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# PROLOGUE TO IQBAL'S ASRAR-I-KHUDI

Translated by

*M. Hadi Hussain*

When the world-illuminating sun  
Waylaid Night like a highwayman,  
My tears bedewed the rose's face  
And washed away all trace  
Of slumber from the eyes  
Of the narcissus, and my cries  
Aroused the sleeping grass.  
The gardener tried the power of my verse:  
He sowed a pattern-line and reaped a sword.  
My tears thenceforward were the only seeds he sowed.  
He wove the woof of my lament across  
The garden's warp. Though I am but a mote,  
The radiant sun belongs to me. I nurse  
A hundred mornings in my lap  
My dust is brighter far

Than Jamshed's world-reflecting cup;  
For I know things that are  
Still in the future's womb. My thought,  
A hunter, has, slung from its saddle, deer  
That have as yet to leap forth from  
Non-being's thicket. Grass as yet to grow  
Lends beauty to my lawn,  
And roses yet to blow  
Are gathered in my gown.  
I struck dumb the musicians where  
They had assembled to perform,  
Because I smote  
The heartstrings of the universe.  
My genius is a lute  
With a rare melody.  
Strange even to my comrades is my verse.  
I am a newborn sun,  
Unused to the ways of the sky;  
The stars are not yet on the run

Before my light's advance;  
The mercury in me  
Has yet to be  
Astir; my rays have yet to dance  
On the sea's surface; and  
The mountains stand  
Still untouched by my crimson dye.  
Creation's eye  
Is still unused to me.  
I tremble with the fear  
Of having to appear;  
For night has ceased to be  
And dawns at last my day.  
A fresh dew settles on  
The world's rose. I await  
Those early risers who at dawn  
Wake up to pray.  
O happy they who will adore my fire.  
I am that music which does not require

A plectrum to pluck it from strings.  
I am tomorrow's poet's voice,  
Which in today's void sings.  
My age does not appreciate  
The meaning of life's mysteries.  
The Joseph I am will not fetch a price  
In the slave-market of today.  
I have no hope in my contemporaries.  
My Sinai is all lit up for  
A Moses who is on his way.  
My comrades' sea is silent to the core  
Like dew, whereas my very dew  
Is like a storm-tossed sea.  
My song is from another world,  
A world as yet to be.  
It is a call to the road, a bell tolled  
For caravans not yet in view.  
O many poets were reborn  
After their death: they shut their own

Eyes, but they opened ours.  
They issued forth again  
From non-being's domain,  
And grew upon their graves as flowers.  
Though many caravans have crossed  
The desert, yet they passed  
As silently as the steps of a dromedary.  
But lover that I am, to wail  
Is my vocation, and a boom  
Of lamentation like the crack of doom  
Heralds my progress on the trail  
I blaze. My voice outsings  
My instrument's capacity.  
But I am not afraid to snap its strings  
In drawing from it a fit melody.  
Mere drops had better keep  
Clear of the flood I generate:  
Only the bosom of the deep  
Can bear the fury of its spate.



Mere rivulets cannot contain  
My sea: my storm is only for the main.  
Buds not grown into whole rose gardens are  
Unworthy of my vernal showers.  
In my soul thunders lie at rest.  
Desert and mountain are at best  
Mere passages my spirit scours  
In journeying afar  
Are you a desert? If so, try  
To suck my ocean dry.  
A Sinai? If so, brave my lightning's stroke.  
I have been granted access to the springs  
Of everlasting life, and I evoke  
The living soul of things.  
Mere specks of dust are quickened by  
My song and, growing wings of light, they fly  
Like glow-worms. There has been  
No one before me who has sung  
Of truths that lie concealed,

No one whose thought has strung  
Pure pearls of wisdom such as mine.  
If you desire to have revealed  
To you the secret of eternal bliss,  
Then come to me: I will give you both this  
And full dominion over earth and sky.  
It was the Old Man of the Sky who told  
Me all the secrets of the spheres,  
And I do not think I  
Should try to hold  
Them back from my confreres.

-----

Come, saki, fill my cup with wine;  
Make me forget all griefs of mine.  
Give me that liquid fire, as pure  
As Zam Zam's water, which for sure  
Can make mere beggars feel like kings,  
Which lends imagination wings,  
Endows the eye with keener sight,

Bestows upon a leaf of grass  
The weight of a whole mountain's mass,  
Gives to a fox a lion's might,  
Uplifts dust to the Pleiades,  
Expands drops into boundless seas,  
Turns silence to the din of Judgment Day,  
Dyes partridges' claws red with falcons' blood.  
Come, saki, fill my cup and flood  
My intellect's night with the light  
Of moon-bright wine that I might lead  
Back to the right path those who stray,  
Give idle eyes the zest  
To see, advance on a new quest,  
Be animated by a fresh desire,  
Become the pupil of the eye  
Of people with insight,  
Re-echo as a vibrant cry  
In the world's ears,  
Uplift to a new height

The worth of poesy,  
Increasing for the buyer  
My goods' weight by  
Besprinkling them with tears,  
And, last of all, rehearse  
The sealed-up book of secret lore  
With guidance from the Master of Rum's verse.  
He was a soul always aflame;  
I am a brief spark, nothing more.  
He flung his flame at me,  
The moth, and his wine came  
Flooding my cup. His alchemy  
Transmuted me, mere dust, to gold,  
And built in me untold  
Realms of epiphany. A grain of sand  
Set forth to gain  
The sun's domain.  
I am a sea wave, and  
Will lodge myself in Rumi's sea

To make a shining pearl my property.

I, who am drunken with his wine,

Draw from his breath this life of mine.

-----

One night my heart was so full of lament

I filled the silence with my cries to God,

Complaining of the hardness of my lot

And of the emptiness of my wine-pot.

My vision, seeking some redress abroad,

Beat its wings so hard that they bent

And broke; so it dissolved at' length

Into a dream, in which appeared to me

He who wrote the Quran in Pahlavi.

He said: "O lover of the votaries

Of Love, take a draught of Love's wine

From this wine jar of mine

At its full strength

And free from lees.

Strike hard your heartstrings, fling

A tempest at each string.  
Against the goblet dash your hand  
And on the lancet hurl your eye;  
And of your laughter make a cry,  
And let the bloodstained tears you shed  
Be pieces of your heart, drops of pure blood.  
How long will you stay silent like a bud?  
Broadcast your fragrance as a rose  
Does when it blows.  
Throw yourself on the fire; like rue  
You have a tumult locked up inside you.  
From every organ like a bell  
Send forth a loud lament, a yell.  
O you are fire, set everything aglow;  
Burn and make others burn with you.  
Proclaim the old wine-seller's secrets: shine  
Through the cup's crystal robe like wine.  
Be a stone to the mirror of anxiety:  
Smash your wine bottles in the market-place.

Send forth a message from the reedbed's privacy

Like a reed-flute: send glad tidings to Qais

From Laila's tribe. Invent a new style for your song.

Enliven the assembly with your lusty strains.

Arise and re-inspire all living ones.

Pronounce 'Arise' and make them all the more alive.

Arise and set your feet on a new path, and drive

Out of your head old passions you have nursed for long.

Come savour the delight of self-expression: sing.

O caravan bell, ring."

These words set my whole soul afire

And filled me with a strong desire

To break into song like a flute,

And be no longer mute.

So I arose as music does from strings

And sang as one in frenzy sings.

I unveiled the Self's mysteries

And showed its wonders to men's eyes.

-----

My being was a statue incomplete,  
Ungainly, worthless and rough-hewn.  
Love chiselled me into a man,  
And then made known  
The secrets of the universe to me.  
To my eyes it has shown  
The movements of the sinews of the sky,  
The world's heartbeat,  
The blood coursing in the veins of the moon.  
O many a night did I cry  
Over man's state and try  
To tear apart the veil  
From the face of life's mystery,  
Until I had extracted from  
The school of natural events  
And human incidents  
True knowledge of life's quiddity.  
I, who lend beauty to this night



Like the moon's lovely light,  
Am as mere dust under the feet  
Of the bright milla of Islam,  
Whose fame resounds in hill and dale  
And the life-giving heat  
Of whose fresh songs warms up the heart.  
It sowed an atom, and it reaped a sun:  
Its harvest was a galaxy of stars  
A hundred Rumis and Attars,  
A master everyone  
Of the poetic art.  
I am an ardent sigh,  
And will mount up the sky.  
Though mere smoke, I am sprung from fire:  
To soar upward I must aspire.  
My pen, driven by  
Thoughts that fly high,  
Has laid bare things that lie  
Behind the nine veils of the sky,

So that the merest drop may stand  
Co-equal with the sea,  
And every grain of sand  
Attain the Sahara's immensity.

-----

The purpose of this *mathnawi*  
Is not composing poetry:  
No images of beauty have I made,  
No love songs have I sung.  
I am an Indian not much skilled  
In writing in the Persian tongue.  
A new-born crescent moon am I  
With a cup as yet to be filled.  
Do not expect from my  
Pen stylish writing of the grade  
Of poets from Khansar and Isfahan,  
Those masters of the language of Iran.  
Though Urdu is as sweet as sugar, yet  
The Persian mode of speech excels it.

I was enchanted by its loveliness  
And my pen, so to speak, became  
As a twig of the Burning Bush aflame  
With the urge to reveal.

Persian, indeed, fits my thoughts' loftiness.

O you who read this book of mine,  
Do not find fault with the wine glass, but feel  
And concentrate on the taste of the wine.

# IQBAL AND TAUHID

*Dr. Riffat Burki*

“Iqbal begins and ends with the belief in Tauhid”<sup>1</sup> This statement, at first sight, may look like an oversimplification but, in fact, it is not. For Iqbal the implications of the ‘Kalima’ “Lah ilaha illa Allah” (There is no god but God) are very profound and far-reaching, and provide a basis both for his theology and his philosophy. As Professor Schimmel observes, “Iqbal has built his system upon the principle of ‘Tauhid’, the acknowledgement of the absolute uniqueness of God which is reflected in the unity of the individual life, and the unity of religio-political groups.”<sup>2</sup>

## ‘La’ and ‘Illa’

The ‘Kalima’ has two parts - ‘la’ signifying negation, and signifying assertion or affirmation. The contrast between the first part ‘There is no god’ and the second part ‘but God’, has, from early times been a subject of interest to many “speculative minds who discovered not only a strictly dogmatic meaning, but also a deeper mystical truth in the confrontation of the ‘la’ and the ‘illa’.”<sup>3</sup> Human life advances by means of the dialectical tension between negation and affirmation. It is by saying ‘No’ to the factors which weaken the Self, and by saying ‘Yes’ to the factors which strengthen it, that the ‘Momin’ reaches the highest stage of his spiritual development Iqbal says:

خودی کا سر نثار لا الہ الا اللہ      خودی ہے تیغِ فسان لا الہ الا اللہ

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<sup>1</sup> McCarthy, E. “Iqbal as a Poet and Philosopher”, p. 18.

<sup>2</sup> Schimmel, A.M. *Gabriel's Wing*, P. 86.

<sup>3</sup> Ibid., p. 86.

### Iqbal's viewpoint

پیش غیر الله لا گفتن حیات تازه از هنگامه او کائنات

(Pas Che Bayad Kard Ai Aqwam-e-Sharq? p. 10)<sup>5</sup>

finds support in Soderblom: "But No is also needed. Without No there will be no proper Yes. For then all that denies and destroys, From this strike, creation is made fresh degrades and delays what is right and good would be allowed to remain unattacked and unabolished. That is why a No is necessary in the moral warfare of the individual, in the evolution of religion and in the history of the race."<sup>6</sup>

By using the sword of 'Ia' the 'Momin' can resist the worship of the idols of modern civilization. Negation is the first stage in spiritual evolution:

در جهان آغاز کار از حرف لاست ایس نخستین منزل مرد خداست

(Pas Che Bayad Kard Ai Aqwam-e-Sharq? p. 19)<sup>7</sup>

But 'Ia' must be succeeded by or else having broken all the idols

one would be left in a world with no God. Iqbal says:

---

<sup>4</sup> The hidden Secret of Selfhood is "There is no God but God"; selfhood is the sword, "There is no God but God" is the whetstone.

<sup>5</sup> To say 'No' to Not-God is life.

From this strike, creation is made fresh.

<sup>6</sup> Soderblom, N. quoted by Schimmel, A.M. Gabriel's Wing p. 90.

<sup>7</sup> In the world, the beginning is with the word 'No';

This is the first station of the Man of God.

نہاد زندگی میں ابتدا لا انتہا الا پیام موت ہے جب لا ہوا الا سے بیگانہ  
(Zarb-e-Kalim, p. 60)<sup>8</sup>

According to Iqbal, Russia and Nietzsche have passed the stage of 'la' but not reached Russia has said 'No' to despotism and exploitation in religion and politics but has not yet found a positive foundation to build upon. In his message to the Russian people, Jamaluddia Afghani says in Javid Nama:

کرده کار خداوندان تمام بگذر از لا جا نب الا خرام  
در گذر از لا اگر جوینده تا ره اثبات گیری زندہ  
(Javid Nama, p.88)<sup>9</sup>

Nietzsche too did not pass beyond the 'la' and did not know the deep joy of being the Servant of God. That, as Iqbal sees it, was Nietzsche's tragedy.

زندگی شرح اشارات خودی است لا و الا از مقامات خودی است  
او به لا در ماند و تا الا نرفت از مقام عبده، بیگانہ رفت!  
(Javid Nama, pp 177-178)<sup>10</sup>

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<sup>8</sup> Life in its essence, begins with 'la' ends with 'ilia'.  
It is a message of death when 'la' is separated from 'ilia'.  
<sup>9</sup> You have finished now with lords ;

pass on from 'no', march onwards to 'but'

pass on from 'no', if you are a true seeker,

that you may take the road of living affirmation  
(Translation by Arberry, A.J. *Javid Nama*, pp 67-68).

<sup>10</sup> Life is a commentary on the hints of the Self,

For the Faithful, then, both negation and affirmation are necessary.

لا و الا احتساب كائنات لا و الا فتح باب كائنات  
هر دو تقدیر جهان كاف و نون حرکت از لا زاید از الا سکون

(Pas Che Bayad Kard Ai Aqwam-e-Sharq? p. 19)<sup>11</sup>

### **Tauhid the basis of the Islamic polity**

The internationalism which Iqbal finds implicit in Islam and to which he refers untiringly in his writings, derives from the idea of Divine Unity. As Iqbal points out in his lectures, Islamic culture “finds the foundation of world unity in the principle of ‘Tauhid’. Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man’s loyalty to his own ideal nature.”<sup>12</sup>

The implications of the principle of ‘Tauhid’ when applied to the collective life of the Muslims, are worked out in considerable detail in *Rumuz-e-Bekhudī*. Iqbal points out that the unity of the Muslims is not dependent on ties of country or kinship, but on the principle of Divine Unity, which is “a formative factor for the

---

“no” and but” are of the stations of the Self;

he remained fast in “no” and did not reach “but”.

(Translation by Arberry, A J. *Javid Nama*, pp 112-113).

<sup>11</sup> ‘la’ and ‘illa’ are the criterion for evaluating everything in the universe.

‘La’ and illa’ open the door of the universe.

Both of them are the destiny of the created world,

Motion is born of ‘la, rest from

<sup>12</sup> *The Reconstruction of Religious Thought in Islam*, p. 147.

unity of mankind.”<sup>13</sup> He says:

ملت بیضا تن و جان لا اله      ساز مارا پرده گردان لا اله  
لا اله سرمایه اسرار ما      رشته اش شیرازة افکار ما

(Rumuz-e-Bekhudi, p. 106)<sup>14</sup>

Thus the brotherhood of Islam transcending all barriers of race, colour or nationality, is directly derived from the idea of ‘Tauhid’. “From the unity of the all-inclusive Ego, who creates and sustains all egos,” says Iqbal, “follows the essential unity of all mankind.”<sup>15</sup>

تیر خوش پیکان یک کیشیم ما      یک نما یک ہیں یک اندیشیم ما  
مدعائے ما مآل ما یکسیت      طرز و انداز خیال ما یکسیت  
ما ز نعمتہائے او اخوان شدیم      یک زبان و یکدل و یکجاں شدیم

(Rumuz-e-Bekhudi, p. 107)<sup>16</sup>

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<sup>13</sup> Schimmel, A.M. *Gabriel's Wing*, p. 87.

