

THOUGHTS OF IQBAL

Translation of Dr. Javid Iqbal's Urdu Publication

"Afkar-e-Iqbal (Tashreehat-e-Javid)"

Brig (R) Taimur Afzal Khan

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By

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اندازِ بیاں گرچہ بہت شوخ نہیں ہے
شاید کہ اُتر جائے ترے دل میں مری بات
یا وسعتِ افلاک میں تکبیرِ مسلسل
یا خاک کے استغوش میں سبوح و مناجات
وہ مذہبِ مردانِ خود اگاہ و خدا مست
یہ مذہبِ ملا و جمادات و نباتات



*My poetic flair may not be sprightly enough
The truth therein may still win your heart!
Either there are relentless forays into the expanse of the
Cosmos
Or the persistent supplications and recitations from the clasp of
the Earth
The former is religion of men self aware, immersed in the spirit
Divine
The latter; cult of the clergy, the inanimate, and the plants*

*This book is being presented to you
with the keen hope that
it may help broaden your comprehension of
Allama Iqbal's philosophical thought
With sincere regards*

Date: _____

کی حق سے فرشتوں نے اقبال کی غازی
گستاخ ہے کرتا ہے فطرت کی خابندی
خاکی ہے مگر اس کے انداز میں افلاکی
رومی ہے نہ شامی ہے کاشی نہ سمرقندی
سکھلاتی فرشتوں کو آدم کی تڑپ اس نے
آدم کو سکھاتا ہے آدابِ خداوندی

کتبہ قافان فرشتی



*To the Lord Almighty, the angels complained of Iqbal:
"The insolent one! Indulges in embellishment of Nature!!
Though earthly of essence, professes demeanour celestial;
Bears not allegiance to no clan, no land in the East or the West
Tutored the seraphs in the passions human
And the humans in the protocol Divine!*

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ILM-O-FANN PUBLICATIONS

In collaboration with



DABISTAN-E-IQBAL LAHORE

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ATTRIBUTION

I attribute this book to my dear sister
Muneera's youngest son,
Iqbal Salahuddin,
who, amongst her children, makes the
most assiduous efforts to fully grasp the
essence of his maternal grandfather's
poetic and philosophical thought;
and
was instrumental, with his characteristic
zeal, in persuading me to compile this
book for publication.

JAVID IQBAL



ممکن ہے ریت مٹھنے سے ہو تیل دستیاب
سیراب کر دے تشنہ لبوں کو کبھی سراب
جنگل میں ڈھونڈ سکتے ہو خرگوش سیٹک دار
ناداں کی ضد کا پانہ سکو گے کہیں جواب
(بھرتری ہری - ترجمہ امتیاز الدین خاں)

*Possible that the mere churning of sand strikes oil;
Or a mirage could quench the thirst of parched lips;
Else, one may even chance upon a horned rabbit in the jungle;
Impossible, however, is to find an answer to a fool's
stubbornness*



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Dr. Javid Iqbal- An Illustrious Scholar

Dr. Javid Iqbal, the son of Dr. Mohammad Iqbal, Pakistan's national poet-philosopher, was born in Sialkot in 1924. He studied in the renowned Government College, Lahore where he received his Bachelor of Arts (Hons) and Masters in English and Philosophy degrees. He was awarded his PhD in Philosophy by the University of Cambridge, England, and was admitted to the Bar from the Lincoln's Inn, London. In recognition of his outstanding legal & literary accomplishments, he received an honorary Doctorate of Humane Letters from Villanova University, USA, and an honorary Doctorate of Islamic Literature & Science from the Seljuk University, Turkey.

Dr. Javid Iqbal became a Judge of the Lahore High Court in 1971, where he was elevated to become its Chief Justice in 1981, holding the prestigious position till 1986. He served as a Judge of the Supreme Court of Pakistan from 1986 to 1989. Besides

holding the distinction of being the Vice President of Iqbal Academy Pakistan, Lahore he remained affiliated with various institutions engaged with the study of Islamic Civilization and Culture around the World. He represented Pakistan as a delegate to the United Nations General Assembly and various other International Forums, with great distinction.

In addition to being a much sought after guest lecturer in the Western and Islamic countries, he was a prolific writer, focusing on Islamic Thought, Ideology of Pakistan and the Philosophical Thought of Iqbal. He authored numerous articles and books in Urdu and English, the most prominent works being Ideology of Pakistan, Stray Reflections, Mai-e-Lala Fam, Zinda Rood (Iqbal's Biography), Afkar-e-Iqbal, and many more.

Dr. Javid Iqbal helped establish an Iqbal Study Centre "Dabistan-e-Iqbal" in Lahore in 2012 and remained its Patron-in-Chief till his death in 2015.



Brig (R) Taimur Afzal Khan – A Profile

Brig (R) Taimur served the Pakistan Army for 28 years, retiring in 1993. He gained rich organizational and leadership experience through postings on various prestigious command, staff and instructional assignments. During 1971 War, he successfully commanded the Kargil- Shingo Valley Sector in Baltistan as a young Major against a large Indian force commanded by a Brigadier.

Brig (R) Taimur is a graduate of the Command and Staff College, Quetta, Turkish War College, Istanbul and National Defence College (NDC), Pakistan. He had the honour of being a member of the faculty of NDC for three years. During his association with this institution, he had the opportunity of being a part of many military delegations sent abroad, and was appointed as a leader

of one in 1990 that toured Thailand, China and North Korea. These yearly month long tours provided him, along with other delegates, the unique opportunity to gain insight into the military and social cultures of many nations.

Brig (R) Taimur's post retirement career, spanning over twenty years, earned him the distinction of being recognized as a highly acclaimed Human Resource Management specialist and a much sought after trainer. He also earned an Executive MBA degree and a Gold Medal from Preston University while serving as Director HR of Wyeth Pharmaceuticals in Lahore.

Being an ardent follower of Allama Iqbal since his Army days, Taimur joined Dabistan e Iqbal as an Associate Member in 2013 as a volunteer, to help promote awareness among the youth about Pakistan Movement, with particular focus on Iqbal's interpretation of the Ideology of an Islamic State. In 2015, Taimur represented his organization as a delegate in an International Conference on Iqbal, held in Tehran, under the auspices of ECO's Cultural Wing. The delegation was led personally by the President of Dabistan-e-Iqbal, Lahore. This rare experience greatly motivated him to carry out further research into Iqbal's philosophical thought, which is continuing as a cherished mission of his life.

Preface

"Thoughts of Iqbal" is an English rendition of Dr. Javid Iqbal's seminal publication titled "Afkar e Iqbal", which was published in 2005, and received warm approbation and appreciation from the literary circles of Pakistan. Doctor Javid Iqbal based his book on his life long research of Iqbal's interpretation of Islamic thought, put forth by our national poet both in his prose and poetic compilations. The object of the book was to introduce the basics of Iqbal's philosophy to the educated sections of our society, who due to the persistent callousness of our educational system, have remained rather inadequately equipped in their understanding of Iqbal.

Dr. Javid Iqbal divided his book in easily digestible, and logically developed chapters, which takes the reader leisurely through the basics of Iqbal's interpretation of Islamic philosophy, just as a parent would walk a child through a park, pointing out the beauty of every blossom, as well as the splendour of the garden as a

whole. Beginning with Iqbal's oft discussed concepts such as "Khudi" (both individual as well as collective), to the more complex propositions such as the endemic conflict between Good and Evil; Sufism as envisioned by Iqbal; the highly misinterpreted belief of Pre-Destination (Taqdeer); the contentious meaning attached to Secularism are all eye opening discoveries to the un-initiated reader of Afkar e Iqbal. The book finally puts the bunch of a myriad subject together in a spectacular bouquet - the consolidated concept of an Islamic State. Iqbal's message to humanity at large, aimed at achieving universal peace and prosperity aptly forms the ending chapters of the book.

Under the wise counsel of my advisory committee at Dabistan e Iqbal, my long cherished desire of producing an English version of Afkar e Iqbal intensified. It has become increasingly important in the context of Pakistan's present day educational trends, whereby a large segment of our youth, educated through the English medium of instruction has been rendered incapable of grasping any serious subject in our national language. I chose Brig Taimur, one of Dabistan's Associate Members for this rather challenging task. Notwithstanding my confidence in his much proven ability, which he had amply demonstrated in an international conference in Iran, I was conscious of the fact that rendering Iqbal's unique philosophical thought into English would not be a mere cakewalk. After reviewing the draft of the English translation titled "Thoughts of Iqbal", I was much pleased that it had been a job well done, particularly the rendition of Iqbal's poetry into English. I highly commend and appreciate the intellectual labour put in by Brig Taimur, which has resulted in a valuable addition to the large volume of literature written on Iqbal.

I am sanguine that "Thoughts of Iqbal" would be of great intellectual value to both the young and the old; and also to the student and the casual scholar, keen to achieve greater insight into Iqbal's thought. I strongly recommend to the Ministries of Education to introduce the subject of Iqbalian Philosophy in Pakistan's academic curriculum.

Iqbal Salahuddin
President Dabistan-e-Iqbal



زندہ قوت تھی جہاں میں یہی توحید کبھی
آج کیا ہے؟ فقط اک مسئلہ علمِ کلام
روشن اس ضو سے اگر ظلمتِ کردار نہ ہو
خود مسلمان سے ہے پوشیدہ مسلمان کا مقام

*A vibrant force in the World once was "Tauhid"
What of it today? A mere question of "Theology"
If the darkness of character be not illuminated by this light,
Muslims themselves remain oblivious of their stature!*



Translator's Note

Like most conventionally educated Pakistanis, exposed to Allama Iqbal's poetry only through a few of his Urdu poems that formed part of our school curriculum, I had a rudimentary understanding of his powerful poetic message. Later, as a Human Resource Development professional, like most others in the same field, I would resort to using some of his famous verses as motivational tools to add colour to my training sessions. It was only after I joined Dabistan-e-Iqbal as an Associate Member and had the good fortune of listening to some famous Iqbal scholars, and personally labouring hard to read through most of his works, aided by explications and commentaries of accomplished researchers, did I become aware of the eclectic range and depth of Iqbal's message. In this quest, like other members of the Dabistan community, I was blessed to have listened to some of the expositions of Dr. (Justice) Javid Iqbal on his father's universally acknowledged philosophy of Selfhood (Ego), Humanity, Spiritual Democracy and Islamic Nationalism, and many more subjects including the genre of Sufism that Iqbal espoused. Having only read Dr. Javid Iqbal's pioneering work, "The Ideology of Pakistan" way back in 1971, my personal exposure as a keen learner, to Dr. Javid's lectures at Dabistan

motivated me immensely to read through most of his books, including his seminal work *Afkar e Iqbal*, which synthesises most of Iqbal's thoughts concisely in a slim volume, in easily comprehensible Urdu language, meant to enhance the basic understanding of Iqbalian philosophy, catering thereby to the level and needs of the common reader. It was my good fortune that considering my ever increasing enthusiasm for Iqbalian philosophy, I was assigned to translate *Afkar-e-Iqbal* by my mentor, Mr. Iqbal Salahuddin, President Dabistan-e-Iqbal, an accomplished Iqbal scholar in his own right. I owe a debt of gratitude to him for reposing confidence in my ability to undertake this challenging task, and the patience with which he went through the initial draft, suggesting some pertinent areas requiring attention. I fully acknowledge that without his personal and organizational support, the completion of this publication would not have been possible.

While translating this book, I encountered some challenges; firstly of understanding the text fully before attempting to render it into a foreign language; and secondly discovering the correct English equivalents of the philosophical terms used by the author, to make them easily understandable even to the un-initiated, but otherwise keen enthusiasts. I must acknowledge whole heartedly the guidance that I received in this respect from Mr. Suheyl Umar (former Director of Iqbal Academy and famous Iqbal Scholar). I also like to thank Mr Ahmad Feroze, a friend, who despite being young in years carries a wise head on his shoulders. His timely input on many complex issues came in very handy.

This book is essentially for young Pakistanis, educated in English medium schools, who for no other reason, but a lack of opportunity and requisite guidance, have been deprived of the teachings of their national poet, whose vision, both spiritual and political, made it possible for the Muslims to secure a homeland for themselves in the Indian Sub-Continent. I do sincerely hope

that this book will open new vistas of thought before them, and help them grow as more self-assured and motivated Pakistanis, to carry forward the vision of Allama Iqbal and Quaid-e-Azam, through concrete actions and dedicated service to their nation.

Finally, I like to acknowledge the secretarial help of Ms. Ayesha, Secretary Dabistan-e-Iqbal, Computer Experts Muhammad Yousaf, and Zeeshan, in giving my badly typed draft a neat shape through hours of relentless effort. I also like to thank Mr. Irfan Qureshi for his encouragement and support, and finally composing the book in its present highly aesthetic form and lending his commendable artistic skills in designing a beautiful cover jacket.

On the family front, now that the birds have flown and settled in their respective nests, in Pakistan and abroad, both I and my dear wife Ambreen provide mutual comfort and companionship to each other. She bore with patience the many hours that I spent in my study, while I was busy working on this rather challenging assignment. I whole heartedly thank her for understanding my new found passion and the demands of the ensuing situation. If the effort expended by this humble student of Iqbal can help a few among the youth to change their outlook on life and service to the nation, I would have received due reward for my labour of love.

Brig (R) Taimur Afzal Khan
Lahore
April 17, 2017



ہر لحظہ نیا طور، نئی برقِ تجلی
اللہ کرے مرحلہ شوق نہ ہو طے

*Each moment of life brings forth
A new illumination, a new "Toor"
May God not let
This journey of quest and passion
Ever ebb away to conclusion*



Foreword

It was probably in 1984 that I started delivering a series of lectures on Pakistan Television for male and female students, encompassing various aspects of Iqbal's thoughts and philosophy. The purpose of these discourses was to explain in simple and easily understandable language some basic thoughts of Allama Iqbal. This series of talks on the television continued for a year which during that time was very well received and appreciated.

Ten years later, on the persuasion of some friends and colleagues, I transcribed these lectures in the form of theses; and as a result, this book's first edition was published by Iqbal Academy in 1994. Appreciating the importance of this compilation, late Madame Shaheen Dukht translated this book in Persian, which became very popular amongst the Iranian followers of Iqbal.

Now another eleven years have gone by and the Urdu edition of this book has been exhausted. That is why, keeping in view some of the changes that have occurred in the world, which

corresponded to Iqbal's predictions, not only that the original chapters have been revised, a few more have been added.

The theses comprising this book are based on Iqbal's poetic works; and more particularly on his writings in prose. The references of his works in prose have been added, where ever they were considered essential. It is unfortunate that scholars of Iqbal have generally not paid much attention to Iqbal's prose, and not given it the consideration that it merited; although, it is very important to understand his poetry in light of what he has said in his prose.

Iqbal was a dynamic thinker and I think that the dynamic aspects of his philosophy have not received the attention that they deserved. It is possible that some of Iqbal's views that are contrary to the accepted and prevalent beliefs in our society are considered as no go areas because they could cause annoyance to the conservative religious elements of our society if they are supported and upheld. I have restricted myself to merely narrating the generally controversial aspects of Iqbal's thoughts as a detailed discussion on them demands in-depth study and intense research separately. Most Iqbal scholars are aware of the fact that after the first edition of Iqbal's "Asrar e Khudi" was published, wherein he had fully expatiated on his concept of "Ego", there had been strong opposition from the Sufi circles of the Sub-Continent, leading to very intense uproar against the concept. That is the reason that even now, there is some hesitation among scholars to carry out further research to establish the veracity of these concepts or to disprove them, or even to discuss such subjects at the academic level. The popular view point is that Iqbal's works should be explained only to the degree where his concepts are commonly acceptable; and those aspects of his thought which are, in some way, contrary to the prevalent belief system should not be touched. Rather, the effort

is to give an impression that such (controversial) postulates and sayings cannot be attributed to Iqbal at all; and that Iqbal had never expressed such thoughts, in any form.

The aspects of Iqbal's assertions that are quietly ignored or the ones that are never discussed are as under:-

1. The concept of God as a personality.
2. The insistence on unity of spirit and body rather than their duality.
3. Individual immortal life is not a man's right.
4. God does not intervene in decisions taken by man himself.
5. Paradise and hell are states and not locations.
6. Neither Heaven is a perennial holiday, nor is Hell an unending imprisonment.
7. The concept of Time and Space is a matter of Life and Death for the Muslims.
8. The concept of the modern Islamic Welfare State.
9. Object of Islam: Establishment of "Spiritual Democracy".
10. Authorizing the Parliament to practice "Ijtihad" (modification of laws in accordance with the spirit of Quran).
11. Rigid implementation of "Hudood laws" is not needed.
12. In light of the contemporary discoveries of Physics, need for a re-evaluation of the old concepts of Materialism and Secularism.
13. Anticipated impact of Iqbal's position on Secularism regarding Islamization of laws.

It is my estimation that the above enumerated aspects are a few of those included in Iqbal's writings, which according to some of the Islamic scholars (Ulema) of the Sub- Continent are blatantly antagonistic to Islam; or some of those are openly opposed to the beliefs held by the Ahl-e- Sunnat sect of Islam. On the contrary, it was Iqbal's claim that the basic source of his thoughts was the Quran. It, therefore, becomes imperative for the followers

of Iqbal, that through their efforts aimed at understanding Iqbalian philosophy, they should be able to substantiate that Iqbal's thoughts, one way or the other, are an elaboration of the concepts of the various schools of Islamic thought and are in complete harmony with the philosophy of Islamic civilization; and further, none of those contravene any part of the Islamic belief system.

I wrote this series of articles to promote an understanding of Iqbal's thought amongst the youth. It is my ardent desire that the youth, in particular, should benefit from the contents of this book because the revolution in Islamic civilization, envisioned by Iqbal across the entire Islamic World, has yet to materialize.

JAVID IQBAL



دانتوں سے نہنگ کے بھی موتی ممکن ہے کہ کھینچ لے دلاور
ممکن ہے کہ بحمد بیکراں کو طوفاں میں طے کرے شناور
ممکن ہے کہ کوئی اپنی چوٹی پھنکارے ناگ سے گوندھے
لیکن یہ محال ہے کہ ناداں داناؤں کی بات کرے باور
(بھرتی ہری۔ ترجمہ امتیاز الدین خاں)

*A brave man possibly could wrench away pearls
from a crocodile's teeth;*

*Possible still that a swimmer crosses the endless
ocean in a vicious storm;*

*Might fancy someone adorning his braid with a
venomous, hissing cobra;*

*But impossible is the fact that a fool would
believe in the words of the wise*



چوں حیاتِ عالم از زورِ خودی است
پس بقدرِ اُستواری زندگی است

*Life of the Universe since emanates
From the Power of the Ego
Human life hence, corresponds in proportion
To its very Strength and Ability*



EGO (KHUDI)

Although Allama Iqbal did not consider himself to be a philosopher, yet he was interested in some such matters that are basically related to Philosophy. According to him, the purpose of the study of philosophy is to direct one's intellect in the right direction in order that human personality and character could be built through correctly motivated action. Intellect and action complement each other. If thought(s) is not converted into action, it merely remains an abstraction. If action is not supported by thought, it would be akin to absolute madness.

According to Iqbal, the difference between philosophy and religion is that while philosophy investigates into the reality, the essence of religion is faith in the unknown and the unseen. The meaning of the term "Islamic Philosophy" is the act of interpreting the Quranic revelations according to the established

principles of philosophy. It is Iqbal's claim that the source of his entire philosophical thought is the Quran. At the end of "Asrar e Khudi", Allama addresses the Prophet in his poem, "Arz e Haal e Musannif Ba Hazoor Rehmat Tulill Alameen" in which, he categorically declares that all his concepts are based on the Quranic Revelations; and if found guilty of any deviations from that, he would present himself for a punishment that he proposes in the following words:-

پردہ ناموس فکرم چاک کن
 ایں نیاباں را زخارم پاک کن
 روزِ محشر خوار و رسوا کن مرا
 بے نصیب از بوسہ پاک کن مرا

Translator's Explanation:

Oh! Prophet of God, Peace be Upon You! If my thoughts are not in conformity with the Quran and are at variance with it, shred the fabric of my thought's honor to pieces and cleanse this garden, of a thorn such as me! On the Day of Judgment, put me to shame and ignominy, and deny me the cherished opportunity of kissing your feet.

In Iqbal's thought, the central theme is Ego (Khudi), around which the entire edifice of his philosophy is built. This is why, Iqbal is known as the messenger of Ego (Khudi). Before evaluating the works of any individual thinker, it is essential to know the environment and the circumstances that he was confronted with. That is the only way to gauge as to how his thought gained

maturity, or what was the environment that led to the reaction in his thought process. Therefore, it is of the utmost importance to gain intimate familiarity with the environment surrounding a thinker, in order to understand the salient aspects of his thoughts.

Before the birth of Iqbal, the political and cultural decline of the Islamic World had touched its lowest ebb. In such a dismal situation, in order to bring about a revival of the lost glory of the Muslims, highly motivational thought content was needed to lift them from the dust of the Earth to the zenith of the Heavens. It was essential that the message be of an order that could rescue them out of a negative and self-deprecating view of themselves to a positive sense of high self esteem. Viewed from this perspective, Iqbal in fact was a poet and thinker of the much needed Islamic renaissance and his intellectual development can only be comprehended in light of the Movement of Islamic Revival.

Iqbal began his poetic journey in the traditional genre of Ghazal poetry, prevalent during that period of Muslim cultural decline. During such periods of decadence, most nations generally adopt an attitude of self denial. The early period of Iqbal's poetry also shows signs of the same tendency. But he soon overcame this trend; as an example, let us examine a verse from his poetry written in 1897:-

جو وفا پیشہ سمجھتا ہے خودی کو ایماں
جنتی ہوگا فرشتوں میں نمایاں ہوگا

*"The one who adopts loyalty as a calling and Khudi as faith;
Would be amongst the dwellers of paradise,
And distinguished among the angels."*

So, even during this early period as well, the glimpses of "That Iqbal", who was soon to ascend to the pinnacle of his poetic glory, could be discerned clearly. This was the early dawn of Iqbal's poetry, which proved to be the harbinger of the sun rising to its full brilliance.

In the formative years of his life, that is, during his stay in England (1905 to 1908), Iqbal experienced a complete revolution in his emotional and intellectual self. He had strongly desired to pen down the story of this transitional phase of his mind and heart, but did not find the time for it; and this subject on his list of "things to do" remained un- accomplished. What was the specific character of this revolution? Or which important question had sown the seeds of revolution in his heart and mind? That important question was: what were the causes of the decline of the Muslims? After much reflection, he arrived at the conclusion that dictatorship aka monarchy, religious priest hood (Mullaiyat) and cults of sainthood and discipleship (peeri- mureedi) were the causes that led to the decline of the Muslims. But the most lethal of them all, according to Iqbal, was the proliferation of the misinterpreted concept of Wahdat ul Wajood in the Muslim social and cultural ethos. This concept through the philosophy of the "negation of self" had rendered them bereft of any zest for concrete action and rather than becoming dynamic human beings through positive action, they had become completely emaciated individually and as a society. Thus as a reaction to the prevalent concept of "negation of the self" and escapism from reality, and a general apathy towards life, Iqbal presented his concept of "Ego or Khudi". This concept was a necessity as the cadaver of "negation of the self" could be brought back to life only by blowing the trumpet of Angel Israfil, to weed out

negativity and promote the alternative of "recognition of the self (asbaat e zaat)".

In traditional mysticism, "negation of the self" is insisted upon because according to the general conception, "Ego (Khudi)" is considered synonymous with arrogance and conceit, but in Iqbalian thought, such is not the case. According to the traditionalists, "Ego" is akin to being egoistic or a believer in the "I" syndrome. Iqbal on the contrary considers Ego (Khudi) to be that mysterious element which integrates the scattered or limitless states/capabilities of human nature. It is a creator of sense perception. It is such a luminous point of human consciousness that remains hidden in tangible terms, but manifests itself through deeds and actions. It is not possible to gauge the vast extent of "Ego (Khudi)", but despite that, it remains an important element of human instinct.

Iqbal says:

خودی کا نشین ترے دل میں ہے
فلک جس طرح آنکھ کے تل میں ہے

"Khudi resides in your heart; like the heavens are in the pupil of the eye"

According to Iqbal, the very existence of man is dependent upon a perpetual expression of his "Ego (Khudi)".

تری نگاہ میں ثابت نہیں خدا کا وجود
 مری نگاہ میں ثابت نہیں وجود ترا
 وجود کیا ہے؟ فقط جوہر خودی کی نمود
 کر اپنی فکر کہ جوہر ہے بے نمود ترا

"According to you, the existence of God cannot be proved;

According to me, your existence remains un-proven;

What is existence? Only an expression of the essence of your

"Khudi"

*Ponder over your own self, for the jewel of your "Khudi" remains
 un-manifested."*

In common parlance, the term "Ego (Khudi)" in Iqbalian philosophy means a feeling of the self, self consciousness, recognition of oneself, an integrated intuitive ability, self esteem or self confidence. In Western philosophy and psychology, individual thoughts and perceptions are called personality. In other words, thoughts that cross the mind and the accompanying perceptions define the personality of the man behind that mind. It may be said that individual personality has no status, but the thoughts that the mind generates, along with the hoard of perceptions that materialize with it, are the elements that become the identity of man. Iqbal, however, is not in agreement with this postulate, because with him, "Ego" or "Personality" is a unique reality by itself which is not dependent on the multitude of thoughts and perceptions of the mind. Therefore, thoughts and perceptions do not constitute personality; on the contrary, "Ego (Khudi)" brings them to the fore.

Looked at from the point of view of Iqbal, "Ego (Khudi)" or personality is the greatest asset of a human being. A feeling of

life remains intact in humans only if a tug of tension is continuously maintained in the emotional state, so that the intensity of emotions does not suffer from debility and their pitch is not allowed to dwindle. So, according to Iqbal, continued tension of the emotional state and a perpetual zest for achievement is the essence of life. This condition can only be maintained through constant vigil and a continuous state of awakening. On the contrary, stupor, lethargy, and unending deep slumber would mean certain death.

In Iqbal's opinion, life demands that every human being must make a constant endeavor to identify one's self, because in this quest alone lies the secret of his success. Iqbal says, every human being is endowed with many latent abilities and talents in raw and un-developed form that humans are not aware of. Nature intends that these potential attributes are discovered and nurtured, for individual capabilities distinguish one human being from another, in terms of prominence and uniqueness. Discovering and nourishing latent abilities, in Iqbal's view, leads to finding the essence of one's "Ego (Khudi)"; and thereafter, becoming one's own mentor, to nurture them to the maximum possible level. It is only self evident there from, that since Iqbal believes that the vicissitudes of life help man discover his "Ego (Khudi)" and fully reveal it to him, the struggle for life assumes great importance.

The scientific view point about the concept of struggle for life states that only the physically fit and the ones who can withstand the rigors of life can survive. According to this theory, in this struggle for survival, nature is engaged in a war against all living creatures; and is callous and cruel in its dispensation to an extent that the weak and the infirm life forms meet a certain death at its behest. In this bloody battle, only those creatures are spared, who

prove themselves to be worthy of survival. In other words, according to this theory, man enjoys no distinct privilege in the system; on the contrary, in this constant quest for survival of the fittest, he is a tool in the hands of nature and completely at its mercy.

The second postulate worthy of consideration is derived from the Hindu or the Buddhist philosophy. According to this concept, the struggle for life is, in fact, evil and ignoble in essence; and it should be man's desire and purpose to remain aloof from it in order to achieve salvation. Thus in the spirit of this philosophy, man seeks "mukti (escape)", riddance from the clutches of an evil world and "nirvana (salvation)", which can only be achieved through complete abstinence from the world.

Iqbal repudiates both these concepts. He believes that struggle during a man's life is not evil, as envisaged in Hindu/ Buddhist philosophy, but it brings out the good and the noble values in man. He believes that it is only through zealous participation in life's struggle that "Individual Ego" is awakened and receives nourishment through the arduous process. Thus in Iqbalian thought, the purpose of the struggle for life is that man is enabled to achieve a complete development of his personality.

یہ ہے مقصدِ گردشِ روزگار
کہ تیری خودی تجھ پہ ہو آشکار

*"This is the purpose of life's struggle;
That your Khudi may reveal itself to you."*

Any human act/ deed that protects and strengthens man's "Ego/Khudi", is noble; and the one that weakens the same,

resulting in deterioration of personality, is evil. This is the simplest way of evaluating one's personality and applying the necessary corrective measures. Art, literature and ethics can all be evaluated and graded on the touch stone of "Ego/Khudi".

Whatever has been said in Iqbalian literature regarding the psychology of "Ego/Khudi" makes it amply clear that it is the tension in man's emotional state that keeps him motivated and engaged in perpetual struggle and action. Through constant anxiety and urge from the heart, man enters the realm of creativity and action. It is the desire for manifestation of its latent abilities that man's "Ego/Khudi" keeps him anxious, un-satisfied and eager for continued accomplishment. It is a result of all these emotional and psychological urges from within the depths of man's "Ego/Khudi" that human civilization has made such phenomenal progress, achieving one milestone after another. Those who excel in creativity and invention in any field of human endeavor, earn prominence and distinction over others of the human race. Iqbal has this to say:-

خودی میں ڈوب زمانے سے ناامید نہ ہو
کہ اس کا زخم ہے درپردہ اہتمامِ رفو
ہے گا تو ہی جہاں میں یگانہ و یکتا
اتر گیا جو ترے دل میں لا شریک نہ

*"Immerse yourself in your Khudi, and be not despondent
with the world;*

*For the wound inflicted by it, though in disguise, is an
opportunity for reformation;*

*It would be you, unique and distinguished in the world;
If "Absoluteness of God" were to penetrate the recesses of
your heart"*

In Iqbal's thought, "Ego/Khudi" is the moving spirit in man's struggle in life. In substantiation of this concept, he draws an analogy with a pearl. He goes on to say that the genesis of a pearl is no more than a drop of water. Innumerable drops of water of this kind either lose their identity by absorption in the dust of the Earth, or else are completely lost in the depths of the oceans and the rivers. How does one particular drop develop into a pearl? In Iqbalian thought, that particular drop grasps the secret of "Ego/Khudi" and fortifying its Ego, through a process ridden with numerous trials and tribulations, is transformed into a pearl.

Iqbal further expands on the concept and says that in order to keep alive the essence of Ego (Khudi), it is of extreme importance to formulate a set of clearly defined objectives in life. So life's strength and solidity is directly dependent on sublimity of man's desires, and the nobility of his mission and ideals of life. It can, therefore, be concluded that for achieving solidity and survival of Ego, passionate urge welling from the depths of one's heart, and an intense longing for accomplishment of the aims of life, becomes the ultimate determinate. For this reason alone, for Iqbal, a clear and lofty purpose, accompanied by assiduous efforts directed towards its achievement assume the utmost significance. A man devoid of passionate desire and sublime purpose is no more than a corpse that breathes, but is not alive.

Iqbal extends his argument by further analogies. An eye, he says metaphorically, owes its creation to the burning desire that passionately seeks the sense of sight. In other words, the desire for anticipated joy of physically seeing God's beautiful world, led to the creation of the "eye with a vision"- "Deeda e Beena". Likewise, the partridge was gifted with a pair of springy feet, on account of its sprightly gait; and the nightingale was rewarded

with her beak to fulfill her ardent desire to sing her cherished melodies.

According to the laws of nature, noble and impassioned wishes of man are blessed with fulfillment of their lofty ideals. Intimate human consciousness of the self helps man discover his latent capabilities and creative skills. High level of motivation, intense emotional state and anxiety keep him restless, eager and unsatisfied till the ultimate fruition of his dreams. Such are the men who are visionaries, supreme achievers, and nation builders. To such motivated souls open up vistas of creativity and inventiveness, which direct their lives towards progressive achievement of their goals till the final destination. A stage comes when divine dispensation is so favorably disposed, as to respond in terms of Iqbal's famous verse:-

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے
خدا بندے سے خود پوچھے، بتا تیری رضا کیا ہے

*"Raise oh man, your Khudi to its lofty pinnacle,
That before every fateful opportunity;
God would inquire of man,
Of his very desire and approbation"*



لوگ تقدیر کے قائل ہیں، مگر کہتے ہیں
ہم کو تدبیر و عمل کا ہی صلہ ملتا ہے
ہاں، مگر صرف عمل ہی سے ہر اک چیز ملے
تو پھر تقدیر کی قسمت کی ضرورت کیا ہے؟
اصل میں جوشِ عمل سب سے اہم ہوتا ہے
سرنگوں ہوتی ہے تقدیر بھی جس کے آگے
(بھرتی ہری - ترجمہ عبدالستار دُلوی)

*People believe in "Taqdeer" but claim they are
Rewarded only for their plans and actions;
True, only actions beget rewards of all kinds
So, what is the purpose of Taqdeer and Kismet?
In fact, dynamism of action plays the prime role
Before which Taqdeer also prostrates*



2

SOLIDITY/FORTIFICATION /CONSOLIDATION OF EGO

The previous chapter dealt with the essence and psychology of "Ego/Khudi". This chapter is related to the nurturing and nourishment of Ego. There is a need to dilate on the role played by moral values in strengthening Ego in light of Iqbal's concept.

In accordance with Iqbal's thought, there are four such moral values that fortify, stabilize and add solidity to the Ego of man. The first and the foremost among them is "Ishq (passionate love)", which will be discussed first of all. "Ishq" is an emotional state that acts as a strong stimulant in the awakening of man's Ego.

It must be clearly understood at the very outset that Iqbal does not use the term "Ishq" in the conventional sense. In its traditional usage, "Ishq" would connote a passion wherein a lover seeks to completely drown himself in the very being of his beloved; and thus completely obliterating his own identity, to achieve the much besought union (wisaal) with the loved one. In other words, the ultimate aim of traditionally conceived concept of "Ishq" is to unite with the object of one's love and devotion. In Iqbalian

thought, however, "Firaaq (separation)" takes precedence over the state of "wisaal". In Iqbal's view, "Ishq" denotes an intense desire to absorb and assimilate the virtues of the beloved. He says that such intense desire carves out and creates an ideal; and makes a desperate and determined quest to emulate and acquire the attributes of the ideal personality. "Ishq", in reward for such impassioned desire and effort confers a characteristic distinction and individuality on both the lover and the loved one. Thus the quest for the unique personage, not only rewards the devotee with a unique character, but also testifies to the uniqueness of the object of devotion.

As explained above, Iqbal does not define "Ishq" in the traditional manner, and presents a view quite contrary to the routine understanding of the phenomenon. Iqbal's concept of "Khudi", with regard to "Ishq" emphasizes that an "Individual Ego" maintains a distance from the other individual Ego, each guarding its own distinct personality. This state, as is evident, gives preference to a state of "firaaq" as against "wisaal" between the lover and the beloved. The rationale is that joy of a union makes one complacent, complacency being an anathema to the Iqbalian philosophy. The delight and flavor (lazzat) of separation (firaaq) is far more than can be experienced in the state that union (wisaal) has to offer. The rationale again- separation keeps the fire of anxiety and restlessness ablaze. Iqbal's concept of "Ishq" being dynamic, "Ishq" without an acute pain of longing is only akin to being dead. To Iqbal, even during the ordeal of chastisement by burning, the flames that are not raging with vengeance and rebellious vigour would be loathsome to a lover.

For the fortification of Khudi, the second important value is "Faqr (selflessness)" and "Istighna (contentment)" whose adoption by a righteous man is considered very important by Iqbal. By "Faqr" is

meant, distancing oneself from material comforts and being indifferent to all mundane worldly matters. Iqbal's "Faqr (mendicant)" is not the one who begs and asks for favors of other individuals. His "Faqr", on account of the awakened sense of his Khudi, enjoys a heightened sense of self esteem, and considers himself to be a precious and a worthy person. This set of virtues that make an individual indifferent to worldly assets, and repugnant to any negative emotions towards fellow humans, go a long way in achieving stability and development of one's Khudi. Describing the characteristics of "Faqr", Iqbal uses the Eagle as a metaphor. He elaborates on this by saying that the Eagle has all the qualities of "Islamic Faqr". The Eagle is self respecting and proud; does not feed on any prey hunted by another bird or animal; does not make a nest; soars high in the sky; savors solitude; and above all, has a sharp and distant vision.

While defining "Faqr", Iqbal also narrates a story of Ghani Kashmiri, a noted poet of Kashmir. It was generally known about him that while at home, he would keep his house locked from the outside; and while going out of the house, he would leave it open. When quizzed about this rather queer habit, he replied that since he considered his very own self to be the most precious in his house, it was important for him to protect his most valued possession. When he, himself was not inside the house, what was there to protect and safeguard, he added.

