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From Asrar-e- khodi(self secrets) to romooz-e- Bikhodi(rapture secrets)

Abstract

It has been attempted in this article to review and analyze the “self” philosophy of Iqbal Lahoury in “self secrets” and “rapture secrets” of Masnavi. Iqbal maintains that the Orient, especially the Muslims lost their personality and forget their “self” and as a result they have been attracted and intimated by the west. Muslims should be aware of the hidden secrets existed in their “self” and to actualize their own potential forces. According to Iqbal’s interpretations, “self” means self-awareness, self-discovery and self-esteem and in the Masnavi of “self secrets”, the factors influencing in enhancing and strengthening “self” are as follows: hope and desire, love and piety and strong ambition and volition. The weakening factors are as follows: questioning and begging, not to rely on what one have, sense of weakness and inability. In addition, three levels are considered by Iqbal for self-training as: the first stage is to obey Quran’s orders. The second stage is to control self and self-restraint. The third stage is God’s subrogation. In this stage, human kind is raised to the position of “superman” or God’s caliph.

Keywords: Iqbal, self, rapture, desire, love, piety, ambition

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Introduction

Muhammad Iqbal Lahouri (born 1298, AH/1873, Died 1356 AH/1938), a Persian poet and Pakistani thinker who is known as Eastern poet, wisdom of the community and Pakistan's illustrator. He is the last Persian poet in India subcontinent and surpassed all his teachers. He was educated in England and Germany and then his Islamic cultural capitals was increased through the scientific capitals he gained from the west and as a result some signs of pure faith can be clearly evident in his works.

Because Iqbal was profoundly familiar to pure mystical works and Rumi's thoughts, his thoughts was renovated and reinforced, but he was opposed to some Sufi traditions.

“some scholars maintain that Iqbal expressed the “self” philosophy against Sufi's unity of opinion. However, unlike to Sufi's willing perdition, he believes that the practical “self” theory is resulted from being tried to divinely ethics (Saiedi, 1959: 16).

2. self-secrets

The first and most significant Persian works of Iqbal is the Masnavi of “self-secrets” which is written in prose in 871 influenced by Rumi's Masnavi in 1915 after being returned from Europe distich. Iqbal wrote an introduction in Urdu and in which it has been explained that the Orient, especially Muslims lost their characteristic and forget their own “self” and as a result are attracted and intimated by the west. Muslims must be aware of the hidden secrets existed in their “self” and actualize their potential forces and work hard in their life instead of leaving things out to fate (Mashayekh Faridani, 1991, Introduction, 54).

“ having advanced intellectual and philosophical insight and the capital he found in new western philosophy and current developed intellects and also through the spirit of illumination and inspiration inherent in ethnic nature as a Hindi thinker and by training and deep knowledge he found in deep, beneficial, noble and mysticism of Iran's Islamic Revolution and also the love and devotion he made to Rome's Mullah and finally by the wide and comprehensive identification he obtained in Islamic philosophies and thinking evolutions and history in

Islam's mystical history and practice and deep and comprehensive experiences and familiarity he directly had with Quran from the youth and got used to its spirit and language, Iqbal found a deep epistemology and was reached to a stable, new philosophical foundation which was based on Islamic culture and wisdom namely "self philosophy" which interpreted the world, human beings and life (Shariati, 1978, 102).

Ayatollah Khamenei said: "self" is what was emptied in India and was empty in Islamic world by a general view, that is while the Islamic nations are acquired with Islam's value system, it was absolutely forgotten and was interested and believed to a alien value system as a fully lost man that it was necessary to be returned to themselves, that is to be returned to Islam's value systems and this the concept Iqbal was seeking for, however, expressing such a social concept in a form to be inculcated in the mind is not possible without philosophical indications and as a result it is expressed in a philosophical expression (Khamanei, 1986:24).

"Self" is somehow what is called "being" in philosophy. if being defined more wider, it is a vital concentrated force that human can be achieved to some objectives by being trained in which it is unreachable in a natural and untrained state, and it can be so effective in building nature and making it evolved those lack of this training be wondered (Baghaie, 2002: 40).

The concept of "self" in Iqbal's interpretations is self-awareness, self-disclosure, self-identification and self-confidence.

A self-awareness person is the one who is aware of his individual and social positions and maintained his personal and social "self" and make it empowered and also understood his inner and social competencies and is about to realize it. A self-awareness person is the one take away the inferiority complex and become westernized.