<sup>14</sup> “There is no god but God:” this is the soul

And body of our our Community,

The pitch that keeps our instrument in tune,

The very substance of mysteries,

The knotted thread that binds our scattered thoughts.”

(Translation by Arberry, A.J. *The Mysteries of Selflessness*, p. 122).

<sup>15</sup> *The Reconstruction of Religious Thought in Islam*, pp. 93-94..

<sup>16</sup> Well-poinied arrows of one quiver are we;  
One showing, one beholding, one in thought;



“The essence of ‘Tauhid’ as a working idea,” says Iqbal, “is equality, solidarity and freedom.”<sup>17</sup> Islam does not recognise the “tyrant overlordship” of either “the sceptered monarch” or “the surpliced priest.”<sup>18</sup> The Prophet of Islam translated the principles deriving from God’s Unity and Sovereignty into terms of actual living:

قوت او هر گهن پیکر شکست      نوع انسان را حصار تازه بست  
تازه جان اندر تن آدم دمید      بنده را باز از خداوندان خرید

(Rumuz-e-Bekhudi, p. 120)<sup>19</sup>

Iqbal also applies the idea of the Unity of God to the Unity of the mind and body -- an ideal realised in the Sphere of Mars in *Javid Nama*.<sup>20</sup>

خاکیاں را جان و تن مرغ و قفس      فکر مریخی یک اندیش است و بس!

One is our goal and purpose, one the form,  
The fashion and the measure of our dream.  
Thanks to His blessings, we are brothers all  
Sharing one speech, one spirit and one heart.  
(Translation by Arberry, A.J. *The Mysteries of Selflessness* p. 13),

<sup>17</sup> *The Reconstruction of Religious Thought in Islam*, p. 154.

<sup>18</sup> Arberry, A.J. *The Mysteries of Selflessness*, pp. 21-22.

<sup>19</sup> He shattered every ancient privilege.

And built new walls to fortify mankind.

He breathed fresh life in Adam’s weary bones,

Red-erred the slave from bondage, set him free.

(Translation by Arberry, A.). *The Mysteries of Selflessness* p. 22).

<sup>20</sup> Schimmel, A.M. *Gabriel’s Wing*, p. 93.

(Javid Nama, p. 116)<sup>21</sup>

If body and spirit could be regarded as one then there would be no need to separate Religion from State. The ideal ‘millat’, in Iqbal’s view, beginning from the principle of ‘Tauhid’, recognises the organic Unity of man’s life and does not seek to bifurcate it into mutually exclusive compartments either in individual life or in collective life. Because it preserves the wholeness of life, creative ‘Tauhid’ produces both outstanding individuals and nations!

فرد اذ توحيد لاهوتى شود! ملت از توحيد جبروتى شود!  
با يزید و شبلى و بوذر ازوست امتان را طغرل و سنجرا ازوست!

(Javid Nama, p.226)<sup>22</sup>

### **Iqbal’s Interpretation of ‘At Tauhid’**

In Rumuz-e-Bekhudi, Iqbal gives as a “Summary of the purpose of the poem,”<sup>23</sup> a commentary on Sura CXII entitled “At-Tauhid” which has been called “the essence of the Koran.”<sup>24</sup> The Sura reads “Say, God is one God ; the eternal God: He begetteth not, neither is He begotten ; and there is not any one like unto Him.”<sup>25</sup> Iqbal takes the various parts of this Sura and

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<sup>21</sup> For terrestrials, soul and body are bird and cage,

Whereas the thought of Martians is unitive.

(Translation by Arberry, A.J. *Javid Nama*, p. 82).

<sup>22</sup> The individual through the Unity becomes Divine.

The nation through the Unity becomes Omnipotent;

Unity produced Ba Yazid, Shibli, Bu Dharr,

Unity produced, for the nations, Tughril and Sanjar.

(Translation by Arberry A.J. *Javid Nama*, p. 139).

<sup>23</sup> Arberry, A.J. *The Mysteries of Selflessness*, p. 69.

<sup>24</sup> Pickthall, M. M. *The Meaning of the Glorious Koran*, New York, 1960, p. 454.

<sup>25</sup> Sale, G. (Translation) *The Koran*, p. 459.

delineates the philosophical implications of each part in practical terms.

Taking the first part of the Sura, Iqbal exhorts the Muslims to believe in Unity and to translate their belief into action so that their faith becomes a living thing.

یک شو و توحید را مشهود کن      غائبش را از عمل موجود کن  
لذت ایمان فزاید در عمل      مرده آن ایمان که ناپید در عمل

(Rumuz-e-Bekhudi, p. 183)<sup>26</sup>

The second part of the Sura deals with God's Self-Subsistence Like God, a Muslim must not depend on things or persons outside himself. Iqbal's voice rings out loud and clear

ز آتش خود سوز اگر داری دلے

(Rumuz-e-Bekhudi, p. 187)<sup>27</sup>

Individuals and nations attain spiritual perfection only if they guard their selfhood jealously and resist assimilation:

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<sup>26</sup> Be one; make visible thy Unity;

Let action turn the unseen into seen;

Activity augments the joy of faith,

But faith is dead that issues not in deeds.

(Translation by Arberry, A.J. *The Mysteries of Selflessness*, p. 70).

<sup>27</sup> If thou hast a heart

Within thy breast, with thine own ardour burn!

(Translation by Arberry, A. J, *The Mysteries of Selflessness* p. 73).

فرد فرد آمد که خود را وا شناخت قوم قوم آمد که جز با خود نساخت

(Rumuz-e-Bekhudi, p. 188)<sup>28</sup>

The third part of the Sura tells a Muslim that he is not to set store by his lineage since God “begot not, nor was begotten.” What binds the Muslims together is Love, not ties of blood:

عشق در جان و نست در پیکر است رشتۀ عشق از نسب محکم تر است

(Rumuz-e-Bekhudi, p. 190)<sup>29</sup>

The last part of the Sura affirms that God has no equal: If the Muslims possess the fortified Ego, then they too can become “an unequalled people,”<sup>30</sup> able, like the Perfect Man to command all things

### **Iqbal and ‘Tauhid’**

Iqbal realizes, not without sorrow, that “the pure brow of the principle of ‘Tauhid’ has received more or less an impress of

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<sup>28</sup> No man to Individuality

Ever attained, save that he knew himself,

No nation came to nationhood, except

It spurned to suit the whims of other men.

(Translation by Arberry, A.J. *The Mysteries of Selflessness*, p. 74).

<sup>29</sup> Love dwells within the spirit, lineage

The flesh inhabits; stronger far than race

And common ancestry, is Love’s firm cord.

(Translation by Arberry, A.J. *The Mysteries of Selflessness* p. 75).

<sup>30</sup> Arberry, A.J. *The Mysteries of Selflessness*, p. 76.

heathen-ism, and the universal and impersonal character of the ethical ideals of Islam has been lost through a process of localization.”<sup>31</sup> The fact that in his own career as political thinker Iqbal rejected this “process of localization,” shows that for him the ideas, implicit in his creed, were a living force — a practical not just a theoretical necessity. Explaining Iqbal’s “hasty retreat from pure Nationalism,” Halide Edib observes with insight:

“To whatever political creed the Muslim may belong, his ultimate loyalty must be to the One God who cannot be symbolized by material objects or by ideas. This point was best expressed by the Muslim members of the ‘Front Populaire’ in the French colonies. They lifted their fists like the rest of their comrades, giving the sign of their political creed, but added to it the lifting of their index finger to the sky. The last is the sign common to all Muslims: ‘There is no God but one God..’ is always said with that gesture meaning God to be above and beyond all terrestrial ideas and symbols.”<sup>32</sup>

Modern civilization does not really understand the meaning of ‘Tauhid’ says Iqbal. It knows how to destroy but not how to create. It cannot pass beyond its unbelief to positive faith

لبالب شیشہ تہذیب حاضر ہے مٹے لا سے  
مگر ساقی کے ہاتھوں میں نہیں پیمانہ الا

(Bal-e-Jibril, p. 39)<sup>33</sup>

Iqbal often complains about the ritualists and theologians who have made the word ‘Tauhid’ the subject of scholastic

<sup>31</sup> *The Reconstruction of Religious Thought in Islam*, p. 156.

<sup>32</sup> Edib, H. *Inside India*, London, 1937, pp 93-94.

<sup>33</sup> The bottle of modern civilization is brimful of the wine of ‘la’, But the cup of ‘illa’ is missing from the hands of the cup-bearer;

hairsplitting<sup>34</sup> and “turned away the interest from practical Islam.”<sup>35</sup> In his view,

کسے کو لا الہ را در گرہ بست ز بند مکتب و ملا بروں جست<sup>36</sup>

As a point of interest it may be mentioned that sometimes Iqbal uses a different formulation of the creed and says “la maujud illa Hu” (There is no existent but God).<sup>37</sup>

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<sup>34</sup> *Zarb-e-Kalim*, p. 13.

<sup>35</sup> Schimmel, A.M. *Gabriel's Wing*, p, 88.

<sup>36</sup> Whoever has tied the knot of “La ilia” in his mind, Passes beyond the fetters of the School and the Mulla.

<sup>37</sup> For example in *Rurnuz-e-Bekbudi*, p. 163; and *Musafir*, p. 7.

# THE IDEALS OF ISLAM

*Dr. Shaikh Inayatullah*

Pakistan is an ideological state, which was carved out by the Qaid-i-Azam as a separate homeland for the Muslims, so that they might live there as free men according to the teachings and the Ideals of Islam. Islamic Ideology, therefore, lies at the very roots of the Ideology of Pakistan. In fact, the two terms are practically synonymous with each other. A clear understanding of the Ideals of Islam has, therefore, special claim upon the attention of the educated leaders of this country.

As there is a wide-spread curiosity about the nature and contents of Islamic Ideology, an attempt has been made in the present article to set forth as briefly as possible the doctrines and the ideals of Islam. The religion of Islam claims to speak with authority in the domain of law, politics and social organization as much as in the sphere of theology and ethics, For the sake of lucid exposition and clear thinking on the part of the reader, the subject matter of the present article has been classified under a number of distinct categories. It is needless to add that the present exposition is entirely based on the Kitab and the Sunna.

## I. ISLAMIC THEOLOGY

(i) In the Theological Sphere, Islam acknowledges the existence of One True God, as the Creator and the supreme reality of the Universe. This doctrine of Tawheed or strict Monotheism entails a definite denial of the Dualism of the Zoroastrians, the Trinity of the Christians and the polytheism of the Hindus. According to the teaching of Islam, God is One and

Unique in His essence, and His absolute Unity does not admit any partner, or associate or relative whatsoever. The Muslim concept of the Omnipotence and Majesty of God finds a most eloquent and impressive expression in the celebrated Throne-Verse found in the second chapter of the Qur'an (Ayat al-Kursi, Sura ii, v. 256).

Alongside the majestic aspects of God as Creator, Judge, Reckoner, Avenger and Supreme Power, the Qur'an also stresses His bounty and loving-kindness. He is not only the Compassionate One, the Merciful (al-Rahman al-Rahim), but also the Protector, the Provider, the Pardoner, the Clement, ever ready to turn to the repentant offender.

As a natural corollary to the Islamic doctrine of Tawheed, God alone is worthy of receiving our devotions. Besides, the divine worship puts a Muslim in direct communion with his Lord, who is ever ready to listen to his prayers and supplications. In Islam there is no class of consecrated priests or canonized saints to act as intermediaries between God and His servants. In the Islamic system, every man is his own priest and can plead for himself for mercy and forgiveness. Congregational prayers (Namaz ba jama'at) are specially commended, as promoting the cohesion and the corporate life of the Believers.

(ii) Next to the Unity of God, the doctrine of Apostles (or Prophets) is the central doctrine of Islam. According to the Qur'an God communicates His commandments to His creatures through the medium of His special Messengers, who are called Anbiya or Rusul in Arabic. God has been sending His Messengers from time to time, whenever it was felt that Truth had been obscured and fresh guidance was needed by His servants. The last dispensation came through the Prophet Muhammad, who is God's Apostle to all mankind.

(iii) According to the teaching of Islam, man is strictly



responsible for all his actions, however trivial and insignificant they may appear to be. The Qur'an declares that "Whoever does an atom's weight of good shall see it, and whoever does an atom's weight of evil shall see its result" (Sura 99, v. 6-7). This idea of the moral accountability of man is one of the fundamental doctrines of Islam, and finds its expression in the belief that the Day of judgment will finally and certainly come, when the people will be requited according to their deserts.

(iv) The Bayt Allah in Mecca is intimately connected with the divine worship of the Muslims, and serves as the spiritual centre of the universal Fraternity of Islam. The Pilgrimage to Mecca is, therefore, a very important institution in the religious life of the Muslims. If circumstances permit, the performance of this 'pilgrimage is incumbent upon every believer at least once in his or her lifetime. The pilgrimage to Mecca draws, year after year, Muslims by thousands from the burning sands of Africa, from the snows of Siberia, the rugged mountains of Afghanistan and the coral reefs of Malaysia, towards a barren valley in the Hijaz, to raise their minds from the sordid life of the present to the memories of the glorious past and the hopes of a bright future. For fourteen centuries, Muslim pilgrims have been seen to leave their homes and hearths, facing unknown dangers and privations that they may enjoy the ineffable religious rapture of beholding the City hallowed by the life-story of the Prophet and of praying within the sacred precincts of the Ka'bah, which he restored and dedicated once more to the worship of the One True God. This visit has been a source of inspiration to many a Muslim reformer and has given rise to many a revivalist movement in the history of Islam. Moreover, this international gathering attended by thousands of pilgrims every year is an impressive manifestation of the unity of the Muslim world and serves to keep alive the feeling of brotherhood in Islam.

## II. THE ETHICS OF ISLAM

In the history of human evolution, there is probably no subject more interesting for a thoughtful student than the formulation of moral and spiritual ideals, which seek to regulate man's conduct in the ordinary relations of life by well-defined ethical standards. The conduct of a Muslim is guided by a definite ethical code, which regards moral qualities (and not wealth) as the sole criterion of a man's real worth, and prescribes clearcut duties and obligations for a Muslim as active and useful member of the Umma. Consequently, Islam has been . throughout its history an ethical religion, and stress has been persistently laid upon the due performance of moral duties. The ethical teaching of the Qur'an is closely bound up with its theology, and the moral principles are enunciated as the commands of God. In the following passage right conduct receives the same emphasis as right belief:

“There is no piety in turning your faces towards the East or the West; but he is pious who believeth in God and the Last Day, and the angels and the Scriptures, and for the love of God disburseth his wealth to his kindred and to the orphans and the needy, and the wayfarer, and those who ask, and for ransoming; who observeth prayer and payeth the legal alms; who is of those who are faithful to their engagements and are patient under ills and hardships and in time of trouble. These are they who are just, and these are they who fear the Lord.”  
(Sura ii, v. 172)

Here the virtues of charity, patience and the fulfilment of promises are given as much importance as loyalty to the true faith. Among the other ethical duties laid down in the Qur'an are kindness and gratitude towards parents, and one of the Traditions of the Prophet declares that “Paradise lies at the feet of your

mothers.” Moreover, the Muslims are exhorted to take care of the orphan, to reconcile contending groups of Believers, to be careful in the payment of debts and to forgive the offenders.

There are certain injunctions in the Qur’an which have had a lasting influence on the general character of the Muslim society; such has been prohibition of the drinking of wine, which is described as “an abomination of Satan’s work.” Though there have been flagrant breaches of this commandment in certain periods of Islamic history with disastrous results, yet its widespread observance has given to Muslim society a general stamp of sobriety and sanity.