What all can a human being achieve, if he can manage to combine the virtues of "Ishq" and "Faqr" in his personality, is a question worthy of pondering over? In this context, Iqbal narrates an incident from the life of Hazrat Bu Ali Qalandar, a famous saint during the reign of Allaudin Khilji in India. Once, a disciple of Hazrat Qalandar mistakenly wandered into the city precincts and was casually walking through one of the city streets, when the

City Governor's mounted entourage happened to pass. The "Chobdar (the herald)", accompanying the governor was hailing to and warning the passersby to make way for the state personage. The innocent disciple of the Qalandar, unaware of the state protocol, immersed in his own thoughts, kept moving in the middle of the street. The state official, in a fit of rage, struck Hazrat Qalandar's disciple on the head with the large wooden staff that he routinely carried. This assault caused a deep wound on the innocent Dervish's forehead, which started to bleed profusely. The aggrieved man presented himself before the Qalandar, and complained against the cruelty that had been meted out to him. On hearing this incident of state cruelty and arrogance, which the Qalandar considered a blatant insult of humanity, the sentiments of self worth and the value for human dignity, which were the hallmarks of the Saint's personality were aroused and led him to initiate immediate action. He had a letter written to Sultan Allaudin Khilji, the ruling monarch of the time, demanding that for the cruelty committed by the City Governor's aide against his disciple, the state official be awarded severe punishment commensurate with the gravity of the crime. The Qalandar warned the monarch in his missive that if any appropriate action, as demanded, was not taken, the Saint would gift the Khilji Empire to someone more worthy and capable of administering it. The Sultan, having read the letter, became extremely worried over the matter. He punished the Governor severely and assigned the famous poet of the time, Hazrat Amir Khusro, to present himself before Hazrat Bu Ali Qalandar at Panipat and tender an apology on behalf of the Sultan. On arrival in Qalandar's presence, Amir Khusro recited a very passionate and heart rending "ghazal" before him. Having thus gained the Qalandar's sympathetic attention, he presented a written letter of apology from the Sultan; and thus obtained forgiveness for him.

In the light of the lessons of this incident, Iqbal contends that an "Ego" fortified and strengthened with the attributes of "Ishq" and "Faqr" acquires an exalted status, regardless of the worldly stature, whereby the aura of his personality can strike terror, even in the corridors of royal power and authority.

The third value that Iqbal emphasizes in terms of strengthening "Ego" is "Courage (Jurrat)", because as he believes, the elements of honest boldness and moral courage illuminate individual consciousness to help a man's Ego discover new avenues and tread, hitherto untraveled paths in life. Courage does not only mean military or physical bravery, but has a bearing on both thought and action that follows in its wake. This attribute enables a human being to fulfill the demands of creativity, which he is capable of undertaking with courage of conviction and self belief, regardless of any adverse personal consequences. Iqbal says that the weaker human beings seek to obliterate their existence, by merging themselves with God, whereas the courageous, seek him out from within themselves. **(1).**

Iqbal further educates us that the fourth value that strengthens Khudi is "Hurriyet (Independence)". In Iqbalian thought, Hurriyet does not denote political or economic independence but it means to free oneself from the shackles of blind adherence to concepts, philosophy and practices of the past, termed in Urdu as "Taqleed". According to Allama Iqbal's philosophy, the four moral values of "**Ishq**", "**Faqr**", "**Jurrat**", and "**Hurriyet**", if fully imbibed and resolutely adopted, strengthen, consolidate and fortify Khudi against any ingress of greed or the much too human temptation of self aggrandizement. Donning the armour of these four values, Khudi discovers passion, a strong desire of achieving cherished objectives of life, and the joy that is experienced in this quest. Man, thus ennobled and strengthened, is intensely

motivated to adopt loftier ideals; and for their realization, undertakes relentless struggle. The actions of such a motivated individual assume the hue of creativity; and the persistent flow of revolutionary ideas, aimed at bringing about meaningful change(s) in human life and environment lead to a progressive development of man's own personality, besides the fruition of his objectives.

For development of Khudi, Iqbal has also outlined three stages. The first stage as explained by him is "**Obedience (Ita'at)**", which means to completely accept subservience of a code of law and ethics, for "authority" ultimately is born out of the womb of compulsion and constraint. There would be numerous difficulties faced in this journey because of the self imposed compulsions. To acquire authority based on this concept of complete subservience, it becomes extremely essential to undertake highly methodical work routine and ethic; and be mentally and physically strong to go through the rigors of such a constrained regime. For a Muslim, however, "Itaat" would entail complete subordination to the injunctions of Allah; and not transgress in any manner, from the limits prescribed by the "Sunnah" of the Prophet Muhammad (PBUH).

In the process of nourishing one's Khudi, the second phase pertains to exercising "**Self Control (Zabt e Nafs)**". According to Iqbal, while exercising complete obedience of the prescribed laws and practices, one begins to be aware of the rationale and wisdom of the path being followed. This phenomenon, in Iqbal's thought, is transcendence from a state of "self awareness" to the ultimate and cherished path of "divine awareness". The third phase in this journey is "**Niabat-e-Illahi (Vicegerency of God)**" and this stage happens to be the last in the continuous chain of arduous efforts aimed at fortification and strengthening of one's

Khudi. Having arrived at this destination, as per Iqbal's philosophy, man can achieve perfection --- thus progressing from being a man to the stage of becoming a **"Perfect Man (Insaan e Kaamil")**. Since this phase is the fountainhead of "goodness and strength", the ultimate gain of man after arriving there is a complete reformation of his personality and character. He, by now, becomes capable of employing his enlightened vision, knowledge, erudition, and wisdom to demolish the redundant systems of the past and create a new world order. This very **"Perfect Man"** is the ultimate vision of Iqbal.

Through many short stories and parables, narrated in "Asrar e Khudi" by Iqbal, he has tried to drive home to the reader the true essence of Khudi. One of these stories is about a man, who is very afraid of his enemies. He presents himself before Hazrat Data Gunj Buksh and expresses his acute fear of being surrounded by his enemies. He requests Data Sahib for help and prayer on his behalf to secure protection from the mischief of his enemies. Data Sahib replies to him that the enemies of a man are like a benevolent cloud over his tilth; and their presence is a blessing of God. This, Data Sahib went on to say, was for a reason: it is their existence that gives one the strength and the courage; and instead of sleeping in drunken stupor, man remains fully awakened and actively engaged in life's struggle.

Another parable used by the Allama to drive home a philosophical truth is about a thirsty bird that spots a diamond on the ground and taking it to be water, descends and strikes it with her beak, which obviously does not extract any water from the precious stone. The diamond taunts the bird, saying to her that he was not soft like water that any thirsty throat could just gulp him down. He further chides her by pointing towards the consequences of striking him. He boasts that any bird striking

him with her beak forcefully, would lose it to the hardness of his body. Likewise, the diamond added, any greedy man trying to swallow him was sure to meet his death instantly. While the diamond was busy praising his sturdy structure and personality, the bird spotted a shining drop of overnight dew atop a flower petal, which was trembling for fear of being devoured by the rays of the sun. The bird flew towards it and within no time gulped it down to quench her thirst. The lesson that was meant to be drawn from this story is of crucial importance in terms of the grave truth that it brings home. Iqbal says that the dew drop on the flower petal did not have the hardness of the diamond, so became an easy victim. The diamond, on the contrary, being of tougher stuff can survive even the hardest of blows. The moral, therefore, is simple to understand, but demands a lot of effort in its practical application. Strengthening of one's Khudi is the key, because in it lays the well being and survival of any individual.

Another one of the allegories in "Asrar e Khudi" is about the comparison between a diamond and a piece of coal, which carries a very interesting lesson. Both are essentially carbon and extracted from the same mine source. Diamond, because of its maturation, acquires admirable beauty and shines like the stars in the heavens, as against the piece of coal, which not having attained that level of maturity is destined to burn to ashes. A diamond's strength and shimmer secure it a place in the royal crowns, where as the coal is thrown into a hearth and soon loses both its life and identity.

Likewise is the comparison between the Ganges River that originates from the Himalayas and the mighty mountain range itself. The River flows down into the Ocean and loses its identity, but the mountain has steadfastly held its ground for millions of years. So the purpose of life is not to flow into and be absorbed

by a larger body, but to be like the mountain and firmly maintain its magnificence and lofty self. Through many similar stories, parables and examples, Iqbal tries to explain to the reader that the secret of a man's honor and stature in life is owed to the "Solidity of One's Ego (Khudi)".

While Iqbal has talked about some elemental values that lend solidity to individual Khudi, he also points towards some negative forces that weaken and destroy Khudi. Such negative forces generally beset individuals and nations that happen to be passing through a period of decline and disunity in their ranks. Iqbal has given details of such negative traits in many of his verses, which are: **hatred, fear, corruption, cowardice, blind imitation, sycophancy, opportunism, and a dead conscience or its absence altogether.** Of all the negative traits that adversely affect Khudi, the most debilitating in Iqbal's view is "**Negation of the Self**". Negation of the self leads to a lack of self confidence and self esteem, which further leads to rendering a man listless and ever ready to surrender to any set of unfavorable circumstances.

Along with the above, Iqbal abhors "**beggary**" as it casts an extremely negative influence on the fortification of the human ego. By beggary, he means stretching one's hand out for help and favors from others. According to Iqbal, borrowing philosophical or moral precepts from others is also a form of beggary. He considers any form of necessitous dependence a severe blow to a man's self respect and confidence, the absence of which is a death knell for Khudi. When the negative forces become pervasive in a nation's psyche, they result in national decay and stagnation, like a lake brimming with odorous water. Ultimately, the decline and debility of individual character leads a whole nation to slavery and subjugation; and woefully, their

identity is altogether obliterated from the pages of human history.

Iqbal has categorically pronounced the verdict:-

اگر خودی کی حفاظت کریں تو عین حیات
نہ کر سکیں تو سراپا فسون و افسانہ
ہوئی ہے زیرِ فلک اُمتوں کی رُسوائی
خودی سے جب آدب و دیں بھونے ہیں بیگانہ

*Protection of Khudi invigorates life,
Inability on the contrary, is deceit and fiction in entirety;
Nations have lost honor under this very sky,
When their art and religion became alienated to Khudi*

COLLECTIVE EGO

In the last two chapters, the subject of "Ego (Khudi)" was expatiated upon. According to Iqbal, just as individuals remain incomplete without a nation, likewise nations cannot be built without individuals. So, Iqbal's concept of Individual Ego would remain incomplete without a detailed discussion on the concept of "Collective Ego". For this very reason the Allama felt the need to write "Ramooz e BeKhudi" after one of his masterpieces "Asrar e Khudi".

Iqbal re-interpreted the terms "Khudi" and "BeKhudi" and lent them a new and revolutionary meaning. For example, traditionally the word "Khudi" is understood as "arrogance and vanity", but Iqbal's "Khudi" denotes "self consciousness and self accomplishment". In the same vein, the conventional understanding attached to the word "BeKhudi" is to "forget and remain in a state of drunken delight", as is evident from this couplet of Ghalib:-

مے سے غرض نشاط ہے کس رویا کو
اک گونہ بے خودی مجھے دن رات چاہیے

Which disgraced one seeks pleasure in wine;

A state of blissful indifference is what I desire, day and night

With Iqbal, however, “BeKhudi” is to sacrifice oneself for the collective interest of one’s nation and community. There are a myriad different concepts postulated by many thinkers about the relationship (or its non existence) of an individual with his nation or community. One of the concepts is that the individuality of a man is what carries prime importance; and an individual should enjoy complete independence of both thought and action. Since a group is comprised of individuals, the group has no independent existence. Any such notion is merely a superficial idea. Group can neither be an impediment in an individual’s independence, nor can it claim any right over him.

The second postulate is that individuals have no personal identity because they are destined to come and go, that is to say that individuals are born and perish into obscurity in the due course of time. The nation or the community, on the contrary, enjoys a permanent existence. Between the two, the nation/community is a living reality forever; therefore, making it incumbent upon the individual to keep the community alive, by his complete allegiance during his own life time. According to this concept, individual life has no significance; it is only the collective existence that is of consequence.

Another philosophical line of thought conceives the individual and the group in an antagonistic relationship, depicting a rivalry between the two entities. They, according to this theory, are in a perpetual state of clash; and in this struggle, either the community subjugates the individual or the individual dominates the community. In order, therefore, to avoid getting embroiled in the conflict, the best choice would be to remain aloof from both

antagonists, so that the community is obliterated, as well as the individual self is also left to perish.

Iqbal does not agree with any of the three concepts. According to him, the prime purpose of life is to maintain the individual identity of man and to allow him to nurture his personality to its fullest potential and capability. Likewise, community is also extremely essential for the development and accomplishment of the individual. Iqbal is of the view that the individual and the community are both inter-related. Individual capabilities adorn the community, and by keeping individual waywardness regulated, community disciplines the individual. This relationship nurtures the individual personality and implants in them the higher purposes of life, and the passion to strive for their achievement.

Iqbal says that on the basis of this deep relationship that governs the individual and the community, when faced with adverse national crises, self respecting and honor bound individuals maintain a strong bond with the nation, while individuals of a lesser and dented "Khudi" sever their commitment with the national wellbeing. Their example is that of a branch that sheds itself from the tree during autumn. When spring returns, the entire tree becomes green again, but the severed branch can never regain its lost bloom, which is lost to it forever. In this context, Iqbal has this to say:-

ڈالی گئی جو فصلِ خزاں میں شجر سے ٹوٹ ممکن نہیں ہری ہو سحابِ بہار سے
 ہے لازوال عہدِ خزاں اُس کے واسطے کچھ واسطہ نہیں ہے اُسے برگ و بار سے
 ہے تیرے گلستاں میں بھی فصلِ خزاں کا دور خالی ہے جیبِ گلِ زرِ کامل عیار سے
 جو نعمتِ زن تھے غلوتِ اوراق میں طیور رخصت ہوئے ترے شجر سایہ دار سے
 شاخِ بریدہ سے سبقِ اندوز ہو کہ تو نا آشنا ہے قاعدہ روزگار سے
 ملت کے ساتھ رابطہ اُستوار رکھ
 پیوستہ رہ شجر سے، امید بہار رکھ!

*"The branch that broke away from the tree during autumn,
 Never would the spring cloud bring it back to life again;
 It would but face an endless autumn, and,
 Never re-unite with the leaf or the fruit;
 Your garden too is in the midst of persistent autumn,
 The flower has nothing to offer, as if pure gold be short on the
 touchstone;
 The birds that sang in the hours of their solitude,
 Have all disappeared from the comfort of your shady tree;
 Learn your lesson from the severed branch, as you,
 Seem unaware of the ways of the world;
 Remain aligned with the aspirations of the nation,
 Be a part of the tree, and hope to live another spring"*

The mutual relationship of an individual with his nation has
 been poetically explained thus:-

فرد قائم ربطِ ملت سے ہے، تنہا کچھ نہیں
موج ہے دریا میں اور بیرونِ دریا کچھ نہیں

*"An individual is stable, only when aligned to its nation;
Is like a wave inside the river, has no identity outside of it"*

This concept has also been explained by Iqbal, through a
"Hadith" of the Prophet (PBUH), which is quoted hereunder:-

حرزِ حباں کن گفتہ خیر البشر
ہست شیطان از جماعتِ دور تر

*(Protect your soul, and shield it against evil, said the benefactor
of humanity. An individual can be overpowered by the Satan;
but keeps away from such mischief, deterred as it is, by the aura
of a nation's unity and cohesion.)*

Now, we must address the question as to how a nation comes into being; or what does Iqbal mean by the term "Muslim Nationalism". In order to answer this question, it is of the utmost importance to first understand Iqbal's concept of Islam. Iqbal's contention is that the history of world's religions bears witness that in the eras gone by (before Islam), religions were confined to a particular region or a particular nation, as is evident from a study of the ancient religions of the Hindus, the Greeks or the Egyptians. In the period that followed, an effort was made by Judaism to propagate the concept that religion was specific to a particular race. Thereafter, teachings of Christianity intended to convey that religion was an individual or a private affair of human

beings. At long last, Islam lifted the veil from the fact that religion is neither confined to a region, nor is it racially specific. Religion as per Islamic teachings is not a private matter either, but is purely human in context, and is based on the concept of **“love of humanity”**. So, according to Iqbal, Islam is a successful endeavor to bring to the fore, the collective identity of mankind. In his view, race, color, tribe, language or regional affiliation cannot become the basis of true national unity and solidarity. All of the above factors (repudiated by Islam) can lead to the formation of human groups but not nations, as per Islamic teachings. True unity can only be achieved on the basis of the sentiment of fellow feeling. Iqbal strongly contends and expatiates in his writings, that Islam builds the edifice of **“human identity”** on the foundations of **“Tauhid (Unity of God)”** and **“Prophet Hood (Of Muhammad PBUH)”**. So, for Muslims, any divisions on the premises such as sects or any other similar factors of human affiliation are contrary to the fundamental precepts of **“Tauhid and Prophet Hood of Muhammad PBUH”**. It is in this very context that Iqbal says the following:-

منفعت ایک ہے اس قوم کی نقصان بھی ایک ایک ہی سب کا نبی، دین بھی، ایمان بھی ایک
 حرم پاک بھی، اللہ بھی، قرآن بھی ایک کچھ بڑی بات تھی ہوتے جو مسلمان بھی ایک
 فرقہ بندی ہے کہیں اور کہیں ذاتیں ہیں
 کس زمانے میں چننے کی یہی باتیں ہیں

*“Both the gain and the loss of this nation are shared,
 They share the same Prophet, the same religion and the same
 faith;
 The Revered House of God, Almighty Allah, and the Quran are
 their common heritage
 Is it too much to ask of them, to be one as Muslims?”*

*There are sectarian divisions on the one hand, and caste distinctions on the other,
Would these (divisive) factors let us progress in this world?"*

In Iqbal's view, the Muslim nation and the Islamic fraternity are like an integrated body, and "Tauhid" is the living spirit that keeps them alive. As regards the Prophethood of Muhammad PBUH, there is a lot that we ought to learn and understand from his migration to Medina. For the sake of the propagation of Islam, he left his ancestral home Mecca; and on the basis of a shared faith, united the migrants and the Ansar (the local residents of Medina) into one unified fraternity. This new society had not come into being on the basis of a shared racial descent; on the contrary, fundamental principles of their faith led to the development of solidarity and bonding in their ranks.

According to Iqbal, there are three Islamic principles that can help the Muslim nation in achieving a dominant and distinguished status in the world, which are: **"Human Solidarity", "Equality" and "Freedom"**. The last address of the Prophet PBUH, delivered during "Hajatul Widda" (the last pilgrimage of the Prophet to Mecca) makes it absolutely clear to all believers, that the Arabs, the Non Arabs, the black races, the white races, the masters and the slaves, the rich and the poor are all equal in the eyes of Allah; and with him, the ones who perform nobler deeds, would earn a place of distinction over the others.

Iqbal has elaborated upon the concepts of **Human Solidarity, Equality, and Freedom** through small incidents and stories from the chronicles of Islamic history. While elaborating on the concept of Human Solidarity, he narrated an incident about an Iranian general, who had been taken as a prisoner of war by an

ordinary soldier of the Muslim Army. The prisoner pleaded for clemency to the effect that his life should be spared, which was granted to him by a Muslim soldier. Later on, in view of the severe past animosity of the Iranian general towards Islam, a demand arose from the ranks of the Muslim Army that the enemy general should be tried and executed. Hazrat Abu Obaidah, the Commander declined to comply with the popular demand, saying that a promise made by one of our soldiers to the Iranian general, makes it morally obligatory for all to uphold the dignity of his word. He also said that the protection of general's life and blood had become sacrosanct and "any harm to him" had become "forbidden (haraam)" for all Muslims.

While clarifying the concept of "**Equality**" in Islam, Iqbal narrates a story of Sultan Murad and a mason. Sultan Murad, in a fit of rage, had the hand of a mason cut off, because the mason had done some shoddy work in the construction of a mosque resulting in the mosque's main wall being crooked. The mason lodged a complaint with the Qazi (Judge). The Qazi summoned the Sultan to the court and after hearing him out, decided the case in accordance with the law of Qasas for life. Pronouncing the judgment, the Qazi addressed the Sultan and said that since he (the Sultan) had the mason's hand severed from the arm; and further since the Sultan's blood was not more precious than that of the mason, his hand would be cut off as a punishment for the grave crime that was committed by him. He then ordered the Sultan to extend his arm, in order for the mason to sever it from the arm.

Expanding on the concept of "**Freedom**", Iqbal cited the example of the sacrifice made by Hazrat Imam Hussain for the cause of upholding the principle of Freedom. He further added that the

foundation of Islamic concept of Freedom has been laid on the values of "Ishq (Passionate Love)" and "Iman (Faith)".

Let us now review the characteristics of the Muslim Society envisioned by Iqbal, on the basis of **"Collective Ego"** or **"Ijtimayi Khudi"** in Urdu. He said that just as "Tauhid" is without any spatial restrictions, the Muslim Society as a result, is not bound by any spatial precincts. He goes on to say that it was God's declared promise to personally safeguard the faith of Islam; and further since Islam is destined to remain a vibrant reality till the Day of Resurrection, how could the nation that believed in and practiced Islam, be ever destroyed? So, the Muslim Society is neither constricted by space nor by time limitations. The message of the Prophet of Islam PBUH is meant for all times to come and for the entire human race. **The aim of the new Muslim Society is to "recreate man" by raising consciousness amongst the human beings about the principles of "Human Solidarity", "Equality" and "Freedom"**. Iqbal firmly believes that "Collective Ego" can remain integrated and organized only by strict adherence to a constitution. If the constitution adopted by the Muslim Society is not rigorously enforced, "Collective Ego" is no more than an unruly crowd of believing individuals (without the will to practice what they pretend to believe in). He draws an analogy with music, saying that if the sound(s) produced by the instruments (including the human vocal chords) remains within the bounds of the system of music, it produces a song; otherwise, it is only a cacophony.

For the new Muslim Society, Iqbal while emphasizing the need for re-interpreting the Islamic Law, also cautions that in the case of an apprehension of disunity and conflict in the ranks of the nation, "Taqlaad", that is to say, resorting to the past beliefs and practices, can come to its rescue. However, when national

cohesion is fully consolidated, it is exceedingly important to adopt the path of "re-interpretation and modification of existing laws" known as "**Ijtihad**" in Urdu. Iqbal is of the view that during the period of Muslim decline, the rulers and the "Sufia" inflicted great damage on the Muslim Society by splitting "Shariat (Islamic Codified Law)" and "Tareeqat (Mystic/Sufi Rites and Practices)" into two different segments. The rulers and the Sufia (Mystics) limited the application of "Shariat" only to the common man, whereas, "Tareeqat" was meant for the privileged ones. According to Iqbal, there is no discrimination between the outward manifestations of Islam (Zaahir) and its intrinsic meaning and intent (Baatin). It would be very misleading generally and a great disservice to Islam to inject such discriminations on matters that directly affect unity and solidarity of the Islamic Society.

Iqbal emphasizes that the moral and ethical practices of the Prophet PBUH be adopted so that the collective profile of the Islamic Society assumes a visible aura of sublime beauty. In this very context, Iqbal versified an incident of his personal life as a young man, in order to drive home the need for adopting the noble social and ethical practices of the Holy Prophet PBUH. He narrated in that poem that once, bugged by a beggar's stubborn behavior, in a state of uncontrolled anger, he hit him with a stick. His father, having taken a very grim view of this aberration on part of Iqbal, strictly admonished him, advising him to adopt the kind and ethical practices of our Holy Prophet PBUH.

In order to develop a sound national character in a Muslim Society, Iqbal lays great emphasis on the study of history. To him, the history of any nation is the inherited legacy and achievements/ follies of its forebears. Just as a man who loses his memory becomes mentally deranged, a nation that remains unaware of its history is likely to become intellectually and

socially unbalanced, bordering on madness. History holds a mirror to a nation, for it to see itself and recognize her own self that could serve as a guideline for the future. A nation that severs its relationship with its past can never hope to make progress in the future.

Iqbal reminded the Muslims that their ancestors had been the pioneers of modern science; therefore, he emphasized that in the new Muslim Society, scientific subjects based on experimental and empirical methodology should receive greater importance and promotion. He was highly desirous that in his envisioned modern Muslim Society, research and creativity, coupled with innovation and inventiveness be introduced. He was keen to see the process of scientific research and technological advancement take firm roots in the Muslim Society. He repeatedly drew the attention of the Muslims towards the mission of conquest of the Universe enjoined upon the human race by God in the Quran.

In one of his master pieces, **“Ramooz e BeKhudi”**, Iqbal elaborates upon the concept of “Collective Ego” in light of the Quranic verses of “Sura Ikhlaas”. In his dream, he met Hazrat Abu Bakr Siddique RZA and posed a question to him, as to what must be done to unite the Muslim nations of the World, who were in a state of utter disarray. In reply to his question, Hazrat Abu Bakr gives out an explication of Sura Ikhlaas. He says that if Muslims believe in “هو الله احد” (Hu Wallah- u- Ahad), why is that they are thus divided into different groups. To divide a nation into miscellaneous groups and nationalities is akin to launching a night assault on one’s own citadel. Strong faith in “Tauhid” is the crying need for achieving national unity in your ranks “الله الصمد” (Allah-us-Samad). Inculcate in your character the divine attribute of “Be-niazi (indifference and contentment)”. Be self reliant in

matters of individual and collective existence. Do not imitate concepts and practices of other nations. Do not be dependent on alien nations; and do not extend your hands in front of others for alms and favors. "لم يلد ولم يولد" (Lum ya lidd walum yu lud). God is not dependent on any relationship based on genealogy. Muslims too should rid themselves of any family lineages, blood relationships, color, caste, creed, language, and affiliations on the basis of regional groupings. Muslims should rise above such discriminatory factors because the true link in Muslim unity is kinship based on "Tauhid", which is the basic article of faith with all Muslims. In order to further explain this point, Iqbal draws an analogy with honey. He says that nectar drawn from different species of flowers, when collected in a honey comb, forgets all its earlier affiliations and acquires a new aroma and flavor, to produce a healthy elixir known to the world as honey. Likewise, like honey, Muslim communities across the World can merge into one united nation, on the basis of their common heritage of faith. "ولم يكن له كفواً احد" (Walam ya kulla ho kofowan ahad). Allah is unique and exemplary. If Muslims too were to unite, they can transform their individual and collective lives to acquire God like attributes of **Uniqueness, Individuality, and Independence.**



اہل دانش بھی ہیں ہوس کا شکار
اہل ثروت ہیں مبتلائے غرور
اور جہالت میں مبتلا ہیں عوام
کیا کہوں، دیکھ کر یہ منظر تو
ہو گئی ہے میری زبان بھی گنگ
(بھرتی ہری - ترجمہ عبدالستار دُلوی)

*The intellectuals are victims of their lust,
The wealthy are drunk in their own vanity,
And ignorance engulfs the common folk;
What can I say, a helpless witness to the scenario
Which has rendered me speechless*



خودی کی جلو توں میں مصطفائی
خودی کی خلوتوں میں کبریائی
زمین و آسمان و کرسی و عرش
خودی کی زد میں ہے ساری خدائی

*Selfhood amongst a multitude is Prophethood,
Selfhood in solitude-magnificence of the Almighty,
The Earth, the Heavens, the Great Empyrean,
Are all in the range of Selfhood's grasp*



EGO, INTELLECT, OBSERVATION AND INTUITION

Every religion assigns great importance to knowledge. Islam is the last of the divinely revealed religions. In Islam, acquisition of knowledge is based on the capability endowed and blessed by Allah (Taufiq e Illahi), and in its teachings, firm belief in the existence of God is considered to be a basic pre requisite. The Holy Quran repeatedly exhorts man to employ his faculties of intellect, hearing and sight, and subject whatever he learns from them to deep thinking and analysis. The Quran explains in detail the significance of intellect, observation and intuition as the means that man is blessed with, to acquire knowledge. According to the teachings of the Quran, the knowledge gained through "hearing" and "seeing" or in other words, the five physical senses of man are categorized under the term **"Observation (Mushahida)"**. Likewise **"Intuition (Wijdan)"** and the knowledge gained through the faculty of the heart (**Qalb e Fawad**), or the intense emotionality of man, can also be termed as spiritually inspired observations.

Since Iqbal's concept of Individual and Collective Ego is to elucidate upon man's exalted status among God's creations, knowledge assumes special importance with him. Knowledge is of great significance in nurturing Individual Ego as well as for the development of Collective Ego. At this stage, therefore, it is necessary to understand the special character of the means of acquisition of knowledge, gifted to man. Out of all the faculties

bestowed on man, **“Intellect (Aql)”** holds a primary position. Intellect can also be termed as **“Perception”** and **“Cognition”**. The knowledge acquired through the faculty of intellect is related to the intellectual, the conceptual and the speculative branches of knowledge; and the experts in these fields are called “Aalim” in the Islamic cultural parlance. But intellect on its own is not entirely reliable as a source of knowledge, because the edifice erected on the foundations of intellect and logic can also be demolished with ease, by employing the same tools (intellect and logic). That is the reason, it has never been possible to prove the existence of God by intellect. Whatever arguments have been advanced by philosophers on this subject throughout human history, have been rebutted by intellect and logic.

The three arguments based on intellect that were advanced by Aristotle to prove the existence of God were transferred to Christian theology, from where they found their way into the **Islamic Rational Theology (Ilm ul Kalam)**. The three arguments, namely the Cosmological, the Teleological and the Ontological, were profoundly analyzed by Iqbal in depth.

By the Cosmological Argument is meant that there is an endemic system of “Cause and Effect”; that is to say, that every occurrence in the Universe is the effect produced by some cause. This chain of cause and effect, at last, ends in the last of the causes, also known as the “first among the causes (Illat e oola)” or “cause of all causes (illat ul alal)”, which itself did not proceed from any cause. This last cause is God, which itself is not the effect of any cause. This argument based on intellect alone is rebutted by very cogent objections, also based on intellect. The main objection is: why was the chain of causes allowed to end on the last cause and why “the cause of all causes” should not be considered to be the effect of another cause? So this argument is utterly unconvincing,

as this lands man nowhere except as a prisoner of an infinite chain of causes.

The second intellectual proof, the Teleological Argument, postulates that the concept of God's existence is not as a "Creator" but as a "Contriver". The analogy of this concept can be drawn from a watch maker, a mere mechanical assembler. According to this argument, just as a watch maker makes a watch and having wound it, leaves it to keep operating on its own, till it exhausts the mechanical energy stored in it. This so called proof endeavors to put forth that God established the system of Universe as a mere artificer. Having done so, He had nothing to do with the system; and this system would remain operative till the time it ends on its own. In this concept, based on speculative intellect, the flaw is that it conceives God as a helpless onlooker, a dependent artificer, who has no relationship with the system of the Universe, because He, after having designed and actuated it, has gone into a deep slumber.

The third argument is called "Ontological". This argument is crafted on the premise that human intellect proves it to man, that due to his own defects and shortcomings, "man's self (insaani zaat)" is incomplete. At the same time, the human mind conceives God as the Perfect Being. One would wonder, as to where does this concept come from? This very concept provides the answer by postulating that the conception of a Perfect Being has been implanted in the human mind by God Himself. The objection against this argument is: what possibly could be the relationship of the conception existing in the human mind with God's real self? In the way of further elaboration, if I say that according to the concept in my mind, I have a hundred rupees in my pocket would not have any bearing on the reality, because by mere

thinking, the presence of hundred rupees in my pocket cannot be proved.

Apart from these three arguments put forth by human intellect, there are some more propositions worthy of study. For example, according to Berkeley, a philosophical proposition was that the proof of existence depends upon observation, that is to say that if I am observing you sitting in front of me; and am listening to you, your existence would be a fact based on my observation. When you leave my presence, your existence still remains a reality because you remain under the constant observation of God. Therefore, this Universe is very much a present and existing reality because God is constantly watching it. This proposition too has many infirmities; for if God were to close His eyes and stops observing the Universe, then nothing would exist; and everything would either be absent or nonexistent. This brief review of arguments based on human intellect, meant to prove the existence of God, clearly indicate that human intellect as a means of acquisition of knowledge is limited, because the conclusions thus arrived at, suffer from the possibility of carrying one weakness /error or the other, and the entire argument could be contradicted by the application of the same tools of intellect and logic. Otherwise too, the famous philosopher Kant says that humans have been endowed only with "practical wisdom" which is limited and can only help to resolve the affairs of daily life. In order to gain knowledge of the Divine matters like God's Self, Essence of God, the Universe, and Life, only "pure intellect" can help, which happens to be beyond human capacity.

Now, let us focus our attention on another source of knowledge, that is, the acquisition of knowledge through our senses. This source is related to experimentation, observation and measurement etc, that is to say, through science and philosophy.

Those adept in these fields were called "Hakim" in the cultural idiom of Islam, and in the contemporary terminology are known as scientists. This source too, is not fully dependable, because observations can also provide erroneous and inaccurate information; while the faculties of sight and hearing could also be misleading.

Human beings evaluate the information gathered by means of sense perception through intellectual scrutiny and errors of intellectual arguments are identified through observational experimentation. Human nature has devised methods of evaluating the information gathered through both of these means as each of these methods, on its own, is limited and not fully reliable.

The third source of acquiring knowledge is intuition, or an exalted perceptive ability (**Wijdan or Irfan**), which in Islamic vocabulary is also known as "**Baseerat (visionary insight)**". In the Islamic cultural tradition, heart is considered to be the centre of this source of knowledge. The acquisition of knowledge through Wijdan and Irfan is termed as "**Maarfah**" in Islamic diction, and the ones endowed with this ability are called "**Arif**". But according to Iqbal, even this source is not worthy of complete reliance, because the machinations of Satan, at times, interfere in the spiritual and intuitive thought process of humans, misleading them as a consequence.

Iqbal says that knowledge gained through **Wijdan and Irfan** can be verified on the basis of two standards of evaluation; one intellectual and the other pragmatic. Intellectual standard entails subjecting a religious experience to a critical scrutiny and interpretation, which notwithstanding any hypothesis established earlier, proves that the knowledge acquired through the intuitive

process exactly confirms the fact, which is also being pointed out by the critical evaluation and scrutiny. As far as the pragmatic standard is concerned, it entails establishing the veracity of the spiritual experience with regard to its tangible results. According to Iqbal, the philosopher employs the intellectual method, where as the prophet resorts to the pragmatic measure.

Despite the apparent helplessness of man, how did he make such phenomenal progress in the acquisition of knowledge is worthy of contemplation. Iqbal came up with two reasons for this. One is the solidity and strength of man's "Ego (Khudi)", which helps integrate the disparate means employed in the acquisition of knowledge; and the second, and definitively the more important is the Divine guidance, which is a blessing to those who have absolute and complete faith in the existence of God. Iqbal has emphasized the need for reformation in the various cultural aspects of learning in the new Muslim society. He emphatically insists on the necessity for a deep and purposeful study of the Islamic history. He also points in the direction of paying greater attention to the study of experimental and physical sciences. Likewise, he also elaborates upon the Islamic viewpoint on literature and aesthetic arts, but lays the greatest emphasis on the adoption of a new format for Rational Theology (Ilm ul Kalam) in the pursuance of religious knowledge; while in the field of religious law (Fiqah), he forcefully stresses upon the need for re-interpretation of the "Sharia".

