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MYSTICAL THOUGHTS OF TAGORE AND IQBAL: A COMPARATIVE ANALYSIS

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Abstract

Mysticism is a spiritual search for hidden truth or wisdom that aims to unite with the metaphysical realm. Mysticism is a direct experience of oneness with God. It is a diverse set of practices, discourses, teachings, articles, texts, institutions, traditions, and experiences related to the instruction of human transformation. Mysticism encompasses everything associated with God. Mystical experiences are unique to each individual. This paper delves into the mystical thoughts of two multi-genius thinkers, the greatest philosophers and mystical poets: Rabindranath Tagore and Muhammad Iqbal. It also shows the relationship between man and God in the writing of Tagore and Iqbal. Also, it deals with how Tagore and Iqbal combine nature, different aspects of the self, and images of the divine. They hold that God's presence permeates all of creation and that mysticism and humanism

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are the primary sources of an individual's spiritual power. They think that God is within man, and man is a reflection of this divine spirit, which is God. Tagore imparts a system of Indian mystical thought in which the *Gita's* theism, *Vedic* metaphysics, the *Upanishad's* teachings, the mystical philosophy of the Bauls, the doctrine of love of Vaishnava, and Sufism exist in synthesis. Iqbal emphasizes that the ultimate goal of human life is to accomplish the will of the Almighty. Tagore and Iqbal's writing contains many similar ideas, images, techniques, and analyses.

Keywords: Mysticism, Divine, Love, Self-realization, Sufism, Spirituality, Humanism.

1. Introduction

As finite creatures, humans want to connect with the absolute to justify their existence in the infinite universe. To achieve a connection with God, humans need an exclusive relationship with the universe beyond rational intellect. This unique relationship is mysticism. Mysticism is the endeavor of humans to apprehend reality and experience the ecstasy of being in communion with God by means of personal revelation, transcendentalism, and contemplation or meditation on the Divine. Through unexpected revelations, the mind is freed from the fetters of the senses and from the ordinary restrictions of social existence. The mystic, being initiated into the mysteries of existence and the esoteric knowledge of the realities of life and death, aspires for a far, yearns for the inaccessible, and searches for the ideal heart's compassion and the desire to know the unknown. (Samantaray, 2011, p. 39)

Mystics believe God is everywhere, both in themselves and in nature. Mystics find the light of mind by purifying the unholiness of heart and strength, allowing them to join the

Supreme and feel happy. Mystics can naturally attain deeper consciousness than humans. There are many mystical poets. Among them Ferdowsi (940-1020), Nizami Ganjavi (1141-1209), Ubayd Zakani (1300-1371), Fariduddin Attar (1145-1221), Ibn Arabi (1165-1240), Mawlana Rumi (1207-1273), Hafez (1325-1390), Jami (1414-1492), Kabir (1398-1518), Mira Bai (1498-1548), Tulsidas (1532-1623), William Blake (1757-1827), Rabindranath Tagore (1861-1941) and Muhammad Iqbal (1877-1938) are very famous and influential. Their poetry, as expressed in their poems, has moved beyond the confines of both language and culture.

Tagore and Iqbal, who were contemporaries, are still loved and admired. This study examines Tagore and Iqbal's mystical ideas. A little attempt has been made to identify the flashes when their soul has touched the Infinite and become acutely aware of it through delight. They wanted a world of peace and understanding over hatred and antagonism. Both believed poetry revealed the Absolute Power. Tagore and Iqbal differ in their poetic approach, but their works share a mystic theme. Tagore and Iqbal attempted the impossible, and their words are intuitive and enlightening.

The works of Tagore and Iqbal have influenced over Indian cultures, thoughts, philosophies and history. They used their political and spiritual beliefs to encourage others to overcome their past and build a sustainable future. The Both influenced the masses with indigenous topics and approaches to cultural reconstruction. Tagore and Iqbal bolster self through spirituality, an earmark of the East, which is always delineated with its spiritualism by the West. In fact, Tagore is always "viewed in the West as the embodiment of Eastern mystical wisdom."

(Reisman, 2012, P. 143) The subcontinent has many religious beliefs, which makes for many different cultures. Spirituality is an essential part of their culture. There are a lot of similarities between the religious practices and traditions that are going on here. Although Tagore and Iqbal are from different religions, they firmly believed their religions had spiritual value for their people. As a way of establishing their national identity, they use the spiritual beliefs of their people. The Both criticize their community's unchanging beliefs that promoted colonization and slavery. They evoke their people's past greatness and culture.

They both follow the mystical and divine principles that are central to their respective faiths. Both poets share a spiritual and mystical worldview that connects with those who follow them. They both criticize destructive traditions, and their progressive attitudes played a role in avoiding colonial rule. Tagore expresses optimism about the revival of cultural values, while Iqbal encourages Indian Muslims to fight against prejudice and attain success through self-reliance.

This study examines the works of two poets from different backgrounds to determine if they share a common perspective on their mystic life. However, a credible framework is necessary to better understand the works of these two poets before conducting further research. Despite cultural variations, both philosophers valued spirituality and self-realization. This study analyzes Tagore and Iqbal's poetry on self-perception, human context, mystical notions, and the eternal world. The final analysis shows that despite different cultural and historical backgrounds, these poets share a common perspective on the eternal world.

