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ISLAMIC LITERATURE AND MYSTICISM: COMPARATIVE STUDY OF THE MYSTIC ELEMENTS IN THE POETRY OF RUMI AND THAT OF IQBAL

Ammara Maqsood Qadri
Minhaj University Lahore,
Hamdard Chowk, Lahore, Pakistan
amqadri.eng@mul.edu.pk

Abstract

The study is devised to understand and determine the profound impact of mysticism on human thoughts, personality development, approach towards life and social norms and ethics. The study aims to explore how and to what extent the philosophy of Mysticism can be helpful in exploring humanism? And what is the Islamic concept of mysticism and how Iqbal and Rumi present it in their poetry? How can mysticism of Mualana Rumi and that of Allama Iqbal be helpful in molding human nature to virtuous goals? The main purpose of the study is to exhibit that there are a great number of similar ideas, images, and techniques in the poems of Rumi and Iqbal. The study demonstrates the interrelationship between man and God in the poetry of Rumi and Iqbal. The study also deals with how Rumi and Iqbal expose nature, the various aspects of the self, and the unitize images of the Divine. Such concepts as sense perception, intuition, knowledge, inner vision, love and certain states and stages of the mystic quest are also dealt with in this research paper. Above all, the study demonstrates that it is the stimulating aspect of the soul or the self which creates such a remarkable similarity between Rumi and Iqbal. The methodology of this study is based on qualitative inquiry and analytical research. The tools for collecting data are books, articles, reference books, web sources, magazines, and newspapers. The primary sources are *Masnavi* and *Bang e Dara* which will be utilized to make this research more authentic. The secondary sources are books, libraries, the internet, articles, reference books, magazines and newspapers. All the tools will be used to collect relevant material and the attempt will be made to answer the research questions. The analysis of the data for this study is carried out on the discursal, sentence and word level. Sometimes, the lexical and phrasal level of the data is also accessed. The finding of the study is intended to show that Sufis can help us to know the world above our imagination and our expectations which is impossible to perceive without the knowledge of Sufism. By practicing Sufism the Muslims can get rid of the Social and spiritual evils. Conclusions will be based on analyses of the data collection. The last chapter will be concluded with the major findings in the study and will provide suggestions for the real problems and recommendations for future research.

Keywords: Iqbal, Rumi, Sufism, mysticism, divine love, philosophy of love, self-renunciation

Introduction

The study delves into the true idea of Mysticism through the poetry of Dr. Allama Iqbal and Mawlânâ Rumi. When we study Iqbal and Rumi we find so many similarities that sometimes it is difficult to differentiate between them. Allama Iqbal has such a

charisma that is difficult to transform into words. Rumi's poetry and philosophy influences him deeply. It is said that Allama Iqbal cited Rumi's name 70 times in his poetry. Both talk about the inter-relationship between God and man in their poetry. They shared this point on different dimensions. Dr. Allama Muhammad Iqbal has heavenly nature because he is a spiritualist, philosopher and thinker. He is known as a modern Rumi. Once 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. Iqbal says that one night he met Mawlânâ Jalal-ul-din Rumi in dream who asked him to write in Persian. Allama Iqbal replied that he knew a little of Persian, then Mawlânâ Rumi gave him a cup of drink and after that Iqbal started writing in Persian as if it was his mother tongue. Iqbal's poetry reflects great influence of the Quran. He is also much influenced by Masnavi. 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. Mysticism is the attainment of soul and the cure of heart's aches. It is a direct relation to God. Mawlânâ Rumi has been called the true exponent of mysticism. Masnavi is the most persuasive poem which has ever been written on mysticism. It is also called "Quran in Persian".

“Out beyond ideas of wrong doing and right doing,
there is a field. I'll meet you there”.