About the compilation of "Ilm ul Kalam" in the field of religious studies (Deeniyat), Iqbal's views have been paraphrased below to fully comprehend his guidelines on this vital subject:-

"The Quran is a book which emphasizes 'deed' rather than 'idea'. The Muslims in the earlier stages of their cultural

career fostered this viewpoint; the scholars (Ulema) and the Sufia (Mystics) laid the foundation of religion and faith on intuitive revelation, but the man of the new world, under the influence of modern education, views the inner experience with suspicion and skepticism. Since the religious scholars and Sufis are not familiar with contemporary trends in psychology, they are incapable of providing effective guidance in the field of spiritualism. The earlier guidance given by them corresponded to the psychological understanding of a bygone era. Since the psychology of the modern man is different, therefore, the archaic methods of explication and analysis do not attract his attention. Hence, there is a need that religious knowledge is presented with scientific and philosophical evidence; but in a manner that it corresponds with the philosophical traditions of Islam and that its efficacy and importance could be proved in the light of the modern human thought. This blend of the ancient and the modern can bring about a new pattern, which may be more trustworthy and attractive to the westernized Muslims in particular. Progress of scientific knowledge has demolished the foundations of classical physics. As a result, the characteristics of matter, established by Physics itself are gradually disappearing. And the day is not far off when religion and science may discover mutual harmonies, which owing to the perceived and imaginary dualism of spirit and matter were hidden from view." (2)

Writing about Islamic jurisprudence (Fiqh), and the Sharia, he says:-

"Amongst the Muslims, the question of cultural reformation, as a matter of fact, is a religious matter because Islamic culture is truly the practical face of Islam. There is no fact of

our cultural life that can be separated from our religion.....The conditions of life, having undergone a magnificent revolution, the arguments of the scholars of religious law, compilations of which are generally known as the Islamic Sharia, need to be reviewed. It is not my opinion that there is some inherent flaw in the established dogmas of religion, because of which they are not equal to the challenges of our present cultural pattern. But my contention is that there are many verdicts of law within the wider context of the Quran and the Ahadith (traditions of the Prophet PBUH), given by the scholars of law from time to time, which were relevant and practicable for particular periods of time, but are not compatible with the needs of the present times..... If the present conditions of life are analyzed, then just as we need a new set of rules for Rational Theology (Ilm ul Kalam), in the same manner, a very highly accomplished law giver is needed to reinterpret the Islamic law, whose intellectual faculties and imagination are so extensive that on the basis of the established facts, not only should he be capable of compiling and organizing Islamic law according to a modern system, but because of his rich imagination, also be able to fully meet the cultural challenges of the time. As far as I know, no such high caliber law maker has emerged in the Islamic world so far. And considering the importance of this work, it seems that this undertaking perhaps needs more than one such intellectual to complete this assignment, for which a century might be required.”(3)

At another place, Iqbal adds to the above:-

“Destiny and survival of nations are not dependent on the level of their collective organization, but on the individual

characteristics of their members... The methodology to halt the decline and decay of a nation is not related only to the undue reverence paid to its past history or adopting self made measures towards this end..... The only effective measure to arrest our decline is to nurture such individuals in the society who immerse themselves fully in the recesses of their consciousness and Ego (Khudi); for such are the individuals who completely discover the deepest meanings of life. And these are the people who demonstrate new standards before the society, which enable it to realize that our social environment is not altogether beyond the possibility of change, but clearly has a margin and scope for reformation..... I sincerely believe that Islamic renaissance is inevitable; therefore, we must become cognizant of the value of our intellectual heritage. The very proclamation of the Quran that life is meant to be a continuous process of creativity demands that every generation of Muslims should themselves find solutions to their problems, by enriching themselves with the guidance from their ancestral legacies. Therefore, the contention that the possibilities of "Ijtihad (re-construction)" exist no more is fictional. The Muslims of the present era would not be prepared to sacrifice intellectual freedom by their own inaction. If our thoughts are adorned by vision and diligence and we also seek to benefit from modern experimentation, it is incumbent upon us to courageously undertake the re-construction of Islamic jurisprudence." (4)

5

EGO, KNOWLEDGE, LITERATURE AND ARTS

Iqbal says in one of his verses:-

ہوئی ہے زیرِ فلک اُمتوں کی رُسوائی
خودی سے جب آدب و دیں نہوئے ہیں بیگانہ

*"Many a nation, once alive under the sky
Lost honor and respect,
Alienated when they were
From culture and religion"*

In this couplet, "Adab", carries a much wider meaning, that is to say, it has been used in the context of culture and civilization. Since in the light of Quranic teachings, Muslims developed a new culture, Islam and culture are complementary and inseparable from each other. In one of his speeches, Iqbal says:-

"Muslim faith has two elements. First is the belief in the "Unity of God" and the second is the knowledge of their (Muslim) social structure, culture and politics etc. In the presence of both the above stated elements, a man can claim to have become a Muslim. Although the first element is the primary basis of Islam, but even if the negation and absence of the second element is not considered a serious deficiency in faith, its absence, however, according to a well established view, cannot allow a man to proclaim himself to be a perfect Muslim." (Convention of Bazm e Urdu, 19th February, 1911) **(5)**

In close conjunction of the above, another excerpt from Iqbal's thoughts is worth considering. He says in "Stray Reflections":-

"Islam is not a religion in the ancient sense of the word. It is an attitude – an attitude, that is to say, of Freedom and even of defiance to the Universe. It is really a protest against the entire outlook of the ancient world. Briefly, it is the discovery of Man."**(6)**

The purpose of quoting the excerpts is to clearly establish that according to Iqbal, along with the revival of Islam, the revival of Islamic culture is of paramount importance. Iqbal further says that the ancient world had been well acquainted with intellectual and speculative knowledge. But having deeply reflected on the injunctions of the Quran, the Muslims introduced the methodology of acquiring knowledge on the basis of sense perception, observation and experimentation. Viewed in this perspective, Muslims were the real originators of the modern scientific knowledge. Iqbal contends that in order to discover the reality of the Universe, the ancient world resorted to pure speculative reasoning. By this method, they were able to establish numerous hypotheses all right, but these remained shorn of any real strength and worth. He says further:-

"Every page of the Quran impresses upon man to acquire knowledge through observation and experimentation, and the visionary (Divine) purpose of these motivational injunctions is to exhort man to conquer the forces of nature. Hence, the Holy Quran clearly addresses the human beings to the effect, that were they to master the forces of nature, they would be enabled (by the dint of this knowledge) to reach and access what lies even beyond the stars." (Speech on Religion and Science; 6th March, 1927; Islamia College, Habibia Hall) **(7)**

The cultural revival of Islam can only be brought about through progress in the fields of knowledge, literature, and the arts. This

can only be possible, if the Islamic society develops and maintains an impulse and passion for inquisition, in a manner, that the body of knowledge acquired by the previous generations is not taken to be the final word. The next generation should rather identify the deficiencies of the past, and endeavor to find solutions to the questions hitherto considered insoluble. This will only be possible, as Iqbal said, if Ego (Khudi) of the men of thought and action remains fully and constantly awakened, and vibrant. Historically, so long as the Muslim Society was able to maintain this state of consciousness, they achieved great success in the field of intellectual, speculative, observational and spiritual fields of knowledge. They also discovered fresh avenues of expression in literature and arts; and through observation and experimentation, invented the method of inductive logic. Iqbal has this to say:-

“Religion, philosophy, physics, and all other disciplines and arts terminate at the same destination. The concept of confrontation between religion and science did not originate from Islam because it was the Muslim nation that opened up the chapters of modern science and the genres of contemporary art. It was Islam which educated man in the concept of applying inductive logic, emphasizing upon the rejection of conceptualization and speculation as the basis of acquiring knowledge. This factor alone contributed to the birth of modern sciences.”**(8)**

It is generally said that modern European culture owes its origin to three movements:-

- (1) Movement for the Reformation of Religion
- (2) Movement for the Revival of Knowledge
- (3) The Industrial Revolution

Before these movements, Europe had been steeped in a pit of darkness. Martin Luther launched a movement against the Catholic conservatism and their acts of misdemeanor. This movement delivered the European man from the clutches of religious conservatism by laying the foundations of Protestant Christianity against the Catholic Church. In the same way, the Movement for the Revival of Knowledge gifted to the European mind, a fresh inquisitiveness; and because of this new found intellectual freedom, the European man started to progress and cross new milestones in the field of intellectual and observational sciences. Later, the Industrial Revolution laid the foundation of Capitalism. Further ahead, under the philosophical precepts enunciated by some French thinkers, The French Revolution occurred as an extremely bloody event of great significance, as a consequence of the dictatorial monarchy of the kings and the precarious economic situation prevailing in France, to the utter detriment of the masses. This revolution gave the European nations the slogans of **Liberty, Equality and Fraternity**, infusing in them a hitherto unknown wave of consciousness and awakening. It was for the first time in the history of Europe that the common man became aware of the concept of human freedom. Iqbal holds the view that Islam as a religion was a reformative movement amongst all religions of the ancient history of mankind. In Europe, opponents of Martin Luther had even accused him of being influenced by Islamic concepts. **Therefore, according to Iqbal, because of Islam being a revolutionary and agitational faith, there is no scope and necessity for any basic reform in it. However, there is an acute need for correcting the mode of thinking of the contemporary Islamic scholars.** Iqbal's contention is that European thinkers learned the methodology of waging revolt against the Greek speculative philosophy from the Muslim

philosophers. Likewise, the thinking process of subjecting intuition to a rational framework was also borrowed by them from the Muslims. The base of observational knowledge, gained through experimentation and exactitude of measurement, which was laid by the Muslims, was further extended and strengthened by the Europeans. So, according to Iqbal, the European culture in the fields of science, literature, and philosophy can be considered an extension of the Islamic culture. Iqbal cites many examples in support of his contention. For example Zulnoon Misri was not only a mystic, but also an expert in the field of alchemy. He discovered that water is not a primary element, but a compound. Ghazali and Ibn e Taimmiya discovered through the verses of the Quran that the Universe had not yet attained its maturity, but was going through a developmental process, hence was incomplete. Roger Bacon, the first thinker in Europe who emphasized upon the acquisition of scientific knowledge through the observational method, as against the speculative mode, and also guided and persuaded scholars to adopt inductive logic, knew the Arabic language; wore Arabic dress; and had received education in Spain's Muslim universities. Having studied the books of Muslim logicians, he became an ambassador of their ideas in the Western world. Rene Descartes' "Principle" is to be found in Ghazali's book "Ahya ul Uloom". John Stewart Mill had raised the same objections on Aristotelian logic, as had been raised by Fakhar ud Din Razi. In addition, all the basic principles of Stewart Mill's philosophy are found in Bu Ali Sina's book titled "Al Shifa". In the heyday of Muslim ascendancy in scientific research, there was a culture of serious debates on scientific concepts in the Muslim philosophical circles on subjects, which were almost identical to Einstein's thinking that emerged many centuries later. About such matters, Ibn e Rushd has also transcribed a saying of Abul

Muali. Leibniz's concept of "Ajza" (Particles) is a reflection of Asharites' concept of "Juz o La Yatjazi (جُزْءٌ لَا يَتَجَزَّى)".

Not only this; Islamic culture very deeply impacted the European literature, ethics, and the arts. Reflections of Arabic masterpieces like "Alif Laila" can be deeply felt in the Italian, Spanish, French and English literature. Influenced by the model of "Mairaj Nama" and Ibn ul Arabi's compilation "Fatoohat e Makkia", Dante wrote his "Divine Comedy". Iqbal says:-

"European culture in many ways is an extension of Islamic culture. There is no realization of this fact among either the Europeans or the Muslims, because the preserved masterpieces of Muslim thinkers are still lying in the libraries of Europe, Asia and Africa – unpublished and scattered. And the ignorance of the Muslims of today is so grave, that all that was, to a large extent, extracted from their own culture, is considered to be un-Islamic by them." **(9)**

According to Iqbal, when the individuals of a society become bereft and devoid of their Ego (Khudi), they are overtaken by stagnation rather than the impulse of inquisition. And stagnation, by its very nature, only asserts on the society, a state of blind imitation, and nothing beyond that. A spirit of inquiry and research leads to the uncovering of new facts and the researcher has to accept responsibility for one's solutions or proposals. On the contrary, imitation does not strain one's thinking ability, nor is one called upon to accept any responsibility.

So, according to Iqbal, if revival of religion is not accompanied by a movement for the revival of our heritage of knowledge, the predicament faced by the Muslims would not end. As a result, the new face of Muslim civilization or the structure envisioned by

Iqbal, would never become a reality. Now, let us focus our attention on another aspect of this very important subject: what were the genres of literature and the arts that Iqbal wished to see making progress in the re-structured Muslim society? In other words, what precisely was his literary and artistic ideal; and what kind of literature, music and art did he desire to be nurtured in our society.

Iqbal has elaborated upon the Islamic literary ideal in one of his pieces of prose. The essay concerned is titled "Holy Prophet's Commentary on Contemporary Arabic Poetry". In this essay, Iqbal explains verses 224 to 227 of Surah Al Shuara in light of the traditions of our Prophet PBUH. He clearly guides us as to what should be the kind of poetry written and what type is not recommended. God Almighty has the following to say about the poets and their art:-

"And the poets –
 It is those straying in Evil,
 Who will follow them:
 Seest thou not that they
 Wander distractedly in every Valley?
 And they say what they practice not?
 Except who believe,
 Work righteousness, engage much
 In the remembrance of Allah,

(Translation: Abdullah Yusuf Ali)

In light of the same verses of the Quran, the Prophet PBUH opined about a famous poet, Amr al Qais that he (the poet) is the

crowned one amongst the poets, but will be their leader in hell. Iqbal inquires as to why the Prophet PBUH had commented in this manner? What do we find in the poetry of Amr al Qais? Rounds of crimson red wine; romantic tales of love and feminine beauty; ruins of windswept habitations; and heart rending scenes of sandy wilderness. Amr al Qais bewitches his audience; and instead of awakening them, induces drowsiness and stupor in them, meaning thereby that he is, by way of suggestion, implanting among his audience, the idea of escape from the realities of life. Iqbal says:-

"In his philosophical critique, the Prophet PBUH has elaborated upon this important principle of art that what is beautiful in art, may not necessarily resemble the good in life....."

"Poetry is magical in effect and woe upon the poet, who instead of giving a luster of beauty to life's challenges and tribulations, promotes decadence and obsolescence as the picture of strength, and through such imagery drives his nation towards their ultimate destruction."

On another occasion, a verse from a famous poet namely Antarah of Banu Abbas, was recited in the presence of the Prophet PBUH. The verse conveyed the meaning that the poet had labored hard for many nights so that he would become eligible for the just and pure fruits of his labor (akl- e-halal). The Prophet PBUH was deeply touched with this couplet and expressed a desire to meet the poet. Why was Antarah considered worthy of this respect and honor? Iqbal says," Because Antarah's couplet was a positive portrayal of life, full of challenges, alive and invigorating, conveying the message of a healthy and inspiring existence. The picture of the difficulties that are encountered in the pursuit of

“just and pure livelihood” has been aptly drawn by the poet on the canvas of his imagination.”(10)

It is evident that art is subservient to human life. The measure of the value and the worth that it carries lies in its ability to inspire life and invigorate humans. According to Iqbal, higher form of art is the one, which can arouse the latent resolve and hidden prowess of a nation; and motivate it to bravely face the trials and tribulations of life. All that induces a people to sleep and only suggests an escape mechanism from the harsh realities of life is only a message suggesting a state of further decline and inevitable death.

The Muslim societies of the present times are perhaps far away from the ideal concept of aesthetic arts. That is the very reason, Iqbal said the following:-

“The spiritual life of a nation is dependent on the kind of stimulus that their poets and artists experience. As far as the Islamic culture is concerned, in my opinion, except for its architecture, Islamic art, music, painting and poetry have still to come into existence.”(11)

گیسوتے اُردو ابھی مہنت پذیرِ شانہ ہے
شمع یہ سودائی دل سوزنی پروانہ ہے

*The curly tresses of Urdu are yet
Beholden to the shoulder for adornment*

This candle awaits in anxiety, love sick as it is
The heart rending laments of the moth



آدمی صفت شکن بھی ہوتا ہے
شیر و اژدر کو مار لیتا ہے
بحرِ ذنار کے تلاطم میں
تیر کر اس کو پار جاتا ہے
ہاں، مگر وہ بدل نہیں سکتا
مرد ناداں کی فکر کا انداز
(بھرتی ہری۔ ترجمہ عبدالستار دُلوی)

*Man can pierce through enemy ranks,
Can kill a lion and the python,
Can swim across the vast ocean,
Yes, he can; but cannot
Change a foolish man's mindset*



یہی آئینِ قدرت ہے، یہی اسلوبِ فطرت ہے
جو ہے راہِ عمل میں گامزن، محبوبِ فطرت ہے

*Tis the Law of Nature, tis the Order,
Ones that tread the Dynamic Path,
Become the Cherished and the Chosen Ones*

ہر کہ بر خود نیست فرمانش رواں
می شود فرمان پذیر از دیگران

*He who imposes not, Self Command over the Self
Is forever subservient to the commands of others!*



EGO AND PHILOSOPHERS OF THE EAST AND THE WEST

Man has often enough been conceived as an exalted being, as can be conclusively asserted on the evidence of many a philosopher of the East and the West. It is also evident that most of them have been cognizant of the importance of Ego (Khudi) in man, in one form or the other. The concept of an Ideal Man has been present in almost all human societies throughout history. The Ideal Man has variously been referred to as the Great Man, the Perfect Man, Man above the Ordinary, or a Superman. In the sphere of spiritualism, such a man carries descriptions like "Incarnation of a Deity", a Demigod, a Saint, a Prophet, a Messiah, or a "Mehdi". Whenever, on the strength of their wealth and military might, the Pharaohs of Egypt, the Emperors of the Roman Empire, and other such powerful monarchs proclaimed themselves as Gods, it was on the basis of their self created concept of being above the ordinary lot of human beings.

Amongst the Muslim thinkers, poets and mystics, the concept of a Perfect Man, the stages involved in the attainment of perfection, are prominent subjects of discussion in their treatises, chronicles and anthologies. Regarding his quest for a Perfect Man, Rumi's famous Persian verses, translated into Urdu by Abdul Rasheed Fazal, are reproduced here:-

کل شہر میں چراغ لیے پھر رہا تھا شیخ
 کہتا تھا ناقصوں میں اک انساں کی ہے تلاش
 دل بجھ گیا ہے سُست رقیبانِ راہ سے
 شیرِ خدا و رستمِ دستان کی ہے تلاش
 میں نے کہا کہ ڈھونڈ کے ہم تھک رہے اسے
 کہنے لگا کہ ایسے ہی انساں کی ہے تلاش

“Yesterday, the Wise One, with a lamp in hand
 Wandered around the town, saying
 He was in search, of a human being
 From amongst the deficient ones (that surround him);
 The heart has lost its verve, due
 The indolent competitors on the way
 Am in search of “The Lion of God”
 And the one with Rustam’s strength
 I said, tired we are, looking
 For one of their kind and quality
 He too, replied he, was in quest
 For a man, such as he”

It would not be wrong to claim that the modern European culture began to take shape due to an emergence of the sense of Ego (Khudi), in the concepts of their philosophers and poets. To illustrate through an example, Descartes, considered the founder of modern European philosophy, in the beginning, predicated his philosophical thought on the principle of recognition of the Self. Later, the concept of Ego (Khudi) gained much prominence in the German poetry and philosophy, as is evident from the writings of Hegel, Kant, Goethe and Nietzsche and many more. In the East,

many centuries earlier, the concept of the Perfect Man had been conceived and given birth; and had gained currency in the Eastern philosophical thought. The factor that led to the germination of this thought was the realization of the importance of Ego (Khudi) in the life of a human being. The writings of Ghazali, Ibn e Arabi, Ibn e Tufail, Abdul Karim Al Jili, Mansur bin Hallaj, Jalal- ud- din Rumi , Ibn e Maskawayah, and Ibn e Baja furnish ample evidence of this fact. When Iqbal presented his concept of Ego in his compilation "Asrar e Khudi", he was accused by some self styled Sufis (mystics) that the concept of Khudi had been borrowed from the German literature, and that Iqbal's "Perfect Man" was in fact an imitation of Nietzsche's "Superman". These self styled Sufis of India were neither familiar with the history of Islamic culture, nor with the German literature. If they had been educated enough in these fields, they would have certainly come to the conclusion that Iqbal's Perfect Man, who can be brought into existence by the element of Ego (Khudi), was not of European origin, but was in complete conformity with the conceptual traditions of Islam. Iqbal was not attracted to the German literature, because he, as maliciously alleged, had borrowed the concept of Ego (Khudi) from it, but for entirely different intellectual reasons. He was appreciative of European literature and philosophy in general, and the German literature in particular. Iqbal discerned an element of the Oriental Spirit, and signs of the Oriental Movement in German literature, which further attracted him towards its in-depth study. He did not find a similar trend in the literature of other European nations.

In the history of German literature, the Oriental Movement started with Herder, who translated some parts of Saadi's "Gulistan" into the German language. Then Friedrich Schiller wrote a play "Turandot", whose plot had been borrowed from Maulana Nezami's "Haft Paykar". Joseph Von Hammer translated

the anthology of Hafiz titled "Diwan e Hafiz" into German. Platin learned the Persian language, and wrote Persian "ghazals" and "rubaiyat" according to the Persian tradition of rhyme and meter. He even wrote a eulogy of Napoleon. Friedrich Rukert mastered the Arabic and the Persian languages; was an admirer of Rumi, and in imitation of his style, wrote many "ghazals". Bodenstedt narrated many oriental tales in his German poetry. He wrote these poems under the pen name of Mirza Schaffy.

As regards Goethe, he was inspired by Hafiz, Saadi, Attar, Firdausi, in fact by the tradition and entire body of Islamic literature. He had named his anthology of "ghazals" as the Maghrabi Diwan (West Osterlicher Diwan), which also includes his quatrains (rubaiyat). He titled some sections of his compilation as "Moghani Nama", "Ishq Nama", Hikmat Nama", etc. Goethe was highly inspired by the life of the Holy Prophet PBUH. He planned to write an allegory on the personality of the Holy Prophet, but was only able to write its introductory part. This poem was translated by Iqbal in the Persian free verse titled "Naghma e Muhammad", which is included in Payam e Mashriq.

There were many other poets and writers, who contributed to the German Oriental Movement. Among them, some were inspired by Hafiz, while some others were captivated by the quatrains of Umar Khayyam. A few such names that appear in the history of German literature were Daumer, Herman Stahl, Johann Traugott Loschke, Henrich Leuthold and Adolf Friedrich Shack, etc.

A detailed review of the concept of a "Perfect Man (Mard-e-Kamil)", based on Ego (Khudi), in both Eastern and the Western philosophical tradition, would require a voluminous book to do justice to this subject. Briefly, it can be said that within the Islamic philosophical tradition, it would be appropriate to study the

concept of a Perfect Man by reviewing the treatises of only three Islamic thinkers, namely, Abu Bakr Ibn-e-Tufail, Abdul Karim Al Jili and Ibn-e-Baja.

Abu Bakr Ibn-e-Tufail was born in the 12th Century, near Granada, in Spain. His most famous treatise is titled “Hayee Bin Yaqzan”, which is a philosophical romance, wherein an effort was made to explicate the twin facets of Truth, namely Sharia (religious law) and Hikmat (philosophy) with the help of a story. The story is rather simple and brief. A ship sinks in the open sea because of a severe sea storm. A male child, somehow, is miraculously saved and lands on the shores of an un-inhabited island. The child is reared by a female deer. As the child grows, along with gradually gaining consciousness of his perceptive senses, he starts to reflect on his own self, within the limits of his intellect and level of understanding. Over a period of time, he becomes aware of his personality; and by reflecting and meditating over the nature of Absolute Reality, he recognizes and acquires Godly attributes in his self. Hence, due to his having attained the prowess of intuitive experience and learning, he acquires the status of an **“Accomplished Human (Khoobtar Insaan)”**. The conclusion that Ibn-e-Tufail draws from this story is that adherence to the Sharia (religious law) is meant for the ignorant people, who are incapable of going through the quest and the rigors of discovering the truth. Hence, it is obligatory for those who lead their lives within the rigid framework of prevalent formats, to continue doing so, and strictly follow the religious injunctions. But as far as the **“Accomplished Human (Khoobtar Insaan)”** is concerned, he can recognize and reach God, through his personal endeavor, based on philosophical wisdom, in a state of complete solitude.

Abdul Karim Al Jili was born in Bagdad in the 14th Century. His treatise titled **“The Perfect Human (Insan-e-Kamil)”** was translated by Iqbal in Urdu. **Al Jili believed that the fountain head of man’s knowledge is a healthy state of union between intellect and passionate love (akl aur ishq).** According to Al Jili, if there be a sincere effort by man to elevate his lowly human self to the higher spiritual plane, God will be inclined to descend from His supremely exalted pedestal, to accommodate man’s desire and passion. In the union of this supreme exaltation and the humble state of lowliness, the conjunction that occurs, brings to life **“The Perfect Human (Insaan-e-Kamil)”**. **A Perfect Human is the one, whose person has been gifted all of God’s attributes.** Al Jili goes on to say that since God has infused his spirit into man, man in his basic character, is a perfect mirror to God. The essence of humans being spiritual, man is bestowed with affinity with the most supreme elements of Reality, while in respect of his physical constitution, and his instinctive animal proclivities, he gets embroiled in the basest kind of waywardness. However, if he becomes a Perfect Human, his heart becomes so pure and sublime that it can be likened to God’s own Heavenly Abode; and his equation with Him is like the correlation of a man with the mirror, which reflects his own image to him. God Almighty says in the Quran:-

We did indeed offer
 The trust To the Heavens
 And the Earth
 And the Mountains;
 But they refused to undertake it,
 Being afraid thereof:
 But man undertook it
 He was indeed unjust
 And foolish

(Surah Al Ahzab, Verse 72)

(Translation: Abdullah Yusuf Ali)

Interpreting this verse, Al Jili says that man has been cruel to his own nature, as he lets it fall from its high status to an abyss of utter disgrace; and man is foolish, because he ignores his true self and the abilities that he is endowed with. Man does not seem to realize that his heart is the true abode of God's trust. It is worth mentioning here that according to Iqbal, by "God's Trust" is meant the trust of human personality and the Ego (Khudi) gifted to man by God Almighty.

Ibn-e-Baja was born in the 12th Century in Spain. He was assassinated in his youth in Morocco by deliberate poisoning of his food, at the behest of Abu Ali Ibne Zaher. His famous book is titled "Tadbeer ul Mutawahid"; whose main theme is that a distinguished and unique individual rules over his self, by himself.

Farabi says that the real purpose of a man is to secure happiness. According to the Greek philosophy, happiness can be begotten only in this world. The Christian dogma preaches that this world is impure and happiness can only be a possibility in the life hereafter. Farabi is of the opinion that Islam presents a concept of a two dimensional state of happiness. Firstly, it is the duty of the state to provide for the needs of all of its citizens, thereby ensuring happiness for them in this world; and also to prepare them to seek happiness in the life hereafter. Farabi contends that a "Perfect Man" can only come into existence in an exemplary state; and an exemplary state was only created under the leadership of the Prophet of Islam PBUH. All the states that came into being after the one above were imperfect and flawed. Ibn-e-Baja raised a question at this contention: how could a **"Unique Man (Mutawahid)"** achieve complete accomplishment in a state

that was flawed and defective. In his opinion, a "Unique Man (Mutawahid)" is intellectually superior, morally stronger, and has been exposed to various stages of (spiritual) development; therefore, not only that he is a lonely stranger in the motley crowd around him, but is completely different from the rest of his compatriots. Ibn-e-Baja himself answers his question, saying that the "Unique Man (Mutawahid)" has only two options: he should either migrate to a perfect state or alternatively, if the above is impossible, he should totally alienate himself from the ignorant people, and maintain only the bare minimum relationship with them, that is of dire necessity for basic existence. In other words, the "Unique Man (Mutawahid)" should lead a life of isolation and attain perfection of the self in complete solitude.

Hence, it follows from the above that Ibn-e-Baja's "Unique Man (Mutawahid)" is a secluded stranger in the society, who remaining aloof from the common stream of life, engaged in his own meditational odyssey, ascends up the spiritual ladder, attaining one stage of perfection after another. He is the sovereign ruler of his own self. In short, he should immerse himself in his own spiritual being; and totally sever his relationship with the society and the community at large. In a state of complete solitude, he should remain devotedly engaged with his own self, and achieve higher ideals in his spiritual journey. This devotion to relentless self engagement will lead to his esoteric accomplishment and achievement of proximity with God. The "Unique Man (Mutawahid)" is not meant to render service to the society or be engaged with it; on the contrary, his sole aim, according to Ibn-e-Baja, is to meditate in solitude to attain closeness with God. He adheres to the restrictions of the Sharia only to the extent that any man needs to become an ethically developed human being. Ibn-e-Baja strictly believes that

the only way to secure and preserve the Godly element in man is to adopt a life of complete seclusion; and this, in his opinion, is the only way to rid man of the filth of materialism, evil, hypocrisy, and the endemic disease of falsehood.

As is evident from the foregoing explanation of Ibn-e-Tufail's "Accomplished Human (Khoobtar Insaan)", Al Jili's "Perfect Human (Insaan-e- Kamil)" and Ibn-e-Baja's "Unique Man (Mutawahid)", all have one common characteristic, that is, their insistence on solitude and the contention that a highly accomplished, perfect or unique man, as conceived by the thinkers discussed above, can only come into being through complete isolation from society. This condition also exists in Nietzsche's Superman, as would be explained in succeeding paragraphs, but Iqbal's concept of "The Perfect Man" is altogether different from the rest. **According to Iqbal's postulation, his "Perfect Man (Mard-e-Kamil)", in order to preserve his Ego (Khudi), maintains a respectful distance from God's proximity, but remains ever ready to sacrifice all that he has, for the welfare of the community and the nation at large. In other words, Iqbal's Perfect Man is not only a creation of his Ego (Khudi) alone; he aims to fully absorb himself in his community and the nation, to bring into being a Collective Ego (Ijtimai Khudi).**

At this stage, it would be appropriate to examine the concept of "**Superman**" of the Western philosophy and literature. In this regard, Carlyle's Great Man, Emerson's Man of Higher Ideals and Nietzsche's Superman need to be studied. But in order to be brief and to the point in this discourse, we shall confine our discussion to **Nietzsche's Superman**. In addition, we shall also review Iqbal's critique of Nietzsche's famous concept. Nietzsche's philosophy emerged from the womb of European materialism.

Before him, Darwin while presenting his theory of the Evolution of Humans had tried to establish that human species came into being through a process of progressive evolution of the animal life. The logical question that arose from this proposition is that if this progressive evolution was a continuous process, it would not end with the human beings in their present intellectual and physical form. So, according to Nietzsche, human beings would evolve further to become super humans. But the point worth considering is that if the animals were the ancestors of the human race, their life would inevitably be related to the material world only. **Hence, Nietzsche's concept is entirely material in nature. It has no relationship with ethical or the spiritual dimensions of life. Nietzsche was an atheist, and in his view, the Universe has no spiritual purpose. Human values such as passionate love (ishq), piety, virtue, justice, duty are only abstractions and at best, part of a meaningless set of terminology. With him, there is no concept of an organized society; and all common and ignorant human beings would be subservient to the "Superman", because sovereignty is a right that can only be exercised by the superior human being, as he is the only one wielding the right and the authority to dictate. According to Nietzsche, democratic system is synonymous with a government of a herd of sheep.**

Nietzsche's "Superman" is purely of European descent and he only believes in wielding the weapon of raw power, which can be used to rule over the common, ignorant lot of humans. It seems that Nietzsche has disgraced the Perfect Man of Muslim philosophers by casting him into the blazing fire of materialism. According to Iqbal, Nietzsche dresses Ego (Khudi) in a robe of materialism, thereby converting it into a villainous demon. Despite all that, Iqbal was of the view that Nietzsche did, at one stage, become aware of the presence of Divine Reality in the

Universe, but Europe's obsession with materialism became a cause of his straying away from this path. His madness could not be cured by a European physician. He was in fact in need of a spiritual mentor and guide, a "Murshid". It seems that the following words of Nietzsche, uttered before dying, are an indication of the realization of his loss:-

"I, in my loneliness, am facing a grim challenge. It seems, as if I have lost my way in some ancient ruins. I am in need of a spiritual guide. I strongly desire that my disciples should surround me. What serenity and comfort there is, in faithful obedience. Why did I not come across such companions, who could view me from a higher plane; and they would have to bend downwards to look at me? The cause of this loss is that my research was flawed and incomplete, although I had tried my best to avoid such a situation." (12)

Iqbal declared Nietzsche to be a "Majzoob" (the one absorbed in one's own self), and said the following about him:-

کاش بُودے در زمان احمدے
تا رسیدے بر سرورے سرمدے

"I wish that he (Nietzsche) had been living in the times of the Prophet;

That he would have experienced joy and tranquility"

اگر ہوتا وہ مجذوبِ فرنگی اس زمانے میں
تو اقبال اس کو سمجھتا مفتامِ کبریٰ کیا ہے

*"If that European "Majzoob" had lived in my time,
Iqbal would have explained to him;
The exalted station of the Holy Prophet!"*

Translator's Note

In the original text, Dr. Javid Iqbal refers to 'Kibriya' as the Prophet (peace be upon him) by placing 'sawd' on it. It is a unique instance as generally 'Kibriya' is an epithet used for Allah Almighty and in the religious literature it is 'Habib-e-Kibriya', a title, which always and ever denotes the Prophet's personality.

What is the difference between Iqbal's "Perfect Man (Mard-e-Kamil)" and Nietzsche's "Superman"? Iqbal's Perfect Man achieves self accomplishment through values like Passionate Love (Ishq), Selflessness (Faqr), Courage (Jurrat), and Independence (Hurriyet). Nietzsche's Superman is purely material in outlook; has no concern or affinity with any ethical or spiritual values. Iqbal's Perfect Man, on the contrary, is prepared to sacrifice everything for the society, so that humanity, solidarity, equality, and freedom may be allowed to flourish amongst its members, where as Nietzsche's Superman has no connection with the society, nor does it feel any obligation towards its growth and progress. Iqbal's Perfect Man, having achieved complete accomplishment of the self, becomes a spiritual aide and co-worker of God, so that the Universe can progress in all respects and can be transformed from its present form to the desired and envisioned state. Nietzsche's Superman does not believe in the existence of God. In his opinion, life is only a cyclical process and history repeats itself endlessly. To the Superman, the Universe has no spiritual purpose, and the system of the Universe is circular in its essence and nature. Iqbal cites the Holy Prophet PBUH as a true example of the "Perfect Man", and every Muslim can achieve the same distinction by

emulating his example and faithfully following in his footsteps.



خورشید جہاں تاب کی ضو تیرے شرر میں
آباد ہے اک تازہ جہاں تیرے ہنر میں
چھتے نہیں بخشے ہوئے فردوس نظر میں
جنت تری پنہاں ہے تے خونِ جگر میں

*The glow of the scintillating sun
Resides in the spark of your soul
A new world awaits your dexterous skill;
Content be not with a paradise gifted
Your cherished heaven
Lies hidden in the passion of your soul!*



EGO, GOD, UNIVERSE, AND HUMAN BEING

The two concepts of Ego (Khudi) i.e. Individual Ego and Collective Ego (Ijtimai Khudi) presented by Iqbal have been dealt with at length in the earlier chapters. As would be well understood by now, Individual Ego deals with an individual human being, whereas, Collective Ego pertains to the community or the society at large. Iqbal conceives God Almighty as the Absolute/ Ultimate Ego in his philosophical discourses. According to Iqbal, it is important to understand that an Individual Ego (or Limited Ego) can acquire the form of a non-ego by sacrificing itself completely for the sake of the community or the nation, but the destruction or annihilation of the Individual Ego is not possible by its union (wisaal) with God (The Ultimate Ego). Iqbal believes that individuals should be prepared to sacrifice their entire self for the sake of the community or the nation, but should maintain a studied distance from God. That is the rationale for Iqbal's strong advocacy for preference of a state of separation (firaag) from God, rather than the endeavor to achieve union (wisaal) with Him.

The intellectual arguments put forth by the philosophers to prove the existence of God can be comprehensively rebutted under the same principles of intellect and logic used by them. So far as the concept of "faith without a tangible proof" is concerned, it is not

possible to bring it in the realm of rational or intellectual dialectics. The vital question that demands our attention is: how is it possible for a "Limited Ego" to achieve complete cognition of the "Absolute Ego"? The vital aspect of this question is: what are the arguments put forth by Iqbal to prove the existence of God?

In this respect, Iqbal presents two arguments. One of these is entirely of a personal nature, based on "passionate love (Ishq)", intuition or discernment (Wijdan or Irfan). Iqbal believes that intuition or knowledge gained through discernment is also a higher or subtle form of intellect. He is of the opinion that God's existence is proven through the medium of passionate love (Ishq) for the Holy Prophet PBUH, who according to him was a "Perfect Man", and the only one worthy of the passionate loyalty and devotion of the faithful. He goes on to add that even the sworn enemies of the Prophet PBUH recognized him as an absolutely honest and trust worthy human being. Hence, according to Iqbal's line of argument, since the Holy Prophet PBUH had proclaimed the existence of God, that alone, for him personally and those with the same degree of faith, was proof enough. The second argument presented by him lies in the realm of philosophy. He says that if the three elements i.e. intellect, sense perception and intuition are applied simultaneously; and if all three of the above means of acquisition of knowledge together confirm and corroborate one another, the existence of God would stand established without the shadow of any doubt. This particular line of argument, in all probability, was put forth by Iqbal under the intellectual influence of Maulana Rumi. Rumi says that a proposition that gained acceptance of his mind (intellect) or his five physical senses (sense perception), but was rejected by his heart (centre of intuition), would be a falsehood. What he would believe to be the truth, he went on to say, would also be

fully accepted, confirmed and supported by his heart, besides the conclusions of the mind and the physical senses. It is quite evident from Iqbal's philosophical writings that in order to recognize and accept the existence of God, it is of the utmost importance to be passionately devoted to and be in a state of intense love (Ishq) with some "Perfect Man". Individual or limited ego gains stability by adopting the sentiment of "Ishq", and if this passion is for the Holy Prophet PBUH, it would very much be in the realm of possibility for an Individual Ego, to attain complete insight into the reality of The Absolute Ego (God). Should an Individual Ego be incapable of achieving the sublime and high levels of passionate love envisaged by Iqbal, a human being can still become fully aware and convinced of the reality of God, by a simultaneous application of all three means of acquisition of knowledge discussed above.

What after all is Iqbal's concept of the Absolute Ego, and the essence of His Very Self? What is the concept of His actions in relation to His nature? These are the questions that need to be probed and answered in light of Iqbal's philosophy.

As far as God's Self is concerned, proclaiming Him to be the "Absolute Ego", Iqbal conceives Him to be a "Pure Personality". This is a very intricate proposition, as the biggest objection to Iqbal's conception of God is that whenever a certain "Ego" is projected as a personality, its image of being "limited" becomes an obvious consequence. The most plausible explanation of this query is that God Himself likes to be referred to by a name – Allah, meaning thereby that instead of projecting Himself to be a "Principle" or an "Element", He presents Himself as a "Personality". He neither has a physical body, nor does He occupy any location in the form of matter; and nor does He extend His presence in the Universe in the conventional sense. Despite that,

He is a "Pure Personality", Who in terms of the range of possibilities of creative dynamism, present in Him as a latent spiritual resource, is infinite. In other words, the dimensions of "His Ego" are not extensive in the material sense of the word, but the intensity and depth of the possibilities open to His creative spirit and genius are certainly infinite in manifestation. According to Iqbal, the term "limited" with reference to God has been used in a certain definitive sense. In the intrinsic sense, if the possibilities of creative dynamism of God are infinite, such enormity can only be referred to as deeply intensive, and infinite in potential. Explaining this viewpoint, Iqbal quotes verse 35 of Surah Noor. God introduces His "Ego" in the Quran, in this manner:-

Allah is the Light
Of the Heavens and the Earth.
The parable of His Light
As if there were a Niche
And within it a Lamp:
And the Lamp enclosed in a Glass
The Glass as it were
A brilliant Star

(Translation: Abdullah Yusuf Ali)

Iqbal's explication of this verse is as follows:-

"No doubt, the opening sentence of the verse gives the impression of an escape from an individualistic conception of God. But when we follow the metaphor of light in the rest of the verse, it gives just the opposite impression. The development of the metaphor is meant rather to exclude the suggestion of a formless cosmic element by centralizing the light in a flame,

which is further individualized by its encasement in a glass likened to a well defined star. **(13)**(Reconstruction of Religious Thought in Islam by Allama Iqbal; edited by M. Saeed Sheikh; Edition 2012, Page 51)". Syed Nazir Niazi, in his translation, further explains the concept by words that follow: "which evidently points towards a specific and determined existence." Hence according to Iqbal, it will not be correct to term God as "limited" because of Him being a "Pure Personality". However, He can be termed as "Specific and Determined", without a physical form. One can complain to Him, and even quarrel with Him. One can beg from Him, and implore with humility. He listens, He sees all, and grants one's wishes. With Iqbal, the concept of man's banishment from His presence does exist, but denial of God does not exist.