2. Mysticism as Defined

Mysticism is a direct experience of the individual with God. A mystic tries to reach him through meditation and concentration. Mystics always believe that they are capable of seeing God, or at the very least, of having a close and pure relationship with God. This relationship allows them to experience God. Mystics believe God is everywhere, both in themselves and in nature. Mystics find the light of mind by purifying the unholiness of heart and strength, allowing them to join the Supreme and feel happy. Mystical feelings are pure, ecstatic, and philosophical. This personal and universal realization begins a life of joy and fantastic satisfaction. Mysticism is a highly specialized and active search for reality, which always culminates in a direct connection with the One and the Absolute. Radhakamal Mukerjee says:

Mysticism posits eternal values such as Truth, Beauty and Goodness, which are all infinite, and which transcend any system of human relations, but it finds these actualized in concrete human situations and experiences. God as Truth safeguards society's pursuit of knowledge and broadens the horizon of human concepts, attitudes and affections. God as Beauty assures the promotion and conservation of values in the world of art. God as Goodness and Love guarantees man and society all that is worth maintaining and developing in social life and relations. God as the Person of Persons conserves the supreme values of personality in all men and in all human situations. Finally, God as the transcendent being or the real self stands for the conjunction of the values of Truth, Beauty and Goodness. Mysticism ...can alone offer ways of accommodation and synthesis to an individual or community faced with the problems of tension and conflict of these ultimate values of life. (1960, P. 9)

Mysticism is multidimensional and defined differently by culture, religion, literature, philosophy and society. Mysticism seeks direct, personal experiences of the divine, transcendent, or ultimate reality. Several fundamental elements describe mysticism.

- a. Mysticism highlights unmediated divine or transcendent experiences. These interactions are often regarded as deep, indistinguishable and beyond comprehension.
- b. Mysticism always seeks to connect with the divine. This connection can mean merging with God, a sense of spirituality, or understanding one's true nature.
- c. Mysticism often involves spiritual practices to enhance mystical experiences. These may include prayer, meditation, introspection, chanting, asceticism, or ecstatic practices.
- d. Mystical experiences usually involve transcending the self or ego and expressing one with the divine, others, or the universe. This disintegration of ego boundaries is called "ego annihilation" or "self-transformation."
- e. Mystical experiences are sometimes indistinguishable. Mystics express their divine experiences using paradox, symbolic meaning, and metaphors.
- f. Mysticism is possible without religion but is commonly related to it. Many mystical experiences and activities are rooted in faith, rituals, and symbolism.
- g. Mysticism is often seen as a profound journey leading to spiritual development, illumination, or emancipation from sorrow. Mystical experiences can transform perceptions, beliefs, values, and worldviews.

So, experiences, rituals, and interpretations reflect human spirituality and the search for meaning and transcendence across cultures. There are mystical branches in many religions. Mysticism involves personal experiences of the divine or transcendent through meditation, prayer, and devotion. Mysticism guides most religious seekers. This can lead to more profound discoveries, spiritual growth, and faith. Religions include Mysticism in rituals and literature. Mystical readings of religious scriptures may emphasize metaphors or symbols to encourage believers.

Many poets, writers, and playwrights have used mystical symbolism, metaphor, and ideas. Mystic poetry blends language and symbolism to describe mysterious divine or transcendent experiences. Religion and literature allow people to consider existence, reality, and transcendence. Both poet explore and express spirituality in diverse but similar ways. Mysticism influenced Tagore and Iqbal's search for existence, the divine, and human destiny and transcendence. Their works motivate readers worldwide to think, reflect, and understand life's mystical aspects. This article selects some of Tagore and Iqbal's many works on Mysticism to make the discussion easier.

3. Mystical elements in Tagore and Iqbal's Literature

Tagore and Iqbal introduced mystical themes in their literature to reflect their cultures and beliefs. Tagore's mysticism emphasizes the interrelationship of all existence and spiritual commune with nature, whereas Iqbal's Sufi-inspired mysticism emphasizes self-development and divine love. Tagore and Iqbal's pieces of literature appreciate the mystical and give significant insights into the human situation, reality, and spiritual truth. The ageless

wisdom and profound spirituality of their works inspire followers. Tagore and Iqbal have written a great deal of literature that contains mystical ideas, but in this article, we will focus on a few of the mystical ideas that they have included in their literary works.

3.1. Rabindranath Tagore

Rabindranath Tagore is regarded one of the greatest personalities of contemporary India. He is regarded mystic, philosopher, writer, poet, social reformer and creative artist. His family has a strong background in mysticism and the creative arts. His father Maharishi Devendra Nath Tagore, possessed virtues like introspection, asceticism, meditation, observation and the doctrine of nature. As a result, humility and respect are accepted in their lifestyle, philosophy and ideology. He avoided hatred, irritation, and life's grievances by developing values such as love of Eastern philosophy, respect for people, religious belief, aesthetics, mysticism and hostility to the world. Also seen in stories, plays, and other forms of fiction, paintings and so on. A great number of his work has a mystical aspect to it. Theistic belief from the *Bhagavad Gita*, metaphysics from the *Vedas* and *Upanishads*, spirituality from Baulism, ethical tenets from Vaishnavism and austerity from Sufi practice are all blended in Tagore's work. Like Iqbal, he was influenced by Mawlana Rumi and Hafez Shirazi. (Samantaray, 2017, p. 298)

