

THE PHILOSOPHY OF IQBAL

(A detailed and systematic exposition of Iqbal's philosophy of the self in the light of his poetical works)

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Dedication

The scientific facts furnish a conclusive evidence that the process of evolution which cannot be stopped by anyone from continuing will bring about the existence of a permanent world state that will be founded on the philosophical interpretation of Islam called The Philosophy of the Self.

I dedicate this book with the highest respect and regard for those lovers of the beauty of the Essence whose spirits will initiate this state.¹

Muhammad Rafi-ud-din

¹ This is a translation of the text of the “dedication” the author revised and added with his own hand to his personal copy of the printed first edition of the Urdu Book.

IN LOVING MEMORY
OF
MY FATHER
DR.MOHAMMAD RAFI- ud-DIN
WHOSE DEVOTION TO ISLAM CONTINUES TO
INSPIRE ME

سرّ عیشِ جاوداں خواہی بیا
 ہم زمیں ہم آسماں خواہی بیا
 پیرِ گردوں با من ایں اسرارِ گفت
 از ندیمیاں رازِ ہا نتواں نہفت
 چشمہِ حیواں برا تم کردہ اند
 محرمِ رازِ حیا تم کردہ اند
 ہچ کس رازے کہ من گوئم نگفت
 ہجو فکرِ من در معنی نہ سفت¹

Come if thou would'st know the secret of everlasting life

Come, if thou would'st win both earth and heaven.

Heaven taught me this lore,

I cannot hide it from comrades.

The Fountain of Life hath been given to me to drink.

I have been made an adept of the mystery of Life.

No one hath told the secret which I will tell

Or threaded a pearl of thought like me. (AR)

¹ The last four verses which have been star marked have been added by the author to the verses in the printed first edition of his personal copy of the Urdu book with his own hand.

ABBREVIATIONS USED

AH	ARMUGHAN-I-HEJAZ (P & U)
AR	ASRAR-O-RUMUZ (P)
BJ	BAL-I-JIBRIL (U)
BD	BANG-I-DARA (U)
JN	JAVED NAMA (P)
MK	MATHNAVI PAS CHEH BAYAD KARD (P)
PM	PAYAM-I-MASHRIQ (P)
ZA	ZABUR-I-AJAM (P)
ZK	ZARB-I-KALIM (U)

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IN THE NAME OF GOD, THE BENEFICIENT AND THE MERCIFUL

INTRODUCTION

After years of Iqbal's study, I came to the conclusion that his concepts are scientifically and rationally quite spontaneous, forceful, correct and irrefutable. Although they are scattered here and there in his poetical and prose writings, yet they are all rationally and intellectually inter-related. The reason is that they are derived from a single concept called by Iqbal the concept of *Khudi* or Self. Therefore, Iqbal's exposition should mean that the rational and intellectual relationship of all his other concepts with the central concept of *Khudi* should be made clear. If any exposition of it is offered without doing so, it will not be completely comprehensible to and satisfactory for Muslims in general and non-Muslims in particular. In fact, the cause of all the misunderstandings which exist among Muslims and non-Muslims about Iqbal's concepts even today is alone that their rational and intellectual order and organization has not been provided. In other words, my conclusion was

that Iqbal's philosophy, like all other different main philosophies of the world, is potentially a complete and continuous philosophy of man and universe the distinguishing feature of which is that its concepts are intellectually and logically ordered and organised which makes it effective and convincing and, therefore, it is extremely important that Iqbal's thought is given the form of a philosophical system by unravelling the rational order and organization latent in it so that it becomes completely comprehensible in Pakistan and can also be assured of its place in the world's intellectual circles as the final world philosophy repudiating falsehood. Therefore, I decided that an attempt should be made to accomplish this task with God's help, as far as possible. Obviously, it was extremely important that in the book to be written to accomplish this task the following guiding principles should be kept in mind from the very beginning.

Firstly, a philosophy or a philosophical system is not based upon the evidence of individuals, but depends upon intellectual facts and rational logic. No one of its concepts is accepted because someone is supporting or recommending it, but because it consists of scientific facts which are known and established or have a forceful rational logic behind them which leaves no room for their refutation. If a proof or an evidence is offered in philosophy, it can only be for the purpose of a further confirmation of its results after an effective intellectual and rational argument---even that too not of the philosopher himself, but only of those other persons the loftiness of whose thought is already established. Just as Hegel or any other philosopher has never offered his own statement as a proof to establish or get any of his own philosophical points accepted by the people, similarly we

too can not offer any of the statements of Iqbal as a proof to establish or get any of his philosophical points accepted by the people. Iqbal himself also never offered any of his statements as a proof to establish the truth of his ideas, but has alluded to the laws of nature and scientific facts. Therefore, any book to be written to construct the philosophy of Iqbal should have no reference to Iqbal, rather, the soundness and rationality of his ideas should be proved with the help of only the scientific facts and rational logic.

Secondly, in order to organize and systematise Iqbal's ideas scientifically and intellectually, and to explain their soundness and rationality, it will be necessary to utilize those scientific facts together with their intellectual and scientific foundations which have been discovered till today and confirm his ideas, whether their discoverer is a philosopher or a scientist who belongs to any part of the world.

Thirdly, all those philosophical concepts and theories which come into a conflict with Iqbal's thought and its implications should be proved wrong scientifically and intellectually because they are, in fact, not correct and can be proved wrong in the light of rational logic, otherwise a complete and thorough explanation of the correctness and rationality of Iqbal's own philosophical ideas will not be possible, and the people will be unable to know if it is his point of view about some particular philosophical proposition or that of the theories opposed to his thought which is correct. And if it is Iqbal's point of view which is correct then what are its scientific and intellectual reasons?

Fourthly, the book should be in English so that Iqbal's philosophy can be read and analysed in the world's intellectual circles, its scientific importance can be

determined in comparison with other philosophies and its rationality and superiority can be acknowledged.

In the light of these guiding principles the book I wrote by God's help and guidance to construct Iqbal's philosophic system is entitled *Ideology of the Future*. This book was completed in June 1942 and was published in August 1946. After about 20 years of the publication of this book, I wrote another book on educational philosophy by a further explanation and extension of a chapter of this book in the light of these very principles which is called *First Principles of Education*. In fact, all my books have **come into existence**¹ as a further explanation and extension of the ideas and subjects of *Ideology of the Future* (i.e., Iqbal's **organised and continuous**² philosophy of the self).

Since, Iqbal has given an exposition of the Islamic Philosophy itself through his Philosophy of the self, and the Philosophy of the Self is nothing but the Philosophy of Islam, if my book *Ideology of the Future* is Iqbal's philosophical system, it is at the same time also Islam's philosophical system. But, since this book is outwardly purely philosophical with no reference either to Iqbal or to the Quran and Hadith, its readers have been studying it generally as a book on pure philosophy and not on Iqbal's Philosophy or on the Philosophy of Islam. Therefore, even after the publication of this book, the students of Iqbal had to complain that none from amongst those who wrote on him presented his Philosophy of the Self in the form of a continuous

¹ This is a translation of the words added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

² Ibid.

rational system or explained it fully. On the other hand those interested in Islam also continued to say that to propagate Islam to those educated Muslims and non-Muslims who had repudiated it during the modern times, to explain the intellectual and rational foundations of Islam and to present it as a philosophical system **was extremely necessary which had not yet been realised**¹. Therefore, I thought that in view of the interest of our people it was extremely necessary to write two more books on Iqbal's Philosophy of the Self one of which should present this philosophy as the Philosophy of Islam with references to the Quran and Hadith and the other this philosophy as Iqbal's Philosophy with references to Iqbal. I am thankful to God that He gave me the guidance to write both these books. The first book entitled *Qurān aur ilm-e-Jadeed* was written by me in 1950 for the *Institute of Islamic Culture*, Lahore. The second book entitled *Hikmat-e-Iqbal* is being presented by me now. In short, I have written these books, to whatever extent I was helped and guided by God, in such a way that I hope that those friends who wish to study Iqbal's Philosophy of the Self or the philosophy of Islam in the form of a pure and organized philosophy or science will find the study of my book *Ideology of the Future*² useful. And those who wish to study the Philosophy of the Self as the Philosophy of Islam will find my second book *Qurān aur*

¹ This is a translation of the line added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

² The publisher of the third edition of this book is Sheikh Mohammad Ashraf, Kashmiri Bazar, Lahore.

ilm-e-Jadeed of considerable interest¹. Similarly, the present book entitled *Hikmat-e-Iqbal* will serve the purpose of those who intend to study the philosophy of the Self as Iqbal's philosophy in the light of references to Iqbal.

It is hoped that my friends who study these three books will find that they make up the deficiency of each other too as a detailed explanation of the Philosophy of the Self.

(Mohammad Rafi-ud-Din)

¹ This is a translation of the line added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

THE PREFACE OF THE TRANSLATOR

The philosophy of Iqbal is an English translation of the Urdu book entitled *Hikmat-i-Iqbal* authored by my father Dr. Mohammad Rafi-ud-din, a dedicated Muslim and a systematic Islamic thinker of our time who is regarded by some eminent philosophers and thinkers as the greatest philosopher after Allama Mohammad Iqbal in the sub-continent.

Dr. Mohammad Rafi-ud-din wrote several books and articles (both in English and Urdu) all of which are, in fact, a continuation of an intellectual tradition set by Allama Iqbal. *Hikmat-i-Iqbal* of which this is a translation is the last in the series of these books and articles.

The first edition of this book was published by *Ilmi Kitab Khana*, Urdu Bazar, Lahore, in early 1969 or late 1968. When I read this book I found it remarkable for its continuous systematic elaboration and elucidation of *Iqbalian* thought. In fact, before the appearance of this book, no work on Iqbal was available which presented his ideas which are scattered throughout his poetic works in fragments as a continuous system written out in a single volume, though the list of works on his thought is quite large. In fact, most of them, or rather, all of them are an imitation of one another or deal with different aspects of his philosophy in isolation from one another. None of the writers of these works has been able even to grasp the true nature of the concept of *khudi* which is the core concept in Iqbal's philosophy, though some of them were

close to him during his life. Thus, this book marks the beginning of the development of Iqbal's thought in a systematized form and is a great service not only to knowledge and learning, but also to humanity at large. It's this fact which has inspired me to translate this book into English so that the English reader interested in studying Iqbalian thought in the form of a system of philosophy may benefit by it.

The translation is based on the author's personal copy of the first edition of *Hikmat-i-Iqbal* in which he has made some additions and improvements at different places with his own hand obviously with the intention of publishing its second edition by incorporating these additions and improvements etc. But, unfortunately, before he could realize his wish, he died of a road accident in Karachi on November, 29, 1969. This personal copy was available only recently. Therefore, the improvements and changes made in it by the author could not be incorporated in the second edition of *Hikmat-i-Iqbal* published by the *International Islamic University*, Islamabad in 1996.

My father had expressed his wish to Chaudhary Muzaffar Hussain, his close confidant and the academic director, *All Pakistan Islamic Education Congress*, Lahore (an organization set up by him to Islamize education) that his writings should be preserved after his death. Chaudhary Muzaffar Hussain carried out his wish in letter by doing appreciable work not only to preserve but also to advance his thought as long as he lived. After his death the responsibility to continue the work started by him was taken up by me. Consequently, I have also translated into English two of his other books -- *Rooh-i-Islam* and *Quran aur Ilm-i-Jadeed* for the benefit of the English reader before taking up the translation of

Hikmat-i-Iqbal into English. These translations have already come out.

The translation of the additions and improvements made by the author in his personal copy of *Hikmat-i-Iqbal* have been highlighted in bold words, and the fact that it is their translation has also been mentioned in the foot notes in each case.

The author has deleted from the title page of his personal copy of the Urdu book the official title of the job of director, Iqbal Academy, Pakistan, held by him before his retirement in 1965. Therefore, this official title has been removed from the title page of this translation too.

An English translation of such a book as *Hikmat-i-Iqbal* was a difficult task because of its high intellectual standard, miraculously eloquent expression at different places and difficult diction. It was particularly irksome to translate his personal copy containing the additions and improvements as it required a lot of understanding and hard work to identify their relationship with the relevant sections of the printed text. But a determined effort was made with the help of Allmighty God to identify their relationship with the running text, and I hope that I have succeeded in my effort to a large extent. It has also been ensured that the translation manages to be faithful to the original as far as possible.

The author has not mentioned the sources of the excerpts taken by him from various books in the majority of the cases. Therefore, it was also normally not obligatory for me to mention these sources in this translation. But I have made an attempt to mention them in the footnotes in the majority of the cases leaving out the rest whose sources could not be available despite my best efforts.

The sources of all of Iqbal's verses have been given in this translation. Their translations have been taken mostly from a collection of *Iqbal Academy*, Pakistan, entitled "Iqbal, collected poetical works (English translation)" edited by Muhammad Suheyl Umar. In certain cases (which are only very few) neither the source of the verse nor that of its translation was available. Hence, its mention had to be left out of the translation.

This translation contains the Quranic *ayah* at different places. Their translations have been taken mostly from two main sources, viz, *The Noble Quran* by Dr. Muhammad Taqi-ud-Din Al Hilali and Dr. Muhammad Muhsin Khan, *Islamic University, Al Madinah Al Munawwarah* and the Holy Quran (text, translation and commentary) by Abdullah Yusuf Ali. A reference to it is contained in the footnotes in each case. There are some *ayah* in the translation whose translations have been taken from other sources. This fact has also been explained in the footnotes in each case. The translation of some *ayah* in this book is a translation of the Urdu translation of these *ayah* by the author.

The translation contains Hadiths at a number of places. Though the author has not mentioned their sources, yet in this translation an attempt has been made to fill this deficiency by mentioning their sources wherever possible leaving the rest whose sources could not be available.

In a translation it is hard to meet the academic requirements of a bibliography. This translation therefore, does not contain bibliographic references, but only footnotes all of which show to the reader where a particular piece of information comes from.

Lastly, I must thank Dr. Muhammad Khalid Masood, ex chairman Council of Islamic Ideology and ex academic director, ISIM, Leiden, the Netherlands, for reviewing this translation and making highly valuable suggestions to improve it. He has also very kindly written a foreword to this translation for which I owe a debt of gratitude to him.

I hope that the translation will be found very readable and will particularly benefit the English reader who is interested in studying Iqbal's thought in the form of a continuous and integrated philosophical system.

(Salah-ud-Din-Mahmud)

Foreword

This English translation of Dr Mohammad Rafiuddin's *Hikmat-e-Iqbal* is a welcome addition to the growing field of Iqbal studies. Critics of Iqbal who found his thought unscientific, unsystematic and apologetic prompted Dr Rafiuddin to write *Hikmat-e-Iqbal* as a rejoinder to this critique. He suggested three principles to judge Iqbal's contribution. First, to evaluate if a contribution is systematic one must analyse Iqbal's arguments, not selected extracts and poetry. Second, one must not evaluate Iqbal's philosophy on the basis of the philosophical thought whose weakness he exposed. His contribution need to be analysed within Iqbal's own context. Third, one must critically appreciate Iqbal's critique of his contemporary thinkers, not simply to find contradictions but to judge whether his critique was scientifically sound and consistent.

Iqbal's philosophical thought is not found in one book or poem; it permeates in his prose and poetry throughout. It need to be studied comprehensively and collectively. According to Dr. Rafiuddin the core concept in Iqbal's philosophy is Khudi or Autonomy of the Self, developed in two larger contexts: his contemporary philosophical thought related to Self and modernity, and the Islamic philosophical context. Dr Rafiuddin wrote the following books to make Iqbal's philosophy understandable; *Ideology of the Future*, to elaborate Iqbal's

core philosophy and its logic in the contemporary context; *Qur'an awr 'Ilm Jadid*, to elaborate the Islamic context and its contemporary relevance, and *First Principles of Education*, to explain epistemology and pedagogy. He wrote *Hikmat-e-Iqbal* as an introduction to Iqbal's philosophy. It is an introduction but by a student of philosophy who had studied Iqbal extensively, benefited from his wisdom passionately and written on his thought comprehensively.

Three contemporary trends cried for its English translation. First is the trend of appropriating Iqbal to reader's own ideology; modernists, liberals and Islamists all have sculptured him to their own images. Second is the trend of disassociation with Iqbal; Puritan secularists, nationalist and Marxists find it hard to accept Iqbal. The third is the trend of worshippers of orthodox Urdu and religion who find his unorthodox diction and theology unforgivable. Iqbal responded to the challenges of modernity, scientism, secularism, orthodoxy and Marxism as he faced them in his everyday life.

These challenges survive in various stages of social process of evolution. An English translation of *Hikmat Iqbal* by Dr. Salahuddin Mahmood would greatly help young researchers who wish to study Iqbal without any props. As explained by him in his preface the translator has put lots of effort in making this Introduction accessible to younger generation. I am sure students of Iqbal Studies in Pakistan and abroad will warmly welcome this English translation.

Muhammad Khalid Masud

Islamabad

May 23, 2016

CHAPTER I

A GLANCE ON IQBAL'S PHILOSOPHY

The importance of the idea of the self in Iqbal's philosophy

All the philosophical ideas of Iqbal have their root in one concept alone to which he has given the name of *Khudi* or "Self". All his other ideas are derived only from this one concept and are scientifically and rationally related to it. This means that all the ideas of Iqbal are themselves also rationally and intellectually mutually related, and his thought is in the form of a philosophical system, each concept of which derives an intellectual and scientific support and confirmation from the rest. Therefore, unless we understand the nucleus of this philosophical system, that is, the concept of "Self" correctly, we cannot appreciate any of his ideas too properly. Conversely, unless we understand each one of

his various concepts which, according to him, are no more than the ramifications and implications of the basic concept of “Self”, a proper appreciation of the basic concept of Self itself would be impossible. Thus, for a proper appreciation of Iqbal’s philosophy, it is necessary that instead of trying to study his ideas piecemeal, we should treat the sum total of his ideas as an organic whole.

Now, if each one of Iqbal’s ideas is just a part or a constituent of the entire system of his thought, which in its turn, provides an exposition and explanation of each one of his ideas, then a proper understanding of any single idea is possible only by treating it as a part of this entire system and not as an isolated and separate idea. Similarly, no adequate understanding of any of his ideas would be possible even if a single aspect of that unified thought-system is ignored or brushed aside as irrelevant and unimportant. Any estimate of any of Iqbal’s ideas, which is not formed in the light of his entire thought system and in the context of the rest of his ideas, would turn out to be anything but Iqbal’s concept. That could very well be our own pet concept but certainly not Iqbal’s. Iqbal’s concept could be only that which the whole and not a part of his system of thought determines and defines. If we isolate a concept from the thought system of which it is a constituent part, it is bound to become as lifeless as a limb torn away from an animal organism. This principle is the key to the understanding of Iqbal. If students of and writers on Iqbal — Muslims as well as non-Muslims, Pakistanis and non-Pakistanis — are suffering from a number of misconceptions about Iqbal or if acrimonious controversies are raging around him or if attempts are being made to exploit Iqbal in order that each one could find support for his own ideas,

it is all very largely because this principle has been ignored.

In a philosophy, all of whose ideas are derived from only a single principle or basic idea, real inconsistencies are impossible. In such a case, inconsistency can possibly exist in the mind of the reader but not in that of the philosopher. The Taj Mahal Mausoleum is a beautiful "whole" or a "unity" which has no inconsistency anywhere and every brick of which is harmonious with its complete whole. Suppose that it accidentally breaks into scores of pieces which scatter far and wide. If someone, who has never seen the Taj Mahal Mausoleum in the form of a well-knit and an organized whole, happens to pass by it, he may understand the mutual relationship of some of these pieces, but there would be many of the pieces which he would be compelled to consider as meaningless and incongruous, though there would be none among them which would not fit in one or another corner of this shredded beautiful building. Such is also the case with Iqbal's philosophy. All of its concepts have an intellectual relationship between them, but lie scattered in the present situation. We can doubt inconsistency in Iqbal's philosophy only when we are unable to understand any of his concepts to an extent that we come to know what is its intellectual and scientific relationship with its basic or central idea of the Self, and hence what is its place in his whole philosophy. Evidently, when an average student of Iqbal will not have Iqbal's philosophy with him in an ordered and organized form, such occasions must arise for him repeatedly during the course of the study. This makes it clear how important is it to present Iqbal's philosophy in a systematic and organized form in order to explain and elucidate it.

The nature of and need for philosophy

The question is, what is the nature of philosophy itself. And why do we need it? Moreover, why is that Iqbal's thought takes the form of a philosophical system? Why is that Iqbal has based all his ideas only on a single idea? Was this attitude essential or is it merely accidental. And what is the importance of Iqbal's thought itself that its organization, exposition and interpretation should be considered as necessary? We could have easily set these questions aside, but for the fact that for a proper understanding of Iqbal's thought these questions must need be raised and answered.

Ever since man has reached the level of self-consciousness, he is constantly trying to know the Reality of the universe in which he finds himself present all so suddenly. This is so because unless he discovers the Reality of this universe, he cannot know his own reality and the nature of his relationship with the universe. The discovery of the universe is an essential step towards self-discovery, for man is himself an important part of the universe. He is keen to find out the reality about himself to be able to know how he should spend his life, what is the supreme goal of his life and how he should shape and build his practical life so that through it he can obtain in this world itself and in the world hereafter (if such a life does really exist) the best kind of results for himself. He knows that if he succeeds in finding out satisfactory answers to all the questions which arise about the universe, he will also succeed in finding out satisfactory answers about himself, and in the light of these answers will be able to find correct solutions to all his problems and to put his life to good use. That is why he fashions his life extremely carefully according to the idea he forms about the Reality of the universe. In other words, the

search for the Reality of the universe is neither an intellectual diversion nor is it an issue of a theoretical or academic significance. It is a serious question of tremendous practical import, a question so profoundly practical that it determines the minute details of one's day to day life. We can no doubt postpone the satisfaction of our biological needs for some time, but if we postpone this important mental and practical need even for a moment, our mental balance is disturbed, and we suffer from mental ailments like insanity, fear, anxiety and depression. The importance of Iqbal's philosophy rests on this fact itself that we have to see whether it is the same philosophy which satisfies man's strong mental and practical need or not.

The generality of philosophy

It is erroneous to think that the ideas and concepts of the Reality of the universe are peculiar to philosophers and thinkers. The fact is that the human nature is so made that there has never been, and there can never be, any mentally sound and healthy human being, whether learned or otherwise, who has had no conception of the Reality of the universe, good or bad, right or wrong, scientific or unscientific, elaborate or brief, coherent or incoherent, and who does not fashion his life according to it. What goes to distinguish philosophers and thinkers from the non-philosophers is that the former are possessed of comparatively greater intelligence and better acumen than the latter, and are, by their attitude and temperament, more efficient and more capable of reflecting on the Reality of the universe, of understanding it themselves and of explaining it to others. Quite as some people engage themselves in producing food stuffs or cloth, or in providing for others similar needs of human beings, philosophers and thinkers keep themselves

occupied with providing for the greatest intellectual and spiritual need of human beings, namely a correct idea of the Reality of the universe. Their endeavour is to see that their own idea as well as that of others concerning the real nature of the universe should be the most correct one in order that they may themselves and others can fashion their practical life in the most correct manner. But the need for an idea concerning the real nature of the universe is so pressing and unable to be held in abeyance that people never wait for the results of the research and inquiry of the philosophers and thinkers which might be available at some future date. What they actually do is to accept and own one of the current ideas of Reality which appears to them to be the most satisfactory of all, make it the basis of their own practical conduct, and bequeath the same to the offspring. And if the offspring is later on impressed with another idea of Reality presented by some philosopher, it re-orientates its outlook and practical life accordingly. Most of the revolutions in human history have similarly resulted from the ideas of the philosophers, thinkers and sages.

