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THE TRACE OF RUMI'S INFLUENCE IN IQBAL'S THOUGHT IN HIS POEM, "LISTEN TO ME!"¹

Abstract

In this article, we will look at the influence of the Islamic scholar, Mawlana Rumi, on the philosopher-poet, Muhammad Iqbal's thought. Muhammad Iqbal, who personally declared that Rumi is his spiritual teacher (Shah 2010: 290), offers an insight for us, for those who may not be blessed to understand Rumi in a certain degree of greatness, it's an opportunity to look into the thought of this Indian philosopher, a beautiful interpretation of the great Sufi Masters' poetry. In this paper, we will look into a poem written by Iqbal in Urdu, and the first 18 verses of the Mathnawi. For this purpose, we have selected a poem by Iqbal titled, "*Listen To Me!*"². In that poem, we will highlight selected lines (as pointers to the whole poem), and we will comment on them, mostly based on Iqbal's own philosophical work, "*The Reconstruction of Religious Thought in Islam*". The concluding point of comments that we made based on the selected lines, will give the readers a fair understanding on selected lines from the first 18 verses³ that we think is relevant in order to point out the influence of Rumi on Muhammad Iqbal. Before we look into

¹ Bang-e Dara, 348 [300]

² It was used the translation from the original Urdu to English by Mustansir Mir.

³ It is known that the first 18 verses of the Mathnawi encompass the general message of the holy book.

the poems of Iqbal and Rumi, we will discuss (briefly) the common theme concepts in both of the scholars' view on Islam.

Keywords: Rumi, Muhammad Iqbal, Listen To Me

İKBAL'İN "BENİ DİNLE" ŞİİRİNDE RUMİ'NİN ETKİSİ

Özet

Bu makalede İslam alimi Mevlana Rumi'nin filozof-şair Muhammed İqbal'in düşüncesine olan etkisine bakacağız. Muhammed İqbal, Mevlana'yı belli bir derecede büyük bir nezaketle anlamaya razı olmayanlara bir iç görü sunar; büyük Sûfî Ustasının şiirlerinin güzel bir yorumlayıcısı olan bu Hintli filozofun düşüncesine bakmak için de bir fırsattır. Bu Makalede, İqbal tarafından Urduca yazılmış bir şiir ve Hz. Mevlana'nın Mesnevisi'nin ilk 18 beytini inceleyeceğiz. Bu amaçla, İqbal'in "Beni dinle!" başlıklı şiirini seçtik. Bu şiirde seçilen satırları (tüm şiirin işaretçisi olarak) vurgulayacağız ve bunlara, çoğunlukla İqbal'in kendi felsefi çalışması "The Reconstruction of Religious Thought in Islam" a dayanarak yorum yapacağız. Seçilen satırlara dayalı olarak yaptığımız yorumların sonucu, okuyuculara, Rumi'nin Muhammed İqbal'in üzerindeki etkisine işaret etmek için uygun olduğunu düşündüğümüz ilk 18 beyit hakkında güzel bir anlayış sunacağız. İqbal'in ve Rumi'nin şiirlerine bakmanın öncesinde, her iki alimin İslam konusundaki görüşlerinde (kısaca) ortak kavramlarını tartışacağız.

Anahtar kelimeler: Rumi, Muhammed İqbal, *Dinle Beni*

The Concept Of God And Man

Iqbal believes that man can speak directly to God, instead of through prophets or saints. Iqbal's view on God is regarded un-conventional, in the sense that he questioned if God really is the 'dictator – authority' who created the world in vain and demands all the creatures to worship him in the fear of punishment of Hell. Iqbal realized that, the creation of Man is greater than the creation of Angels, because unlike the Angles, Man can make the earth habitable. Although the earth is not perfect, like 'heaven' is, the earth, in Iqbal's opinion, is much a better place, because in a 'less-perfect' place, adventures are possible! As Iqbal expressed in his poem;

*"I am at fault, and in a foreign land,
But the angels never could make habitable
That wasteland of yours."*

and

*"The station of love is beyond the reach of Your angels,
Only those of dauntless courage are up to it."* Bang-e Dara, 348 [300]

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Therefore, God did not created Man in vain – only for His pleasure, like toys for children – instead, Men are precious to God, that makes Iqbal questioned, the fall of Adam, is it a loss to Men, or to God?