### III. THE SOCIAL SYSTEM OF ISLAM

(i) The members of the human society are held together by bonds of various types — kinship, common homeland, common language, etc. So far as the Muslims are concerned, the chief bond that holds them together is their common religion. The community of faith transcends all other considerations, and the brotherhood of all Believers is a well established principle in Islam. The fraternal feeling which a Muslim entertains for a fellow-Muslim is declared by the Qur’an as a special favour which God has conferred upon the Faithful. “Remember Allah’s favour unto you: when you were enemies and He united your hearts, so that you became as brothers” (Sura iii v. 99). The principle that all Muslims are united by the ties of a common brotherhood has breathed an equalitarian spirit in the classes of Muslim society, and the consequent equality of status is visible in all the spheres of their life. For instance, no distinction is made in places of worship between the rich and the poor, who quietly and solemnly take their stand shoulder to shoulder in rows in the presence of their Lord.

(ii) Another important feature of the Muslim society is that it is remarkably free from racial consciousness. As a consequence, it does not suffer from colour prejudice or racial antagonism. The absence of race feeling among the Muslims is due to the sane and sensible view which the Prophet had taken of this matter. The Prophet of Islam was an Arab, but he did not claim any superiority for the race to which he belonged. He is reported to have declared in the course of his last memorable sermon: “O ye People, hearken to me. Verily, your Lord is one; and verily your Father is one. Remember that an Arab enjoys no superiority over a non-Arab, nor does a non-Arab enjoy any superiority over an Arab. Similarly, a white man has no superiority over a black man, nor has black man any superiority over a white man, except on the score of piety” (Musnad of Imam Ibn-Han’bal, vol. v).

In the words of Professor Toynbee, “Two conspicuous sources of danger in the present relations of this cosmopolitan proletariat with the dominant element in our modern Western society are race consciousness and alcohol; and in the struggle with each of these evils the Islamic spirit has a service to render which might prove to be of high moral and social value. The extinction of race consciousness as between Muslims is one of the outstanding moral achievements of Islam, and in the contemporary world there is a crying need for the propagation of this Islamic virtue” (Civilization on Trial, p. 205).

(iii) Islam assigns an honourable place to woman, who enjoys all the rights and privileges as a free member of the Muslim society. She is accorded the right of possessing property in her own name and of dealing with it as she thinks fit. Marriage does not interfere with her status or capacity or detract anything from her rights. Since Islam does not regard woman as inferior to man; she enjoys in most Muslim countries the right of exercising her vote alongside of men She is also entitled to share in the

inheritance of her parents along with her brothers.

(iv) “There is no monkery in Islam” is a well-known saying of the Prophet. Unmarried life for man or woman is regarded as a perversion of human nature. Islam does not call upon men and women to abandon the world or to practise asceticism in order to attain heavenly life. Islam teaches us that God has placed men and women in this world so that they may work and do their duty towards their Lord and His creatures. To withdraw oneself from the active life of this world and from the service of man is to forsake one’s post of duty. The dignity of labour is recognized in express terms ; and the man who earns his living by the sweat of his brow is far better than one who does not work for his own sustenance.

(v) Charity is a well-known social virtue through the exercise of which the poorer members of the society can receive the much-needed relief. Islam fully recognizes the great importance of charity, so that it has regularized it by the institution of “Zakat”. The payment of Zakat or legal alms is one of the basic institutions of Islam, and the term implies the dedication of a portion of the believer’s property to pious purposes, which constitutes a sanctification of the remainder to its owner. This annual payment also impresses upon the believer a sense of corporate unity and the duty of sharing in the common burdens. In early times, it was collected by state officials and devoted to pious purposes, or works of public utility.

#### IV. POLITICAL IDEAS

(i) In the political sphere, the Muslims are guided by the principle of Shoora or mutual consultation, which opens the door to a democratic approach to the solution of all their political and social problems. The Qur’an declares that the true Muslims as a

rule take counsel among themselves (Sura 42, v 38, and therefore any system of government, e g the parliamentary form of government which is based on the principle of mutual consultation and provides full scope for its operation, may be regarded as conforming to the spirit of Islam.

(ii) Islam upholds the principle of complete religious tolerance, and accordingly it gives full freedom of worship to all non-Muslim subjects of a Muslim state called Dhimmis, and had to pay a tax for the protection which the State guaranteed for their life and property. This tax was graded according to the financial position of the subjects, and women, children and infirm persons were exempt from its payment.

The principle of Religious Tolerance is a golden rule which the Muslims have followed with remarkable consistency throughout their history. They have always extended its benefits to other religious communities (such as the Jews, Christians, Hindus and Buddhists), although I am grieved to say that they have not received the same tolerance from others. But this disappointment has never deflected them from the course which they had once decided to be correct and honourable.

The beneficial and rational character of the above-mentioned principle is admirably illustrated by the history of Muslim Spain. The Arab government gave complete religious freedom to the Christians and Jews resident there, so that they were able to participate fully in the political, economic and intellectual life of the country. As a result of this wise policy, Spain entered upon a new era of unprecedented prosperity, and soon became the most advanced country of Europe. its universities and academies began to attract students from all over Europe ; and the fame of Cordova in particular, — with its brilliant royal court and its world-famous scholars — spread to distant Germany, where a Saxon nun, Hortsvitha, styled it “the Jewel of the World.” It is the

sad duty of a historian to record that at the end of the Muslim rule in Spain, the policy of religious tolerance was completely reversed by the Christian monarchs. The Muslims and the Jews were banished under distressful circumstances, and the country was thus deprived of the most industrious elements of its population. Luxuriant gardens and smiling fields were turned into desolate tracts of utter barrenness, and even the ships of gold brought to Spain after the spoliation of the newly-discovered America could not save it from inevitable ruin. The place of distinguished and broad-minded scholars was taken by ignorant and bigoted priests and the gallant cavaliers were replaced by robbers and brigands. The torch of learning and culture was extinguished, and the country was plunged in abysmal darkness.

## V. ECONOMIC LIFE

(a) The dignity of labour is recognized by Islam in express terms; and the man who earns his living by the sweat of his brow is considered far better than one who does not work for his own sustenance. The Prophet is reported to have declared that “the wage-earner is a friend of God.” He exhorted his followers “to pray to God morning and evening, and employ the day in their avocations.” He is also reported to have said that “Whoever is able and fit and does, not work for himself or for others, God would not show him any grace.”

(b) The Prophet laid great stress on the virtue of charity, but at the same time he was firm in his discouragement of beggary. He is reported to have said that: “Whoever has food for a day and night, he is forbidden to beg.” He also declared that “It is better for any of you to take a rope and bring a bundle of wood upon his back and sell it, in which ease God would guard your honour, than to beg of people. If they do not give, your reputation would

suffer ; and if they give, you would be laid under an obligation.”

(c) The Qur’an has condemned in no uncertain terms those who hoard wealth and prevent its free circulation among the people. The Qur’an has given a warning in this regard in the following words: “Those who hoard up gold and silver and do not spend it in Allah’s way, announce to them a painful chastisement, on the day when it shall be heated in the fire of Hell and their sides and the backs shall be branded with it: This is what you hoarded up for yourselves, therefore taste what you hoarded.” (Sura ix, v. 34-35).

(d) USURY, too, is forbidden in Islam. Through the unrestricted practice of usury, the capitalists were sucking the blood of the needy people. This was especially the case with the Jews of Madina. They lent money at exorbitant rates of interest to the cultivators of their city and in this way they had secured a strong hold upon its agriculturist population. The Prophet wanted to protect them from their economic servitude, and therefore made usury illegal.

## VI. THE INTELLECTUAL LIFE

In the Intellectual Sphere, Islam has inspired an ardent love of learning and a thirst for knowledge that has left no field of human interest unexplored. The Qur’an has repeatedly laid stress on the importance of knowledge, and has emphatically declared that “those who know and those who do not know can never stand on parity with each other (Sura 39, v. 9). ILM or knowledge has always been a crucial concept in Islamic culture, and the acquisition of knowledge has been applauded as a useful and beneficent activity worthy of noble minds.

The Holy Prophet is reported to have said that “the pursuit of knowledge is a duty incumbent upon every Muslim man and



woman.” According to another tradition, he once exhorted his followers to go in search of knowledge even as far as the distant land of China. It is, therefore, not surprising to see that Ilm or Knowledge is one of those major concepts that have dominated the Muslim mind from the very beginning and have given Islamic Civilization its distinctive stamp. As a consequence, there is no sphere of Muslim social and intellectual life that has remained untouched by this reverent and all-pervasive attitude towards “Knowledge,” as something of supreme value to human life.

The intellectual curiosity of the Muslims has been quite insatiable. In addition to the light they received from the Qur’an, their curiosity was also excited by the literary and scientific legacy of the ancient world. After their world-wide conquests, they became heirs not only to the wealth of the Caesars, the Chosroes and the Khaqans but also to the wisdom of ancient Greece, Persia and India. The enlightened Caliphs of Baghdad and their nobles caused the works of a host of Greek philosophers and scientists to be translated into Arabic, and in this way a large number of Greek works on philosophy, medicine, astronomy, mathematics, mechanics, music and geography became accessible to the Muslims and opened new vistas before their admiring eyes. This contact with the sciences of the ancients led to an outburst of intellectual activity such as the East had never witnessed before. It was during this “Oriental Renaissance” that the Muslim world produced eminent philosophers like al-Farabi, Ibn Sina and Ibn Rushd and brilliant Scientists like al-Beruni, al-Razi and Ibn al-Haitham. These savants not only illuminated the intellectual firmament of Islam, but also shed their light far beyond their original sphere.

The intellectual interests of the Muslims have manifested themselves in the establishment of numerous ACADEMIES and well equipped LIBRARIES throughout the Muslim world. Along

with Colleges and Hospitals, they constituted the chief glory of the Islamic world and testified to the literary zest of their founders. Among the Academies of higher learning, special mention is due to the Bayt al-Hikma of Baghdad and the Dar al-Hikma of Cairo. The academies of Muslim Spain played a role of special importance by transmitting the philosophy and science of the Islamic East to Mediaeval Europe. This transmission resulted not only in the quantitative increase of Western knowledge, but also in certain far-reaching changes in the moral and intellectual attitudes of the Western nations which are indicated by the employment of the well-known term "Renaissance."

While we are referring to the philosophic and scientific spirit of Islam, it is important to note that Islam places special emphasis on the use of Reason in all spheres of life. It was, in fact, the rational character of Islam that made it easily intelligible and acceptable to many nations and peoples of the world, till it became a universal religion, which now claims the allegiance of at least one-fifth of the human race. No careful reader of the Qur'an can fail to be struck by those passages, in which appeal is constantly made to our faculty of thinking and reasoning. In a remarkable verse, the Qur'an declares that it is meant and expounded for those who think and reflect (Li Qawmin yatafakkaroon, Sura X, 24). There are many other passages of the same import, in which we are given to understand that the commandments of God, i. e., the Laws of Islam, are not the fiats of a Czar or the arbitrary orders of a dictator. On the contrary, the Laws of Islam are the commands of God, who has more than once called himself al-Hakeem, i.e., supremely Wise and Knowing. Accordingly the Divine Laws are invariably based on Hikmat, and are intended for our welfare and moral uplift. The Qur'an is wholly on the side of reason, and it is our failure to recognize the importance of reason in our life that has been chiefly responsible

for our present intellectual stagnation and general backwardness.

I am convinced that a proper appreciation of the Aims and Ideals of Islam on the part of our younger generation is the crying need of the hour. The growing generation is unaware of the fact that we are the custodians of a sublime Ideology and that we are the heirs of a great Civilization, which is built upon certain definite ideas of law, ethics and social order. These ideas have played a large part in the world as civilizing forces and are still capable of acting as regenerative factors in the uplift of humanity. Our Ideology can bear a favourable comparison with any other ideology on earth, and it is our duty not only to cherish and preserve our Ideals, but also to enable others to understand and appreciate them.

Our strength as an ideological state will be proportionate to the strength we derive from our ideology. If our Ideology perishes owing to our neglect or ignorance, we too will perish along with it. The ideological State of Pakistan can endure only upon its ideological foundation. To change the metaphor, our Ideology is our sheet anchor, without which the ship of the state is bound to flounder and be at the mercy of the waves. If our idealism is not matched and sustained by appropriate action, we might come to a tragic end. We who believe in the divine origin of Islam and its sublime ideals, have a duty to perform — the duty of holding aloft the Torch of Islam and the beacon light of our Faith in the midst of threatening storms and the gathering darkness of Godless materialism. Here is a lofty aim before us — something to live for and to die for. The successful performance of this duty, naturally, calls for unshakable faith and unremitting effort on our part. Let us rise to the occasion and accept the challenge ; and let the Sons and Daughters of Islam remember that a life without a purpose and without endeavour is hardly worth living.

Islam, which claims the allegiance of about one-fifth of the

human race, is still a great spiritual force in the world of to-day. The real strength of Islam lies in its rationalistic and easily intelligible teachings, which pay due regard to the hard facts of human nature. The possibility and the hope of the survival of Islam, as a religion and a body politic, therefore, depends largely on the emphasis we can lay on the preservation and propagation of its religious, moral and intellectual ideals. Our strength also lies in our social and cultural traditions, which have been built up by the noble lives of countless generations of Muslims. In the present circumstances, the only honour-able course left for us is to stick to our guns and hope for the best. Nasrun min Allah wa Fathun Qarib.

The Holy Prophet, Muhammad of blessed memory — gave to the world a perfect religious system which has stood the test of time for the last fourteen centuries. Its high principles and sublime Ideals I have played a splendid civilizing role in the history of nations, and are capable of meeting the challenge of the changing phases of human life. Islam adopts a positive attitude to Human existence, and offers us a clear-cut programme for leading an active, useful, contented and dignified life. The religion which the Prophet gave to the world deserves to live and endure because of its rationality, its catholicity, its deep humanity and wonderful vitality. It is an honour and a privilege to adhere to a system, which inspires its followers to strive after noble ends and lofty ideals, and encourages them to seek that knowledge of all that is True and Good and Beautiful in human life.

# IQBAL'S PHILOSOPHY OF LIFE

*Hafiz Abbadullah Farooqi*

The philosophy of life deeply rooted in the unconscious mind of the people is best studied through their behaviour. Iqbal, therefore, while observing the decadent condition of the Muslim nation, marked the following characteristics of their behaviour.

According to him, they are easily satisfied. They have little ambition to improve themselves and their surrounding. There is in them no urge to go ahead. They have very little objective interest. The fact of living does not inspire them with any effort to make the best of life because the present life for them has not much significance.

Iqbal realised that this negative attitude towards life, the general apathy and intellectual stagnation of the Muslims was mainly due to the influence of the doctrine of self-negation and self-effacement advanced by some religions and philosophical schools of thought, who looked upon individuality or self as a mere figment of the external mind and constantly striving for reabsorption into it. He therefore awakened the Muslims to their choicest mission of life. He infused in them a new hope for life, poured a fresh vigour into their body-social, inspired them to shake off their slumber and plunge headlong into the battle for supremacy of Islam and its values. His message to the Muslims was the message of life, of action and struggle. His following life-giving words still ring in the air and beacon us to move ahead.

اهل حق را زندگى از قوت است      قوت پر ملت از جمعيت است

قوت بے رائے جہل است و جنوں 38 رائے بے قوت ہمہ مکر و فسوں

"The standard-bearers of truth live by becoming strong,

The strength of every nation lies in unity.

Wisdom without wordly power is but a fraud and a myth;

And worldly power without wisdom is madness and folly".

Iqbal further points out that our inner life, which is the real life, is not at the mercy of mechanical laws but on the other hand it proceeds dynamically and creatively without repetition; we do not live in space but in the world of soul.

زندگانی را سر تکرار نیست فطرت او خوگر تکرار نیست

زندگانی نیست تکرار نفس اصل او از حی و قیوم است و

39  
بس

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<sup>38</sup>پس چه باید کرد (۸-۹) ۱۹۳۶

محمد اقبال، پس چه باید کرد، کتاب خانہ طلوع اسلام، ۱۹۳۶

<sup>39</sup>جاوید نامہ (۵،۱) ۱۹۵۹

محمد اقبال جاوید نامہ لاہور، شیخ غلام علی، ۱۹۵۹

In ancient Greece there was a concrete way of life, a total vision of man and the Cosmos in the light of which the individual's whole life was to be lived. The ancient Greeks saw man not as a mere servant but as a near-equal to God. They respected gods but saved their deepest admiration for man, In their eager investigation into man and nature they exalted reason almost to religion. But as their sense of humanity deepened they despaired the futility of all human efforts and the inefficacy of human reason. The latter Grecian human context grew out of the roots which are nourished in the soil where the dichotomy of rational-irrational no longer tells us very much. And we know it was in this deeper soil that the cynics, Epicureans, and

"Our life does not consist in recurrence ;

This is against its very nature.