Unity of the universe

Philosophers and thinkers have been born in every age, and those born in later times have always tried to reform and improve upon the ideas of their predecessors. Thus their differences and disagreements constitute an unending and continuous process. Although they have failed to present any adequate conception of real nature of the universe, they have always believed, on the basis of a mysterious intuitive prompting, that the universe is a harmonious whole or unity. In other words, the universe

considered as a space-time entity, is **not**⁹ divided into separate sectors ruled by conflicting laws of nature. The laws of the universe are universal and eternal. They are the same for all times and climes. This belief in the unity of the universe has been the axiomatic common denominator of all thinkers, philosophers and scientists whether idealists or materialists. Although no great philosopher or scientist ever demands evidence or argument to support this belief and each one of them simply assumes it as the axiomatic postulate of his thought, one may ask what argument in its favour could be more cogent and convincing than the fact that so far it has not proved erroneous? Behind all the advances in the realms of science and philosophy lies this idea of the unity of the universe and all these advances, in fact, only go to corroborate it. The fact of the matter is that if the seekers after truth and the scientists and researchers had not proceeded with the assumption or belief that the universe is a unity, and if this assumption had been wrong, the existence of both science and philosophy would have been rendered impossible. It is this very belief that impels the philosopher and the scientist to proceed with inquiries and researches in their respective domains and it is only on verification from this belief that they feel satisfied in regard to their conclusions and proceed further. It is obvious that if the philosopher or the scientist were ever to feel that the scientific fact discovered by him is one of a merely transient and local validity and there do exist, or might come to exist in future, several parallel and alternative scientific truths (for example, if he is made to believe that water boils at the

⁹ This is a translation of the word inserted by the author in his personal copy of the first edition of the Urdu book with his own hand.

same place sometimes at one degree temperature and sometimes at another or at the same height from the sea level some-where at one degree and some-where at another) he will simply abandon the result of his inquiry as worthless. Now for a thinker with religious inclinations, the concept of the basic unity of the universe is a *sine qua non*, because he is convinced that the Creator of the universe is one and that it is His purpose which is being fulfilled throughout the entire universe. Similarly the philosophical attitude of an idealist too demands the same sort of faith in the unity of the universe. What, however, is particularly significant is the fact that even Karl Marx and other materialist thinkers like him cannot afford to do away with this conviction.

Implications of the unity of the universe

The axiomatic truth about the unity of the universe leads us to a number of conclusions:-

Firstly, that unity in plurality is impossible without some sort of order; and order being unthinkable without a central principle, there must needs be some concept which should constitute the principle of the unity of the universe, a principle to serve as the bond that unifies the plurality of the universe into a single whole.

Secondly, that the principle of the unity of the universe should be the Ultimate and Fundamental reality of the universe and all other scientific facts should be its mere phenomena. The reason is that if they are not its phenomena, the Ultimate Reality would not be able to give them unity and order nor would such facts themselves, because of the inherent conflict in their nature, admit of any order or unity.

Thirdly, that the unity of the universe should be rationally comprehensible. Therefore, all the scientific facts must be bound rationally to one another and also to

the Ultimate Reality of the universe, and this bond or relationship should render them into a chain the first and the last link of which must be the same Ultimate Reality and all the links of this chain should lead to the next. It is this sort of chain of facts which the philosopher designates as a "philosophical system".

Fourthly, that if we explain the cause of any of the scientific facts of the world, that explanation itself, while explaining that particular fact, would bring out a number of questions seeking an answer. Then the answer to these questions would generate further questions and this would go on. If the universe were to be taken as a unity then it would be necessary that the ultimate answer to these questions, coming up one after another, and the ultimate explanation in respect of each fact, must be no other than the nature of that Reality which is the Reality of all Realities.

Fifthly, that while thousands of ideas in respect of principle of unity or the Reality of the universe could be entertained, there could be only one idea and not two or more which would be the correct one or else the unity of the universe would vanish. It is necessary that all the genuine facts of the universe are scientifically and rationally related to that idea alone and not to any wrong idea of the Reality of the universe. Furthermore, whenever the correct philosophical system emerges, its fundamental or pivotal point must necessarily be this very correct idea of Reality. Should there remain even a single scientific fact which is out of tune with a philosophical system, it would only mean that, that particular system is based on some wrong concept of Reality. Similarly, if a scientific fact which is considered to be so, is not in harmony with a philosophical system based on a correct idea of Reality, it would mean that

such a scientific fact would not conform to the true standards of science and reason and would not be a true scientific fact. Wrong ideas cannot find place in a correct philosophical system and, vice versa, correct ideas cannot fit into the frame work of a wrong philosophical system. A correct philosophical system, however, has the capability, in every age, to assimilate all correct ideas and concepts, and herein lies the test of its soundness.

Sixthly, that the unity of the universe implies the existence of a rational system and organisation in the facts of the universe and this creates an affinity between all the known and the unknown facts and enables us to go on discovering the hitherto unknown facts with the help of known facts until all the facts of the universe, in their rationally systematised form, are grasped by us. Scientists and philosophers are both engaged in this task and, as a result of their efforts, the number of known facts is increasing day after day. With the increase in their number, their scientific relevance to the one true idea of the Reality of the universe will increase and correspondingly their relevance to all the false ideas of the Reality of the universe will decline. Then with the help of our intuition we shall be able to state as to which of the ideas of the Reality of the universe is in harmony with these facts and which of them is not. Thus we shall be able to approach the true idea of the Reality of the universe and come closer to the true philosophical system based on this idea.

Seventhly, that in the initial stages of its emergence, the range of this true philosophical system will, of necessity, be limited. Subsequently, as the quantity of known facts increases and is assimilated by that system, the system will move towards greater degree of perfection. ___ a process which will continue till eternity,

for there is no limit to the scientific facts. As a result of the support that it will receive from the ever new discovered scientific facts, the system will become more and more elaborate, systematic and rational and in proportion to this development, all false philosophical systems will go on losing their rational support until the entire intellectual world will be forced to acknowledge that this system alone is correct and satisfactory. After the emergence of this philosophical system all new advances in the various branches of human knowledge will perforce support this system or else they will not prove to be any advancement at all.

Source of belief in the unity of the universe

Man's unconscious intuitive belief in the unity of the universe stems from the urge of his nature to accept some being as the creator of the universe and that Creator be One, and this urge of his nature is not meaningless. Arrangement for the complete satisfaction of natural urge already exists in Nature. Since, as a result of the investigations of the philosophers and scientists conducted up to this day, the universe has been proved to be a unity there is some principle at work in it which makes it a unity. The Holy Quran says that this principle is God Who is the Creator of the universe, who is only One, and without an associate. The Holy Quran has drawn attention of mankind in forceful words to the unity of the universe as a proof of the fact that its Creator is only One. Says that Book of All Time:

مَا تَرَىٰ فِي خَلْقِ الرَّحْمٰنِ مِن تَفٰوُتٍ فَارْجِعِ الْبَصَرَ ۗ هَلْ تَرَىٰ مِن فُطُوْرٍ (3)

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ اِلَيْكَ الْبَصَرُ خٰسِئًا وَّ هُوَ حٰسِيْرٌ (4)

“No discordance wilt thou see in the creation of the Most Gracious. So turn thy vision again. Seest thou any

flaw? Again turn thy vision a second time : thy vision will come back to thee dull and discomfited, in a state worn out”¹⁰. (67:3-4)

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ

شُرَكَاءُ فِي السَّمَوَاتِ

“Say: Do ye see what it is ye invoke besides God? Show me what it is they have created on earth, or have they a share in the heavens?”¹¹(46:4)

In other words, had there been any partner of God in the creation of the universe, there must have been some manifestation in the heaven and the earth where different set of natural laws would have been in operation. It is obvious that the disbelievers could not point out, with any degree of reasonableness, to any part of the universe in reply to this question of the Holy Quran and say: - “This is the creation of the sharer with God in creation in whom we believe”. The reason is that when natural laws operating in one part of the universe are exactly the same as those operating in the rest of it, how it can be said that its Creator is not exactly the same as the Creator of the rest of it. The Holy Quran has stressed the unity of the universe as one of the proofs of the fact that this universe has One and only One Creator.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

If there were, in the heavens and the earth, other gods besides God, there would have been

¹⁰ This translation has been taken from the author’s article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

¹¹ This translation has been taken from the author’s article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

confusion in both¹². (21:22)

This means, in other words, that since there is no diarchy, dis-order or inharmony any-where in the universe and we cannot even think of this disorder but automatically consider the unity of the universe and the continuity of the natural laws as one of our axiomatic truths, is it then not a proof that the Creator of the universe is also only One? Since, the axiomatic truth about the continuity of the natural laws is a proof of the unity of the universe, and the unity of the universe is a proof of the unity of God and further, since, the Holy Quran wishes man to adjust himself to the natural laws, therefore, in order to convince him that these laws are dependable, the Holy Quran invites repeated attention to their permanence and immutability:

فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا

No change wilt thou find in God's way (of dealing)¹³ (35:43)

وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا

No turning off wilt thou find in God's way of dealing¹⁴ (35:43)

Like the other philosophers, Iqbal also considers the universe to be a unity despite its rich variety and diversity. Says he;

زمانہ ایک حیات ایک کائنات بھی ایک

کمال ہے بے بصری قصہ قدیم و جدید

Time is one ,life is one,

¹² The Holy Quran (text, translation and commentary) by Abdullah Yusuf Ali (volume II)

¹³ Ibid.(volume III)

¹⁴ Ibid.(volume III)

And the universe is one:

It is the height of folly this talk of old and new.¹⁵

Z

It is because of this that Iqbal's philosophy is a system of thought as is that of the other philosophers. There is, however, one basic difference between Iqbal and the other philosophers. This difference lies in the fact that, according to Iqbal, as the Holy Quran puts it, the principle of the unity of the universe, or the Reality of the universe which turns this variety into a unity, is God with all His attributes, as embodied in the teachings of the Last of the Prophets (peace be upon him). On the other hand, the philosophers have fancied quite different ideas of the Reality of the universe. God being the principle which unites the whole of the universe, the true lover of God accommodates the whole universe in his heart. Human self is a unity, but its external manifestations are many. It is hidden, but its actions are manifest. In the same way, God is one, but He has manifested Himself in the variety of the universe. He is hidden but the creation of the universe has made Him manifest. In other words, the nature of the human self leads to the nature of God.

اِس پستی و بالائی اِس گنبدِ مینائی
 گنجد بدل عاشق با اِس ہمہ پنهائی
 اسرار ازل جوئی بر خود نظرے وا کن
 یکتائی و بسیاری پنهائی و پیدائی

This depth, this altitude, and the heavens: all

¹⁵ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

these, with their vastness, are absorbed by the heart of the lover.

O thou who seekest the secrets of eternity ! cast a glance at thyself; thou art one and thou art many, thou art manifest and thou art hidden.¹⁶

Mutual relationship of the urge for beauty and knowledge

I have mentioned above the term "scientific fact"- For an elucidation of this term, and to tell what is the reality of knowledge, what capacity has been bestowed by God upon us to acquire it and how does it function, it is necessary to say that not only is the whole of the universe a unity, but also every part of it that we comprehend or can comprehend is a unity; at least we can comprehend it only as a unity and in no other way. Were it not a unity, we would not be able to comprehend it, and it would be absolutely meaningless for us. The peculiarity of a unity is that it is meaningful. That is why we can know it. Were it not meaningful it could not be a unity nor could we know it. A number of minor unities go to make a bigger unity and then these unities form a still bigger unity until we come to the biggest unity, the universe itself. None of these bigger unities is merely a conglomeration of small unities. It is to be found in the form of a whole which is always greater than its constituent elements put together and which cannot be comprehended merely by taking the sum total of its elements. For instance, an animal organism is not merely the sum total of certain organs. To cite another example, the charm of a beautiful piece of art does not depend upon its different parts; it emanates from the whole of that piece of art and from an expressible mysterious

¹⁶ Ibid.

integration of its parts. The innate capacity of man to comprehend a unity is our desire for Beauty which Iqbal also calls Love. The desire for Beauty is generally called intuition when it is in the cognitional process. The intuition of a unity assumes the form of a feeling or belief. Our knowledge is organised merely out of our intuitive concepts or beliefs and its validity or otherwise depends wholly on the validity or otherwise of these beliefs.

Senses and reason both assist urge for beauty or intuition

It is generally understood that we comprehend also by means of our senses and our intellect, and that in his quest for truth the scientist largely depends upon the intellect. However, as a matter of fact, both the intellect and the senses are there to assist our intuition or the desire for Beauty. They neither comprehend nor are they capable of comprehending unities. It is intuition which comprehends them with the help of the two. It is true that intuition is liable to error also. It should be borne in mind, nevertheless, that intuition alone is capable of comprehension which is free from error, hence, as seekers after truth and as men of normal understanding, intuition is simply indispensable for us.

Far away in front of me at the other end of the room in which I am sitting at this time, there is a chair alongside a green wall. But the fact that it is a chair is the result of my intuition which is in the form of a feeling or belief and absolutely not my observation. I do not perceive the chair, but a colour quality, which would be something meaningless without the intervention of my intuition or belief. If I were to say that I have seen or perceived the chair with my own eyes this would be an

incorrect statement. It is quite possible that my inference that the said object is a chair might prove to be quite wrong and it might turn out to be merely a painting on the wall. Even though I have fully reflected upon the unity which I call the chair and have used my intellect to discover the relationship between all the minor unities which goes to compose this unity, and although my intuition has finally inferred that these unities can blend to make nothing else than a chair, the possibility of error is undoubtedly there. I am not seeing the whole chair, but only its upper surface facing me. In fact, I am also not seeing that surface but a meaningless colour quality. My conclusion that this colour quality is a part of the surface of some chair, and then this conclusion that it is not only a part of the surface of the chair but the whole chair, is only an internal feeling or belief to create which the testimony of my observation is not enough. Even when our senses are functioning quite normally, we do frequently fall a prey to erroneous intuitive inferences. The same is true of all our sense experiences whether they are due to seeing, hearing, tasting, smelling or touching. None of them can come into existence without my intuition and except in the form of a unity. The Holy Quran also points towards the same reality in the parable of Hazrat Suleman and the queen who worshipped the sun.

قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۗ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً ۚ وَكَشَفَتْ عَنْ سَاقَيْهَا ۗ قَالَ إِنَّهُ
صَرْحٌ مُّمَرَّدٌ مِّنْ قَوَارِيرَ ۗ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي ۖ وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ
رَبِّ الْعَالَمِينَ (۴۴)

She was asked to enter the lofty Palace, but when she saw it, she thought it was a lake of water, and she (tucked up her skirts), uncovered her legs. He

said; “This is but a palace paved smooth with slabs of glass.” She said: "O My Lord! I have indeed wronged my soul.I do (now) submit (In Islam) with Solomon, to the Lord of the Worlds"¹⁷ (27:44)

The summons of Hazrat Suleman to the queen to believe in the Lord of the worlds had already been conveyed to the Queen. The Queen saw that it was not unlikely that in the same manner as she had erroneously been mistaking the glass for water, she might also be committing an error of judgement in respect of her real object of worship and might be quite wrong in considering the Sun to be her deity. Hence, she at once announced that she had accepted the true creed.

The purpose of this anecdote is to stress that prophethood is a Divine provision to prevent human intuition from falling into error in respect of essential matters.

Function of reason

The function of what we call reason is merely to analyse the mutual relationship obtaining among wholes which have been accepted by intuition so that in the light of this relationship intuition may know one other bigger unknown whole which is consistent with these known wholes and of which these wholes may be parts or constituents or it may know many such different small unknown wholes which may be as parts and constituents of a bigger known whole. The former process is called "synthesis" while the latter "analysis". In order to know the mutual relationship of wholes reason moves from the first whole to the second, from the second to the third and from the third to the fourth and gropes around for

¹⁷ The Holy Quran (text, translation and commentary) by Abdullah Yusuf Ali (volume II)

the mutual relationship of all of them. The only function of reason is to give a spur to intuition to grasp a whole. It merely reflects on the constituents of a whole; it cannot have a feeling of a complete whole. Feeling or knowledge of a whole is not its function. By the time our intuition grasps a certain whole, reason has parted company with it although we are quite unaware of it. Reason shows us the way towards our goal. To reach the goal is the function of intuition alone.

گزر جا عقل سے آگے کہ یہ نور
چراغِ راہ ہے منزل نہیں ہے

Go ahead leaving intellect behind, for this light is merely a road lamp not the destination .¹⁸

خرد سے راہ رو روشن بصر ہے
خرد کیا ہے چراغِ رہ گزر ہے
درونِ خانہ ہنگامے ہیں کیا کیا
چراغِ رہ گزر کو کیا خبر ہے

Intellect provides light to the eyes of the wayfarer.

What is intellect? No more than the road lamp
The tumult that goes on inside the house,
How can the road lamp the aware of it?¹⁹

Although reason is not away from the destination of love, yet it cannot enter into its region.

عقل گو آستاں سے دور نہیں

¹⁸ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

¹⁹ Ibid.

اس کی قسمت میں پر حضور نہیں

Though reason to the portal guide, Yet entry to it is denied.

Iqbal does not differ even with it if it is said that without the desire for Beauty or intuition it is not possible to analyse the mutual relationships of wholes, for example, to tell that the digit of 9 is bigger than that of 4, hence, why should it not be said that reason is another name for that specific state of the desire for Beauty or intuition when it is moving among wholes so that it may discover their mutual relationships. He concedes that reason is also love. It is not free of the impulse or love for Beauty. But he does say that the activity of reason remains limited to movement aimed at groping around for the mutual relationships of wholes. It daren't stop, like a lover, to observe or study the wholeness or Beauty of a whole and change its movement into rest on becoming enamoured of some manifestation of Beauty. Consequently he says:

عقل ہم عشق است و از ذوق نگاہ بیگانہ نیست
لیکن ایں بے چارہ را آں جرأت زندانہ نیست

Intellect is passion too,
And it knows the Joy to view,
But the poor unfortunate
Dares not as the inebriate.

As soon as we start having a feeling of some whole as whole instead of analysing the mutual relationships of intuition or begin to feel that we have reached some knowledge or have come to know about a thing, the activity of our reason stops at once and that of our intuition begins.

Explanation for relationship between reason and intuition by an example

In order to consider the relationship between reason and intuition (or the desire for Beauty) suppose a man with bandaged eyes left to grope his way towards a particular room in a big house already familiar to him to some extent. As he feels with his hands the walls, the doors, the enclosures of passages and other such marks in the course of his walk, he can picture to himself completely the part of the house he has reached at any time. His hands enable him to see only a part of his surroundings, that part which he actually embraces in darkness but the complete guidance is supplied to him by his imagination which recalls the full picture of every part of the house that he visits. Reason is, to us, like the groping hands of the man revealing to him only certain marks of his passage and intuition, feeling or faith like his imagination by means of which he is able to picture the whole of his surroundings. Just as the cause of bandaged man's helpful imagination is his previous familiarity with the house, so the cause of our intuition or direct judgment is our innate desire for Beauty.

Iqbal's opinion about configuration psychology

A school of German psychologists called Gestalt psychology or configuration psychology provides extremely forceful and convincing experimental testimonies as a proof that human knowledge about the external world assumes the form of wholes. This school of thought is of the view that a deep study of the ego reveals that in it cognition functions beyond sense perception. This cognition is the knowledge or judgment of the ego about the material or causal relationship of

things, i.e., the human ego chooses certain things out of an unsystematic totality of different things which make a whole according to its purpose. About this school of psychology, Iqbal writes:

“There is, however, some relief in thinking that the new German psychology, known as Configuration Psychology, may succeed in securing the independence of Psychology as a science, just as the theory of Emergent Evolution may eventually bring about the independence of Biology.”²⁰

The emergence of Behaviourism and Logical Positivism and other similar superficial philosophies which are growing like mushrooms in this age of world-wide decline of philosophy, is merely due to the fact that their proponents and advocates who deny consciousness have not been able to grasp the intuitive basis of man’s sense experience. Since the cause of our intuition is our desire for Beauty, Iqbal has also designated intuition with such other appellations also as love, “or (love’s) madness” or insight.

زمانہ عقل کو سمجھا ہوا ہے مشعل راہ
کے خبر کہ جنوں بھی ہے صاحب ادراک

The world regards intellect as the road lamp.
Who knows that (love’s) madness itself has the
gnosis of reality.²¹

²⁰ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 111, Published by Sheikh Mohammad Ashraf, publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore

²¹ This translation has been taken from the author’s article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

BJ.

خرد کے پاس خبر کے سوا کچھ اور نہیں
ترا علاج نظر کے سوا کچھ اور نہیں

Intellect has nothing but information:

The remedy of thy ailment is nothing else than insight.²²

BJ.

سپاہ تازہ بر انگیزم از ولایت عشق
کہ در حرم خطرے از بغاوت خرد است

Fresh forces am I raising from the realm of love,
For the Haram is menaced by the revolt of the
intellect.²³

MK.

زمانہ ہیچ نداند حقیقت او را
جنوں قباست کہ موزوں بقامت خرد است

Little does this age know the reality of (love's)
madness: It is the garment which fits the intellect
perfectly.²⁴

MK.

Science and intuition

When the scientist has known a certain number of “observed facts” (which actually take shape due to our intuition) he feels the necessity of an assumption or a theory or an intuitive or credal concept to explain them. To put it differently, in order to systematise or organise

²² This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

²³ Ibid.

²⁴ Ibid.

these facts or to give them the form of a unity, he invents an intuitive hypothesis which is, in fact, a metaphysical speculation. If it does really offer a rational explanation of all those facts, i.e., if it proves capable of organising and ordering them into a unity, then such a hypothesis has to be reckoned as much of a scientific fact as any other scientific fact which is regarded by the scientist as “observed” even though this fact might not have been subjected to his observation in the usual sense. The reason is that in such a case no other hypothesis is capable of explaining these facts and replacing this hypothesis. In other words, the scientist has to believe in the existence of something unobserved on the ground of its effects and consequences. The same is known as a belief in the “unseen” which is mentioned in the Holy Quran in the following words.