“Whose loss was the fall of Adam, that creature of earth, was it Yours or mine?”

Bal-e Jibril, 346 [298]

Furthermore, Iqbal illustrated the honour of being a Man is that, as God created the world for His creations, Men, out of this world, able to create useful things for their benefits, as Iqbal expressed in a dialogue; (Mir 2011: 9- 22)

God : “I made the whole world with the same water and clay, but you created Iran, Tartary, and Euthiopia.”

Man: “You made deserts, mountains and valleys, I made gardens, meadows and parks.”

Payam-e Mashriq, 268-9 [284]

God, in relate to a direct relation with humans, are not limited to the ‘Unknown God’, but instead, limited to the ‘known’, which Iqbal termed as the *Khudi*, or also known as the Ego. The Ego, in classical term is known as the *Asma Ul-Husna*, God’s 99 Names. According to Iqbal, the Name, *Al-Hayyu Al-Qayyum* (The Alive One and The Everlasting One), are not mentioned together in a verse (like in *ayat-ul Kursi*) coincidentally. In fact, the togetherness of these two Names reflect that God is always in the act of creating, whilst His creations always perishes from time to time, only be recreate by Him. (Schimmel 2001: 53-58)

Iqbal in his own words:

“If God is an ego and as such as individual, how can we conceive Him as infinite? The answer to this question is that God cannot be conceived as infinite in the sense of spatial infinity. In matters of spiritual valuation mere immensity counts for nothing. Moreover, as we have seen before, temporal and spatial infinities are not absolute. [...] And this is only another way of saying that space and time are interpretations which thought puts upon the creative activity of the Ultimate Ego. Space and time are the possibilities of the Ego, only partially realized in the shape of our mathematical space and time.” (Iqbal 1962: 64).

According to Rumi, Man must try to adopt, as much as possible of, God’s qualities (as reflected from His Names). For examples, Man can be kind, and loving to others, as reflected from the Name, *Al-Rahman* and *Al-Rahim*. Man too can be generous, helping the poor and those in need; *Al-Karim*. Man too has believe in himself to achieve or to complete a difficult task; *Al-Mu'min*. Man also able to create creative arts; *Al-Musawwar*. Man also able to be just; *Al-Adl*. Those are some examples. There are many other examples too that can be derived from *Asma Ul-Husna*. (Türkmen 2002: 348-349)

The Concept Of Union

Unlike the God of Plato, the God for Iqbal, is not only a Creator, but a Lover too – He creates with Love. Love, is Him in another way we can put it. Iqbal, belongs to the school of *wahdatul wujud*, a school of thought that is put forward by great Sufis such as Ibn Arabi. However, we should interpret this thought carefully, as Iqbal rejected the view of *pantheism*. In order to understand this correctly, (proper) transcendental experience is necessary. The *Wahdatul Wujud* in Iqbal's thought explains the 'togetherness' and the 'separation' of the Big Ego, and the Small Egos (God and humans). He argues that, everything (everyone) does exist individually (as in separate) but they exist individually as 'ego' that is not separate from the (known) Ego. (Schimmel 1989: 25-50) For Rumi, as the Quran stated that, 'men are created in the best form'⁴, and 'God blew His soul into Men'⁵, reflected that there is a union – bond – between every men, despite the different language they speak, dress, their different skin colours and even religions. For Mawlana, the *essence* of a thing is more important that the *material* of it. (Kılıç 2014: 76-77)

The Concept Of Good and Evil

In Iqbal's thought, the presence of Satan is a blessing for Men. Without the existence of Satan (or evil), the existence of Man is 'meaningless'. In other words, 'goodness' cannot be defined if there is not definition of 'evilness'.

Mawlana on this subject said;

"Know the truth to be this, (that) all these (various persons) are not in the right; nor (again) are this herd entirely astray,

Because nothing false is shown without the True: the fool bought (desired) spurious coin in the world, in the hope of (its being) gold.

If there were no current (genuine) coin in this world, how would it be possible to issue false coins?

Unless there be truth, how should there be falsehood? That falsehood receives brilliance (prestige and reputation) from truth."