Life is much more different from the mere continuity of breaths.

Its basis is the ever-living and ever-creating God".

Iqbal thus rejects the view of self-negation and vigorously holds that self is real and pre-eminently significant entity which is the centre and the basis of the entire organisation of human life. In other words, he regards "life" as the goal and quintessence of

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the stoics had tried to dig. But the desire to find release and peace from the torments and perplexities of life was not the aboriginal claim of the ancient—eastern and western—Philosophies only. They are part of the past, which is never lost and as such are still lurking under the veneer of even the most sophisticated rational of the contemporary philosophies. They are the themes of life, even of the man of present day. Iqbal was also confronted with this problem. In the "Reconstruction of Religious Thought in Islam" he very aptly points out that The Quran has a clear and definite conception of Nature as a cosmos of mutually related forces, It, "therefore, views Divine omnipotence as intimately related to Divine wisdom, and finds the infinite power of God revealed, not in the arbitrary and the capricious, but in the recurrent, the regular, and the orderly. At the same time, the Quran conceives God as 'holding all goodness in His hands'. If, then, the rationally directed Divine will is good, a very serious problem arises. The course of evolution, as revealed by modern science, involves almost universal suffering and wrongdoing. No doubt, wrongdoing is confined to man only. But the fact of pain is almost universal; though it is equally true that men can suffer and have suffered the most excruciating pain for the sake of what they have believed to be good. Thus the two facts of moral and physical evil stand out prominent in the life of Nature. Nor can the relativity of evil and the presence of forces that tend to transmute it be a source of consolation to us; for in spite of all this relativity and transmutation there is something terribly positive about it." (Lectures P. 80)

existence. It has a meaning and a purpose. "He discovered that meaning and that purpose in the system of values, in the regulative principles of life and in the institutional doctrine of a self-compact, self-contained monistic philosophy Islam of which he was the noblest voice in the 20th century". Iqbal condemns those who live within themselves, with a purpose which is not of this world. He says, a life of isolation and quietism which cuts man from the social life, is apt to make him egocentric and limited in his interest and sympathies. He thus fully realised that the introverted and other-worldly attitude is the real problem from which the Muslim suffers. According to him, there are four movements which have made heavy onslaughts upon life and have made it appear insignificant. The first is Greek Philosophical Thought, the second is Budhism, the third is Vedantism, and the fourth is Christianity.

## 1. THE GREEK PHILOSOPHICAL MOVEMENT OR PLATONISM

Plato deprecated a life of active striving which he refused to accept as a challenging and stimulating setting for human activity and advocated instead a life of contemplation and pure thought. Iqbal condemns this attitude towards life and impeaches Plato as "the old Philosopher of the Sheep".

فکر افلاطون زیان را سود گفت      حکمت او بود را نابود گفت<sup>40</sup>  
بس که از ذوق عمل مرحوم بود      جان او وارفته معدوم بود

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<sup>40</sup> اسرار و رموز ۳۵، (۴، ۶، ۷، ۸)



منکر ہنگامہ موجود گشت خالق اعیان نامشہود گشت  
زنده جان را عالم امکان خوش است مرده دل را عالم اعیان خوش است

"The thought of Plato regarded loss as a profit.

His Philosophy declared that being is non-being.

Since he was without any taste for action,

His soul was enraptured by the non-existent.

He disbelieved in the material universe

And became the creator of Universal ideas.

Sweet is the world of living Phenomena to the living spirit.

Our ascetic had no recourse but flight".

This philosophy of Plato is definitely against the very spirit Islam. Iqbal therefore subjects this negative attitude of Plato to scathing condemnation and maintains that if one tries to withdraw from the world of strife, his individuality will shrink and wither and his talents will remain unrealised. The development of self requires that the individual should throw himself open to all kinds of formative and challenging experiences.

## 2. BUDHISM

Budhists are epistemological Idealists. Metaphysically they do not believe in anything eternal and changeless, And their attitude towards universals is similar to that of British Empiricists. Buddhism, in the main, prepared the ground and laid the foundation of mental habit of looking beyond life. Budha taught

that life being all pain was not worth living. The best we could do with it was to transcend it. The way to transcend it lay through right living, the central item of which was Ahinsa. Translated into simple English, Ahinsa is non-killing, and non-violence which in practice means withdrawing the self from causing pain to any living creature. The doctrine of Ahinsa is not the same as that of love and service.

The psychological implication of Budhism is the central fact of pain as a dominating element in the constitution of the universe and man regarded as an individuality is helpless against the forces of pain. There is an indissoluble relation between pain and individual consciousness, which as such is nothing but a constant possibility of pain. Against this Iqbal advocates the idea that man, as an individuality of infinite power, determines the worth of all human actions. He is not helpless against the forces of pain, rather he can mould and change his destiny, provided he takes initiative to do so. Says he:

در شکن آن را که ناید سازگار از ضمیر خود دگر عالم بیار  
بنده آزاد را آید گران زیستن اندر جهان دیگران<sup>41</sup>

"Destroy whatever does not suit you.

Create a new world out of your own self.

A free man feels unhappy.

To live in a world of others."

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جاوید نامہ ۲۲۵ (۴،۵) 41

محمد اقبال۔ جاویدنامہ، لاہور، شیخ غلام علی، ۱۹۵۴

Iqbal firmly believes that these seemingly destructive forces of nature become sources of life when controlled by man. He contends that which intensifies the sense of individuality in man is good and that which enfeebles it is bad. Following the teaching of the Holy Qur'an, he further maintains that pain, sorrow and struggle are certainly real, but evil is not essential in the universe. The universe thus can be reformed and the element of evil can be gradually eliminated. All that is in the universe is God's. Iqbal, however, fully realises the importance of evil in the constitution of Universe, as it helps one to carry on the struggle and to develop one's own personality. Says he:

مزی اندر جهان کور ذوقے کہ یزداں دارد و شیطان ندارد<sup>42</sup>

"Do not live in a world of bad taste

Which has God but no Satan.

The distinction, therefore, between Iqbal's Philosophy and Budha's thought is, that while, according to Iqbal, man is naturally good, and metaphysically speaking, a unit of energy, according to Buddhism, there is pain in nature, and man, regarded as an individual, is evil. Thus, of whatever good thing we may say about the ethics of Buddhism, and the good it did to humanity, from Iqbal's point of view, it was the first great blow to life. It crippled the nation for the purpose of coping with stubborn realities. Iqbal, in order to remove the evils of this doctrine, bases his system of thought on the philosophy of self. The aim of life, according to him is to achieve dynamic personality with a strong sense of ego-hood. This can be developed in a new social order, providing equal opportunities of life for all. He recommended ceaseless

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<sup>42</sup>) پیام مشرق ۱۵۴)

activity for the development of self. By cease-less activity, a man would conquer nature and develop the latent powers of his individuality. He believes that when man realises himself and all his potentialities he becomes perfect. The motive force in work is love. It is love that directs human activities to the working out of God's increasing purpose on earth. In Iqbal's view, man works out the plan of God and becomes co-worker with Him.

تو شب آفریدی چراغ آفریدم      سفال آفریدی ایام آفریدم  
بیابان و کمسار و راغ آفریدی      خیابان و گلزار و باغ آفریدم  
من آنم که از سنگ آئینه سازم      من آنم که از زهو نوشینه سازم<sup>43</sup>

"Thou created the night, I the lamp;

Thou created the clay, I the vase !

Thou created the jungle, mountains and deserts,

I created gardens, orchards and flower plots!

It is I who make glass out of stone,

It is I who extract elixir out of poison."<sup>44</sup>

In his opinion, the, true believer is he who does develop alibi latent potentialities and uses them for the conquest and remaking of the world. He finds the difference between a believer and a non-believer, not in a narrow theological difference but in a fundamental attitude in our life. Life, as Iqbal interprets, is a

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<sup>43</sup> پیام مشرق ۱۳۲، (۵، ۶، ۷)

محمد اقبال، پیام مشرق- لاهور، شیخ مبارک علی ۱۹۴۸ء

<sup>44</sup> Payam-e-Mashriq p. 182.

perpetual motion, a continuous journey of man to the new goal while rest or repose spells death.

راہرو کو داند اسرار سفر      ترسد از منزل ز رهن بیشتر  
عشق در ہجرو وصال آسودہ نیست      بے جمال لا یزال آسودہ نیست  
ابتدا پیش بتان افتادگی!      انتہا از دلبران آزادگی  
کیش ما مانند موج تیز گام      اختیار جادہ و ترک مقام<sup>45</sup>

"The wayfarer who knows the secrets of travel

Is more afraid of the goal than of the highway dacoit.

Love is not satisfied with the cycle of union and separation.

It craves for nothing less than Beauty everlasting!

It begins with prostration before idols

And ends with liberation from the beloved!

Our creed, like that of the swift-footed wave,

Is the adoption of the road and rejection of the goal!<sup>46</sup>

Iqbal, therefore, surges us to live a life of active striving in the world of concrete forces and phenomena. In the words of the Quran, man is the trustee of a free personality which he accepted at his peril; and his increasing reward consists in his gradual growth of self possession in uniqueness and intensity of his activity as an ego.<sup>47</sup> He therefore urged man to attack the physical

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<sup>45</sup> Payam-e-Mashriq p. 48.

<sup>46</sup> Lecture p. 111.

<sup>47</sup> (۱) جاوید نامہ ۲۱۹، (۲) ۲۲۰، (۳) ۲۲۱، (۴) ۲۲۲، (۵) پیام مشرق

universe and get hold over its material resources.

دشمنہ زن در پیکر ایس کائنات      در شکم دارد گہر چوں سومنات  
جان ما را لذت احساس نیست      خاک رہ جز ریزہ الماس نیست<sup>48</sup>

"Strike a dagger in the body of the Universe. It is full of jewels like the idol of Somnath. Our mind has failed to feel; otherwise the dust on our path is dust of diamonds."

The life of a believer, according to Iqbal should consist of the highest thought on the one hand and the utmost devotion on the other. On the side of devotion the life action of a Muslim should reflect the Divine qualities and his very existence should serve as a criterion for good as against evil, so that he may be used as a standard both in this world and on the day of judgement.

ہر لحظہ ہے مومن کی نئی شان نئی آن  
گفتار میں کردار میں اللہ کی برہان!  
قمہاری و غفاری و قدوسی و جبروت  
یہ چار عناصر ہوں تو بنتا ہے مسلمان  
قدرت کے مقاصد کا عیار اس کے ارادے  
دنیا میں بھی میزان قیامت میں بھی میزان<sup>49</sup>  
(ضرب کلیم ص ۷۵)

"From moment to moment a Momin projects

<sup>48</sup> (۶،۹)

محمد اقبال، جاوید نامہ۔ لاہور، شیخ غلام علی، ۱۹۵۹، پیام مشرق۔ لاہور، شیخ مبارک علی، ۱۹۴۸

ضرب کلیم ۵۷ (۱،۳،۹)، محمد اقبال ضرب کلیم، لاہور، شیخ غلام علی۔ ۱۹۵۵<sup>49</sup>

Images of dignity and magnificence;  
By talk and conduct manifests  
Proof of God's omnipotence.  
Aggressive, forgiving, pure and powerful,  
Thus constituted one's own master.  
His intent the Almighty's own purpose  
A model here, and in Hereafter."

Iqbal further points out a crucial test for distinguishing a believer from a non-believer. A non-believer is lost in the world ; he is so much engrossed in the acquisition of material things that he is completely absorbed in them, and has no consciousness of any higher level of existence. The believer on the other hand rises above these petty desires and distractions and develops his moral and spiritual power in such a way that the whole world lies ultimately at his feet. He strives to conquer the forces of nature and transcends the limitation of time and space.

کافر کی یہ پہچان کہ آفاق میں ہے گم  
مومن کی یہ پہچان کہ گم اس میں ہے آفاق<sup>50</sup>

"A non-believer is one who is wholly lost in exploitation Nature's forces. A believer is one whose minions are Nat forces. Heaven in their courses. He challenges a handful of data with a

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<sup>50</sup> ۱۹۵۵ شیخ غلام علی۔ (۵) محمد اقبال ضرب کلیم، لاہور، ۳۹

free soul — free as air. A friend of friends as soft as silk but hard as steel all evil to dare."

Again a believer is not given to philosophical speculations. For mere intellect and pure reason create imbalance in human personality and become a destructive force, if not accompanied by an equal development of moral and spiritual faculties. Faith in the Unity of God should permeate the believer's whole being, and should be reflected in all his actions.

"What ! if 'there is no god but God'

One's intelligence does cry.

It is nothing if you have not

A Muslim heart and eye."

This perfection of faith is achieved, according to the Qur'an, when the believer is completely devoted to the Divine Being. His outlook on life is in all respects dominated by the intense consciousness of God's presence ; but to him man's faith in God cannot be separated from man's faith in himself — that is to say, from faith in one's personal importance in God's scheme of creation. The faith in one's being, as essential and unique part in God's all embracing plan, is to Iqbal, the ultimate source of all true morality which is independent of all sanctions, fears and hopes of reward, but proceeds from an instinctive urge to do right and to abstain from wrong simply because it is by acting in this way alone that man can fulfil the purpose for which he has been created, and thus, fulfil himself. Obviously such a concept of



morality must be based on self-respect in the deepest spiritual sense of the word. Without such a self-respect, there can be no faith of and kind and in anything. We might say that all true faith in God proceeds, in the first instance, from one's faith in himself, and that, therefore, no man who has no self-respect can ever have a true faith in God.

Thus according to Iqbal, man is not evil or helpless against the forces of nature as Budha would have us believe; rather he is the repository of unlimited powers which are awaiting to be perfected.

ز انجم تا به انجم صد جهان بود      خرد هر جا که پر زد آسمان بود  
و لیکن چوں بخود نگرستم من      کران بیکراں در من نهان بود<sup>51</sup>

"There are a hundred worlds from star to star.

Wherever intellect flies, it finds new skies!

But when I looked deep into myself,

Lo ! a boundless ocean was hidden within me "

Other doctrines, that came after Buddhism did not change the way of living. In fact Jainism carried the doctrine of Ahinsa to extremes. It was against this mode of life that Iqbal advanced his own philosophy of life and laid special emphasis on a life of struggle and strenuous activity. "Action" is indeed, in his philosophy, the pivot of life.

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<sup>51</sup> پیام مشرق ۴۸ (۷۵)

میارا بزم بر ساحل کہ آنجا نوائے زندگانی نرم خیز است  
 بدریا غلط و با موجش در آویز حیات جاوداں اندر ستیزاست<sup>52</sup>  
 بہ کیش زندہ دلاں زندگی جفا طلبی  
 است  
 سفر بہ کعبہ نہ کردم کہ راہ بے خطر  
 است<sup>53</sup>

"Feast not on the shore, for their softly breathes the tune of life.

Grapple with the waves and dare!

For in strife is immortality."

To those with a living heart life means love of hardships.

I journeyed not to Kaaba,

Because it had no dangers."

Further he gives expression to the same idea in the following verses:

گفتش کہ سود خویش ز جیب زیار بیار  
 گل از آفاب سینہ زر ناب آفرید

<sup>52</sup> پیام مشرق، لاہور، شیخ مبارک علی ۱۹۴۸ ۴۱ (۶۰)

<sup>53</sup> پیام مشرق، لاہور، شیخ مبارک علی ۱۹۴۸ ۱۷۲ (۵)

درماں ز درد سازاگر کستہ تن شوی  
خو گر بہ خار شو کہ سراپا چمن شوی<sup>54</sup>

"Get the profit out of loss:

The rose has created the pure gold by rending its breast.

If thou art wounded make thy pain thy remedy;

Accustom thyself to thorns that thou mayst become

Entirely one with the garden."

