valuable additions and enhanced explanation of Rûmî world view. The book’s Persian, Urdu and Turkish Translations are also available. Afzal Iqbal also published a study called *The Impact of Mawlânâ Jalâl al-Dîn Rûmî on Islamic Culture* (Tehran: Regional Cultural Institute, 1975) and its Persian translation in 1985.¹⁵ He is also author of *Reflections on Rûmî*, and a volume of Urdu verses.¹⁶

A. J Arberry describes the work as “tardy justice done to great man” in the foreword to Afzal Iqbal’s *Life and work of Jalal ud- Din Muhammad Rûmî* Lahore. Mr. Afzal Iqbal has read deeply the extensive writings of Rûmî, and what others have read on the subject in ancient and modern times. While his approach to the poet is sensitive, and his aesthetic analysis most delicate, he displays acute powers of scholarly criticism in discussing the difficult problems that surround Rûmî’s biography.

He is not afraid of treating Rûmî as mortal man; Mawlânâ’s life was full of paradoxes, but he can take any issue and discuss it with openness and fairness; he is spared from all stereotypes and biases and treats him with all the love and respect Mawlânâ duly deserve. He proceeds with grace, rather ascends in Rûmî’s devotion as Rûmî himself steps further in his personal transformation from a religious scholar to divine poet.

His narrative of Rûmî is highly empathic and we feel that he has heard the tale from none but by Mawlânâ himself, who has confided in him the deepest secrets of his heart. He appears like a gardener who has selected the best flowers of the garden and arranged them in such a beautiful

¹⁵ Quoted in *Rûmî in the Light of Eastern and Western Scholarship*, p.162.

¹⁶ Franklin, D. Lewis, *Essay in Rûmî in the Light of Eastern and Western Scholarship*, p.162. The author has not mentioned details of publication, because at that time they were under publication.

bouquet that it will become the focus of attention and attraction immediately. Those who love Mawlânâ fell in love with Afzal Iqbal as well, and those who want to know Mawlânâ are now more curious to know him. Mawlânâ has spread word of love all his life, and now his devotees are busy gathering those pearls and roses not to adorn themselves but gift them to life so that we all may enjoy a happy satisfied life - create a virtual Eden for ourselves.

Qazi Sajjad Hussain's complete translation of the Mathnawî in easy Urdu; It is available in three volumes, each volume comprising two volumes of the Mathnawî. It is the simplest and the easiest translation of Mawlânâ to enjoy and enrich oneself with Mawlânâ's teachings. The introduction informs us briefly about the life of Mawlânâ and his Philosophy. Many Sufistic terms are also explained shortly. The translation also provides a quick reference to Qur'anic injunctions, Hadith and other quotations, and the philosophical terms used in the Mathnawî.

Qazi Sajjad has been the head of Madrassa Alia Fatehpuri, Delhi. The 1st volume was presented to public in 1974, the 2nd in 1976, and the third in 1978. It is assumed that they might have been published from Delhi, India; but the volume contains no information about that. In Pakistan it has been published by Al-Faisal Publications, Lahore.

Though there are hundreds of books on selections from Mawlânâ, both in prose and poetry. I will hereby refer to the choicest of books only. They are:

Iqbal Dar Rah-e-Maulvi by Dr. Syed Muhammad Akram and published by Iqbal Academy, Lahore. 1970.

Mawlânâ Rûmî: Hayat-o-Afkar (Life and thought) by Bashir Mahmood Akhtar, published by Idara-e-Xaqafat-e-Islamia (Institute of Islamic Culture). 1979; but it failed to get popularity of Afzal Iqbal's work.

Rûmî's Impact on Iqbal's Religious Thought by Dr. Nazir Qaisar with a foreword by Anne Marie Schimmel, published by Iqbal Academy, Lahore. 1989 and 2004.

Malfoozat-e-Rûmî a translation of Rûmî's Fîhi Mâ Fîh by Abdul Rasheed Tabassum, published by Idara-e-Xaqafat-e-Islamia (Institute of Islamic Culture). 1956, 1965, and 1979.

