

Iqbal's Concept of Love of God

Dr. Shahida Rasool

Assistant Professor, Department of Urdu, The Women University, Multan

Dr. Rubina Yasmin (Corresponding Author)

Assistant Professor, Department of Urdu, Sarhad University, of Science and Information Technology, Peshawar

(<https://orcid.org/0000-0002-0848-4084>) email: missrubinayasmin@yahoo.com

Dr. Rabia Sarfraz

Associate Professor, Department of Urdu, Government College University, Faisalabad

Muhammad Akram Shad

Lecturer, Department of Urdu, Virtual University of Pakistan

Dr. Abdulaziz Malik

Assistant Professor, Department of Urdu, Government College University, Faisalabad

Abstract:

The uniqueness of Iqbal does not lie in the fact that he is only a philosopher. Rather he is unique because the philosophy he has presented is not complicated due to logic and language. It is the philosophy of life. This is the reason his views and concepts are not only compatible with the age in this 21st century but also these views and concepts are more useful in terms of character building and personality building than the previous century. The center of Iqbal's philosophy views is his idea of selfhood. But when he passes from selfhood to loss of self then he makes us recognize the concept of love. The person who recognizes God after self-recognition does not lose himself in mortality. He finds himself on the way of eternity. This is the stage where a human being is encouraged to find unending potentials in himself due to the concept of love of God by Iqbal. This research particular discusses this philosophy of Iqbal. This research also explores Iqbal's meaning of reality through analysis of Iqbal's work and poetry. The present study also aims to shed light on the fact that how Iqbal has presented this concept of love of God in best and unique manners. The present study also discusses hidden and unhidden facts revealed by Iqbal's concept of love of God. It has been proved with arguments that like other philosophies of Iqbal, this philosophy is also universal.

Keywords: God, Iqbal, Philosophy, universal, Unique, Love, Argument

The discussion and criticism on Iqbal's concepts is still continued which are based on mysticism and philosophy. The current research is based on Iqbal's concept of love of God. Therefore, it is important to explain that this concept is being made complicated by linking it with mysticism. As a result, the connection of Iqbal with God is difficult to understand. We are unable to understand Iqbal's concept of love of God by making it complicated with other concepts such as trance, pantheism, unity of being and reflection of God. Iqbal's concept of love of God is born with his idea of selfhood. This is the reason that Iqbal's concept of love of God is relatively unique and modern.

Since a long time ago, the terms of worldly and reality (Majaaz aur Haqeeqat) is prevalent in all languages of the world including Urdu. The interpretation of former term is common among all the writers and poets whereas the interpretation of later term becomes quite different with the passage of time. It is necessary to explain worldly love before the detailed explanation of Iqbal's concept of love of God. In this context, Dr. Farman Fatahpuri writes '*There are two varieties of love in mysticism, worldly and real, the worldly love is linked with this material love*'.

The above mentioned saying of Dr. Farman Fatahpuri explains that both types of love whether worldly and real are linked with mysticism. The reason behind that according to mystics the real love cannot be achieved without the first stage of worldly love. In our view, all these concepts are opposite to Iqbal's concept of love of God. As his works show that according to him love is a particular state. It is up to the human beings that by indulging in that state they can attain splendid stages in the real love or they can indulge themselves in material things. Sometimes it has been seen that failure in the worldly love makes the lovers mentally mature so that they can achieve the higher ranks of love of God. Iqbal's work also shows that it is not necessary for an unsuccessful lover that he can attain the higher ranks of God's love. In our view, this very concept of Iqbal does not motivate the human being to lose himself in mortality rather it helps him in building of his character and personality. This uniqueness does not exist in any other scholar or poet except Iqbal. In this background Dr, Yousaf Hussain Khan writes

‘Iqbal’s concept of love of God is quite different from the mystical and ritual love of other poets and mystics. For him, love is the motivation of life which helps the human being in exploration of nature on one side and it also makes him unite with the universe on the other side. There is splendor and power born in him due to love that he thinks himself more powerful as compared to the angels and tries to achieve the love of God with the help of trance.