(Payam-e-Mashriq)

Again

چو بلبل نالہ زارے نداری کہ در تن جان بیدارے نداری  
دریں گلشن کہ گلچینی حلال است تو زخمے از سر خارے نداری

(ارمغان حجاز)

"You lack the lamentation of a nightingale

Because you are bereft of a burning soul in your body;

In the garden where plucking of flowers is not prohibited,

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<sup>54</sup>(۶-۳) (۲۳۵) ۱۹۴۸ پیام مشرق، لاہور، شیخ مبارک علی

Note: The idea is contained in the following verse of the Holy Quran:

"For verily with hardship cometh ease, verily with hardship cometh ease, so when thou art relieved, still strive and seek to please thy lord"

You have not wounded yourself by the pointed thorns."<sup>55</sup>

### 3. THE THIRD BLOW TO LIFE

In the 8th century A.D. Shankar Acharya is said to have driven Buddhism out of India. He may have driven out the philosophy of Buddhism but he did not touch the mode of living which Buddhism had given to the nation. As a matter of fact, he accepted it and made it worse with his own metaphysical thesis. This was the third blow to life. Budha had said that life was all pain and, therefore, deserved to be transcended. Shankara added that not only was life full of pain, but it had also no metaphysical reality. The only reality was the relationless Absolute behind the phenomenal world. All else was unreal. The phenomenal world was founded on Ignorance. It was a passing show, deluding us from eternity. Nothing was permanent One stage of life contradicted the other, and one moment falsified the next. The highest wisdom consisted in discovering reality by discarding unreality — the phenomenal world. The Metaphysic of Shankara was perhaps too abstruse for the masses. It became the chief fascination for high intellectuals and has remained so up to the present day. But its slogan that life was false and unreal was caught up by the common man and further strengthened his impulse to escape.<sup>56</sup>

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پیام مشرق - ۲۳۵ (۱۵، ۱۳) محمد اقبال پیام مشرق، لاہور شیخ مبارک علی، ۱۹۴۸<sup>55</sup>

ارمغان حجاز - ۱۵۳ (۵، ۷) محمد اقبال ارمغان حجاز، لاہور شیخ مبارک علی، ۱۹۵۹<sup>56</sup>

Another movement known as the qualified Vedantism of Ramanuja had a great appeal for the common sort, for it gave some human attribute to the Absolute. This movement, popularly known as the Bhakti movement, which later became more emotional than intellectual, swept over India in the Middle ages, and is still the religion of Hindu masses. The advocates of this creed also hold that life is all pain. It is evanescent and false. The goal of life is, therefore, liberation from it.

#### 4. FOURTH BLOW TO LIFE

Christianity which appeared later in the field also had a big other. worldly element in it and, therefore, could not give its followers a really Positive attitude towards life, or better still, it could not break the unconscious pattern of Negativism, that unfortunate disposition to despise life. The social and political consequences of this disposition have been disastrous. Since the deep-rooted craving is to escape from life and seek refuge in an experience that cannot be shared with others and which is absolutely personal, the bearing of personality becomes individualistic. The social instinct is much inhibited and civic life gets hardly any attention. The interest in life remains at the primitive level ; that is, it mainly centres round the satisfaction of hunger, with an animal excursion into the realms of sex. The question of raising the standard of life does not arise.

On analysis we find that the conception of insignificance of life advocated by the Budha, Shankara and Christianity has two ideas at the back of it, firstly life is painful, secondly, life in this

world is inferior to the life hereafter. Iqbal rejects both the ideas and lays emphasis on the reality of material world. According to him, struggle is life and inactivity is death. Since there is no struggle and competition in the life of heaven, Iqbal has little desire to make it as his permanent abode. Says he:

دل عاشقان بمیرد به بهشت جاودانه  
 نه نوائے دردمندے نه غمے نه غمگسارے<sup>57</sup>

"The Lover ceases to be in an eternal paradise

Where there is neither a pang of love, nor yearnings nor a sympathiser."

Again

کجا این روزگارے شیشہ بازے	بهشت این گنبد گردان ندارد
ندیده درد زندان یوسف او	زلیخائش دل نالاں ندارد
خلیل او حریف آتشی نیست	کلیمش یک شرر در جان ندارد
به صرصر در نیفتد زروق او	خطر از لطمه طوفان ندارد
یقین را در کمین بوک و مگر نیست	وصال اندیشه هجران ندارد
کجا آن لذت عقل غلط سیر	اگر منزل ره پیچان ندارد
مزی اندر جاہس کور ذوقے	که یزدان دارد و شیطان ندارد <sup>58</sup>

"You don't find this changing life there.

پیام مشرق- ۱۴۹ (۷-۸) پیام مشرق، لاہور، شیخ مبارک علی ۱۹۴۸<sup>57</sup>

پیام مشرق- ۱۵۴ (۷،۶،۵،۴،۳،۲،۱) پیام مشرق، لاہور، شیخ مبارک علی ۱۹۴۸<sup>58</sup>

Paradise does not have a revolving dome.

Its Joseph has not seen sufferings in prison.

Its Zulekha does not possess a wailing heart.

Its Khalil is afraid of fire.

Its Kalim (Moses) does not have even one spark in his soul.

Its canoe is never confronted with violent gales,

And has no danger of raging storm.

Faith there is free from doubts.

Union with beloved has no fear of separation.

How can we enjoy the going astray of our intellect

If there are no winding ways to cover ?

Do not live in a world of bad taste

Which has God, but no Satan."

That there is pain in the world, no body will deny; that it is all pain, is a wrong interpretation of facts. An impartial observation of facts, reveals that life is a mixture of pain and pleasure. If we reject the thesis of Buddhism as false to facts and accept the true observation that life is neither pain nor pleasure, but both, the impulse to escape from it will not arise and the whole angle of vision will change. When we say there is no rose without thorn, we should interpret it by saying that even thorns

have roses. If we accept pleasure with pain, joy with sorrow and happiness with sufferings a healthy wish to decrease pain and increase pleasure will naturally take birth and the effort to realise the wish will be gladly made. Iqbal therefore vigorously maintains that the secret of a joyous life lies only in trials of life.

رفیقش گفت اے یار خرد مند      اگر خواہی حیات اندر خطر زی  
 دمامد خویشتن را بر فسان زن      ز تیغ پاک گوہر تیزتر زی<sup>59</sup>  
 خطر تاب و توان را امتحان است      عیار ممکنات جسم و جان است

"His companion remarked 'O wise friend !

The secret of a joyous life is to court trials and ordeals.

Strike thyself again and again on the whetstone

So as to become sharper than the well-tempered sword.

Adversity tests one's mettle and capacity,

And is the touchstone of the powers of the mind and the body "

(Paya  
 m-e-Mashriq).

From these various quotations one can piece together and see emerging a certain definite attitude of Iqbal towards life. The second idea that the world is unreal is based on wrong reasoning. When it said that the world is illusion it may mean two things 1)

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<sup>59</sup> پیام مشرق- ۱۴۳ (۹) ۱۴۴ (۱،۲) پیام مشرق، لاہور، شیخ مبارک علی ۱۹۴۸



firstly, it may mean that the relation between the universe and the relationless absolute is a mystery. It cannot be explained how an imperfect world came out of perfection. (2) Secondly, it may mean that the world is unreal and false. Only the absolute that is beyond the world is the truth in reality. Iqbal explains this position. According to him universe is not of a fixed behaviour and of a determined character. Its nature is that of self. It is life and reality because it is in a constant flux or change. Reality is not static.

سفر زندگی کے لیے برگ و ساز سفر ہے حقیقت سفر ہے مجاز<sup>60</sup>

"Movement gives colour and meaning to life.

Movement is reality, rest is an illusion."

Iqbal brings out this idea in the words of Tipu Sultan addressed to the River Kaveri:

اے من و تو موجے از رود حیات      ہر نفس دیگر شود ایس کائنات  
زندگانی انقلاب ہر دمے است      ز انکہ او اندر سراغ عالمے است  
تار و پود ہر وجود از رفت و بود      ایس ہمہ ذوق نمود از رفت و بود  
جادہ ہا چوں رہرواں اندر سفر      ہر کجاس پنہاں سفر پیدا سفر  
کارواں و ناقہ و دشت و نخیل      ہر چہ بینی نالہ از درد رحیل!<sup>61</sup>

"You and I are but waves in the stream of life ;

بال جبریل، ۱۷۱ (۷) جاوید نامہ، لاہور، شیخ غلام علی ۱۹۵۹<sup>60</sup>

جاوید نامہ، ۲۱۶ (۱،۲،۳،۴،۵) جاوید نامہ، لاہور، شیخ غلام علی ۱۹۵۹<sup>61</sup>

Every instant this Universe is in flux ;  
Life is changing at every intake of breath,  
For it is ever in the quest of a new world !  
The web and woof of every being is from motion;  
All this urge for growth is derived from motion ;  
Not only the wayfarers but the courses, too are in motion;  
Everywhere there is motion, hidden or revealed !  
The caravan and the camel, the desert and the oasis,  
Whatever you see is restless with the pain of motion!"

Such a dynamic conception of society is a natural corollary of the view of life and the universe taken by Islam. Islam looks upon earthly life with calmness and respect. It does not worship life but regards it as passing stage on the way to a higher existence.

The world, though imperfect, is moving towards perfection; it is subject to constant evolution and creation.

گمان مبر کہ پیاپا رسید کار مغان  
بزار بادۀ نا خوردہ دررگ تاک است<sup>62</sup>

"Imagine not that the tavern-keeper's work  
Has come to its appointed end,

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<sup>62</sup> پیام مشرق، ۱۰۸ (۳)

For there are a thousand wines still

Untasted, in veins of grapes."

In Bal-e-Jibreel, he puts it still more unambiguously:

یہ کائنات ابھی نا تمام ہے شاید  
کہ آ رہی ہے دما دم صدائے کن فیکوں<sup>63</sup>

"The universe is perhaps still unfinished,

For one can hear the command:

'Let there be, and Lo ! it is born."

Thus, according to Iqbal, change is the essence of existence; The individual has to work his evolution consciously and deliberately. His growth is not effected automatically. He has to act responsibly and cooperate willingly with the purpose of creative evolution. He must move onward and recognise his self and individuality.

The Holy Qur'an says that though the general effort after good, is charged on Muslims as a sacred duty, they have not to think of their effort in any way as needed by Allah, or as a help to Him.

ومن جاهد نا نما بجاهد لنفسه ان الله لغنى عن العالمين

"Whosoever striveth, striveth for his own good

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بال جبریل، ۴۴ (۷) 63

For Allah hath no need of His creatures."

It is thus evident that this universe is being perfected by God, who has not yet closed the process of its creation. This universe provides possibilities for a man to conquer it and thereby attain his own perfection.

زندگی در جستجو پوشیده است اصل او در آرزو پوشیده است<sup>64</sup>

Says Iqbal

"Life is latent in seeking

Its origin is expectation and desire.

فقر مومن چیست؟ تسخیر جهات بنده از تاثیر او مولا صفات<sup>65</sup>

"What is a Momin's Faqr? Conquest of Time and Space.

It endows man with the qualities of God."

A Momin, endowed with dynamism, courage and enthusiasm is the master of his fate. Says Iqbal

ہاتھ ہے اللہ کا بندہ مومن کا ہاتھ غالب و کار آفرین کار کشا کار ساز<sup>66</sup>

"As a matter of fact, the hand of a believer is the hand of Allah. It is a hand possessing the traits of Divinity. It is all powerful ; it

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<sup>64</sup> اسرار و رموز ۱۶، (۴) ۶۴

<sup>65</sup> پس چہ باید کرد، ۴۶ ۶۵

<sup>66</sup> مثنوی پس چہ، ۴۶ (۲) (۱) بال جبریل، ۳۲ (۱)، لاہور، غلام علی، ۱۹۵۸، بال جبریل، ۶۶

creates and originates and develops things ; it can surmount trials and tribulations and skilfully adjust affairs."

Thus man becomes perfect or immortal when he realizes his inner ' possibilities by taking the initiative to bring about far-reaching changes in the natural as well as the social and moral world around him. In Javid Nama, the voice of God addresses man:

زندگی ہم فانی و ہم باقی است	ایں همه خلاتی و مشتاقی است
زنده مشتاق شو خلاق شو	ہم چو ما گیرندہ آفاق شو
در شکن آنرا کہ ناید سازگار	از خمیر خود دگر عالم بیار
بنده آزاد را آید گران	زیستن اندر جهان دیگران
ہر کہ او را قوت تخلیق نیست	پیش ماجز کافر و زندیق نیست
از جمال ما نصیب خود نبرد	از نخیل زندگانی بر نخورد
مرد حق! برندہ چو شمشیر باش	خود جهان خویش را تقدیر باش <sup>67</sup>

"Life is both mortal and immortal,

It is all creativity and eagerness !

Art thou alive ? Be eager, be creative,

Like Us encompass the whole Universe !

Shatter into pieces what is uncongenial,

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جاوید نامہ، ۲۲۵ (۲،۳،۴،۵،۶،۷)، شیخ غلام علی، ۱۹۵۹<sup>67</sup>

Bring forth another world out of thy imagination !

It is irksome to the man who is free to live

In a world of others' making !

He who lacks the power of creation

Is naught to Us but an atheist and an agnostic.

He has not taken his share of Our Beauty,

He has not eaten the fruit of the Tree of life!

Man of truth ! Be sharp and incisive like the sword,

And become the destiny of thy own world."

The material world according to Iqbal is not illusion. It is a constantly growing universe and has an organic unity of will, thought and purpose. It is a constantly progressing, self-evolving and self generating universe, whose inner possibilities of growth and evolution will never know any limit. According to Iqbal, the Absolute is not outside the world, who has allotted a definite end to the universe. According to him, the universe itself is a self or an ego. Thus rejection of life and self-denial as a necessary discipline to capture the doubtful prizes beyond life, constitute the indwelling force that generates the unfortunate spirit of the ignorant masses. It alone is responsible for economic and social backwardness of the people. Unless, says Iqbal, we accept this life as real and unless we are strongly moved by the natural propensity of self-assertion, we shall never feel an ardent passion to raise the

standard of living and become master of our fate. He therefore very aptly remarks:

کمال ترک نہیں آب و گل سے مہجوری  
کمال ترک ہے تسخیر خاکی و نوری  
میں ایسے فقر سے اے اہل حلقہ باز آیا  
تمہارا فقر ہے بے دوستی و رنجوری  
نہ فقر کے لئے موزوں نہ سلطنت کے لئے  
وہ قوم جس نے گنوا یا متاع تیموری<sup>68</sup>

"The withdrawal from the world of matter

Is not the end of true renunciation;

It means the conquest of the earth and the heavens!

I wash my hands of the ascetic's Faqr

Which is nought but poverty and grieving

The nation that has lost the wealth of Taimur's courage

Can neither cultivate Faqr, nor win an empire !"

Obviously Iqbal's Philosophy is not opposed to Islamic way of life. The secret of life according to the teaching of the Holy Quran, consists in the combination of two-fold duties — duties towards God and duty towards His creature. God is to be searched in the society of men and not outside it. His pleasure is

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<sup>68</sup> بال جبریل، ۴۶ (۱، ۳، ۵)، لاہور

to be acquired by service to His creation and the conquest of nature. Life according to Islam is an indivisible whole. It cannot be divided into several divisions such as social, religious, political and worldly life. All these lives, are amalgamated into one whole life, a life of devotion to God. There is no action in our life which is not a devotional act. All our acts are religious because they are done with the object of pleasing God and at His dictation. Islam does not enjoin to leave the world and society, root out the natural inclination of man. According to Islam, every action of a Muslim is religious if done for Allah and His pleasure. In this sense every action done towards the good of humanity and towards the benefit of His creation is religious, and no action falls outside the category of religion. Thus man has been set at large to move in this vast world in the societies of men. The real object is that man should achieve ego-hood in coming into contact with his fellow beings. He is to manifest his manly qualities by living in societies. This world has been for man and everything herein has been made subservient to him. His many virtues rest on social duties. Unless there is society, no question of vice such as adultery, murder, blasphemy can arise. Islam in a nutshell dictates this happy course of life. Life in this world is indissolubly connected with life hereafter. Therefore the Holy Prophet (peace be upon him) abolished monkery by affirming in quite unequivocal terms. "There is no monkery in Islam." The Qur'an condemns monkery in the following clear words:

"As to the monkery, they have innovated it. We have not prescribed it for them except to seek pleasure of Allah" (57.27).