يُؤْمِنُونَ بِالْغَيْبِ

Who believe in the Unseen.²⁵ (2:3)

Need for intuitive hypotheses

Not the scientists alone but, in fact, all of us do make assumptions and create hypotheses in our daily life, that is, we frequently resort to belief in the unseen in regard to many a concept, for instance, when I say that “the sun will rise tomorrow” or “my friend is generous” etc. Although the rising of the sun today is certainly an observed fact, its rising tomorrow is a mere hypothesis after believing which we perform many a deed. Similarly, my friend might have performed several deeds of generosity up to this day, but my knowledge that generosity is a part of his nature, and he will perform

²⁵ The Holy Quran (text, translation and commentary) by Abdullah Yusuf Ali (volume I)

some deed of generosity even after this day is not at all an observed knowledge: it is an assumption or an intuitive knowledge. All our practical life depends upon similar unseen meta-physical or intuitive facts. Metaphysics is the soul of our practical life. Without it we cannot go a step further in our life. Some people hate metaphysics for no reason. They think that their practical life depends upon observed or ground facts, though, if metaphysics is taken out from their practical life for even a moment, most of their movements and gestures would stop at once. Every fact that we believe in is originally a hypothesis, and subsequently the discovery of newer data goes to strengthen this hypothesis and it goes on assuming the shape of a "fact" for us so much so that our faith in it becomes unshakable. If a hypothesis is not vindicated and corroborated by the facts that we discover subsequently, we abandon the hypothesis as erroneous. The "atom" provides a fine example of the scientist's belief in the unseen. The "atom" has hitherto remained unseen in the normally understood sense of the term. The atom was postulated centuries ago only as a hypothesis, but the experiences we have had of its effects and consequences, that is, of the unities which have been rendered into a new unity by means of intuitive concept of the "atom" have now established it as an undeniable fact. And the knowledge of this fact is so patently effective and meaningful as to have enabled man to reduce Hiroshima and Nagasaki to ashes quite in a moment. The scientist cannot afford to treat the hypothesis or the assumption by means of which his "observed facts" are explained or ordered as a less scientific fact in comparison with these "observed facts." He cannot contend that while the "observed facts" constitute science, the hypothesis which explains these facts is not "science". And quite often this

hypothesis is of more use to him than these detached observed facts in so far as it is this hypothesis which furnishes him with the basis for proceeding with and continuing his scientific inquiry and research as also for grasping and comprehending the ever new observed facts. But for this hypothesis his observed facts too would be of little significance.

Mutual relationship of science and philosophy

The need of forming intuitive assumptions felt by the scientist is also due to the fact that a number of minor unities go to make a major one and we are forced by the nature of the universe, as also by our own nature, to know and comprehend facts as unities. This compelling feature of our nature will force the scientist sooner or later to a stage where the facts discovered by him will be explained only by an assumption or intuitive and credal concept, which synthesizes and integrates the facts of the entire universe. And when even the scientist will explain the facts of the universe by such an assumption or hypothesis, it will matter little whether we call him a scientist or a philosopher. For, the philosopher also explains the facts of the universe supplied by the scientist with the help of some universal intuitive concept which, in his opinion, integrates the facts of the entire universe into a unity, whether this concept of his is spiritual or materialistic. It is thus sufficiently clear that there is essentially no difference between a philosopher and a scientist. Both operate in the same sphere of knowledge and both depend for their knowledge and investigation on one and the same human capacity, intuition.

Science in its higher stages has got to become a philosophy, for unless it becomes a philosophy, it must

lose all meaning. As chance would have it, during the 20th century science has achieved those highest stages of its progress where it has got to become philosophy and where an explanation of the scientific facts discovered by it can be made only by an intuitive idea or a belief which unifies and organizes all scientific facts. We know that there are three realms of creation; the world of matter, the world of animals and the world of man. Corresponding to these are three major categories of science: Physics, biology and psychology. The discoveries of physics in the present century have compelled the physicists to make the intuitive assumption that the Ultimate Reality of the universe is Consciousness. They have been forced to come to this conclusion because the hypothesis to which they had stuck so far, viz, that the ultimate Reality of the universe is matter has failed to explain the new discoveries in the realm of physics. To explain this new theory physicists of no less a stature than Adding ton and James Jeans have written books, which although evidently books of physics, are at the same time books of philosophy as well. In the same way, the biological facts discovered during the course of this century have forced the biologists to the conclusion that the Ultimate Reality of the universe is Consciousness and not matter. It is significant that the book written by J.S. Haldane to elucidate this theory is entitled *The Philosophical Basis of Biology*. The facts newly discovered in the realm of psychology also corroborate the same view point. It is on the whole gratifying that the experts on physics, biology and psychology are revealing the facts for the rational and convincing explanation of which no other concept except that of God can be of any use, though the westerners are suffering from a long standing intellectual prejudice against this concept at present.

Direction of change in the scientific theories

Changes in the concepts of philosophers and scientists are useful as well as essential as they move towards truth through a process of trial and error. When new scientific facts are discovered and some old idea, which had previously been regarded as adequate to explain the previously available quantum of knowledge, is found to be inadequate to explain the new scientific facts, philosophers and scientists are forced to replace it by a new idea which would satisfactorily explain the entire stock of human knowledge, both old and new.

The theory of the waves of light which was first propounded by Hooke in 1665 is an example of it. This theory continued to explain all those facts of the later two centuries which came before it, even those discovered with regard to the x-rays of light by Von Laue till the year 1914 for which he was awarded the Nobel Prize. But in 1922, hardly nine years after he was awarded the Nobel Prize, a new scientific fact that the x-rays are diffused was discovered. Since the old theory of the waves of light was unable to explain it rationally, a theory of light called the quantum theory was discovered. This theory can now explain all the old and new scientific facts rationally. If Hooke's intuition had been sharp enough to grasp this fact or had someone with a better intuition of scientific facts told him that light is not in the form of waves but atoms, this theory of light would have sufficed to explain the scientific facts not only of that period but also for all those discovered till today. Nevertheless, it is clear from it that, as the number of known and established scientific facts gradually increases, our intuitive idea of the reality of things also becomes increasingly correct and that the

true idea of the reality of things can alone explain all scientific facts rationally and completely. It also makes it clear that, because of the progress of scientific facts, we must ultimately reach an intuitive idea of things which is perfectly correct and is able to explain all those scientific facts of the entire universe rationally and perfectly which may continue to be discovered to the end of time.

Relationship between intuition and logical reasoning

It is generally thought that while trying to interpret the universe rationally a philosopher arrives at his conclusions by a process of pure logical reasoning without allowing his own feelings or sentiments to interfere with this process. But this is a false view of the process of reasoning. What actually happens is that, in the light of the facts of the universe known to him, he forms an intuitive concept concerning the Reality of the universe and then employs logical argumentation in order to give a rational and scientific explanation of this concept, or to put it differently, in order to show that it is this concept which is the principle of the unity of the universe and organises and integrates all the known scientific facts. The conclusion of the philosopher is not the outcome of his reasoning. On the contrary, his reasoning is the outcome of his conclusions. He knows his conclusion well in advance and orientates his reasoning with all his mental capacity and eloquence in that direction. No philosopher, whether big or small, can possibly deviate from this principle. Not only a philosopher, but a scientist and an expert mathematician too first feels a fact intuitively, and then proves it by experiments or reasoning. The Newtonian Law of Gravitation was also felt intuitively on seeing the fall of

an apple from the tree and was proved later through experiments. Similarly, the Pythagorean Theorem was also first an intuitive concept which was later proved mathematically.

Explanation of the nature of Iqbal's philosophy by the example of a mathematician

The mathematical fact which a mathematician intuitively feels remains only as a fact whether he proves it or not, and can prove it or not, but he proves it so that he may associate others too in his intuition. Every mathematical fact is first felt intuitively as a unity and then logically and rationally analysed to prove it, which a mathematician starts with certain mathematical axioms. He then draws a conclusion from these axioms, which is in the form of an equation. Hence, this equation also enters into the mathematical axioms. He then draws another result from this result or equation. In this way, he forms another equation, which also becomes a mathematical axiom, and so on. He continues with this process until he reaches the mathematical axiom which he wishes to prove. This process produces a chain made up of links of the results or equations which we designate as the proof of this mathematical fact. The reason is that by this process, it gets proved or established as a mathematical axiom of the people, and it is this chain itself which we describe as the explanation or interpretation of this fact.

If the basic intuitive concept of the mathematician from which he starts, and which he wishes to prove, is correct, his proof is also correct. The result is that we keep going along with him step by step, for at no step is any of his results wrong and in-comprehensible. If we

recede on the path of the proof of the mathematician step by step by accepting his intuitive fact as correct i.e., move backward by starting from the last link of the chain of proofs, we again reach the very same mathematical axiom from which he had started. This process also proves the soundness of the mathematical fact. In other words, to reveal or to actualise whatever are the results or implications of the initial fact all of which are included in it and in every result of it potentially, is not otherwise than to prove, explain or interpret or include that fact in the axioms of the people. In the case described above, the proof is not only continuous and complete, for its links are not only complete in quantity, but they have also been kept in a logical order.

Organized and brief proof

But, if the intuitive sense of a mathematician is unusually keen, and he is proving some mathematical fact discovered by him through his own intuition either for his own satisfaction or for that of the other mathematicians like him, it sometimes also so happens that his intuition takes a flying leap and reaches some forward link by omitting certain middle links of his system of proofs, leaving a gap in between which is full of certain results and implications of this fact and then again reaches some other forward link by omitting certain other links leaving a similar gap in between, and so on. Such a proof is no doubt brief but not wrong. Although an ordinary student of mathematics, who is bereft of the intuition of this mathematician, cannot understand this proof easily, yet it can be completed because all of its omitted links are present not only in the basic idea of the mathematician, but also potentially in the links mentioned before and after these omitted links. Another mathematician, who has a complete intuition of this

mathematical fact, can provide the omitted links easily with its help and with that of the stated links before and after the omitted links provided that the omitted links are not so important that it may be impossible to understand the intellectual and logical relationship of the stated links in their absence. Thus, in order to explain, that is, to associate the beginners with the intuition of the mathematician, these omitted links are, in fact, provided. In this way, the proof is completed by filling the gaps in it and extending and enlarging it to a possible extent and it is thought that every person can now easily understand it. Such a brief proof is also not unorganized, for every link of the proof which is present in it keeps at its place in relation to the other existing links. The result is that it is comparatively easy to restore the links lost in it to their place by discovering them. In this case the proof of the mathematician is no doubt organised or continuous but it is not complete.

Unorganized and brief proof

Now suppose that while entering the results and implications of his intuitive mathematical fact, our first mathematician removes certain results and implications considering them to be unnecessary because of his keen intuitive sense. Rather, he does not write down even some of those which he enters in an order that they may become the links of a systematic and organised proof of this fact. On the contrary he goes on writing down unsystematically whatever result of it comes out at any time in the light of his intuition until he writes down all its different main results and implications similarly unsystematically. In this situation his proof will not only be incomplete, but also incoherent. In such a case, its comprehension by an ordinary student of mathematics will be still more difficult. But, for another

mathematician, who is having a complete intuition of this whole fact it will still be easy to bring these unorganised results and implications in the form of a coherent and complete proof. The reason is that all its essential links, despite being unorganised, will be before him. But, in order to realise this aim, he will now have to perform two tasks. Firstly, he will have to arrange all the unsystematic links which are before him in a logical or rational order, and secondly, to fill the gaps in between their order with those links which have been omitted due to the extra-ordinary keenness of the mathematical intuition of the proponent of the mathematical fact. And since, these other omitted links will also need order, and without order in the first stated links, their place in the chain of all the links will also not be determinable, he will justly feel that these two tasks are not of a separate nature from one another, but each one of them is dependent upon the other, and both of them are inter related to one another, hence both of them can be performed only together otherwise not at all.

Comparison between a mathematician and a philosopher

Just as the proof of a mathematical fact is in the form of a sequence or a system of known and established facts, so the proof of some concept of Reality which a philosopher offers is in the form of a sequence or system of established and known facts. We designate it as "the philosophical system". The intuitive idea of Reality of the universe which a philosopher also forms is also a view of Reality itself for him whether he proves it or not, and can prove it or not as a Reality. But, he tries to prove it so that he may acquaint others too with his intuition. His method of proving it is also exactly the same as that of a

mathematician. He too starts with our universal facts. These universal facts also consist of self-evident truths, their rational and logical results, the known and established scientific and mathematical facts and their results and implications. He draws a conclusion by taking a few of the universal facts such as are consistent with his basic idea, i.e. imparts them another form and establishes an equation which is comprehensible to us logically, i.e., according to the laws of our mental process, hence enters into our universal facts. He then draws another conclusion from this conclusion and establishes another equation which is comprehensible to us logically, i.e., in accordance with the laws of our mental process, and hence it too enters into our universal facts. From this conclusion, he draws yet another conclusion and establishes still another equation which, if correct, also enters into our universal facts, and so on, until he gradually reaches that intuitive concept of the Reality of the universe which he wishes to prove to be correct. If the philosopher's concept of Reality is sound, we continue going along with him, for then at no stage is his conclusion wrong and incomprehensible. In this case, the proof of the philosopher is both continuous and complete because its links are not only complete in quantity, but are also kept in a logical and rational order.

But if the mental or intuitive sense of the philosopher is unusually keen, the proof of his intuitive concept of Reality which he offers has many gaps and several of its links are missing. Most of the different great philosophers are exactly of this kind. That is why their books are not comprehensible to the people. The philosophy of most of the philosophers is continuous, i.e., the links of its reasoning have been intellectually and logically kept, but because of gaps in between them their mutual rational

and logical relationship is not comprehensible to the beginners and the common man, i.e., despite being systematic, it is not complete for the common man. Hence, the expositors of every great philosopher are born who fill the gaps in his philosophy by describing the omitted links of his proof, thus bringing it close to the comprehension of the people.

Sometimes, it also so happens that a great philosopher, who has a correct and clear idea of the Reality of the universe does not state its results and implications in the form of a continuous and organized chain of reasoning or equations and results, but goes on writing down unsystematically whatever is its result in the light of his intuition at any time so that he writes down all its important and different main results and implications similarly unsystematically, his proof will not only be incomplete, but also unconnected. In this case its comprehensibility to the ordinary people will be still more difficult. Such exactly is the nature of Iqbal's philosophy. But, for a person, who has a complete intuition of the concept of Reality of such a philosopher, it will still be easy to describe the proof of this concept in the light of the results and implications stated by him by making it continuous and organized because, despite being unsystematic, all its important links will be before him and his intuition will explain their mutual intellectual and scientific relationship for him. But, in order to achieve this purpose, he will also have to perform two tasks together like the mathematician mentioned before. Firstly, he will have to arrange all those unsystematic links which are before him rationally and scientifically and, secondly, to fill the gaps in between their order with those links which have been omitted because of the unusually sharp mental power of the

philosopher. In this way, the idea of Reality of his forerunner will come before us in the form of a continuous and complete philosophical system, thus making it easy for the people to participate in his intuition and to come to an agreement with his idea of Reality.

The essentials of the exposition of Iqbal's philosophy

The sign of the correctness of a philosophy is neither this that all its ideas should be actually and immediately in the form of a logical order nor is it that there should be no gaps in their logical system which can be filled with the known and established scientific facts to an extent. Rather, it is only that, its idea of the Reality of the universe should be correct and the other that all its known and mentioned ideas are logically and rationally congruous with this principal idea. These qualities are present in the philosophy of Iqbal. In this case, though this philosophy will not be a system of arranged ideas, but of jumbled ideas, yet it will be correct and right, will be in the form of the system, and all true scientific facts discovered till its emergence will already be consistent with it, or rather, potentially present in it, though they have actually and visibly not been attached to it. Despite the fact that the number of these scientific facts is sufficing to organize this philosophy, yet its rationality will still not be comprehensible to an ordinary student of philosophy whose intuition of its principal idea of Reality is not complete. Since, its internal ideas will not be in the form of a logical or rational order, his first misunderstanding will be that these ideas do not bear any logical or rational connection with each other, and with the basic and principal idea of Reality of the philosophy.

This will prevent him from making a correct appraisal of the rationality of this philosophy. His other misunderstanding will be that these ideas bear no logical or rational relationship even with those scientific facts which are outside this philosophy, with the result that he will continue to think that these external scientific facts are, in fact, more consistent with the other philosophies, i.e., the philosophies which have been organised and systematised by chance and in which these facts have been integrated after being distorted. In this way, since he will not find these scientific facts available to him to reinforce and strengthen this philosophy, its rationality will remain hidden from his eyes for this reason. Hence, if we wish to make this student of philosophy familiar with the rationality of this philosophy, we will have no alternative but :

To arrange all the ideas of this philosophy rationally and logically by which it may be known that they are, in fact, related to one another and to the principal idea of Reality of the philosophy.

To fill the gaps occurring in between this sequence and order with more ideas, i.e., with more known and established scientific facts within the bounds of possibility, thus reducing the number and length of these gaps as much as possible. The reason is that if we exclude even one true scientific fact from this philosophical system, we will neither be doing justice to this need nor making this philosophical system as rational, as logical and as organised as it can become in view of the number of known and established scientific facts of its times. Since even these ideas which will be utilized to fill in the gaps in the philosophical system, will require order, and without order in the previous internal ideas, their true place in this whole philosophical system will also not be

determinable, therefore, both these tasks will not be of a different nature from one another. Rather, each one of them will be dependent upon the other, and will be incomplete without the other. Hence, we will have to perform both these tasks simultaneously. But, in order to perform them simultaneously two conditions will have to be satisfied:

That the known and established true scientific facts have progressed in respect of their nature and number to such an extent that when an attempt is made to arrange the internal ideas of this philosophy in a rational order, and these scientific facts are used to fill in the gaps in this system, the number and length of the gaps may decrease to such an extent that the arrangement may become comprehensible to every individual easily after truly assuming the form of a continuous logical and intellectual system, because of this position of it.

That this philosophy already has in itself some of those known and established scientific facts actually and clearly integrated into it because of which the scientific and rational relationship or compatibility of the external scientific facts can become clear with it. Without the presence of such internal scientific facts to arrange the internal ideas of this philosophy rationally, and to fill the gaps in it by utilizing the external scientific facts, will be difficult. Take for example a painter who feels an intuitive idea of a beautiful natural scene. Then, out of a strong love for it, he wishes to bring it on the canvas in the form of a beautiful coloured picture. What he will first do is that he will decide to draw a sketch for it so that he may complete the picture by adding colours to it. Suppose that before completing the sketch, he leaves it in a condition in which, although it can be clearly seen that it is the sketch for a picture of some intuitive scene, yet it

does not show the contours and angles of some trees, mountains, buildings, roads, plains, rivers and fields so clearly as to show which picture of the object they will create. In such a situation, it will be difficult for another expert artist, despite all his skill, to complete even the sketch for the picture itself, let alone the whole picture with all its colourful phenomena. But, though the first artist does not complete the sketch, and yet pushes its lines forward to an extent that, after seeing it, another artist can find which different directions these lines are likely to proceed, what different forms they are likely to make and what is to be the likely final shape of the sketch, he will not only be able to complete the sketch, but will also be able to produce the picture with all its splendour, beauty and charm by adding all the colours of the picture to the sketch in their respective places.

The essential abilities of an expositor of Iqbal

These two conditions mean that this kind of a correct and true philosophy can assume the form of a continuous and ordered scientific system only on reaching a particular stage of man's scientific advancement and not before it. By keeping these two conditions in mind, it also becomes quite clear that any individual who tries to give such a correct and true philosophy the shape of a continuous and ordered scientific system during his times must be fully familiar with all the known and established scientific facts, i.e., must be fully aware of the full ranges of philosophy and science, otherwise he will not at all have those ideas which can enable him to complete the order and organization of this true philosophy by filling the gaps in it. This capacity also includes the capacities for philosophical insight and creativity, logical mind and

keen vision. Without this capacity, he wouldn't be able to see whether or not the internal ideas of this philosophy have any rational or scientific relationship with each other, with the external scientific facts and the Reality of the Universe. And if it has any, what is that? Then, it will also be necessary for him to be familiar with the principal idea of this philosophy, i.e., with an intuition of the true idea of the Reality of the universe which is perfectly evolved, illuminated and powerful otherwise he will misuse the knowledge of philosophy and science, his reasoning will falter, his philosophical creativity or insight will be wrongly directed, his logical taste will bring about wrong results and his penetrating mind will be misled. Conversely, if he has this capacity, he will not only be able to see, by the strong search light of his intuition, how far the internal ideas of this philosophy presented as scientific facts are rationally related and connected to each other, to the central idea of the philosophy and to those scientific facts which are external to it, and have not been integrated into it. Rather, he will also see which of the known and established facts are true scientific facts due to their harmonious relationship with the true idea of the Reality of the universe and which of them are not, what are the flaws in them and how can they be converted into the true scientific facts by removing the flaws in them? Obviously, in the above example, the second painter will be able to complete the un-finished sketch or the in-complete picture of the first painter only when he has made himself familiar with the intuitive idea of beauty of the first painter.

The characteristic of Iqbal's philosophy

If it becomes known about some philosophy that when it is organised not only all true scientific facts discovered till its times, but also those to be discovered in

the future, get assimilated into it according to all the known and established logical and rational principles, there can be no greater proof of the fact that the intuitive idea of Reality upon which it is based is correct, and this philosophy is itself also true and permanent and all other philosophies, after ceasing to exist, will clear the way for its universal acceptance. Evidently, when we offer the best explanation for such a philosophy, it will not but acquire the form of its rational and scientific order and organisation. Conversely, when we rewrite it in a rational and scientific order and organisation, this very order and organisation of it will be taken to be its best explanation.

Such exactly is the nature of Iqbal's philosophy. Both the important essentials of a true philosophy which have been discussed above are present in it. It is based upon an idea of the Reality of the universe which is true, and all its known and stated ideas are consistent with it logically and rationally. This true idea of the Reality of the universe, which is also the centre of the philosophy of Iqbal, is the idea of God. It has two aspects, one that God seeks man, and the process of creation and evolution of the universe is nothing but the process of creation and evolution of man. Two, that man seeks God and all the struggle of his life, which can either be right or wrong, has only a single purpose, which is that he should increase his love and his knowledge of Beauty. This idea, as the Reality of the universe, is not only clear, but also meets all standards of correctness and soundness. Iqbal has described all the necessary results and implications of his idea of Reality elaborately and repeatedly. Though these results and implications are in the form of only a single philosophical system because of their rational and scientific relationship, and to be rationally and logically organized and arranged is in their nature, yet, as they

have been described mostly in the poetical language, they could not fall into a rational and logical order and organisation. It is just not possible for an ideology to be in the poetical language, and yet have a logical and rational order and organisation. It cannot have the warmth of feeling, and yet possess the coldness of logic at the same time. Iqbal's philosophy is like an expert mathematician or an expert philosopher who is a genius and possesses intuitive power and whose idea of Reality is true, but who cannot find time or leisure or feel the need to keep its results which continue to descend upon his heart involuntarily in a logical order and system. Nevertheless, its results are so detailed that every well-balanced person who has a true intuition of his idea of Reality can easily clothe them with a complete logical order and organization by doing away with discrepancies in their logical system. The sketch for the true picture of the Reality of man and universe portrayed by Iqbal in his philosophy is so complete that every man of appropriate ability, who is familiar with Iqbal's taste, can present the picture with all its beauty and charm by adding the right colours to this sketch at their respective places.

Meaning of the exposition of Iqbal's philosophy

The important conclusion to which the above discussion guides is that if we wish to offer an exposition of Iqbal's philosophy, which makes it effective for and comprehensible to everyone and can also be considered to be its correct and satisfactory exposition, we must describe the results and implications of his concept of Reality, which he has described in the poetical language unsystematically, not only logically and rationally, but also fill the gaps in them to the maximum extent without

caring for the length it would reach due to this process. The reason is that the extent to which this exposition will be long, to that extent Iqbal's philosophy will be comprehensible and effective and will become a force which will bring about a change in the belief and action of the people.