Dr. Rafie Aldin, one of the great Islamic thinkers from Pakistan who followed Iqbal's school, believes that this stream of self-consciousness and self-discovery in which ordinary people can be transferred into a hero is a kind of human's atom bomb and inner core. He said: "a tremendous stream of strength and ability is laid in humans who can change the world as that of atoms. This source of strength is

human's original self which is originated from human's divine element. Human's self-awareness or self-discovery is that of splitting an atom, their inner core, self or their personalities is as many particles in a desert, but when the same person or group is achieved to self-awareness or self-discovery, an awareness explosion is occurred concerning inner core or spiritual monad and their great and supernatural abilities and forces are made free and this self-aware man determine the history's direction and evolve the status quo and makes humans near to their promised and create a revolution in a human society.

Humans are always fluctuated between their earthly element (Hama-e Masnoon) and their divine element (God's self), but divine essence is generally hidden in hama's elements. According to Iqbal, an ideal person is the one an awareness explosion is occurred within and finds his profound potentials and breaks down his being and is reached to becoming and realizes their pure human facilities (Naghavi, 2006: 45-46).

Muslims round the world, especially Indian ones are advised in this Masnavi by Iqbal which achieved to self-discovery before anything else and are relied on themselves. Self-awareness is the connecting link between world's components and the universe (Mashayekh Fereydouni, 1991, 5).

Self features

1.3. The base of world system is self essence resulted from the contiguous struggles in life.

هر چه می بینی ز اسرار خودی است...	پیکر هستی ز آثار خودی است
پس به قدر استواری زندگی است (Iqbal, 1382:77)	چون حیات عالم از زور خودی است

2-3: it means having desire and dynamicity and being active to fulfill the desires.

Dr. Eshrat Anvar said that the one who lacks desire and virtue is deprived of life. Our life is full of desires, tastes and ardors. Our life beings are based on life foundation which is a combination of desires and actions, as if they do not exist, our life will be pedestrian

and without any mobility. A force and power is created by desires which motivate us to life and action (Anvar, 1991: 8)

زندگانی را بقا از مدعاست کار و دانش را در، از مدعاست
زندگی در جستجو پوشیده است اصل او در آرزو پوشی ده است

(Ibid:p79)

The one who is deprived of desires, his life is changed into as death and cannot have any activity.

آرزو را در دل خود زنده دار تا نگردد مشت خاک تو مزار
چون ز تخیلی تمنا بازماند شهرش بشکست و از پرواز ماند

(Ibid:p77)

People can only be live by making wishes, aspirations and goals.

ما ز تخیلی مقاصد زنده ایم از شعاع آرزو تابنده ایم

(Ibid:p81)

Man's life will be vital from dreams. Although human's life is full of activities, it is rooted in dreams (Jafari, Rahnamay, 2005: 60).

Praising dreams by Iqbal is contrary to what Sufis maintained. Bayazid Bastami was asked what you want? He replied i need nothing and want my will to be similar to what God is ordained in order to my will be what God's will (Lahiji, 2005: 264).

In the book "Alnasfieh fi Ahval Almansoofe" it is mentioned that the condition of servitude is that the man be the seeker of truth and the aspirant of truth and desist from his aspirations and to be away from being proud and suddenly ignore the reliability from people and becomes aware that all people are bound to incapacity and are affected by bewilderment (Rajaie Bokharaie, 1985).

3. 3. Loving and kindness makes "self" strong

Love is the life-giving cause and the stimulant and durable force of "self". It is an initiative force that makes vital the human's internal feelings. The force that eradicates all darkness caused by ignorance, fear and temptations and enable people and community to realize their internal potentials (Naghavi, 1979: 135).

نقطه نوری که نام او خودی است زیر خاک ما شرار زندگی است
از محبت می شود پاینده تر زنده تر سوزنده تر تابنده تر

از محبت اشتعال جوهرش	ارتقای ممکنات مضمورش
فطرت او آتش اندوزد ز عشق	عالم افروزی بیاموزد ز عشق
از نگاه عشق خارا شق شود	عشق حق آخر سراپا حق شود

(Ibid:p81)

Iqbal believed that there is a hidden lover in human mind. The hidden lover of a Muslim is The Prophet, the one who is reached the real truth and his feelings indicate that how long a man can be great when one 's self is reached to the truth.