Now we shall address the question as to what, according to Iqbal, is the concept of God's nature? The answer to this question seems somewhat easier. Iqbal conceives God as the "Absolute/ Ultimate Ego", and Ego with him means unveiling one self, or demonstration of Ego's (latent) capabilities and potential. Hence, the nature of "Absolute/ Ultimate Ego" is to constantly keep revealing the infinite possibilities of His creative dynamism.

The question is as to how does this phenomenon unfold itself? Iqbal says that this process is based on two types of creativity. One is the state or act of sheer creation (Alam e Khalq), which means to bring into existence (from a state of non existence), and the second is related to enforcement of operation in accordance with God's conceived functionality (Alam e Amr), which means to command or instruct. For example, the bringing into existence of a universe, a galaxy, or a solar system falls in the former category; but the process of enforcing these cosmic bodies to commence rotation on a particular axis, its revolution in a certain orbit, the

dissolution (of stars etc), or their complete annihilation, would be a manifestation of the latter dimension of creativity.

Iqbal contends that God keeps bringing into existence atoms of Khudi from a state of absolute non existence. In this perspective, the Universe is neither static, nor immutable; but contrarily, it has the capacity for expansion through the process of addition. Hence, the Universe is incomplete and not yet fully created. Former elements dissolve into extinction and new elements come into being. In Iqbal's view, every atom of the Universe is a manifestation of either states of an ego, its state of excellence or its extreme degradation. The particles of matter, in Iqbal's view represent the lowest state of an Ego; whereas the highest or the ideal form of an individual ego is the human being, having attained perfection in its development. At all times, there is an endless creation of the smallest particles of matter, which become a source of addition to the Universe and to life. It is not humanly possible to create a mental image of the atomic phenomenon. To substantiate his concept of creativity, Iqbal quotes verse 21 of Surah Al Hajr:-

"And there is not a thing
But its (sources and) treasures
(Inexhaustible) are with Us;
But We only send down
Thereof in due and ascertainable measures"

(Translation: Abdullah Yusuf Ali)

It can be said that Iqbal's concept of creation of the Universe and life is atomic in nature. Before him, in Islamic philosophy, the

Asharites had postulated a somewhat similar concept. In the modern European philosophy, the biggest supporter of the concept was Leibnitz, who termed the smallest, indivisible particle as a "monad". It is quite intriguing that modern physics, employing the empirical method, has arrived at almost the same conclusion. So, in the physical world, the real essence of any material quantity can only be conceived as a motion of the atoms; and of course drawing any mental picture of any such phenomenon is impossible. Hence, the postulates of the Asharites, Leibnitz and Iqbal on creation of the universe and life are the closest to the contemporary trends in natural sciences.

An interesting aspect of Iqbal's philosophy is the creation of man and his relationship with God. Iqbal's man is a being, who remains in a constant state of anxiety; is curious and restless. Iqbal likens man with God in a limited sense, and considers him a creative entity. The real purpose of man's individual ego (Khudi) is also the revelation of his self, and a demonstration of the potential creativity latent in his ego. It is, therefore, obligatory for man to remain involved in research, creativity, innovation; and a persistent process of invention. If a man cannot undertake all or any of the above obligations, as a consequence of which the potential of his ego remains un-realized, he is as good as not being in a state of existence, or at best is suspect.

Iqbal presents his own interpretation of the story of man (Adam)'s creation, which appears in the Quran. His interpretation brings out the distinction between the Quranic story and the narration of the same in the Bible. According to the Christian dogma, Eve was created out of Adam's rib cage. Later, on the instigation of Satan, she persuaded Adam to eat the forbidden fruit; and thus both were banished from the Heavens. Thus, the very beginning of man's creation was marked by the "Original

Sin". The Quran, on the contrary, makes no mention that Eve was created out of Adam's rib cage, nor is there an insinuation that Eve persuaded Adam to eat the forbidden fruit, on being misguided by Satan.

According to the Iqbalian interpretation of the Quranic detail of the story of creation, the objective of creation was to bring into existence an entity that would be able to exercise its choice to choose between piety and evil. When God disclosed his intention before the angels, they submitted before Him that such a being would become a cause of conflict and dissension. God 's rejoinder to this contention was that He knew what they knew not, that is to say, that the angels were ignorant about the abilities and the potential that was to be gifted to man, and what all could he achieve with the possibilities that would lay open to him. After the creation of Adam and Eve, they were commanded by God, not to partake of the fruit of a certain tree. Islam as a religion does not proscribe any of the fruits to man. It was in fact an ordeal that man had been put through, to determine whether Adam or Eve, given the right to choose, as they were, would adhere to God's command or disregard it. Both disobeyed the command of the Creator. Iqbal says that Adam's act of disobedience was his first act of the kind, wherein he had used his discretion to choose. Adam sought God's forgiveness, which was granted to him. Since man had been put through the ordeal of exercising his right of choice, it was enjoined upon him to descend from his high pedestal and take up a lower station as his abode, so that he would have the opportunity of leading his life in light of the knowledge given to him, and the power of his resolve. He was to bear the burden of responsibility that comes with exercising the right to choose between good and evil. Therefore, man has not been banished to his earthly abode as a punishment for his initial sin; on the contrary, the spirit of the

Earth welcomed man to meet the challenges that lay ahead of him; and expected that he would proceed with the dynamic exposition of his self, as the very purpose of his creation was to exhibit the eminence of his "Ego (Khudi)". Iqbal accords great importance to man's creative genius, to the extent that punishment and reward, piety and evil can all be evaluated only on the touchstone of creative dynamism. According to Iqbal, sin in itself has an instructional value. The sinful experience not only makes man aware of the significance of "divine reward (sawab)", it also highlights fully the extent of God's attributes of forgiveness and mercy. Iqbal is of the view that noble persons are generally simple of nature and are easily misled. According to Iqbal, even a sin committed creatively, overtime, assumes a positive direction. In Iqbal's view, Heaven and Hell are not locations, but "states and circumstances". Hell is a correctional experience, meaning thereby that the object of consigning some humans to such a "state and set of circumstances" is to reform individual egos, and not to dump them into an everlasting pit of damnation. In Iqbal's view, heaven is not an unending state of comforts and luxury; nor is hell an eternal state of everlasting torture, inflicted upon the sinful humans by a revengeful God. Life is a continued unity. Man always marches onwards to receive ever fresh illumination from an "Infinite Reality (God)", which with every passing moment appears in greater glory. Such lofty statures of eminence are indeed unending. **(14)**

It was mentioned in the very beginning of this chapter that in Iqbal's philosophical thought, the concept of achieving annihilation, by absorption into God's fold, is absolutely inconceivable and non-existent. Such a thought exists as the concept of Self Negation in "Wahdat ul Wajood", also termed as "The Unity of Existence". This school of thought preaches this concept on the analogy of a drop of water losing its existence

through absorption into the vast ocean. In case of the philosophy of "Wahdat ul Shahood" also referred to as "The Unity of Consciousness", human access to God is otherwise an impossible proposition. Both these philosophical schools of thought are not acceptable to Iqbal. According to him, the distinction between entities of "I" and "You" remains fully in place between the Absolute/ Ultimate Ego and the Individual (Limited) Ego, even in the state of complete absorption of the part with the whole. The analogy advanced in support of this contention is of a candle, which goes like this: the light emitted by the rays of the sun completely dominates the flame of a candle, but it does not annihilate it, or else, a drop of water in the ocean still preserves its identity in the form of a pearl, should it exert itself to achieve this distinction.

The human being conceived in Iqbalian thought can shape the destiny of the universe, by the dint of the capabilities conferred upon him by God; and by marshalling the forces of nature, and intelligent employment of the natural resources available to him in abundance. Besides this, in the perpetually evolving and progressive continuum of creative dynamism, man has the ability to earn the distinction of becoming God's companion and co-worker. And because he can envision a better and more accomplished world, he has the capacity and the prowess to transform its present structure into the one desired as the ideal.



آدمی کا بھی پھول کی مانند
دو طرح کا نصیب ہوتا ہے
یا تو کھلتا ہے اونچے پر بت پر
یا کسی دشت ہی میں مرجھا جائے
(بھری تری ہری - ترجمہ عبدالستار دہلوی)

*Man also, like a flower
Is destined in two ways,
Either to blossom atop a lofty mountain
Or to wither away in a desolate desert*



EGO, PROPHETHOOD, SAINTHOOD, AND HIGHER POETRY

Allama Iqbal quoted from Abdul Quddus Gangohi (RH), who had said:-

“Muhammad of Arabia (PBUH) ascended to the Heavens, and returned back. By God, if I had reached such a station, I would never have returned.” **(15)**

In light of this saying of the great mystic of the Sub Continent, Iqbal while expatiating on “Prophetic Consciousness (Shaoor e Nabuwat)” and “Saintly Consciousness (Shaoor e Wilayat)” said, that a saint or a mystic, having undergone the spiritual experience of “Union with God (Wisaal)”, is so overwhelmed with ecstasy that he does not wish to come back; and since the return is inevitable, his life thereafter does not assume any significant importance for the humanity. But on the contrary, after going through such an experience, a prophet’s return to the human world assumes a phenomenal importance with respect to his creative ability. After his return from such an exalted state, the prophet establishes his writ on the dynamics of history, and brings into existence, a new world of concepts and beliefs. The experience of “Union with God” is the ultimate objective and desire of a saint, but the same experience for a prophet is a source of further fortification of his “Ego (Khudi)”, which leads to even greater awakening of his inner consciousness; and this intensified state strengthens his “Ego” to a degree that he is able

to bring about a revolutionary change in the religious and cultural lives of human beings.

It has been explained in an earlier chapter that among the three means of acquisition of knowledge, i.e. intellect, sense perception and gnosis (irfan), the last one is the only medium that enables man to attain Ma'arfat (the knowledge related to God, the Universe, and Life). According to Iqbal, gnosis (irfan) has various hues and nuances. Among poets imbued with the power of creating higher (inspired) poetry, called "Arfa Shairi" in Urdu, gnosis assumes the shape of "ilqa", a phenomenon whereby, a certain message from some external source permeates the human consciousness. In the case of the mystics (Sufis), the saints (Auliya), or the Gnostics (Arafa), it comes as "Kashf (Divine Inspiration)"; and in case of the prophets, it assumes the form of "Ilham or Wahi (Divine Revelation)". **So, with Iqbal, the common feature between prophet hood, saint hood, and higher inspired poetry is gnosis i.e. "irfan".** But since the Ego (Khudi) of a prophet is far and vastly more fortified and strengthened than a Wali or a Poet, "Prophetic Consciousness (Shaoor e Nabuwat)" is hugely more eminent in stature than saintly consciousness or the art of higher poetry. So, according to Iqbal, the only form of poetry than can be classified as "arfa" is embellished with prophetic characteristics, and only that form of mysticism would be considered Islamic which is inspired by prophetic consciousness; and besides the above, the aims, ideals and objectives of both should be to revolutionize the spiritual and cultural lives of human societies.

Iqbal holds the opinion that there were three causes of the decay of Individual Ego (Infiradi Khudi) and Collective Ego (Ijtimayi Khudi) of the Muslims. First of all, the absolute and dictatorial dispensation of the monarchs became the prime cause of their

political decline. Second cause was the mindless and blind imitation of the past dogmas and practices by the religious scholars (Ulema), which resulted in the degradation of their educational, intellectual and cultural standards. The third major cause was that the Sufis drifted from the path of positive action, despite explicit injunctions of the Quran in this respect. This tendency led to the proliferation of un-Islamic concepts, which as a further consequence, besides the loss of their spiritual eminence, Muslims became bereft of their capacity and capability of dynamic and motivated action as a nation, which had been the hallmark of their national tradition in the earlier stages of their history. It is widely recognized and acknowledged that Iqbal was a poet and a philosopher, whose poetry and prose were both aimed at bringing about an Islamic renaissance. He wrote extensively, urging Muslim revival in the fields of spiritual, political, religious, legal, educational, philosophical and cultural spheres. But the matter under discussion in this discourse is the rejuvenation of the shade of mysticism that Iqbal wished to see revived in the Muslim societies across the world. What were Iqbal's expectations of the mystics (Sufis), the Walis (Saints), the Dervishes and the Fakirs?

Before entering into this discussion, it would be appropriate to define Mysticism (Tasawuff) and the Mystic (Sufi); besides, some terms also require elaboration. It would be correct to say that mysticism is the spiritual aspect of any religion in the world. Among the Muslim mystics of the initial period of Islam, the sources on which mysticism was predicated were the Quran, and the traditions and the sayings of the Prophet PBUH. And it was intended to reflect in one's personality the piety and nobility based on the examples from Prophet's life, and to strive to fully imbibe his ethical values in one's heart and soul.

At what stage of Islamic history did mysticism appear? Mysticism took roots in Islam, when the common lot of Muslim scholars, in utter disregard of the injunctions of the Quran, propagated only such beliefs that were related to the external and the superficial facets of the world and human life. The Fiqah (Islamic Jurisprudence) also dealt with matters of routine daily life. The various branches of knowledge during this period of decadence were entirely based on human intellect, without any reference to other means of acquiring knowledge. This led to the advent of a society wherein material and exhibitionist social and religious values became the norm. The curse of hypocrisy became rampant to the utter detriment of the true essence and spiritual element of Islamic teachings. The common Muslim was completely alienated from the attribute of Passionate Love (ishq), which is the primary focus of spiritualism.

In this context, an aspect of Rabia Basri's life deserves to be visited here. It is said that Rabia Basri would move around with a burning candle in one hand and a bowl of water in the other. When asked by people around her as to why she followed this peculiar practice, the answer she gave succinctly sums up the situation prevailing in the society at the time. She replied to the inquisitive inquirers that she had come out to burn the paradise to ashes, and to douse the fire raging in the hell, so that the people would not love Allah out of fear of retribution or the greed for gaining entry into paradise. She said further that people should love God passionately, for His own sake; and not for any fear or favor. Mirza Ghalib has given a similar message in his own peculiar style in the following couplet:-

طاعت میں تار ہے نہ مے وانجیں کی لاگ
دوزخ میں ڈال دو کوئی لے کر بہشت کو

*In order that desire for honey and wine alone
Does not enforce perpetual obeisance
Would someone pick up the paradise
And dump it into hell*

According to philosophers, mysticism (Tasawuff), through an arduous struggle spanning an entire life time, aims at acquiring knowledge about God, Universe and Life through "Kashf", the entire phenomenon being termed as "Ma'arfat". By the term "Sufi" is meant a "Saalik", a traveler. "Salook" in mysticism denotes the quest undertaken to acquire divine knowledge. "Maslak" signifies the particular path and discipline of the "Murshid" (guide and the mentor); and mentor's system has to be adopted and followed rigorously to achieve "Ma'arfat".

There is a large variety in the definitions of "Tasawuff". For example, according to Karkhi, "Tasawuff" means to gain grasp over the elements of reality, to talk about "Daqaiq (subtleties)"; and to be alienated from and be disappointed with whatever the "Khalaiq" (all creations) have to offer. Zulnoon Misri says that "Tasawuff" means, to love only God in the entire Universe. According to Junaid Baghdadi, "Tasawuff" implies that there should be complete abhorrence for all worldly matters, and the Sufis should only remain engaged in complete obeisance of God's commands. Abu Bakr Shibli said that definition of

"Tasawuff" is to sever relationship with the human beings, and achieve complete harmony and contiguity with God.

After the tragic episode of Karbala, various lineages and spiritual hierarchies of Sufism, each known as a "Silsila", and their respective disciplines known as "Taraiq" got introduced all over the Islamic World. It can be said with absolute authenticity that it was the spiritual instruction (talqin) of these Sufi chains which can be credited with wide scale absorption of most of the world's Muslims in the fold of Islam, through their forebears having received religious education from various Sufi saints. But gradually, external elements infiltrated Islam and started to influence Islamic mysticism, and its purity could not be maintained.

In Iqbal's opinion, among the foreign influences that totally disfigured Islamic mysticism were those concepts that promoted avoidance of the challenges and realities of life; those that considered life and the Universe as mere illusions; and intellect and consciousness as misleading and treacherous. Some of the external factors that adversely affected Islamic mysticism were Christian Monasticism, Neo-Platonism, Hindu Philosophy of Vidant, Buddhism, and the Illuminationist Philosophy of Hikmat ul Ishraq emanating out of Iran.

What is the Wajudi Concept of Tauhid? The Persian phrase "Hama Oost" describes this concept the best, that is to say, He alone is all pervasive. According to this philosophy, there is no distinction between the Creator and the Created, and both are united as one; their individual selves and attributes are not distinguishable, they being one whole. The Servant (Abd) and the Master (Mabood) are one. The ultimate aim of the human being is the achievement of this very state of unity, which can be attained through

annihilation of oneself through union with the Absolute. In another sense, "Tauhid e Wajudi" is based on the concept of physical absorption of the self, meaning thereby that he, the individual, is present in Tauhid, in the duality of existence, in the trinity, and in the plurality.

What was the result of the teachings of Wajudi Tasawuff? If both the creator and His creation are indistinguishable from each other, and the Master and the Servant are one, wither goes "Ishq" and the act of worship? If all the creations are subject to coercion (jabar), it is the end of human discretion and choice, the end of good and evil; and reward and punishment become meaningless. If the concept of annihilation and absorption is accepted, where is the distinction between Islam and infidelity (Kufr)? According to Iqbal, Wajudi Tasawuff led Muslims to seek contentment based on inaction and lack of motivation to progress; consequentially, the followers of this cult began to idealize an inactive and a non- dynamic existence. Iqbal terms this philosophy as Monastic Mysticism (Khanqahi Tasawuff). It was under the influence of this concept, particularly during Akbar's rule that Islam and the Muslims had to undergo a grave ordeal; it is quite possible that Muslims would have entirely ceased to exist. Mullah Badayuni, in his book "Muntakhib ul Tawareekh" explains that during Akbar's rule, most of the Sufis of his time had completely given up adherence to the Sunnah, and even conformance to the Sharia laws had been declared unnecessary.

Sheikh Ahmad Sirhindi (Mujaddid Alf Sani) severely criticized and opposed "Wajoodi Tasawuff"; and as a reaction to its teachings, the "Shahoodi" concept of mysticism came to the fore in the Indian Sub-Continent from the Naqshbandia Mujadadia Silsila of Islamic mysticism. This philosophy is based on the principle of "Hama Az Oost (All emanates from Him)". This was an effort to

move towards the real purity of Islamic mysticism. In this concept, the distinction between the Creator and His creations was maintained and it was clarified that man's access to "God's Self" is in the realm of impossibility. In other words, man is capable of knowing only as much as has been conveyed to him in the Divine Scriptures; and where ever humans face difficulties in understanding the commands of God, they should consult the religious scholars. The basic difference between "Wajoodi Tauhid" and "Tauhid e Islami" is that in case of the former, the mathematical figure of one remains a part of the duality, trinity, and the plurality; but "Tauhid e Islami" is conceptually based on "واحد لا شريك" (Wahda hu Lashareek) i.e. The Absolute Unity of God, without inclusion of another. So the opposite of "Tauhid" is not duality, trinity or plurality, all of which are tantamount to infidelity (kufr), and attribution of partners to God (Shirk).

Iqbal as a messenger of the philosophy of Ego (Khudi) was opposed to the concept of "Wajoodi Tasawuff"; he in fact considered it to be a prime cause of the spiritual decay of the Muslims. According to him, Mansur Hallaj had established the essence of Ego (Khudi), by his dauntless proclamation of "Anal Haq (I am the Truth)". He was martyred, because he also uttered the word "Ana (I)" with "Haq (Truth, Reality)"; and the sensitivity attached with this matter led to the declaration of this utterance an unpardonable offence. Iqbal says:-

فردوس میں رومی سے یہ کہتا تھا سنائی
مشرق میں ابھی تک ہے وہی کاسہ، وہی آتش
حلاج کی لیکن یہ روایت ہے کہ آخر
اک مرد قلندر نے کیا رازِ خودی فاش!

*In the Paradise, Sanai said to Rumi,
East still has the same bowl and the same stew,
Tradition of Hallaj, however, is that a dauntless mendicant
Finally unraveled the mystery of Khudi*

In Iqbal's view, if "Ishq" is not pure and dynamic, mysticism would at best be monastic in essence; and since monastic mysticism is shorn of the attributes of Prophet's consciousness, it is as good as dead. The Allama says:-

خودگیری و خودداری و گلبانگِ 'آنا الحق'
آزاد ہو سالک تو ہیں یہ اس کے مقامات
محکوم ہو سالک تو یہی اس کا 'ہمہ اوست'
خود مُردہ و خود مرقد و خود مرگِ مفاجات!

*Self confidence and self esteem;
and the soulful claim of "Anal Haq"
For the traveler, free and undeterred;
these are the stations of Khudi*

*For a traveler chained in slavery;
this itself, his "Hama Oost" (All is He)
Himself the cadaver, himself the grave;
and himself the sudden death*

Let us now review the concept of mysticism that Iqbal was opposed to:-

- 1. The concept that preaches severance of relationship with fellow humans, and advocates solitude; considers life and nature to be unreal, and looks for escape from the challenges of life.**
- 2. The one that induces a lazy stupor in man, and makes him self-indulgent to the point of indifference towards society.**
- 3. The one that aims at achieving "Wisaaal" with God or self annihilation; and instead of promoting dynamism in life, cultivates in people the proclivity to self immolate.**
- 4. The one that accords a secondary status to the laws of the Sharia.**
- 5. The one that repudiates existing realities of life and the human Ego (Khudi).**
- 6. The one that believes in exercising coercion; and obliterating the distinction between piety and evil, and gives man the license to ignore his ethical obligations towards society.**
- 7. The one that does not discriminate between infidelity (Kufr) and faith (Iman).**

- 8. The one that preaches to man to seek languid and purposeless peace, and superficial contentment with conditions of the Self and Society.**

In the new Muslim society envisioned by Iqbal, he wished to see propagation and adoption of mysticism and sainthood of a kind that would be embellished with the attributes of Holy Prophet's enlightened consciousness (Shaoor e Nabuwat). The salient elements of his aspirations are as under:-

- 1. The one that would promote faith in the Quranic concept of "Tauhid", and remain firm in the belief that converse of "Tauhid" is not plurality but "Shirk (paganism and infidelity)".**
- 2. The one which is in complete harmony with the laws of Sharia.**
- 3. The one that preaches and promotes the concept of "Firaaq (Separation)" rather than "Wisaal (Union)"; and instead of self annihilation, seeks vibrant growth and continued progress of the human race.**
- 4. The one wherein "Ishq (Passionate love of God)" is pure and is imbued with dynamism and action.**
- 5. The one that facilitates man to have the discretion to choose his own course in life.**
- 6. The one that recognizes the existing realities and challenges of life and continuously endeavors to reform the society.**
- 7. The one that keeps an eye on possible errors, and remains perpetually cognizant in order to institute needful remedies in the system.**

**8. The one that disapproves and shuns isolation,
“Monasticism (Khanqah Nashini)” and “Monastic
Priesthood (Rahbaniat)”.**

Iqbal had wished to see the traditional image of “Dervishes” (religious mendicants) undergo a change. He wanted the contemporary “Dervish” to be a hardy individual as against the indifferent and peaceable human that he traditionally has been. The Allama expresses this thought as follows:-

سکوں پرستی راہب سے فتر ہے بیزار
فقیہ کا ہے سفینہ ہمیشہ طوفانی

*Selflessness (Faqr) is disgusted
With peace of the monastic,
Ship of the Fakir always is
In the midst of stormy turbulence*

Iqbal’s vision, as explained above, was that the Dervish should not lead a life of seclusion, but should be fully aware of nature’s external manifestation as well its intrinsic dynamics. He should keenly observe and explore nature; and also make strenuous efforts towards reformation of the “millat”. According to Iqbal, a “dervish” who is indifferent and unconcerned with the decline and sorry plight of the Islamic community (Millat e Islamia) is no more than a Rahib (Christian Monastic) or a Rishi (Hindu Mystic). Dervishes, who are not revolutionary in outlook and action, are of no avail to the community. The image of the Ultimate Reality (Haq), etched in the heart of the Dervish, must also find visible manifestation in the external world, so that the truth discovered

and experienced by the "Man Of God (Mard e Haq)" is also visible to the human fraternity at large.

سجدة بے ذوقِ عمل خشک ہے منزل سے پرے
 زیست کردار ہی کردار ہے، زیبا ہو کہ زشت
 سب سے پوشیدہ ہے جو بات بتاتا ہوں تجھے
 اے خوشا جو ورقِ دل پہ یہ رکھتا ہو نوشت
 کہ نہیں ہے یہ جہاں کچھ اثرِ یزداں سے
 چرخ بھی تجھ سے ہے اور دھاگہ بھی لے نیک سرشت
 سر جھکا اپنا مکافاتِ عمل کے آگے
 کہ عمل ہی سے ہے دوزخ ہو کہ اعراف و بہشت
 (بھرتی ہری۔ جاوید نامہ ترجمہ مضطر مجا)



*Prostration without passion is fruitless action, without a
 destination
 Life is character alone, and nothing beyond, be it beautiful or
 hideous
 Let me share a secret with you, obscure from all and
 unfathomed
 Those with the inscription (of truth) on their hearts, would
 welcome heartily
 That your world is not structured by the influence of God
 (alone)
 The spinning wheel belongs to you, so does the thread, oh,
 noble one!
 Bow your head before the retribution of your deeds
 For actions alone secure the Paradise, Hell or the state in
 between*

EGO AND SATAN

"Ego (Khudi)" has various aspects and manifests itself in different ways. Satan too is a manifestation of Ego (Khudi). Since Iqbal is a protagonist of Ego and action, that is why, he views some aspects of Satan's personality positively.

The most interesting treatise on Iqbal's concept of Satan was written in the Italian language by the Italian orientalist Allesandro Bausani. Anne Marie Schimmel also greatly appreciated and eulogized this treatise. Iqbal views Satan as a very active and dynamic personality, likened by him to a spider weaving his web. According to Bausani, Iqbal visualized Satan's personality with reference to five rather diverse but extremely important aspects. The image of Satan crafted by Iqbal is an amalgam of the representative thought of five different schools of varying thought and outlook.

The first aspect that Iqbal highlights is that there is no parallel to match Satan's deceit and chicanery, his strategic skills, and his zest for relentless action. A few examples are quoted hereunder from Iqbal's poetry.

مشو نچیر ابلیسانِ ایں عصر
خصال را غمزہ شاں سازگار است
اصیلاں را ہمسایاں ابلیس خوشتر
کہ یزدال دیدہ و کامل عیار است

Keep away from the Satans of the present times, for only the mean spirited and ones without a conscience accept their influence. The pure and the noble, on the contrary, take utmost delight in standing up to and fearlessly combating the Satan, who has witnessed God personally and is a past master at his art and craft.

حریفِ ضربِ او مردِ تمام است
کہ آں آتشِ نسب والا مقام است
نہ ہر حاکمی سزاوارِ نخبِ اوست
کہ صیدِ لاغرے بروے حرام است

Since the Satan descends from fire, and enjoys a high status of lineal superiority, only a "Perfect Man (Mard e Kamil)" can face him squarely. Any ordinary human is not worthy of being subjected to his onslaught, for the weak and the emaciated (of faith and character) are forbidden to him as prey.

Bausani is of the view that Iqbal extracted this concept from the ancient Greek thought, but this contention does not stand to reason, because the cunning and duplicity of Satan has been the subject of discussion in the poetry of many mystics (Sufis); and Iqbal seems to have been inspired by this tradition of Islamic literature.

In the ancient Greek religious thought, there is no conception of Satan's existence and profile of such a personality. In their mythological belief, humans were like puppets in the hands of their luxuriantly idle Gods. The Greek Gods lived in a cloud-palace above Mount Olympus, the highest mountain in Greece; and in order to preserve their safety and status, they would make some human being commit a sin, called 'Hamartia', often of a moral nature, categorized as a cardinal sin. Thereafter, the same human being would embark upon a path of grave mistakes and sins, which ultimately became the cause of his destruction. Among the ancient Greeks, this was the concept of 'Good' and 'Evil'. But according to their mythology, a Superman named Prometheus stole fire from the abode of the Gods to benefit the humans. The Gods punished him by keeping him chained atop a peak of the Caucasus Mountains, where his intestines are being devoured by vultures. Where ever deceit, clever stratagem or ceaseless action find a mention in the European literature, characteristics of Prometheus are referred to. But to conjecture that this aspect of Satan is based on the ancient Greek thought would be incorrect.

The second aspect dealt with by Iqbal relates to Satan being an antithesis of God; that is to say that Satan has an independent personality and is a competitor of God. This impression is certainly created by some verses of Iqbal. For example, Iqbal's version of Satan says to God at one place:-

پیکر انجم ز تو، گردش انجم ز من
جاں بجاں اندرم، زندگی مضمرم

You bring stars into existence; but their revolutions are owed to me. In fact, I am the soul of your passive and listless universe, because I have infused the spirit of life in it.

تو بہ بدن جاں دہی، شور بجاں من دہم
تو بہ سکوں رہ زنی، من بہ تیش رہ برم

You just activate the body, but the dynamism of action is given by me. You just provide guidance for eternal peace and comfort, but I direct them on to the quest for discovery and passionate endeavor.

آدم خاکی نہاد، دوس نظر و کم سواد
زاد در آغوش تو، پیر شود در برم

The man with his earthy nature is short sighted; lacks intellect and knowledge. Although born in your lap, attains maturity under my tutelage.

Bausani is of the view that in conceiving this aspect of Satan's nature, Iqbal was influenced by the concept of Duality, or "Yazdan and Aharman" of the ancient Iranian philosophy. The concept of Duality is not to be found in Zoroastrianism, but is certainly present in one of the ancient but later streams of thought, attributed to Magian philosophy. The above quoted verses do confirm Bausani's opinion, but Iqbal also puts forth a new concept at this stage.

It is evident from the Quran that at the time of the creation of man, the angels were apprehensive that man would create conflict and dissension, but God allayed their fears by asserting that He knew what they did not know. In this perspective Iqbal, considers man as the cause for the creation of Satan. The verse quoted hereunder is analyzed in this context.

جہاں تا از عدم بیرون کشیدند
ضمیرش سرد و بے ہنگامہ دیدند
بغیر از حبان ما سوزے کجا بود
ترا از آتش ما آفیدند

When God created the Universe, it was silent, desolate, and without excitement. It had no flurry, or tumult of any kind. It was the fire of human passion that brought Satan to life.

The third aspect of Satan's personality according to Bausani was that despite all his shortcomings, Satan was the "First Lover (of God)" or the "First Lover of Tauhid". He (the Satan accepted "Firaaq (separation)" and punishment, but the intensity of his "Ishq" for "Tauhid (Unity of God)" was so high pitched that his denial (to prostrate before man) in fact fulfilled the latent desire of God. After all, it had been God's command that "no one but Him" should be prostrated to. This also is the concept that is held by many prominent Sufis of Islam. According to Bausani, while formulating his view point on this aspect, Iqbal was particularly influenced by the philosophy of Mansur Hallaj. For example, in Javid Nama, Mansur Hallaj introduces Satan with Iqbal in this manner:-

زآنکه او در عشق و خدمت اقدم است
آدم از اسرار او نا محرم است

*Since Satan was ahead of Adam in his love and service to God,
that is why, man is not aware of his secrets.*

چاک کن پیراهن تقلید را
تا بیا موزی از تو وحید را

*So, tear off your cloak of blind imitation of the past so that you
can learn the lesson of Tauhid from Satan.*

According to Iqbal, Tauheed as an element of faith is fully accepted by Satan; therefore, this lesson can be best learnt from him.

The fourth aspect was that Satan was one of the creations of God. Owing to envy based on his (Satan's) egoistic perception of his own superior racial descent, Satan refused to prostrate before Adam, disobeying God's command, and was banished from His presence. In this perspective, he (Satan) is not God's competitor, but is man's rival and opponent; and his mission is to mislead and lure man to a path away from the righteous course, through the web of deceit and chicanery, couched in superficially attractive logic and reasoning.

This concept of Satan is purely Islamic, and while formulating this aspect of Satan's personality, Iqbal was particularly influenced by Jalal ud Din Rumi. To illustrate Satan's personality, Rumi uses the metaphor of a snake. The rationale for this metaphor is that the snake attacks its opponent with its head, i.e. the intellect; whereas the Perfect Man (Mard e Kaamil) fends off its foray with the protective armor of his heart (ishq). Hence the analogy drawn by

Rumi: "Ishq" is a man's forte, and the cunning (devious use of intellect) is the weapon of the Satan. Rumi terms such a usage of intellect as "Taghooti Aql" or "Taghooti Istidlal" i.e. the sorcery of the devil. Following in the footsteps of Rumi, Iqbal also says:

عقل اندر حکم دل یزدانی است
چون ز دل آزاد شد شیطان است

If intellect remains subordinated to the heart, it is akin to Divine Wisdom; but freed from the calling of the heart, it assumes the form of Devil's Wisdom.

In the Western literature, there are some famous writings, amongst which Goethe's allegorical poem 'Faust' and Milton's 'Paradise Lost' are prominent, but in the world wide literature, Rumi's poem 'Muaviya and Iblees' that forms part of his 'Masnavi e Maanvi' enjoys a special distinction. According to Nicholson, a better 'Satanic Apology' has never been written.

In this poem by Rumi, the story in short, is that Satan enters Muaviya's bedroom and wakes him up to offer his morning prayer. Muaviya says to Satan that was it not his (Satan's) mission to lull people to sleep in order to keep them from performing their religious obligations? How was it that he (the Satan) had come to awaken him to offer his morning prayer? The two get engaged in a lengthy exchange. Satan tries to mislead Muaviya through various arguments and reasons; but Muaviya finally wins the debate, wrings Satan's neck, and demands of him to reveal the true purpose of his visitation. Defeated, the Satan finally reveals his actual mission, saying that he (Satan) had awakened Muaviya to make him offer his morning prayer in time, because if his morning prayer had been delayed (Qaza), Muaviya's repentance over the lapse would have earned him much greater

reward for that remorse; therefore, he (Satan) had intended to make Muaviya fulfill a lesser obligation, to prevent him from the greater good (of remorse and repentance).

All of Iqbal's poems, wherein Satan adopts an apologetic stance were written under the intellectual influence of Rumi, so much so that the idea of wringing Satan's neck was also a reflection of Rumi's thought. However, the portrayals of Satan's character in Javid Nama's poem '**Naala-e-Iblees**' enjoys a singular status in world literature. **Satan complains to God thus:-**

"Oh God of rectitude and evil! I have been dishonored by my association with man. Man's nature is inherently alien to refusal (of temptation); therefore, he obeys all of my commands. I seek refuge from such a compliant being. Oh, my God! I beseech you, to relieve me of association with him, in recognition of my past obeisance to you. His companionship has robbed me of my verve and strength. His nature and his resolve are so weak, that he cannot endure even a single blow from my side. Kindly bless me with a matured competitor, who can match my status. Grant me a human being, capable of manfully combating my forays; who would wring my neck; and whose one glance would make me tremble all over. Oh my God! Bless me with a man, utterly devoted to truth, so that I too can celebrate the flavor of defeat."

The fifth aspect of the satanic saga is that Satan also has a political personality; and for the fulfillment of his mission in this field, he also creates earthly Satans, at the national and the international levels. According to Bausani, this aspect of Satan's profile is Iqbal's unique addition to the world of literature. In the poem 'Iblees ki Majlis e Shoora', Satan proclaims that he himself is the inventor and protector of the Capitalist System; and that is

why he was not afraid of a Socialist Revolution. He admits that he was mortally afraid of an Islamic Renaissance. Therefore, he instructs his advisors to keep, by all possible means, Prophet Muhammad's code of law obscured from world's attention, and create a situation that Muslims, in their collective existence, should remain completely alienated to creative activism. It is a strange coincidence that socialism died its own death in the Soviet Union, and now Western Capitalism perceives the Islamic System as the future danger.