This means that we should really understand each other and we need to start the dialogue with a clean slate, where there are no biases and no concept of right or wrong to begin with, a place where just “is” exists as a phenomenon that occurs in nature. When all doors seem locked, then God opens a new door in order to help a man. What you need to do is to be grateful. It is easy to be grateful when you have everything but a Sufi is grateful not only for all which is given but also for all that is refused to him. So in the above lines Mawlânâ Rumi says that beyond Islam and Kufar (unbelief) there is a plain desert, which is a condition in the passage of mysticism where the existence of Allah is clear to the extent that rational concept about faith or atheism seems inappropriate. Apparently it seems as if this phrase rejects Islam but in actual it is expressive of a profound level to surrender to God. A dervish who is fully aware of the boundaries of outer spiritual practices does not think to break compulsory spiritual forms. There are two important pilasters in Islam, “The concept of Tauheed and the Amar Bilmarof wa Nahi anal Munkar”. Both are necessary because without them there is no true meaning of Islam. As Rumi says

“He (God) lives deep inside
The inner and outer parts of my heart,
Every part of my heart belongs to Him”.
(Divan-e-Shams, p. 241)

Allama Iqbal, who is a personality of belief, understanding, and an intellectual person, also believes in Ishq or spiritual awareness of love. This research paper explores that the spiritual journey of Rumi towards mysticism is the guideline for Iqbal. Iqbal's concept of “Mard-e- Momin” is the reflection of Rumi's “Mard-e- Haq”. As Dr. Allama Muhammad Iqbal himself says, “Peer-e-Rumi” is an insulator for Mureed-e-Hind. Allama Iqbal was deeply immersed in religion so he studied Islam, Islamic civilization, the mystical side of Islam and took Mawlânâ Rumi as his master. He pays honor to Rumi in almost all of his books and concedes him as his spiritual guide.

“Inspired by the genius of Master of Rum
I rehearse the sealed book of secret lore;
The master of Rum transmuted my earth to gold
And set my ashes aflame”.
(Asrar-e-Khudi)

Allama Iqbal believed in Tasawuf and was himself the follower of ‘Qadri Silsila’. He says that Real Tasawuf is Islamic Tasawuf which is 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. The true friends of Allah are those who engage themselves in worldly activities but still remain closest to Allah by heart. Despite being with people they remain away from people because of their link and relationship with Allah. Tasawwuf gives light to the society and a Sufi brings reform in society through Tasawwuf. It is actually to love Allah, Prophet Muhammad (S.A.W.W), Family of Prophet, Companion of Prophet and His (S.A.W.W) followers. Tasawuf is to deal beautifully with the creatures of Allah and to love them regardless of their religious and social status. It is what Rumi and Iqbal preached for.

This research highlights that spiritual journey of Rumi set an example for Iqbal to follow. The major theme of Rumi’s poetry, Ishq or spiritual awareness of love completely changed Iqbal’s way of thinking. 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. It was a time when Muslims were struggling for their identity in the subcontinent. It was Iqbal’s poetry that gave hope, inspiration and self-realization to the Muslims. The message in the poetry of Iqbal and Rumi is almost similar. The concept of perfect man and identity is common in both poets’ poetry. Iqbal himself was very much inspired by doctrine theory of evolution.

Objectives

- To define the nature of the poetry of Mawlânâ Jalal-ul-din Rumi and Allama Iqbal.
- To explore the concept of man and the elements of humanism in the poetry of Mawlânâ Jalal-ul-din Rumi and Allama Iqbal.
- To understand and determine the profound impact of mysticism on human thoughts, personality development, approach towards life and the social norms and ethics.

Research Questions

- What is the Islamic concept of mysticism and how Iqbal and Rumi present it in their poetry?
- How and to what extent philosophy of Mysticism can be helpful in exploring humanism?
- How can mysticism of Allama Iqbal and that of Mawlânâ Rumi be helpful in molding human nature to virtuous goals?

Rumi’s Doctrine Theory of Evolution and Iqbal

Rumi is of the view that there are two types of knowledge, one is visible and the other is rational. Visible knowledge is associated with the soul in order to take it at higher levels whereas rational knowledge is the fruit of intelligence. Rumi belongs to the visible part of knowledge.