3.2. Mystical Thoughts of Tagore

Rabindranath Tagore was an influential mystic poet and philosopher. Tagore's mystical views are reflected in all of his works, including his novels, plays, and paintings, but especially in his poetry. As a poet of Indian spirituality, romanticism, and revival, he observed that man has a sense that he is truly

reflected in something greater than himself. He found this very interesting. This excellent selection of Tagore's two major works, *The Gardener* and *Gitanjali*, shows his spiritual vision that has influenced people worldwide. *The Gardener* poems examine youth and earthly love, whereas *Gitanjali* passages describe divine love and Tagore's struggle to satisfy it. This unique collection, overwhelmingly mystical and lovely in its simplicity, shows Tagore's heavenly desires, his ongoing quest for *Brahma Vihara*, eternal joy, and the remarkable diversity that made him the most important bridge between East and West spirituality in the first half of the 20th century. Mysticism is a concept of thought that can be described as man's spiritual journey for oneness with God, which culminates in unique experience. This is the essence of mysticism. The *Vedas* are considered to be the foundation for mysticism in India. (Samantaray, 2013, p. 45)

During the time of the *Rigveda*, the sages and seers proceeded from Henotheism to Monotheism and their search for the Supreme One eventually led them to the mystic realization. A mystical vein of thought has been present at some stage in development of extraordinary schools of philosophy from the age of *Upanishads* downwards. The Saiva Saints are recognized as Nayanmars and Vaishnava Saints recognized as always had toured all parts of the land travelling temples of Shiva and Vishnu and had sung their hymns. These hymns characterize the excessive watermark of the Hindu non secular revival. Tagore believes inside the renunciation of unhealthy needs, those desires which are not good, be avoided. (Vadivel and Sundarajan, 2018, p. 1036)

Mysticism reflects a spiritual dimension of the 'human mind' and the 'human personality.' Although it is undeniable that man shows some characteristics of Satan, it is also true that man

possesses some qualities of angels and the divine. Mystics are people who have been known to have a fascination with religion to the point where it dominates their entire lives. A mystic affirms their ability to feel the presence of God or establish a profound connection with God, enabling them to experience visions of God or catch fleeting glimpses of the Divine essence. The mystic feels the presence of a divine entity related to oneself, manifested as a gentle or luminous spirit. Simultaneously, the mystic also determines the existence of a divine spirit in natural objects and various phenomena observed in nature. Mysticism is a spiritual force that has always established a profound influence on humanity. Throughout history, mystics have rigorously protected the spiritual impact of mankind, and among them, the contributions of Rabindranath Tagore hold a distinguished position. (Matta and K. Morve, 2017, p. 104-105)

Tagore stated that actual knowledge recognizes the interconnectedness of all things in God's presence. Tagore's eternal literature conveyed that the universe is a manifestation of the divine, emphasizing the absence of an unsustainable divide between the natural world and the realms of God and demonstrating the power of the sacred to give humanity infinite love and joy.

Tagore acquired an extensive knowledge of the whole *Upanishad* and, consequently, integrated the concepts of specific Vedantic systems, such as the *Advaita* philosophy, into his mystical framework. The essence of the oneness of everything interested him. He realized that there is no contradiction in keeping the essential unity of the one while simultaneously being able to approach it in an individualistic manner. Completely overcome with the overwhelming practices

that the Vaishnava mystics engaged in. Tagore noticed that the final goal of Vaishnavism is to come to know oneness. So, Vaishnavism taught him the importance of making a way in the heart to connect with the other.

Tagore is not a systematic logician and never discusses the query of philosophical problems in a logical discourse. He does not increase any of the typical proofs to prove the existence of God, as in accordance with him, the journey is above any proof. But we locate in some of his writings he offers arguments to prove the existence of God. Tagore describes his God as “Supreme Person” or “Supreme Man.” He said God’s nature is love. Similar to the Vaishnava poets, Tagore shows God like a divine admirer who engages in an exercise of hidden and reaching with humanity. He emerged into merely a supreme being who desired our devotion as well as worship. However, he desires for our love. In addition, he desires to get love from those whom he feels close. Tagore says, “In India God with us is now not a faraway God, he belongs to our properties as properly as to our temple.” Tagore gives us the notion of loving God, it is now not so vital that he has limitless energy wealth, however it is greater necessary that he has observed himself with finite beings. He additionally craves for getting love from them who he loves. But God is now not only loving, blissful, he is additionally the giver of sorrow and suffering. (Vadivel and Sundarajan, 2018, P. 1036-1037)

A large portion of his poetry shows a mystical illumination throughout it all. Tagore’s writings represent a synthesis of various religious and philosophical tenets. V.S. Naravane, in his book *An Introduction to Rabindranath Tagore*, cites the following findings:

All sides of human nature found full expression in his art. The noble idealism of the Upanishads, the compassion and wisdom of the Buddha, the rationalism of western thought, the love of the Vaishnavas, the humanism of Jesus, the inwardness of the great mystic poets of all ages and countries: everything had its place in Rabindranath's world view and his way of life. (Naravane, 1977, p. 9)

Tagore obtains his religious encounters through a close connection with the natural world, whereby he achieves an experience of total unity with nature, including all aspects of human beings, such as knowledge, will, and way of life. Tagore explains the concept of Indian transcendentalism, which sees religion not as an end in itself but rather as a means to achieve the ultimate objective of liberating oneself within the universal self, signifying the summit of human existence. According to his perspective, humans encounter the limitations of this physical world within their mystical experience. He thinks that man discovers in his spirituality the sense of unity and the will that can get one beyond all of the boundaries that this world creates. This sense of unity and this will can be found in love. Despite the fact that Tagore got instruction from various sources, the following lines indicate how he thought about the knowledge of religious belief:

My religion is essentially a poet's religion; its touch to me through the same unseen trackless channel as does the inspiration of my music. (Tagore, 1994, p. 688)

In his pursuit of the infinite, he hardly feels it necessary to despise the limited. He is now not at ease with subjective meditation (that is, he no longer rejects the Finite in the attainment of the Infinite); however, he wants to recognize the

creator in his creations. In Tagore's verse, the poetic, philosophic and religious sentiments are moulded into one to occasion "the mystic lyrics of the Bhakti tradition of India." (Ignatius, 1961, p. 216) His poetry is bathed in mysticism, and his mysticism gets into his poetry. In *Gitanjali*, the poet of mysticism presents to us a profound belief in the Divine, which is represented as an inexhaustible source of energy, the essence of life, as well as death.

Moreover, the poet explores the concept of *Tat Twam Asi*, an essential principle in Vedantic philosophy, expressed in Sanskrit as "Thou Art That". This principle indicates the connection between the individual and the Ultimate. The central theme of *Gitanjali* revolves around the concept of attaining a connection with the divine through the process of self-purification, love, unwavering devotion, persistent prayer (bhakti), wholehearted dedication, and surrender to God, as well as showing love towards human beings who surround us. In essence, *Gitanjali* can be understood as the soul's spiritual quest for infinite existence. This work represents and integrates mysticism and spiritualism in a devotional context, presenting an incredible assertion and explanation of these ideas. (Samantaray, 2017, p. 299)

Tagore believes that God is present all around him in the real world. He tells God this by praising the fantastic beauty of nature, which he sees as God's way of being present on earth. He doesn't forget the good things that God has done for him, even when things are complex, and he possesses a lot to be concerned about. In the poems, there are explicit references to him telling God that he gives things to people without them asking for them. The things in this world that make people happy include the sky, stars, wind, plants, and life itself, which

are some of the best gifts that could ever be given to a person. However, Tagore asserts that “My desires are many, and my cry is pitiful,” (*Gitanjali*, poem no, 14, p. 12)

He considers finite souls to be those who commune with God divinely and have their existence and uniqueness. God is Satyam, Shivam, and Sundaram to Tagore—Truth, Goodness, and Beauty. He believes in a personal relationship between God and man. Love, music, and poetry bring us closer to God and maintain constant communication. Tagore also believed that God captures his heart by offering himself in the beauty of nature.

The joy ran from all the world to build my body.
 The lights of the skies kissed and kissed her till she woke.,
 Flowers of hurrying summers sighed in her breath and
 voices of winds and water sang in her movements.
 The passion of the tide of colours in clouds and in forests
 flowed into her life, and the music of all things
 caressed her limbs into shape.
 She is my bride, - she has lighted her lamp in my house.
 (*Fruit Gathering*, poem No, LXXII, 1916 p. 99)

His point of view is that God exists and that God is real. He believes that God is not thought of as something different from the physical world. But he talks about both immanence and transcendence. Tagore deeply observes God as a person who manifests himself in a human being and believes that human beings are the image of God. He describes the harmonious connection of nature and the human self in his writing, and God is the root of this universe and our existence. He also believes that Love is the key to attaining everything in life. Love is the highest bliss that man can attain for, through it alone, he truly knows that he is more than himself and he is at one with all. (Tagore, 1915)

He was always trying to get humans to feel liberated by practicing religion. Except for his tremendous admiration for God, human life is full of suffering, misery, and so on. As a result, understanding God's love is man's ultimate desire. He holds the belief that although one may imagine a perfect man, it is impossible to create such a person. We are truly divine, and we are no longer apart from God. God is both infinite and a part of our finite selves. God chose to confer all of his capabilities on man, and the human being is the most remarkable creation he could have made. We are the reflecting place of the Divine. He believes that man, in and of himself, possesses all of the characteristics necessary to become *a Brahman*. The concept of man represents the basis of Tagore's mystic philosophy. (Samantary, 2017, p. 301)

'*Jivana Devota*' is one of Tagore's most popular and unique philosophical terms. His name, '*Jivana Devota*,' means 'God of life,' and it means that God lives in everyone. This word refers to a profound experience of the unique and personal nature of God, who changes the self again. Tagore thinks that God lives inside each person all the time, just like in Advaita Vedanta's humanism. The heart of man is where the Gods live. People who follow *Jivana Devota* are like God and are their best selves. There is no clear definition of the Infinite Absolute in *Jivana Devota*'s writing. God is known as a universal man by many names. His ideas were also shaped by Vedic thought.

Rabindranath Tagore established Visva Bharati, a global university that tried to modify the concept of learning by promoting a harmonious combination of knowledge and the natural environment, thereby establishing a unified humanity. The whole world has become a single nest: *yatra visvam bhavati*

eka nidam. What Tagore sought is the best union where and when “heaven and earth, time and space, pleasure and pain, death and life merged together in an unbearable ecstasy.” (*Chitra*, 2007, scene III, p. 40) Therefore, the yearning: I want Thee, only Thee’ (*Gitanjali*, 1913, no, 38, p. 29) caused mystical goals to appear in sparks continuously:

You have come, Radiant One, You have broken upon the door
 May Victory be yours...
 Victorious Hero, with the dawn of a new day...
 Let my bondage break,
 Victory be yours.