Iqbal’s concept of love of God does not imply mortality for God rather it is a process of connecting himself with God that the lover remains stable after losing himself in God’s love and he can enlighten the world with light of love. This love helps human beings for character building and personality development.

Iqbal’s concept of love of God motivates human being to develop friendly relationship with Allah and His Prophet (PBHU) after developing a harmony with them. He desires to see the awaited reality in its true reflection. Sometimes he remains restless to achieve the highest ranks of love and sometimes he does not want to achieve stages of predilection. Iqbal’s gradual development of this concept can be seen through the metaphors used in his poetry.

ترے عشق کی انتہا چاہتا ہوں
میری سادگی دیکھ کیا چاہتا ہوں
کبھی اے حقیقت منتظر نظر آلباس مجاز میں
کہ ہزاروں سجدے تڑپ رہے ہیں میری جبین نیاز میں
ہر لحظ نیا طور نئی برق تجلی
اللہ کرے مرحلہ شوق نہ ہو طے
گیسوئے تابدار کو اور بھی تابدار کر
ہوش و خرد شکار کز قلب و نظر شکار کر

The above mentioned examples not only show his concept of love but also it is reflected that in this concept the first and the last stages both are based on real love. The initial development of God's love is depicted in the poems of *Baang e Dara* and afterwards this love attains maturity and this is shown in *Baal e Jibrail*.

Iqbal does not develop a formal relationship with Allah like other mystic poets rather his works and views show that '*Allah is closed to human beings more than their jugular veins*'. The distance from God shows that human beings know Him well but they don't have a firm belief in Him. Iqbal explains the concept of selfhood in a way that human beings are not detached and separated from their personalities. This is the reason why Iqbal's dialogue with Allah is quite different from other poets and mystics. He converses with God while maintaining his status which is linked to human beings since the beginning of the world.

Syed Abid Ali Abid writes '*according to Iqbal , love is the name of development of selfhood, awareness of splendor and highest ranks of being inquisitive after which human being doesn't lose himself in mortality. His personality doesn't dissolves after the connection with God rather he achieves the stage of eternity*'.

The centre of all images of love is Allah in the works and poetry of Iqbal but Iqbal does not show his wishes and desires helplessly before the one and only God instead Iqbal has deep friendly relations with Allah. He is so much involved in the love of God that his curiosity reaches up to close connection with God. And this extraordinary power has created restlessness in the world of qualities.

میری نوائے شوق سے شورِ حریم ذات میں
غلغلہ ہائے الاماں بت کدہ صفات میں

This is obvious that this is not the voice of a common lover. Instead that person has gained access to the God and performed the duty of exploration of the nature afterwards the hand of a true Muslim becomes the hand of Allah. Iqbal has reflected this concept in his poetry as

ہاتھ ہے اللہ کا بندہ مومن کا ہاتھ
غالب وکارِ آفریں کارکشاکار ساز

This very concept of brave love is reflected in the skies. Iqbal says after hearing the voice of angels

کی حق سے فرشتوں نے اقبال کی غمازی
گستاخ ہے کرتا ہے فطرت کی حنا بندی

After these explanations the question arises whether the states of love are the real reflection of heart or not, and the answer to these questions have given by many critics of Iqbal in their own ways. But we quote here Dr. Javaid Iqbal who writes '*I didn't see him crying at the death of his mother but his eyes used to fill with tears when listening to the Holy Quran, reciting his own poetry and listening to the Holy name of Holy Prophet (PBUH)*'.