Satan addresses his advisors in the following manner:-

جانتا ہوں میں کہ مشرق کی اندھیری رات میں بے یلہیز ہے پیرانِ حرم کی آستیں
عصرِ حاضر کے تقاضاؤں سے ہے لیکن یہ خوف ہو نہ جائے آشکارا شرعِ پیغمبر کہیں
چشمِ عالم سے ہے پوشیدہ یہ آئیں تو خوب یہ غنیمت ہے کہ خود مومن ہے محروم یقیں
ہے یہی بہتر الہیات میں الجھا رہے یہ کتابُ اللہ کی تاویلات میں الجھا رہے
تم اسے بیگانہ رکھو عالمِ کردار سے تابساطِ زندگی میں اس کے سب مہرے ہوں مات
خیر اسی میں ہے قیامت تک رہے مومن غلام چھوڑ کر آوروں کی خاطر یہ جہانِ بے ثبات
ہر نفسِ ڈرتا ہوں اس اُمت کی بیداری سے میں ہے حقیقت جس کے دیں کی احتسابِ کائنات

مست رکھو ذکر و فکرِ ضجگاہی میں اسے
پختہ تر کر دو مزاجِ حلقہابی میں اسے

*I know, in the dark night of the East, the sleeves of the keepers
of Kaaba,*

*Are without the spectacle of the illuminated hand;
There is the fear, however, due demands of the present times,
That Prophet's law may not manifest itself, the world over;*

*Is desirable, this law remains obscured from world's vision,
There is solace though, 'Momins' themselves are bereft of faith
in the matter;*

*'Tis best, they remain embroiled in subtleties of their religion,
And quibble over minor nuances of God's book of revelations;
Keep the faithful indifferent to the strength of character,
Till all the chess men, on life's chess board are done and
defeated;*

*Ultimate good lies, in keeping the 'Momin' enslaved till eternity,
Leaving this temporary abode for others to flourish in;
Keep them stupefied in supplications of the early mornings,
And guide them to further maturity, in the culture of
monasticism.*

Despite all of the above, in Iqbal's view, Satan too, like the human being manifests "Individual Ego". Like Satan was banished from Divine Presence for an act of sedition, so is man prone to committing repeated errors. Therefore, both in their respective positions are ridden with anxiety and tension. Iqbal says:-

بگو ابلیس را از من پیامے
تپیدن تا کجا در زیر دامے
مرا این خاکدانے خوش نیاید
کہ صبحش نیست جز تمہید شامے

*Convey my message to Satan: till when would he remain caught
up in the web of this world and endure endless anguish. I have
not liked this world one bit, for each of its mornings is a fore
runner of the evening that follows.*

Finally, Iqbal is inclined to ponder that if ever there were a possibility of Satan and the Human being forging a unity

between them; what all could be achieved, if both were to bring to the fore their combined resolve, strategic acumen, and relentless force of dynamic action?

بیا تا نزد را شاهانہ بازییم
 جہان چار سو را در گدازییم
 بفسون ہنر از برگ کاہش
 بہشتے ایں سوئے گردوں بسازییم

Come so that we lead and face life manfully. Together, we eradicate jealousy, ill will and hatred from the entire world; and supplant it with the sensibility of love and passion. And with vitality of the capabilities at our disposal, transform this useless world into a veritable paradise on earth.



ترے دریا میں طُوفان کیوں نہیں ہے
خودی تیری مسلمان کیوں نہیں ہے
عبث ہے شکوہ تقدیرِ یزداں
تُو خود تقدیرِ یزداں کیوں نہیں ہے

*Why is the river of your life not riven by a storm?
Wither your Selfhood, Oh Muslim?
In vain it is to complain of God's Will,
Why not shape God's ordination?
By the sheer dint of your deeds!*



EGO, OPPRESSION, AND DISCRETION

“Oppression” means to determine for man, his resolve and line of action; and “discretion” denotes the freedom that man enjoys in matters of personal resolve and actions based on that. The discussion in this chapter revolves around the subject as to whether man is completely constrained and helpless in his resolve and actions, or is at liberty to make his own resolutions and enjoys the freedom to execute his self- determined course in life. This has been a subject of endemic debate in Islamic philosophy and **“Ilm ul Kalam (Rational Theology)”**, and much has been said and written on this issue, so very crucial to the very basis of human existence and progress. It is not possible to delve into an extensive debate on this important philosophical matter in a short treatise. However, in light of the Islamic “Ilm ul Kalam (Rational Theology)”, we can examine this subject with reference to the view points of a few prominent schools of theological thought.

In this context, let us first understand the views of the “Jabria Maktaba e Fikr (The Coercive School of Thought)”. The philosophers of this sect believe that God Almighty does not afford man any kind of leeway or discretion in matters of his own life; hence he is completely constrained and helpless in matters of his “own resolve and actions”. God Almighty, according to this view, wields absolute authority, and not even a leaf can move without the command and the will of Allah. This school of thought further believes that God has complete knowledge of anything or everything in the Universe; and whatever happens and will happen in the future is in accordance with His wishes. During the period of their ascendancy and glory, the Muslims believed that whatever they had achieved by the dint of their resolve and human effort apparently had been possible by the help and command of Allah. This, in essence, meant that they believed in a “higher form of oppressive divine regime (Arfaa Jabriat)”, under which existed a complete concordance and harmony between God’s approbation and the dynamism of the Muslims of that era. (“Arfaa Jabriat”, according to their belief, can also be understood as Benign Authoritarianism; which meant that the passion, faith, firm resolution and sustained efforts of the Muslim rulers of the time, were accorded due support by God, that made these herculean achievements possible). However, when the Muslim civilization began to decline and became decadent, the same concept mutated towards “iron clad oppression”, akin to a belief in their perception of **“Taqqdeer (pre-destination)”**. Resultantly, on the premise of widely prevalent excuses such as “destiny, fate and kismet”, the Muslims were left entirely bereft of the element of dynamism, in both their resolve and their deeds. This mental apathy of utter helplessness is evident from an Urdu couplet of the famous poet Azad.

جہازِ عمرِ رواں پر سوار بیٹھے ہیں
سوارِ خاک ہیں بے اختیار بیٹھے ہیں

*Riding we are, in the ship of life as it continues to move
Outrageous to assume that we are disposed comfortably
Helpless passengers we are, at best
Without a choice in the matter*

The second school of thought on the subject is called "Qadria". The philosophers of this school postulate that God Almighty blessed man with intellect, five perceptive senses and intuitive ability. God also blessed man with the wisdom to distinguish between right and wrong, and the discretion to choose between the two. Besides, man has also been gifted with the power of resolve and the choice to make his own decisions; hence, man is his own master, and enjoys complete liberty in matters of his resolutions and subsequent actions in life. The postulate further adds that God Almighty has Absolute Authority, and it is "His Will and Pleasure" to grant man the ability of making his own choices and his own resolutions.

The third school of thought comes from those philosophers who are of the view that man only has limited discretionary power, that is to say, his sphere of choice is circumscribed within certain limits; and outside those precincts, man is but a helpless being. It is said that a Jewish person once approached Hazrat Ali (RZA) to explain to him the concept of "Jabr o Qadr (Oppression and Fate)". Hazrat Ali asked him to raise one of his legs from the ground, which the inquisitive Jew promptly did. Hazrat Ali then asked him to raise his other leg as well, which he obviously was unable to do. The moral meant to be conveyed by this was to establish that man's discretion was limited. This school of

thought believes that man has no authority over his birth and death, except of course, in committal of a suicide.

The fourth school of thought puts forth the view that they were unable to reconcile with the inherent paradoxes that existed within the predominant postulate of "Jabr o Qadr", such as:-

(1) That God is omnipotent, meaning thereby, that He has Absolute Authority; and at the same time, He has also given man the discretionary power to choose between Good and Evil.

(2) Later, He would also reward or punish man for his deeds. This school has been of the opinion that man does not have sufficient intellect to understand this paradox, as the conundrum that engulfs the subject of "Oppression and Fate (Jabr o Qadr)" is beyond the capacity of human intellect to unravel.

By a survey of the prevalent concepts of Oppression, Discretion, Fate, Kismet, and Pre-destination (Taqdeer) etc, one discovers certain flaws of logical conception and intellectual interpretation in them. For instance, if the concept of Absolute Oppression is accepted, man would bear no responsibility for any of his actions; and he would be justified in considering God alone to be entirely the cause for all his deeds, good or evil. In the same way, if the "Qadria" concept is accepted, which believes that man has absolute discretion over his resolve and actions; it would mean that God would have no knowledge of any action that man would commit in the future. And this hypothesis about God having only limited knowledge or no knowledge at all about the future, would be utterly false and unacceptable. Likewise, the conception that man enjoys only limited authority within a certain defined sphere, beyond which he is totally helpless, suffers from many flaws. First of all, it would be impossible to determine the limits within which man is free to operate, and secondly, since the spirit of this

concept suggests that God would have no role to play within man's circumscribed limits, renders it an equally false hypothesis. In any case, it would be pointless to analyze the last postulate described above, as its adherents, because of the assumption of the concept of "Oppression and Fate" being beyond the analytical capacity of the human intellect, are not prepared to even broach this subject.

Regarding the subject under discussion here, the mechanical point of view of modern science also considers man, like life and the Universe, to be helpless, being "bound by laws of nature". This concept goes like this: man, like all other existing creations is born accidentally and dies accidentally. For instance, Freud talks about "psychological oppression", which according to him, man cannot get rid of. In the same manner, man is regulated by the characteristics of his genes (family based or related to certain attributes) or his environmental factors. The physical and material forces also determine man's personality. From a moral perspective, man's good and bad deeds too get strongly influenced, defined and honed by society and other social factors.

However, in light of the universal principles of philosophy and ethics, it is extremely important for man to be laced with discretion, as otherwise the concepts of nobility and evil; good and bad; and reward and punishment would be rendered meaningless. In any case, without having to bear responsibility for any of his actions, distinction between man and animal would become non-existent.

At this stage, it is worth examining as to why Iqbal considered it necessary to expatiate on this subject? Iqbal had conceived the concept of "Human Ego" and propagated it passionately (in his poetry as well as his lectures). If he had accepted the prevalent

and popular concept of "Oppression (Jabr) "and "Taqdeer (Pre-destination)", it would have been an end of this dynamic concept and would have led to its absolute negation.

In Iqbal's view, wide spread adoption of the dogma of "Taqdeer Parasti (Adherence to Pre-destination)" came about as a result of certain defeatist philosophical ideas and some political expediencies. In the context of these negative philosophical influences, Aristotle's Cosmological Argument or the philosophy of "cause and effect" can be cited as an example. As it has been explained in an earlier chapter, the chain of "cause and effect" is made to deliberately end at God. The conclusion that was drawn from this was that God was the cause of the incidence of all events, or everything happened because of His commands, as He was the terminal cause of all causes. Hence, man was not allowed to do anything at all of his own accord, nor has the basic capability of doing anything by himself. Whatever is committed by man is in consequence of God's direct orders and the results intended by Him.

Political expediencies emerged during the Umayyad period after the battle of Karbala. As a negative consequence of this tragic episode, the best Muslim brains became disenchanted with unpleasant political realities and were lured into the fold of mysticism (Tasawuff). Around the same time, some philosophers presented their view point to the effect that whatever had happened was directly owed to the will of God. Umayyad rulers deliberately helped propagate this dogma, as it could be used as the basis of an explanation for the tragic events of Karbala having occurred as ordained by God. Also, any repression that occurred at the behest of the government could also be justified under the same pretext. Otherwise too, it suited the pattern of governance

of dictatorial rulers that the Umayyads were; and served as a convenient example for latter dynasties to emulate.

What is the connotation of the word "Taqdeer"? On the one side is the belief that God Almighty is Absolute in Power and Authority over both man and the Universe. On the other hand, God, as believed by certain schools of thought, has blessed man with the discretion to choose his course in life, in addition to the capability of independent resolve, based on which man would be eligible for divine reward or subjection to punishment for an indefinite period. Are these concepts paradoxical and if so, how can this paradox be resolved?

Iqbal literally rebels against the traditional concept of "Kismet" or "Destiny". According to Iqbal, propagation of such concepts became the cause of the Muslim nation becoming subordinated to the concept of "Taqdeer (Pre-destination)", and which led to the nation's decline and slump into decadence. In this context, Iqbal says:-

’تن بہ تقدیر‘ ہے آج اُن کے عمل کا انداز
تھی نہاں جن کے ارادوں میں خدا کی تقدیر
تھا جو ’ناخوب‘، بہترین و ہی ’خوب‘ ہوا
کہ غلامی میں بدل جاتا ہے قوموں کا ضمیر

*Surrender to Taqdeer is the manner of their action today
In whose resolve once, was founded God's Taqdeer
What once was odious
Is sublime and noble today
For collective conscience of a nation changes*

When shackled, in bondage and slavery

The traditionally popular concept of "Taqdeer", "Kismet" and "Muqaddar" has been condemned by Jalal ud din Rumi as "Taghooti (Devilish Sorcery)" or "Satanic Argument". In his famous poem, "Iblees aur Muaviya", he says when Satan was asked to tender an explanation as to why he did not obey God's command, he cleverly responded:

"Well! What could I do? I was but a helpless pawn. In this game, the move had already been determined by God. So, I made the move that I had been destined to make."

In other words, the disobedience by Satan had been pre-ordained by God Himself! Iqbal is highly influenced by Rumi's philosophy. In his poem "Taqdeer", which is a dialogue between Satan and God, the same thought has been highlighted by him in the following manner:

ابلیس (خدا سے کہتا ہے)
 اے خدا نے کُن فکاں! مجھ کو نہ تھا آدم سے پیر
 آہ! وہ زندانی نزدیک و دُور و دیر و رُود
 حرفِ 'استکبار' تیرے سامنے ممکن نہ تھا
 ہاں، مگر تیری مشیت میں نہ تھا میرا سجود

Iblees (Says to God)

*Oh, my Creator! I did not hate your Adam
 The captive of Far- and -Near, and Swift-and- Slow*

*Word of conceit was not possible in your presence
Yes, I did not prostrate, but cause was your own foreboding will*

یزداں

کب کھلا تجھ پر یہ راز، انکار سے پہلے کہ بعد؟

God

*When did that mystery dawn on you?
Before or after your sedition?*

ابلیس

بعد، اے تیری تجلی سے کمالیت وجود!

IBLEES

*After, oh Brightness, whence all the spectacles of existence
emanate*

یزداں

(فرشتوں کی طرف دیکھ کر)

پستی فطرت نے سکھائی ہے یہ جُخت اے

کہتا ہے تیری مشیت میں نہ تھا میرا سجود،

دے رہا ہے اپنی آزادی کو مجبوری کا نام

ظالم اپنے شعلہ سوزاں کو خود کہتا ہے دُود!

God

(Looking towards the angels)

*What reason has his groveling nature taught him!
Says, "Your pleasure was not in my prostration (before man)"
Gives his freedom, his compulsion's base title
How callous! His own consuming fire he calls a whiff of smoke*

Rumi's Satan says:-

"How can I turn a noble man into a wicked one? I am not God. Making a noble one noble; a wicked one wicked; or goodness into evil, and evil into goodness – all this is the domain of the Creator and The Absolute Authority. I am only a mirror, where the noble and the evil can all view themselves. If your face is dark, what is the fault of the mirror? My job is in fact to segregate the odor from the dung, but the odor and the dung have been created from before."

So, according to Iqbal and Rumi, calling man to be merely helpless is the same line of argument that can be termed as "Taghooti (Devilish Sorcery)" or the Satanic Argument. By this line of argument, man transfers the responsibility for his actions to God's will, as Satan did after his act of disobedience. Iqbal explains that this first act of sedition was a demonstration of the right of choice afforded by God. God created man, having gifted him with the same right. Iqbal furthers his argument that the Universe is still incomplete, and the Almighty Creator keeps adding to His creations at all times. Therefore, "Taqdeer" denotes the era, which has still to reveal itself in the future. God is all knowing in the context of His knowledge of all the possibilities that exist, and may materialize, or may not materialize ever. So the concept of spatial dynamism that we find in Iqbal is not a linearity already established, as all humans are busy drawing that line for themselves at all times. In this perspective as well, the concept of "Taqdeer" means the myriad possibilities that may get materialized, or may never be brought to their fruition. In Iqbal's view, since there is no possibility of a definitely pre-determined future, God's knowledge about the future is in the form of possibilities which are infinite. But, man is obligated to marshal his capabilities, and employ them to bring the possibilities to produce concrete results. Thus to complain that despite having

arrived in the field of action, man does not have the freedom to act according to his own discretion, or that he is at best a helpless pawn to the vagaries of pre-determined fate – is meant to make man oblivious to his purpose in life for which he was created. In case of the prevalence of such beliefs, neither his present, nor his future can ever be adorned with success.

So, Iqbal believes that while the other creations, such as the animal world, the plant kingdom, the sun, the moon etc who enjoy neither independence of choice, nor the liberty of self resolution; and who do not operate in light of the principles of Good and Evil, are being governed by the eternal laws that alone constitute their fate and destiny, which are fixed and determined. But how can man, who was created to conquer these creations, who has been directed to adopt the attributes of God, and has been endowed with the element of discretion and the power of resolve in accordance with the explicit will of God, be helpless and a captive of a fore-ordained future. The conclusion about man being dictated by pre-destination as espoused by some Muslim schools of thought would have been justified, if man could only choose Goodness, and not be allowed to opt for Evil. But this, as it would be well understood by now, is not the case. Iqbal says that the “wisdom and the will (Masheeat)” of God accepted the risk attached with granting discretionary powers to man, in order not to interfere in his freedom to pursue his own chosen course in life. Iqbal explains the following viewpoint on this subject, which is culled and summarized from his various writings, including his personal note book, “Stray Reflections”:

“My feelings, my dislikes, and my loves, as well as my decisions and resolutions are all part of my own self. God too (according to whose will, I have been blessed with all these), will not begin to dictate commands on my behalf. Also, when there are more than

one avenues open to me, He will not choose one out of them for me.” (16)

In brief, according to the Iqbalian concept, as an embodiment of “Wisdom in its Entirety (Aql e Kul)”, God certainly has the knowledge as to what and how many methods and processes are available to man to face and contend with his life’s challenges; but it is not in His knowledge as to what method(s) would be chosen by man to resolve his problems. (In fact, it is not the “Will and Pleasure (Masheeat)” of God to be in know of it, as He himself has blessed man with the attribute of making independent resolutions and the initiative of making independent choice(s) in life). Hence, in Iqbal’s view, man is a being with vast and unlimited possibilities at his disposal. Man can choose his own “Taqdeer”, as God has placed before him an endless number of “Taqdeers”, which can also be understood as ‘fateful possibilities’, bearing potential for bringing about fruition of man’s mission and calling in life. Man alone reaps the benefit for a wisely adopted choice, and would bear the loss for an ill considered one, based on human avarice and self aggrandizement only. The situation that man is in, can be likened to being in a factory of endless possibilities (imkanat o taqdeerat) created by God, and placed at man’s disposal, wherein man has the liberty to choose with impunity, whatever he will.

تو اگر تقدیرِ نو خواهی رواست
زانکه تقدیراتِ حق لا انتہاست

It is your right to wish for a new Taqdeer for yourself; as there are an infinitely large number of such opportunities placed by God at man’s disposal.

When men imbued with such a dynamic philosophy are the architects of a society, a vast multitude of "fateful possibilities (Natija Khez Imkanat)" open up for them. Just as a vibrant individual can shape his own destiny by the dint of his power of firm resolution and purposeful action, likewise dynamic nations can build their nationhood, through a wise and determined application of the faculties and capabilities gifted to them by God Almighty. The magnificence, the grandeur, the splendor, and the capabilities of safeguarding and nurturing their identity have been termed as "Naked Swords (Birhana Shamshiren)" by Iqbal. He says:-

نشاں یہی ہے زمانے میں زندہ قوموں کا
 کہ صُبح و شام بدلتی ہیں ان کی تفتیریں
 قلندرانہ ادائیں، سکندرانہ حلال
 یہ اُمتیں ہیں جہاں میں برہنہ شمشیریں

*Such is the emblem of dynamic nations in the world
 That day and night new possibilities emerge for them
 Humble demeanor of selfless fakirs, and the splendor of
 Alexander*

These are the nations, indeed: The Naked Swords of the World



زمانے کی یہ گردش جاودانہ
حقیقت ایک تُو، باقی فسانہ!
کسی نے دوش دیکھا ہے نہ فردا
فقط امروز ہے تیرا زمانہ

*Progression of Time is eternal,
You alone are real, rest all is fiction;
None has seen days gone by, or the morrow,
Today alone is the Time, that is yours!*



EGO, TIME AND SPACE

"Zaman" denotes time, and "Makan" signifies the determination of location of a material being in space. The subject of Time and Space falls in the realm of mathematics; but its philosophical dimensions being equally important cannot be ignored. Iqbal considered this issue to be a matter of life and death, but the question arises, as to why did he accord such great importance to it? An endeavor is being made in this chapter to answer this vital question through a survey of Iqbal's thoughts on the subject.

As far as "Zaman (Time)" is concerned, human perception of this aspect has received universal attention, which is because events in our lives occur in such a sequence that can be termed as "before" and "after". The period of non occurrence between two events is termed as a vacant interval. In this perspective, according to a general understanding, time is an external factor, whose passage is perceived by the human mind akin to the flow of a river.

Our perception of "Makan (location)" is somewhat different. The determination of the position of material objects in space is based on our vision i.e. the visual sense of the eye. In this phenomenon, the direction of sight is of crucial importance, because a change of physical location of the viewer would

change the direction; and two material objects which earlier appeared to be in the same direction would now be visible to the eye in different directions, with a vacant space between the two. Therefore, it can be said that the process of determination of the position of an object in space is not external and objective, but personal or subjective. According to the Greek philosophy, Zaman (Time) is a continuation of an infinite number of moments; and likewise, Makan (Space) is constituted by a series of infinite points in continuation. These moments and these points are not contiguous, and in fact are infinitely divisible. But the vacant interval between two moments or the intervening distance between two points cannot be traversed. On this basis, motion is not possible, but is only a visionary illusion. Hence, the Greek philosophers considered the Universe to be static and immobile.

Muslim philosophers vigorously opposed the Greek concept of Time and Space and in the light of Quranic teachings, proved that the Universe is mobile and subject to an ever continuing process of development. The Islamic view of Time and Space that evolved over the years can be expatiated through the concepts of Jalal ud Din Dawwani and Ain ul Qazat Hamadani. Both Dawwani and Hamadani believed that the concept of Time was different for different existential realities. For material living beings and bodies, time is created by the revolutions of heavenly bodies, and can be classified into the past, the present and the future. For non material beings, the sequence of time has an identical existence as above, but the flow of time is extremely rapid. For instance, a time span of a hundred years in the life of material living beings may just be equivalent to a moment in the life of non material beings. In continuation of this logic, having progressed through various stages of Time, the above mentioned thinkers arrive at "Zaman e Illahi (Divine Time)", which is without the characteristic of flow or passage. It neither has any division of Time, nor any

change, nor an end. This is a form of Time that is referred to by the Quran as "Umm ul Kitab". It can only be defined as "Fauq ul Dawam Haal", which means "The Eternal Now", not subject to any beginning or an end.

The postulations of Muslim philosophers about "Makan (Space)" are very interesting. For instance, according to the Asharites, the space comprises of in-divisible particles, and movement is constituted by the change of location by the same particles. During movement, these particles do not move through all the intervening particles on the way except a few; and jump over the rest of the particles. This process of jumping over other particles is known as "Tughrah".

It is rather intriguing that this concept of space is very similar to the modern concept of Quantum Mechanics given by Max Plank and Neil Bohr and others. According to modern Physics, an electron revolves around its centre in a few specific orbits, and it jumps over the orbits that can exist in between. This leads to the conclusion that there is no uniformity in the particle motion, and in this perspective, the Universe is disorganized.

According to the Asharites, not only that the Universe is dynamic, it is also atomic; and in this context also, their postulations match the concepts of modern Physics. For example, in order to determine the position and the speed of a particle, it has to be subjected to the rays of light. Since light itself comprises of particles and waves, their subjection to light results in a phenomenon that can be likened to hitting a ball with another ball, which moves the ball that is hit from its original position. Hence, determining the exact position and speed of a particle entails practical difficulties.

Dawwani and Hamadani also segregate space in various categories. For example, the concept of space with regard to weighty objects or bodies is different from the spatial concept about non living objects or beings. Therefore, the above mentioned Muslim philosophers ultimately define the "Divine Position (Makan-e-Illahi)" in the context of an "Undetermined Position (La Makan)", meaning thereby that the Divine Position is not encumbered by any directions or distances; and all the infinities end at the ultimate dimensions associated with the "Divine Position (Makan-e-Illahi)".

At this stage, it is important to clarify that the Muslim philosophers believe in the duality of time, that is to say, that there is the concept related to time that passes and flows due to the revolutions of heavenly bodies, and the "Divine Time" that is not constrained by any restrictions and flow of time. Likewise, another concept of a determined "Divine Position" also existed, which was defined in the sense of an "Un-Determined Position (La Makan)". Ibn e Khaldun has tried to explain in the light of human history, that time is an independent and a creative movement, and that there is no concept of a pre-determined future for human societies.

Amongst the Western philosophers, Newton's concept of time is also based on duality: the one related to the uniform flow of time known as the "Absolute Time (Zaman-e-Mutliq)", and the time that regulates everyday human business and activity, which can be measured and be termed as "Common/Serial Time (Zaman-e-Aam)". So, according to Newton's understanding, our everyday lives are regulated by "Common/Serial Time (Zaman-e-Aam)". It is, however, obvious that the concept that governs the entire gamut of time is the "Absolute Time".

Nietzsche conceives time as a constantly repetitive phenomenon. His concept of Time is based on the hypothesis of survival of energy, meaning thereby that since Universe is synonymous with changing forms of energy, every event repeats itself in different sequences, over and over again. Whatever is happening at present has happened before many times, and will occur in the future as well. So, in Nietzsche's philosophical postulation, Time is an un-ending process, wherein recurrence is a constant feature. In other words, its movement is a cyclical process.

Ouspensky considers Time as one direction of Space. He says that whenever a three dimensional body moves in space in a direction that is not present in its own self, the said movement is Time. In other words, Time is just another direction or aspect of Space.

No discussion on Time and Space can be considered conclusive without understanding Einstein's Theory of Relativity. According to this concept, neither Time nor Space is absolute; both are relative and interdependent. Every observer has an individual conception of time; and if two observers are in a state of motion, their conceptions of time would be at variance to each other. In order to determine the intervening distance between two bodies in motion, it is important that the precise time of the measurement of the intervening distance and the exact position of the observer be known. Universe has four dimensions, and the speed of light has a prime importance in the Universe. Speed of light is one hundred and eighty six thousand miles per second. Therefore, a ray of light takes not even the blinking of an eye to traverse unimaginably long distances between two positions. If man were to acquire the ability of travelling faster than the speed of light, the entire phenomenon of "Cause and Effect" would go haywire, leading to the occurrence of events in the reverse order. Matter and Energy are not two different entities, but two forms

of matter, just as water and steam are two different forms of the same compound, without any differentiation in their essence. Energy can be converted into matter and conversely, matter can be converted into energy. It is essential to understand at this stage that this discovery of modern physics has demolished the traditional view of matter. One of the objections of the materialists was: how could a non-material God create matter. The issue now has crystallized to the point that matter is not matter, but energy. In fact, it cannot even be called energy, because when a particle is analyzed, it loses its existence as matter whereby it becomes problematic to ascertain its atomic credentials, except for the fact that its erstwhile position of existence in space is left with waves, like that of electricity, which in the absence of any other acceptable or authentic term can at best be referred to as energy. **In this perspective, Iqbal's statement that Science has gained very close proximity to religion as never before, is not only very pertinent for the modern students of Islam, but also a challenge to the obscurantist elements of the clergy, who regarded Science as an atheistic branch of knowledge.**

According to Henri Bergson, the conscious life of man progresses from one state to another, and in this context, there are two aspects of human consciousness. One state is external that relates to continuous and serial time. The other aspect is internal, pertaining to the inner consciousness, which is related to "Pure Time". Bergson also refers to "Pure Time" as the "moment" or "the duration". He defines it by positing that "Pure Time" is a non-continuous and independent creative change, in which the past and the present can be absorbed, but the future holds no possibility of inclusion in it, because if future also gets subsumed into its fold, notion of creative independence of "Pure Time" is liable to be compromised. So, in accordance with Bergson's view

point, man in fact, resides in two time durations; externally, he adheres to external time, but inwardly, his consciousness can experience and observe "Pure Time".

Generally, Iqbal unleashes harsh criticism against the concepts of Time postulated by the Western philosophers. He, however, does agree with the conclusions drawn by Einstein with regard to the scientific and mathematical aspects of his philosophy, because the hypothesis of relativity is external in nature; but his objection is that in this way, Time loses its true essence and merely becomes the fourth dimension of space. Besides, in this view, future assumes a pre-determined and fixed form, a situation that would be akin to the concept of "Iron Clad Coercion (Ahani Jabr)". In other words, events do not happen, but exist in advance, and we just come upon them. It is evident that Einstein presented his Theory of Relativity as a mathematician; otherwise, his concept bears no relationship with the internal or subliminal aspect of Time.

Iqbal is in agreement with Bergson's concept of Time to quite an extent. But his objection, however, is that in the Bergsonian concept, Future is not included as a part of Pure Time; whereas according to Iqbal's concept, Future is a part of Pure Time in the form of a myriad possibilities, some of which may materialize, while others may not materialize ultimately. The rationale behind this objection by Iqbal is that "movement of time" is not like a pre-delineated line, but is one that is in the process of being drawn. Future can be purposeful only in this context; and in the Quranic lexicon, this is the very sense that the word "Taqdeer" conveys.

In Iqbalian thought, Time's relationship to the Space is as mind is to the body, wherein Time symbolizes the mind, and body is likened to Space. That is why Iqbal does not consider Space fundamental to the concept. The reality of Time is essentially

based on "movement" and "progressive change". If the Universe had been stationary and immutable, the element of Time would not have been an issue at all.

Iqbal had ardently desired a revival of the Islamic concept of Time, in keeping with modern philosophy and scientific knowledge on the subject. Due to this very reason, in order to fully comprehend and assimilate Einstein's concept of "Continuity of Time" in light of his latest conclusions based on physics and mathematics; and also to understand Bergson's view of "Pure Time" related to the concepts of modern psychology, Iqbal had accepted the views of both these philosophers to a certain degree.

In Iqbal's view, Human Ego (Khudi) has two aspects: "Efficient Self (Amli Anaa)" and "Appreciative Self (Fikri Anaa)". Efficient Self is related to Serial Time, which human beings understand easily, as they are accustomed to the endemic cycle of day and night. But human beings are so embroiled in their daily routine activities, though mundane in nature, that most of them remain oblivious to the Appreciative Self, although this aspect of Ego is related to Real Time, indicating thereby an aspect of time, that is non-serial, independent and creative in nature. This time in its essence is non-serial change. This very undivided instant can also be called "Eternal Now" or "Pure Duration", which is unencumbered by past and the present, and is highly creative. The human mind for its own convenience divides this time into continuous instants so that the dynamism of its reality can be fully conceptualized.

Iqbal says that cognition of Pure Duration cannot be achieved by the application of human intellect, but only through the process of intuition. The process of cognition can be experienced through a dream, or in a state of deep reflection, when the aspect of Efficient Self is temporarily suspended. In such a state of mind,

one can begin to perceive that in the abyss of serial time lays another element of time, which can be termed as Pure Duration. According to Iqbal, Pure Duration is, in fact, "Divine Time (Zaman e Illahi)". Iqbal explains the concept of both Serial Time as well as Pure Duration in light of the verses of the Quran. He says that creative dynamism of God materializes during both these categories of time. For example, God says in the Quran, that He has created all things according to a definite measure; and His command is only ONE, as quick as the twinkling of an eye "Kalmih ul Basar (كَلِمَةُ الْبَصَرِ)". "Kalmih ul Basar", according to Iqbal is a Quranic reference to Pure Duration. It is also stated in the Quran that God created the Heavens and the Earth, and whatever lies in between in seven days (Satta Ayam). According to Iqbal's interpretation, Satta Ayam refers to serial time, because the "Undivided Instant" has been divided into days and years.

Iqbal also quotes a few traditions (Ahadith) of the Prophet PBUH to expand on his concept of Time. For instance, "Li Maa Allah Waqt (لِي مَعَ اللَّهِ وَقْتُ)" , meaning that: "I am privileged with the presence of God at such times that no other prophet or even God's closely associated angels cannot gain admittance"; and "La Tasbul Dahar (لَا تَسُبُّوا الدَّهْرَ)", meaning: "do not curse Time, for God is Time" can be cited. Evidence of Pure Time is also lent by spiritual experiences of some highly revered mystics of Islam. For example, incidents of the entire Quran being recited verse by verse and word by word a hundred times in one moment or even less have been recorded in history; or instances of some mystics having attained the highest levels of spirituality, being able to accomplish tasks in one moment, which otherwise would have taken a hundred, nay a thousand years. In Iqbal's view, such accomplishments are an absolute possibility. He cites the example of light particles and waves whose number is so

astronomical that it can take thousands, rather millions of years to count. But humans perceive the existence of light at once; and in this way, convert a continuous succession and multiplicity of events into a unity within one moment or even less.

Iqbal has focused on Time in many of his verses. The purpose of such verses is to bring home to the readers that just as animal and plant life are dependent on fixed measures (Taqqdeer) of nature, and their lives are determined by coercive natural laws; likewise, they are governed by Serial Time, which regulates their existence. But if man were to get embroiled in Serial Time only, that is to say, that he spends his entire life in the prosaic routine of eating, drinking and sleeping, what really would be the difference between human beings and animals? It is, therefore important that man should immerse his self in his "Ego (Khudi)" and discover the reality of other dimensions of Time like Pure Time or Divine Time. He says:

اسی روز و شب میں الجھ کر نہ رہ جا
کہ تیرے زمان و مکاں اور بھی ہیں

*Remain not embroiled only in
The days and nights of mundane existence
For you have a myriad possibility in
Other dimensions of Time and Space*

In his famous poem, "Masjid e Qurtaba", Iqbal begins with a description of the characteristics of Serial Time, as to how the succession of day and night presents new events and incidents, through an endemic process of movement. In another poem titled "Zamana", the phenomenon of Serial Time is elaborated upon in the following manner:-

میری صراحی سے قطرہ قطرہ نئے حوادث ٹپک رہے ہیں
 میں اپنی تسبیح روز و شب کا شمار کرتا ہوں دانہ دانہ
 ہر ایک سے آشنا ہوں لیکن جدا جدا رسم و راہ میری
 کسی کا راکب، کسی کا مرکب، کسی کو عبرت کا تازیانہ
 نہ تھا اگر تو شریکِ محفل، قصور میرا ہے یا کہ تیرا
 مرا طریقہ نہیں کہ رکھ لوں کسی کی خاطر مے شہانہ

Translator's Explanation: Zamana (Time) proclaims that from His Surahi (long necked flask), denoting Time and Space, pour forth new possibilities and events, drop by drop. And the cyclical process of day and night is akin to his rosary, upon which they are being counted like the beads on the string.

“Zamana” further says that it is widely surmised that he knows everyone, but the nature of his relationship with different categories of people is different. He rides those whose lives end without any significant achievement, while there are others who perform great deeds, and Zamana follows their directions. (Such are the humans whom Iqbal considers to be Qalandars). And those who lead their lives with detachment and utter insensitivity to the demands of Time receive severe chastisement and become fearsome examples of the retribution of Time (Zamana).

The literal meaning of the third verse of the above set is that Zamana (Time) announces that it was squarely the fault of those who did not join the celebrations of the ensemble; and not a fault of the Time, for the left over cherished wine of the previous evening is never saved for anyone to imbibe, after

the night has elapsed. The lesson being given by Iqbal here is that every human being worth his salt should strive to make the best of available opportunities in due time, to develop his Ego (Khudi), for the past and the possibilities linked with it would never return.