(*A Tagore Testament*: 1984, p. 67)

Rabindranath, a mystic, expressed a firm belief in the fundamental connection between human beings and the natural world. The individual wants to achieve a connection with the divine through establishing a relationship with other human beings. The distinctive characteristic of his mysticism is as follows. The poet elucidates in his poetry that the ultimate goal of human beings is to achieve a profound connection with the Divine. The individual holds the belief that the divine being exists inside the human realm rather than being confined to ecstasy and places of worship. Tagore believes that our pursuit of a deep understanding of God is not unilateral, as God might also find fulfilment in us through an additional discovery. God manifests himself to human beings in order to facilitate genuine love and self-actualization. According to his perspective, God manifests Himself to humanity in order to facilitate genuine love and self-actualization, and the natural world can be recognized in Tagore’s literary works.:

If thou speakest not I will fill my heart with thy silence and endure it. I will keep still and wait like the night starry vigil

and its head bent low with patience.

The morning will surely come, the darkness will vanish, and thy voice pour down in golden streams breaking through the sky.

Then thy words will take wing in songs from every one of my birds' nests, and thy melodies will break forth in flowers in all my forest groves. (*Gitanjali*, 1913, no. 19, p. 15-16)

Spiritual love was more important to Tagore than physical love. He wrote about his religious and philosophical views using the literary device of traditional mysticism, which shows a holy way of looking for the Divine that turns a seeker into a close friend of God by giving up everything for the Divine. Within this metaphoric framework, the devotee's soul is like a bride, and God is like a groom. Their relationship is like a spiritual marriage. Tagore sees God, human beings, and the natural world as having a harmonious and interrelated relationship. Tagore sees God, humanity, and nature as all having a mutually beneficial and interdependent relationship with one another. To Tagore, the world's structure is like music. He thinks a silent musical composition is a manifestation of the infinite manifesting itself in finite forms. Everything in the infinite world harmonizes with the rhythm of life energy (*prana*), creating the mysterious feeling of music in one's heart. The universe is like a symphony, with sunlight, the moon, planets, stars, plants, and animals all playing each other. (Matta and K.Morve, 2017, p. 107)

3.3. Muhammad Iqbal

Muslim philosopher, mystic poet, and political figure Muhammad Iqbal is renowned for his contributions to Islamic thought. He was one of the greatest Muslim intellectuals of his day, and his

philosophical, religious, and political views made him one of the 20th century's most remarkable intellectuals. Distinguished Muslim philosophers like al-Gazali, Ibn Arabi, Rumi and Hafez influenced Iqbal's philosophy. He emphasized the true nature of God, the purpose of human life, and the importance of love and spirituality in both individual and universal progress. Iqbal's religious philosophy centers on the theory of *Khūdi* (ego), which emerged as a response to the mystical and fatalistic features of Muslim life in India at the time. His father was a Sufi. He was influenced by his father and his mentor, Ibn e-Arabi, who was a proponent of *Wahdah al-Wujūd*. He was also taught the *Mathnavi* by Maulana Rumi, a Persian poet and philosopher, which influenced his understanding of Islam and Sufism. (Roswantoro, 2017, p. 1-2)

3.4. Mystical Thoughts of Iqbal

Iqbal's works contain a number of facets, but the one with the most significance is undoubtedly the mystical one. We should conceive of him as a mystic poet, and in this sense, he is very similar to other mystic writers from Iran and Pakistan. In this regard, he is comparable to other mystic poets. In the past decade, some of the most remarkable mystics that emerged from Pakistan and Iran used the Persian language in their works to spread their ideas and thoughts to more people. The mystics focused their attention on ordinary people and made an effort to provide them with helpful guidance. Observers regarded Zoroastrians, Christians, and Jews as equals. They perceived each individual as a manifestation of the divine. The individuals firmly believed in the teachings of the holy Shari'at of Islam, emphasizing that those with the highest moral qualities were considered the most honorable in their perception of God. Furthermore, they acknowledged the Prophet's role in spreading the message of achieving moral excellence to humanity. (Haq, 2022, P. 80)

The remarkable mystics of Iran and Pakistan stopped attributing any unconventional significance to the growth of faith and have limited their teachings to the essence of religion. The preference for *Tawhīd*, which signifies the Oneness of God, and *Waḥdah al-Wajūd*, which denotes the Oneness of existence, is a significant direction among believers. They have embraced the philosophical concept of ‘Monism’, which stands in contrast to Dualism, and have elevated it to a prominent position. According to their perspective, the greatest form of impeccability formerly entailed losing one’s personal essence and uniting it with that of God. Numerous scholarly exegeses have been provided for this particular verse from the *Qur’ān*, characterized by its exceptional excellence. Like:

“God is the Light of the heavens and the earth. (*Al- Qur’ān* 24:35)

The Sufis through the group showed a profound belief in a concept known as annihilation (*fanā*), which certain individuals among them often referred to as the process of being absorbed into the divine essence. This has a striking resemblance to the concept of ‘*Nirvana*’ in Hinduism. According to the Sufis, the attainment of these ranges is only possible through the means of revelation (*Kashf*) and perception (*Shuhud*). (Haq, 2022, P.80)

The genuine pilgrims are the individual who successfully complete each stage, from starting point to the final destination. The concept referred to as the “Philosophy of self,” as defined by Iqbal, is an interesting and essential ideology that combines the highest and greatest individual ideals. The initial book of poems by the individual in question, titled *Asrāri-i-Khūdi*, shows a remarkable level of insight and philosophical depth. This collection stands out for its genuine and unassuming origins. (Haq, 2022, P. 80)