Recently we are introduced with a voluminous work done by Muhammad Ikram Chughtai, who has aggregated all notable research done on Mawlânâ in Urdu and English in the following four volumes. All of

these books are published by Sang-Meel Publications, Lahore, Pakistan in special context of celebrating Mawlânâ's 800th anniversary.

Rûmî: In the Light of Eastern and Western World in English comprises of 25 research articles by Pakistani and international scholars on the philosophy and poetry of Mawlânâ.

Mawlânâ Rûmî: Bridge of East and West in English comprises of 36 research articles by Pakistani and international scholars on the philosophy and poetry of Mawlânâ from philosophical, psychological and religious perspectives.

Pir Rûmî wa Murid Hindi. A comparative Study of Mawlânâ and Iqbal in Urdu comprises 25 research articles by Pakistani scholars on comparative analysis of Mawlânâ, Iqbal and other thinkers and philosophers across the world.

Mawlânâ Jalal-ud-Din Rûmî: Life and Philosophy in Urdu comprises 19 research articles by leading Pakistani scholars, 2 on Mawlânâ's life, 4 as commentary on Mawlânâ's work, 3 on comparative analysis of Mawlânâ with renowned Muslim scholars, 2 on Impact of Mawlânâ on the subcontinent, and 8 research articles are on general topics concerning studies of Mawlânâ.

Mawlânâ and Iqbal

Though Shams-ud Din Aflaki and Khawaja Muhammad Parsa Naqshbansi are known to write most comprehensive Munaqib on Mawlânâ but Dr. Muhammad Iqbal surpasses all in his devotion for Rûmî.¹⁷ All of his books except "Ilm al Iqtisad", a book on economics, repeatedly phrase Iqbal's inspiration and devotion for Mawlânâ.

Iqbal was born in religious family, where classical Muslim education was very much in vogue. He also learnt from Maulvi Mir Hassan the classic Persian literature like Saadi's Bustan and Gulistan, Firdausi's Shahnama, Divan-e-Hafiz and Mathnawî Mawlânâ Rum. Iqbal is even reported to teach Mathnawî Rûmî to Sawami Ram Teerath from Gujranwala during his student age in Lahore between 1859–1899.¹⁸ Iqbal wrote in praise of "Aqd-e-Gohar" a translation in Urdu of selected poems

¹⁷ Quoted in *Pir-e-Rûmî wa Murid-e- Hindî*, p.267

¹⁸ Quoted in *Pir-e-Rûmî wa Murid-e- Hindî*, p.96

from Mathnawî in 1900 as well.¹⁹It confirms Iqbal's comprehension and fondness of Masanavi right from the beginning, which grew stronger and stronger by the time. He has discussed Mawlânâ's views in his doctoral dissertation, *Evolution of Metaphysics in Persia*, but that even does not reflect deep and profuse understanding of Rûmî Philosophy. It was a later outcome of analysis and critical thinking on various schools of thought, which is reflected in great detail in his early poetry, especially *Bang-e-Dara*, in search for some pragmatic solution for his people. He often seems to compare philosophers and religious scholars, Sufis, saints and European philosophers.

It is said that he got a renewed interest in Mawlânâ after reading Mawlânâ Shibli Naumani's biography on Mawlânâ. According to Sir Abdul Qadir, he was about to quit poetry forever, but refrained from the idea on counseling from Professor Arnold, his teacher and request of other friends. Here onwards a deeper relationship starts between Mawlânâ and Iqbal and in the 2nd phase of his poetic life Iqbal decides to switch from Urdu to Persian poetry. He speaks of his father's desire to write in such a fashion in foreword of *Mathnawî Israr-o-Ramooz* and he chooses to adopt poetic style and metre as used by Mawlânâ in the *Mathnawî*. This fondness grew to such an extent that Iqbal wrote to Hakim Muhammad Hussain Arshi in a letter dated, 19th March 1935:

*"I have quitted reading other authors' work for quite some time now. Now I read only Qur'an or Mathnawî Mawlânâ Rum."*²⁰

Writing in Persian raised his rank and he was no more a poet alone, but a serious Muslim thinker following classic path of the Muslim Orient. Both of them benefited great from this relationship: Iqbal was introduced to whole of Muslim world and the West through his Persian writing and his choice of Mawlânâ as mentor and his constant comparison with renowned European Scholars like Kant, Bergson, Nietzsche and Schopenhauer invited the West to look at Rûmî from a new angle.