Thus, Iqbal's philosophy of life is in conformity with the Qur'anic concept of life. His entire philosophical thought is an eloquent plea for a life of strenuous activity and endeavour in which the self interacts with the material and cultural environment and utilizes it. He, therefore, regarded a life of seclusion, withdrawal and passivity as unsatisfactory.

*To conclude.* It is always the philosophy of life that supplies motivation for action. It may not be conscious. The quality and scope of action are determined by the nature of that philosophy. A philosophy that condemns life cannot give birth to worldly action. It limits the scope of action to bare subsistence. It does not seek to order life in a way that will make it worth living. It fails to achieve the high ideal to build a new and a better social order. It hinders a man to become a co-worker with God. It may produce a few individuals who are good as individuals, whose goal is simply selfish. Its realisation is personal. It cannot be shared with others and consequently does not help in removing human misery in general. The masses always want to live. If we tell them that life is not worth living they will still live with vengeance: only they will not live well, specially when to live indifferently is regarded as meritorious. Nature supplies them with a strong urge to live. Culture should give them a motive for better living. Iqbal says that our culture should be founded on a philosophy of life; it should regard a life and regard human personality as sacred. Instead of the pseudo-mystical thought that emphasises the rejection of life and self-denial, we need must have a philosophy that stresses acceptance of life and reasonable self-assertiveness, that tends to produce the maximum amount of happiness, goodness and

beauty in the world. Iqbal, therefore, emphasizes that man should strive hard to change the destiny of this world., He should despise passivity, quietism and inaction. He should develop his unlimited potentialities to forge active contact with environment. The world is dynamic. It is over-growing and offers scope to man to develop the latent power of individuality. The destiny of man is not a sealed matter, rather the future exists as an open possibility for every individual.

# THE LIFE AND WORK OF IQBAL

Alessandro Bausani

Note: Professor Alesandro Bausani, an Italian Orientalist, published an Italian translation in prose of *Javid Nama* of Iqbal from Rome in 1952.<sup>69</sup> The poem was entitled "Il Poema Celeste". Prof. Bausani also wrote an introduction to his translation of which an English rendering is given below. (A.K.M.)

We present to the Italian public, for the first time, a poem of Iqbal who was a profound Muslim and who at the same time knew profoundly the philosophy and the spiritual life of the West. These two qualities which are certainly very rarely found in a single person form the main interest of his personality, perhaps unique in the opinion of the writer, in the modern Islamic Orient. He expressed ideas which may find an echo, a response and perhaps in somebody a full acceptance in modern West.

This introduction may, however, serve to give an account of the fact that his art so closely and consciously allied to theory, to the thesis and to the "Content", is not the essential and more important thing in him. Iqbal had severe critics by the side of the most fervent admirers of his poetry even in his own country and still more in the neighbouring Persia. He employed Persian —not his own language – as vehicle of his poetry. Even his real and profound Islamic religiosity rather his pan-Islamism, dyed in bold anti-European colours, have been criticised by many of his co-religionists who, being completely detached from the traditional religious world, do not follow methods of western atheism, but believe at least in certain absolute divorce between religion and a

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<sup>69</sup> 1. The date is now considered wrong by competent Pakistani scholars. The actual date was 9th November, 1877, (A.K.M.),

sort of life still inconceivable more in Islam than in Christianity.

The society in which Iqbal was born and in which he lived was 'fish Indian of the first half of the present century. He was born in 31 and died in 1938. Three elements contributed to form the atmosphere so singular and so interesting of that region at this period. They the English culture, Islam and Hinduism.

In the preface to his interesting *Letters sur l'Inde* (Letters on India), written in 1888, James Darmesteter, a French Orientalist, thus wrote about the British officials in India, "I do not believe that it is possible to find iii a foreign Government more conscience and more professional honesty and more sincere desire to do their duty and to do good than the British officials show in general in India In spite of some scandals which notoriously appear from time to time, there has never been in Roman provinces even under Antonius the Pious, so much power and so much temptation with so little abuse. But these honest masters lack the supreme gift of sympathy that leads to overlooking the fault of overwhelming superiority."<sup>70</sup> Perhaps less honesty and more brotherly feeling ignoring the racial divisions would have made more sympathetic the dominating element so, rigidly separated from the "indigenous" population. And this dominant element succeeded only in forming a cultivated class of Indians speaking English but at the same time deprived of real participation in the profoundly vital elements which the English culture forged: i.e. Christianity<sup>71</sup> and the sense of humanity.

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<sup>70</sup> The French Orientalist was blissfully ignorant of the sinister role played by British officials in India. (A,K,M),

<sup>71</sup> It is Imperialism that creates colour prejudices, A recent example may be cited of a cultural attache of a European country who married a talented Christian but brown girl in an eastern country. The poor attache was turned out of his job and on return to his country he was almost ostracised. Further, Christianity in spite of supreme British efforts has never been a vital element

Indian Islam having a population between 70 and 100 million souls and productive of modern and new-fangled sects did not forget, in its certain circles, the generous and universalistic attempt of pacification by an Akbar and a Dara Shikoh between different religions, but made some others particularly fanatical by living side by side with the Hindu "pagans" and the bellicose Sikhs. Further, it did not forget its role of having remained for centuries, the governing class of India from the conquest of Babar (1526) to the coming of the British. It has also been the enemy of the "caste system". It also provided the element of political unity, the unique form of a unitary and relatively modern state that India, so rich "in profound thinkers and metaphysicians and ascetics but ignorant of the spiritually organised worldliness of Islam, ever had. And further there is the great sea of Hinduism with its mass of pagan and superstitious rites at the base, of deepest pantheistic meditations among its highest votaries, perhaps of more religiosity than religion, of its inhuman system of caste and the most ardent nihilistic affirmations of its certain philosophical systems and a little abstract evangelism of Gandhi.

In this society Iqbal was born on February 22, 1873<sup>72</sup> at Sialkot in the North Punjab in an old Brahmin family of Kashmir, converted to Islam about three centuries earlier. After his early studies made in his native city, he went to Lahore, a very important centre of Indo-Muslim culture, to complete his education at the local University. He had already commenced to write poetry at a very young age in his native city but at Lahore in

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in India, Lord Curzon, a former, Viceroy of India, in his rectorial address at the Edinburgh University in 1910 said that Christianity had failed in Asia. Also Indian civilization in pre-British days did not lack humanism. (A.K.M.),

<sup>72</sup> 1. The correct date is 9-X11877. (A.K.M.),

a society more developed and more cultivated he developed more and more his innate passion for writing poetry, entering even into contact with one of the most famous Urdu poets of the time, Dagh of Delhi. He also participated in literary gatherings where poems were recited. His poem *Himala* (Himalaya) recited in 1899 at a literary gathering of Lahore was so much appreciated that Iqbal over-coming his instinctive reserve for publicity had to give permission to publish it in 1901 in the Urdu review 'Makhzan' to which later on he contributed regularly. At Lahore Iqbal felt much the influence of Sir Thomas Arnold, Professor of Philosophy at the Government College, who introduced him to Western culture. He studied Islam with Sir Thomas, who encouraged him to continue writing poetry. It was at Lahore that Iqbal published his first book "*Ilmul Iqtisad*" (The Science of Economics, Lahore, 1901). It was the first book on Economics written in Urdu. After having obtained his M.A. degree in Literature, he left for England in 1905, on the advice of Sir Thomas Arnold, for further studies. There he remained for three years and read voraciously all what he could in the rich library of Cambridge where he studied philosophy with the noted Hegelian, Prof. McTaggart of Cambridge and London.

That this period of assimilation of European culture did not pass in vain is proved by the acuteness of some of his judgements expressed in his lectures on the "Reconstruction of Religious Thought in Islam" of which we shall speak later on. This work demonstrated a knowledge, certainly not superficial, of European thought. In 1908 after having taken a law degree in England, he took a degree in Philosophy and Literature from the University of Munich in Bavaria with a the published later on in London and entitled "The Development Metaphysics in Persia." The same year he returned to India.

During his stay in Europe he was mostly influenced by two

things. He developed a great antipathy for narrow-minded and imperialistic nationalism. And the other thing was his admiration for a more active and more deserving life worth the name. On return from London, Iqbal taught Philosophy and English Literature at the Government College, Lahore, and at the same time began his practice as an advocate to which he gave his full time professionally. Later on he resigned his chair of professorship at the University. The legal profession, however, did not deter him from his poetic activity.

In 1915 at the age of 38 he published his first Poem in Persian, *Asrar-i-Khudi*, (The Secrets of Self). This poem, translated in 1920 in English by Prof. R. A. Nicholson, gave rise to a very strong criticism of the author, specially in the traditional Muslim Society of India, for its doctrine of Self or certain Nietzschean aspect or still more for his severe criticism of a great Classical Persian poet, Hafiz, so dear to all the lovers of the Persian language. Iqbal criticised Hafiz as a personification of a world drunk with decadent mysticism of the Muslim society of his time, a mysticism that leads to the destruction of Self, to weakness before the invader and to surrender to injustice under the pretext of universal love. Some of his criticisms and such attitude may remind one of the violent protests of a Marxist.

Hardly two years after, another poem *Rumuz-e-Bekhudi* (The Secrets of non-Self) was published in 1918, and recently translated in English by Prof. Arberry. It is on the same subject. At that time Iqbal was thinking to narrate the story of *Ramayna* in Urdu verses but the project could not materialise. Instead, in 1923 came out a collection of beautiful poems in Persian, entitled "*Payam-e-Mashriq*" (The Message of the Orient) in reply to the West—Oaestlicher Divan of Goethe for whom Iqbal like many other Indian Muslims had a particular admiration. *Payam-i-Mashriq* was translated in Arabic by A.W. Azzam, cousin of the President of

the Arab League, and now ambassador of Egypt in Pakistan. The collection contains poems of extreme cultural interest. There are descriptions of Einstein, Nietzsche, etc., with very acute judgements on the West, expressed in Persian in an elegant poetic style. A part of the collection, entitled "*Lala-i-Tur*" (The Tulip of Sinai) was translated in English in 1947 by Prof. Arberry. It contains splendid Rubaiyat that express, in the language and style of Omar Khayyam, ideas and passions typically modern. A year later in 1924 was published *Bang-i-Dara* (The Tolling of Caravan Bell). It contains a collection of long and short poems in Urdu already published before.

The esteem and fame that he acquired with his art was never considered by him an end itself but he just looked to them as a means to wake up his co-religionists from a deep slumber of centuries. They also carried significant political meaning. In 1922 he was knighted by the Government. He was member of the Provincial Legislative Council of the Punjab from 1924 to 1927 and in 1930 was called to preside over the annual session of the All India Muslim League at Allahabad. In his address Iqbal for the first time proposed for the solution of the politico-religious problem of India, divided between the Hindu majority and Muslim minority, the scheme of Pakistan which was later on adopted by the Muslim League and recently realised and brought into force. The scheme reunites the India Muslims in a single separate state i.e. Pakistan.

In 1931-32 Iqbal was present at the Round Table Conference, held in London for the solution of the Indian problem. After returning from London and before participating in the Muslim Congress of Jerusalem which selected him its Vice-President, he stopped for a brief visit in Italy. At Rome he visited the Academy of Italy where he made a discourse on an ethico-religious subject. He, however, continued his poetic activity. In 1929 he published



*Zabur-i-Ajam*, a collection of poems in Persian, published at Lahore and translated partly in English by Prof. Arberry. And in 1930 he published *Javid Nama* whose translation is offered herewith. In 1930 he also published at Lahore a series of six lectures given at Madras, Hyderabad, and Aligarh on the request of the Madras Muslim Association on the religious thought of Islam. *Six Lectures on the Reconstruction of Religious Thought in Islam* was published in a revised edition also from Oxford in 1934. It is a very important book, an acute and dispassionate apology of genuine and renovated Islam. In the opinion of this writer, it is the best philosophical apology and defence of Islam that has ever been written. In 1933 Iqbal was invited to Kabul to advise the Afghan Government on cultural affairs. After his return from Afghanistan he suffered in 1934 from a throat disease which appeared to be cancer and which after four years carried him to the grave.

During this period he stayed briefly at Bhopal with whose Maharaja<sup>73</sup> he was on terms of profound friendship and mutual esteem. Some have compared this friendly relation with that of Goethe and Duke Karl August of Weimer. Although his health was in a bad condition so as to prevent him from writing theoretical works of high importance which he intended, for example, "The Reconstruction of Muslim Jurisprudence", yet this could not exhaust his poetic inspiration which during the last period of his life preferred Urdu to Persian. After the publication in 1934 of the Persian poem *Musafir* (The Traveller), there came out two collections of Urdu, poems, *Bal-i-Jibril* (1935) (The Wings of Gabriel) and *Zarb-i-Kalim* (The Stroke of Moses).

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<sup>73</sup> Except in one case, the title of Maharaja was always bestowed Hindu ruler. The ruler of Bhopal who was a Muslim was, however designated as Nawab, (A.K.M.).

In 1937 another Persian poem *Pas Che Bayad Kard* (What To Do) came out from his pen. Another collection of beautiful poems, brief in general, specially in the form of Rubaiyat, in Persian and Urdu came out posthumously, entitled *Armaghan-i-Hijaz* (The Gift of Hedjaz). A little before his death Iqbal foresaw in verses the realisation of his dream of performing pilgrimage to Mecca. The verses full of this desire expressed:

At this advanced age, I have taken the way  
To Medina, singing the song of love...  
Like the bird, in the desert when the  
Evening shadows fall, which  
Lowers down its wings to the sweet  
thought for the nest.

But perhaps in an involuntary manner he meant another kind of nest. Iqbal died on April 21, 1938, at the age of 65 years.<sup>74</sup> A few minutes before breathing his last, he recited the following verses:

سرود رفتہ باز آید کہ ناید      نیسمے از حجاز آید کہ ناید  
سر آمد روزگار ایس فقیرے      دگر دانائے راز آید کہ ناید

The songs sung in the past may or may not return,  
Thus may or may not come a breath of zephyr to  
me from the Hedjaz,

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<sup>74</sup> According to his date of birth now considered to be authentic that the 9.X.1.77, he was 61 years old at his death.

The mortal life of this fakir is at an end,

There may or may not come another knower of mystery.

He died with a smile on his lips as if to realise one of his favourite ideas:

To you I say the sign of the faithful,

When death comes to him, there is a smile on his lips.

Whatever we said about the art of Iqbal, the same holds good for his philosophy. He was a renovator but not an anarchical rebel. And in his art he sticks solidly without an irritatingly rebellious and sterile attitude to the classical mould of artistic technique of that Arabo-Persian traditional poetry which the revolutionaries of Persia call today with contempt, the "Gul-o-bulbul" poetry, i.e. Rose and Nightingale theme. He introduced in it new and disturbing concepts. So also in his religious philosophy he never cut himself away from Islam, even when putting forward propositions of ardent nature bordering on heresy. "A revolutionary who knew how to express his enthusiasm within the framework of harmony of Form". This is a definition which can well be applied to the art and philosophy of Iqbal.

The evolution of his spirit that passed from elementary orthodoxy of adolescence to a more or less vague pantheism during his stay in England and later on matured in an originally profound reinterpretation of old dogmas,<sup>75</sup> can be understood only in the light of Islam. In simple words we reproduce here with pleasure the contents of the first verses of the second chapter of the Quran that define clearly the "faithful".

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<sup>75</sup> There is no dogma in Islam except the prophethood of Prophet Muhammad. (A.K M.)

"This is the Book; in its guidance, sure, without doubt, to those who fear God ; who believe in the unseen, are steadfast in prayer, and spend out of what we have provided for them" (II-1-3).