Difference between the reasoning of a true and a false philosophy

The fact is that the beginning and end of a philosopher's reasoning is the intuitive concept of the Reality of the universe which he knows well in advance. It determines the direction of his reasoning and decides its correctness and incorrectness. If his primary assumption about the Reality of the universe is wrong, it only means that the very foundation stone of his thought structure has been laid erroneously, and in such a case naturally, all his reasoning will be false, i.e., it will be full of discrepancies. In order to maintain the force of his argument, he will be compelled sometimes to ignore, at other times to misinterpret many a true scientific fact which might be capable of showing the weaknesses inherent in his erroneous concept of the Reality of the universe. Sometimes he will endeavour to undermine the importance of such facts to such a degree that they would no longer appear to challenge his concept of Reality. On other occasions, he will be forced to incorporate in his reasoning and argumentation wrong scientific facts, (that is, scientific facts which have not been finally authenticated simply because they support his view point). He will magnify the importance of these facts to such an extent as to make them appear to be the key to the knowledge of the Reality of the universe, and so on. But if a philosopher's primary assumption regarding the

Reality of the universe is sound, and if his understanding of the scientific facts of the universe discovered up to his time is a thorough one, his reasoning will be correct and these facts will be duly accommodated into his philosophical system; rather he will look for these facts wherever they might be found and will incorporate them in that system, for they will be in harmony only with his concept of Reality and will be of use only to him. If he has to modify some scientific facts which are generally regarded as scientific facts, in order to maintain the force of his argument, this modification will be of such a nature that the shortcomings and errors of these facts will be removed, and if some of them are ignored, they will indeed merit being ignored. In certain other cases, if the importance of some of them is reduced, then it will be merely because they will be worthy of this diminished importance. Likewise, if he incorporates certain hypotheses in his system of thought, it will be proved sooner or later that they were not just hypotheses, but true scientific facts according to all rational and scientific standard. In this way the soundness of a man's perception of Reality will lead to the soundness of the whole of his philosophical system. It will also lead to the rectification of some of those so called scientific facts the falsity of which has remained undemonstrated. It will even spur the discoverer of new and true scientific facts to move ahead. Thus knowledge, aided by the true concept of Reality, proceeds onwards smashing its own idols, towards its natural destination of truth. Iqbal points to this when he says:

وہ علم اپنے بتوں کا ہے آپ ابراہیم
کیا ہے جس کو خدا نے دل و نظر کا ندیم

وہ علم کم بصری جس میں ہم کنار نہیں
تجلیات کلیم و مشاہدات حکیم

Knowledge which is intimate with the heart and the intuition, is Abraham for its own idols.

Knowledge in which the illuminating vision of Moses is not accompanied by the "Observed facts" of the scientist is sheer lack of sight.²⁶

ZK.

With the progress of scientific facts, wrong philosophies are effaced and the right philosophy is created

The known and established facts which assume the form of the links of a philosophical system also consist of scientific facts besides self-evident truths. Moreover, all scientific facts have so far not been discovered, and every philosophy is also not consistent with them. Therefore, every philosophy must contain discrepancies. Further, all scientific facts will not be discovered even to the end of time. Therefore, even that philosophy i.e., the true philosophy, which is perfectly consistent with these scientific facts must also contain discrepancies to the end of time. The number and length of discrepancies in some philosophies is more, while in some it is less, i.e., the reasoning of some philosophies is more accurate while that of some others less accurate. The extent to which the quantity of discrepancies in the logical sequence of a philosophy will be more and the length less, in other words, the extent to which the reasoning of a philosophy will be more logical and accurate, to that extent it will be

²⁶ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

considered to be easier,comprehensible, rational, strong, complete and logical. Since true scientific facts are intellectually relevent and consistent with one another ,therefore, they confirm and reinforce one another . Conversely, since they have no intellectual relevance and consistency with the wrong ideas, they also do not confirm and reinforce them. Therefore, they must become more relevant and explanatory as knowledge advances and their quantity grows, thus making it increasingly difficult to distort them or to understand and explain them by twisting them. In this way, the discrepancies in and the length of the correct philosophies must decrease while the discrepancies in and the length of the wrong ones must increase, thereby making the irrationality of the wrong philosophies and the rationality of the correct philosophies increasingly clear.The result of this unstoppable process must be that ultimately an age must come when only one philosophy must be left in the world which is correct , is based on the true concept of Reality and is consistent with and relevant to all true scientfic facts of the present and the future and all the rest of the philosophies must be rejected on being declared irrational and worthless.An inevitable result that follows from it is that it will be this philosophy itself which will ultimately unite the whole of humanity. And until this philosophy spreads to the whole world after emerging, the unity and peace of the world will both not be possible. Proceeding further forward, I will explain why this philosophy can only be the Iqbal's philosophy of the self and no other.

Philosophy like poetry is also an expression of love

When a philosopher writes his philosophy, he cannot detach himself from his emotions. The fact is that all his emotions are centred round the concept of Reality which he is trying to expound and interpret. He is simply in love with that concept whether it is material or spiritual. This is an admitted fact, for as I have already said, a person's concept of the Reality of the universe is the moving force of his life and a philosopher is no exception to it. In fact, it is under the pressure of this force that he writes the whole of his philosophy and wants his concept of Reality to be accepted everywhere so that people may pattern their life after the mould that he chooses for them so that they may be able to reap the gains and avoid the losses which, in his opinion are gains and losses — a purpose for which he considers his philosophy to be indispensable. Philosophy, like poetry, is the expression of one's love. When a philosopher feels like popularising his "love", he does not talk with the people in a simple, direct manner. On the contrary, he explains to them how his concept of Reality is relevant to all scientific facts and support and confirm it by joining together. The philosopher adopts this method of expression because he knows that this method of expression will not remain ineffective, for, he is unconsciously aware that human nature yearns for a concept of Reality which can, and actually does, organise and integrate all the scattered facts of the universe into a unity. Iqbal has expressed this subject as follows.

فلسفہ و شعر کی اور حقیقت ہے کیا
حرف تمنا جسے کہہ نہ سکیں رو برو

What is the reality of philosophy and poetry?

A word of longing one dare not utter face to

face.²⁷

BJ.

Scientific facts alone cannot guide towards the true idea of Reality

But wherefrom is the philosopher to secure that true concept of Reality which would not only validate his own philosophical system, but also rectify all untrue scientific facts and serve as the standard for the ever increasing funds of true scientific facts. Human intellect can form a number of spiritual and material concepts of the Reality of the universe, for even a slight change of attitudes leads to a change in the concept. Now, which concept, out of all of these, is by virtue of its nature and attributes, really in harmony with the scientific facts of the day? For, it is obvious that if such a concept were to be found, it would be in conformity with the facts that will come to light in future as well. But the quantum scientific facts will always remain so limited that it will be always difficult for a philosopher to grasp that concept by his own individual effort with the help of the known scientific facts of his time, so difficult indeed that it merits exclusion from the range of possibilities. Every philosopher has attempted, nevertheless, to form a concept of Reality, in the light of the known scientific facts of his time and to evolve a philosophy on that basis. But so far every philosopher has formed a wrong, incomplete, and worthless idea of Reality, has evolved a wrong philosophy on its basis and has resorted to a wrong, inconsistent, fallacious and faulty reasoning to support his wrong philosophy. There has never been a

²⁷ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

philosopher the validity of whose reasoning has escaped the barrage of devastating criticism of other philosophers. The mutual differences of philosophers are simply endless. If a philosopher were to try to modify his philosophy in the light of the criticisms of other philosophers, he would fail to do so, for when an attempt is made to remove one defect of a philosophy, which is basically erroneous a number of other defects are bound to crop up.

Just to give you an example of it ___ if we wish to lay a beautiful carpet in a room bigger to a certain extent than the room in an effort to cover the entire room and to make sure that all the various patterns woven into it are also clearly visible, we will fail in our effort as wrinkles will be formed on the surface of the carpet at different places because of the smallness of the room. Consequently, the view of the patterns on the carpet will be blighted. And if we try to remove these wrinkles from one side of the carpet, they will appear from some other side and if from that other side, then from yet another side.

Two possible ways

There are only two possible ways for a philosopher to reach the true concept of Reality: Either he should be able to get hold of all the facts of the universe all at once to enable him to judge as to which concept of Reality conforms to all these facts and integrates them into a system. Then he will not countenance much of a difficulty in forming a correct view of the nature and attributes of that concept, for, if he forms a concept which is even slightly wrong, it will be contradicted by one known fact or another. But this will be a wild goose chase. The philosophers and scientists are unanimous that human knowledge will never be able to embrace all the

facts of the universe, not even till eternity. The Quran has pointed towards this in the following verse.

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِبِشْرِهِ مَدَدًا (۱۰۹)

“Say! If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid”²⁸(18:109)

The other alternative is that the philosopher gets hold of the true concept of the Reality of the universe directly from somewhere by chance and happens to acquire its knowledge and love to such an extent that he is enabled to see and interpret all the scientific facts discovered so far in the light of it in the correct perspective, and to integrate them into a unity on the basis of that concept. In such a case, even though he will have fewer scientific facts at his disposal, he will nevertheless be able to appreciate them properly because of his true concept of Reality. He will also be able to explain why these scientific facts are in conformity with his concept of Reality alone. In such a case, even if his philosophical system is imperfect, it will nevertheless be true. And as new facts will come to light, they will be gradually incorporated in the intellectual framework of his philosophy, with the result that the philosophy will move from lesser to greater perfection, a process which will continue till the end of the world. As I have said earlier, after the emergence of such a philosophy, all

²⁸ This translation has been taken from the author’s article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

further progress of philosophy will depend not on the appearance of new wrong philosophies, but on the further development and perfection of this philosophy alone. However this second possibility will need one thing more in order to materialise and it is that scientific facts happen to have developed to such an extent that the philosopher is able to see the conformity of these facts with that true concept of Reality which he has obtained by chance from somewhere. Unless this has happened, he will not be able to correlate these scientific facts with the true concept of Reality because their relevance to this concept will not be clear and he will continue to wander about for another concept of Reality. He will continue to think that the scientific facts are not relevant to this idea of Reality, and hence this idea of Reality is perhaps not correct or perhaps no philosophy can be built on its basis, though the deficiency in this case will not be in his idea of Reality, but in the number and nature of these scientific facts which will be before him. In order that the philosopher's concept of Reality embraces the facts discovered by science, it is essential that while his concept of Reality comes forward to meet the facts of science, the facts of science also come forward to meet that concept until the relationship of their aggregate with them becomes clear.

Need of love for the idea of Reality

One could say that it is quite understandable that in order to achieve his goal a philosopher should be aware of the true concept of Reality, but why is it essential that he should also be in love with that concept? The answer to this question is that Iqbal is right that knowledge is gained through intuition, and intuition is a function of "love." Or, one might say that "love" is a developed form of intuition.

زمانہ عقل کو سمجھا ہوا ہے مشعلِ راہ
کسے خبر کہ جنوں بھی ہے صاحب ادراک

The world regards intellect as the road lamp.
Who knows that (love's) madness itself has the
gnosis of Reality.²⁹

BJ.

سپاہِ تازہ بر انگیزم از ولایتِ عشق
کہ در حرمِ خطرے از بغاوتِ خرد است
زمانہ ہیچ نداند حقیقتِ او را
جنوں قباست کہ موزوں بقامتِ خرد است

Fresh forces am I raising from the realm of love,
For the Harem is menaced by the revolt of the
intellect.

Little does this age know the reality of (love's)
madness:

It is the garment which fits the intellect
perfectly.³⁰

MK.

بآن مقام رسیدم چو در برش کردم
طوائفِ بام و درِ من سعادتِ خرد است

Donning this garment, I attained to a station
Where it would be honour for the intellect
to walk around my house (like a pilgrim)

MK.

²⁹This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

³⁰ Ibid.

Nature has endowed all human beings with a special ability to love, which varies in general with the level of man's intelligence. One could use this capacity for loving either the true concept of Reality or a false one. But since the capacity is the same, a person cannot make use of it for loving the true concept of Reality to the extent to which he employs it in the love of a false concept. The saying goes, one cannot both eat the cake and have it. With increase in man's love for God, the love for false concepts decreases in the same proportion till it is extinguished altogether. At this stage, the love of the true concept of Reality reaches the highest point which one is capable of attaining keeping in view the limitations of man's natural capacity. But this is the station of Abraham, the friend of God about whom the saying of the Quran is that *he was hanif*, i.e., free from all traces of polytheism.

برایہی نظر پیدا مگر مشکل سے ہوتی ہے
ہوس چھپ چھپ کے سینوں میں بنا لیتی ہے تصویریں

It is difficult to cultivate Abrahamic insight
For lust stealthily forms images within the
breast.³¹

BD.

If a part of a philosopher's capacity for love is devoted to the love of a false concept of Reality, he will naturally observe scientific facts through the false lenses of that concept and his interpretation of these facts will not be absolutely true, that is, he will not be fully able to correlate these facts with the true concept of Reality and

³¹ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

will, therefore, produce a philosophy which will be false or inadequate and defective in proportion to the falsity and defectiveness of his love. Perfectly evolved, illuminated and powerful intuition of the concept of Reality means love for this concept which has been developed to the highest stage of its perfection by struggle, self-discipline and self-denial. This love is a light as it is free from the ignorance and darkness of wrong concepts and can distinguish accurately between right and wrong, moral and amoral and ugly and beautiful. Then, this love is a force as it achieves victory over the wrong ideas despite their extra-ordinary strength. The knowledge of a philosopher remains imperfect without the perfect love of the true concept. That is why, according to Iqbal, perfect love for the true concept of Reality is essential for the creation of true philosophy. Without this an individual, whether he is like Attar or Rumi or Razi or Ghazali, also remains deprived of knowledge.

عطار ہو رومی ہو رازی ہو غزالی ہو
کچھ ہاتھ نہیں آتا بے آہ سحر گاہی

Like Rumi, Attar, Ghazzali and Razi,
One may by mystic great or wise,
But none can reach his goal and aim
Without the help of morning sighs.
BJ.

Wrong philosophy also emanates from wrong love

As has been said above, the need to love one's idea of Reality is not confined to those philosophers who have the true idea of Reality as the basis of their philosophy. It is equally essential for those philosophers who stand for

false concepts of Reality. Whatever apparent force of argument a wrong philosophy comes to have, it is there owing to the love that the proponent of that philosophy has for his false concept of Reality. It is this love which makes him reject as wrong those true facts which do not conform to his erroneous concept of Reality and accept as true those false concepts which conform to his erroneous concept of Reality. Had Karl Marx not been in love with his false concept of Reality, he would not have succeeded in producing a philosophy which, despite its falsity, continues to be the pivot of the lives of millions upon millions of human beings at present.

Now, on the one hand, the true philosophy of the universe is a crying need of man and, on the other, there are insurmountable difficulties in its availability. But it is a law of nature that it provides for all the fundamental inborn needs of man by an arrangement of its own. The reason behind this is not far to seek. But for this provision, the purposes of nature would have remained unfulfilled. In the same way as nature places the clouds, air, sun, moon, earth and sky at the disposal of man to enable him to meet his basic physical needs, it also provides him with a chain of prophets to enable him to meet his basic spiritual needs.

Iqbal's theory of prophet-hood will be fully elucidated as we proceed further in this book. The only purpose here is to explain that the first and the most valuable gift of a prophet to mankind is his true idea of the Reality of the universe, which is known as the idea of God. The totality of attributes and the true nature of this idea can be comprehended only through its practical application. This practical application of the true concept of Reality which is reflected in the practical life of a prophet remains imperfect until man's practical social life

reaches that particular stage of its evolution at which all its essential natural aspects such as education, law, politics, warfare, economy, morals etc, become quite manifest and widespread. Whenever the evolution of human society reaches such a level of development there arises among them a prophet, who exemplifies the application of the concept of God to all sectors of human life by his own practical life and thus brings out both the theoretical and practical aspects of the attributes of God and their implications. He is thus the first man who gives a perfect concept of the Reality of the universe to mankind which is the only basis of a perfect philosophy. The end of prophet hood after the emergence of this prophet is only natural, for after him the human race can have no difficulty in raising their practical life to the height of perfection from the point of view of its richness and validity. The last of the prophets who gave a perfect concept of Reality to mankind is the Holy Prophet, Hazrat Mohammad Mustafa (peace be upon him). The first philosopher, who made this perfect concept received through the agency of perfect prophet hood, the basis of his philosophy in this age of the progress of science, is Iqbal. And the philosophy which organises the scientific data of the age according to the perfect concept of Reality is the philosophy of "self" *Khudi*. Iqbal has realised that this is the concept of Reality which is true and which integrates all the known facts of the universe into a single unity. It is on account of this that Iqbal repeatedly stresses that a philosophy, not based on the prophetic concept of Reality but on some other concept of it, forged by a philosopher on the basis of an inadequate knowledge of the universe, and independently of prophetic guidance must be false and barren and that all the philosophical systems which have been presented so

far are such. It is only the love of God which can form the basis of a true philosophy of man and the universe and the source of this love is perfect submission to the prophet. Iqbal says:

نہ فلسفی سے نہ ملا سے ہے غرض مجھ کو
یہ دل کی موت وہ اندیشہ و نظر کا فساد

I have no truck either with the philosopher or the mulla:

The former means death of the heart, the latter, perversity of

Thought and sight.³²

BJ.

تو اپنی خودی اگر نہ کھوتا
زناری برگساں نہ ہوتا
ہیکل کا صدف گہر سے خالی
ہے اس کا طلسم سب خیالی
انجام خرد ہے بے حضوری
ہے فلسفہ زندگی سے دوری
دل در سخن محمدی بند
اے پورِ علیٰ ز بوعلیٰ چند!

Had you not lost "Self"

You would not have become an adorer of Bergson

The pearl-shell of Hegel is devoid of pearl ;

His magic is all a rigmarole of fancies.

³² This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

The end of reason is a lack of direct experience;
 Philosophy only means separation from life.
 Tie thyself to the Prophetic Teaching,
 How long, progeny of Ali! How long wilt thou
 cling to Avicenna's philosophy?³³

ZK.

The degrading criticism which Iqbal has levelled against Hegel's philosophy, is in fact, applicable to every un-Quranic philosophy.

حکمتش معقول و با محسوس در خلوت نہ رفت
 گرچہ بکرِ فکرِ او پیرایہ پوشد چون عروس
 طائرِ عقلِ فلک پروازِ او دانی کہ چیست؟
 ماکیاں کز زور مستی خایہ گیر و بے خروس

His wisdom did not indulge in the privacy of the touchable, though the virginity of his thought appeared in the garb of a bride.

Do you know what the bird of his high-flying wisdom is like? It is like the hen which in the moments of profound lust gets germinated without a cock.³⁴

PM.

The true concept of Reality is only the concept of God Who is Ever Living and Who sustains the worlds. All other concepts are concepts of objects that are dead and have never been alive. And the representation of anything which is dead is itself bound to be lifeless and

³³ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

³⁴ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

meaningless. Portrayal of dead **which assumes the form of philosophy**³⁵ is also dead. If it is being considered as alive today, it should be, thought to be undergoing the agonies of death. If not today, it will be given up tomorrow on being considered as dead. Says Iqbal:

یا مردہ ہے یا نزع کی حالت میں گرفتار
جو فلسفہ لکھا نہ گیا خونِ جگر سے

As good as dead is science and art,
Which took not birth from bleeding heart.

ZK.

بلند بال تھا لیکن نہ تھا جسور و غیور
حکیم سرِ محبت سے بے نصیب رہا
پھرا فضاؤں میں شاہین اگرچہ کرگھس وار
شکارِ زندہ کی لذت سے بے نصیب رہا

He knew how to fly high but he lacked courage and high-mindedness. That is why the philosopher remained deprived of the secrets of love.

Although the Shaheen (falcon) continued to fly in the sky like a vulture, yet he felt deprived of the ecstasy of the live prey.³⁶

BJ.

حکیمیاں مردہ را صورت نگارند
ید موسیٰ دم عیسیٰ ندارند

³⁵ This is a translation of the words added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand.

³⁶ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

دریں حکمت دلم چیزے نہ دید است
برائے حکمت دیگر تپید است

The scientists tend to adorn a dead body,
They neither possess the Hand of Moses nor the
Breath of Jesus,
I have seen nothing of value in this type of science.
I have been craving for a wisdom of another sort.
ZA.

By this “other philosophy” Iqbal means the philosophy which recognises the Living God as the Reality of the universe. God alone is that concept of Reality which is the source of that true love which the philosopher needs. It is through this love that the hidden secrets of the universe are unrevealed. It is this love designated by Iqbal as خون جگر (life blood) in which is written that philosophy which can neither die nor suffer from the throes of death. And love for God is not possible without love for the Apostle (peace be upon him) because God is the goal and the Apostle (peace be upon him) is the means of reaching Him³⁷.

مے ندانی عشق و مستی از کجاست
ایں شعاع آفتاب مصطفیٰ است

Know you not wherefrom ardour and ecstasy
arise?
These are but rays shot from the sun of the
Prophet.
MK.

³⁷ This is a translation of the sentence added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand.

Reason is a servant of the idea of Reality. It has as many ways as there are the ideas of Reality. Hence, Iqbal has called intellect as "intellect of a thousand artifices". True philosophy does not depend merely upon intellect, but on the fact that the true love for God should guide the intellect. True love has only one way which alone leads towards man's true destination. But intellect has a thousand ways.

نشانِ راهِ ز عقلِ ہزارِ حیلہِ مپرس
بیا کہ عشقِ کمالے زیکِ فنی دارد

Do not seek guidance from,
That jack of all trades, intellect,
Apply to Love, for it is perfect in,
The only art it practices.
PM.

Similarly the knowledge which is not guided by God's true love is demonic. Such a knowledge cannot become the basis of a true philosophy. But knowledge, which is produced in the light of God's true love is pure and true and can become the basis of a true philosophy.

علمِ بے عشقِ است از طاغوتیاں
علمِ با عشقِ است از لاهوتیاں

Science without Love is a demonic thing,
Science together with love is a thing divine.
JN.

نقشے کہ بستہ ہمہ اوہامِ باطلِ است
عقلے بہم رساں کہ ادبِ خوردہ دلِ است

O thou by vain imaginings befooled.
Get thee a reason which the Heart has schooled!
PM.

بے محبت علم و حکمت مردہ
عقل تیرے بر ہدف نا خوردہ

Science and wisdom without love are a corpse,
Reason is an arrow that never pierced the target
JN.

پچشم عشق نگر تا سراغِ او بینی
جہاں پچشم خرد سیمیا و نیرنگ است

Look with the eyes of love, so that you find some
trace of Him,
To reason's eye the world is nothing but illusion
and deceit.
PM.

وہ علم کم بصری جس میں ہمکنار نہیں
تجلیات کلیم و مشاہدات حکیم

That ken is vision dim,
In which the wise man's lore
And sight that Moses viewed
Keep apart and merge no more
ZK.

نقطہ ادوارِ عالم لالہ
منتہائے کارِ عالم لالہ

.....

لا و اِلَّا احتساب کائنات
لا و اِلَّا فتح باب کائنات

No other god but God – this is the point
On which the world concentrically turns.
AR.

Negation and affirmation together signify control of the universe:

they are the keys to the doors of the universe.