هست معشوقی نهان اندر دلت	چشم اگر داری بیا بنمایمت
عاشقان او ز خوبان خوب تر	خوشتر و زیباتر و محبوب تر
خاک نجد از فیض او چالاک شد	آمد اندر وجد و بر افلاک شد
در دل مسلم مقام مصطفی است	آبروی ما ز نام مصطفی است
طور موجی از غبار خانه اش	کعبه را بیت الحرم کاشانه اش

(اقبال، 1382: 81)

4. Self debilitating factors

As the factors such as hope, love and faith are led to strengthening the self, other factors such as questions, weakness, inability and fear undermine "self".

1.4: Questions

What makes self weak and despicable is question .The request and solicitation to others, non-reliance and non-confidence to one's own knowledge and begging from strangers. The Muslims who are required with great capital of Islamic culture and civilization should not have to be poor and needy. This sense of need makes people more humiliated and poor.

ای فراهم کرده از شیران خراج	گشته ئی روبه مزاج از احتیاج
خستگی های تو از ناداری است	اصل درد تو همین بیماری است
از سؤال، افلاس گردد خوار تر	از گدائی گدیه گر نادار تر
از سؤال آشفته اجزای «خودی»	بی تجلی نخل سینای «خودی»

(Ibid:p83)

According to Iqbal, although people are miser and wretched, they should not be expected from other's blessings and beneficence.

گرچه باشی تنگ روز و تنگ بخت در ره سیل بلا افکنده رخت
رزق خویش از نعمت دیگر مجو موج آب از چشمه ی خاور مجو

The successful ones are those who are never begging to strangers and make oneself greatness, stature and awakening.

ای خنک آن تشنه کاندرا آفتاب می نخواهد از خضر یک جام آب
تر جبین از خجلت سائل نشد شکل آدم ماند و مشت گل نشد
زیر گردون آن جوان ارجمند می رود مثل صنوبر سر بلند
در تهی دستی شود خود دارتر بخت او خوابیده، او بیدار تر

(ibid:p84)

2.4: weakness and inability

One of the reasons that weaken the "self" is the feeling of weakness and inability. This feeling causes people are ignorant of the potential force, or according to Iqbal the lying strength, which if it is activated, people and community will be changed and are obedient and submitted to powerful ones, bellying people and colonials. In a community whose people are reached to "self" and self-esteem are not affected to weakness and humiliation and are not scared of colonial's empty powers and the colonials have not the courage to deceive them. Iqbal said that if the ultimate goals are to be achieved, one must trust to God and make himself more matured. Mussolini said: "it is said that the one who has bread has iron, but I say that one that is ironed has everything. Stability and hardworking is the basis of individual and social life (Baghaie Makan, 2001: 24).

Of course Iqbal prefer the kind of power that is associated with love and faith which is interpreted as "the supreme mistress", for the power without faith is resulted in destruction.

دلبری بی قاهری جادوگری است دلبری با قاهری پیغمبری است
هر دو را در کارها آمیخت عشق عالمی در عالمی انگیخت عشق

Iqbal expressed some narrations concerning this issue and indicated that weakness and inability is resulted in failure and on the other hand

strong ambition and power and a strong will are led to success. A young man came to Sayed Hajviri and said that I was surrounded by enemies? What can I do? He replied him to make himself strong.

وارد لاهور شد از شهر مرو	نوجوانی قامتش بالا چو سرو
تا رباید ظلمتش را آفتاب	رفت پیش سید والا جناب
در میان سنگ ها میناستم	گفت: محصور صفا اعداستم
غافل از انجام و آغاز حیات	گفت: ای نامحرم از راز حیات
قوت خوابیده ای بیدار شو	فارغ از اندیشه ی اغیار شو
شیشه گردید و شکستن پیشه کرد...	سنگ چون بر خود گمان شیشه کرد
سیل را پست و بلند جاده چیست؟	سنگ ره آبست اگر همت قویست
قطع منزل امتحان تیغ عزم	سنگ ره گردد فسان تیغ عزم
گر بخود محکم نه ای بودن چه سود	مثل حیوان خوردن، آسودن چه سود
تو اگر خواهی جهان برهم کنی	خویش را چون از خودی محکم کنی

(ibid:p100)

He said in an another narration that: a wayfarer was impatient of thirst, he saw a tiny diamond in the cemetery and saw it as water and wanted to drink, but his lips did not wet. Then he saw a drop of dew on a flower and drank it easily. Then Iqbal said: "O humans. Be strong and tough as a diamond in order not to be raped and not to be as a drop of drew to be prayed of any aggressor.