The idea of mysticism was very important to Iqbal's writings. As "*Shair-e-Mashriq*" (The poet of the East) and "*Mufakhir-e-Pakistan*" (The Thinker of Pakistan), he was a famous Indian philosopher, poet, and politician. He was also seen as one of the most important figures in South Asian intellectual history and Urdu writing, Arab-Persian mysticism, especially the lessons of Rumi, Attar, and Ibn Arabi, had a big impact on Iqbal's writing. In his works, he often talks about spirituality, self-realization, divine love, and how the Soul can become one with the Ultimate Reality (God). Iqbal asked these questions:

"Who am I? What art Thou? Where is the world? Why is there a distance between me and Thee? Say, why am I in the bonds of Destiny? Why dost Thou die not, whilst I die?"

(*Javid Nama*, p. 139-140)

His *Javid Nama*, he replies:

If you seek life, advance your selfhood,
drown the world's dimensions in yourself,
You shall then behold who I am and who you are
how you died in the world, and how you lived.

(*Javid Nama*, p. 140)

Iqbal, similar to other mystics, asserts that the recognition of the self requires the subsequent goal of '*self-annihilation*,' Iqbal follows the traditional path of spirituality advocated by numerous prominent Sufi scholars, which begins with the exploration of the self and culminates in the transcendence of the self.

Iqbal's mysticism is firmly grounded in the notion of 'self-realization' or 'selfhood' (*Khūdi*). The individual came to the realization that the revival of humanity, both on an individual level and as a collective, can only be achieved through the fundamental

core concept of one's existence, known as *Khūdi* or Self. Iqbal's *Javid Nama* provides a highly impressive and sophisticated example of the lyrical exploration of the theme of Man's Ascension. In his journey, Iqbal engages with notable figures from the human realm, including the Holy Prophet of Islam, Zartasht, Jalaluddin Rumi, an Indian ascetic named 'Jehan Doost,' Sayyid Jamal-uddin Afghani, Sa'id Haleem Pasha, Mehdi Sudani, Hussain bin Hallaj, Qurratul Ain, Shah Hamadan, Ghani Kashmiri, Abdali, and even ancient spirits. Iqbal believes that realizing *Khūdi* (soul) develops a strong character capable of changing fate and creating a perfect man. He believes the world is too critical for ordinary minds to understand. However, Iqbal views nature as a spiritual, self-realizing, and ego negating environment. (Haq, 2022, P.81)

Iqbal believed that an individual's power derived from faith, devotion, and love for God. Iqbal thought that humans have boundless capacity and must explore their potential, which God has given them. He suggests that a person may rise to a position by developing spirituality and a love for God. Individuals move closer to self-realization after experiencing spirituality and discovering God's love. Iqbal also believes man is spiritually and physically strong. When God's love strengthens individuals, they can split the moon with an easy move. Iqbal regarded man as the representative of the earth and superior to other beings. In his view, God was the universe's ruler. He believed God was in every soul and needed to be sought. Iqbal's ideal man is self-realized, mature, and indifferent to worldly concerns. Vicegerents represent God's will in their character. He states that those with God as a part of their soul are fearless. Free from earthly anxieties and failures, he only fears the wrath of God. (Azad, 2010, p. 162-163)

Iqbal believes love determines dignity. Stronger love strengthens the self. Iqbal describes Prophet Muhammad as the perfect man for Muslims to follow to build up themselves and obtain God's love. He presents Muhammad as an inspiration for Muslims till the Day of Judgement. The love of His Prophet leads to the love of God. To describe love, Iqbal used the term "*Ishq*." He posits that "*Ishq*" represents an elevated form of love, intrinsically connected to God. He believes God's love enables the apathy of divine personality. The power of God's love in one's heart strengthens them and leads to self-realization. After self-realization, Iqbal adds, external desires lose value. Life is about becoming God's vicegerent. (Asim, Nusrat and Khan, 2020, p. 178)

In addition to philosophical concepts and skepticism, Iqbal includes discussions on social and political issues in his interactions with highly esteemed individuals. The *Javid Nama* can be seen as a contemporary work on mysticism, presenting Iqbal not just as a prominent advocate of mysticism but also as a significant proponent of Iranian-Indian mystical ideology. A review of Iqbal's writings shows his deep relationship with the literary works of the renowned Sufi scholars. The remarkable epics of the twentieth century include *Asrāri-i-Khūdi*, *Rumuz-i-Bekūdi*, *Javid Namah*, and specially the last work of *Masnavi 'Pas Cheh Bayad Kardi Aqwam-i-Sharq'*. Some examples of these works include *The Reconstruction of Religious Thought in Islam* and *The Development of Metaphysics in Persia: A Contribution to the History of Muslim Philosophy*. (Roswantoro, 2017, p. 4)

Iqbal has expanded his spiritual concept of perfection beyond the realm of the individual, contradicting his predecessors. He

has extended this notion to include the all peoples and nations of the eastern region. Consequently, he has introduced a transformative approach of “Collectivism” that differs from the traditional “Individualism” supported by earlier Sufi thinkers. The mentioned outcome has resulted in the development of self-reliance and self-confidence among those residing in the Eastern region. (Haq, 2022, p. 82)