MK.

حریف نکتہ توحید ہو سکا نہ حکیم

نگاہ چاہیے اسرارِ لا الہ کے لیے

The subtle point that God is one,
The German sage could not perceive:
Clear sight and mind are both a must,
So that this point one may conceive.

ZK.

فلسفی را با سیاستدان بیک میزان مسنج

چشم آن خورشید کو رے دیدہ آل بے نے

ایں تراشد قول حق را جتے نا استوار

آں بیارد قول باطل را دلیلے محکمے

Philosopher with statesman weigh not thou,
Those are sun blinded, these are tearless eyes.
One shapes a false argument for his truth,
The other a block of logic for his lies.

PM.

Every scientific fact, (every wisdom) is in conformity with only one philosophy. That philosophy is no other than that which is based on the true concept of Reality, that is, the concept of God. Hence, wherever it is found, it should be picked up and integrated with that philosophy.

گفت حکمت را خدا خیر کثیر

ہر کجا ایں خیر را بنی بگیر

“Wisdom” said God “is a tremendous Good”

Take hold of it wherever thou findest it.³⁸

JN.

Since correct and true philosophy which will be the world's last philosophy will be established on the basis of God's love and will bring about permanent peace in the world by uniting mankind, Iqbal emphasises it very forcefully that the concept of God's love should be given the shape of a philosophy, for without that it will neither be able to win popular acceptance nor will human beings be able to get rid of the hold of false philosophies and mutual wars and conflicts. Such a philosophy whenever it emerges will create a world revolution, and will bring a new world-order into existence. Intellect which is the basis of life for the westerners takes guidance from love while love for God which characterises the easterners gets strength from the intellect. Thus, when intellect and love will combine with one another and will assist and help each other, it must usher in a revolution in the whole world.

غریباں را زیرکی سازِ حیات
 شرقیاں را عشقِ رمزِ کائنات
 زیرکی از شقِ گردد حق شناس
 کارِ عشق از زیرکی محکم اساس
 عشق چوں با زیرکی ہمبہر بود
 نقش بند عالم دیگر شود
 خیز و نقش عالم دیگر بنہ

³⁸ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

عشق را با زیرکی آمیز دو

The intellect, to the Westerners, is the tune of life.
To the Easterners, love is the secret of the universe.

Intellect, aided by love, acquires the knowledge of Reality.

The foundation of love's task is consolidated by intellect.

When love is combined with intellect it becomes the architect of a new world.³⁹

JN.

But, even after correlating the true concept of Reality and all the scientific facts discovered by man so far, because of his ceaseless quest for truth, the interpretation of Reality will not become perfect. For ever new facts will continue to be discovered and correlated to Reality till the end of the world rendering it progressively clearer and more attractive. It is for this reason that in the preface to his book "*The Reconstruction of Religious thought in Islam*" Iqbal has aptly remarked:

"As knowledge advances and fresh avenues of thought are opened, other views, and probably sounder views are possible. Our duty is to watch carefully the progress of human thought, and to maintain an independent critical attitude towards it."⁴⁰

³⁹ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

⁴⁰ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: VI, Published by Sheikh Mohammad Ashraf, publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore

Iqbal has clothed this very thought with the following verse.

گفت حکمت را خدا خیر کثیر
ہر کجا ایں خیر را بنی گیر

“Wisdom” said God “is a tremendous Good”

Take hold of it wherever thou findest it.⁴¹

JN.

But, if today someone is desirous of having an absolute knowledge of Reality, it is imperative for him to cultivate, by means of devotion and prayers, a personal feeling or experience or love for the beauty of Reality. Without that no person, howsoever gifted he might be, can make a full explication of Reality nor can any individual gain full knowledge of Reality merely by reading or listening to that explication.

حقیقت پہ ہے جامہٴ حرف تنگ
حقیقت ہے آئینہٴ گفتار زنگ
فروزاں ہے سینہ میں شمع نفس
مگر تابِ گفتار کہتی ہے بس

The garment of words too brief for Reality;

For reality is like a metallic mirror, speech is rust.

The candle of the soul is ablaze within the breast ;

But the ability of expression says: “No further”.⁴²

BJ.

زباں اگرچہ دلیر است و مدعا شیریں

⁴¹ This translation has been taken from the author’s article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

⁴² Ibid.

سخن ز عشق چه گویم جز ایں کہ نتواں گفت

Though the tongue is bold enough,
The argument right fair,
What can I declare of Love?
Save that none can declare?
ZA.

Rumi has said the same in these forceful words:

ہر چه گویم عشق را شرح و بیان،
چوں بعشق آیم نخل باشم ازان
گرچه تفسیر و بیان روشنگر است
یک عشق بے زبان روشن تر است
چوں قلم در وصف این حالت رسید
ہم قلم بشکست و ہم کاغذ درید
عقل در شرحش چو خر در گل نہفت
شرح عشق و عاشقی ہم عشق گفت
آفتاب آمد دلیل آفتاب
گر دلالت باید ازوے رومتاب

No matter how elaborately I try to explain love,
I feel ashamed (at my failure) when I encounter
"love" itself.

Even though elucidation and explanation help
illuminate a point,
The tongueless "love" is far more illuminating.
The pen which flows so swiftly in writing,
Breaks when it comes to write about love.
When it comes to express this state (i.e. of love),
The pen is broken and the paper torn to shreds.

Intellect fails to explain love like the donkey who gets stuck into the mud.

Love and the ways of love can be explained by love alone.

The appearance of the Sun itself is the proof of the Sun;

If thou needeth a proof (in respect of the Sun) turn not away thy face from it.⁴³

Iqbal is a lover of God, a lover who interprets his love in philosophical terms in order to transmit that love to his reader so that when the flame of love has been kindled in his heart too, he might be drawn towards prayers and devotion and through them develop his love to a stage where he no longer needs even philosophy and rationalism for its further growth so that out of his philosophy is engendered love, and from his love there stem, develop and flourish philosophy and wisdom. When we say that all scientific facts of the universe are deeply related to only one idea of Reality, the idea of God, we mean to say that every atom in the universe testifies that God alone is the true Reality of the universe. Therefore, the Quran designates every scientific fact to be a sign of God.

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُؤْمِنِينَ

And in the earth there are signs for those of assured faith.⁴⁴ (51:20)

⁴³ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

⁴⁴ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

In other words, since no scientific fact can be intellectually and rationally related to any of the false concepts of Reality every such fact is a sign, an argument and a testimony of God.

The function of a true philosopher is merely to correlate with the true concept of Reality according to known and accepted scientific and rational standards all the scientific and rational facts, which have come into grasp of human knowledge and thus to make every atom of the universe cry out that the true Reality of the universe is:

وفى كل شى له آيته تدل على انه واحد

And in everything there is sign pointing out that He is but One.⁴⁵

In this way, a true philosopher demolishes all possible evidence in favour of the false concept of Reality. He is not irked by the fact that so far a very limited number of facts of the universe have entered into the orbit of human knowledge. For, no matter whether these facts are few or many, all of them support only his concept of Reality. Moreover, those who present false arguments in favour of false concepts of Reality, they too, after all base their case on a misinterpretation of these facts. Hence when every atom of our known universe begins to testify that God is the true Reality of the universe, it will also testify, in effect, that all concepts of Reality, except that of God are false and unsound.

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ

“Whoso invokes any other god along with Allah, he has no authority therefor.”⁴⁶ (23-117)”

⁴⁵ Ibid.

⁴⁶ Ibid.

And when there does not remain even a single scientific evidence in the whole universe in favour of any false concept of Reality the survival of any of the false concepts of Reality is rendered impossible and a new true philosophy, based on the true concept of Reality of the universe, spreads throughout the world, reaching its farthest limits without opposition. But concepts of Reality, as we have seen, are not merely ideas of academic and theoretical significance; they are the intellectual foundations on which the whole structures of the practical lives of individuals and nations are based. Hence, when these intellectual foundations are destroyed the socio-political structures which had been raised on them also crumble. At a time when the whole world has its life structure based on false concepts of Reality the emergence and spread of a new and true philosophy, which insists that the accepted and cherished concepts of the Reality of this world and the next are false, would be nothing short of a world revolution as destructive as doomsday itself. Who would be there among the worshippers of false concepts of Reality who sees this world revolution emerging in the ideas of a single individual and does not rise in opposition to him to wipe him out of existence? Thus to present such a revolutionary philosophy is a matter of supreme courage which cannot be expected of everybody. For anyone who does so comes out with a desire to destroy with the sword of his philosophy the popular ideas of the people about the two worlds of existence.

حکمت و فلسفہ را ہمت مردے باید
تیغ اندیشہ بروئے دو آختن است

Philosophy and wisdom require manful courage,
For they amount to unsheathing the sword of

one's thought to destroy both the worlds of existence.⁴⁷

ZA.

خوگر من نیست چشم هست و بود
لرزه برتن خیزم از بیم نمود

The eye of existence is not familiar with me,
I rise trembling afraid to show myself.⁴⁸

AR.

But such a revolution must come. Thus at a time when the intellectual foundations of the false concepts of Reality are being undermined and their superstructures are in a process of disintegration, a new world based on a true philosophical system based on the true idea of Reality is moulded into existence by the passionate lovers of Divine Beauty according to their heart's desire ___ and their heart's desire is no other than the will of God Himself. In other words, before this happens the following conversation between them and God would have taken place.

گفتند جهان ما آیا بتوے سازو
گفتم که نمی سازو گفتند که برهم زن

He Said: "Is my world attuned to thee?"

"No," said I. "Go and shatter it to pieces", said He.⁴⁹

ZA.

⁴⁷ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

⁴⁸ Ibid.

⁴⁹ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

And then God encourages these lovers of His beauty by saying that it is only what they want that would happen, and that their opponents would be swept off their way.

قدم بیباک تر نہ در رہ زیت
بہ پنهائے جہاں غیر از تو کس نیست

Put thy step in the path of life with greater courage,

For there is none in the vastness of the world but thee.⁵⁰

PM.

That is why Iqbal calls upon the Muslims to construct a new philosophy on the basis of the true idea of Reality:

عشق چوں با زیرکی ہمبر بود
نقش بندِ عالمِ دیگر شود
خیز و نقشِ عالمِ دیگر بنہ
عشق را با زیرکی آمیز دہ

When love is combined with intellect,
It becomes the architect of a new world.

Arise and found a new world.

Combine love with intellect.⁵¹

JN.

Since at present the true idea of Reality, with all its perfections is available to only the Muslim nation which carries the teachings of the Last Prophet (peace be upon

⁵⁰ Ibid.

⁵¹ Ibid.

him), it must hold its sole sway over the globe due to its ideology without bloodshed.

ہفت کشور جس سے ہو تسخیر بے تیغ و تفنگ
تو اگر سمجھے تو تیرے پاس وہ سماں بھی ہے

What conquers the whole world without sword and gun?

If you understand the material is also in your mettle.

BD.

When it will so happen, it will be the history's greatest catastrophic world wide intellectual revolution. Iqbal sees this revolution with a clarity of mind despite its being concealed in the heart of the heavens .

انقلابے کہ نکلجند بضمیر افلاک
بینم و ہیج ندانم کہ چسان ے بینم

A revolution [so tremendous that even its secret] the heart of the heavens is unable to harbour.

I see [openly] and I do not know how I am able to see it thus.⁵²

PM.

حادثہ وہ جو ابھی پردہ افلاک میں ہے
عکس اس کا میرے آئینہ ادراک میں ہے

That great event which is still concealed behind the curtain of heavens

Its reflection is present in the mirror of my intellect.⁵³

⁵² This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

⁵³ Ibid.

BJ.

This wonderful new world which will come into being after this catastrophic world wide intellectual revolution cannot be imagined by anyone of us at present. No one has even thought about it---niether in the mosque, nor in the school, and nor in the tavern.

کس کو معلوم ہے ہنگامہ فردا کا مقام
مسجد و مکتب و مے خانے ہیں مدت سے خموش

None knows that tumult's worth and price,
Which hidden lies in future's womb
The mosque, the school and tavern too
Since long are silent like a tomb.

BJ.

عالم نو ہے ابھی پردہ تقدیر میں
میری نگاہوں میں ہے اس کے سحر بے حجاب

The new world-order is still hidden behind the curtain of Destiny;
To my eyes, however, the light of its dawn is already revealed.⁵⁴

BJ.

It comes as a surprise, and who will believe it if it is expressed in words that a time will also come after a long period of disbelief, polytheism, sinfulness, impiety and war fare during which virtue and piety, peace, tranquility and security will prevail from one end of the world to the other.

آنکھ جو کچھ دیکھتی ہے لب پہ آسکتا نہیں

⁵⁴ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

مُحِیرت ہوں کہ دنیا کیا سے کیا ہو جائے گی

What the eye sees the lips are unable to express.
I am struck with wonder when I think how
utterly the world is going to change.⁵⁵

BD.

But the westerners who dominate the world at present will not be able to understand that ultimately only the Muslim nation will be predominant in the world. To understand it apart, they will not even like to listen to it.

پردہ اٹھا دوں اگر چہرہ افکار سے
لا نہ سکے گا فرنگ میری نواؤں کی تاب

Were I to lift the veil
from the profile of my reflections,
The West would be dazzled by its brilliance.
BJ.

The Holy Quran itself contains this prediction of the glorious future of humanity. In the Quran it has been challengingly declared that it will be the ideology of the prophets alone which will dominate the world while all other ideologies will perish.

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي

Allah has decreed: Verily, it is I and My messenger who shall be the victorious⁵⁶ (58:21)

أَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

And you will be superior (in victory) if you are

⁵⁵ Ibid.

⁵⁶ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

indeed (true) believers⁵⁷ (3:139)

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٣٩﴾ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٤٠﴾ وَإِنَّ جُنَدَنَا
لَهُمُ الْغَالِبُونَ ﴿١٤١﴾

And, verily, Our Word has gone forth of old for
Our slaves, the Messengers.

That they verily, would be made triumphant.

And that Our hosts! They verily, would be the
victors.⁵⁸ (37:171-173)

And then the Quran particularly refers to the *deen* of
Hazrat Mohammad Mustafa (peace be upon him) and
says:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ
شَهِيدًا ﴿٢٨﴾

He it is Who has sent His messenger (Muhammad
ﷺ) with guidance and the religion of truth
(Islam) that He may make it (Islam) superior to all
religions. And all Sufficient is Allah as a Witness.⁵⁹
(48:28)

The philosophers who deny prophet-hood have not
acquired complete knowledge of the Reality of the
universe upto this day despite their best efforts, though
they have certainly made some or other progress in the
direction of the knowledge of this fact .

حریفِ کلمتِ توحیدِ ہو سکا نہ حکیم
نگاہِ چاہیے اسرارِ لالہ کے لیے

⁵⁷ Ibid.

⁵⁸ Ibid.

⁵⁹ Ibid.

The subtle point that God is one,
 The German sage could not perceive
 Clear sight and mind are both a must,
 So that this point one may conceive.
 ZK.

In fact, philosophy and prophet hood have been endeavouring to advance towards the same goal ___ that of unravelling the mystery of the universe ___ by two different routes. Though, prophet-hood could not reach its destination till the arrival of the Last of the Prophets (peace be upon him), it had been moving essentially on the right path and in the right direction. On the contrary, philosophy, since it lacked the true intuitive concept of the Reality of the universe, remained far away from its goal, wandering aimlessly in search of it, in spite of some partial and limited successes which it attained. Without guidance from the Perfect Prophet-hood it was not possible for it to start with the true intuitive concept of Reality and hence it could not proceed along the true rational lines.

ہر دو امیرِ کارواں ہر دو بمنزلے رواں
 عقل بجلیہ می برد عشق بروکشاں کشاں

Both are in quest of one abode
 And both would lead upon the road:
 Reason tries every stratagem,
 But love pulls gently by the hem.
 ZA.

The objective of prophet-hood was not to introduce to man all the details of the rational order operating in the universe. Its objective was, rather, to furnish man with that minimum of knowledge about his important facts which would create in him the urge to purify his practical conduct in all its aspects and create and nourish

the love of that true intuitive concept of Reality which is at once the love of Reality and its basic knowledge and without which he can neither understand the facts correctly nor discover its correct intellectual and scientific order. To purify his practical conduct and to discover the rational order of scientific facts are two such needs of man that it is impossible to satisfy them without the guidance of prophethood. But man's first need demands immediate satisfaction, while the second one is of the nature that, though man takes one step forward each day towards its satisfaction, its complete and ultimate satisfaction can be possible only at a particular stage of man's scientific development and not before. It is for this reason that we find that prophethood, even in its perfect form, does not seek to provide us with true scientific data regarding the rational order operating in this universe; it merely seeks to create and cultivate that true intuition of Reality which is essential for obtaining this data, and without which sound rational thinking is impossible. Philosophy is right in deducing that the order of the universe is akin to a chain, all links of which are rationally inter-related. But this has led the philosopher to the naive conviction that he will be able to understand the links of this chain with the help of reason alone. But unfortunately he always fails because he always starts with a false concept of Reality and his reasoning turns out to be a vain effort to rationalise this false concept. Had philosophy been a little more courageous, it could have accepted the concept of Reality given by perfect prophethood, ever since its advent. In such a case, its headache would have come to an end and it would have been able to grasp that true rational order of the universe for which it has been groping down the ages. But, as long as philosophy, with its faltering steps, did not reach a point

close to the prophetic concept of Reality, it was impossible for it to take such a bold step. Fortunately, owing to new discoveries in the fields of physics, biology, and psychology, in the present century, philosophy has indeed reached a point where it could take such a bold step, and it has actually taken that step, by integrating itself with the teachings of the Perfect Prophet in the shape of Iqbal's philosophy. Iqbal's philosophy of the "Self" provides an explanation of the prophetic concept of the universe into which all true scientific facts known so far have been integrated and there is no reason why true scientific facts to be discovered in future will not be similarly integrated into it. This bold step of philosophy has now made the wandering reason reach its destination and there is no possibility of its roving any further after this, though it will take some time more, on the human plane, to understand that it has reached its goal and now it has no further goal to reach.

در جہاں کیف و کم گردید عقل
 پے بہ منزل برو از توحید عقل
 ورنہ ایں بے چارہ را منزل کجاست
 کشتی ادراک را ساحل کجاست

The Mind, astray in this determinate world,
 First found the pathway to this distant goal
 By faith in God the One; what other home
 Should bring the hapless wanderer to rest?
 Upon what other shore should Reason's barque
 Touch haven?
 AR.

Iqbal's greatness

This union between philosophy and prophetic teachings is a land mark in man's intellectual progress and it has ushered in a new era in man's intellectual history, a new era whose pioneer and herald is Iqbal. This event marks the beginning of that universal revolution which has been mentioned above, and as a result of which, the Muslim nation would dominate the world, and the human world would be enriched with the wealth of peace and unity. As a consequence of this event, the knowledge of human nature upon which the everlasting peace and unity of the human world depends has emerged before mankind for the first time in history in an organised and systematic form which can satisfy the modern man and ensure its worldwide acceptance. Iqbal himself begins uniting Love and Reason to which he calls the Muslims quite forcefully and thus himself lays the foundation of the "other world". In other words, Iqbal is not only the herald of this universal intellectual revolution, but also its founder after which no other intellectual revolution could come. Hence Iqbal is that intellectual and ideological king of that permanent world state of the future whose kingship knows no down fall. This station of greatness for an ordinary man, who is not a prophet but an insignificant servant of the Prophet (peace be upon him), is so high that none higher than it can be imagined. Iqbal is himself well aware of this station of his. It is for this reason that in his verses he says again and again that he has been acquainted with the secret of life. No one has described those mysteries and secrets of life till today which he has described. His philosophy is a string of priceless pearls of meanings and facts the like of which has not been presented up to this day. Although he is but a mote, he has in him the radiance of the sun. Hundreds of dawns of knowledge and wisdom illuminate his breast.

His dust is brighter than the cup of Jamshid as he knows what is going to happen in the coming age. His thought has reached those facts which others have failed to reach.

چشمہ حیوان براتم کرده اند
 محرم رازِ حیاتم کرده اند
 بیچ کس رازے کہ من گوئم نگفت
 بچو فکرِ من دُرِ معنی نہ سفت
 زہ ام مہر منیر آں من است
 صد سحر اندر گریبانِ من است
 خاکِ من روشن تر از جامِ جم است
 محرم از نازِ او ہائے عالم است
 فکرِ م آں آہو سرفرازِ بست
 کو ہنوز از نیستی بیرون نجست

The Fountain of life hath been given me to drink.
 I have been made an adept of the mystery of life.
 No one hath told the secret which I will tell
 Or threaded a pearl of thought like mine.
 Tho' I am but a mote, the radiant sun is mine:
 Within my bosom are a hundred dawns.
 My dust is brighter than Jamshid's cup
 It knows things that are yet unborn in the world.
 My thought hunted down and slung from the
 saddle a deer
 That has not yet leaped forth from the covert of
 non-existence.

AR.

سر آمد روزگارِ ایں فقیرے

دگر دانائے راز آید کہ نہ آید؟

This faqir's time has come to an end,
Who knows if another sage knowing the secrets of
life comes to the world or not.⁶⁰

AH.

عمر ہا در کعبہ و بت خانہ مے نالہ حیات

تا ز بزم عشق یک دانائے راز آید بروں

Life bemoans for ages in K'aba and temple,
Until there arises from love's assembly the one
knowing the mysteries of life.⁶¹

ZA.

He knows that though the modern man will be unable to appreciate him fully due to lack of his knowledge and spiritual development, yet the whole of humanity will embrace his ideas in future and recognise his ideological leadership. He will not remain all alone, but thousands of caravans will accompany him. That morning is soon to dawn when the people will wake up from the deep slumber of ignorance and gather with zeal and fervour around that fire of love which he has lighted like the fire worshippers. He is the voice of the poet of tomorrow, a note which needs none to play, and which will not but rise high. But his poetry carries with it a world revolution which, when starts, will make the people read his verses again and again and go into raptures over them and say that this is that self-aware man who has transformed the world.

⁶⁰ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

⁶¹ Ibid.

عصر من داننده اسرار نیست
یوسف من بہر این بازار نیست
نغمہ من از جہان دیگر است
این جرس را کاروانے دیگر است
نغمہ ام از زخمہ بے پرواستم
من نوائے شاعر فرداستم

My own age does not understand my deep meanings,

My Joseph is not for this market

My song is of another world than theirs:

This bell calls other travellers to take the road.

I have no need of the ear of Today

I am the voice of the poet of Tomorrow.

AR.

.....

بچشم کم مبین تنہائیم را
کہ من صد کارواں گل درکنارم

So under-rate not my verve's lone part,

See caravans budding from my heart.

AH.

.....

قلزم یاراں چو شبنم بے خروش
شبنم من مثل یم طوفان بدوش
انتظار صبح خیزاں مے کشم
اے خوشا زردشتیان آتشم

The sea is silent, like dew.

But my dew is storm ridden, like the ocean.
I am waiting for the votaries that rise at dawn;-
Oh, happy they who shall worship my fire!⁶²

AR.

پس از من شعر من خوانند و مے رقصد و می گویند
جهانے را دگرگوں کرد یک مرد خود آگاہے

When I am dead, this my lay
Men will recite, and say:
“One man, who was self-aware
Transformed a world everywhere”!
ZA.