It is a robust faith in beyond, understood as a transcendent personality; a realisation of this faith in practical institutions of extreme simplicity but of precise and normative (by worship, Salat, here is meant the religious worship with its determined movements and not personal prayer) organisation of wealth on the basis of common contribution under the obligatory form of taxes, on the one side, on the capital and, on the other, on the property of each faithful. Islam is not a religion that imposes a too much complicated dogma on its believers. It requires its followers to believe in the unity of God and His capacity to reveal Himself to humanity through chosen great Men and through Prophets, the last of them being (Prophet) Muhammad, and to believe also in its rituals, devoid of any traces of sacrament, which are a simple system of prostration and movement in the course of religious worship five times a day. Its ideal government is a kind of great democratic theocracy in which all are equal before the unique and absolute sovereignty of God, understood in a manner more similar to Jehova of the old Testament than to the Father of the Bible. Within these limits the theoretical and practical liberty of the faithful is rather great and there is not the same facility of technical classification to declare one as a " heretic" which is found in theological systems so well connected and precisely formulated as, for example, in the Catholic system.

The oscillation and eventual contradiction found in the thought of Iqbal which his various critics have pointed out are such as to enable them to forget this fundamental fact that Iqbal was always a believing Muslim. To a young student of modernist

tendency who, with a certain stupor asked Iqbal how it was possible for a person so cultivated like him to believe still in God, he replied "I see God, and I feel Him, and He is for me a matter of practical experience." Iqbal never withdrew from this faith and his oscillations and evolutions are of a secondary nature. He has ever been attached to "the solid rope" of God, to use a Quranic expression. He made excursions even upto the edge of most dangerous depths. But the affirmations and the propositions apparently Nietzschean that came out from his pen have always been subordinate to that "Lord of Justice and Injustice" who was always the true Lord of his spirit.

The religious philosophy of Iqbal is based on his particular emphasis on the idea of Self. In a letter that his teacher in Cambridge, Prof. McTaggart, the great Hegelian, wrote to him in 1920 after reading the English translation of his *Asrar-i-Khudi* (Secrets of Self), the following interesting passage appears there: "Have you not much changed your position? Certainly at the time in which we discussed together the problems of philosophy you were more of a pantheist and a mystic and this attitude you don't show at present." In fact his emphasis on Self is a reaction, adopted from a most noble "practical motive". It is love for his decadent co-religionists oppressed by the foreigner. It is a reaction against the ascetic other-worldly and fatalistic mysticism in which the people of the Orient and particularly the Muslims have fallen.

Particularly the Muslims because — and it is the discovery of Iqbal as a result of his reading of the Quran — the early spirit of Islam is altogether different from asceticism and other-worldliness. "The Quran", — it is the first sentence of his *Lectures on the Reconstruction of Religious Thought in Islam*—"is a book that puts emphasis on deed rather than on idea."

This is the *leit-motif* from which his religious reform proceeds.

The "true" religions are Semitic, theistic, Hebrew, Christian and crowning all these, is Islam, which conceives the Divine as the vortex of "personality", i.e. the summit of "Self, and from this connection flow forth the ideas of activism, liberty, and personality, ignoring pantheistic fatalism. In Quran we read:

"Soon will God produce a people whom He will love as they will love Him—lowly with the believers, mighty against the rejecters, fighting in the way of God, and never afraid of the reproaches." (V—57).

However, quite early in its career Islam fell under the influence of Greek thought, of Platonic and neo-Platonic ideas according to which this world is pure illusion and no field for struggle. Here is the enemy, the cause of all decadence and debility of great Semitic religions. It is also the case pointing to the actual impotence of the Muslim peoples i.e. mystic Platonism of a pantheistic nature. In a letter to Prof. Nicholson, translator in English of his 'Secrets of Self,' there is an interesting passage as follows: "The man, physically or spiritually, is a self-contained centre but he is not yet a complete individual. The greater is his distance from God, the less is his individuality. The person nearer to God has a complete personality in a greater degree. Although he is definitely absorbed in God yet it is he who absorbs God in himself. The true 'person' not only absorbs the world of matter, dominating it, but he absorbs also God in his Self. Life is a progressive movement of assimilation. It clears all obstacles that oppose its march forward and at the same time assimilates them. Its essence is the continuous creation of desire and ideals, with the object of preserving and expanding itself; it has invented and developed certain instruments from within, i.e. the senses, the intellect, etc. that help it in the assimilation of obstacles. The great

obstacle in the way of life is matter, the Nature. However, the Nature is not bad, because it makes possible for internal powers of life to develop themselves. The Self attains liberty, removing all the obstacles that lie in its way. And partly free and partly determined, it reaches nearer the Most Free of All Individuals, i.e. God."

The idea of God as "the most free individual that can be called" is typically Quranic and, if one likes to call it, also biblical God from whom "it is not possible to demand the reason for what He does". He is the God of Abraham, of Isaac, of Jacob. Certainly not the God-Principle, the God-Being, the God-Original Force of different pantheistic schools. Iqbal is one of the small number of modern philosophers, Oriental or Western, who has understood deeply and who has very elegantly expressed in his various works the modern and liberating value of a correct reevaluation of the Semitic anti-classical and anti-pantheistic concept of the Divine-Being. The interesting side of Iqbal is his defence of this type of religiosity even from practical and pragmatic point of view. Iqbal demonstrates through all his works that God of all the mystics like that of Ibn Arabi (1240) who wrote: "There is none else but God; nothing exists except through Him. There is not even one here and one there from which the essence of all things is One," is that type of "God" that many modern Europeans see as a suppression of the biblical God, but who is radically rather anti-progressive, fatalistic, slave driving than God understood in the light of the Quran as a perfect, and absolute and infinite individual taken not spatially but in His unlimited and most liberal creative activity. According to Iqbal God so understood with whom man can enter in a dialogue in prayer is a great giver of power to human Self. The modern world is still unaware of the great potential energy pent up in the heart of man who declares it in contact with this Supreme Individual

and further calls himself as "the slave of God". One such individual comes out of the chain of time and space and becomes immortal and unrepeatable and thus *unique*.

There are two ways of struggle of the human Self. The one is the struggle against the social set-up and the hostile Nature (which nestles itself in the intimate part of his being). This struggle carries him to the realisation of maximum liberty in going near God. The other is the struggle for maintainiug that state of tension which leads us to immortality. From this double-sided struggle there will be born on earth a new type of man who, to use a Nietzschean phrase, could be called "Superman". But Iqbal, and here it is very interesting to point out, translates him with the word "Mumin", i.e. a faithful believer. The perfect believer of this type of God-personality-perfection (and hence potentiater of any personality) has not yet existed. All such believers have finished by re-interpreting God in neo-Platonic terms. And thus the great religious communities have fallen into a form of religiosity which the Marxists have described as "opium of the people". Iqbal's criticism of the decadent conditions of actual Islam in relation to his co-citizens and co-religionists has been particularly hard and severe. Because Iqbal was a practical and a political person, he felt this valuation of his as genuine Islam as a political mission also. Let me add here that his re-valuation of Islam coincides with genuine Hebraism and genuine Christianity.<sup>76</sup> It is to wake up his co-religionists from the dream of Non-Self and slavery to an

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<sup>76</sup> If the spirit of Islam is anti-classical and if Christian theology, as Prof. Bausani points out elsewhere in this article, has become the palladium of Aristotle's philosophy, how could Islam coincide with genuine Christianity? There appears to be something contradictory in Prof. Bausani's statement unless genuine Christianity and Aristotle's philosophy are two things radically different. If so, how could one become the palladium of the other? (A.K.M.).



active and struggling life of prophetic Self.

In this struggle Iqbal for practical considerations is evidently anti-European or perhaps too much anti-European.<sup>77</sup> In my opinion a weakness occurs in his thought when he yields to the very facile and un-real generalization which makes the Orient (one may ask what Orient?) a symbol of heart and the West a symbol of intellect and thus sees in the Orient even a renunciatory spiritualism and mysticism and in the West absolute materialistic pragmatism. Again he sees in the Orient religion and in the West reason; in the Orient dreaming and in the Occident realism. It is

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<sup>77</sup> It may be a paradox to say yet it is true that there are no Europeans in Europe. There are Frenchmen, Germans, Englishmen, Italians, Poles, Dutch, etc. Even some of the top thinkers in Europe like Heine, Nietzsche, Max Nordau, etc. have severely criticised some aspects of thought and civilization of the people living in Europe. But nobody styled them as anti-European, Similarly a considerable number of Americans consider the people of Europe as very narrow-minded and given to the adoration and idealisation of remote past and traditions of their individual countries. But none in Europe calls them anti-European. On the other hand they are ever ready to take millions of dollars as loans from U.S.A. But when Iqbal makes his criticism of thought and institutions in Europe, which is certainly not so severe as that of Heine or Nietzsche, he is at once dubbed as anti-European. Why? The reason is not far to seek, It is because some weaker nations constantly harp on the idea of Europe and anti-Europe, especially in matters of colonial and Afro-Asian matters in order to claim equality of status with stronger powers in Europe in those Afro-Asian matters. They even whip up sometimes hate campaigns in a very subtle and indirect way by trying to revive the spirit of the Crusades, then creating prejudices among the people of Europe against non-Europeans, Further, Iqbal's criticism of foreign domination was not something new. In the past the French wrote against the German occupation of Alsace-Lorraine; the Italians against Spanish, French and Austrian domination; the Poles against the Russian. but none of them was styled as anti European. Why should Iqbal be so styled then as anti-European? (A. K. M.).

certainly a little hazardous, if not otherwise, to consider as materialist a cultural cycle which gave a St. Augustine, and a Saint John of the Cross and to talk of the world that gave a Tamerlane and a Changez Khan as dreaming and spiritualistic. And when he indulges in thinking that in Europe "the banks are more beautiful and better kept than the churches", I think it is due to his very noble motive that inspires him to a struggle against the deteriorating West. But this makes him forget the infinite number of religious and spiritual movements that sprout now in the present so "materialist" a century from the inexhaustible source of European religiosity even in the most westernised America.

Iqbal in reality is profoundly attached to Oriental culture and if in his reconstruction of religious thought he had taken much from Nietzsche, Bergson and McTaggart<sup>78</sup> and other Europeans, his mind is still more linked to the Quran, and to his anti-Greek and anti-classical interpretations like those of Ibn Taimaiya and Sheikh Ahmad Sirhindi of India, on the one hand, and to the great personality of Persian mystic Maulana Jalaluddin Rumi, on the other, whom he has repeatedly called his more important and more fundamental teacher. Rumi is considered by many superficial observers as a *tout court*, a kind of great master of that

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<sup>78</sup>. When Prof. Bausani penned down these lines, probably he had not all the writings of Iqbal before him. It is commonly but erroneously supposed by western critics of Iqbal that he was indebted, in his idea of Superman, to Nietzsche or that in his philosophy he was influenced by McTaggart. In reality nothing could be farther from truth. There is a great deal of difference between the Superman of Nietzsche and the Superman or "Insan-i-Kamil" of Iqbal. Nietzsche's view is political without any religious basis while Iqbal's view is ethical and religious. Also Iqbal's view of God is wholly different from that of McTaggart, (See Thoughts and Reflections of Iqbal-edited with notes by Syed Abdul Wahid, p. 238-244; 116-127—Lahore 1964.)  
(A,K.M.)

type of vague mysticism which has inspired all the poetry (but for Iqbal it is decadent) of post-Mongolian Persia, and which has penetrated more or less even in certain European circles which adore it as "sufi" poetry.

It is not one of the minor merits of Iqbal to have acutely understood the differences between true and proper pantheism and the complicated religious philosophy of that great master. The greatest European student of Rumi, Prof. Nicholson, who has translated and commented upon the immense *masnavi* in English, wrote in 1923... "I know well whatever concerns Jalaluddin. This judgement (i.e. negation of his pantheism) may appear to be questionable to those who have read certain pages of the *Divan-i Shams-i-Tabriz* where he described his union with God in terms which at first sight appear to be pantheistic. And that I myself understood them in the pantheistic sense at a time when I knew the history of Sufism less than what I know now." Rumi was a Muslim and his God is the God of the Quran who, according to the verse *كل يوم هو في شان* ("He is busy every day in creating new things") said that for man in search for Him even "a useless trial is better than a sleep of inaction" (Rumi).

It is true that a person who has understood the Quran and Rumi may well understand the philosophy of Iqbal. Even our poet expresses himself in forms and in view of modern exigencies in a manner that may have raised doubts if the Islam of Iqbal is genuine and original Islam. Besides, he wants and he explicitly admits not to return to the past but "to re-construct" in the modern spirit the religious thought of Islam due to the present exigency. if in fact Islam, as we said in the beginning, has in its essence its simple dogma and simple rituals, the traditions growing with time have made it painfully heavy and corrupt. In

his *Reconstruction of Religious Thought in Islam*, Iqbal tries to remove what is old and anti-Quranic in the traditions. However, he sticks to the genuine spirit of the Quran which he attempts to revive. His struggle is above all against the conceptions which have made religion "a body of doctrines" rather than a vital fact. Therefore he is severely critical of the Grecising thought of Averroes and of similar other great philosophers of Islam, and tends to revalue the more interesting and in certain sense the more modern sides of the orthodox Asharite theology which, with the difference of Christian orthodoxy which became the palladium of Aristotle's philosophy, always maintained a strong diffidence towards Greek thought, attaching itself strictly to the conception of personal God of the Quran.

As we have pointed out before, certain interpretations of some Quranic passages given by Iqbal may not exactly be considered corresponding to the sense in which the contemporaries of Prophet Muhammad could understand it. Here is one example. For Iqbal the following passage from the Quran: (XXIII - 12-24)

"Man We did create from a quintessence (of clay); then We placed him as (a drop of) sperm in a place of rest, firmly fixed. Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature..." (XXIII, 12 -14)

signifies the organic evolution and the announcement of future race of superman who will possess the highest sense of Self, i.e. perfect "individuals". However, if sometimes the literal sense of the Quran is given a forced interpretation, the spirit is never distorted as sometimes happens in the neo-Platonic "*tawil*" of

various heterodox currents. Iqbal knew how to make acute and substantially and religiously exact interpretations, having potentiality of further development even from simple poetic images which were perhaps in the beginning not different from this.

For Iqbal the following is the practical means for fortifying and deepening the sense of Self so as to become always more "individual" hence always going nearer God, (here I follow the enunciation of a learned Indian student of Iqbal, Sayyid Abdul Wahid:

a) Love (*Ishq*), understood in its simple terms, is "the spirit regenerating the world".

b) Disinterestedness (*Faqr*) a term which does not mean ascetism (*Faqr* literally means poverty) but stoical domination of the things of the world that are used for our advantage without becoming slaves to them.

c) Courage — Iqbal wrote more than once and made the famous phrase his own that "it is better to live as a lion for a day than to live 100 years as a goat."

d) Toleration - "The basic principle of action sustaining the Self", wrote Iqbal, "is the respect of self in me as in others".

e) *Kasb-i halal* — means literally "lawful earning", but Iqbal means by it knowledge and virtue acquired through personal study and effort and not simply from traditions. This virtue is typically Quranic (in the Quran the polytheists complained to Prophet Muhammad for his having taken away their old habit inherited from their forefathers).

f) *Creative activity*. More than once (and it is already mentioned in the last part of his *Development of Metaphysics in Persia*) Iqbal points out that in the Quran God has been styled as "*Absanul Khaliqin*" (The best of Creators). Thus he concludes that the creative activity of pure and perfect men and of men tout court,

and of "individuals" is just and proper but in certain ways and forms less precise and less perfect than that of God. God loves creative and "original" man and it is for this that He has created man, according to the Quran. as his vicegerent:

Now it is easy to see the philosophy of Iqbal from this brief summary but his philosophy is far from being a precise and decisive system. Expressed in a poetical and fragmentary form, changing through the slow process of the mental evolution of the author who is not always perfectly coherent from one point of view but strictly logical from the other, his philosophy works all the more on a clear and precise centre i.e. action is superior to contemplation. God is the source of the force of action. Man is the receptacle of this transforming force.

The faith in God is essential in the vitalism of Iqbal which is apparently near certain aspects of contemporary European Existentialism but let me point out here that this vitalism is elaborated by a person who prostrated himself five times a day for Muslim canonical prayers and who put among his highest desires the desire to go to Mecca as a pilgrim. The question here is of an organised faith, placated and powered by simple but robust theoretical institutions completely lacking even as a vague aspiration in the Western existentialists.

Parallel to this, one can speak of his art. Iqbal the renovator, uses the Persian classical quantitative metre and follows imitatively the more typical and traditional forms of poetic art. Iqbal put this artistic technique at service of ideas, repudiating the decadent concept of "art for the sake of art". This is least for those who cannot read the original text.