Mawlânâ's Impact upon Iqbal

Dr. Abdul Hakim has pointed out that Plato, Rûmî and Iqbal have been accused of borrowing from multiple sources and unable to integrate them

¹⁹ ibid.

²⁰ Quoted in *Pîr-e-Rûmî wa Murid-e- Hindî*, p.267

effectively, though it is not correct. We find no inner conflict hidden in solutions suggested by Rûmî and Iqbal. They are in fact remedy for all skepticism and confusion.

It must be understood that Mawlânâ and Iqbal has strongly believed in inductive reasoning. They are not protagonists of any individualism. They are more concerned with group life, society and its ethics. Individual achievement though desirable is not the ultimate end, but it must culminate in better sharing of knowledge and experiences, better building of teams, caring of intellectually strong of the weak, rather than culling of weak by the strong. Human being is an emblem of diversity and while dealing with the human enigma they had dealt with diverse problems diversely.

As a book of medicine comprises numerous researches on human body function and its irregularities manifested as diseases and case studies with different perspectives; Medicine is dealing with differential diagnosis; though symptoms of illness can be quite similar, yet the root cause of disease would be starkly different and only a much trained physician can reach that. Loss of appetite can be a result of diabetes, or renal failure or hepatitis; each can accompany high blood pressure, but only detailed inspection will help the specialist to reach the correct diagnosis, while it will remain hidden from an ordinary physician. Similarly the therapy and medication will be different in each individual case depending upon the intensity of the disease. Similarly Mathnawî is a book of Shifa for all spiritual and psychological illnesses which an ordinary scholar, psychologist or philosopher is unfamiliar with. Neither can he understand it employing a myopic vision in a linear perspective, which establishes a single chain of cause and effect reaching at stereotype solution of the problem.

Mathnawî has been regarded as Qur'an in Persian and deep comprehension of the code of Life preached by Islam. It teaches you how to improve yourself in thought and action to the highest degree of perfection without pointing a finger at you. And for this purpose, neither there is a scholastic debate, nor religious sermonizing. This corrective action is done by relating to you a third party case study and offering different perspectives on the issue by philosophers, religious scholars and other sages; following the debate, often an atypical solution is suggested as remedy which is rather unconventional but it is demonstrated that the problem is solved by opting that corrective measure. However, the

authenticity of solution is established in remote History either told by Qur'an or is evidenced in some Prophetic practice. Of course Mawlânâ strictly overrules rigid religious authorities and rejects their conventionalism and orthodoxy. That is how the message of Mawlânâ has a universal understanding; it becomes global and is acceptable to many nations and across all faiths.

Modern Psychology teaches us to look for alternative scope and measures while considering human enigma. Modern management science tells us to do the right things rather than doing things right. We must opt for new solutions to old problems. Hereby, in Mawlânâ we also discover by introspection that the wrong is not caused by a belief, but by developing a faulty practice for that belief. When we correct our practice, we are cured and our belief is not shaken but becomes ever strong since we have understood it in the truest of light.

Thus, both Mawlânâ and Iqbal have won for themselves a reputation for scholarship and erudite learning. Badi uz Zaman Farozan Far while commenting of Fîhi Mâ Fîh has remarked:

Proof in logic and mathematics is distinct from the proof in mystical experience; the former deals with quantity, the latter with quality. Intuitive perception which is the core of religion is wholly foreign to logic.²¹

That is why when Iqbal was totally disappointed in all scholars of West, he leaves their course of action and chooses the company of his mentor Rûmî to understand divine plan of creation and life. Javed Namah narrates the whole story, and relates extreme devotion of Iqbal for Mawlânâ. This devotion can be matched to Mawlânâ's devotion to Shams Tabraiz; though the relationship between Mawlânâ and Iqbal is a virtual one, even then Mawlânâ proves to be as good a mentor as Shams, because both were able to cause a spiritual transformation in their protégés.