In Javid Nama, Serial Time appears in the form of Zarwan, half of whose face is made of fire and half with smoke, and his wings are of variegated colors. Zarwan reveals as to how a human being could arrive at Pure Time by undoing the magical spell cast by Zarwan i.e. Serial Time. Iqbal's Persian verses, rendered into Urdu by Rafiq Khawar are appended below:-

زندگی میں، موت میں، میں ہی ہوں حشر و نشور
میں حساب اور میں ہی دوزخ میں ہی جنت میں ہی نور
کیا بشر اور کیا فرشتے بستہ میرے دام سے
عالم شش روزہ نکلا ہے میرے اندام سے
یہ جہاں میری طلسماتی کمندوں میں اسیر
ہوتا رہتا ہے مرے ہی دم سے ہر لمحہ پیر
لی معہ اللہ جن جواں مردوں کے دل میں بس گیا
ان کے دم سے یہ طلسم آہنی برہم ہوا
صدق دل سے تو اگر چاہے نہ ہوں میں درمیاں
لی معہ اللہ دل سے کہہ دے صورتِ صاحبِ دلائل

*Both in life, as well as, in death; I am the Day of Judgement; and
I the Resurrection;*

I am the reckoning, I the Hell; I am the Paradise, and I the Hour

Both humans and the Angels are linked to my web

The six day long Universe was born, of my womb;

The Universe, incarcerated as it is, in my magical lasso;

Becomes older with every second, under my very spell

*Only the young and the brave, imbued with 'Li Maa'Allah;
Would alone be capable, to undo this iron clad sorcery
With purity of heart if you wish, that I do not become a barrier
in between;
Proclaim "LiMaa'Allah" like the ones with passion charged
hearts*

In verses of "Asrar e Khudi", Iqbal awakens the consciousness of the Musalman to the importance of Pure Time or the Divine Time so that they would free their animal lives from the shackles of Serial Time by strengthening and nurturing their Ego (Khudi) and discover the reality of Pure Time. Excerpts of some of his verses relevant to this aspect, rendered into Urdu by Abdul Rasheed Fazil and Kokab Shadani are appended below:-

اپنے آب و گل میں تو نے تُخَمِ ظلمت بو دیا
 آہ ظالمِ وقت پر تو نے گُلِ خط کا کیا
 لے کے اپنے ہاتھ میں پیمانہ لیل و نہر
 فکر تیرا ناپتا رہتا ہے طُولِ روزگار
 تو کہ سمجھا ہی نہیں نادانِ معنیِ وقت کے
 کیسے واقف ہو حیاتِ جاوداں کے راز سے
 روز و شب کی قید میں سمجھے گا کیا اندازِ وقت
 لی مع اللہ سے سمجھ کر ہے سمجھنا رازِ وقت
 وقت اپنا ہے نہ جس کی ابتدا و انتہا
 جو ہمارے ہی ضمیروں کے خیاباں سے اُگا
 زندہ ہو جاتا ہے اس کی معرفت سے زندہ تر
 کیسا زندہ؟ جس کی ہستی صبح سے تابندہ تر
 زندگی ہے یہ زمانہ اور زمانہ زندگی
 اس پہ شاہد لا تسبو الدھر فسمان نبی

*You have sown the seeds of darkness in your soil and water;
 Oh Wretch, you assumed Time to be a mere linearity
 Having yourself fixed the measure of day and night;
 Your intellect is none other, than avarice for gainful enterprise
 The foolish you, not aware of the meaning of Time;
 How can you be privy to the secret of life eternal?
 How would you, a prisoner of day and night, comprehend
 Time?*

*Grasp if you wish, the secret of Time from "Li maa'Allah"
 Time is your very own, without a beginning or an end;
 Which grows and blossoms in the garden of our conscience
 Under the auspice of our conscience, the living live stronger;
 How alive? Their existence is brighter than the morning light*

*Life is this very Time, and Time is Life; and bearing evidence
To the truth is Prophet's proclamation, "La Tasbu'l Dahar"*

Iqbal considers the issue of Time and Space of great significance, and a matter of life and death for the Muslims, because Muslims assume Time only to be a measure of day and night, reducing life merely to a mechanical routine of food, sleep, and waking up to the following day's chores and physical necessities. In Iqbal's view, this concept of life is pure animalism, as animals are not conscious of the primacy of Time. Human Ego can fully realize the immensity of its strength and latent potential, only if it comprehends the real significance of Pure Time. That is the stage when human beings, through their creative abilities can bring into existence a New World.



مردِ خدا کا عمل، عشق سے صاحبِ فروغ
عشق ہے اصلِ حیات، موت ہے اُس پر حرام

*Deeds of the men of God,
Are embellished through love and passion;
This passionate love, the essence of life,
Death to which comes not ever!*



EGO AND LIFE AFTER DEATH

The proposition of death is as important today as it was in the earliest stages of human existence. The human desire to overpower the reality of death is indicative of the fact that humans do not wish life to end; and are rather desirous of an interminable span of life. This precisely is the reason why the concept of life after death is a religious matter besides being a subject of philosophical postulations.

The proposition of life after death or an interminable life exists in every religion, in one form or the other. In Aryan religions i.e. Hinduism or Buddhism, this matter has been presented in the form of "Transmigration". According to this belief, "Real Existence" is a principle that is termed as "Brahma"; and everything besides that is "Maya (Illusion)" which is manifested in the existential world as an endless cycle of Time and Space, termed as "Sansar Chakkar" in Hindu philosophy. In this cyclical or circular movement, humans keep transmigrating from one life to another in accordance with their noble or evil deeds, till the time they achieve "Mukti (Salvation)".

In Semitic religions, the Old Testament is silent about life after death. According to the Jewish belief, God has promised interminable survival only for the Jewish nation; therefore, the rest of the mortals are destined to lie and rot in their graves till the Dooms Day. Christianity, however, emphasizes on the existence of life after death. This belief is not based on the universal natural phenomenon of existence, but on the basis of Christ having been lifted physically to the Heavens on the third day after his crucifixion.

Islam endorses the concept of life after death. It is an essential element of faith for the Muslims to believe in the Day of Judgement and the life thereafter. According to the teachings of Islam, there is no possibility of human beings ever returning to the temporal world after death. Humans after death enter the "Barzakh" i.e. the state between death and resurrection, wherein neither Consciousness nor Time are suspended. In other words, "Barzakh" is a preparatory phase to enter into the next life. According to the Islamic belief, God, who created man the first time, will likewise re-create man yet another time, meaning that man will regain his original form. Hence, life and death are creations. Successful life is the one based on noble deeds, and it will inevitably result in endless felicity and happiness.

Muslim and non- Muslim philosophers have all expressed their views on this subject. Some philosophers attribute life after death only to man's desire to control death, which is not possible. According to this group of philosophers, if life after death were indeed possible, then all life forms such as flies, mosquitoes etc. must also benefit from a life after death, which is absolutely preposterous.

Presenting his exegesis on the subject of life after death, Iqbal has critiqued the views of some philosophers like Ibn-e- Rushd, William James, Kant and Nietzsche. Ibn-e-Rushd put forward the concept of "Collective Eternity". According to him, man is an amalgam of spirit and body. He postulates that the entire humanity has only one common spirit, which can be termed as "Collective Intellect" in entirety. But he also talks of another form of intellect that he likes to call "Individual Intellect", which is a product of our sensitive self or the soul. According to Ibn-e-Rushd, after death individual intellect is obliterated along with our bodies, but Collective Wisdom, because of an existence external to the body remains alive till eternity. The first objection that Iqbal has on this postulate is that this concept is based on a duality of body and spirit, whereas humans are blessed with a singular unified existence. The second observation to Ibn- e-Rushd's hypothesis by Iqbal is that in this concept, there exists no possibility of eternal individual survival. Since Ibn-e- Rushd believes in a universal existence of spirit, which is not individualistic, but a collective entity, this collective spirit returns to rejoin its original source after adorning the human body for short periods of time.

William James uses the term "Consciousness" instead of soul or spirit. He says that consciousness and brain are related to each other in a manner, as a ray of white light after having passed through a prism changes into seven shades of color. Hence consciousness uses the human brain only for a while, and does not get destroyed after the decimation of the brain as a result of human death; on the contrary, it lives on. Iqbal's objection on this hypothesis is the same as above that this idea does not provide any scope for eternal survival of the individual ego (Khudi). Iqbal believes that this case is similar to Ibn-e – Rushd's concept of Collective Intellect leaving a human brain after having used it

briefly. Kant's view of life after death basically deals with ethics. He says that if man were to receive reward or punishment for his good or bad deeds, it is essential that humans should live after death, so that the demands of intellect and justice are met. Additionally, since in the brief life span in this world, it is not possible to fulfill all of man's wishes and desires, it is only logical to believe in eternity of life after death, so that man's desires could be fulfilled. While Iqbal does not accept the ethical aspect of Kant's argument, he raises the question as to why should eternal life be essential for reward and punishment for noble and evil deeds in the short life in this world? Is endless reward or unending punishment the purpose of eternal life; and likewise, why is it essential that all of man's desires be fructified?

On the same subject, Nietzsche has presented the proposition of "eternal repetitiveness". He postulates that Godless Universe is a manifestation in variegated forms, of energy in limited quantity, which appears in a repetitive cycle. Therefore, whatever happens in the present has happened before as well, and will happen again in the future. Nietzsche's concept of Time is also cyclical, meaning that Time too is revolving in a circle. In the same vein, his concept of life after death is based on the idea of repetitive re-occurrence. Iqbal repudiates this postulate as the worst form of pre-destination, because Nietzsche's philosophy underlines such iron-clad coercion, that not only the order of incidents is pre-determined, but this very order repeats itself over and over again.

Iqbal draws a distinction between life after death, and immortality. As regards life after death in relation to the reward and punishment of good and bad deeds, Iqbal is of the view that Heaven and Hell are conditions or states, and do not constitute any physical locations. Iqbal also believes that neither paradise is

an unending vacation; nor hell means a pit of eternal damnation and torture. These are merely phases of correctional experiences, which are essential for fortification of the human ego. But after going through these experiences, if a human being is not deserving of a rejuvenated life or himself desires an eternal state of death, he would have achieved the same. In such a case, death would be like eternal sleep for him. Iqbal firmly believes that if Human Ego (Khudi) is fortified and strengthened, physical life after death is very much a possibility.

ہو اگر خودنگر و خودگر و خودگیر خودی
یہ بھی ممکن ہے کہ تُو موت سے بھی مر نہ سکے

If a self-pervasive Human Ego closely monitors and makes assiduous efforts to consolidate and fortify itself, it is very much in the realm of possibility that even death would not destroy it.

However, immortality is a reward from God Almighty for those who lay down their lives in the way of Allah, i.e. martyrs, or the ones who achieve the status of God's aides and co-workers. Iqbal says that belief in life after death cannot be attained through the medium of intellect or philosophical knowledge, as it would always be beyond the grasp and capacity of human reasoning.

Modern Physics is ready to accept energy as atoms of matter. According to Iqbal, matter is defined by lesser egos or a habitat of such atoms, which acquire a distinct character due to the existence of consciousness, that leads to unity and concordance of a level which gets manifested in the form of a more fortified Ego (Khudi); and thereafter remains intact/ stable due to the permanence and continuity of Self Consciousness. Hence, human existence is not based on a duality of matter and spirit, but is a unified and integrated entity. If, having lost their distinct

personality, humans end up surviving in one of the forms of matter, spirit or energy, it would not be survival worthy enough of the potential assigned to human beings. Therefore, it would be essential that Self Consciousness be maintained even after death.

According to Iqbal, forceful assertion of Ego, its nurture and stability are the means by which it can become immortal. In other words, exemplary individuality be maintained in a manner that even death would not disintegrate the human personality. Ego (Khudi)'s strength lies in its uniqueness; it cannot get absorbed in another Ego (Khudi). Neither can an Ego (Khudi) manifest itself in the form of another Ego (Khudi), nor can it be transferred to an inferior Ego (Khudi). An un-nurtured and un-fortified Ego (Khudi) has virtually no further prospects; and it will most likely end up destroyed (by its own indolence or lack of dynamism; many dis-integrated personalities and madness are manifestations of the "absence of Ego"). It is certainly a prime need for human egos to protect themselves from the forces of dis-integration and ultimate annihilation. Serial Time affects Ego (Khudi) adversely, when it gets entrapped and besieged by this demonic element of temporal reality that engulfs human beings. On the contrary, a consciousness of Pure Time (the internal state of a Human Ego), if aroused in the human personality, would provide the clue to immortality of human life. Although the beginning of a Human Ego (Khudi) is in the Serial Time, its survival lies in Pure Time, termed in Urdu as Zaman-e-Khalis. For an Ego (Khudi) to return to the planet Earth is an impossibility, because an Ego (Khudi) having passed through the stages of mortal life can never retrace its steps backwards.

By the survival of Human Ego (Khudi) is meant that despite being limited, it maintains its individuality and uniqueness with such

intensity that even the tumultuous incidence of the Day of Judgement would not interfere with the self-consciousness and concentration of the Human Ego (Khudi), nor would the appearance and sighting of God Himself rob the Human Ego (Khudi) of its rational senses.

خودی کی غلو توں میں گم رہا میں
حدا کے سامنے گویا نہ تھا میں

نہ دیکھا آنکھ اٹھا کر جلوۂ دوست
قیامت میں تماشا بن گیا میں!

Translator's Explanation: I remained engrossed in the solitude of my own Ego, and remained composed, as if I were not in the presence of God Himself. I did not even lift my eyes to witness the spectacle of my beloved; and as a result became a source of wonder and amusement for others on the Day of Judgement.

Protection of the dignity of human individuality ensures the immortality of the Human Ego (Khudi). But individual immortality is not considered by God as an absolute right of human beings. Attainment of such distinction comes only through a set of specific actions featuring relentless struggle and effort. Hence, humans are only candidates for individual immortality. Since infinite survival is a continuous and progressive process, the deserving man, therefore, gaining sublime strength through Divine splendor, forges ahead from one stage to the next.

At this juncture, we are confronted with another question that Iqbal draws our attention to. The question is: does the destruction of the human body as a result of death also constitute destruction of the human personality or his self? What

would be the biological process of immortality that would occur in this situation, meaning thereby, as to what would be destroyed and what would be the remnants? Would a body or an appearance be an inevitable necessity in such a case? In this regard, Iqbal bases his arguments on Shah Wali Ullah's terminology and Hindu philosophy. He says that for the individual identification of a Human Ego (Khudi), an attractive and agreeable appearance can be gifted to those deserving the distinction. Shah Wal Ullah uses the term "Nasma", which means a very delicate body, or a body in name only. Likewise, in Hindu philosophy, the term "Sarir" is used, which conveys the same meaning.

Iqbal is also of the view that in light of the observations of modern scientific experimentation, after death "Hashr Jismani" is also a possibility, which means that humans are re-incarnated with the same body that they lived with in this world. But he says that we still do not understand as to what is the nature of this biological process; so much so that we are also not aware of the complete biological science defining our lives in the world that humans were born in. In this regard, let us review the extracts of a letter that Iqbal wrote:-

"In my view, life after death depends on human effort and Divine reward and dispensation. Awakening and arousal for children is easier, because "Baa'sat" means adjustment to a new time system. It is easier for children, because the worldly time system has not gained complete ingress in their nature. Union with the dead in this life is not possible exactly in the manner that we meet with one another in this world. But such a union does take place with the perfect humans (Insan-e-Kamil), because "Ego (Khudi)" lives after death. Besides this, they can review and repeat their past experiences. It would be an impossible feat for the common

people, even if they remain alive after death. Second awakening is a psychological manifestation. This also involves human effort to an extent. Eternal death and life is determined by specific actions. According to me, a human desirous of eternal death can achieve it. As an educated supposition, hell and heaven are also manifestations of life, and the determination of their character is dependent on the very stage that has been achieved by the living being. For such a living being exist Hell and Heaven; even so, for the animals and the plants. But the character of this Hell and Heaven is dependent on the stage of the animal or the botanical life. The same is true for children's life. Life has innumerable stages. In this regard, many issues are beyond human intellect. The illumination and faith regarding these issues come from other sources. These sources are not related to philosophy." **(17)**



فياضى و سخاوت، عياشى و هوس
دشمن ہیں آدمی کے زر و مال کے تمام
لیکن وہ ایک مرد بخیل و لہیم جو
خود کھا سکے نہ اور کسی کو کھلا سکے
برباد ہو کے رہتا ہے دنیا میں ایک روز
(بھرتی ہری۔ ترجمہ عبدالستار دہلوی)

*Generosity and munificence; luxury and lust,
Are all enemies of man, his wealth and means;
But that niggardly miser William,
Neither partakes of his wealth himself
Nor offers any of it to others,
Gets assuredly destroyed one day
In this very world*



EGO AND THE CONCEPT OF A MUSLIM STATE

Iqbal is credited to be the creator of the concept of a Muslim State that ultimately came into existence in the Sub-Continent. In this chapter, we shall not dwell on the progressive development of the concept of Pakistan, but only confine ourselves to a discussion of the influence of Iqbal's concept of Ego (Khudi) on his political philosophy.

In the backdrop of the nurturing of individual and collective Ego (Khudi), Iqbal's concept of a Muslim State can be examined from various angles and aspects. Iqbal is a philosopher and a poet, who focused on Islamic awakening, revival of Islamic culture and renaissance. In his opinion, there were three major causes of the decline of the Muslims. "Autocratic Monarchy", "Religious Clergy", and the practice of sham "Sainthood and Discipleship". He was of the view that the Islamic nation (Millat) had been smitten by the extremely dangerous and pervasive influence of monarchic dispensation, dominance of the clergy, and the exploitative practices of false saints. In short, his political thought was a constant battle against these three negative forces, which had totally robbed Islam of its natural purity and simplicity. While it is true that Iqbal had said:

جدا ہو دیں سیاست سے تو رہ جاتی ہے چنگیزی

"If Deen (Religious philosophy of the Quran) be separated from politics, the resultant dispensation would be no better than the practices of Chengiz Khan", he had also vociferously proclaimed:

دین ملائی مسیئل اللہ فساد

"The religious philosophy propagated by the clergy only leads to dissension and disunity in the name of God Almighty".

It is hence manifestly evident from the above quotes that the Deen that Iqbal envisaged as the basis of Islamic political system was not the same as preached by the clergy from the pulpit. What was the concept of Deen that Iqbal wished to propagate to the Muslims, and what was its relationship with the Islamic State, is the subject that would be discussed in this chapter.

Iqbal's mission was to re-construct and reform the decadent and decapitating concepts of monarchic dispensation, dominating role being played by the religious clergy, and the devastating influence being imposed by spurious sainthood on the simple hearted and exploited Muslims of the Sub- Continent. For instance, he was desirous of reforming subjects of Islamic Studies (Deeniyat), and bring forth a modern Rational Theology (Ilm-ul-Kalam), as the archaic religious knowledge had become out dated due to the progress made by Science after the advent of Islam. He believed that without developing a modern body of religious knowledge, the faith of the Muslims could not be fortified and strengthened, as enjoined by the Quran. In the same manner, he wished for a revolutionary change in the concept of Mysticism (Tasawuff) being practiced by the Muslims. Hence, in the introduction to his English lectures, he made a particular mention of his revolutionary postulates. It was his strong desire

to explain, clarify, and proclaim, in very categorical terms, the true political message of Islam. He, in fact meant to wage a rebellion against the autocratic system, and steer the Muslims towards the true spirit and purity of Islamic Spiritual Democracy.

Iqbal desired to see a new Muslim society take shape on the basis of the realization of individual and collective Ego (Khudi) amongst the Muslims. The society envisaged by Iqbal could only come into existence on the basis of shared faith rather than the distinctions of color, creed, language, or territorial affiliations. In other words, Muslim nationalism was to be based not on territorial identity, but on the common foundation of Islamic faith.

Besides the above stated criteria of true faith being a common denominator, Iqbalian concept of Islamic nationalism remains incomplete without considering the historical grandeur of the true Muslim empire of the past, which was founded on justice, and adorned with national power and glory. In Iqbal's perception of a Muslim society, only a powerful people can be considered true Muslims, who are dominant in all aspects of human endeavor and achievement. Further emphasizing his point of view, Iqbal says that a Muslim nation that is listless and allows itself to be dominated by others, would not be doing justice to its collective faith and potential. He goes on to say that an individual Muslim, who in utter disregard of the challenges faced by his nation, remains obsessed with excessive prayer and supplication in pursuit of his own salvation, can only be considered as self-centered and unmindful of his national obligations. In this regard, he always cited the example of Farooq-e Azam's principles of dynamism and action. Narrating one of the incidents related to Umar's sagacity, he said:

"During the time of the Battle of Yarmuk, when Heraclius, the Roman emperor was busy preparing plans for invading the Islamic Army, and Farooq-e-Azam was organizing the Muslim military power and a strategy to counter the Roman designs, he saw a Muslim in the Masjid-e-Nabvi absorbed in prayer and meditation. Hazrat Umar struck him with his staff, and said, "Oh, You, the Unfortunate One! Preparations are being made for destruction of the Muslims, and you for your own sake (securing salvation in the Hereafter) are engrossed in your meditation and prayer!" **(18)**

Iqbal was fully cognizant of the bitter reality that traditional methods of religious rejuvenation (which often enough result in sectarian confrontation) cannot lead the Muslim nation to achieve their past glory; rather for this purpose, a cultural renaissance is of the utmost importance. According to him, cultural revival was only possible through re-building anew the severed intellectual link of Islamic knowledge with the modern sciences, in a manner that the old and the new completely merge into each other. Iqbal asserts that Muslims were the pioneers of modern sciences; and in their period of decline, when they were drowned in their indolent slumber, the European scientists, adopting the experimental and the empirical methods developed by the Muslims, made great strides in the fields of science and technology. If Muslims of the present era were to follow the modern research of the European scientists and re-introduce science into the Muslim culture and education, they would not be adopting any un-Islamic concepts; but would rather be taking back from the West, what they had, at one stage in history, gifted to them.

Iqbal was bitterly opposed to some aspects of the Western civilization, but was never unfavorably disposed towards

modernity, because modernity according to him was another aspect of change, and change as he believed, was an elemental fact of life. So, according to Iqbal, in order to achieve the lost glory of the Islamic nation, in addition to other branches of knowledge, it is of great importance for Muslims to progress in science and technology, so that in the modern Muslim society, the process of creativity, innovation, and inventive genius starts to take roots again.

Iqbal bitterly opposed the hackneyed interpretations of the uneducated members of the clergy (the Mullahs), which led to a myriad sectarian differences and vitriolic disagreements amongst them. In his essay "Qaumi Zindagi (National Life)", he wrote:-

"Keeping many other matters aside, so far the religious disputes of these Mullahs have yet to be resolved. Every other day, a new sect is born proclaiming itself to be the true claimant of Paradise, and consigning the rest of the humanity to the raging fires of hell. In short, the promotion of sectarian divide has caused such grievous diffusion amongst the followers of "Khair ul Ummam (Prophet Muhammad PBUH)", that a possibility of unity and solidarity seems un-achievable. The state of the members of the clergy (Mullahs) is such that if two of them happen to get together in one city, the life of Christ and issues of the Quranic verses erased and their eraser become the hot subject of a series of mutual correspondence and messaging between them. And if a debate ensues, which usually does follow, such vitriolic disputes arise that Allah alone be the savior! The old Islamic knowledge and interpretative genius of the religious scholars is not to be seen any more. Yes, there is a list of Muslim infidels, which the kind hands of the religious scholars (Ulema) of today keep adding to, every day." **(19)**

Iqbal says at another place:-

“Who will dispute the fact that the scholars and the preachers, who are performing the duties of moral education of the masses are in fact not worthy of this distinction. For performance of such duties they have very limited authentic knowledge of Islamic History and Rational Theology. In order to effectively preach to the people on subjects such as ethics and principles of religion, the modern clerics need to be in command of history, economics and sociology; and additionally to master the literary and philosophical heritage of their nation.” **(20)**

Regarding the resuscitation of our cultural heritage, Iqbal was desirous not only to bring about basic changes in the educational system, but also the re-interpretation of Islamic Sharia, in keeping with the challenges of the modern times. He says in this regard:-

“The question of cultural reformation amongst Muslims is, in fact, a religious proposition, because Islamic culture in essence is a practical manifestation of the Islamic religion, and there is no aspect of our cultural life that can be separated from our religious principles. I do not have the credentials to express my opinion on this subject from a religious standpoint; however, I cannot shy away from saying as much that owing to the tremendous changes that have occurred in the general conditions of life, there have arisen some cultural compulsions that necessitate a revision of the rationale and pronouncements of the religious law givers, that are generally referred to as the Islamic Sharia. It is not my intention to say that there are some intrinsic defects in the established principles of our religion, because of which they do not measure up to our present day cultural needs, but my intention is to point out that the rationale put forth by the law-givers from time to time about the Quran and the traditions of

the Prophet (PBUH) were indeed suitable and practicable for specific periods of time, but do not entirely meet the needs of the present times. If the present day conditions are thoroughly considered and reflected upon, just as we are in need of a new religious discourse to corroborate and authenticate the religious principle, likewise we are in dire need of a new jurist to carry out a fresh interpretation of the Islamic law. Considering the importance of this task, it seems evident that we perhaps need more than one such brain, and the entire process will take at least a century to complete.” **(21)**

Iqbal repeatedly emphasized upon the new Muslim Society to rejuvenate its creative genius. In the context of creativity, he uses the term “Tajdeed (Renewal)”. He was of the opinion that Hazrat Umar (RH) was the first among the Muslims who could be given the title of “Mujadid (Reformer)”, because of the many changes that he introduced in the Islamic law which carried great significance. He had to face many objections alleging creation of many innovations in Islamic jurisprudence. The rejoinder to these objections was that there were two kinds of innovations; one was an innovation for the better and an innovation that would lead to evil consequences. Iqbal was convinced about the positive innovations and said that in order to make progress, Muslims needed to acquire Hazrat Umar’s vision. **(22)**

In Iqbalian thought, concept of Islam remains incomplete without the element of grandeur and magnificence, and among the manifestations of glory, there is no other symbol than a state founded on the principles of a powerful ideology, for which the Muslims needed to acquire a powerful, sovereign and independent state based on a territorial configuration as a starting point. Hence, his vision for a state with these characteristics for the Muslim nation, which would exude all the

elements of grandeur in all its manifestations. Iqbal considered Syed Jamal-ud- Din Afghani a "Mujadid (Reformer)" on account of his struggle to bring about Islamic Renaissance for the Muslim nation. Besides this, since 1907 AD, he had realized that for the betterment of both Hindus and the Muslims of the Sub-Continent, they should preserve and maintain their separate and distinct identities. He had declared Sheikh Ahmed Sirhindi (Mujaddid Alf Sani) to be the pioneer of Muslim nationalism in the Indian Sub- Continent. Reinforcing Sir Syed Ahmed Khan's stand point on Muslim nationalism, Iqbal had said the following:-

"I am now seized of the fact that Sir Syed's vision had encompassed a vast spectrum of issues, which were related to the Asian Muslims, religion and politics. However, Muslim Asia had not truly recognized the real greatness of his personality and his mission."**(23)**

On 29th December 1928, addressing the convention of All Parties Muslim Conference, he said:-

"If Muslims are desirous of living in Hindustan as Muslims, they should make earnest efforts for their reformation and progress, and chalk out a separate political program. You are aware of the fact that Muslims enjoy a majority in some parts of Hindustan. Under the circumstances, we need to prepare a separate political program."**(24)**

In order to convene an Upper India Muslim Conference meeting on 19th December, 1930, he made an appeal to the important Muslim political personalities of Frontier, Sindh, Baluchistan and Punjab in these words:-

" The object of convening this conference is to make the Muslims of these provinces aware of the contemporary situation and the

current political movements; and after promoting awareness about the strategies of our neighboring countries and Hindustan's ruling nation, raise consciousness about the dangers which our deceased "Ummah" is facing; and thereafter, convey to the majority of the Muslims of Hindustan that exists in these provinces, and has been brought together by the Most Knowledgeable, the Most Wise, the All Knowing God, not without a purpose, but undoubtedly with a definite design becoming manifestly evident with every passing day to the ones possessed with wisdom and vision - a powerful message of the need to undertake concerted and resolute actions to protect the Muslims and Islam in India."(25)

Finally, the concept of a Muslim State in absolute terms; the importance of the establishment of such a state; the elucidation of its profile in his letters to Quaid-e- Azam, were all efforts in the backdrop of the same scenario.

Now, we come to the question as to what was the concept of a Muslim state that Iqbal had in his mind. It is of course evident that he had not conceived a traditional Islamic state like a Caliphate, an Imamate, a Sultanate, or a Monarchy. Rather, he had conceived a modern Islamic State, whose principles were clearly enunciated by him in his writings.

According to Iqbal, "Tauhid (Unity of God)" is the foundation of Human Solidarity, Equality and Freedom; and in accordance with the tenets of Islam, the very purpose of an Islamic state is that Muslims should, not only apply these magnificent and exemplary principles in space and time, but demonstrate their application to the entire world.(26)

While expatiating on the first principle of his conceived state, Iqbal talked about **"Human Solidarity"** as against "Muslim

Solidarity". Why? Superficially, it appears that in such a state, the basis for Muslim unity would be the shared faith of the majority population; and with the non-Muslim minorities, unity would be built around territorial nationalism, because then alone, the ideal of "Human Solidarity" could be achieved. However, at this stage, it becomes essential to fully comprehend Iqbal's concept of Islam. According to him, Islam is an embodiment of the principle of collective humanity; and Muslims ought to proclaim and practice this ideal, claiming Islam to have been born out of an urge for humanism. In his view, Muslims should consider themselves to be spiritually the most independent community among the human race, as henceforth, there would be no further revelations from God. Iqbal says that the mission assigned to Islam, which has only been partially accomplished, is the establishment of **"Spiritual Democracy"**. It is incumbent upon the Muslims of the present era that they should design and construct their social structure based on only such foundational principles, that Spiritual Democracy, which constitutes the actual purpose of Islam could be established firmly as an existent reality. (27)

In this concept of a Muslim state, put forth by Iqbal in his Allahabad address, he said the following about religious tolerance:-

"A community which is inspired by feelings of ill will towards other communities is low and ignoble. I entertain the highest respect for the customs, laws, religious and social institutions of other communities. Nay, it is my duty, according to the teaching of the Quran, even to defend their places of worship, if need be." (28)

The essence of Iqbal's above statement is based on God's injunction in **Surah 22, Verse 40**, which declares that if He had not created a community (of Muslims), the Christian churches, synagogues of the Jews, monasteries and mosques, in which God is abundantly worshipped would have been destroyed.

*"(They are) those who have
Been expelled from their homes
In defiance of right –
(For no cause) except
That they say, " Our Lord
Is Allah". Did not Allah
Check one set of people
By means of another
There would surely have been
Pulled down monasteries, churches,
Synagogues, and mosques, in which
The name of Allah is commemorated
In abundant measure, Allah will
Certainly aid those who
Aid His (cause) - for verily
Allah is full of strength,
Exalted in Might,
(Able to enforce His will)"*

(Translation: Abdullah Yusuf Ali)

In light of the above quoted Quranic injunction, the Islamic scholars and the jurists declared only Jews and the Christians to be "people of the book". Accordingly, they were of the opinion that if in an Islamic State, they happened to be under the protection of the Muslim majority, it would be the duty of the

Muslims to protect their places of worship. But after the conquest of Iran, the jurists declared the Zoroastrians also to be like the "people of the book", and decreed that it was the duty of the Muslims to protect their places of worship as well. Likewise, some jurists of India during the Muslim rule had classified the Hindus like the "people of the book", and declared it a matter of duty for Muslim rulers, and the Muslim population in general to protect the rights of the Hindus. So, the jurists of the time, in keeping with this general understanding and consensus kept propagating this principle.

It is rather strange that in Islamic Millat's heyday, our jurists were prepared to expand on the application of the Quranic injunctions; and when faced with the possibility of any mischief or disturbance, they would restrict their application. Iqbal persisted in his logic of reformation of laws according to the demands of the time, but he firmly believed that it was not the prerogative of an individual to extend or restrict the application of the law. This process according to him had to be in the jurisdiction of the representatives of the Muslim nation, through a system of "Ijma (Consensus)".

In this very context, explaining the concept of a Muslim State, in his letter of January, 1931, addressed to Syed Nazir Niazi, he had written:-

"My proposed Islamic State is an ultimate objective. It does not envisage a transfer of populations. This concept of transfer of people had been expressed a long time ago by Lala Lajpat Rai. In the one or the many Islamic states that would be born in the North Western Regions of India according to this scheme, the rights of the Hindu minority would be fully protected." (29)

It is evident that a state based on the principles of collective human integration and respect for all religions- an epitome of Spiritual Democracy - is entirely different to the hypocritical secular democracies, which pose as the flag bearers of human rights in the world.

Now, we shall examine the second fundamental of Iqbal's concept of a Muslim state i.e. **"Equality"**. The ones familiar with Iqbal's thoughts on the subject are well aware that in matters of economy, Iqbal was bitterly opposed to the capitalist system, just as he was suspicious of the socialist or the communist dispensation. Despite his reservations, he was not in favor of the complete eradication of the power of capital from the economic system, and wanted it to be regulated within reasonable safeguards. He envisaged a state with complete liberty to levy taxes in addition to an organized system of enforcing the laws of inheritance, Zakat, Ushr, and charities. He strongly advocated the application of the Quranic injunction "Qul-al- Afv" (قُلْ الْعَفْوَ), meaning that whatever a citizen owns in excess of his/her needs, should be donated for the wellbeing of the nation. Besides this, he desired the enactment of such laws, which would prohibit accumulation of wealth, considering it grossly unjust and detrimental to the collective rights of the community like generating profits through illegal and immoral economic practices; interest based money transactions; and gambling in any form or manner. He was convinced that a state should allow only as much private ownership of agricultural land as the owner could himself bring under cultivation. He favored selling of half the land owned by the state to the tiller on easy installments. He advocated laying tax on agricultural income, just as income tax is payable on earnings from other legal sources. He opposed nationalization policy as a form of usurpation by the state,

although he favored certain important public sector projects financed by the state, in collaboration with private investors. Hence, according to him, “**Equality**” could be achieved through a system of mixed economy, aimed at the establishment of a welfare state.

The third fundamental principle of Iqbal’s envisioned Islamic State is “**Freedom**”, termed as “**Hurriyat**” in Iqbal’s lexicon. In his diligently considered view, the establishment of law making parliaments through elections held under the established democratic traditions would in fact be an adoption of the true and the intrinsic purity of Islam. Iqbal opined that the representatives, who would constitute the law making bodies should be equipped with knowledge of modern law and jurisprudence, in addition to being fully familiar with the religious laws (Fiqh and Sharia). In his strongly held and vociferously advocated view, the modern Muslim society should be based on the principle of constancy of change in its outlook on all human matters. However, he maintains that in the sphere of worship and prayer, the principle of absolute constancy is fully established, and cannot be subjected to modification. In summation, individual as well as the collective system of worship and prayers (**Ibadat**) cannot be changed, but in matters pertaining to all kinds of human affairs (**Muamilat**), laws and practices governing them can be subjected to change, according to the demands of emerging realities and needs. Iqbal favors assigning this privilege and duty to the assembly, the process that he terms as “**Ijma**”. This body can be called a Parliament or a “**Majlis-e-Shura**”, whose duty would be to exercise sovereignty on behalf of the state.

Iqbal firmly believes that in the constitutional form of Islam, the element of “movement” or “dynamism” is the basis of reform and

re- construction. Enactment of laws that are not repugnant to the spirit of the Quran and the Sunnah; or are intended to bring existing laws in conformity with the Quran and the Sunnah; or further, introduce such Islamic laws that have not been introduced earlier ---- all fall under the ambit of **"Ijtihad (Re-construction)"**. Iqbal, therefore, was a strong proponent of the process of "Ijtihad", and re-construction of "Sharia" laws in the light of modern thought and experience. The reason for this was that "human matters" and "transactions" bore no direct relationship with faith in "Unity of God" and Risalat (Prophet hood), prayers, fasting, payment of Zakat (Poor tax), or Hajj (Pilgrimage to Mecca), which all constitute the very basic obligations of all Muslims. Iqbal desired that the Muslim nations should arise out of the slumber of imitation of the past, and be blessed with the consciousness of the self; and striving to achieve the right of intellectual freedom, emerge out of their fictional world and enter the world of existential realities. Iqbal said in the sixth lecture of his famous "Re-construction of Religious Thought in Islam":-

"It is, I think, the English thinker Hobbes who makes this acute observation that to have a succession of identical thoughts and feelings is to have no thoughts and feelings at all. Such is the lot of most Muslim countries today. They are mechanically repeating old values"**(30)**

In Iqbal's pragmatic view, despite the obscurantism of the Muslims of the Sub-Continent, Muslims were undergoing a change, but Sharia laws remained unchanged and stagnant. However, he had firm faith, that as and when lives of the Muslims would receive greater impetus, Islam's universal spirit, despite the un-qualified and blind adherence of the Islamic scholars and

jurists to the past beliefs and traditions, will emerge victorious. In this very context, he says in his sixth lecture:-

“The claim of the present generation of liberals to re-interpret the foundational legal principles in light of their own experience and the altered conditions of modern life is, in my opinion, perfectly justified. The teaching of the Quran that life is a process of progressive creation necessitates that each generation, guided by the work of the predecessors, should be permitted to solve its own problems.(31)

With regard to the regional concept of a Muslim state, Iqbal had been influenced by two famous reformers, namely Sir Syed Ahmed Khan and Syed Jamal- ud- Din Afghani. The apprehensions that Sir Syed had about the rights of the Muslim minority in India, as a consequence of the application of the British principle of democratic government, had led his compatriots to identical views, in their campaign for achieving separate political representation for the Muslims. As a follow up of the same principle, Iqbal demanded the right of self-determination for the Muslims in the Muslim majority provinces, in his Allahabad address of 1930. Ultimately, as a fruition of this political struggle, waged on this very principle, Pakistan came into existence in 1947.

On the other hand, it is not possible to forget that under the influence of Syed Jamal- ud- Din Afghani’s teachings, Iqbal was desirous of the creation of a **Confederal Democratic Muslim State**, emerging out of a union of contemporary Islamic states at the international level. It is possible that Iqbal may not have envisioned just a Muslim state within the Sub-Continent, but may have conceived, in accordance with his political philosophy, the establishment of Islamistan, for which the Muslim state in the

Sub-Continent would have served as a foundation. On this very basis, some of Iqbal's critics aver that Iqbal was in fact a proponent of an international, global Islamic State based on his principle of Islamic nationalism; and therefore, it would be incorrect to conjoin and restrict his larger political ideal with only a Muslim state like Pakistan.