That thing is effective which comes from the heart. Iqbal himself is a lover of God and due to this love he reveals the secret of grandeur. The magnificence of Iqbal lies in the fact that after gaining access to God he does not desire to lose himself in Him. Rather he broadens the concept that the whole life becomes the reflection of love. Although the classical poet Mir Taqi Mir also sees love in the whole world but Iqbal's love is not the disorganized entity rather it is the combination of different colors which is difficult to explain. Syed Abid writes '*Iqbal has prepared the concept of love with so many beautiful colors that it is difficult to give a comprehensive and final definition. Like the verse of poetry is difficult to explain, similarly the concept of love of God is filled with so much definitions, explanations and criticism.*

The variety of this concept is so much obvious that the interpretation of the love of God is not limited to one explanation. Practically it can be seen in the personality of Iqbal's ideal Muslim (*Murde Momin*). The extraordinary devotion of Iqbal to Holy Prophet (PBUH) Is the reflection of this fact that he loves God more than anyone else and no lover can achieve the highest ranks of magnificence as Holy Prophet (PBUH). Iqbal has demanded to disseminate the love of God

keeping in mind the ideal personality of Holy Prophet (PBUH). Dr. Wazir Agha writes' the concept of Iqbal's love of God is not the negation of self rather it was the continuation of acceptance of self which created the concept of selfhood. Iqbal not only saved himself from complete immortality, instead involving himself in abstractionism he loved God intensely and his significant message (human beings).

Iqbal's love of God is reflection of firm believe in Allah. That is the reason he wants to enjoy the state of separation rather than the state of meeting with his beloved. He truly believes that the promise of meeting with beloved would finally fulfill. That's why the desire to meet with his beloved motivates him to perform all the duties which are necessarily be fulfilled by human beings in this world. As he talks to Allah with full confidence

تو شب آفریدی چراغ آفریدم
سفال آفریدی ایغ آفریدم
بیابان و کہسار و راغ آفریدی
خیابان و گلزار و باغ آفریدم
من آنم کہ از سنگ آئینہ سازم
من آنم کہ از زہر نو شینہ سازم

Human selfhood is motivated after performing all these good deeds and it becomes restless to realize all these limitless opportunities which are shown to him after performing all the deeds in order to meet his beloved. Iqbal says after the recognition of his capabilities

متاع بے بہا ہے دردِ سوزِ آرزو مندی

مقام بندگی دے کر کرو نالوں شانے خداوندی

The separation of beloved increases the intensity of love in the lover and he says

حجاب اکسیر ہے آوارہ کوئے محبت کو
میری آتش کو بھڑکاتی ہے تیری دیر پیوندی

And this is also shown as:

عالم سوزہ ساز میں وصل سے بڑھ کر بے فراق
وصل میں مرگ آرزو حجر میں لذت طلب

This is the true essence of Iqbal's love of God that he illuminates the desire to meet with his beloved in his heart till the end of his life and tries to develop the quality of an ideal Muslim after the recognition of highest purposes. This very philosophy is the philosophy of life. In other words we can say that it is the center of Iqbal's poetry and works. The understanding of Iqbal's love of God provides human beings the extraordinary bravery and confidence. The motivation to explore nature is also hidden in this concept.

حوالہ جات

1- فرمان فتح پوری، ڈاکٹر، اقبال سب کے لئے، کراچی: باب الاسلام پرنٹنگ پریس، 1978، ص 222

2- یوسف حسین خان، ڈاکٹر، روح اقبال، لاہور: مکتبہ تعمیر انسانیت، 2010، ص 50

3- اقبال، بانگ درا (included) کلیات اقبال اردو، لاہور: شیخ غلام علی اینڈ سنز، 1972، ص 105

4۔ ایضاً، ص 280

5۔ اقبال، ضرب کلیم (included) کلیات اقبال اردو، ص 589

6۔ اقبال، بال جبریل (included) کلیات اقبال اردو، ص 299

7۔ القرآن، پارہ 26، سورۃ ق، آیت 16، ص 468

8۔ سید عابد علی عابد، شعر اقبال، لاہور: اظہر سنز پرنٹرز، 1993، ص 293

9۔ اقبال، بال جبریل (included) کلیات اقبال اردو، ص 297

10۔ ایضاً، ص 389

11۔ ایضاً، ص 363

12۔ جاوید اقبال ڈاکٹر، اپنا گریباں چاک، لاہور: سنگ میل پبلیکیشنز، 2003، ص 36، 37

13۔ سید عابد علی عابد، شعر اقبال، ص 273

14۔ وزیر آغا ڈاکٹر، تصورات عشق و خرد اقبال کی نظر کی میں، لاہور: اقبال اکادمی پاکستان، 1977ء، ص 74