Iqbal has developed and explained complete Philosophy of holistic personality development through indulging in Divine Ishq; hence, proving supremacy of Divine Ishq over scholastic reason. At times of Mawlânâ, too, extensive development in scholastic reason had raised doubts and levels of skepticism in Muslim mind that was leading to fatalism, depression, loss of hope and demotivation to strive for higher purpose in life. The life of Imam

²¹ Quoted in Afzal Iqbal, op. cit. p. 83

Ghazali was an ideal example in this case; Mawlânâ followed Ghazali a lot to defeat Philosophy by the techniques of Philosophy.

The struggle is immense in the refutation of philosophy; one may use one's logic to defeat the other. It is laborious and its toll is heavy on mind and body, but the end is sudden; there is an abrupt end to a very hard and complex journey; as a river passing into the toughest terrains suddenly ends up into a cool and serene ocean. The illumination of heart ends all pain and lightens the burdened soul; it seems that everything material is now burnt and now what is left is pure light. Therefore it seems that it is not worked out by reason and is caused by some divine mercy. As the sores were deep the healing is thorough and most profuse and hardly any marks are left. We have incarnated into a new being.

Therefore, Mawlânâ has discarded the Philosophy of material determinism; he believed in acquiring true source of knowledge, i.e. kashf, wajdan or intuition. So does Iqbal teaches us to rise above the material self leaving aside personal whims and desires and strive for some goal for common good that will improve our life not only as individuals but as a nation. The desires are to be disciplined in universal principle of LOVE, to strive for the continuation for the life process, thus strive for the good for all.

Both of them teach you to train your reasoning skills and intellectual capacity and constantly test it against the touchstone of Qur'anic teachings and Mohammedan practices, so that it reaches to such heights where analysis is no longer needed and synthesis becomes an autonomous involuntary process aiding one's perception and emotion, i.e. intuition, kashf, Tajjali or Wajdan as described by Muslim scholars. Here one is enabled to qualify the validity of one's own rational experiences as authentic, because personal reason is now connected with the divine reason. It is fine tuning one's transistor with a grand satellite connection to get the transmission broadcasted from there. It is not personal merging into any holy being. But this connection improves the quality of one's consciousness, (wahdat al Shahud) and improvement in your perception and knowledge imperceptibly transforms the quality of one's being (wahdat al Wajud).

The point to be noted here is: while Mawlânâ invite us for personal transformation or spiritual reformation; he does not insist upon us to discard the material world completely. Both advocate Tazkiya Nafs rather

than Tark-e-Nafs. Iqbal guides us to achieve balance in powers of human reason and instinctiveness and purify them to qualify the highest level of Divine Ishq.

Mawlânâ strongly believes in personal transformation and intellectual evolution both as individuals and as nations. Later this concept has been further developed by Ibn-Khaldun as Assabiyah. Iqbal has not only revived this message but had provided all logical evidences from the popular authentic knowledge sources of his time like Goethe, Henri Bergson, Nietzsche, Kant, Hegel and Karl Marx. Iqbal most of the time in his poetry is reflecting on great European thinkers and at the same time identifies weaknesses and limitations of their worldly programs.

Mawlânâ inspires hope through love and acceptance in dead hearts, so does Iqbal invites people for self improvement in the light of principles of Islam. Following Mawlânâ Iqbal declares each human being as master of one's own fate; not only he refuses to submit to failures but dedicate oneself to constant struggle so that one succeeds in one's personal mission and cause for good in life.

Nicholson has commented in his commentary of Mawlânâ that according to Rûmî light of heart (nur-i-dil), which is reason, illumines the light of the eye, i.e. the sense of sight, and thereby enables it to discern the real quality of the objects which it perceives; hence it may be said that the light of eye is produced by the light of hearts.²² (God's Transcendence and Immanence) as the former can only be realized through knowledge of heart and the later observed by light of eye.²³ We all know from Surah Nur in Qur'an that

Allah is Nur and Nur is above Nur, i.e. His light has many levels and each level transcends the other. Light is knowledge, thus in order to reach Him we must experience these levels rather sojourn through them. Thus Nicholson concludes in explanation of Mawlânâ:

Since animals possess only the former, they lack the power of induction common to all rational men and blindly follow their instincts. Both these "lights" have their source in the transcendent Light of God,

²² Quoted in Afzal Iqbal, op. cit. p.90

²³ ibid.