از تو پرسم قطره ای یا گوهری	ای که می خواهی ز دشمن جان بری
از حیات دیگری سرمایه ساخت	چون ز سوز تشنگی طایر گداخت
ریزه ی الماس بود و او نبود	قطره سخت اندام و جوهر خو نبود
ریزه ی الماس شو شبنم مشو	غافل از حفظ خودی یک دم مشو
آشکارا ساز اسرار خودی	نغمه ای پیدا کن از تار خودی

(ibid:p101)

5. Stages of self-training

Iqbal maintained that there are three levels to train, develop and improve oneself: the first stage is to be obedient, the second one is restraining self and the third one is God's subrogation.

5.1: obedience to Quran and accepting divine laws. Accepting these laws do not means force, but according to what Iqbal mentioned authority is created out of force. Authority is the group of implementing rules which are seemingly force:

می شود از جبر پیدا اختیار	در اطاعت کوش ای غفلت شعار
آتش ار باشد ز طغیان خس شود	ناکس از فرمان پذیری کس شود
خویش را زنجیری آئین کند	هر که تسخیر مه و پروین کند
تو چرا غافل ازین سامان روی	باطن هر شیء ز آیینی قوی
از حدود مصطفی بیرون مرو	شکوه سنج سختی آیین مشو

(ibid:p84)

5.2: controlling self means to restrain lusts from self-indulgence, self-worship, self-arrogance and controlling over oneself. This is what is resulted from stage 1:

خود پرست و خود سوار و خود سراسر	نفس تو مثل شتر خود پرور است
تا شوی گوهر اگر باشی خزف	مرد شو آور زمام او به کف
می شود فرمان پذیر از دیگران	هر که بر خود نیست فرمانش روان

(ibid:p94)

5.3: divine subrogation stage: the one who passed the last two stages with success is reached to such a maturity and power that owes the station of leadership. Such a man can upset the world and creates something new, directs other components and become aware of parts and wholes. The immature nature can be matured and the forms of idolatry can be eradicated.

زیب سر تاج سلیمانی کنی	گر شتربانی جهانبانی کنی
تاجدار ملک لایلی شوی	تاجهان باشد جهان آرا شوی
بر عناصر حکمران بودن خوش است	نایب حق در جهان بودن خوش است
هستی او ظل اسم اعظم است	نایب حق همچو جان عالم است

(ibid:p95)

Iqbal believed that Imam Ali is a sample of perfect man and divine caliph who had gathered two forces namely practical and scientific ones.

عشق را سرمایه ی ایمان علی	مسلم اول شه مردان علی
در جهان مثل گهر تابنده ام	از ولای دودمانش زنده ام
می توان دیدن نوا در سینه ام	خاکم و از مهر او آینه ام
کائنات آیین پذیر از دوده اش	قوت دین مبین فرموده اش

(ibid:p97)

Some researchers accused Iqbal without a full investigation that he derived the concept of “superman” from Nietzsche meaning “ the station of divine subrogation or the perfect man”, but this accusation is unfounded, for it can be gathered with a little research and thinking that Iqbal is inspired by Islam school not anything else.

Allame Iqbal had some lyrics namely God’s caliph and maintained that the perfect men are the God’s caliphs on the earth, and in a letter on January 24, 1921 to Nicholson, the translator of “ self secrets” into English that “ the thought that my aim of the perfect man is the scandal frame of Nietzsche’s superman. They truly did not find out my aim the perfect man. According to what I said, the perfect man is based on beliefs, that is, making believe to Quran and that of the Sufis 20 years ago, that is long before I heard what Nietzsche said (Shadravan, 1992: 142).

Concerning the Masnavi of “self secrets”, Iqbal said: “I am going to make clear in “self secrets” that the western mysticism is not the part of Islam, but it is a kind of monasticism, which is not absolutely related to Islam. This Sufism is led to the power of reasoning being eliminated among Islamic Umma (Baghaie, 16, 2001).

6. Rapture secrets

“Rapture secrets” is Iqbal’s second poetry composed three years later of “self secrets” Masnavi in 1918 in Bahr, Ramal, Sads and Makhouf, which is in fact the complement of “self secrets”.