“The partial intellect is a vulture, you poor wretch
Its wings are tied up with carrion eating
The intellect of saints is like Gabriel’s wings
It flies, mile by mile to the shadow of Love Tree”.
(Masnavi-VI 4138-39)

Rumi mentions different states of human beings. To him, it is the company that matters a lot. If a donkey gets companionship of a good man even then it can be a sole reason for that animal to be good. As Rumi says, “The states of human beings are as if an angel’s wings were brought and stuck on a donkey’s tail so that perhaps the donkey, through radiance and companionship of the angel, may itself become an angel”. (Fohi mi fohi. p. 107)

Some of the major theories about the evolution include those of Darwin. Rumi’s point of view about the evolution is same as that of forefathers of the theory such as Aristotle. According to Aristotle evolution starts with matter. This concept was also common during their time that earth was formed in six days. To Rumi change in species occurred with the gradual passage of time through continuous processes. Iqbal also appreciates “Evolution Theory”. According to him different factors were involved in evolution of life on earth and divine power supervised all this formation.

“The succession of day and night, is the fountain head of life and death. The succession of day and night, is the reverberation of the symphony of creation. Through its modulations, the infinite demonstrates the parameters of possibilities”. (Bal-e-Jibril- 124)

The major benefit of Iqbal’s theory is that it sheds lights upon the evolution of entire universe. For him, eternal life is possible only after perishing one’s self. According to him as day and night, sun and moon all are associated with each other. In the same way eternity is only possible after death.

“But what if you are found wanting, what if I am found wanting Death is your ultimate destiny; death is my ultimate destiny”. (Bal-e-Jibril-124)

Methodology

Methodology in this research paper was based on qualitative inquiry because the goal of this research was to probe deeply the philosophy of Allama Iqbal and Mawlânâ Rumi through the comparative study of their poetical compositions on mysticism. The tools of research were books, articles, reference books, web sources, magazines and newspapers. All the tools were used to collect relevant material and the attempt was made to answer the research questions. The research was contemplated by those features which explored the concept of Mysticism in the poetry of Iqbal and Mawlâna Rumi. 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 analytical study because the goal of this research was to probe deeply the philosophy of Dr. Allama Muhammad Iqbal and Mawlânâ Jalal-ul-din Muhammad Rumi through the comparative study of their poetical compositions on mysticism. The primary source was Masnavi and the literary works of concerned poets which were utilized to make this research more authentic. The secondary sources were 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 study discussed

the true nature of Mysticism and its elements in the poetry of Dr. Allama Iqbal and Mawlânâ Jalal-ul-din Muhammad Rumi. This study also explored the similarities between the philosophy of Iqbal and Mawlânâ Rumi which can be found in their poetry.

Literature Review

Chittik is the author of the 'Sufi Path of the Knowledge' who has also contributed in translation of Ibn Arabi work "Idea of Wahdat ul Wajood" and Rumi's work "Masnavi". He says that Rumi's poems help to understand the actual meaning of symbolism. "What I did understand was that he is the best English-language primary source for entrance into the rich symbolic world of Sufism. Unlike most Sufi poets, Rumi explains the meaning of his imagery and symbolism."

Nicholson is a skillful and excellent scholar. He was the first who translated Masnavi in English. He contributed much in Mysticism. He is more authentic on it than any other English poet in the world. According to him, "The Masnavi is the majestic river, calm and deep, meandering through many a rich and varied landscape to the immeasurable ocean; the Divan is a foaming torrent that leaps and plunges in the ethereal solitude of the hills. Rumi is the greatest mystic poet of any age".

Gooch says that Rumi got the level of "Perfect Man" as his poetry is universal and readers feel connection with him. "Divan-e Shams is a masterpiece of wisdom and eloquence. It is often said that Rumi had attained the level of "Perfect Man" and as such, he often dwelled in the spiritual realms that were rarely visited by others of this world. Rumi had attained spiritual heights that were attained by only a few before him or since..."