Iqbal's thought is based on solid scientific facts and not on self adoration

From this it is quite clear that whatever Iqbal has said in his verses in respect of the importance of his thought is not in the nature of poetic exaggeration or self-adoration, but it is based on solid facts which rest upon firm scientific and intellectual foundations, and are an integral part of his philosophy the expression of which was necessary for him to explain his own philosophy. Had he remained quiet, his philosophy would have remained incomplete, and it would have been an omission because of which his nation would have remained unfamiliar with the importance of the rationality of his thought to some extent.

Iqbal's distinction

One could say, perhaps, that even though it might be true to assert that no non-Muslim philosopher had based his philosophic thought on the concept of Reality

⁶² This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

propounded by perfect prophet-hood, yet the philosophies of Muslim philosophers who have preceded Iqbal are bound to have been based on the Islamic concept of God. If this is so, what is the distinction of Iqbal over other Muslim philosophers? And in this connection perhaps the names of great luminaries like Shah Wali-ullah and Mohyid-Din-ibn-al-Arabi might be mentioned. But the qualities which the philosophy of Iqbal has earned due to the intellectual climate and specific academic atmosphere of the present age have never before been earned and nor will ever be earned by the philosophy of any philosopher in future.

The reasons for Iqbal's eminence

The first thing is that in the age of Iqbal, thanks to the research and inquiry of western scholars, the quantum of scientific knowledge has increased so rapidly in all the three main branches of knowledge as never before in the past. This increase has been possible due to that peculiar scientific method of investigation which emphasises on accurate drawing of conclusions on the basis of the properties and characteristics of things. This method of inquiry was first invented by Muslims themselves under the guidance of the Quran, but the European researchers used it constantly, with the result that they enjoy its fruits in the form of an invaluable store of scientific facts called science. Then a successful movement of scientific research and investigation has also started in this age in the form of various efforts towards understanding man and universe as a "whole" or a "unity". The result has been that in this age there have come into existence several philosophies each one of which has tried to relate all the known and established scientific facts to a central idea of Reality. It is a different matter that each one of them has formed a wrong idea of Reality and has

organized scientific facts too around it wrongly. In the domain of philosophy too, a new method of reasoning has developed due to this peculiar scientific method of inquiry which lays emphasis particularly on the fact that no relevant facts may be ignored, that facts may be examined with utmost care and precision and only those conclusions may be drawn which may be unavoidable. This method of reasoning has acquired a permanent place in the domain of knowledge for the future. Iqbal has received education in Europe for quite a long time. During this period, as he himself admits, he has been deeply influenced by these intellectual peculiarities and advancements of Western philosophy.

خرد افزود مرا درس حکیمان فرنگ

سینه افروخت مرا صحبت صاحب نظراں

The teaching of the West's philosophers

Increased my wisdom's fund.

The company of seers lit up

My being's very core.

PM.

The European movement of research and investigation has also induced Iqbal to see man and universe as a "whole". But, this influence did not result in adding another wrong eastern philosophy to the wrong western philosophies because of his peculiar psychological environment. On the contrary, it has assumed the form of a useful and successful reaction of a kind Nature to these wrong philosophies in order to save humanity from their harm exactly as the vital force working for the growth and protection of the body reacts and kills the germs by producing antitoxins and restoring its health after the germs of a fatal disease attack it, grow and develop and produce toxins in it. The result is that

Nature has produced, through Iqbal, a philosophy which reveals the irrationality of the wrong philosophies of the West. Besides, it also potentially contains a sufficient and convincing reply and refutation of all wrong philosophies which will emerge to the end of time. Therefore, it is this philosophy which is destined to become the philosophy of the whole of mankind in the future. It is Nature's habit that when there is some serious impediment to the satisfaction of some physical or spiritual need of mankind, it takes a miraculous step, out of kindness, to remove that impediment and to provide the means of their spiritual and physical growth and nourishment. It is because of this habit that the organism becomes healthy by reacting to disease, and it is again because of this habit that wise men, thinkers and leaders emerge who bring the human world back to the right path by refuting wrong ideas when they are leading it astray after spreading to the world.

Iqbal's peculiar psychological environment

Iqbal's peculiar psychological environment has made it possible for him to base his philosophy on the true concept of Reality. This psychological environment includes his Islamic faith, and especially his birth in a family which had a zest for mysticism, piety and austerity, liking of and search for the company of seers and saints to the extent of not missing even one opportunity of finding it and benefiting by it continuously, study of Persian and Arabic disciplines and the books of Muslim scholars, philosophers and Sufis. This environment acquainted him not only with the intuition of the true concept of Reality, but also developed a powerful personal feeling of or love for its beauty and excellence.

خرد افزود مرا درس حکیمان فرنگ
سینہ افوخت مرا صحبت صاحب نظراں

The teaching of the West's philosophers
Increased my wisdom's fund.
The company of seers lit up
My being's very core.
PM.

That is why he says:

مے نہ روید تخم دل از آب و گل
بے نگاہے از خداوندانِ دل

The seed of the heart does not develop out of
water and clay,
without the look of the people of the heart.
MK.

Iqbal is fundamentally a sufi or *darvesh* and not a poet or philosopher

It is unfortunate that inspite of Iqbal's repeated assertions in unequivocal terms, we usually overlook the fact that though he is a philosopher, yet fundamentally he is neither philosopher nor a poet, but a *darvesh* or a Sufi. His poetic genius and philosophical acumen both subserve his "intuition" or "love". The outcome of all his intellectual endeavours is that he has interpreted his spiritual experience or "love" in the well-known philosophical language readily comprehensible to the modern man, and dressed the philosophical views and ideas emerging in this process in the vigorous and captivating garb of poetic expression. He is not interested in amusing people by epics of sensual love or lyricism. It is for this reason that he denies the appropriateness of his being designated as a poet.

نہ پنداری کہ من بے بادہ مستم
مثال شاعراں افسانہ بستم

Don't you think I am intoxicated without wine?
And spin tales like poets.⁶³

ZA.

نہ بینی خیر ازاں مردِ فرو دست
کہ بر من تہمت شعر و سخن بست

You will see no good from a low person.
Who accuses me of being a poet!

ZA.

نغمہ کجا و من کجا ساز سخن بہانہ ایست
سوئے قطارے کشم ناقہ بے زمام را

What relation is there between me and the song?
The poetic tune is merely an artifice.
An artifice to keep the rein less dromedary to its
correct route.⁶⁴

ZA.

او حدیث دلبری خواہد ز من
رنگ و آب شاعری خواہد ز من
کم نظر ہے تابعے جانم ندید
آشکارم دید و پہنام نہ دید

From me he seeks amorous poetry;

⁶³ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

⁶⁴ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

From me he seeks the shine and glitter of verse.
 Lacking insight he has not observed the
 restlessness of my soul.
 He has seen me outwardly but not from within.⁶⁵
 PM.

In one of his letters dated 4th August, 1913, addressed to Maulana Suleman Nadvi, Iqbal writes:

“I have never regarded myself as a poet or felt any interest in poetry at any time. I have, of course, aims to state for which I have adopted the medium of verse considering the conditions and customs of the country”.

نہ بنی نیر ازاں مرد فرو دست
 کہ بر من تہمت شعر و سخن بست

You will see no good from a low person
 Who accuses me of being a poet!
 ZA.

Similarly, in one of his letters to Khawaja Hassan Nizami on 27th September, 1913, he wrote:

"You know that I do not consider myself as a poet, and nor have I ever studied poetry as an art. Then, what gives me the right to be counted in the ranks of poets?"

I have explained earlier how Iqbal came to the conclusion that all the philosophies which are bereft of love for God or, in other words, the true concept of Reality, are false and inadequate, and thus senseless and futile. Had Iqbal himself not been gifted with love for God, it would have been impossible for him to reach this invaluable piece of wisdom. And it is not merely a fantasy; Iqbal himself claims that he has been gifted with

⁶⁵ Ibid.

a high level of mystic experience and that he has attained a high status in spirituality and knowledge of God. This level of gnosis, this stage of Love, he calls *afrozish-e-seenab* “(light of the breast)” *soz-e-daroon* (restless spirit) *zauq-e-nigah* “(Joy of vision)” and *badab-e-nab* “(pure wine)” etc. while he calls himself a *darvesh*, a *faqir*, a *qalandar* etc, terms which are used for the sufis.

خرد افزود مرا درس حکیمانہ فرنگ

سینہ افروخت مرا صحبت صاحب نظراں

The teaching of the West's philosophers

Increased my wisdom's fund.

The company of seers lit up

My being's very core.

PM.

درویش خدا مست نہ شرقی ہے نہ غربی

گھر میرا نہ دلی نہ صفاہاں نہ سمرقند

God intoxicated darvesh is neither easterner nor westerner

My abode is neither Delhi nor Isfhan nor Samarqand.⁶⁶

BJ.

سر آمد روزگار این فقیرے

دگرد انائے راز آید نہ آید

This faqir's time has come to an end,

Who knows if another sage knowing the secrets of

⁶⁶ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

life comes to the world or not.⁶⁷

AH.

قلندر جز دو حرف لا الہ کچھ بھی نہیں رکھتا
فقیہ شہر قارون ہے لغت ہائے حجازی کا

The man of God knows but two words of faith
The scholar has tonnes of knowledge old and new.

BJ.

اے پسر ذوق نگاہ از من بگیر
سوختن در لا الہ از من بگیر

O son, have from me the joy of vision
And burning (in the fire of) *la ilah*

JN.

مرے کدو کو غنیمت سمجھ کہ بادہ ناب
نہ مدرسہ میں ہے باقی نہ خانقاہ میں ہے

Be content with my wine-cup, for pure wine is
now found

Neither in the *madrasah* nor in the *Khaniqah*.⁶⁸

BJ.

از تب و تابم نصیب خود بگیر
بعد من ناید چو من مرد فقیر

Take your share of my fire and ardour
There may not come after me a fakir like me

MK.

عصر حاضر را خرد زنجیر پاست

⁶⁷ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

⁶⁸ Ibid.

جان بیتابے کہ من دارم کجاست

Reason is a chain fettering this present age
Where is a restless soul such as I possess?
JN.

انجی مردے چه خوش شعرے سرود
سوز و از تاثیر او جان در وجود

A non-Arab sang a song and what a beautiful song;
By its warmth the song blazes the very soul of
existence.⁶⁹

MK.

The qualities and characteristics of the human self

Whereas Iqbal's psychological environment has enabled him to imbibe love for God, his modern academic environment has enabled him to know of the scientific and intellectual foundations of his ideas and beliefs relating to man's individual and social activities and actions, which he has obtained from the Quran. Because of this scientific environment, it has dawned on him that these theories and beliefs are based on the natural qualities and attributes of the human spirit. He uses the philosophical term of "self", for the human spirit, assesses its practical effects and results in the light of every day observations like a scientist and in their light explains its natural and permanent qualities and features. This is a mere chance, which proves the truth of the Quran from the scientific and rational point of view as these qualities and features accord precisely with the teachings of the

⁶⁹ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

Quran. That is why on the one hand Iqbal's philosophy of the self is the science of man, on the other, it is an interpretation of the Quran. Just as we cannot take out from the philosophy of Karl Marx the concept that the Reality of the universe is matter, so we cannot take out from the philosophy of Iqbal the concept that the Reality of the universe is God with all His qualities and attributes mentioned in the teachings of Perfect Prophet hood. The Islamic concept of God, which had been imbibed by Iqbal from his peculiar psychological environment has been presented in his philosophy not as a mere dogma, but as a scientific fact which has been deduced as a conclusion from the qualities and attributes of the human self and which converge on all other scientific and intellectual ideas i.e., the facts of physics, biology and psychology. The result has been that with Iqbal the mystery of the Reality of man has been resolved not merely in the light of revelation, but in that of the modern facts of science and with the help of the modern method of reasoning. Iqbal's philosophy has revealed, for the first time, what scientific and intellectual relationship the concept of God bears with all scientific facts and the important departments of human life, and the hidden capacity of this concept that it alone can fully explain and organize scientific facts has come within the province of scientific inquiry and research, which both religion and science need the most.

When does religion become a science?

Religion considers some beliefs about man and universe to be necessary. It tells what those beliefs are? Why they are necessary? And which and what kind of actions they demand? It is not necessary for religious beliefs, to the extent to which they are only religious beliefs, to be also harmonious with scientific facts or to be

also proved correct according to scientific and intellectual standards. Science also offers some beliefs about the Reality of man and universe, and we come to know which and what kind of actions these beliefs demand in view of the purposes of our life? But scientific beliefs are based on the natural qualities and characteristics of things and are known through experiments and observations. Therefore, they are in harmony with scientific facts and are accepted as correct according to scientific and intellectual standards. If at any time, due to the development of the qualities and characteristics of things, there comes an epoch in the life of a religion when its beliefs also come to be based on the natural qualities and characteristics of things, then that religion becomes science leaving no difference between it and science. Iqbal is the first Muslim philosopher who holds that the Islamic beliefs are based on the natural qualities and characteristics of a peculiar thing guidance towards the knowledge of which is provided by those facts of human existence which are based on observation. This thing is the human ego or self. Thus, in the philosophy of Iqbal, Islam has assumed the form of science, and this itself is Iqbal's greatest service to science. This forward step of Islam is irreversible. Rather, it would provide guidance for still more forward steps in this direction itself. Henceforth whatever facts would come to light, they would become the elements of the science of Islam. In order to give Islam the form of a system of thought there is no need now to uphold those mystical assumptions which had been invented by the mystics of the medieval times and which have continued to be considered as a part of the Islamic philosophy to this day. Iqbal himself writes:

“Islam will not tolerate any revival of mediaeval

mysticism which has already robbed its followers of their healthy instincts and given them only obscure thinking in return. It has, during the course of the past centuries, absorbed the best minds of Islam leaving the affairs of the State to mere mediocrities. Modern Islam cannot afford to repeat the experiment. Islam has already passed into the broad daylight of fresh thought and experience; and no saint or prophet can bring it back to the fogs of mediaeval mysticism.”⁷⁰

Blessings of the term “self”

By using the philosophical term “self” for the human mind, the harmony of scientific facts with the true Islamic idea of human nature has come within the domain of scientific inquiry and rational analysis, thereby creating a capacity in Iqbal’s philosophy to assimilate all true scientific facts of the present and the future. Since the idea of the “self” is correct and harmonious with scientific facts, it sometimes also so happens that the facts which a scientist discovers, after a long process of experiments and observations, Iqbal derives them easily from the nature of the self. One of such concepts is the concept of evolution the cause and method of which, according to Iqbal, is derived quite easily from the nature of the self.

During this 20th century the number of true scientific facts in every branch of knowledge has increased so much that when we make an effort to arrange the internal ideas of Iqbal’s philosophy intellectually and logically and may wish to use these facts to fill the gaps in this system, we do not feel any deficiency of scientific facts which can prevent us from succeeding in our efforts.

⁷⁰ *Speeches, Writings & Statements of Iqbal by Latif Ahmed Shervani.*
PP: 228-229, 5th edition 2009.

Rather, our efforts are successful and the number and length of gaps is reduced to such an extent that the arrangement truly assumes the form of a continuous intellectual or logical system. Then this task becomes easier still on this basis that out of the present developed stock of true scientific facts itself, certain essential scientific facts have already been included in Iqbal's philosophy by Iqbal himself. Because of these internal scientific facts, the scientific and intellectual relationship and consistency of the external scientific facts with the Iqbalian philosophy has become clear quite easily. Resultantly, the task of joining the internal parts of this philosophy to the external ones has become easy.

The philosophy of the self is the last philosophy of the universe

It's these characteristics of Iqbal's philosophy which make it that final philosophy of the world which is a refutation of the false philosophies of every age. The emergence of such a philosophy during the times of Shah Wali-ullah and Mohiuddin Ibn-e-Arabi was not possible. If today the Muslims or any other nation tries to refute Dialectical Materialism in a rational and scientific manner, in a manner which is understandable to and convincing for the man of the present age, then it is to the philosophy of Iqbal alone that it can turn. Whatever the nature of the intellectual hurdles which may be encountered by man in his quest for knowledge of the Reality of man and universe, the remedies provided by nature for their removal are appropriate to them. Iqbal's philosophy has assimilated the apparent characteristics of the philosophies of his age in order to become their antidote. The philosophies of such great thinkers as Mohyiddin Ibn-al-Arabi and Shah Wali-ullah were

antidotes to the false philosophies of their own times. However, they neither are nor can be made to serve as antidotes to the false philosophies of the present age. The reason is that, despite being based on the Islamic concept of God, they do not unite at any point of the intellectual or logical limits of the modern scientific facts, nor are they in conflict with them. They, therefore, do not possess the capacity to assume the form of an intellectually and logically continuous modern philosophical system with which all the present and future scientific facts can be integrated. Except for Iqbal's philosophy, the philosophies of all the other Muslim philosophers are those phases of the evolution of the philosophy of Islam which have passed. Iqbal's philosophy is the philosophy which is ahead of all the past phases, and combines in itself all the achievements of the previous phases. However, none of them can now replace it, for none of them can become a modern human and social philosophy by extending its reasoning and providing comprehensible scientific ideas to the world state of the future for its political, economic, moral, educational, legal, social or informational systems. This point is extremely important, and the sooner we understand it the better it will be for us, because the sooner we will be able to liberate our abilities for the explanation and propagation of this philosophy instead of using them for the search for and propagation of other philosophies. We should without doubt also carry out a complete study of the ancient Islamic philosophies, but only to see what ideas are contained in them the results and implications of which can provide excellent and impressive style of description for filling the gaps in the organisation and arrangement of the modern philosophy of the Self. However, while studying the ancient

philosophies, we should keep in mind the fact that the only philosophy of Islam which is destined to take the whole of mankind in its lap and provide it complete guidance for its practical and theoretical life is the philosophy of the Self. It is for this reason that it suits Iqbal to say:

ہیچ کس رازے کی مے گوئم نہ گفٹ
ہیچو فکر من دُرِ معنی نہ سفت

None has revealed the secret which I reveal,
Nor threaded a pearl of thought like mine.⁷¹

AR.

Iqbal's philosophical ideas are not derived from the West

Some people think that Iqbal has borrowed his philosophical ideas from the western philosophers. Hence, according to them, to write about Iqbal's philosophy or to do research on him means that the source of Iqbal's philosophy should be traced down to the western philosophy. They consider it as the most important and splendid task which the people should undertake on Iqbal. In fact, impressed by the superiority of the West in physical sciences, they think that in the humanities too which Iqbal has made the subject of his thought, it is impossible for an easterner to find ways different from those of the West, though the western philosophers themselves admit that they couldn't make any head-way in the humanities. They overlook the fact that all philosophic ideas are parts and constituents of some or the other idea of Reality, are its explanation and

⁷¹ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

interpretation and create a philosophical system around it. Iqbal's idea of Reality is the God of Islam for which he uses the philosophic term of Universal Consciousness. There is not even a single philosopher in the West whose idea of Reality is the God of Islam. Hence, it is absolutely impossible for the idea of Reality of the philosopher of the West to be of any use to Iqbal in its original condition. There is no doubt in it that some of the philosophers of the West have also used the philosophic term of "self". But none of them has taken its meaning to be the same as Iqbal. Moreover, its logical or intellectual implications or results are also not consistent with the attributes of the God of Islam. If the central idea of Iqbal's philosophy, i.e., the idea of the self, is his own idea, which no other philosopher possesses, then its implications must also be his own ideas, though some of them bear similarity to the ideas of certain western philosophers and appear to have been borrowed from them.

It is obvious that when a philosopher explains or interprets his idea of Reality and discusses its results and implications, he will utilise only those facts for this purpose which his education and training and his study and observation have brought within the range of his knowledge. But, while establishing a relationship with his idea of Reality these facts will be coloured in his idea in such a way that they will become intellectually and logically the implications of that idea itself. The known facts of Iqbal assist him in the inference and deduction of the results of his idea of Reality, serve as a spur for him and turn his attention towards the necessary directions, but themselves cannot become the results of his idea of Reality in their original condition. It will outwardly appear that he is using these facts fully, but in fact, he uses

them only to the extent to which they are in conformity with his idea of Reality and can acquire the status of its explanation and interpretation. It is said that Iqbal's idea of evolution is derived from Bergson, that of self from Nietzsche, that of Intuition from James Ward and that of the State from Hegel. But, despite their outward similarity, these ideas of Iqbal are totally different from the parallel ideas of these philosophers. The most important task for those who undertake to write on Iqbal and the West is, in fact, only to explain how the ideas of Iqbal are completely different from those of these philosophers and ,also that they are not only more rational and logical, but also meet all standards of soundness. It is correct that Iqbal has made a detailed and careful study of the western thought, with the result that he has become thoroughly conversant with it, and it has become deeply rooted in every fibre of his being.

ہے فلسفہ مرے آب و گل میں
 پوشیدہ ہے ریشہ ہائے دل میں
 اقبال اگرچہ بے ہنر ہے
 اس کی رگ رگ سے بانجر ہے

Philosophy is my body's essential part,
 It is rooted deep in fibres of my heart.
 Iqbal devoid of skill and craft though be,
 Through every vein of thought can fully see.
 ZK.

But the western philosophy did not affect him. The reason is that it is based on the wrong idea of Reality. He writes:

انجام خرد ہے بے حضوری

ہے فلسفہ زندگی سے دوری
 تو اپنی خودی اگر نہ کھوتا!
 زناری برگساں نہ ہوتا!
 ہیگل کا صدف گہر سے خالی
 ہے اس کا طلسم سب خیالی

Intellect leads a man from God astray, Philosophy
 from grasping facts keeps away.

If your Self had not been debased and lost,
 Bergson, his spell on you would not have cast.
 Hegel's shell is quite devoid of gem that gleams,
 His talisman merely web of fancy seems.

ZK.

To be affected and impressed by the western philosophy apart, Iqbal tests these thoughts in the light of his intuition of Reality in order to know how far each one of them is right and how far it is wrong. He uses an idea for the explanation and interpretation of his philosophical view point to the extent to which it is correct and ignores it to the extent to which it is wrong, but rather, cautions against it. The magic of the western philosophy doesn't work on him. He knows that there is both grain and trap in the western philosophy. But he takes the grain from out of it and breaks the trap, and thus the fire of the philosophy of the West is transformed into Ibrahim's garden for him.

طلسم علم حاضر را شکستم
 ربودم دانه و دامن گستم
 خدا داند کہ ناندِ ابراہیم

نہ نارِ اوچے بے پروا
نشستم

I broke the magic of the modern age,
I pounced on the grains and broke the trap cage.
The God knows that in the Abram's wake,
How fearless I sat in that fire's stake.
AH.