Masnavi, II/2927-30

Therefore, the *Fall of Adam* to earth from heaven is not seen as a mistake for Iqbal. Instead it is the potential sign of Men being the rulers (*halifa*) in this world. The challenge that Men face as rulers in this world, with the challenges by Satan, reflected in the philosophy of the need of worship (*ibada*) and prayer (*dua*). As we already argued that, God is known at the Ego level, It needs to be recognized, and the one who recognizes It is the 'humans' ego, through *ibada* and

⁴ Al-Quran 95:4

⁵ Al-Quran 38:72

dua, acknowledging the superiority and the rights of the 'God' Ego. Therefore, the significance of *ibada* and *dua*, shows that the 'ego' for Men is separated from the 'Ego' of God, and yet they are inter-dependent. (Schimmel 2001: 59-64)

The Concept Of The Perfect Man

Iqbal expressed that, although the mountains, the Sun, the moon, and the sky (as examples) are greater than Men in term of physical greatness, Men are the greatest of God's creations, because despite they may made of nothing but dust, they posses the 'heart'. This special status of Men, that makes Men feel lonely, puts 'a smile on God's face';

*"But I, though a handful of dust, am all heart.
It is a pleasant garden, but unworthy of my song!"*

*A smile appeared on His lips –
He did not say a word."*

Payam-e Mashriq, 273-3 [288]

Despite this poem's ambiguity meaning, it can be interpreted as, Men can only find companion in God, like Men, Who is lonely too. According to Iqbal, to realise this is the key to *happiness*. Instead of achieving material successes and discoveries, the real *happiness* for Man is the discovery of the *secret* in his heart. Iqbal, precisely put it (Mir 2011: 50-67);

"When at last my eyes, worshippers of appearance, were opened, I found it already lodged in the mansion of my heart!" Bang-e Dara, 108-9 [81-2]

The Perfect Man (*Insan-ul Kamil*) according to Rumi is Allah's instrument on the earth.

"He that receives from God inspiration and answer (to his prayer), whatsoever he may command is the essence of right.

If one who bestows (spiritual) life should slay, it is allowable: he is the (Divine) vicegerent, and his hand is the hand of God." Masnavi, 225-6

For Rumi, 'love can fix everything!'. The 'Heart' is very important in Mawlana's thought, in the sense, it is the whole universe. When we are speaking of the 'universe' we mean it in two ways; one is the *macrocosm* universe, which is the world, the planets and the stars, and everything that constitute in 'this' universe. Second, is the *microcosm* universe, which is the *human heart*. (Meyerovitch 2012: 143-149) Iqbal wrote this poem to express this;

"Learn thou to love, and seek a beloved:

Seek an eye like Noah's, a heart like Job's !

Transmute thy handful of earth into gold,

Kiss the threshold of a Perfect Man!

Like Rumi, light the candle

And burn Rum in the fire of Tabriz !

There is a beloved hidden within thine heart:

I will show him to thee, if thou hast eyes to see.”⁶

Asrar-i-khudi, 334-344

Muhammad Iqbal's "Listen To Me!"⁷

نہیں ہے داد کا طالب یہ بندہ آزاد	اثر کرے نہ کرے، سن تو لے مری فریاد
کرم ہے یا کہ ستم تیری لذت ایجاد	یہ مشیت خاک، یہ صرصر، وسعت افلاک
یہی ہے فصل بہاری، یہی ہے باد مراد؟	ٹھہر سکا نہ ہوائے چمن میں خیمہ گل
ترا خرابہ فرشتے نہ کر سکے آباد	قصوروار، غریب الدیار ہوں لیکن
وہ دشت سادہ، وہ تیرا جہان ہے بنیاد	مری جفا طلبی کو دعائیں دیتا ہے
وہ گلستان کہ جہاں گھات میں نہ ہو صیاد	خطر پسند طبیعت کو سازگار نہیں
انہی کا کام ہے یہ جن کے حوصلے ہیں زیاد	مقام شوق ترے قدسیوں کے بس کا نہیں

Whether or not it moves you
[I] At least listen to my complaint
It is not redress this free spirit seeks
This handful of dust
This fiercely blowing wind
[II] And these vast, limitless heavens
Is the delight You can take in creation
A blessing or some wanton joke
The tent of the rose could not withstand
The wind blowing through the garden
Is this the spring season
And this the auspicious wind?