Nadvi said that Iqbal got the greatest stimulation from the Mathnavi of Rumi in obtaining the philosophical understanding and depth of thought of the Holy Qur'an. Therefore, Rumi's "Maulvi's Intellectual Mathnavi", which has been described as the Holy Quran in the Persian language, is the basic source of Iqbal's philosophy. Iqbal took Rumi's Mathnavi as a means of obtaining the insight into the Holy Qur'an.

Ishrat mentioned that it is often stated in describing the influence of Maulana Rumi in shaping Iqbal's thought that Iqbal's concept of Wahdat-ul-Wujud has been taken from Maulana Rumi. In the seditious age in which beliefs and concepts were being destroyed and Muslims had become frustrated Maulana Rumi restored Man's beliefs and confidence and stabilized Faith and perceptions. This disunity, distress and helplessness of thought and insight were also the characteristic of Iqbal's times. The harmony and mature thinking, the affection and attachment to the Holy Qur'an were the meeting points for these eminent thinkers.

Latif put forth his point of view that Rumi, and Iqbal are two of the best explainers of Quran in Persian through their poetry. Iqbal had proudly described himself a pupil of Rumi. Iqbal, in his poetry has described Rumi not only his mentor but also spiritual leader. Their baseline is the same. Both operated within same framework. In fact, in his famous book 'Javednama', Iqbal advised his son Justice Javed Iqbal, that if he fails to find a wise friend in his life then associate with Rumi's ideology because he [Rumi] knows the difference between reality and mere appearance of things

Mawlânâ Jalal-ul-din Rumi as a Proponent of Mysticism

This research explores the main idea of Mawlânâ Jalal-ul-din Rumi' and Allama Iqbal's concept of mysticism. Mysticism means a heart which is pure from pollution of discord and has no evil deeds in it by linking all its energies towards Divine Manifestation. The man who moves toward God, "The love of Absolute" by negating self is called as Sufi. Rumi, in a very clear and comprehensive style describes the details about Sufis and

Sufism and that is why he is called the exponent of Mysticism. Persian poetry has a vital role in describing the Islamic mystical journey. Rumi's doctrine theories on mysticism explain the importance of Sufi mystics, their characteristics, criticism on them and their revival.

Sufi is the demonstration of God

Sufi's are the demonstration of God's ultimate garden that holds Prophets and Saints. Saints are the vigorous river that moves towards the Prophet's teaching. They are the mirror of God. They are linked to God's garden. Beyond these worldly gardens there is another garden which is a rose garden (full of divine mysteries). So Rumi advocates that this world is temporary and it is sheer wastage of time because these gardens are trap for trickery. All appearances are the hieroglyph to swindle the people. Comradeship with Saints makes you free from these deceptions. Rumi says,

“The Saints are the reflection of the fair ones of the garden of God”. (M1 p.no.8)
“Don't be satisfied with the colors and smell of this world for there are many other gardens and nests”. (M.111/578)

Sufi- An ideal man

Rumi reveals that Sufi is the ideal man, spends his life as a servant of God with the purpose of His grace. The law (Shariat) is the outermost costume of Islam and the curiosity to know the inmost self is Mysticism. Sufi lives in the world but his soul remains tied with God. God has accorded us canons in the shape of Shariat and its enactment is Mysticism.

“In spite of his inheritance,
The perfect man is a slave
And he does the work of a slave.
The law is his outer garment,
Though his inner is the mystic path”.
(The Secret Rose Garden p.no.71)

Sufi- Like a Pearl

As a proponent of mysticism Rumi offers the complete details of Sufis' features of life and their declaration. Their souls are as pure as the sweet fragrance of roses. Their behavior should be as unique in admiration as pearls are expensive and valuable. They love the creatures of God so they are the symbol of sentiments and humility. This is the only way to approach the beloved (God).