*though neither physical sense nor carnal reason is in immediate contact with it.*²⁴

As we have already discussed, Iqbal says that Islam favors induction,²⁵ i.e. the synthesis of knowledge is only possible through Nur-i-dil, because the heart is the synthesizer, whereas mind (the function of brain) is the analyzer²⁶. It helps us concentrate and penetrate deeper into reality and thus we reach ultimate Truth or know God. Nur eye helps us differentiate, classify and categorize things according to their form and perceptible function and i.e. we do analysis and learn about the world.

Therefore the masters of the knowledge of the world are either atheists, reaching their personal limit they are incapacitated to look beyond and God won't appear to them, since they are not His friends or they are highly spiritual beings holding God in extreme awe since they do not know Him, they are the strangers. In the contrast, the heart of the mystic, however, receives illumination without any veil, so that he sees by the light of pure reason itself.

In routine life our perception is governed by mind and not heart, and it is very difficult to our rule this governance. Hence Sufis have constituted many methods to shun away this carnal perception, meditation, use of light barbiturates, opium etc. However, Mawlânâ has introduced to us a very unique way to break the boundaries of time and space, i.e. through whirling. Dr. Abdul Hakim says its disgrace to call it dance, because it is not the body dancing for carnal pleasure, but its soul's anxiousness to embrace eternal reality, leaving all carnal desires aside.²⁷ Afzal Iqbal, hence states, Sama corresponds to Pythagorean conception of 'the music of the spheres' which assumes that the courses of the heavenly bodies and the

²⁴ ibid.

²⁵ Quoted in Iqbal's Lectures: *Reconstruction of Religious Thought in Islam*

²⁶ A popular view held by evolutionary psychologists. To know further detail read author's articles: *The Future of Knowledge Theory in Policy Perspectives*: Institute of Policy Studies, Islamabad. Vol (4), 2. July-Dec. 2007 and *Following the Footsteps of Mawlânâ Jalâl al-Din Muhammad Rûmî in the Pursuit of Knowledge* in forthcoming issue of "Transcendental Philosophy", a journal by London Academy of Iranian Studies, UK.

²⁷ Hakim, *Metaphysics of Rûmî*

distances between them are determined according to the laws and relations of musical harmony.²⁸

*Hence philosophers have said that we received
these harmonies from the revolution of the celestial sphere,
(and that) this (melody) which people sing with pandore and
throat is the sound of revolutions of the sphere; (book IV, lines 733–34)*

Imam Ghazzali has explained in *Alchemy of Happiness* “the heart of men has been so constituted by the Almighty that, like a flint, it contains a hidden fire which is evolved by music and harmony, and renders man beside himself with ecstasy.” These harmonies are echoes of that higher world of beauty which we call the world of spirits; they remind man of his relationship to that world, and produce in him an emotion so deep and strange that he himself is powerless to explain.²⁹

In short the message of Mawlânâ is to create peace and harmony about oneself, and thus avoid displacing anger and hostility onto others and life and environment around. He teaches us to respect humanity....man is to be respected for its form; after all he is incarnated in the image of God; so none deserves ill treatment at personal whim or desire of anyone, be it a king or a saint. Man is to be bowed before and no one should have any resentment about it in their hearts even if they had done it for the meanest of persons.

*For him to err was not just human....but a divine act ...to show our
humility before our creator and provoke the holiest of the passion – the
forgiveness*

May Allah grant us forgiveness for our neglectfulness and bless us with the right knowledge so that we may keep revolving on the right path. Amen!

²⁸ Afzal Iqbal, op. cit. p.77

²⁹ Ghazali, *The Alchemy of Happiness*, p.73.

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