The demand for an easy and a brief explanation of Iqbal's philosophy of the self is not correct

Again, some people think that the exposition of Iqbal's philosophy of the self should be easy and brief. But this demand which, in fact, results from an ignorance of the nature of the self is not correct. The philosophy of the self is no fable or story that it can also be made brief and easy. This demand is no more than saying that the science of medicine or physics or biology should be brief and easy. It is obvious that none of these sciences can either be easier or shorter than its natural limits. Every one of them is a science of the qualities and characteristics of things. The qualities and characteristics of things can indeed only be those with which they have been endowed by nature, and we cannot reduce them in quantity. Therefore, how can we make their knowledge easy or brief? The philosophy of the self is also a science of the qualities and characteristics of the human self. Since the qualities and characteristics of the human self are only those with which it has been endowed by nature, therefore, we can also not make the science of the human self easier or shorter than its natural limits. If, we write a book of only an intermediate level after expunging from the science of mathematics or physics the problems and facts relating to B.A or above B.A level, our assertion that

we have made mathematics or physics concise will be wrong unless others had willy nilly made it long and difficult. Moreover, man's natural and correct demand for knowledge is not that it should be brief. Rather, it is that it should be vast and detailed to the maximum. Man is compelled by his nature to continue to expand knowledge, and not to hesitate from making any sacrifice or to consider any danger as great for this purpose. Scientific research on which huge sums of money are being spent and on which thousands of scholars and philosophers are engaged throughout the whole world, satisfies this very same aspect of man's nature. And then, the knowledge of the qualities and characteristics of the human self is undeniably more important and useful to man compared with that of all the other sciences, even a question of life and death for him. Humanity at present stands at death's door. Does such a demand mean that man should have only a scanty knowledge of himself and remain mostly in a state of ignorance about it so that the element of guidance in his actions may be less and that of misguidance more? Just as it is important for us to know about our bodily functions to the maximum so that we may understand the causes and treatments of the bodily diseases to the maximum and keep healthy, similarly it is important for us to know about the functions of our self to the maximum so that we may understand the causes and treatments of its diseases to the maximum and make our whole life pleasant. The cause of all the ills and miseries of human society during the modern times (which includes war, poverty, immorality, discontent, injustice and violence etc.) and of the internal confusion and inconsistency in the humanities is lack of knowledge of the self. Every knowledge advances. This is its characteristic. The reason is that on the one hand man has

a thirst for knowledge, and on the other, there is no limit to the knowledge of the characteristics of things. Moreover, when knowledge will grow and advance, it will also become increasingly difficult to acquire it in the same proportion. If that is the situation, should there be any knowledge, which should be ceremoniously kept easy and brief-- and of the human self too which is extremely important to us!. We cannot take any of our relatives suffering from a lung disease to a doctor whose knowledge of the human lungs is confined to the medical researches of the past fifty years, or whose knowledge of the lungs is known to be only half of that acquired by man till today. In that case, what is the wisdom of the desire for a limited knowledge of the human self? It is indeed correct that while the knowledge of the self should be detailed and extensive to the maximum, there should also be easy and concise books for the beginners. Then, those who may wish to become experts in the knowledge of the self may study those books which are full of such details of the self's knowledge as have come within the knowledge of man up to this day so that they may go deeper into these details and add to them, and in this way the knowledge of the self may continue to advance. We also need to consider that the qualities of difficult and easy are only relative. A knowledge which is difficult for one man becomes easy for the other which he acquires with hard work. Could there be any science, out those which are difficult, which has no experts in the necessary quantity? No science or knowledge is easy if we lack the desire to acquire it. The Quran claims that it is easy. But there is no lack of people, even among the Arabists themselves, for whom to understand the Quran without effort and hard work is difficult. In fact, the basis of this claim of the Quran is that it is Truth. Since, Truth

already exists in the human heart, therefore, for a person who knows himself or his heart, to understand and to believe it is easy.

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

Nay, here are Signs self-evident in the hearts of those endowed with knowledge ⁷²(29:49)

Since the philosophy of the Self is also a true philosophy, and the human heart gives evidence for the truth of its subtle points, therefore, it is easy. But it does not mean that it can be understood without study, effort or hard work. It is a law of nature that man cannot achieve any success, great or small, without effort.

لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

That man can have nothing but what he strives for⁷³ (53:39)

Has the period to write more on Iqbal come to an end.

Some people think that the period to write on Iqbal has passed. They say that whatever could be written on him has already been written. Therefore, what more can be extracted from his writings? After all upto what extent can one write on him? But those who say so do not reflect upon the nature of the self, the possibilities of its expansion and organization and the quantum of the ideas implicit in it. Iqbal has written on the self. Therefore, to write on Iqbal means to write on the self in the light of his ideas. To judge the vastness of the subject of the self, it is enough to say that the self is the Ultimate Reality of the

⁷² The Holy Quran (text, translation and commentary) by Abdullah Yusuf Ali (volume III)

⁷³ Ibid.

universe; the whole universe is the miracle of the self, and the cause of everything is the self.

پیکر ہستی ز آثار خودی است

ہر چہ مے بینی ز اسرار خودی است

The form of existence is an effect of the self,
Whatsoever thou seest is a secret of the self.⁷⁴

AR.

Hence, all that has been happening in the material universe or the animal or the human world or will happen in the future, is the result only of the functions, activities, powers and effects of the self. This means that all the laws of nature are the manifestations of the qualities and characteristics of the self. All knowledge is the knowledge of the self. The idea of the self is the beginning and end of knowledge, and all scientific facts of the present and the future are the implications of the self and exist potentially in it. Therefore, as knowledge in its three branches i.e., the material, the biological and the human branches, will advance conditions will continue to be created every now and then for the explanation of the idea of the self. It is obvious that this process will continue to the end of time. The first important step towards writing on Iqbal is to tell, by arranging his ideas in a logical or an intellectual order, how all true facts of physics, biology and psychology discovered till today are parts and constituents of the idea of the self. This will be the first explanation and interpretation of Iqbal's philosophy of the self, which not only the experts in the philosophy of the self, but also all the educated people

⁷⁴ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

will easily understand. When such an explanation of Iqbal's philosophy emerges, it will be clearly seen that many of his ideas come into a conflict at several points with all the human and psychological sciences of the modern age, i.e., the general philosophy of man and universe, the philosophies of politics, ethics, education, law, economics, history, art, psychology and the individual and social philosophy etc. Hence, no one who undertakes to write on any of these sciences can move forward without refuting or confirming these ideas of Iqbal. And the foundation of the ideas of Iqbal is so strong, and those ideas are so correct that it will be gradually found that their rational refutation is not easy, and there is no alternative but to confirm them. This means that the second important step towards writing on Iqbal will be that all the sciences mentioned above will be reconstituted and reconstructed on the basis of the idea of the self, and it will be explained with regard to their reconstruction and reconstitution how their present construction is intellectually and scientifically wrong. In this way, all these sciences will be presented as branches of the philosophy of the self-- In other words, writing on Iqbal cannot come to an end even during this period until we have reconstituted the human, the biological and the physical sciences in a way that the idea of the self starts looking as the essence of these sciences. Then, after this initial task, as the knowledge will go on advancing, the philosophy of the self will continue to be elaborated, elucidated and expended.

The explanation of the philosophy of the self will always progress

The task of the expositors of Iqbal is to explain to the people what Iqbal has said. But they cannot perform this

task completely until they explain to them that what he has said is true and correct according to known and established intellectual and scientific standards. If, to our eyes, the ideas of Iqbal are worthy of admiration and acceptance, it is because they are correct and up to the standard according to intellectual and scientific criteria, can be proved up to standard and will not but be proved up to standard. Iqbal is not a claimant to any revelation. What he only claims is that whatever he says is scientifically and rationally correct. And if an idea is scientifically correct what other meaning it can have if not that it is harmonious with and related to all those ideas which can be intellectually and scientifically accepted as correct. The distinctive quality of correct ideas is that they reinforce one another intellectually and scientifically. Hence, they form a combination of ideas which does not permit the inclusion of any wrong idea into it. We cannot inject any wrong idea into this combination after taking out some idea from it. If we do so, that idea will look to be isolated from and unrelated to this combination. This will create a clearly visible gap in the logical system of this combination. Hence, the criterion of the correctness of an idea is that it is factually harmonious with or related to all the correct ideas intellectually and scientifically and no other idea replacing it has any such harmony or compatibility with them. Iqbal's ideas meet this criterion of correctness and rationality. Therefore, human, biological and physiological sciences must ultimately come to be based on Iqbal's idea of the self and considered as an explanation and interpretation of the self. This explanation and interpretation of the idea of the Self will be the remedy not only for the serious troubles experienced by science, but also for the wrong direction

taken by science till this day for which mankind will always be grateful to Iqbal. Thereafter, whatever will become known to us gradually about the Reality of man and universe will progressively become a part of this system of ideas of its own accord to whatever branch of knowledge it may belong. This is what Iqbal exactly means when he writes:

“It must, however, be remembered that there is no such thing as finality in philosophical thinking. As knowledge advances and fresh avenues of thought are opened other views, and probably sounder views are possible. Our duty is carefully to watch the progress of human thought, and to maintain an independent critical attitude towards it”⁷⁵

In the light of these explanations, it becomes clear that not only has writing on Iqbal not ceased yet, but serious beginning has also not been made upto now to write on him. When a beginning to write on him is made, it will cease only when there will be nothing more for us to know about man and universe from any angle. Obviously, this time can never come until man exists on this planet earth. This means that as time passes the rationality and appeal of Iqbal's philosophy of the self will become increasingly clear. Hence, the modern man cannot be the admirer of Iqbal's greatness so much as will be the man of the future. Every progress of a philosophical system based on the true idea of Reality makes its next progress easier, and thus opens the way for its unlimited progress. When we have another advanced version of Iqbal's philosophy of the self before us in the

⁷⁵ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: VI, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore

form of its systematic explanation, it will make further progress, with the result that the people will continue to write on it to the end of time, and its progress will never come to an end as all scientific facts discovered in the three branches of knowledge will be considered solely as its parts and constituents .

All the philosophies opposite to the philosophy of the self will be wiped out

After some time from the emergence of the first systematic explanation of the philosophy of the self, there will be need for its further extension and then a still further extension, and so on. We have seen before how a true philosophy makes an unending progress. Conversely, since scientific facts are not harmonious with a false philosophy based on a wrong concept of Reality, therefore, because of the development of these facts, a time comes sooner or later when the artificial and false rationality of these false philosophies is exposed till it disappears entirely. This means that such a systematic explanation of Iqbalian thought will bring us ultimately to an epoch when only a single philosophy will survive in the world, and that will be the Iqbal's philosophy of the Self, and when all the other philosophies will either have died or will survive as relics of man's ignorant past. That is why Iqbal pins all his hopes for the recognition of his full stature as a philosopher and the acceptance of his philosophical views on the man of tomorrow rather than of today. And that is again why he says that his thought has slung from the saddle a gazelle which has not yet leaped forth from the covert of non-existence, and the beauty of his garden is that verdure which has not yet grown and his skirt is full of those flowers which are still hidden in the branch. Says he:

قلم آں آہو سرِ فتراک بست
 کو ہنوز از نیستی بیرون نجست
 سبزہ نا روئیدہ زیب گلستم
 گل بشاخ اندر نہاں در دامنم

My thought hunted down and slung from the
 saddle a deer

That has not yet leaped forth from the covert of
 non-existence

Fair is my garden ere yet the leaves are green:

Unborn roses are hidden in the skirt of my
 garden.

AR.

And that is yet again why he calls himself the poet of tomorrow, and considers himself to be a note to play which no one is needed, and which will rise from the musical instrument of the universe of its own accord. He waits for those worshippers of the fire (the fire of Love) lighted by him who still lie asleep and will rise when the night of the darkness of ignorance will be over and the light of the dawn of true philosophy will begin to spread. Since, Iqbal knows that his philosophy of the self can be fully understood, can receive complete acceptance and can manifest itself in its full splendour only during a particular period of the progress of human knowledge, he does not pin his hope on his contemporaries for winning their admiration. As the tune of his lute is unique, his contemporary cannot understand his melody. His contemporaries are unfamiliar with the secrets of life. Hence, the modern age is not at all the bazaar where the buyers of his Joseph could be found. His song relates to another world which has not yet come into being, and his

bell is destined to set some other entirely different caravan in motion.

بسکہ عود فطرتم نادر نواست
 ہم نشین از نغمہ ام نا آشنا است
 نغمہ ام از زخمہ بے پرواستم
 من نوائے شاعرِ فرداستم
 انتظارِ صبح خیزاں مے کشم
 اے خوشا زردشتیانِ آتشم
 عصرِ من دانندہ اسرار نیست
 یوسفِ من بہرِ ایں بازار نیست
 نا امیدستم ز یارانِ قدیم
 طورِ من سوزد کہ مے آید کلیم
 نغمہٗ من از جہاںِ دیگر است
 ایں جرس را کاروانِ دیگر است

Because the lute of my genius hath a rare melody:
 Even to comrades my song is strange.
 I have no need of the ear of Today,
 I am the voice of the poet of Tomorrow.
 I am waiting for the votaries that rise at dawn,
 Oh, happy they who shall worship my fire!
 My own age does not understand my deep
 meanings,
 My Joseph is not for this market.
 I despair of my old companions,
 My Sinai burns for sake of the Moses who is
 coming.

My song is of another world than theirs:
 This bell calls other travellers to take the road .
 AR.

Claim about the importance and loftiness of Iqbal's philosophy of the self is correct

Iqbal's claim about the importance and loftiness of his thought which he has repeatedly made in his verses of this kind is, in fact, a scientific and an intellectual result of the self or the human mind from which an escape is impossible. Iqbal calls the qualities of the human mind the "meaning of man". He tells us that when they will manifest themselves in man's practical life due to the unending process of the forces of evolution, the present unbalanced state of the human existence which pricks the conscience will become balanced and satisfactory in all respects until mankind will reach that height of their beauty and perfection which is at present impossible for us to imagine. What do we ask of Iqbal! Human nature itself testifies to the truth of this claim.

یکے در معنی آدم نگر از ماچہ مے پرسی
 ہنوز اندر طبیعت مے خلد موزوں شود روزے

Consider one moment the meaning of Man; what thing do you ask of us?

Now he is pricking into nature, one day he will be modulated perfectly.

JN.

Hence, this claim of Iqbal is an integral part of his philosophy. Had Iqbal remained silent about this important part of his philosophy for the reason that it could be considered as self praise and self adoration, he would have failed to fully describe the true character of his idea of the self which could in no case be acceptable to

him. Therefore, those who do not consider this claim of Iqbal as useless and meaningless are right. But whatever has been written on him thus far does not reveal the scientific and intellectual basis of his claim. That is why, these people are not satisfied with the achievements of the existing Iqbalian literature. Qazi Ahmad Mian Akhtar of Junagarh in his book "critical evaluation of Iqbaliyat" published in 1955, writes:

"So far no detailed and comprehensive book has been written on the philosophy of the Self. Iqbal died seventeen years ago, but the work which ought to have been done on him has not been done."

Dr. Syed Abdullah had written:

"Though the list of the subjects about Iqbal's poetry is outwardly long, yet compared with its excellence and sublime qualities it is still found wanting."

In reply, Qazi Ahmad Mian Akhtar writes:

"Every person who has judged the nature, the value and the worth of Iqbal's works just along with their number will agree with the above named Dr Sahib that the store of literature which has been produced till today under the title of Iqbaliyat is not of the expected standard from which sufficient help can be drawn for studies in Iqbal. Most of the writings are an imitation of one another. That is why the critics of Iqbal have found an opportunity to object to them. Necessity now demands that some practical and real work should be done on Iqbal in which thinkers and visionaries who distinguish themselves in studies in Iqbal should participate".

But, if this claim of Iqbal is correct, then the statements of those, who say that we should now think which of Iqbal's ideas have died or which of them are alive, or of those who say that the time for writing on Iqbal has passed, are no less than a ridiculous display of lack of understanding about Iqbal.

The characteristics of a systematic and complete explanation of the philosophy of the self

In the light of these facts, we arrive at the conclusion that a systematic and a complete explanation of the philosophy of Iqbal must have the following characteristics:

It must be in the form of a continuous and an organized philosophical system in which all the ideas of Iqbal, which are at present found scattered throughout his poetic works in fragments to whatever subject they belong are attached to one another and to his idea of the self in an intellectual and practical relationship like the links of a chain.

It must have incorporated within it all scientific facts and philosophical ideas known and established so far which are harmonious with Iqbal's thought together with their suitable results and implications for the support, confirmation, explanation and expansion of his ideas.

Its central and principal idea must be the Iqbal's idea of the self the source of which is that idea of God which has been presented by the Perfect Prophethood, and all its other ideas must be an explanation and interpretation of the Islamic idea of God. Hence, the Quranaic verses and Ahadis have been presented in it here and there to support and explain the ideas of Iqbal.

It must contain a refutation of all the current and prevalent wrong kind of physical, biological and psychological philosophies which incorporates within the philosophy of the self the right ideas by separating from them the wrong ones and by making the wrong ideas the right ones--In other words it is in the form of a restructured philosophy of physics, the philosophy of biology and the philosophy of psychology.

The philosophy of Iqbal is a healthy reaction to the universal ideological disease of the human world

When the germs of a disease grow and flourish after entering into an organism until the organism becomes diseased, the life force which flows in it (which, in fact, creates it and leads it to biological perfection by making it pass through all the stages of evolution) at once reacts against these germs. The result is that, the organism begins to produce an antidote to the germ's poison called the antitoxins or antibodies. These anti bodies continue to be produced and to make progress until the germs are killed and their poison ceases to work. But, these anti bodies continue to remain in the organism on account of which a second immediate attack of the disease becomes impossible. That is why, it is now generally agreed that no preventive measure against disease can be more efficacious and effective than to create an artificial state of disease in the body and to give nature an opportunity to react against it and to produce its antibodies. Preventive vaccination against certain diseases has been invented on this principle itself. That's precisely the principle which also works in the case of the whole of mankind. The life force, which has evolved man to the state of his highest biological and organic perfection from the state of a leech

and has spread his progeny to the ends of the earth by multiplying it and saving it from innumerable dangers, is itself responsible for evolving him to that level of psychological perfection, which is, in fact, the purpose and object of all its efforts and strivings. And we find that it had made an extremely reasonable and satisfactory arrangement for the spiritual and ideological protection and evolution of mankind through innumerable prophets the effects of which had spread to the four corners of the earth. But now that it has been an age since prophet hood came to an end, the wrong philosophical ideas of the West are doing away with the influences of the teachings of prophet-hood, which so far guaranteed the ideological and spiritual health of mankind. These wrong ideas, after entering into the human consciousness like the dangerous psychological germs, have created an infectious psychological or ideological infectious disease like a universal organic infectious disease. It outwardly appears that due to this disease mankind will now become ideologically dead for ever. But this can never happen. Most people do not know that the life force which is, in fact, the same thing as the force of God's will, has full power over the realization of its purposes, and it does not but realize them.

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ ۗ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And God hath full power and control over His Affairs; but most among mankind know it not.⁷⁶

(12:21)

The whole history of evolution shows that even the biggest of obstructions cannot hinder the purposes of life. Just remember those numerous dangerous heavenly

⁷⁶ The Holy Quran (text, translation and commentary) by Abdullah Yusuf Ali (volume II)

disasters and horrible earthly calamities which life had first of all to face from the amoeba to the rise of the civilised man of today. It was thought every moment that life would disappear forever from the face of the earth. But this did not happen. The escape of the race of weak, unarmed, and helpless man himself, living in caves and taking refuge on trees, from the armies of the wild beasts is a miracle of nature. This is a conclusive proof that life cannot accept defeat at any one's hands in the realisation of its purposes. Since the human race has not only to live on earth, but also to reach its spiritual perfection, it was impossible for the life force not to react successfully against this universal ideological disease which the wrong ideas of the West have created. This reaction of life has appeared in the form of Iqbal's philosophy. Like the healthy reaction of the organism, this reaction must also continue to grow stronger until the poison of wrong ideas is wiped out from the face of the earth and mankind's ideological health is completely restored. The unavoidable and unceasing demand of the life force is that the human race is saved from its ideological death and it restarts on the road of evolution after having been nursed back to health. Man is at present in a state of decline as he has deviated from the path of evolution under the influence of false ideologies and is rapidly drifting into degradation. He needed an immediate remedy, which life has itself provided through its healthy reaction in the shape of Iqbal's philosophy of the self. This reaction must grow and develop continuously, and the antibodies produced from it, which are in the form of Iqbal's true, rational and convincing ideas, must progress to the extent that they cover every nook and corner of the rot of the society, and thus neutralize the harmful and fatal effects of the wrong ideas. Therefore, not only the first complete

and systematised explanation of Iqbal's philosophy must come into existence under nature's own arrangement, but this explanation must also continue to progress and expand so that it absorbs into itself all scientific facts of psychology, biology and physics and ultimately takes control of the consciousness of the whole of the human race because of the force of its rationality. Iqbal is rightly convinced that this must happen. That is why he says:

پس از من شعر من خوانند وے رقصند وے گویند

جہانے را دگرگوں کرد یک مردِ خود آگاہے

When I am dead, this my lay
Men will recite and say,
One man, who was self-aware
Transformed a world every where
ZA.

CHAPTER II

REALITY OF SELF

What is the self

In Iqbal's philosophy *khudi* signifies a consciousness which is self-conscious and which knows itself, and has a feeling or consciousness of itself and its purposes. Consciousness here does not mean awareness, but that thing the characteristic of which is to have awareness or due to which a human being has awareness. It is this thing itself in the human being which, because of its self-knowledge and self-consciousness, calls itself 'I'. Therefore, Iqbal also calls it "self" or "ego" or "mind". And then it is this entity itself because of which man is alive, and when he dies, it departs from his body. Therefore, Iqbal also uses the words "spirit" and "soul" for it and also treats it under the title of "life" or *hayat*.

عقل مدت سے ہے اس پچاک میں الجھی ہوئی

روح کس جوہر سے خاک تیرہ کس جوہر سے ہے

Since times antique the mind of man

In complex problems is involved:

What is the source of clay born man

And how the soul has been evolved?

ZK.

ارتباط حرف و معنی اختلاط جان و تن

جس طرح انگہر قباپوش اپنے خاکستر سے ہے

What binds the words and their import,
 What links the body and the soul?
 It wears the cloak of its own ash
 Just like the burnt refuse of coal.
 ZK.

There is no life without consciousness. Therefore, in the sense that consciousness is life, the animal also possesses consciousness of a particular level. But, the animal's consciousness is not free. It functions under the fixed tendencies created by Nature called the instincts. On the contrary, the consciousness of man also functions free of the instincts and in opposition to them because it is self-aware and self-conscious and knows its purposes. Because of its consciousness, the animal merely thinks, knows and feels. But man, because of his consciousness, not only knows, thinks and feels, but while he does so also knows that he thinks, knows and feels. Hence, we call the consciousness of man, self-conscious and self-aware; it should not be called consciousness but self-knowledge, self-consciousness or self-awareness. This itself is what Iqbal calls the self.

The properties of the self

i) Self-consciousness:

Self-consciousness is a wonderful quality of the Self. The universe exists and man's whole striving and struggle is because of this quality itself. Because of it alone the self can see itself without the eyes and hear without the ears, or rather, knows itself completely without the help of any sense directly. I know that "I am" because I am thinking, knowing and feeling happy or sad. But none of my senses is helping me to know myself. Though, I cannot see my self with these eyes, yet despite this, I am seeing without these eyes in a way that for me the

knowledge of my own self is much more certain than the knowledge of those things which I see with my eyes. Rather, to know the things which I know by seeing with my eyes is possible only because I know my self because their knowledge is only what my self knows and not what exists external to it. Therefore, if I do not know my self I cannot know anything in the world despite seeing it. If we have a sure knowledge of anything in the whole world, it is only that of our self. It is only by means of the knowledge of our self that we judge the knowledge of the other self known to us.

ii) Its existence is not illusory:

Our knowledge of the external world is speculative, and our speculation is dependent upon the senses. With a change in the impressions of the senses, whether it has some external cause or not, our knowledge is changed. Therefore, one can indeed say about the universe that it is unreal, and the earth and the sky, in fact, do not exist or they are no more than a dream or an illusion which is serving as a veil for the existence of the Creator of the universe, but, no one can say about the self that it is unreal and is a mere illusion. The self does not belong to the sensate or external or material world. That is why, our senses and speculations do not become the means of knowing it.