“What is the sign of the dervish?
A soul sprinkles pearls,
A tongue sprinkles pearls”.
(Divan-e-Shams-Kabir p.no.24)

Sufi- The crux of Light

Holy Prophet (S.A.W.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.W)'s teaching, Sufis get closer to God. The magnificence of Holy Prophet (S.A.W.W) is vivid as for Sufis the sun and the moon are the symbols of the light of God. Mawlânâ Jalal-ul-din Rumi states:

“The Prophet, resplendent in his perfection,
Is as the sun’s bright light,
And the saints, concealing his saint ship,
Is as the subdued light of the moon
By fellowship, the saint
Is intimate with the Prophet,
And finding entrance to that secret chamber”.
(The Secret Rose Garden p.no.69)

Sufi as a Presenter of God

A true Sufi is the hand of God and he devotes his whole life in submission to God. As he is the representative of Divine essence so his deeds are right and perfect. Rumi says, “Since that righteous man is accepted by God, his hand in (all) things is the hand of God.”. (Masnavi-1 p.no.65)

Sufi-Sword of Time

The prestige and esteem of the Sufis are not restricted to space and time. The Sufi is the one whose thought keeps pace with his feet. Fethullah Gulen comments on Rumi’s concept of Sufis as “A humble soldier of God who has been chosen by the Almighty for Himself and thus freed from the influence of his or her carnal, evil-commanding self”. (Islam and Sufism p.no.186)

Eventual Sufi-Muhammad (S.A.W.W)

God has created this world for His Prophet (S.A.W.W) and his friends because He is the mysterious treasure. Every person has a heart which is the main center of the body. It handles all the system of the body. Surah Yaseen is the heart of Quran which is the name of the Holy Prophet Muhammad (S.A.W.W). The crux of divine knowledge is Quran and its heart is the name of the Holy Prophet Muhammad (S.A.W.W) [Surah Yaseen]. Therefore, adoring Prophet Muhammad (S.A.W.W) is like adoring God. God is the king of all kings so admire the person who has the capability to lead you towards the supreme King.

Allama Iqbal as a proponent of Mysticism

Allama Iqbal being a great adherent of Mawlânâ set out the concept of ideal man of Rumi by declaring that man is created by clay which is impure element. The sword of humanity 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. 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 subordinate 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”.
(Bridge of East and West-P.40)

Dr. Allama Iqbal- A Friendly Voice of the Reed

It was Rumi’s magical influence that changed Iqbal’s mind and turned him to explore the mystical light of God. This impact was so deep that throughout his life Iqbal came up with a poetry that depicted his love for God. During his last days he wrote, “Peer-e-Rumi- An Insulator for Mureed-e-Hind”. As Iqbal followed the path set by Rumi, so he showed his connection with him by saying him Peer-e-Rumi and himself Mureed-e-Hind.

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". (Brides of East and West .p.no.37)

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. Türkmen pays tribute to Rumi and Iqbal as, "When we study Rumi and Iqbal side by side, we find two bodies in one shirt".

Perfect Man

Iqbal was very much inspired by Rumi and thus their poetry share some common characteristics. The concept of perfect man is one of them. 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 tells us various stages of Sufi. First one is to sort out the right track of journey and that is only possible by interacting with other saints.

Love Strengthens the Self

Iqbal, like Rumi gives 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 have belief in love is actually a doubtful.

"I have never discovered well
Law's ways, and wont thereof,
But know him an infidel
Who denieth the power of love".
(Zabur-e-Ajam p.no.103)

Sufi- A Servant

Iqbal is of the view that Sufi is a servant, a servant of God who overcomes all his fleshy desires and gives preference to soul over body.