Iqbal’s thoughts on Sufism and *Tasawwuf* were deeply influenced by his understanding of Islamic spirituality and his vision for revitalizing the Muslim community. He viewed Sufism as a means to experience a direct and personal connection with the Divine, helping individuals to transcend their ego and earthly desires. European culture has a notable tradition of *Tasawwuf*, which is commonly referred to as mysticism and occasionally as esoterism. The Sufis consistently showed a profound and true devotion to their moral beliefs, even in the face of great personal risk and sacrifice. They were no longer worried of being condemned by the jurists. The jurists, who initially held a diametrically opposed view against Sufis, then experienced regret as they came to realize the truthfulness in the teachings of Sufis. Imam al-Ghazali stands as a prominent example in this context, as he expressed regrets in his later years for his opposition towards the Sufis. (Haq, 2022, p. 82)

From a philosophical standpoint, it might be said that Iqbal is one of the most influential poets in the realm of Sufism, given his immense contributions. Persian Sufi poets utilized symbolism as a means to express their notions and make their thoughts available to a greater people. This style of writing started with the first Sufi poet, Abu Said Abul Khair, in the 11th century and reached its magnificent apex until the end of the 16th century.

Jami is generally considered to be the last and best poet of this school. Shams-Uddin Hafiz, a notable writer associated with this school, has occasionally included the creative approach known as ‘impressionism’ in his poetic works. Eventually, this artistic technique gained popularity among poets in India and Pakistan, and in Iran, it is recognized as the Hindi School of Poetry. (Haq, 2022, p. 82)

4. Comparison of Tagore and Iqbal as Mystics

Tagore and Iqbal emerged as prominent personalities in the domains of literature, philosophy, and nationalism in the latter part of the 19th century and the early part of the 20th century. Both writers are recognized globally for their significant contributions to the field of mysticism. They emphasized the importance of seeking a profound connection with the Divine. They believed in the power of intense love and devotion as a means to attain spiritual enlightenment. Both Rabindranath Tagore and Allama Muhammad Iqbal explored mystical topics in their poetry and philosophy, yet their interpretations revealed both similarities and differences.

4.1. Similarity

Tagore and Iqbal both say that humanism is the core of a man’s divine power. They all agree that God doesn’t just live among the masses, but also the inside individuals. To find God, people don’t have to look up into space or meditating alone. He is close to their hearts. Tagore encourages those who dedicate their time to religious spaces and stay in temples to ‘Chanting and singing’ (Tagore, 1913, poem no: 11, p.8) to search for a profound connection with the divine by seeking the essence of God inside all parts of the world through relationship with

nature. He provides the imaginative and prescient of God, who does not sit on a throne but establishes among individuals and peoples. The poet verbally expresses:

He is there where the triller is tilling the hard ground and
where the path maker is breaking the stones.

Put off the holy mantle and even like him come down the
dusty soil!

(Tagore, 1913, poem, 11, p. 9)

Throughout written works, Tagore and Iqbal emphasize how important love is. Tagore believe that love is the highest form of spirituality and highlighted how essential it is to constantly search for a deep and true affection for God in order to develop and modify spiritually. Similar to this, Iqbal also underlines how important love is in his works, saying that it promotes creativity, self-exploration, and individual change. He also says how important it is to love God if you want to be spiritually transparent and illuminated.

In short, it can be said that Tagore and Iqbal emphasized the importance of spirituality and mystical experiences in human life. They believed that our soul was transcendent and connected to the divine. Both poets emphasized the interconnection and divine essence of all existence. They regarded mystical experiences as overcoming ego and realizing unity. Tagore and Iqbal focused on love, both human and divine, in their mystical poetry. They believed love could unite humanity and bring people akin to God.

4.2. Dissimilarity

Iqbal shows that his mystical thoughts are centered with the beliefs of the *Qur'ān*. In his work *Israr-i-Ramoz* (1915), he

clarifies on the notion that his unique and pioneering concepts are deeply influenced by the teachings of the *Qur'ān*. He seeks instruction and guidance from divine power and revelation of Allah. He regards the Prophet as a genuine prophet or a Saki for the *Ummah*. As a result, he seeks inspiration from the prophet in *Gabrel's Wing* in the words:

Set out once more that cup, that wine,
Oh Saqi –
Let my true place at last be mine,
Oh Saqi!

(tr. Kiernan, 2004, p. 66)

Tagore demonstrates that the *Upanishads'* beliefs are the foundation for mystical thoughts. His mystical power is individual. He believes that God will be inclined toward things that show a connection with his creations. He is genuinely human from his country and tries to search out the lost self in others so that the difficulties and obstacles of everyday life have diminished. He inspires people to speak out against actions against humanity by saying that God is on their side. Because of God's strength, people believe in themselves and have courage. The poet asserts that:

Give me the strength never to disown the
poor or bend my knees before insolent might.
Give me the strength to raise my mind high above daily trifles.
And give me the strength to surrender my
strength to thy will with love.

(Tagore, 1913, poem no, 36, p. 28-29)

They differed in their approaches to this idea. Tagore was influenced by the Vedantic philosophy of Hinduism, which

emphasized the immanence of God in nature and human beings. He thinks God as the supreme reality that manifests itself in different form and expressions. He also believes that love is the highest form of worship and the way to realize God.

Iqbal's thinking was greatly influenced by the Islamic principle of *Tawhīd*, which emphasizes the supreme and absolute power of God over every area of creation. The poet described God as an active and thoughtful creator, directing all aspects of human existence and purpose. Moreover, he pointed out the significance of participating in purposeful aims as an example of dedication and the most proficient method to connect with the divine will.