⁶ translated by R.A. Nicholson

⁷ Mir, Muntasir (2011) *Tulips in the Desert: A selection of the poetry of MUHAMMAD IQBAL*.
Islamic Book Trust: Kuala Lumpur p.18-19

[III] I am at fault and in a foreign land
But the angels never could make habitable
That wasteland of yours
The start wilderness
That insubstantial world of Yours
Gratefully remembers my love of hardship
An adventurous spirit is ill at ease
In a garden where no hunter lies in ambush
[IV] The station of love is beyond the reach of Your angels
Only those of dauntless courage are up to it

The First 18 verse of *Mathnawi* of Mawlana Rumi

Listen to this reed how it complains:⁸
it is telling a tale of separations.

Saying, "Ever since I was parted from the reed-bed,
man and woman have moaned in (unison with) my lament.

I want a bosom torn by severance,
that I may unfold (to such a one) the pain of love-desire.

Everyone who is left far from his source
wishes back the time when he was united with it.

In every company I uttered my wailful notes,
I consorted with the unhappy and with them that rejoice.

Every one became my friend from his own opinion;
none sought out my secrets from within me.

My secret is not far from my plaint,
but ear and eye lack the light (whereby it should be apprehended).

Body is not veiled from soul, nor soul from body,
yet none is permitted to see the soul."

This noise of the reed is fire, it is not wind:
whoso hath not this fire, may he be naught!

'Tis the fire of Love that is in the reed,
'tis the fervour of Love that is in the wine.

⁸ (2004) *The Mathnawi of Jalalu'ddin Rumi I*, trans. Nicholson, R. A. trans. Konya Metropolitan Municipality: Istanbul p.23-24

The reed is the comrade of every one who has been parted from
a friend: its strains pierced our hearts.

Who ever saw a poison and antidote like the reed?
Who ever saw a sympathiser and a longing lover like the reed?

The reed tells of the Way full of blood
and recounts stories of the passion of Majnún.

Only to the senseless is this sense confided:
the tongue hath no customer save the ear.

In our woe the days (of life) have become untimely:
our days travel hand in hand with burning griefs.

If our days are gone, let them go!-- 'tis no matter.
Do Thou remain, for none is holy as Thou art!

Except the fish, everyone becomes sated with water;
whoever is without daily bread finds the day long.

None that is raw understands the state of the ripe:
therefore my words must be brief. Farewell!

The beginning of the creation of man's body is Adam, yet the beginning of the creation of man's soul, is Muhammad⁹. These two prophets, signify the purpose of men in this world. Adam was taught all the names by God¹⁰, and Muhammad on the other hand, was the reason for the universe to be created¹¹. Muhammad is like the fruit, and God is like the farmer, and all the prophets before him are the rest of the tree that began with Adam as the seed. The purpose of a farmer to plant a tree is to harvest the fruit, but first, he must plant the seed. As Adam was granted a gift to be taught the names by God, a blessing that the angels could not have, his downfall to earth from heaven signifies a potential of a purposed creation. The purpose of Muhammad was sent to earth to 'complete the good character' of mankind¹². In our opinion, this 'good character' in Mawlana Rumi's dictionary is known as 'Love' (Shah 2010: 286).