The dream of a modern, democratic, Islamic Welfare State that Iqbal saw, in keeping with his highly educated and thoroughly considered political ideal, was in many respects, quite different to the various Islamic states that have existed in different periods of Islamic History. **In Iqbalian philosophy, the salient features that Iqbal's ideal Islamic State should have possessed are as under: - (32)**

- (1) A constitution founded on the principle of a federal structure, which would establish and guarantee the sovereignty and authority of the state through a "Shura", a parliament, or assemblies brought into existence through people's votes to fully protect human rights; and the right to uphold the supremacy of law would be in complete harmony and conformity with the spirit of the Islamic laws.**
- (2) The true purpose of Islam is the establishment of "Spiritual Democracy". Therefore, in the parliament created on the system of joint electorates, there should be no discrimination on the basis of Muslim and Non-Muslim; rather all should be recognized as equal citizens of the state.**
- (3) On the basis of consensus (Ijma), the parliament should have the powers to enact, re-construct, modify, and implement Islamic criminal and civil laws, in keeping with the emerging demands of the time; and the jurisdiction**

to enforce the same in totality. To achieve the purpose stated above, in addition to experts in matters like economics, banking etc., lawyers who are well versed in both Islamic law as well as modern jurisprudence should be elected on nominations by political parties as technocrats, in order to richly contribute in the understanding and framing of the country's laws.

- (4) In order to promote family planning, laws can be enacted to discourage and prevent polygamy. If the situation demands (for the viability, welfare and prosperity of the people), the rulers of an Islamic state should have the authority to suspend, limit or enlarge the scope of implementation of any Qur'anic injunction.**
- (5) In Islam, the punishments and the prohibitions were revealed to the Prophet PBUH, in keeping with the customs, habits and norms prevalent during the time of their revelation. It is not incumbent that they be applied with the same severity to latter generations.**
- (6) Measures that may be instituted to administer and supervise mosques and religious heritage schools; revising and compiling religious syllabi to conform to the contemporary needs and introducing them in universities; establishing a ministry for appointing fully educated and certified prayer leaders (Imam Masjid) in mosques are only functional matters, and cannot be equated with the separation of church from the state.**
- (7) Quranic injunctions that are directed specifically towards welfare purposes should be introduced through the enactment of proper laws. Zakat (compulsory poor tax on saved and surplus wealth); Sadqaat (routine charity for the needy); and Ushr (tax on agricultural produce) should all be regulated and strictly enforced under the**

state laws. Islamic laws of inheritance be instituted to eliminate discrimination against the females and the children, especially the orphans. The limit of the ownership of land should be determined by the state according to the need and the capacity/ capability of the land owner to cultivate the land himself, without indulging in any form of exploitation of the tiller. Landholdings over and above the holder's needs should be sold to the landless peasants on very economical state prices, in easy installments. Agricultural income tax should be levied on the same pattern as income tax. In addition to the state sector, industrialization in the private sector should be encouraged. Rights of land tillers, labor class, and the government employees should be given adequate protection. Minimum wages should be fixed according to the prevailing cost of living.

- (8) In order to promote market economy, bank profit should not be categorized as interest or "Ribba".**

Iqbal's envisioned state with all the details of its ideals and principles adorns the pages of many a book on the subject. There is, unfortunately, no visible manifestation of any of his thoughts and dreams anywhere in the world. It is a fact that the path of "Re-construction (Ijtihad)" that Iqbal tried to show to the Islamic world is not yet acceptable to the Muslim nations. Perhaps, this was the reason that Iqbal proclaimed, that he did not belong to his era, but was a poet of the future.

14

THE CONCEPT OF SECULARISM

In the Christian philosophy, the antonym of "Sacred" is "Secular". In ethical manifestation, it would mean that principles that are derived from the Bible, whose contravention is liable to incrimination and punishment would be categorized as sacred, and the punishment awarded as a consequence of such contravention would be rightful; but the ethical principles that are not derived from the Bible would be categorized as secular i.e. unsacred and impure. In the field of law-making, this division came about in the 16th and the 17th centuries, during the Protestant Movement (a movement aimed at religious reformation), under whose influence, the religious complexion of Europe was undergoing a change. This period has been termed by the historians as the pre-modern era.

Martin Luther's movement besides being religious was also a political crusade, which not only demolished the absolute monopoly of Catholicism in Europe, but in the wake of its political influence, nation states started to emerge in the West. During that era, the European political thinkers, who put forth the philosophy of "secularism" were prominently materialist non-believers, or agnostics. For the eradication of ethical crimes, these secular thinkers insisted on limiting the ecclesiastical courts only to the religious elements of the Church, and opposed the subjection of the common folk to the jurisdiction of these courts. Their line of reasoning was that in Catholicism, ethical principles were permanent and immutable, and the punishments proclaimed for them were also fixed. They argued further that ethical values were not permanent and immutable, and were subject to change with time. Therefore, the values evolved by the humans through the passage of time were not related to the permanent laws imposed by the Church. Hence application of the ecclesiastical values and their punishments should only be restricted to elements related to the Church. In the light of the

above logic, the modern thinkers postulated that state should adopt the values and laws developed by human beings through the advent of time and experience, instead of the permanent and the rigid laws proclaimed by the religious authorities. This debate finally culminated in the promulgation of civil and criminal laws based on the prevalent "national" or the ethical concepts developed by human beings themselves, and in this manner, the segregation of the Church and the State came about. But, it needs to be clearly understood that under the influence of the secular or the manmade laws, the citizens of the European states did not renounce their faith in their religious beliefs. In other words, viewed in the context of the terminology of the Islamic jurisprudence, the Christian societies of Europe adopted secularism only in the sphere of laws related to matters pertaining to routine human affairs, i.e. "Muamilat". As regards worship and prayers, i.e. "Ibadat", the state did not interfere, and various Christian sects retained their independence of performing their rituals of worship according to their respective belief systems. The "Crusades" that have been a traumatic part of the history of animosity between Christendom and Islam; and the ones being waged against Islam in the past and even at present were and are, a manifestation of the age old obduracy of the Christian orthodoxy that bred the extreme sentiment of abhorrence against Islam.

The scholars of the Islamic world declared Secular State as "irreligious (La Deen)" or a "state without a religion (Bey Deen)". This left a blanket impression that the citizens of the European states have generally become alienated with religion or have turned against the Christian faith. So, when Turkey declared itself secular following the example of the European states, they were condemned, that being citizens of an anti-religious state, the Turks had become renegades and apostates of Islam, although

nothing could be further from the truth. The Turks adopted secular laws in matters pertaining to routine human affairs (Muamilat), whereas, with regard to prayers and worship (Ibadat), Turks have remained devout practitioners of Islam, as before.

If viewed objectively, any state in the present times that declares itself "secular" is not, as a matter of fact, irreligious or against the institution of religion per se. This was, however, true for the erstwhile Soviet Union that forcefully imposed upon its citizens through state coercion, renunciation of religion and adoption of atheism.

A secular state can be called an exemplary state, which is neutral in matters of religion; and affords complete freedom to its citizens to worship and pray according to individual beliefs. If the citizens wish to lead their lives in keeping with their respective religious/civil laws, the state facilitates the process; and for other matters of collective security and societal welfare, the state implements laws, which are acceptable to all sections of the society. But alas, such a state does not exist in the world!

In this background, we need to delve into the subject objectively to understand the profile of "secularism" in Iqbal's political philosophy, and whether he believed in this concept at all. In Iqbal's view, the real essence of life is spiritual, and this very principle keeps manifesting itself in the variegated situations and forms of matter. Iqbal's concept of "constancy of change (Salat Fil Taghayar)" is founded on this very basic principle; and viewing Islam in the context of religion and culture, he says that it is important for a society built and nurtured on this premise to remain firmly aligned to the values of constancy and change. By constancy, Iqbal means "worship and prayer", or those ethical principles which are immutable; and by "change", he refers to

those Quranic injunctions that relate to human affairs. Iqbal's insistence on "Re-construction" also makes it evident that regarding differentiation between worship/ prayer and human affairs, Iqbal is of the view that laws of the Sharia related to human affairs can be reinterpreted and subjected to fresh analysis based on the objective challenges of the time, as part of the "re-constructive process", in the spirit of the law of constant change. In the same context, he also expresses the view that liberal generation of the modern times is justified in demanding that they should be allowed to interpret the basic principles of Islamic jurisprudence in the light of their own experiences and the challenges of modern life. **(33)**

Iqbal has made a mention of "Secular" at one place in his "The Re-construction of Religious Thought in Islam". It is essential to analyze Iqbal's summation of this subject, essence of which has been briefly outlined hereunder.

Spirit seeks opportunities for expressing itself through natural and material means; therefore, whatever seems to be secular (un-sacred) is in fact sacred in respect of the essence of its existence. The service rendered by modern knowledge for religion, not only Islam, but for all religions, is its observational and experimental commentary about facts termed as material and natural. This commentary has brought home to us, that what ever appears outwardly material, infact has no existential reality, unless we are able to discover its existence in the innermost recesses of our soul; therefore, declaring the world to be impure would be wrong. The purpose of the infinite expanse of matter is to manifest and express itself. Hence, in this perspective, all of the world is sacred and pure. **(34)**

If the paragraph above is studied carefully, positing that whatever appears as Secular (Un-sacred), is by the dint of its true essence sacred, it brings home to us clearly that the distinction created by Christianity in Europe between sacred and un-sacred on the basis of ethics and related laws is meaningless. The reason is that in modern science, particularly, in the field of Physics, it has been proven through experimental observation that matter when subjected to analysis loses its properties, rather disappears altogether as matter; and whatever is left cannot be defined by any other appropriate term but "energy" or an "imperceptible force". This would mean that since the essence of matter is also spiritual, it would be a grave error to categorize it as "condemned", "impure", or "un-sacred".

At this stage, it is essential to examine the conclusion of the application of this philosophical postulate of Iqbal in the field of law making. Obviously, the conclusion would be that there remains no difference between laws made by God (called "Siyasat-e-Deenia" by Ibn-e- Khaldun), and manmade laws (called "Siyasat-e- Aqliya" by him). Conversely, if the intention is noble, the ethical value and the worth attached with both forms of laws would be considered at par with each other. Here, it would be important to keep two aspects in mind. Firstly that all Sharia laws, both civil and criminal, although based on Divine Revelation or intuition, are meant to maintain discipline and order in the society, and to secure the wellbeing and felicity of the citizens. This would mean thereby that they can be categorised as laws that emanate from Divine injunctions, but in the context of their utility and purpose are secular and worldly in nature. The second aspect is that according to the spirit of seemingly unconventional interpretation of the Quranic injunction "Qul-il-Afv" by Iqbal, in order to establish a welfare state of the middle classes, such man-made laws can be enacted

and implemented, which are aimed at the economic uplift and social wellbeing of the people. From this standpoint, there would remain no distinction between the laws based on Deen i.e. the Quranic injunctions, and the ones developed by human intellect, because both forms, in essence, are derived from the interpretation of the revealed message (Wahi). This in fact is the pinnacle of Iqbal's political philosophy and his concept of reconstruction of religious thought in Islam, and goes to establish the fact that in Islamic Jurisprudence, there is no scope for any debate on laws being categorized as "sacred "and "un-sacred".

There is another dimension to the concept of Secularism, which would need our attention. Is faith in the civil and criminal laws pertaining to "human and social affairs" a part of a Muslim's private belief system? This question has been answered in different ways. The first answer to this question is that as part of a Muslim's faith, he believes in the Quran; therefore, it becomes incumbent upon him to also have complete faith in the injunctions enshrined in it. The second answer to this question is that it is not an automatic obligation (on part of individuals) as a part of their faith; rather it is an obligation on part of the authorities running the affairs of the state, the head of the state, or an authorized leader (an Amir) to promulgate and enforce the Sharia laws. And if the concerned ruler or the authority does not fulfill this obligation, according to some Islamic jurists, it would be fully justified to rebel against him or wage war against his authority, while with a certain section of jurists, such a rebellion would not be justified. In furtherance of the second opinion, some scholars are of the view that the ruler would be subjected to Divine retribution for negligence of his duty, and the rebellion of the Muslims against such a negligent ruler would not be considered justifiable.

The guidance that we receive from Iqbal's writings on this issue is appended in the succeeding lines. According to him, if the Muslim population of a state demands, that owing to the new challenges and changing conditions of the time, the Sharia laws related to "Human and Social Affairs" be subjected to a revised interpretation, they would not be liable to be branded as heretics, infidels or apostates. As has been said before, in Iqbal's view, all Sharia laws related to "Human and Social Affairs" can be re-visited to conform to the needs of the time, in keeping with the "principle of movement in the structure of Islam", through a re-interpretative process, undertaken by the Parliament, or decisions to the effect by the Judiciary.

However, according to Iqbal, if the Ulema obstructed and restrained the process of reformation of Sharia Laws during the periods of subjugation of the Muslim Ummah by non- Islamic powers, and to combat other decadent forces, their decision to do so was justified owing to the peculiar circumstances of such difficult times in Islamic history. But, now it is impossible for independent Muslim states to take a step backwards. If we do not give up the propensity of blind imitation of the past without logical reasons; and remain obdurately stuck to the archaic interpretations of injunctions regarding ethical, and social/ human matters, which were compiled and proclaimed by the Islamic jurists according to the needs of their specific periods of history, all such interpretations including the mutual conflicts and recriminations of the jurists would be overtaken by time; and the Muslims would forge ahead with the ebb and flow of the future needs and challenges. It is evident that feeling the pulse of time, Iqbal emphasizes the re-construction of religious thought, fearing that due to the narrow mindedness of the scholars and the sharp differences among the Schools of Sharia Law, the

Muslims like the Christians may not be compelled to adopt Secularism as a state doctrine, like the Turks. He also apprehended that this trend could culminate into every Muslim nation depending entirely on man-made laws, instead of the unmodified Sharia Laws, in keeping with the emerging realities of the changing times, and their respective socio-cultural outlook/dynamics. Apprehensive of this very possibility, Iqbal had sensed about seventy five years ago that the reins of power in Muslim states were in the hands of mediocre leaders, incapable of clear thinking and requisite dynamism; and men of ability needed to lead their nations were, unfortunately, not to be found. Because of this very analysis, the prognosis that he spelt out in 1930 seems to be true even today. He says in his famous lectures "The Re-construction of Religious Thought in Islam" in chapter 6, page 120, Edition 2012. (35)

".....our modern Ulema do not see , that the ultimate fate of a people does not depend so much on organization as on the worth and power of individual men. In an over organized society, the individual is altogether crushed out of existence. He gains the whole wealth of social thought around him and loses his own soul. Thus a false reverence for past history and its artificial resurrection constitute no remedy for a people's decay. The verdict of history, as a modern writer has happily put it, is that worn out ideas have never risen to power among a people who have worn them out. The only effective power, therefore, that counteracts the forces of decay in a people is the rearing of self-concentrated individuals. Such individuals alone reveal the depth of life. They disclose new standards in the light of which we begin to see that our environment is not wholly inviolable and requires revision. "



وہ گویا عزم رکھتا ہے
کنول کے نرم ریشوں سے
کسی فیمل گراں جیٹہ کے پاؤں باندھ لینے کا
کلی کی نرم پتی سے کوئی الماس پتھر
کاٹ لینے کا
شہد کے ایک قطرے سے سمندر قند کرنے کا
جو یہ کوشش کرے کہ ایک مرد بے قرینہ کو
وہ دانائی کی باتیں کر کے راہ راست پر لائے
(بھرتی بھری - ترجمہ عبدالستار دہلوی)

*He as though, has the resolve
To tie the feet of a huge elephant,
With the soft tissues of the lotus flower;
To cut into a diamond with,
The soft petal of a flower bud;*

*To sweeten an entire ocean,
With only a dribblet of honey;
Who endeavors to
Show the straight path,
To an un-disciplined man,
With only the words of wisdom!*



15

EGO, UNITY OF ISLAMIC WORLD, AND BACKWARD NATIONS

As envisioned by Iqbal, an Islamic State is such an entity, wherein "Deen" and state cannot be segregated. However, "Deen" in Iqbal's lexicon does not carry the same meaning as the one assigned to it by the narrow minded and the sectarian cleric. According to Iqbal, for the Muslims, Islam is the only identity that

they carry and is the basis of the love for their country. Till the time that this concept remained alive and vibrant among the Muslims, the unity based on a shared common faith remained firmly in place, and also earned them honor and glory in the world. Reiterating his concept of Islam, Iqbal says that if Prophet Muhammad PBUH had reached an agreement with the infidels of Mecca to the effect that they could continue with their idol worship while the Muslims followed the teachings of Islam, it would have been a political compromise based on geographical, ethnic, and linguistic factors that would have resulted in the creation of a nation state, arising out of Arabian unity, led by a patriotic Arab nationalist, who would have believed in the duality of Deen and State, but would not have been the path of the last of the prophets of God. Hence, the Prophet of Islam (PBUH) bade farewell to his Arabian compatriots and Mecca, the place of his birth. He laid the foundations of a nation (Millat) and an ideological state, wherein Deen and the State had merged into one unified whole.

Iqbal goes on to say:-

“A nation is only a community of men, and a myriad such communities can emerge on the basis of a tribe, ethnicity, color, language, territory, ethical code, in a thousand places and in a thousand shades. But Millat would be chiseled out of all such communities, as an integrated group of people. In other words, a Millat or an Ummat absorbs other nations, but cannot get absorbed into them. In accordance with the proclamation of the Quran, in the political and the cultural sense, a nation truly gets established under the umbrella of Islam. That is the reason for the un-equivocal pronouncement of the Quran that any constitutional line of

action, which is un-Islamic would be in-appropriate and condemnable.” (36)

Viewed in the historical context, during the period of the pious caliphs (632- 661 AD), the national unity of the Muslims remained intact in the Islamic State of Medina (established on the basis of the shared faith of Islam), despite some political conflicts and upheavals. After 661 AD, the State assumed a hereditary character; and in the period that followed, instead of one universal Caliphate of Islam, there were three simultaneous caliphates existing in Baghdad, Cairo and Cordoba, and only the caliphate of Baghdad remained intact till 1258 AD. After the conquest and destruction of Baghdad at the hands of the Mongols, there was neither a caliph, nor an imam in the World of Islam from 1258 to 1261 AD. From 1261 to 1517 AD, there was purely a caliphate of a religious nature in Cairo, which had no political importance or relevance. In 1517 AD, Turkish Sultan Selim Yaldaram conquered Egypt, and the land of Hejaz along with the Muslim holy sites came under his suzerainty. Sultan Selim proclaimed his caliphate the same year, and thus was established the Ottoman Caliphate in Istanbul.

Iqbal is of the opinion that in the history of the Islamic World, dissipation of Muslim unity was a result of the power hungry leaders, the dictatorial Sultans and rulers who wielded absolute powers, and not the Muslim masses. The people did not need any permission, travel documents, or passports to migrate from one part of the Muslim World to the other.

From the Eighteenth Century onwards, the Islamic World became a victim of the imperialist European colonialism. This new phase of history was a period of decline for the Muslims as a nation (Millat). As a consequence, due to the European concepts of

nationhood and the conspiracies of the colonial powers, the weak local rulers, who were pawns in the hands of their new masters, the so called independent and semi-independent Muslim states started to emerge on the map of the world.

Syed Jamal-ud-Din Afghani, utterly dismayed as he was with the state of affairs, endeavored through his reformist movement to establish a universal federation of Muslim states under the constitutional leadership of the Turkish Sultan. In order to reconcile the differences between the Sunnis and the Shias, Afghani was able to bring about an agreement between the Shah of Iran and the Turkish Sultan to accept each other as the head of their respective sects. He made efforts to awaken the Muslims from their deep slumber of un-conscious negligence, and exhorted them to forge a strong unity among themselves; and pay immediate attention towards adoption of modern science and technology, which was the real secret of the rapidly expanding domination of the European Powers over the geo-strategic dynamics of the world.

Unity of the Islamic World was un-acceptable, both to the Russians as well as the European imperialists. Jamal-ud-Afghani's movement was classified by the West as Pan- Islamism, and both the European and the Russian press portrayed it as an extremely dangerous movement, which could result in a union of the ignorant and bloody Muslim nations, whose mission was to destroy the Christian civilization, and the culture of Europe and Russia. However, this movement aimed at achieving a unity among Muslim nations, remained un-successful. At the end of the First World War, with the demise of the Ottoman Empire, various Muslim countries were taken over by Britain, France, Italy, and Russia, as a result of which local freedom movements started to take root in these countries.

Mustafa Kamal Pasha laid the foundation of a nationalist state in Turkey which led to the dissolution of the Caliphate in 1924 AD. In the same manner, gradually a number of independent or semi-independent Muslim national states started to emerge.

According to the Sunni belief, the concept of universal caliphate was considered an ideological, if not a real manifestation of Muslim unity and brotherhood. That is why, when the Turks dissolved the Caliphate, none of the Muslim communities supported this step. But Iqbal was the first Muslim thinker from the Sub-Continent, who categorically declared that the concept of Muslim caliphate had become outdated, as it was practical only when the entire Islamic world was unified as one nation and one state; and in the presence of many independent and sovereign Muslim states, not only that this concept was unpractical, it could in fact be an impediment in the way of their unity. Iqbal was not only a great admirer of Jamal-ud-Din Afghani, he considered him to be a Mujaddid (reformer) of his time. Advancing Afghani's concept of union of Islamic States further, Iqbal expressed the opinion that as an initial step, every Muslim nation state should become self-reliant, and as individual states, should attain political and economic solidity and strength. He further believed that after achieving individual consolidation, every state should aim to unite as a member in the larger family of Muslim national states. In Iqbal's view, Islam is neither nationalism, nor imperialism; rather, it is a sort of common wealth of states. In fact, according to him, the creation of a Muslim State in the Sub-Continent, which materialized later in the form of Pakistan, was not in itself the final objective, but only a means to achieve the ultimate – bringing an "Islamistan" into existence.

In Iqbalian postulation, unity among Muslim states can be achieved in three ways. The first structure envisages a

Universal Muslim Entity, comprising all Muslim states, which is impossible to achieve in today's world. The second proposition envisaged to bring all Muslim states together in a federation or a confederation, which in view of the different forms of political systems operative in various countries, would again be a rather impossible achievement. The third possibility is for individual Muslim states to forge unity on a bilateral basis through cultural, economic and military alliances/ treaties. This structure seems to be the most plausible, because in this arrangement, every Muslim state, maintaining its own individual identity, can develop a fruitful relationship with another Muslim state in areas of mutual interest and benefit. In this manner gradually, independent and autonomous states can be brought closer to one another collectively. Iqbal considered the third option of forging unity at the international level to be the most practicable under the prevailing scenario of the world at that time.

In Iqbal's view, the possibility of unity among Muslim nation states can be threatened in two situations. One, that the citizens and the leaders of a particular Muslim state, relegating Islam to the background, adopt another political or economic system and belief. The second situation could be that one Islamic state were to deliberately invade another Islamic state. In his writings, Iqbal repeatedly cautions the leaders of Muslim nations to keep a strict watch over such a possibility in order to preserve their independence and survival. He warns against such events, which can ruin the possibilities of achieving meaningful unity among states; and emphasizes that they should be guarded against vigilantly, and in case of any such problem, an immediate solution should be sought through integrated and assiduous efforts from the rest of the Islamic world.

Iqbal had firm belief that by and by, a situation was emerging that unity of the Islamic World, in one form or the other, would eventually become a political or a geographical reality. He also believed that whenever unity among the Arabs was achieved, it would lead to an overall unity of the Islamic world. Addressing the Arab nations in his poetry, he says that imperialist powers have torn the Arabs asunder in order to achieve their political and economic interests. Hence, Arab nations, despite their resources, power and wealth are weak, helpless; and do not enjoy any respect in Asia and Africa - their own backyard. Therefore, it is of the utmost importance that Arabs should unite on the basis of their shared faith of Islam. Instead of swirling like smoke around their own egos, their leaders should re-kindle the passion of love in their bosoms, which lies dead; and should usher back the days gone by. The following verses express Iqbal's emotions on this subject very aptly:

اے نوا اے فیصل اے ابن سعود
 تا کجا بر خویش پیچیدن چو دود!
 زندہ کن در سینہ آں سوزے کہ رفت
 در جہاں باز آوراں روزے کہ رفت!

Translator's Explanation: - Exasperated with the indolence and inaction of the Muslims rulers, Iqbal chides them, saying "How long would you keep swirling like smoke within your own selves. Rejuvenate your souls with the passion that once was, and has disappeared now. Re-create the bygone era of (Islamic magnificence of your forebears)".

Muslim nation states are among the backward nations of the world. These nations have been called by different names in history. When these nations of Africa and Asia were slaves of the

European and Russian imperialist powers, they were called "Nations of the East". After the Second World War, when the block of socialist nations came into existence, the prefix "East" was usurped by the socialist countries for themselves; and as a rival to the Western Block, emerged the Eastern Block. After 1950 AD, the Asian and African nations, who gradually secured independence from the colonial powers, came to be known as the "Third World Nations". Many a time, wealthier nations are referred to as "North" and the under developed and poor nations are called "South". At times ,these nations are termed as "Developing Nations" in comparison to the "Developed Nations"; and on other occasions, the reference is to the industrial development of the nations as the yard stick, in terms of more or less industrially developed. The poorer countries liked to be called "Non- Aligned", which meant that they were neither aligned to the Eastern Block, nor with the Western. After the collapse of the Soviet Union and the Eastern Block, what new term would be coined to describe these countries, would entirely be up to the sole Super Power of this Unipolar World, vociferously claiming to be the architect and the harbinger of a New World Order.

In short, terms such as "Nations of the East", "Third World", or "South" etc. are meant to identify those nations, who, in order to get rid of their backwardness are desirous of making industrial progress. These nations bear almost identical recognizable features like: shortage of food, insufficiency of drinking water, inadequacy / non-availability of proper housing, or medical facilities etc. The economy of these countries is mostly agricultural, and they are seriously challenged with the phenomenon of un-controlled population growth. Illiteracy and ignorance are rampant; un-employment and unabated inflation are the characteristic features of their economy. As a result, there

is a general sense of insecurity that plagues the peoples of these countries. In trade and commerce, these countries have to face stringent and cruel conditions imposed by the developed nations whereby, in order to buy finished industrial products, they are constrained to sell their raw materials on much cheaper prices. Resultantly, these nations bear an exorbitantly large debt burden. Political instability leads to military dictatorships; and as a consequence, parochialism and religious intolerance prevail. Hatred among various sections of the society, instead of the uniting bonds of love, complicate lives further. Most of these countries have serious territorial disputes with their neighbors, with the comparatively stronger nations aiming to grab chunks of territory of their weaker neighbors. There is discrimination on the basis of color, creed, and ethnicity. During the era of the Cold War, most of the countries were pawns in the Super Power rivalry and despite possession of valuable natural resources remained without worthwhile industrial development. The leaders of these countries believe in the importance of science and technology for achievement of human progress through adoption of the capitalist model of economy; hence, despite being in the Eastern Block and the sphere of influence of the erstwhile communist Soviet Union, are generally dependent on the West for the achievement of their national goals and objectives. The inevitable result, therefore, is that as in the past, these under developed and backward nations are victims of West's exploitative economic system and their technology. **In his famous compilation, "Pas Che Bayad Kard Aye Aqwam-e-Sharq", Iqbal approaches this subject with the message to these nations, in the following manner:-**

سپاہِ تازہ برانگیزم از ولایتِ عشق
 کہ در حرمِ خطرے از بغاوتِ فردا است

Translator's Explanation: I have brought a fresh Army of soldiers from the "State of Passion", which signifies the world where peace, human solidarity, and economic justice are the articles of faith. This is for the reason that "Haram" i.e. the Islamic World along with the other backward nations face the danger of a rebellion against sheer Wisdom,(a metaphor for the brazen materialism of the Western World), which totally repudiates the spiritual essence of life.

The message given by Iqbal in this book, in short, is that under developed nations should not be influenced by the materialism of the developed world, and should, on the contrary, organize their material lives on the foundations of spiritualism. They should enforce such a system of life in their respective countries, which should seek development for its people, in accordance and conformity with their own traditions and spiritual ethos. They should ignore all those aspects of Western culture which militate against their religious and cultural norms, and can be detrimental to their progress. While the importance of capital cannot be denied, the wrong use of capital resources always results in injustice and cruelty; hence, they should ensure not to deploy and use their capital assets in the wrong manner (as the West has done to the utter ruination of World peace and harmony). He further advises that the nations of the East should forge strong unity among themselves to disentangle their peoples from the web woven around them by the capitalist and the socialist systems in the fields of technology and economics.

نقشے از جمعیت حناور فگن
واستان خود را ز دست ابرمن

Translator's Explanation: - If the backward nations wish to rescue themselves from the clutches of Satan, the only

option before them is to unite together. Satan here is a metaphor for the destructive forces of imperialism and capitalism that have destroyed the spirituality of the human kind, and instead sold it to worldly gains and pecuniary advantages.

Further, he goes on to say that the nations of the under developed world should use, consume and sell whatever is available in their own lands.

آنچ از خاک تو رست اے مردِ حُر
آں فروش و آں بپوش و آں بخور

"Oh, free human! Whatever is the product of your own soil, sell the same, wear the same and eat the same!!"

Translator's Explanation: Iqbal advises these nations repeatedly to transact trade only amongst themselves and not to buy the goods produced by the advanced nations, (as they would only superficially seem to enhance their status, and would give rise to an undesirable sense of deprivation amongst the have-nots, thus destroying the much needed national unity and cohesion in their ranks).

بے نیاز از کار گاہ او گذر
در زمستان پستین او محسوس

Translator's Explanation: -Do not consider their factories useful for your needs. And in order to protect yourself against the harshness of the winter months, do not be attracted to buy the expensive furs and the leather garments imported from the developed countries. This metaphor signifies austerity in life style, which not only will save the

un-affordable expense that poor nations should avoid, it will also promote their local industries, enhancing their self-esteem and national dignity. Conformity to their own traditional methods and means of ensuring comfortable living will reduce the debt burden of the under developed nations.

The message outlined in the preceding paragraphs expatiates on the salient elements of the measures that Iqbal considers will help the under developed nations to rid themselves of the exploitation by the imperialist and capitalist powers of the developed Western world. He advises that they should deploy their own resources; forge a deep relationship of fellow feeling within their own ranks; trade only within the comity of developing nations; and in case of differences, instead of resorting to war and bloodshed, resolve their disputes through peaceful negotiations, and civilized means of conflict resolution.

It is surprising that Iqbal had the premonition, that in order to safe guard themselves from political, economic, and technological exploitation of the developed world, at some stage, the backward nations would have the need to establish an independent "Community of Nations". After the demise of the Soviet Union, America is the sole Super Power of this uni-polar world; and as is evident, that in the new world order being crafted by America, the United Nations Organization is a mere tool in its hands. In this context, Iqbal's suggestion for the creation of an independent "Community of Nations" is very far reaching and meaningful.

طهران ہو گر عالم مشرق کا جینوا
شاید کرۂ ارض کی تقدیر بدل جائے!

Translator's Explanation: - If Tehran becomes the Geneva of the East, the destiny of this World may well be transformed is only the word for word meaning of the above verse. The rationale behind this, however, is that Iqbal had great faith in the power and resilience of the Iranian nation. He envisaged that the disparate Arab world would not be able to lead the East despite their resources and the evidence of their history, replete with intrigue and fratricide. So, the logical leader of the under developed world would be the Persians, who besides having a glorious tradition of art, literature and independence of spirit, also possess the necessary natural resources and wherewithal to stand up to face the imperial and capitalistic might of the West.



یورپ از شمشیرِ خود بسمل قتاد
زیرِ گردوں رسمِ لادینی نہاد
گر گے اندر پوستینِ برہ
ہر زمان اندر کمینِ برہ

*Europe is mortally wounded by her own sword,
Laid the basis of Secularism under the skies;
Disguised as the wolf in sheep's attire,
Hunts sans mercy, hideouts of the lambs*



16

EGO, DEVELOPED NATIONS AND THE FUTURE OF HUMANITY

Progress is a commonly used word, which in its generally understood connotation at the individual level, means the achievement of continued growth in income. This purely material concept of progress is considered to be one of the modern innovations of the West. How did the developed nations become wealthier and prosperous? The answer to this question can be found in the annals of the modern European history. In the dark ages, when the illumination from Islamic thought was spreading, Europe was still being crushed under the grinding wheel of feudalism, religious dictatorship, ignorance, and unspeakable poverty. However, a few significant movements of that period gave the awakening call in the European Continent. The reformist religious movement rebelled against the oppressive governance of the Catholic dictatorial regime, and delivered the people from religious coercion and exploitation. The movement for

“promotion of knowledge” led to intellectual inquiry gaining prominence, and aroused a new found curiosity for the acquisition of more and diverse fields of knowledge. The scholars and writers majorly emphasized on themes of individual human freedom and equality, which became the basis of the arousal of wide spread public consciousness, ultimately leading to the French Revolution, and emphatically establishing the principles of “Liberty, Equality and Fraternity”. In the wake of the progress made by the empirical field of knowledge, came the Industrial Revolution, and the consequent emergence of materialism as a widely accepted concept among the European nations. Utilizing the natural resources available in their countries to the maximum, the European nations made steady and sustained progress in the field of industry. Industrial development demands resources of energy, which is obtained from steam, oil, and generation of electricity. During the early stages of European industrial revolution, coal was a cheap and abundant source of producing energy, because of which European mills, industrial units, and trading organizations were able to multiply their production manifolds. Availability of material goods increased rapidly; their deficiency was much reduced, as hitherto, such vast amounts had never been produced before in the world.

The vastly increased production of goods necessitated the acquisition of markets around the world, as a result of which, a modern trading community came into existence. This trading community grew rapidly, engulfing and shaping an entirely new society, which steadily consolidated itself.

As a result of this epoch making development, some important changes occurred under the garb of slogans of democracy or human rights. On the one hand, having curtailed the sovereign authority of the kings, industrial freedom and trade were

promoted, while on the other, factory owners and traders laid and consolidated the capitalist system in Europe. Imperialism was born out of the womb of the capitalist system. The capability to produce more goods imbued the European nations with an unsatiable lust for dominating the world. Hence, weaker, vulnerable, and backward nations of Asia, Africa, and Latin America were overpowered. Colonial states were established. Raw material was acquired cheap from these colonies; and, thereafter, having machined these raw materials into various goods, they were sold back to the same subdued nations on much higher prices. Thus, millions of human beings became victims of political and economic exploitation.

These changes in the political, social, and economic scenario across Europe fuelled the fire of jealousy, un-healthy competition and enmity, which on the one hand became the prime cause of the First World War, and thereafter, the opposing political and economic systems led to a cold war between the Eastern and the Western Blocks within the developed nations, owing to the danger of another military confrontation between them.

According to Iqbal, the changed outlook and pattern of life in the West, that nurtured the psycho-social attitude of the European man, is vividly manifested by the citizens of the Western nations, who can be rightly described as self seeking and detached human beings.

Iqbal's impressions and candid analysis of the Western man, as culled from some of his writings in prose can be outlined as under:-

Subjugated by the machinations of his mind, the modern man has completely lost his soul and his conscience. In the field of conceptual thought, his physical existence is in a

state of bitter confrontation with his spiritual self; and at the economic and political levels, he is constantly battling it out with others. He has lost the resolve to control his merciless egotism, and the unsatiable hunger for accumulating wealth. That is why, his efforts (to direct his energy and capabilities) towards achievement of higher ideals and stature in life have dwindled. (37)

The ideological conflict between capitalism and socialism had started amongst the developed countries during the latter part of Iqbal's life, as both the diametrically opposed systems laid claims to superiority of their ideological and economic dispensations, and the ability to bring about a positive change in the lives of the common man. But Iqbal repudiated both the systems, declaring them to be insufficient and detrimental to the felicity and prosperity of human kind. In his opinion, both these ideologies were enemies of the spiritual dimension of humans, as both rejected the divine role in human lives, and beguiled man into self deception and deceit. While one system motivated man towards adoption of violence, the other kept the common man un-provisioned of basic human necessities, and secured luxuries and comforts of life, only for a chosen few of the society. Consequently, between the two mill stones, the bulk of the humanity was being crushed and ground like glass.