"A slave holds both religion and knowledge in light esteem,
He gives away his soul so that his body may remain alive".
(Zabur-e-Ajam.p.no.258)

Findings

This research has a great significance as Sufis can play a vital role now a day because they help us to know the world above our imagination and our expectations which is impossible to perceive without the knowledge of Sufism. 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

Discussion and Analysis

The first concept of this study: Humanism is defined as a system of views based on respect for the dignity and the rights of man, his value as a personality, concern for his welfare, his all-round development and the creation of favorable conditions for social life. In simple words we may say that humanism is the love for mankind. Undoubtedly a mystic's spiritual realism leads him to humanism. The impact of rich oriental philosophical thoughts make him a mystic, and the realization of one among all make him a humanist. Thus we find the superb fusion of mysticism and humanism in a mystic. Mysticism is the

intuitive, direct or unmediated human experience of the divine, in which the human soul momentarily attains union with God. Many of the great mystics have stressed that this is not primarily or essentially a matter of vision or ecstasies, as is sometimes supposed, but of total submission of the human will to God. In an unsophisticated statement we may say that mysticism is the realization of oneness in all things, as each soul is part and parcel of God, the Cosmic Soul.

Researcher discussed that the Islamic concept of mysticism and how Iqbal and Rumi present it in their poetry. Mysticism in the Islamic context has traditionally been intertwined with the notion of Hikmah, which is at once both wisdom and philosophy. The source of mysticism and the mystical elements in Islam are to be traced to the Qur'an and the Islamic doctrine itself. Some of the Qur'anic verses have been viewed by the mystics and philosopher-mystics of Islam as allegorical and mysterious hints for those who can see them. "God is the Outward and the Inward" (Qur'an 57:3), "he for whom wisdom is given, he truly has received abundant good. Islamic mysticism, therefore, stands on two pillars: first practical, then philosophical. That is, mysterious wisdom can either be attained through practical wisdom, which includes inner purification and asceticism, or through a type of philosophy which includes, but is not limited to broad reasoning. Mawlânâ's poetry serves as a source to oblige to the Love of God and Holy Prophet (P.B.U.H) as well as His creatures. Rumi's poetry has that magic which takes man out of this material world to the calmness of spiritualism. Mysticism is a procedure of self-training for obtaining true knowledge through doing away the desires of the seeker to eradicate the self and unify with the Paramount Dominion One and only (God).

Researcher explored that mysticism of Rumi and that of Iqbal is helpful in molding human nature to virtuous goals. According to Rumi the existence of entire universe is only possible through the force of love. The love to be ideal, the love to be beautiful is that driving force which moves every being to perfection. Rumi considers earth and heaven as man and woman. Both are bonded with the force of love. A Mystic who is fully aware of the limitations of outward religious forms is not supposed to stop required religious practices. He has true Faith when he becomes drowned in the Ocean of God's Reality. Mawlânâ Rumi says:

"The Sun has (always) been the proof of (the existence of) the Sun; if you require proof of it, don't turn your face from it!"

For Iqbal too, it was the force of love that formed the entire world. According to him love has no limits and time is not essential for it. On one side love is the source of self-restraint and on other side it creates greed as well. That's how love moves the world forward.

Limitations

There are a lot of philosophies and themes in Dr. Allama Iqbal and Mawlânâ Jalal-ul-din Rumi's poetry. The researcher confined her research work to the focal discussion of mysticism in the poetry of Allama Iqbal and Mawlânâ Rumi.

Recommendation

It is suggested that further research on metrical compositions of Rumi and that of Iqbal can be conducted for profundity of perception and expansion of the horizon of knowledge.

Conclusion

In brief, Allama Muhammad Iqbal and his spiritual mentor Mawlânâ Rumi spent their life absolutely in dissimilar regions but even then they have a strong bond of spiritual attachment. Rumi was a great mystic and explained spiritualism in various ways. To him,

Sufi is a source that brings people from darkness to light. Through his poetry he tried to replace impatience with patience, greed with love and evil with good. Similarly, Iqbal has a great philosophy on Sufism which follows the philosophy of Rumi. Iqbal like Rumi believes 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 “Lan taranâ” I desire”.
 (Bang-e-Dra- 59)

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