Tagore perceived human beings as manifestations of divine creativity, while Iqbal regarded them as agents of God's will. Tagore was believed that mysticism served as a way towards gaining a deeper knowledge of oneself, and Iqbal believed it as a means to find and fully develop one's intrinsic qualities. Tagore promoted the belief of mysticism as an essential basis for attaining universal knowledge, whereas Iqbal perceived it as a source of dynamism. Tagore says, mysticism as a way of realizing one's true self on the other hand Iqbal saw mysticism as a way of achieving one's potential. In other words, Tagore believe that mysticism as a source of universalism where Iqbal saw mysticism as a source of dynamism.

Tagore's conception of the perfect man was characterized by a harmonious blending of individual creativity, universal empathy, and reverence for the interconnected web of life. It was a vision rooted in humanism, celebrating the beauty and complexity of the human experience in all its forms.

Iqbal believes that if a person wants to reach, he needs to build up Divine qualities in his self, enabling him to exist as God's

presence in this world. This completes man and transforming him into Iqbal's *'Murd-e-Kamil* (the perfect man). He will be considered as the Symbol of integrity, morality and honor. "For him poetry, like all fine arts, is genuine and insignificant only when it impinges dynamically on life, deepening its appreciation, quickening its pulse, and illuminating its fundamental purpose with insight." (Saiyidain, 1992, p. 2)

So, it can be said that, both writers wrote about mystical experiences, but they did so in ways that were different from one another in terms of culture and philosophy. Tagore's mysticism was shaped by the *Upanishads* and the philosophy of Vedanta, which emphasized a more humanistic and universal view. Iqbal's mysticism, on the other hand, came from the Islamic Sufi practice and ideas like annihilation (*fanā*) and being sustained by God (*baqā*). Tagore's mystical ideas often focused on how the individual self (*atman*) dissolves into the universal awareness (*Brahman*). Iqbal, on the other hand, emphasized how the mystical journey could awaken and empower each person, which is in line with Sufi teachings.

Both poets valued spiritual understanding and intuition, but they had different views on reason and intellect. Tagore often talked about how intuition and emotional experience are important for spiritual growth, sometimes more than logical study. Iqbal, on the other hand, tried to bring reason and mysticism together because he thought that intelligence was a useful way to understand divine truths.

5. Conclusion

Mysticism is usually considered the process through which individuals experience a feeling of the divine within others, followed by an extensive change of their natural, social, economic,

controversial, and religious surroundings, facilitated by the creative influence of the divine power. The impact of mysticism was significant in the writings of both Rabindranath Tagore and Muhammad Iqbal. The main features that identify their lyrical works is the integration of mysticism and spirituality. Tagore's mysticism connects with the ancient way of living practiced by renowned the saints and diviners in India. Tagore recognizes the appearance of the divine within the natural world that surrounds him. The individual engages in the act of worshipping the beauty of nature as a means of eliminating the divine being, perceiving it as a reflection of the intrinsic presence of God. He doesn't show egocentric attitudes.

Tagore's mysticism is based on humanism rather than isolated asceticism, and it embraces an involved and resourceful existence within the human and natural worlds. Iqbal's notion of mysticism, on the other hand, aligns with his philosophy of the self. According to Iqbal and his followers, expressing and embracing one's creativity is an essential virtue in Islam.

There have been many great poets in the world's history, but Iqbal and Tagore stand out as especially admirable because they were like Prophets or heavenly messengers in their time. To understand how important these writers were, we need to look at them in the context of their own time and country. Only then will we know what the world, their country, and their people have gained from them.

In conclusion, the comparative investigation of the mystical thoughts of Tagore and Iqbal reveals that both individuals deeply understood the basic principles of reality and its inherent importance to human beings within it. The two poets used their country's pre-colonial spiritual and social traditions to oppose colonial representations of their cultures and histories. They've also used this heritage to inspire their civilizations to recover and

reestablish their cultural and historical identities. They both sought to bridge the gap between the East and the West and inspire their followers with hope, desire, and dignity. They both contributed to South Asia's cultural and intellectual heritage and beyond.

They believed in the realization of the Infinite through the Finite. Many of their mystic concepts are similar. They also believed that the intimacy between the finite and the infinite is possible by God's descent and Man's ascent. Tagore was more universalist and pacifist, while Iqbal was more particularistic and activist. Tagore was more optimistic and romantic, while Iqbal was more realistic and pragmatic. These differences reflect their different contexts and challenges, as well as their different personalities and preferences.

The result of this discussion reveals that the mystical thoughts of Tagore and Iqbal have enlightened us about the relevance of Islamic and Oriental mysticism in modern times. In today's world, humans need empathy, mutual dependence, harmony, initiative and creativity, endeavor, political and social solidarity, bonding, and the fundamental essence of humanity and all these are emphasized by Tagore and Iqbal.

Notes

1. *Murd-e-Kamil*: Its skill is an instructor and a leader. Iqbal believes that the Holy Prophet Muhammad is a *Murd-e-Kamil*. You will progress to being a *Murd-e-Kamil* if you belong to the teaching and the instructions of the Prophet Muhammad that means by following to the messages of Prophet Muhammad one may achieve this dignity.
2. *Ummah*: Its capability that all Muslim societies collectively can be regarded as a nation.

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