⁹ 'Abd al-Razzāq *Musannaf*

¹⁰ Al-Quran 2:31

¹¹ Hadith Qudsi: *Law laka, law laka, lama khalaqtu l-aflaka*

¹² Aḥmad bin Muḥammad bin Ḥanbal Abū 'Abd Allāh al-Shaybānī, *Musnad* 8729

[I] At least listen to my complaint
It is not redress this free spirit seeks

There was a Holy Tradition that says: "I was a Hidden Treasure and I loved to be known"¹³ signifies that the purpose of God as a creator due to His own desire to be the Beloved (Al-Attas 1995 : 270). But a Beloved can only be a Beloved if there is a Lover. No one, as logic puts it, can love God truly but Himself, therefore He is both the Lover and the Beloved. In order to achieve this cosmos, He contemplated on Himself, and He reflects, His names and attributes that reflect His awesomeness manifested in a different degree realm of existences (Al-Attas 1995: 270-271). As man is created in the image of God, the nature of man inherited the awesomeness of God too, both as the lover and the beloved (Yakit 2010: 253-254). Ultimately, this relationship will concern man as an individual to God, the whole complete being that he came from (Iqbal 1962: 103). This is how Iqbal interpreted a verse in the Quran that God is "nearer to man than his own neck-vein"¹⁴. Malaysian philosopher Syed Naquib Al-Attas describes 'religion', which is derived from the word Arabic-root-word 'din', that can be derived to 'dana' which means 'in-debt', signifies that men are utterly in loss in creation (1995: 42-46), therefore, he has nothing but himself to repay his Lord, and this is what its meant by the word "ibadah" (1995: 60). Nonetheless, it does not mean that man who enslaves himself to God does not profit anything, instead he is 'alive', rather than being 'dead' (1995: 48-49). According to the saying of the Prophet that "die before ye die!" we can induce that one must be a lover, because only through being a lover that one will reduce his ego to be less selfish. The 'Lover-Belover' relationship between man and God can be understood with the 'romantic' love relationship between a man and a woman. This is according to an important mystic woman-figure, Rabiyyatul Adawiyah¹⁵. Therefore, as man is created in essence to be a 'lover' he needs to love, and at the same time, as he is created in the essence to be a 'beloved' he must be loved by a lover. The ultimate relationship in the cosmos is between the Creator and the created. Therefore, from being 'dead' to 'alive' man must struggle (Shah 2010: 287), and this struggle is what defines man according to the philosophy of the fall of Adam and the purpose of Muhammad. Likewise, Qiyas will not be known as Majnun without his love for Layla, Romeo too will not be immortalised in the English literature without his love for Juliet. The pain that these two men must endure during their separation with their beloved, is the proof of existence of 'love' that is embedded in them for Layla and Juliet, respectively. As Mevlana said

*"The reed tells of the Way full of blood
and recounts stories of the passion of Majnún." (I / 13)*

In our estimation, the creatures that are nearer to God in term of possessing knowledge is man, as God taught Adam all the names. Therefore, in term of possessing 'knowledge', man is

¹³ Hadith Qudsi

¹⁴ Al-Quran 50:16

¹⁵ Rabi'a al `Adawiyya. 2015. Rabi'a al `Adawiyya. [ONLINE] Available at:<http://sufimaster.org/adawiyya.htm>. [Accessed 03 December 2015].

'proximately identical' to God (Maruf 1982: 376). In order for Love to exist, there must be a 'separation' between the Lover and a Beloved, and a pain that will induce a *struggle* to prove its existence. Therefore, Adam is banished to earth, and the *struggle* to unite 'the Lover and the Beloved' is manifested in the "*complete good character*" of Prophet Muhammad (Faruqi 1979: 99).

Mawlana has these lines to say:

*"Listen to this reed how it complains:
it is telling a tale of separations."* (I / 1)

The reed represent the human body, as the reed itself consists of holes, the human body too consists of holes such as the mouth, the ears and the eyes. In the Quran, it says that God blew His breath (the soul) into the clay (human body)¹⁶. Therefore, as the musician blows the reed, the sad sound that it gives reflects the lamentation of the soul in the body (Türkmen 2002: 67) Mawlana continued;

*"Every one who is left far from his source
wishes back the time when he was united with it."* (I / 4)

As the soul that is blown into the body is from God, it seeks to return to God. (Türkmen 2002: 69) The only way to return is only through 'real knowledge', that will reflect in *good character* which is known as 'love'. (Kuspinar 2010: 157)

**[II]And these vast, limitless heavens
Is the delight You can take in creation`**

According to Iqbal, disagreeing with both Al-Ghazali and Immanuel Kant, mystic experience is part of the intellect, in the sense that they are organically together (1962: 6-7). Iqbal argues that although, the mystic experience can be understood that it exists on a different level, like in normal intellect experience, the intellect level of Einstein is seem 'impossible' from the perspective of normal intellect (1962: 18-19). Furthermore, for Iqbal, the world is always a new creation, in the sense that the minutest particles always perish from time to time and new ones are created to replace them time to time, and it is a continuous process like the 'blink of an eye' (Shah 2010 : 291-293). Iqbal derived this by observing that the human cells always reproduce themselves, replacing the dead cells (1962: 43). Therefore, for Iqbal the consciousness is able to mobilize to a higher degree due to the fact that the nature of everything is not permanent (Shah 2010: 291). Yet, Iqbal too acknowledged that due to everything not being permanent, even the state of mystical consciousness, the knowledge, remains with the person during he experiencing the lower state of existence (Maruf 1982: 374). This shows that, as everything undergone by the changing process, non-permanent, knowledge, which is 'form' remains, as Iqbal said;