It is intriguing that in 1930, when the Communist System of the Soviet Union was at its pinnacle of claimed glory, Iqbal had pointed out that the Russian masses, being naturally inclined towards religion would ultimately reject a system that was atheistic. This prediction proved to be true, as the Russian people themselves dismantled the communist structure of their country. Iqbal was equally convinced that the spiritually barren materialism of the Western nations and their civilization would

themselves commit suicide with the daggers of un-bridled beliefs and practices which were utterly bereft of any spiritual foundations, and relied only on the advancement in science and technology. A few months before his death, Iqbal had labored on the geo-political scenario of the world, and high lighting succinctly the merciless degradation of human dignity; and the economic and cultural mutilation of the weaker nations. He said:

"The contemporary era rightly feels proud of its exemplary progress in the fields of knowledge, intellect, and scientific innovations; but despite all this progress, the rampant and merciless coercion and exploitation of the present time has donned many a guise in the form of Democracy, Imperialism, Nationalism, Fascism, and what not. Behind these myriad facades, human independence and dignity have been trampled to an extent, that even the darkest pages of human history provide no parallel to their ghastly cruelty. Having subjugated backward nations, these exploitative forces have usurped all values of the vanquished nations including religion, ethical values, cultural traditions, and their literature. Hundreds, nay thousands of people are put to merciless death every day. The governments which are themselves not directly involved in this gory drama of blood and fire, are sucking the blood of economically weaker nations. Is mutual contempt and hatred causing one set of humans to destroy and decimate the other; and would it all end in making this world un-inhabitable for mankind? Remember! The survival of mankind on Earth would only be possible through up-holding the values of human dignity. There is only one form of Unity that is worth depending upon; only the one founded upon the pillars of human solidarity; the one that does not discriminate on the basis of race, nationality, color, and language. Until and unless the

distinctions on the basis on nationality, color, and regional affinities are not fully exorcised, mankind would never achieve a life adorned with happiness, felicity, and peace.” (38)

It has been explained earlier that in pursuit of progress and improvement in standards of living, backward nations are entirely dependent upon developed nations. For this very reason, despite their political independence, they are victims of their economic and technological exploitation. For example, in order to increase the per capita income of a nation, there is a need for a country to industrialize itself, and further, to run the wheels of industry successfully, abundant and cheap sources of energy are required. During the phase of early industrial development of Europe, the developed nations were able to lay hands on cheaper sources of energy, but with the passage of time, energy sources of any kind i.e. coal, gas, oil or even hydro generation have become prohibitively expensive. The dilemma is that in order to maintain their economic and technological ascendancy, the developed nations keep the backward countries grinding under ever burgeoning indebtedness, and simultaneously escalating the prices of acquisition of technology. As a consequence, the resultant inflation does not affect the developed nations as much, but the economy of the non-oil producing backward countries faces utter ruination, further accentuating poverty of their people.

Solar energy is still in its infancy. Nuclear technology is not meant to be employed only for military purposes, but is also a means of producing cheap energy in abundance, which is direly needed by the under developed world to overcome their acute deficiencies in this vital field. However, true to the pursuance of their objectives of domination over the poorer nations, the developed

world bitterly opposes the transfer of peaceful nuclear technology to the under developed nations, for the fear that proliferation of this technology could lead to dangerous consequences for the entire world.

"Nuclear Proliferation" as a term is used in two ways. "Vertical Proliferation" refers to the extent of increase in the number of nuclear weapons possessed by the developed nations, whereas "Horizontal Proliferation" relates to the increase in the number of countries who are members of the nuclear club, and are engaged in the production of nuclear weapons. Apparently, after 1945 AD, only five nations are counted among the states that have developed nuclear weapons; so horizontal proliferation is not significant, even if the states which have clandestinely developed such weapons are also counted. However, the increase in vertical proliferation is so extensive that till 1985 AD; the nuclear weapons had reached the phenomenal number of fifty thousand, an equivalent of the power of destruction of a thousand Hiroshima sized bombs meaning that for every human on this earth, an equivalent of four tons of TNT. The obvious conclusion is that for humanity at large, the danger posed by vertical proliferation is far greater than the possible threat by horizontal proliferation. Despite this, the developed nations do not allow the transfer of nuclear technology to the non-developed nations on the pretext of the assumed threat emanating from horizontal proliferation.

Progress in the present world is only possible, if a nation acquires the capability of producing energy in abundance. The fact is that only those nations are considered civilized, which are industrially advanced to a level, whereby they can manufacture copious amounts of goods and export them. Hence, nations that only sell raw materials, and are incapable of generating requisite amounts

of energy remain buried in a pit of ignorance and poverty; and continue to be categorized as backward nations of the world. In terms of statistics, developed nations constitute only 27 percent of the world's population, but consume 80 percent of world's energy resources. The Americans, who are only 6 percent of the world's population, consume 36 percent of its energy alone; whereas, in comparison, the under developed nations, which account for 73 percent of the global population partake of only a measly 20 percent of its energy. In the back drop of these statistics, morally, it is the right of the under developed world that in order to progress, they should be able to lay hands on nuclear technology to generate requisite amounts of cheap energy to realize their development goals.

Leaders of the developed nations are trying their best to perpetuate this state of imbalance. However, there are many movements afoot in the under developed countries to redress this unjust situation to help them achieve economic independence. Likewise, oil crisis, inflationary trends, and uncontrolled population growth of the backward countries, which according to the threat analysis by the Club of Rome could cause serious depletion, (to the point of total extinction by end of the 21st century), of the world's conventional means of energy and food. This horrific prognosis has compelled the liberal thinkers to review their archaic concepts of human progress and stability. According to these thinkers, both the capitalist as well as the communist models of economic dispensation have totally failed in alleviating the economic distress of the majority of world's population. It is an unfortunate fact that in the most advanced nations of the world, there is no worthwhile new thought of a new economic organization forthcoming with any degree of concern or a new found resolve to redress the fast approaching Armageddon.

The causes of the demise of the Soviet communist system had been slowly coming to the fore, which had been pointed out by the communist writers themselves, who had developed a strong antipathy towards the performance of the Soviet Union. In their view, instead of concentrating on the economic welfare of their people, the Soviet Union had been mainly focused on combating the industrial and technological superiority of the West, in which they had not achieved the requisite success. According to a Marxist writer, Herbert Marcos, Soviet Union had also become a follower of the American concept and belief, which can be termed as "Industrialism" and "Technologism." In both countries, only such people had been rising to power, whose aim was not the promotion of human welfare, or a socialist/ liberal revolution, but the acquisition of greater military power for their respective super states. As a result, politics in the world did not revolve around human progress, but politics of power and authority. The "Cold War" that followed in the wake of the Second World War led to a situation, whereby arms race, which constituted nothing but conception and production of weapons of mass human destruction took precedence over the deployment of technology directed at preservation and progress of the human race. In this struggle, the Soviet Union could not combat the deterioration and degradation of its economic structure leading to its internal break down, and its ultimate demise as a Super Power. Thus, the Communist giant had quietly perished at the hands of its own greed.

Now, on the one side of this Uni-polar world, America is the sole Super Power, which is engaged in efforts to establish a New World Order, whereas on the other hand, owing to international inflation, ever expanding population of the World, and the backwardness of a large number of countries, the world is placed

in such a precarious economic situation that the very survival of humanity is threatened.

In order to arrest the crisis ridden world economic order, some Western scholars are now emphasizing upon the need to build an economic system based on ethical principles. American thinker Toffler opines and suggests that in order to monitor the world's economic crises and to neutralize their harmful effects, there is a need to create an international organization so that the developed and the developing nations could together, on the basis of equality, work in tandem to fight off the negative economic trends and forces for the common good of the entire world. According to these progressive thinkers, humanity has suffered grievous damage because of the prejudicial discrimination on the basis of color (white versus black), and the unjust distinction between the developed and the backward nations. In the view of these thinkers, in order to salvage humanity from the impending disaster on account of the unbalanced economic system of the world, it is imperative to start thinking of action on the basis of unity among human beings, rather than a unity among nations. Population planning be done in the world according to the resources available, which should be used to their fullest potential. Humans have the ability to adapt according to the circumstances, and are creative and enterprising enough to find solutions to the problems arising out of the changes that confront mankind. Every new mouth to feed is also endowed with a mind, hands and feet to fend for itself. Humans are basically unique and innovative, and their correct education, training, and grooming, to hone their inventive abilities and innate talent can help the human race to cope with all kinds of crises.

In addition to the optimistic view of these pragmatic thinkers explained above, they also point in the direction of an acute vulnerability of the human race: their being totally interdependent for economic survival. Therefore, in the next century, unity of mankind alone could guarantee its economic well being; otherwise, according to all logically conducted analyses, the human race would be doomed to perish because of the pursuance of its narrow vision, selfish national interests, and a persistent obduracy in resisting the achievement of the extremely important and cherished goal of unity at the international level.

Are these modern thinkers of this era not making the same prognosis, as Iqbal had made about three quarters of a century earlier about the hypocritical attitudes of the political leaders; exploitation of the backward nations; the glaring flaws in the world's political and economic systems; and the artificial divisions among humans despite all of them being equally unique, and endowed with the same creative and innovative attributes gifted to the entire human race by God? On the basis of the same level of human dignity conferred by God on all human beings, and the shared needs of the human race for ensuring its survival, Iqbal strongly and vociferously espoused the cause of human unity and solidarity in his poetry and discourses in various forums and publications. For ensuring the salvation of the human fraternity, the clarion call by Iqbal of "human unity and solidarity" is found in the impassioned verses from Zarb- e- Kaleem, quoted below: -

اس دور میں اقوام کی صحبت بھی ہوئی عام
 پوشیدہ نگاہوں سے رہی وحدتِ آدم
 تفریقِ ملل حکمتِ افراغ کا مقصود
 اسلام کا مقصود فقط ملتِ آدم
 ملے نے دیا خاکِ جلیوا کو یہ پیغام
 جمعیتِ اقوام کہ جمعیتِ آدم!

Translator's Explanation: - Although in the present era, interaction among nations has become wide spread, forging a purposeful unity in their ranks has been a neglected aspect, meaning thereby that establishing a superficial "community of nations" is not the real aim, but the achievement of solidarity among humankind should be the objective.

It seems that the "Community of Nations" created by the European nations is aimed at sowing disputes among them, and to create dissensions in their midst through manipulation and cleverly executed stratagems, rather than forging a meaningful unity. Islam only aims that the entire human race should unite together, in a relationship of trust and amity. Mecca has given the message to Geneva that the community of nations assembled under them is not serving the real purpose, which is to bring together the entire humanity, to promote a fraternal relationship among them.

Examined from a religious standpoint, there is no universally accepted definition of "Truth", despite the fact every religion preaches basic principles of human solidarity and service to

mankind. In the face of the varying concepts of "Truth" that are prevalent, there is no other option for an intellectual, but to remain aligned with his own belief system, and reflect on the welfare of humanity at the macro level.

The entire human race has to, perforce, exist together on the Planet Earth, but the resources of this habitat are limited. History bears testimony that human beings are incapable of completely destroying one another, despite repeated, violent and villainous campaigns of many adventurers and marauders, who aimed to exterminate sections of humanity, considered superfluous by them, for the realization of their ambitions of achieving complete mastery of the world. But such adventures have inflicted and can inflict grievous damage upon the directly targeted sections of humanity, and also on humanity at large. It is, therefore, incumbent upon human beings to nurture within themselves, the attributes of breadth of vision and mutual tolerance. Differences of opinion should not be made the basis of bitter conflicts, but be viewed as a source of blessing. Human beings should share one another's grief and joys, and get accustomed to co-exist as happy neighbors in this world. Human race should be mindful, and seriously consider, both at the individual as well as the collective level, that their future generations should not inherit a planet riven by hatred, lust, and violence; and a planet wherein the environment and space needed for healthy living is seriously jeopardized and curtailed. On the contrary, the human race should strive assiduously to create a climate for promotion of collective well being of humanity through further exploration and extension of the frontiers of knowledge; and its pragmatic and just application for achieving happiness of the human race. It is now possible to extend help to one another because of the fast paced technological progress, shrinking distances, instantaneous

means of communication, thus positively influencing lives across the globe, for the ultimate good of the entire humanity.

All religions of the world are fully agreed that the survival of humanity is dependent upon the ethical nurture and growth of human personality, ensured at all levels with missionary zeal and resolve; and assert the need to practice ethical values in all situations of human confrontation and interaction. Thus, it is self evident that the ideal of human unity can only be achieved by actions founded on ethical principles, and undertaken collectively.

What are the causes of increasing difficulties faced by human beings in today's rapidly changing world?

- Disproportionate rise in population in some regions of the world.
- Gradual deterioration moving towards ultimate destruction of the natural environment of planet Earth.
- The growing mistrust among the nation states.
- The tragedy of human beings living in a state of insecurity and uncertainty.
- Emotional instability, manifested in a myriad form, most noticeable in the alarmingly rising incidence of suicides in various societies.
- The rampant poverty and the rising deprivation among populations of the Third World.
- The tyrannical imperialist economic system created by the multi-national and the trans-national corporations of the world in the backdrop of heavily unbalanced economic dispensation across nations, despite the loud and deceitful proclamations of the developed world, of

having achieved globalization, designed to indicate a fair distribution of world's wealth and resources.

- The ever increasing trend among poor third World nations of acquiring greater military power despite their gruesomely poor people; and their governments gruelling under the unbearable burden of debt.
- Religious hypocrisy and violence ridden sectarianism.
- Extreme intolerance in all matters of the state, particularly political issues and all subjects related to the acquisition of state power, by means foul or fair.
- Absence of human empathy and compassion.
- Widespread graft, bribery, and un-bridled corruption in all spheres of the Society.
- Last but not the least, the fear of terrorism on account of one or the other factor.

Is it not evident from the list of some of the causes of the jeopardy of human existence listed above, that human beings in most parts of the world are faced with ever increasing fear and insecurity, and the political leadership, whether of the East, the West, South or the North have been utterly unsuccessful in resolution of any of the above issues.

Military competition is fueled by the mistrust and the obduracy of nations that marks their mutual relationship. When it comes to terrorism, the nations of the world do not agree on a common definition. The terrorist of one nation is generally the freedom fighter of the other. But the problem does not end at non-agreement over the definition alone. Unless nations of the world agree to eliminate the causes of terrorism, the humanity cannot ever be rid of this form of violence. It appears that unless resolutely and collectively addressed, this state of fear that engulfs the life of the modern man will persist for ever.

It is a well-known fact that the recent form of terrorism was born out of the struggle of freedom fighters engaged in nationalistic movements for securing the independence of their respective nations from colonialism. These freedom fighters that belonged to subjugated nations adopted violent methods against state coercion, in order to secure independence for their respective lands. After the demise of the Soviet Union, the unstable world led to the emergence of America as the sole Super Power, thus making the world uni-polar. The consequent establishment of the new world order elevated America to the most dominating and the most powerful military power on the Planet. It would, however, be inappropriate to conclude that the world order changed overnight after the suicidal attacks by some Muslim terrorists on American soil on 11th of September, 2001, as is presumed by many strategic analysts. The world order had, in reality changed after the collapse of the Soviet Union, whereby, the resultant instability of the balance of power gave rise to a new form of American imperialism. The American policy pundits had proclaimed Islam to be the biggest enemy of the Western Civilization immediately after the disintegration of the Soviet Empire.

In one respect, from that very time, this new phase of "Christian Crusade" against Islam had commenced. Seemingly, there is no possibility of an end to this war in the near future. From an ethical point of view, it would have been better, if the American State, instead of losing its strategic equanimity over the alleged terrorist attacks on its soil, had acted like a responsible and a mature nation; and before declaring a Christian Crusade against Islam had addressed the causes of this act of terrorism. It is ironic that due to its impetuous reaction, the American State has lost its status as the sole Super Power in the world. On the contrary, the "balance of power" has moved into the hands of an un-

identifiable force, which can be termed as "international terrorism".

However, despite the uncertainties of the present times, liberal scholars and thinkers of the developed nations are vehemently propagating the need for the creation of a new economic system in the world, which besides being based on ideals of human unity, should also be founded on a code of humanistic ethics. In Iqbal's view, in order to ensure the survival of humanity in the future, human unity and solidarity predicated on ethical values alone would not achieve the objective; therefore, there is a dire need to revive man's spirituality to its ultimate standards (envisaged by all religious treatises and scriptures). The subject matter of the last chapter of his "Reconstruction of Religious Thought in Islam" also deals with the same concept, wherein the relevance of religion and the revival of spiritualism- the innate element of human life- have been discussed. The vital question addressed can be framed like this: is it possible for religion to exist and survive in the future?

According to Iqbal, in the more esoteric and ascended phases of religion, appears the concept of "Higher Religion", which can also be termed as "Spiritual Ascension". Higher religion transcends beyond the basic belief system (Bunyadi Aqaid), the prevalent forms of prayers and supplications (Ibadaat), and the generally practiced rules and regulations. In the future, by adopting this very concept of the "Higher Religion", human beings while retaining their basic religious affiliations can respect all religions followed by various sections of humanity. This concept of "Higher Religion" has been extracted by Iqbal from Quran's Chapter 5, Verse 48, wherein, God addresses mankind in this manner: -

“.....
.....”

*From the truth that hath come
To thee, To each among you
Have we prescribed a Law
And an open way,
If Allah had so willed,
He would have made you
A single people, but (His Plan is)
To test you people in what
He hath given you; so strive
As in a race in all virtues,
The goal of you all is to Allah;
It is He that will show you
The truth of the matters in which ye dispute”*

(Translation: A. Yusuf Ali)

Perhaps, it is under the influence of such Quranic teachings that the true objective of an Islamic State is the establishment of “Spiritual Democracy”, meaning thereby, that a state which besides achieving “Human Solidarity” would respect every religion. But according to Iqbal, under the present circumstances, it does not seem to be truly possible, because man’s Ego (Khudi) is dead.

خودی کی موت سے مغرب کا اندرُوں بے نور
 خودی کی موت سے مشرق ہے بُتلائے جذام
 خودی کی موت سے رُوحِ عرب ہے بے تاب
 بدنِ عراق و عجم کا ہے بے عروق و عظام

Translator's Explanation: Because of the demise of Ego (Khudi), the European nations have lost the illumination of their souls and hearts, whereas, the peoples of the East, because of the same loss have metaphorically been afflicted by leprosy i.e. being overtaken by indolence, stupor and inaction. Because of the death of Ego (Khudi), the souls of the Arab nations are no more ablaze with their characteristic fire and courage. And due to the same affliction, bodies of the people of Iraq and Ajam have lost their bones and their veins; which connotes that these once great nations do not any more relate to their own identity and spirituality; and are no more than walking corpses, only mere heaps of dust.

It is manifestly evident from the above that in the future, survival of humanity is solely dependent on "Human Unity and Solidarity", and can only be ensured by the adoption of the concept of "Higher Religion". Iqbal's thoughts on the subject can be paraphrased in the words that follow:-

The human world in the present time is in dire need of three areas that must be attended to for its survival. The spiritual interpretation of the Universe, the spiritual independence of man, and such basic universal principles, that would help develop the human society on a spiritual basis. (39)

In this very background, while emphasizing the need to create a new Muslim society, Iqbal says with great self confidence that the

“New World” could only be created by the practical implementation of his concepts.

وہی جہاں ہے ترا جس کو تو کرے پیدا
یہ سنگ و نشیبت نہیں، جو تری نگاہ میں ہے
تلاش اس کی فضاؤں میں کر نصیب اپنا
جہاں تازہ مری آہِ صُبح گاہ میں ہے
مرے کدو کو غنیمت سمجھ کہ بادۂ ناب
نہ مدرسے میں ہے باقی نہ خالقانہ میں ہے

Translator’s Explanation:-We are surrounded by many concrete buildings built with bricks and stones. But such structures have no importance as compared to the structuring of thoughts and ideas that go on to shape the lives, character and destiny of nations. The thoughts that we implement in the process of nation building would make us and the future generations proud, and provide a basis for our continued development; whereas, concrete structures would only be of historical interest and reference.

My prostrations and supplications before God Almighty in the wee hours of the morning reward me with divinely inspired wisdom, which I share with my compatriots through my humble versification of thoughts that mature in my mind. These thoughts are embodiment of the message, for the creation of a “New World.” I appeal to my nation to practically implement these principles to accomplish Islam’s mission of achieving “human solidarity”, “equality”, and “freedom” for our nation and humanity at large.

Fresh wine is neither offered in the Madrassahs, nor in the Monasteries. My goblet has some pure wine, which I want to share. The underlying meaning of this verse is that the educational institutions do not provide the right kind of education and nurture to the younger generation. I appeal to the young to share the passion of my poetry, and light one lamp after another to illuminate our collective lives with the Quranic message.



آدمی ہے کسی بچے کی طرح سے معصوم
 اور کبھی جوشِ جذبات سے بھرپور جواں
 بعض حالات میں اک مفلس و محتاج ہے وہ
 اور کبھی منعم و خوش حال ہوا کرتا ہے
 اک اداکار ہے جو عمر کے ڈھلتے ڈھلتے
 شکن آلود بڑھاپے کو پہنچ جاتا ہے
 آخرش موت کی وادی میں وہ کھو جاتا ہے
 پردہ گر جاتا ہے اور کھیل بکھر جاتا ہے
 (بھرتی ہری - ترجمہ عبدالستار دُلوی)

*Man is innocent like a child,
 And then a full blown youth,
 Full of verve and emotions;
 And sometimes, is rich and prosperous,
 Is an actor, who with passing years,
 Reaches the stage of wrinkled old age;
 At last, is lost in the valley of death,
 The curtain falls,
 And the game is over!*



STATURE IN LITERATURE

What is Iqbal's stature in Urdu poetry? It is difficult to determine this fact exactly. The fact of the matter is that Iqbal never considered himself a poet; he rather surmised that even the future generations might never accept him to be a poet. Likewise, he never considered himself to be a philosopher, because in his varied concepts, there was no existence of an expanded philosophical system. He kept expressing his views on religious issues and philosophy, but never laid a claim on being a religious scholar. Whenever asked about his remarkable prowess in writing poetry and versification of thoughts in both Urdu and Persian, he would reply that he had certain ideas on life, which he strongly desired to communicate with people, and in order to do that, he had adopted poetry as the means.

What were those thoughts which Iqbal was so determined and passionate to convey to people that instead of resorting to putting forth his intellectual arguments in prose, he adopted his heart wrenching and soul stirring versification as the medium of

communication? Iqbal had been writing poetry in Urdu since his childhood, but his first compilation of poetry, written in the Persian language, titled "Asrar e Khudi" appeared in 1915. Why was this? Perhaps, he first of all wanted this particularly powerful message, which is basic to his philosophy, to reach a select section of society, (wherefrom, further proliferation of his thought could commence and be accessible to the common man). It is an established opinion of scholars that in order to fully comprehend Iqbal's philosophy, not only an acquaintance, but a complete grasp of the thoughts in his first compilation is of the utmost importance. Asrar-e-Khudi contains the basic revolutionary message that Iqbal wished to directly hand over, as a messenger, to some of his close associates and confidants. Iqbal was essentially a thinker; and he was on the lookout for a man of action, but in this quest, the nuance and the tone of his following verses, expressing his strong longing for a trustworthy friend, was rather secretive.

خواہم از لطفِ تُو یارے ہمدے
از رموزِ فطرتِ من محرے
تا بجانِ اُسپارم ہوئے خویش
باز بنیم در دلِ اُو روئے خویش
سازم از مُشتِ گلِ خود پیکرِش
ہم صنمِ اُورا شوم ہم آرزِش

*By your blessings, I long for a friend
Who would know the inner most secrets of my nature
A friend to whom I may transfer my passion*

*And then be able to see my face, reflected in the mirror of his
heart*

*I seek a friend, in order that I shape his personality,
With the clay of my very own being that
I should become his mentor, and also be his sculptor*

The second aspect of great importance is that in "Asrar e Khudi", Iqbal was at least successful in delivering the Muslims of the Sub-Continent from the darkness produced by the deep dark sea represented by the pantheistic thought of Tauhid e Wajudi and brought them to the Islamic concept of Tauhid e Islami, as if into the brightness of a clear day. The Sufis and the monastic mendicants (Sajjada Nashin) strongly protested and raised a hue and cry. Most among the Sufis ganged up and mobilized the strength of their disciples against Iqbal. The debate between the pantheistic concept of Tauhid and its Islamic understanding based on monotheism continued for long, but Iqbal remained steadfast in his beliefs.

"Asrar e Khudi" and "Ramooz e Be Khudi" were almost a prophetic invitation to bring into existence a new Muslim individual and a new Muslim society through the revival of the cultural values of Islam. As a result of this invitation, national consciousness among large numbers of Sub-Continental Muslims, who had thus far been only an unmanageable crowd, was gradually aroused; and when they woke up from their deep slumber, they had been transformed into a nation under the leadership of a man of action, a close confidant of Iqbal. Under this very man of action, Islam was recognized as a regional reality in the Sub-Continent. When Iqbal presented the concept of a separate Muslim State in his Allahabad address (1930), many a cynical critic chided Iqbal with satirical comments to the effect that the address at Allahabad was not a speech but a "ghazal".

Some others commented that it was unprecedented in history of mankind that a poet had led a nation to statehood, and that it had always been the historical privilege of statesmen to create new nations and states in the world. This indeed is the remarkable achievement of this poet or a poet-like scholar of the Urdu and Persian languages. Urdu and her more sophisticated elder sister Persian are both worthy of adulation that carrying the heavy burden of Iqbal's philosophical poetry, they helped him erect a new marble structure in their respective realms of literature.

Iqbal was criticized that he did not address the entire humanity, but was a poet, specific and relevant only to the Muslim community of India. Sir Tej Bahadur Sapru defended Iqbal by asserting that if Kalidas was not dubbed to be a Hindu specific poet for writing his famous "Shakuntla"; and if Milton was not stigmatized as a poet of the Christians only for his magnum opus "Paradise Lost", why should Iqbal be branded as narrow minded and prejudiced for presenting the Islamic spirit in the light of the modern day realities. Unmoved by such criticism and objections, Iqbal continued to consider himself to be an Islamic poet, as is evident from the last poem of Asrar e Khudi titled "Arz e Haal e Musannif Bahazoor e Rehmat ul Lil Alameen ", wherein he addresses the Prophet PBUH as under:-

"If in any part of my verses, there is any implicit meaning other than the Quran, I would deserve to be disgraced on the Day of Judgement, and you , Oh Prophet, may deny me the permission to kiss your feet. But, if in my verses, I have only picked the pearls from the Quran, and spoken only the truth to the Muslims; then I seek the favor of your prayer to the Almighty God, so that my intense passion may be embraced by and adorned with relentless action."

The views of some highly respected scholars of the Sub-Continent about Iqbal's faith as a Muslim and the Islamic content of his verses would not be without relevance and interest. Maulana Maudoodi in his famed *Tafheem ul Quran*, while explicating verses 224-227 of Surah Al Shuaraa, says that poets who make lustful love, imbibing of alcohol, lurid description of feminine beauty of courtesans, or of chaste and homely females, are the condemned ones in the eyes of Almighty Allah. He goes on to say that the atheistic and materialistic poets, who do not conform to any moral constraints, and seek only carnal pleasures are no better than animals. And they have no realization that man was created for a higher purpose in life. But poets, who are considered and treated as exceptions to the above category would have the following four characteristics:-

1. They are God fearing and faithful (Momin).
2. Their practical lives are in conformity with the precepts of Islam (Saleh).
3. Personally and in their interactions with other humans, they always remember God Almighty with utmost respect and regard for His lofty attributes.
4. And above all, the ones who do not subject any one to undue and vitriolic satire and ridicule for their own selfish interests; the ones who do not inflame racial or national prejudices as a weapon of revenge; but would rather rise against oppressors, and when needed would use their linguistic skills to uphold truth, just as a Mujahid (a fighter exerting efforts in the cause of propagating Divine truth).

Does Iqbal have these four characteristics, which would entitle him to the exception granted by the Quran? We do not find an answer to this question in the writings of Maulana Maudoodi. But while expressing his opinion about Iqbal, he says that there were strangely some propensities in Iqbal resembling “the sect that revels in self-accusation (Firqa-e-Mulamatia)”, because of which, he rather enjoyed advertising his drunkenness (without any evidence to this effect). Otherwise as a matter of fact, he was not that far removed from Islamic practices. He was very fond of the recitation of the Quran, and offered his prayers with utmost devotion, though away from the public view. Outwardly, he would rather claim that he was only a warrior with words (Guftaar ka Ghazi). **(40)**

Maulana Hussain Ahmed Madni had a bitter debate with Iqbal. Despite a conciliation afterwards, neither the Maulana forgave Iqbal throughout his life, nor did Iqbal ever make a generous gesture in this regard. Maulana Madni held the opinion that throughout his life, Iqbal had misconceptions about himself, and remained under the magic spell cast over him by the British magicians; in other words, he spent his entire life dancing to their tunes. **(41)**

The leader of Majlis-e- Ahrar, Atta Ullah Shah Bukhari held the opinion that Iqbal’s pen throughout his literary career remained on the right path, but his steps always went the wrong way. **(42)**

Maulana Najmuddin Islahi said that they (the clergy) was of the view that according Iqbal a status higher than a poet and a philosopher would constitute a crime under the Sharia law. Explaining further, he said that they had read Iqbal’s poetry with great attention, and had no hesitation in saying that while hundreds and thousands of Late Iqbal’s verses were useful, there

were many others, which openly hit the spirit of Islam and its philosophy. The process of lawmaking in Pakistan could certainly be done according to the principles of Iqbal's philosophy, because the genre of Islam based on which Pakistan came into existence was another name of Late Iqbal's philosophy. **(43)**. In other words, he meant that correct version of Islam had nothing to do with Pakistan.

A few years ago, in a seminar held in Riyadh, Saudi Arabia, it was held as adopted, as a result of a resolution moved by a Sudanese scholar that Iqbal's English book, "The Reconstruction of Religious Thought in Islam" was based on a number of blasphemies, and, therefore, Muslims should avoid reading this book. Right from the beginning, opinion of Maulana Syed Suleman Nadvi had been that it was better if the said book had not been written. Perhaps, it was because of this reason that the Urdu translation of this book was published many years after its publication in English.

While commenting on this book, the author of Waqa-e-Iqbal, Maulana Abul Hassan Ali Nadvi said that he neither considered Iqbal innocent, nor was he pious and temperate. He went on to say that Iqbal was not a religious leader, nor an Imam, or even a reformist. Unlike many of Iqbal's admirers, he would never like to transcend beyond reasonable limits to heap praises on his philosophical works. In his opinion, Hakeem Sanai, Attar, and Arif Rumi were far ahead of Iqbal in terms of respect and practice of the Sharia; harmony between thought and action; and the concordance of word and deed. He further said that there were certain interpretations of Islam by Iqbal, which could not be agreed with. Unlike some of the young enthusiasts of Iqbal, it was again impossible to subscribe to the view that no one had understood Islam better than Iqbal, and that Iqbal had more

knowledge about Islamic subjects and historical facts than any other scholar. The fact on the other hand was that throughout his life, Iqbal kept benefitting from his contemporaries. Maulana Nadvi went on to say that Iqbal's unique personality suffered from certain flaws that were in-congruous with his knowledge and the sublimity of his message; and unfortunately, life did not provide him an opportunity to get rid of his infirmities. Giving the final verdict, he declared that in Iqbal's Madras lectures, there were many such thoughts and concepts that contradicted many cardinal beliefs of Ahl-e- Sunnat Wal Jamaat.

Having reached thus far, you would have understood that according to his own words, Iqbal was neither a poet, nor a philosopher, nor was he a religious scholar. However, if Iqbal had finally started considering himself to be a poet of Islam, if not the entire humanity, after the publication of his " The Re-construction of Religious Thought in Islam", even his status as a Muslim was made controversial (by the above quoted Ulema and those belonging to their coterie). Iqbal had been fully aware that the common Muslims of the Sub-Continent, rather the scholars were extremely conservative and bereft of the requisite breadth of outlook; hence were not ready to accept new concepts. Thus, it can be concluded that the controversial lectures of Iqbal had not been written for the orthodox priesthood with whom he had become thoroughly dis-appointed, but were a trust for the future generations.

من کہ نو میدم ز پیرانِ کُنن دارم از روزے کہ می آید، سخن
 بر جوانان سهل کُن حرف مرا
 بہر شاں پایاب کُن حرف مرا

Translator's Explanation: I am not optimistic about the orthodox priests of Islam, and attach no great hopes with them. I beseech You (God) to make my submissions easy for the younger generation, and enable them to grasp the depths of the ocean of my thought; and the true essence of my verses.

Because of this very set of circumstances, Iqbal was convinced that he was not a poet for the times that he lived in, but was a poet of the future.

نغمہ ام از زخمہ بے پروا ستم
من نوائے شاعرِ فردا ستم

"I am a song that is not dependent on the string of my instrument. I am the voice of the poet of the future."

Now we should examine the fact, that if by his own conviction, Iqbal was an Islamic poet, what was his outlook on poetry? In other words, what were the standards that poetry should establish and endeavor to maintain? Iqbal believed that the literature produced by the Muslims of the Sub-Continent was a product of the period of their decline. Therefore, Iqbal sought to establish new aims and parameters for literature. His thoughts on the nature of poetry as an art form, as paraphrased hereunder are worthy of deep reflection by those who wish to imbibe Iqbal's philosophy of employing the art of poetry as a means of propagating a positive message of nation building.

It is not necessary that whatever is good in art would also resemble the good in life. Poetry, in fact, is like enchantment and magical imagery. Woe be upon the poets, who instead of portraying tests and tribulations of life as its fascinations, present despair and decadence as a picture of health and power (of a nation). The poet's responsibility, on the contrary, should be to share with others a part of the life and power gifted to them by Nature out of its immense and infinite repository of wealth and resources; and not to resort to robbing others, even of the bare assets that they are left with.

Iqbal considers arts to be subordinated to human life. That is why, the standards and quality of poetry should be determined by the degree to which it can energize and enliven human existence. According to Iqbal, the genre of poetry that does not possess this characteristic is destructive of human potential, and life itself. In his view, the ultimate aim of life is to achieve magnificence, power, verve, and excitement. Hence, higher form of poetry is the one that arouses in man his latent resolve and potential, and motivates him to manfully face the vicissitudes of life. On the contrary, the poetry that induces indolence and stupor in man, and blind folds him to the point of ignoring the realities around him, the conquest of which is life itself, only leads to decadence, and is a message of certain death.

Iqbal's poetry was completely in conformance with the ideals, aims and objectives of higher poetry expressed by him, as explained above. In fact, in Zarb-e- Kaleem, his poem "Fanoon-e- Latifa", he elucidates his viewpoint in the following manner:-

اے اہلِ نظر ذوقِ نظر خوب ہے لیکن
 جو شے کی حقیقت کو نہ دیکھے، وہ نظر کیا
 مقصودِ ہنر سوزِ حیاتِ ابدی ہے
 یہ ایک نفس یا دو نفسِ مثلِ شر کیا
 جس سے دلِ دریا متلاطم نہیں ہوتا
 اے قطرۂ نیساں وہ صدف کیا، وہ گہر کیا
 شاعر کی نوا ہو کہ مُعَنّی کا نفس ہو
 جس سے چمنِ افسردہ ہو وہ بادِ سحر کیا
 بے معجزہ دنیا میں ابھرتی نہیں قومیں
 جو ضربِ کلیمی نہیں رکھت وہ ہنر کیا!

Translator's Explanation: -Oh, you the Visionaries! The ability to evaluate the aesthetics, the strong and the weak aspects of art and literature is welcome and worthy of praise. But, if your vision does not guide you to determine the true essence of a creation; of what avail would that vision be?

The true purpose of talent and art is to inculcate the passion for an interminable and purposeful life. If it only ignites a spark momentarily, what purpose would that serve? The effect that art creates should leave an enduring impression and a lasting imprint.

What purpose has the drop of the spring rain served, if the shell (that carried it) and the pearl nurtured in its womb, do

not stir a storm in the bosom of the ocean? Without the intensity of passionate love (Ishq), the forces of evil cannot be destroyed; and it is the urge of this passion that infuses the spirit of awakening, the verve, and the determination among humans to combat life's challenges manfully.

The verses of an accomplished poet or the song of a melodious singer that make its audience despondent and crestfallen are, but a demonstration of talent, albeit in the wrong direction. How ineffectual and un-welcome would the morning breeze be, which instead of being a source of felicity and hope in the garden, makes the atmosphere melancholy.

Nations need miracles born out of talent and passion that lead them out of despair. The gift of arts should similarly produce miraculous effects that motivate and guide nations to adopt a positive course in life, towards their cherished destination.

What makes Iqbal's poetry relevant and maintain its freshness even today? His dream has not been fully realized only by the creation of Pakistan. He led the movement of the reformation of Islamic culture, and based on that, envisioned a Union of Islamic States. Till the time the aims and objects of Iqbal's clarion call and relentless efforts for revival of Islamic culture and values are fully achieved, the fragrance and freshness of his thoughts would keep inspiring the Muslims. There is a need to interpret Iqbal's philosophy in terms of the contemporary perspective. The revolutionary thoughts that Iqbal posited in his "The Re-construction of Religious Thought in Islam" have generally remained ignored and un-evaluated by the orthodox religious scholars due to their extreme conservatism and a myopic vision.

Even the ones adorned with modern education, and the so called liberal communities have not read, leave alone understand and grasp, the contents of this important work of Iqbal on account of their utter ignorance of the history of Islamic culture. It seems manifestly evident that Iqbal's spirit is demanding that even more than his poetic master pieces, the facts and concepts postulated in his extensive writings in prose be re-visited, fully comprehended, evaluated without fear and prejudice, and brought before the people in public forums.



نہیں مقام کی خوگر طبیعتِ آزاد
ہوائے سیرِ مثالِ نسیم پیدا کر
ہزار چشمہ تے سنگِ راہ سے پھوٹے
خودی میں دُوب کے ضربِ کلیم پیدا کر

*Emancipated ones are not prone to be static,
Imbibe the spirit of morning air's breezy pleasance
Let a thousand spring flow from your stony path
Immerse thyself in your Ego,
To forge a way through, with a Moses' Rod*



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اخوت کی جہاں گیری محبت کی فراوانی

This alone is the creation's objective, this alone is Islam's secret
That there should be universal brotherhood, abundant love!



Dabistan-e-Iqbal aspires to play a global role as a world class center of excellence in conceptualizing, elaborating, disseminating and expanding the intellectual, poetic and philosophical works and message of Allama Muhammad Iqbal with a view to create a tolerant and a humane society based on the principles of universal EQUALITY, SOLIDARITY AND FREEDOM.

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