In our Western culture what can be said perhaps similar to it is the artistic technique of rhymes of Provence or 'dolce stil nuovo' (sweet new style) of some writers. Here the idea immediately expressed is depreciated without any variegated veil

of the poetic concept of "art for art": and if the enduring equilibrium between form and content destroys every emotive ferment, it reaches the highest peak of refined grace and solemn majesty. Iqbal partly breaks but in no way liberates himself completely from the clearest and most elegant chilliness. There is something "romantic" in him. However, the habit of having a full and rarified view of things which may be due to artistic technique or his Islamic religiosity (in my view both are joined together) has gone into his blood and prevented him — and it was fortunate — from exploding into disordered poetic expressions typical of a topsy turvy world. And certainly Iqbal's revolutionary content, his classical equilibrium, constructive and balanced even in his most fervid invectives against ideas inimical to him, are a matter of great value and originality. The precise long and short rhythm, and the regulated harmony of rhymes canalise the flow of his discourse towards an objective just as the tumult of his most ardent philosophical thought leads to the peaceful shore of his prayers five times a day, the strong pillar of his faith. The river has an end and that is God. Both art and life of Iqbal were of a religious man. On this account his art in the eyes of many critics, even oriental, is incomplete and lacks something. And also his philosophy for this is too much mixed with life and God. But seen from a height on a general view from the point of view of God, the personality of Iqbal has an accomplishment which after the Middle Ages, our world has forgotten. The accomplishment of those who believe that Evolution and History have a meaning and a direction beyond man and the world has an objective to whose attainment we all contribute. It is a Divine work for which all of us are responsible.

# IQBAL AS A POLITICAL PHILOSOPHER

*G. Allana*

Heedless of the barriers of climate, man has risen to be the master of the entire geography of the world. He is unlike and different from all other species of the animal kingdom, insofar as he has the capacity to bring into his service any special skin and temperature. His sovereignty is in a process of eternal expansion in the dimension of time by an ever-increasing power of knowledge, which has enabled him to expand the frontiers of his facility to borrow from the treasure-house of the past from all corners of the globe, from all periods of history.

It may be said that man lives in an indestructible universe of history, where he has created an environment of an unceasing remembrance for himself. The animal leaves behind himself an impact of his own existence through the multiplication of its own specie. As against this, man wins immortality through the landmarks of progress built by his mind, as he wends his way in his pilgrimage through life. The all-embracing orbit of his knowledge and wisdom draws its sustenance and strength from the far-off reaches of the river of history.

Besides his abode in this material world of time and matter, an enlightened and illumined man creates for himself also a dwelling-place in the kingdom of inner realisation. There, the richly cultivated soil of his mind, sometimes, gives birth to trees and flowers that burst forth to smile in a world of luminous freedom. The sages, the poet philosophers are beacon-lights, that throw rays of illumination on the path of Man, which ultimately lead Man to outer freedom, a freedom that melts the chains of physical and mental slavery. They also lead a few individuals to an inner freedom, a freedom that cannot be described in words, a freedom



that defies description. Iqbal, the philosopher and poet of East, sang of both these freedoms. while speaking on this aspect of Allama Iqbal's philosophy, it would be appropriate to quote a passage from his great book, *The Reconstruction of Religious thought in Islam*. Iqbal in the following passage has emphasised that material and spiritual freedoms are not a negation of one another. He writes:-

"With Islam the ideal and the real are not two opposing forces which can not be reconciled Both demand the affirmation of the spiritual self in Man with this difference only that Islam, recognizing the contact of the ideal with the real, says 'yes' to the world of matter and points the way to muster it with a view to discover a basis for a realistic regulation of life."

When Creation launched Man on his long and wearisome voyage, it endowed him with limitless potentialities of inner unfolding, which is best fostered and cultivated in an atmosphere of inter-relationship with one's fellow human beings. Man discovers himself more fully in the larger ambit of good human relationship leading him from unity with mortals to unity with the Immortal. And both these unities are spiritual in their essence. It would be true to say that relationship is the basic and most outstanding truth of this world of life and death. It is like the water that gives sustenance to life in this desert of existence. This relationship transcends the boundaries of country and climate, race and religion. It is to be based on Divine Law.

Iqbal believed in this eternal truth. In a letter to Maulvi Zafar Ahmad Siddiqui in 1932, he wrote, "If in the past Muslim thinkers and statesmen had carefully reflected on the contents of the Quran, a League of Nations in the Muslim world would have come into existence centuries earlier. The history of the League of Nations, which has been created in the twentieth century, is a living testimony to the fact that unless the ego of nations is

hedged around by Divine Laws, there is no way by which peace of the world can be assured."

We have an echo of the same thought in Iqbal's *Zarb-e-Kaleem*:-

مکے نے دیا خاک جنیوا کو یہ پیغام  
جمعیت اقوام کہ جمعیت آدم<sup>79</sup>

League, Mecca this message gave to the Genevese authority —  
of Nations or a League of Human Fraternity?

There is a perceptible evolution in the process of political thinking of Allama Iqbal. This is true of all political Western and Oriental philosophers. Starting as a nationalist of the Western type, he became an advocate of world Muslim unity. This was but a stepping stone to advocating man's universalism. In 1904, Iqbal wrote, "If we look in to the conditions of the Muslims... their state of affairs seems to be very doubtful. This unfortunate nation has lost its rule, given up industry and abandoned commerce. Now ignorant of the challenges of the time, injured by acute poverty, it is relying on meaningless fatalism." Finding that some Muslims stood away from the main current of activities of the Millat or actively opposed it, he was constrained to say subsequently in *Bang-i-Dara*:-

فرد قائم ربط ملت سے ہے تنہا کچھ نہیں  
موج ہے دریا میں اور بیرون دریا کچھ نہیں<sup>80</sup>

An individual lives if with the Millat

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<sup>79</sup> *Zarb-i-Kalim* p-55.

<sup>80</sup> *Bang-i-Dara*, p. 210

himself he identifies;

If alone he stands, he surely dies.

The waves flourish in the bosom of the sea,

Outside the ocean they all cease to be.

This was truly in continuation of the line of thinking established in the 19th century by Sir Syed Ahmad Khan. Maulana Shibli and Maulana Hali. The above couplet of Iqbal is so very much like what Sir Syed had said in 1882 while addressing a gathering of Muslim students at Ludhiana:-

"Remember a nation is nothing, unless it is a nation in the real sense. All individuals, joining the fold of Islam, together constitute a nation of the Muslims. As long as they follow and practise their religion, they are a nation. Remember, you have to live and die by Islam, and it is by keeping up Islam that our nation is a nation. Dear children, if someone becomes a star of the heaven, but ceases to be a Muslim, what is he to us? He is no longer a member of our nation. Thus, achieving progress by keeping up Islam means national well-being.

موج ہے دریا میں اور بیرون دریا کچھ نہیں

And in a similar vein Maulana Hali had said:-

جماعت کی عزت میں ہے سب کی عزت  
جماعت کی ذلت میں ہے سب کی ذلت

In your Millat's honour you will honoured be;

In its disgrace your identification you will see.

In the latter half of the nineteenth century, the doctrine of Pan-Islamism swept across the length and breadth of the Muslim world. Its most vocal and spectacular spokesman was Jamaluddin Afghani. He was deeply influenced by the appeal of this doctrine. Iqbal developed an abiding faith in the universalism of the Muslims of the world. At the beginning of the twentieth century, the Muslims of this sub-continent found themselves emotionally attached to the doctrine of Pan-Islamism. In 1918, the Aga Khan wrote in his book, *India In Transition*,

"There is a right and legitimate Pan-Islamism to which every sincere and believing Muhammadan belongs.... that is, the theory of the spiritual brotherhood and unity of the children of the Prophet. It is a deep perennial element in Perso-Arabic culture. It connotes charity and goodwill, towards fellow-believers everywhere from China to Morocco, from the Volga to Singapore. The real spiritual and cultural unity of Islam must ever grow, for, to the followers of the Prophet, it is the foundation of the life of the soul."

Only recently, Gamal Abdul Nasser wrote in his book, *Philosophy of the Revolution*,

"Can we ignore that there is a Muslim world with which we are tied by bonds, which are not only forged by religious faith, but also tightened by the fact of history when my mind travelled to the 80 million Muslims in Indonesia, the 50 million and the several other million in Malaya, Siam, and Burma, and and the 100 million in Pakistan, the 100 million or more in the Middle East, and the 40 in Russia, as well as the other millions in the distant parts of the world... When I visualise these millions united in one Faith, I have

the great consciousness of the tremendous potentialities that cooperation amongst them all can achieve."

In the world of creative art, man is freed from the jungle of selfishness, enabling him to have a clear vision of universal unity, which is a matter of undying joy for the artist. Similarly, in the world of the Spirit, the Soul must free itself from the clutches of the Ego to reach its goal of undying and ecstatic joy. For such individuals, Truth lies in unity and true freedom in its Realisation. In the following couplet of Iqbal, we hear the echoes of the universalism of the Muslims of the world:

بتان رنگ و خون کو توڑ کر ملت میں گم ہو جا  
نه تورانی رحی باقی نه ایرانی نه افغانی<sup>81</sup>

Break, break the idols of colour and race. In the Millat yourself you must efface. Call not yourself of Turkish nationality, nor an Irani, nor an Afghani.

There is no doubt that Allama Iqbal drank deep at the fountain of Western knowledge. But at heart he always remained an Oriental. The glitter and glamour of the West fascinated him. But it did not enslave him. The bark of his inquiry that set out on its venturesome voyage on the high seas of Western learning came safely back to its haven in the East. In his poetry, Iqbal speaks of many poets, philosophers and thinkers. But, in a sense, he pays the greatest tribute to Maulana Rumi. For, he has said,

پیپر روم ی خاک را اکسیر کرد  
از غبارم جلوه ها تعمیر کرد

Into elixir my dust Rumi transformed,

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<sup>81</sup> Bang-i-Dara p. 308

Out of this dust brilliant illumination he formed.

What is true of Iqbal in this respect is equally true of so many of the great thinkers and poets of the East. West to them has been only a temporary halting place, a mere port of call. The East is the place where they rest permanently the anchor of their boat of search. This reminds me of that great Lebanese poet and thinker, Khalil Gibran. Disillusioned and disappointed in Lebanon, he sets out for the West. He stayed for a number of years in the United States. There he wrote like one possessed. But the spell of Western civilisation did not enslave him. In one of his letters to Mikhail Naimy, a Lebanese friend of his, like Khalil Gibran settled temporarily in the United States, he wrote as follows:-

"This false civilization has tightened the strings of our spirits to the breaking point. We must leave before they break ...

The West is a machine and everything is at the mercy of the machine."

Iqbal has put this same idea in a mere picturesque way in Bang-i-Dara. He says:—

دیار مغرب کے رہنے والو خدا کی بستی دکان نہیں ہے!  
کھرا جسے تم سمجھ رہے ہو وہ اب زر کم عیار ہوگا!  
تمہاری تہذیب اپنے خنجر سے آپ ہی خود کشی کرے گی  
جو شاخ نازک پہ آشیانہ بنے گا، نا پایدار ہوگا<sup>82</sup>

Oh you, who have in the West your living place, God's acre is not a market-place.

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<sup>82</sup> Bang.i-Dara, p. 150

The coin that you today real deem soon to you will counterfeit seem.

With its own dagger your civilization will bring about its own annihilation.

"Unlike some other political philosophers, Iqbal descended from the isolated heights of pure philosophy to participate actively in the vociferous arena of everyday politics. He entered the sunshine era of his adolescence at an eventful period of our political history. When Allama Iqbal resigned his job as a Professor at Government College, Lahore it seemed as if Fate itself had made a decision for him. He had freed himself from the suffocating restrictions that went with Government service in those days. Recalling that decision, he said to his devoted servant, Ali Baksh, 'Ali Baksh, I have a message for my people. It could not be conveyed to them, if I remained in Government service'."

It was no logic that decided the issue, but intuition. For Iqbal seems to have intuitively felt at that early period of his life that he was destined to play an active and important role in the political affairs of his nation. History has proved that he was right in making that decision. By his active participation in the political struggle for our independence and for a homeland for the Muslims of this sub-continent, Iqbal has earned a prominent place for himself among our Freedom Fighters, whose memory is a glorious legacy and a deathless heritage of our nation

It may be appropriate here to quote some of the couplets of Iqbal in which one sees flashes of his political philosophy. He lived at a time, when the British held the sub-continent as a colony. His sensitive mind revolted against this. And he sang:—

آ بتاؤں تجھ کو رمز آئینہ ان الملوک

سلطنت اقوام غالب کی ہے اک جادوگری  
خواب سے بیدار ہوتا ہے زرا محکوم اگر  
پھر سلا دیتی ہے اس کو حکمران کی ساحری<sup>83</sup>

Come, of a king's duties I will unravel the mystery... .

Empire is a conquering nation's jugglery

If from slumber awakens a subject's face,

Into sleep lulls him the magic of the ruling race.

Although a political leader of great stature, Allama Iqbal was fully aware of the crushing poverty of his people, of the widespread illiteracy among them. His heart beat in sympathy with their downtrodden condition. This is reflected in the following lines of his poetry:-

اٹھو مری دنیا کے غریبوں کو جگا دو  
کاخ امرا کے در و دیوار ہلا دو  
سلطنتی جمہور کا آتا ہے زمانہ  
جو نقش کہن تم کو نظر آئے مٹا دو  
جسک ہیئت سے دھقان کو میسر نہیں روزی  
اُس کھیت کے ہر خوشہ گندم کو جلا دو<sup>84</sup>

Arise, and the poverty-stricken people of my world awaken;

Let the doors and walls of Caesar's castles be shaken;

From yonder approaches the King of Democracy;

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<sup>83</sup> Bang-i-Dara, p.295

<sup>84</sup> Bal.i-Jibreel, p. 149



Erase from the earth the signs of the old sovereignty.

Land that to the peasant bread does not yield,

Burn to ashes the corn and wheat of such a field.

As Iqbal began to participate in active politics, he was fully aware that it was a decisive period of the history of the Muslims of this sub-continent. History was being written before his very eyes. Destiny of his own nation was in the process of taking a final shape. And he made rich and copious contribution to the struggle for our freedom. In his presidential address in 1930 at Allahabad at the All-India Muslim League Open Session, he sounded the clarion-call for a homeland for the Muslims of this sub-continent. His work in this field will continue to be remembered so long as Pakistan lives. And Pakistan will live for ever.

In 1938, at the age of 61, Allama Iqbal breathed his last, full of honours in the service of his people.

On the death of the Great Poet and Philosopher, Quaid-e-Azam Mohammad Ali Jinnah said:

"To me he was a friend, guide and philosopher. During the darkest moments through which the Muslim League had to go, he stood like a rock. He never flinched for a single moment."

Subsequently, Quaid-e-Azam on another occasion said:-

"Iqbal was a remarkable poet of world-wide fame. His work will live for ever. His services to his country and the Muslims are so numerous that his record can be compared with that of the greatest Indians that ever lived. Although a great poet and philosopher, he was no less a practical politician. With his firm

conviction and faith in the ideals of Islam, he was one of the few who originally thought over the feasibility of carving out of India an Islamic State in the north-west and north-east zones, which are historical homelands of Muslims."

The first centenary of the birth of Allama Iqbal will take place in 1977. I would appeal to the Iqbal Academy to bestir itself from now on to celebrate it in a befitting manner. The music of his poetry must be heard by peoples of other countries. The light of his philosophy should be shared by us with other peoples.

In conclusion, may I make an appeal to our nation? Leaders like Allama Iqbal and Quaid-e-Azam gave to us an Ideology, which was the basis for the foundation of Pakistan. It would be a folly for us to forget that Ideology. A nation that forgets its past, forgets itself. Let our nation stand united to defend and to perpetuate that Ideology, which was in fact the reason why Pakistan came to be established. We who belong to that generation, which worked as soldiers in the cause of our freedom struggle are, one by one, passing away to the Great Beyond. We look to the youth of our country to work ceaselessly and tirelessly to safeguard and preserve our Ideology.