¹⁶ Al-Quran 14: 28-29

“The total Reality, which enters our awareness and appears on interpretation as an empirical fact, has other ways of invading our consciousness and offers further opportunities of interpretation. The revealed and mystic literature of mankind bears ample testimony to the fact that religious experience has been too enduring and dominant in the history of mankind to be rejected as mere illusion.” (1962: 16)

However, in the first chapter of the *Reconstructing*, Iqbal did not explicit that this ‘knowledge’ can be lost too, due to the nature of human that keeps forgetting. That is why Al-Attas stresses that, ‘knowledge’¹⁷ can be fortified with *worships* (1995: 60).

Al-Attas on this subject, explained that in a way, when man put his consciousness on the Divine, he will lose part of his own consciousness, or completely lose his consciousness, and everything that surrounds him will come together as ‘one’. When he is ought to return to his normal consciousness, everything surrounding him will return back to their multiplicity forms. However, the knowledge that he witnessing during unity remains. This is what is experienced as *multiplicity-in-unity*, and *unity-in-multiplicity* (1995: 190-191). However, there are proper ways and stages in this ‘experience’ which if it would be wrong, the experience will lead to a grave misunderstanding like ‘pantheism’ (1995: 187). Professor Toshihiko Izutsu explains about existence, in the cosmology of classical Persian philosophy, adjectives is the attribute of an object. Yet, object is an attribute to an existence, which ultimately is unknown. Since, something ‘unknown’ either exists or doesn’t exist, we take the proposition of it existing, as we are subject to existence, as something existing cannot come from non-existence (2007: 79-80). Therefore, we argue that, Existence is permanent, but its attributes are not permanent, and we come to a conclusion that God is always in the activity of creating new creations although similar in form (2007: 62).

Therefore, the ‘*limitless heaven*’ refers to that the world is not only limited to our sense-perception empirical world, but to the mystic experience, and the ‘*delight You take in creation*’ refers to God’s active activity.

Perhaps, this is what Mawlana meant when he said;

“*My secret is not far from my plaint,
but ear and eye lack the light (whereby it should be apprehended).* (I / 7)

Light, according to both of Ismail Ankaravi and Shihab al-Din Suhrawadi, is ‘knowledge’. (Kuşpınar 1996: 79) Light, according to Ankaravi, is of two things; First, accidental light; light that brings the potential of sight to actualization. The organ that receives this ‘light’ is the eyes. For an example, the sun light, that helps men to see things in their colours and properties. Second, abstract light; instead of the sun as its source, the abstract light comes directly from God, and the recipient is not the eyes, but instead, is the heart. (Kuşpınar 1996: 82)

¹⁷ What we mean is, spiritual knowledge.

However, already saying this, we maintained that, as Mawlana put an empathy on the importance of ignorance, complete 'knowledge' will make human vanished and burnt, as nobody but God is allowed to know everything, or to have perfect knowledge (Kuspinar 2010 : 139). This what Mawlana meant when he said;

*"Body is not veiled from soul, nor soul from body,
yet none is permitted to see the soul." (I / 8)*

**[III]I am at fault and in a foreign land
But the angels never could make habitable**

**[IV]The station of love is beyond the reach of Your angels
Only those of dauntless courage are up to it**

This again tells the story of the fall of Adam and the significance in the creation of Adam. As Iqbal points out in his *Reconstruction*, the Quran says that, it was man who accepted this 'heavy load' that angels, and mountains refused!¹⁸(1962: 11) According to Iqbal, men were created unique compared to other creations including angels as they were given free-will.

Opposed to Angels that are only worshipping and praising God, the creation of Adam raised some questions among them. Why would God want to create a free-will creature that could destroy the world while they are constantly worshiping Him, which God replied, "I know what you knew not!"¹⁹. Both men and angels reflect God. But before we go further into discussion, we must know that, the free-will aspect of man is a reflection of God. Nonetheless, God is still the power of everything, as men are subject to determination set by God. The human ego reflects the individuality of an individual, as the Quran strongly suggests that no soul is responsible for another soul and no soul will bear the burden beyond its capacity, signifies the *individual-ness* of its *individuality* (Iqbal 1962: 95).