15۔ اقبال، پیام مشرق (included) کلیات اقبال فارسی، ص 678

16۔ اقبال، بال جبریل (included) کلیات اقبال اردو، ص 306

17۔ ایضاً، ص 306

18۔ ایضاً، ص 40

References:

1. Farman Fateh Pori, Dr, Iqbal Sb k liy, Karachi: Babe Islam Printing Press, 1978, P.222
2. Yousaf Husain Khan, Dr, Rohe Iqbal, Lahore: Maktba Tameer Insaniyat, 2010, P.50

3. Iqbal, Bang e Dara (Included) Kulyat e Iqbal Urdu, Lahore: Sheikh Ghulam Ali and Sons, 1972, P.105
4. Ibid, P.280
5. Iqbal, Zarb e Kaleem(Included) Kulyate Iqbal Urdu, P.589
6. Iqbal, Bale Jabreel, Kulyat e Iqbal Urdu, P.299
7. Alquran 26:16
8. Syed Abid Ali Abid, Shair e Iqbal, Lahore: Azhar Sons Printers, 1993, P. 293
9. Iqbal, Bal e Jabreel, (included) Kulyat e Iqbal Urdu, P.297.
10. Ibid, P.389
11. Ibid, P. 363
12. Javed Iqbal, DR. Apna Graiban Chak, Lahore: Sang e Meel Publications, 2003, P.36-37
13. Syed Abid Ali Abid, Shair e Iqbal, P. 273
14. Wazir Agha, DR, Tasswrat e Ishq o Khird Iqbal ki Nazar Mai, Lahore: Iqbal Academy, Pakistan, 1977, P. 74
15. Iqbal, Piam e MAshriq(Included) Kulyat e Iqbal Persian, P. 678
16. Iqbal, Bal e Jabreel(Included) Kulyate Iqbal Urdu, P.306
17. Ibid
18. Ibid, P,40

حوالہ جات

1- فرمان فتح پوری، ڈاکٹر، اقبال سب کے لئے، کراچی: باب الاسلام پرنٹنگ پریس، 1978، ص 222

2- یوسف حسین خان، ڈاکٹر، روحِ اقبال، لاہور: مکتبہ تعمیر انسانیت، 2010، ص 50

3- اقبال، بانگ درا (included) کلیاتِ اقبال اردو، لاہور: شیخ غلام علی اینڈ سنز، 1972، ص 105

4- ایضاً، ص 280

- 5- اقبال، ضرب کلیم (included) کلیات اقبال اردو، ص 589
- 6- اقبال، بال جبریل (included) کلیات اقبال اردو، ص 299
- 7- القرآن، پارہ 26، سورۃ ق، آیت 16، ص 468
- 8- سید عابد علی عابد، شعر اقبال، لاہور: اظہر سنز پرنٹرز، 1993، ص 293
- 9- اقبال، بال جبریل (included) کلیات اقبال اردو، ص 297
- 10- ایضاً، ص 389
- 11- ایضاً، ص 363
- 12- جاوید اقبال ڈاکٹر، اپنا گریباں چاک، لاہور: سنگ میل پبلیکیشنز، 2003، ص 36، 37
- 13- سید عابد علی عابد، شعر اقبال، ص 273
- 14- وزیر آغا ڈاکٹر، تصورات عشق و خرد اقبال کی نظر کی میں، لاہور: اقبال اکادمی پاکستان، 1977ء، ص 74
- 15- اقبال، پیام مشرق (included) کلیات اقبال فارسی، ص 678
- 16- اقبال، بال جبریل (included) کلیات اقبال اردو، ص 306
- 17- ایضاً، ص 306
- 18- ایضاً، ص 40