Rapture is the result of “self” philosophy and “rapture” means eliminating “self” in an Islamic community. A man who has been reached to self-knowledge and self-awareness and obtained the station of God’s caliph is turned into a Sufi and mystic. Unlike the Oriental mysticism which makes a person isolated and creates a coterie by some special people and are involved in ecstasy, dancing, etc. regardless of what is happening in the community is the one who Iqbal believed not to be reached to ascension, but be remained in community (Baghaie, 2002, 180).

One of the great men in Sufism, Abdolghodous Gngouhu, said that:

The Prophet was ascend to divine stature and then came back to the world. I swear I could not be come back there from that stage. Iqbal maintained that this expression makes explicitly clear a Sufi’s perception and that of The Prophet and unpack a profound and narrow fact.

The prophet was ascended to the highest experimental mystical station; however, he returned to the ordinary world to make them a new form of life and creates a great change and profound political and economical evolutions in communities and human environments (Naghavi, 1974: 93).

In Iqbal’s thinking, the mystic is the one who is returned to tangible worlds after being reached to such a station and implement them in real world to improve and develop his community what he had been experienced in his conducts and makes others experience the pleasure of presence (Baghaie, 2001: 11).

The perfect states of national being and Islamic ascension and greatness is reached when the community have the feelings of characteristics and integrity as people , in other words, the community is acquired with living and spirit as a person and do not people consider themselves out of their communities and feels the greatness of society within themselves.

فرد را ربط جماعت رحمت است جوهر او را کمال از ملت است
تاتوانی با جماعت یار باش رونق هنگامه احرار باش...

فرد می گیرد ز ملت احترام ملت از افراد می یابد نظام
فرد تا اندر جماعت گم شود قطره ی وسعت طلب، قلمزم شود

(ibid:p121)

Iqbal maintained that the only way of salvation is to follow Quran and be obedient to The Prophet's orders:

گر تو می خواهی مسلمان زیستن نیست ممکن جز به قرآن زیستن
طرح عشق انداز اندر جان خویش تازه کن با مصطفی پیمان خویش

(ibid:p84)

Iqbal gives a special importance to the existing of women in community and considers Fatima (pbuh) as the best pattern as a Muslim woman:

مریم از یک نسبت عیسی عزیز از سه نسبت حضرت زهرا عزیز
نور چشم رحمه للعالمین آن امام اولین و آخرین
بانوی آن تاجدار «هل ائی» مرتضی، مشکل گشا، شیر خدا
مادر آن مرکز پرگار عشق مادر آن کاروان سالار عشق
آن یکی شمع شبستان حرم حافظ جمعیت خیر الامم

(ibid:p164)

He believes that Imam Hussens's uprising is the highest symbol of freedom and battling against oppression and maintained that his sacrifice is an obvious instance of being kindness in the way of God:

در نوای زندگی سوز از حسین اهل حق حریت آموز از حسین
هر که پیمان با هوالموجود بست گردنش از بند هر معبود رست
خاست آن سرجلوه ی خیرالامم چون سحاب قبيله باران در قدم
برزمین کربلا بسارید و رفت لاله در ویرانه ها کارید و رفت
رمز قرآن از حسین آموختیم زآتش او شعله ها اندوختیم
تار ما از زخمه اش لـرزان هنوز تازه از تکبیر او ایمان هنوز
ای صبا ای پیک دور افتادگان اشک ما بر خاک پاک اورسان

(Ibid: pp135-137)

In the conclusion of Masnavi “rapture secrets”, he mentioned some verses in interpreting sura “Ekhlās” and come to an end with thanksgiving to God.

Conclusion

Iqbal invites the Orientals, especially Muslims, to self-knowledge and self-awareness and believe that if people believe them, they will be reached to the great source of abilities and force, but unfortunately, they have been neglected due to the effects of self-humiliation, self-alienation and colonial issues and come to this belief that they cannot make any change in history. This self-confidence is, according to Iqbal, “self”. Hope, desire, love, faith and will are the factors to establish “self”. In Iqbal’s view, this “self” is a kind of pure Islamic mystical experience which can be interpreted as “the first ascension”. The second ascension is started when the spiritual pleasure is transformed to community by people and is involved to conduction that is a collective conduction. There are some rites in collective conduction in which it has been concerned in the Masnavi of “repute secrets” by Iqbal.

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