Mawlana said;

*"Every one became my friend from his own opinion;
none sought out my secrets from within me" (I / 6)*

Suggests that, no one knows one's internal state except for oneself. For example, only Mawlana himself knows the 'love' he has for Shems, despite the relationship is backlashed by those who judge them based on their outer appearance (Türkmen 2002: 69).

However, Iqbal insists that death is not the end of a 'human'. Heavily derived from a poem by Rumi, Iqbal in the opinion of that the human journey after death will start again through minerals, later as vegetables, animal, and the last stage as human, and it will go on continuously as a cycle (1962: 121-122). This cycle is the purification of the soul of the human

¹⁸ Al-Quran 33:72

¹⁹ Al-Quran 2:30

to reach the lofty being of God. According to Iqbal, 'heaven' and 'hell' are not located; instead they are the internal state for humans (1962: 123). Iqbal, as he derived from the Quran, convinced that the punishment of hell is not permanent like traditional clerics of Islam would think of. Instead, Hell is a process of the purification of the soul. Therefore, for Iqbal, the human soul is not limited to one life, but through the continuous cycle of life in the evolution from minerals, to plants, to animals, and to humans. The struggle in this cycle process to reach the desired destination is what we could call as *love*. This '*love*', in relation to the ego as a universe is the *light of mercy* (Maruf 1982: 377-378). From here we can understand that, Prophet Muhammad is the mercy for all mankind²⁰ and the scholars or the learned are the heir of the prophet²¹. That's also why, to pray for others is a very important practice in the *Mawlawiyah* tradition. In the hereafter, there is not a single soul that bears other souls, but there are intercessions, especially from the Prophet himself.

The ontological nature of the creation of men are not the same for the angels. While the angels belong to the heaven, men on the other hand, do not belong to either, as in the nature of their free-will, they belong directly to God, as reflected in the lamentation of Rabi'atul Adawiyah,

*"O God, if I worship You for fear of Hell, burn me in Hell, And if I worship You in hope of Paradise, Exclude me from Paradise. But if I worship You for Your Own sake, Grudge me not Your everlasting Beauty."*²²

According to Professor Izutsu, the '*eternal Archetype*' is when God is in consciousness of His own reflection (2007: 83). However, he did not further elaborate of what is his position on God being conscious, but what we can derive from here is that, as Heaven and Hell is the attributes of God, for He knows that the difference between these two, without Him being a subject to His own attribute, is the definition for His 'free-will' (His realization) which is *a part of the 'eternal Archetype'* and manifested in men in the empirical world. The Angels on the other hand are not on the empirical level of existence.

Mawlana has these to say;

*"Who ever saw a poison and antidote like the reed?
Who ever saw a sympathiser and a longing lover like the reed?"* (1 / 12)

In other words, we can conclude that man, in his own choice can either be the '*poison*' and the '*antidote*' to his own dilemma. At the same time, when he is the '*sympathiser*', he is also the 'longing lover'. Although these two are different, they are the same in the essence, in the sense that, you must have 'love' in order to '*sympathise*'.

²⁰ Al-Quran 21:107

²¹ Tirmidhi

²² Rabi`a al `Adawiyya. 2015. Rabi`a al `Adawiyya. [ONLINE] Available at:<http://sufimaster.org/adawiyya.htm>. [Accessed 03 December 2015].

CONCLUSION

In this paper, due to limited time and limited resources that were available, we did not use the normal approach of academicians tracing the thought of a scholar to another scholar using the comparison technique of each works, for example like one might compare a poem of Iqbal to Rumi by looking into the story line of their poems. Instead, we ventured into the philosophical meaning behind Iqbal's poem by looking into Iqbal's own prose work, *The Reconstruction of Religious Thought in Islam*, and from there, readers in their own level should be able to see the poetry of Rumi in that light.

In this paper, we have seen that, both Rumi and Iqbal believe that men were separated from God, and they are longing to return to their Lord. The only way they can return to their Source is through 'knowledge' which is 'love' the brings out the *good character* in them.

As they say, when you read Rumi, you will understand the Quran under a better light. Likewise, that; words through Iqbal's philosophical discussion in his poetry.

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