فروغِ دانشِ ما از قیاس است
 قیاسِ ما ز تقدیرِ حواس است
 چو حسِ دیگر شد این عالم دگر شد
 سکون و دیر و کیف و کم دگر شد
 توان گفتن جهانِ رنگ و بو نیست

زمین و آسمان و کاخ و کو نیست
خودی از کائناتِ رنگ و بو نیست

The development of our intellect is through reasoning,

Our reasoning depends upon the nature of the senses.

When sense changes, this world becomes different-
Rest and motion, quality and quantity are changed.

It can be said that the world of colour and smell is non-existent,

Earth and sky, house and street, are nothing.

But the ego does not belong to the universe of colour and smell.

Our senses do not intervene between us and it.

ZA.

If someone may say that we are being deluded or deceived about the existence of our self and, in fact, no such thing exists which can say to itself "I", we can ask him who is having the knowledge or feeling of this delusion or deception? If the knowledge or feeling of this deception or delusion is a reality and is itself not a delusion or deception, then how can that thing, which is having this knowledge or feeling, can be a delusion or deception. This thing itself is the self which calls itself "I".

اگر گوئی کہ "من" وہم و گمان است
نمودش چوں نمود این و آن است
بگو با من کہ دارائے گمان کیست؟
یکے در خود نگر آں بے نشان کیست؟

If you say that the "I" is a mere illusion

An appearance among other appearances.
 Then tell me who is the subject of this illusion
 Look within and discover.
 ZA.⁷⁷

How strange is it that though the external world may be perceptible to the eye, yet its existence may be open to doubt demanding proof or argument despite it, and not even an angle may be able to comprehend its secrets and mysteries, while the self may be hidden from the eye, but despite it its existence may be certain and free from proof or argument, or rather, all assertions, all propositions and all proofs or arguments may point to its existence. What other proof of the self's reality can be there if not this? Therefore, the self is Truth and not false-hood. It is existent and not non-existent, and its existence is neither purposeless nor useless.

جهان پیدا و محتاجِ دلیلے
 نمی آید بکفرِ جبریلے
 خودی پنہاں ز حجت بے نیاز است
 کیے اندیش و دریاب ایں چه راز است
 خودی را حق بدار باطل پندار
 خودی را کشت بے حاصل پندار

The world is visible, yet its existence needs proof!
 Not even the intellect of an angel can comprehend
 it;
 The "I" is invisible and needs no proof
 Think awhile and see thine own secret!

⁷⁷ Translated by Iqbal himself. Reference may be made to Persion Pslams Page 274, of collected poetical works of Iqbal (English translation) by Iqbal Academy, Pakistan

The “I” is Truth, it is no illusion;
Don’t look upon it as a fruitless field.

ZA.

iii) It is independent of time and space:

Despite the fact that the self resides in the physical body of the human being which is chained to the alternation of day and night, it is itself above the limitations and bonds of time and space. The reason is that, on the one hand it reaches the limits of the past and the future and, on the other, the far flung corners of the universe by means of its thought where even the light reaches in millions of years.

بخاک آلوده و پاک از مکان است

بہ بندِ روز و شب پاک از زمان است

خیال اندر کفِ خاکے چنان است؟

کہ سیرش بے مکان و بے زمان است!

Conjoined with dust, it is above limitations of space:

Chained to the alternation of day and night, it is free from the bonds of time.

What kind of aspiration this handful of dust has

That its flight is beyond the limitations of time and space.

ZA.

Since we cannot see the Self either with these eyes or touch it with these hands, and the other self is not our own self which can be seen by us directly without the help of the senses, we can gain the knowledge of the other self whether it is man’s or God’s self only through the study of its manifestations, effects, deeds and actions.

iv) It is a luminous force or force of luminance:

The self is a light. But none of the material lights bears resemblance to it. And, then the self is a force, but none of the material forces is such that it is like it. It is that luminous force or force of luminance which manifests itself in man and everything in the world. It itself is life.

وا نمودنِ خویش را خویِ خودیت
خفته در هر ذره نیرویِ خودیت
نقطهٔ نورے که نام او خودیت
زیرِ خاکِ ما شرارِ زندگی است

Tis the nature of the self to manifest itself
In every atom slumbers the might of the self.
The luminous point whose name is the self
Is the life spark beneath our dust.

AR.

In the words of Iqbal "the Self is that luminous point of consciousness by which all human thoughts, sentiments and desires are illuminated. It is that eternal reality which holds together and integrates the dispersing and limitless states of human nature" and one of its qualities is that it keeps restless for action and self-assertion.

توتِ خاموش و بیتابِ عمل
از عملِ پابندِ اسباب و علل

Power that is unexpressed and inert
Chains the faculties which lead to action.

AR.

v) Its peculiarity is the desire to overcome the difficulties:

The foregoing explanation of the word *khudi* shows that by using this word Iqbal has translated the English word self or self-consciousness into Urdu and Persian which is being used as a philosophical term since long. But, it is unfortunate that even those admirers of Iqbal generally who have been close to him have found it difficult to understand this simple and well known philosophical term. One reason is that the word *khudi* has continued to be used in Persian and Urdu up to this day in another sense, i.e, in the sense of egoism, self-will, wilfulness, self-conceit, self-love, selfishness, pride, haughtiness and arrogance etc. The other reason is that in view of the present condition of his nation, Iqbal has also himself stressed on one of the diverse natural qualities of *khudi*, one aspect of which is “self-assertion”.

زندگانی قوت پیدائتے
اصل او از ذوق استیلاستے

Life is power made manifest,
And its mainspring is the desire for victory.
AR.

By virtue of this quality the self imagines a purpose, then goes all-out to realize it because of which it gains control over the opposite forces which interfere with its purpose, and it expresses itself, its powers. Because of this self-display it obtains satisfaction. Some people have misunderstood that the philosophical term self is common to the meaning of the word *khudi* used in everyday language. They think that there is some special merit to Iqbal’s eyes in the justifiable and unjustifiable use of the sentiment of self-assertion, and the teaching of

Iqbal is only that this sentiment should be expressed in whatever way possible. Such a notion is totally false. Its reason will be explained more fully in the pages which follow. But, to remove this misunderstanding, two explanations must be offered. Firstly, the purposes of the Self are good and bad and right and wrong both. The self achieves permanent and complete satisfaction (which is a guarantee for its continued progress and height) only when its purpose is in harmony with its nature. The pursuit of a wrong purpose may bring the self-temporary satisfaction, but ultimately it has a feeling of dissatisfaction and failure due to which its struggle itself defeats its inner natural purpose ultimately. Secondly, action or struggle is a sure result of the sense of purpose. The self is ever bound to have some purpose, good or bad, right or wrong and to remain perpetually engaged in action or effort. A wrong purpose leads to wrong action, and a right one to right action. Iqbal enjoins that action only which is consistent with the nature of the self, hence right. To him the right purpose, hence the right action, is the distinction only of a true believer. In other words, the basic condition for the practical struggle and self-assertion upon which Iqbal has laid stressed is that we should correct our purpose. This is precisely what Iqbal calls firm belief or *iman*. If the purpose gets corrected after being purged of faults, doubts and suspicions, it becomes a firm determination or resolve for action.

Iqbal's clarification

Iqbal has himself clarified that by *khudi* he does not mean pride or arrogance. Hence, in the foreword to the "Secrets of the Self", he writes.

"It is necessary to inform the readers about the word "khudi" that this word has not been used in this poem to mean pride as is usually current in

Urdu. It merely means self-feeling or self-identity”

In one of his letters to Qazi Nazir Ahmed, he has written:

“The subject of both “The Secrets of the Self” and “The Mysteries of Selflessness” is the issue of khudi itself. A study of these books will satisfy you that if you find any verse in both of them or in any other book where the word khudi has been used in the sense of pride or arrogance, I may be informed about it”

What was meant was that he did not use the word *khudi* in his book to mean pride or arrogance. A handwritten note of Iqbal on Nietzsche is safely kept in the Iqbal Academy in which, while explaining the word *khudi*, he writes:

“The word khudi has been chosen with great difficulty and hesitation. If seen from the literary angle, it contains many flaws. From the moral point of view it has always been used both in Urdu and Persian in only a bad sense. The other words too which can be used to describe the metaphysical reality of “I” are no less inappropriate, for example, “ego,” “person”, “soul”, egoism.

In fact what is needed is to find a word for “I” or “ego” which is simple and devoid of any moral sense. As far as I know, there is no such word in Persian or Urdu. The Persian word “mun” (mind) is also equally inappropriate. Nevertheless, considering the needs of poetry I thought that the word khudi is most appropriate. In the Persian language some evidence also exists that the word khudi has been used in the simple sense of ego i.e. in the simple and pure sense of “mun” (mind). In other words, from the metaphysical point of

view, the word khudi has been used for that indescribable feeling of the word “mun” (mind) which is the basis of the unique individuality of every human individual. Metaphysically, none of the meanings of this word is for the people who cannot rid themselves of its moral sense. In the Persian Psalms I have already said”

گر فتم این کہ شرابِ خودی بے تلخ است
 بدرِ خویش نگر زہر ما بدرمان کش

(Translation: The wine of self is no doubt bitter, but consider your disease and drink my poison for the sake of your health)

When I condemn the negation of Self, I do not mean the condemnation of Selflessness or self-mortification by it in the moral sense. By condemning the negation of Self I condemn those actions which aim at the negation of ‘I’ as a metaphysical force because its negation means that its parts should scatter thus rendering it unfit for life after death. As far as I have been able to understand the aim of Islamic mysticism is not the negation of the human Self, but its complete surrender to God. The aim of Islamic Sufism is a station which transcends even negation, i.e., the station of immortality which, according to my view point, is the highest point of the affirmation of Self. When I say “become hard like a diamond” like Nietzsche I do not mean to “become merciless and heartless” but it is to ask you to collect the elements of Self so that it can oppose negation in order to live on after death. From the moral point of view the word Self (as it has been used by me) means self-confidence, self-respect, trust in one’s own self, self-preservation, or rather, an attempt at self-assertion when doing so is necessary for the purposes of life and to acquire the power to satisfy the demands of truth, justice and duty. Such behaviour, in my opinion, is

moral because it helps the Self to achieve its organic unity and thus hardens it against the forces of dissolution and disorder. Practically, metaphysical ego is the upholder of two main rights. Firstly, the right to live on and secondly to live in freedom as prescribed by the Divine law.”

vi) It unifies the mental states:

One of the characteristics of the Self is that it creates unity in our mental states. Iqbal writes:

“The ego reveals itself as a unity of what we call mental states. Mental states do not exist in mutual isolation. They mean and involve one another. They exist as phases of a complex whole, called mind. The organic unity, however, of these inter-related states or, let us say, events is a special kind of unity. It fundamentally differs from the unity of a material thing; for the parts of a material thing can exist in mutual isolation. Mental unity is absolutely unique. We cannot say that one of my beliefs is situated on the right or left of my other belief. Nor is it possible to say that my appreciation of the beauty of the Taj varies with my distance from Agra. My thought of space is not spatially related to space. Indeed, the ego can think of more than one space-order. The space of waking consciousness and dream-space have no mutual relation. They do not interfere with or overlap each other. For the body there can be but a single space. The ego, therefore, is not space bound in the sense in which the body is space bound”⁷⁸

⁷⁸ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 102, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore

vii) Privacy and individuality:

Another important characteristic of the self is its privacy because of which every self is unique and unparalleled. While explaining this characteristic of the Self Iqbal writes.

“In order to reach a certain conclusion all the premises of a syllogism must be believed in by one and the same mind. If I believe in the proposition “all men are mortal” and another mind believes in the proposition “Socrates is a man”, no inference is possible. It is possible only if both the propositions are believed in by me. Again my desire for a certain thing is essentially mine. Its satisfaction means my private enjoyment. If all mankind happen to desire the same thing, the satisfaction of their desire will not mean the satisfaction of my desire when I do not get the thing desired. The dentist may sympathize with my toothache, but cannot experience the feeling of my toothache. My pleasures, pains and desires are exclusively mine, forming a part and parcel of my private ego alone. My feelings, hates and loves, judgements and resolutions, are exclusively mine. God himself cannot feel, judge, and choose for me when more than one course of action are open to me. Similarly, in order to recognize you, I must have known you in the past. My recognition of a place or person means reference to my past experience, and not the past experience of another ego. It is this unique inter-relation of our mutual states that we express by the word “I”, and it is here that the great problem of psychology begins

to appear. What is the nature of this “I”.⁷⁹

Other properties of the Self

The Self is not something in space; it is an act and a force of man’s attitude which adopts a purpose and the object of which is to hold man’s acts together and to create unity in them. It is the very same internal force of man which takes decisions, forms judgements, acquires information, determines man’s will-attitudes and is the source of his desires and hopes, his aims and aspirations and his internal experiences and sentiments. Iqbal writes:

“Inner experience is the ego at work. We appreciate the ego itself in the act of perceiving, judging, and willing. The life of the ego is a kind of tension caused by the ego invading the environment and environment invading the ego. The ego does not stand outside this arena of mutual invasion. It is present in it as a directive energy and is formed and disciplined by its own experience. The Quran is clear about this directive function of the ego.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

(١٤)

And they ask thee of the soul. Say: the soul proceedeth from my Lord’s “Amr” (Command) but of knowledge, only a little to you is given -

(١٤:٨٥))

In order to understand the meaning of the word ‘Amr’, we must remember the distinction which the Quran draws between ‘Amr’ and ‘khalq’.

⁷⁹ Ibid.P: 103.

‘Khalq’ is creation, ‘Amr’ is direction. As the Quran says: *لَهُ الْخَلْقُ وَالْأَمْرُ* (To Him belong creation and direction.)

The verse quoted above means that the essential nature of the soul is directive, as it proceeds from the directive energy of God; though we do not know how Divine ‘Amr’ functions as ego-unities. The personal pronoun used in the expression Rabbi (My Lord) throws further light on the nature and behaviour of the ego. It is meant to suggest that the soul must be taken as something individual and specific, with all the variations in the range, balance, and effectiveness of its unity.

قُلْ كُلٌّ يَجْعَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا

Every man acteth after his own manner but your Lord well knowth who is best guided in his path. (17:84)

Thus my real personality is not a thing, it is an act. My experience is only a series of acts, mutually referring to one another, and held together by the unity of a directive purpose. My whole reality lies in my directive attitude. You cannot perceive me like a thing in space, or a set of experiences in temporal order; you must interpret, understand and appreciate me in my judgments, in my will-attitudes, aims and aspirations.”⁸⁰

(Incidentally, this excerpt also makes it clear that the thing for which the Quran has used the word soul is itself called Self by Iqbal).

i) It is not the product of matter:

⁸⁰ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), PP: 105-107, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore

Some of the unrealistic philosophers of the West have thought that the consciousness of man is merely a quality of an advanced state of matter. When by making progress the atoms of matter acquire a particular kind of physical order and chemical composition in the form of the brain of the animal, it acquires the quality of consciousness. When this order and composition disappears, this quality also disappears together with it. Iqbal differs totally with such materialist philosophers. How can those who follow these people think that there can also be another life after this life? Hence, they always groan in anguish of death, and until they die they can't possibly get rid of this anguish. Consequently while addressing the follower of the materialist philosopher, Iqbal says:

تری نجات غم مرگ سے نہیں ممکن
کہ تو خودی کو سمجھتا ہے پیکرِ خاکی

Your anguish sharp for death you cannot keep at bay,
because you deem that Self is merely made of clay.
ZK.

According to Iqbal the self is not a form of any advanced state of matter. Rather, every state of matter is indebted to it for its existence. It is not the product of matter, but matter itself is its product. The quality of mind is that it gets intoxicated with the wine of God's Love. In other words, mind is the wine of love while the human body, which is made of matter or dust, is the goblet of this wine. While addressing those who are confused about the mutual relationship of body and mind since long and do not know whether mind is from matter or matter is from mind, Iqbal says that the real difficulty is not that wine is from the goblet or the goblet is from wine but it is how the goblet should be filled with wine,

that is, how perfection of love, which is essential for the progress of the self, should be achieved. Nevertheless, to put it in another way, the mutual relationship of mind and body is the same as that of the meaning with the word. The soul or mind is the meaning while the body is the word. Mind wears the cloak of the body as the ember wears that of its own ash. The meaning has invented the word for its expression. The ember has also prepared its cloak of ash by itself. Just as the word originates in the meaning and not the meaning in the word, and just as the ash originates in the ember and not the ember in the ash, so the human body with all its instincts or the animal kind of desires is created from the self and the self is not created from the body.

عقل مدت سے ہے اس پچاک میں الجھی ہوئی
 روح کس جوہر سے خاک تیرہ کس جوہر سے ہے
 میری مشکل ہستی و شور و سرور و درد و داغ
 تیری مشکل مے سے ہے ساغر کہ مے ساغر سے ہے
 ارتباط حرف و معنی اختلاط جان و تن
 جس طرح انگر قبا پوش اپنی خاکستر سے ہے!

Since times antique the mind of man
 In complex problems is involved:
 What is the source of the clay born man
 And how the soul has been evolved?
 Pain, anguish, glee and rapture sweet
 Are spiritual states that man must face:
 What is of much worth, cup or wine,
 Is knotty point you wish to trace?
 What binds the words and their import,
 What links the body and the soul?

It wears the cloak of its own ash
 Just like the burnt refuse of coal.
 ZK.

ii) It is the sole reality of the universe:

To say that the human consciousness has itself created the human body and its desires and that it has not emanated from the body is correct. The reason is that the Ultimate Reality of the universe is also a consciousness which, in the philosophical language, Iqbal calls the Universal Consciousness, and which is called God in the religious language. The purpose of the Universal Consciousness created this universe, it is this purpose of It which has manifested itself in the universe in the form of consciousness. In other words, it is this purpose of the Universal Consciousness which, after creating the human body, has expressed Itself in it in the form of the human self or ego. It is, therefore, appropriate in this sense to say that the human self itself has created the human body.

قلب از ماست شد ما نے ازو
 ساغر از مے مست شد نے مے ازو

Wine became intoxicated with us, not we with it,
 The body came into being from us, not we from
 it.

Rumi.

If the question is asked as to what is the reality of a chair, it will be said that it is wood. But what is the reality of wood? A student of science will rightly reply that it is “carbon”. But the reality of carbon is also something else which is that it consists of the indivisible particles of matter of a particular kind called the atoms of which again the reality is electric energy. But is electric energy the Ultimate Reality of the universe? Is there no

other such reality behind it which again be having no reality? In his English book, *The Reconstruction of Religious Thought in Islam*, Iqbal has reached the following conclusion after a long discussion.

“The Ultimate Nature of Reality is Spiritual and must be considered as an Ego”.⁸¹

It means that the cause of all the phenomena of nature and the existence of the whole universe is the self.

یہ عالم یہ بت خانہ شش جہات
 اسی نے تراشا ہے یہ سومنات
 چمک اس کی بجلی میں تارے میں ہے
 یہ چاندی میں سونے میں پارے میں ہے
 اسی کے بیاباں اسی کے ببول
 اسی کے ہیں کانٹے اسی کے ہیں پھول

This world, this six dimensioned idol-house,
 This Somnath is all of its fashioning.
 It shines in lightning, in the stars,
 In silver, gold and mercury.
 Its is the wilderness, its are the trees,
 Its are the roses, its are the thorns.
 BJ.

پیکر ہستی ز آثار خودیست
 ہر چہ مے بینی ز اسرار خودیست

⁸¹ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 63, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore

خویشتن را چوں خودی بیدار کرو
آشکارا عالم پندار کرو

The form of existence is an effect of the self,
Whatsoever thou seest is a secret of the self.-
When the self-awoke to consciousness,
It revealed the universe of Thought.
AR.

Speculations of the Greek philosophers

Ever since man has started thinking about the universe he had an intuitive conviction that although there is innumerable variety of things in the universe, yet the reality of all these things is one. But the problem as to what in fact that single thing is has always been a subject of his mental effort.

It was during the sixth century B.C that the Greek philosophers first made efforts to solve this problem. The Greek philosopher Thales thought that the world is made of water and all things are the different forms only of matter. Anaxemenes considered air to be the vague structure of all things instead of water. He thought that the elements like water, air, fire and earth have in fact taken shape after separating from something entirely different which was limitless and shapeless. Democritus who is called the founder of modern physics presented the theory that the ultimate stuff of the world are the atoms which are different in volume and shape, and all compound bodies have been made only from them. The difference found in these compound bodies is partly due to the fact that the atoms of which they are made are different in volume and shape and partly due to the fact that the arrangement of their atoms is separate from one another.

In these theories of the ancient Greek philosophers about the Reality of the universe, one thing is common that the nature of this Reality is material. Their views in this respect are not different from those of the materialist philosophers of today. The only difference is that the views of the modern materialist philosophers about the properties and characteristics of matter are clearer. But, these views of the modern philosophers have failed to furnish a satisfactory answer why the attributes of life and consciousness have become manifest in matter.

Difference between consciousness and matter

Outwardly, consciousness and matter are radically different. Matter is inert and lifeless. You can push a chair forwards and backwards, right and left, take it from one place to another, divide it into parts, and reassemble it as you choose. It offers you no resistance. It has no purpose of its own. Such is the case with all dead matter. But mind or consciousness is something that is vastly different from matter. When matter is conscious in the ordinary sense of the word, it is capable of movement and guided and commanded by a purpose and controlled from within. If you want to control the movements of an animal, you have to adopt a very intricate process based on the study of animal behaviour in response to external stimuli and even then the process is illusory. The animal has its own ends to follow. Purposive action is, therefore, considered to be a characteristic of consciousness, a quality which matter does not possess.

The source of matter and mind is one

In spite of this apparently radical difference between mind and matter, philosophers and scientists, owing perhaps, to an unconscious intuitive conviction, mention

of which has been made above that ultimately the universe must be a single reality, have endeavoured to prove the fundamental identity of the two, holding either that mind is really a form of matter or that matter is essentially a manifestation of mind. While the scientists at least those of the nineteenth century, have generally inclined to the former view, the philosophers have mostly asserted the truth of the latter in one form or the other.

To the scientists of the nineteenth century matter was something permanent and real and according to them, therefore, nothing could be real the properties of which were not like those of matter, i.e., which could not be seen or touched or subjected to experiments in the laboratory like matter. It was only natural, therefore, that they regarded mind as a property of living matter and disbelieved that anything like a mind could be the cause of the universe or could have anything to do with the phenomena of nature. Mind was according to them a characteristic of a peculiar type of matter acquiring by chance a particular chemical composition and subject to particular laws of physics.

Among the old scientists Boyle (1627-1691) had said that he fails to understand that: “When living matter is left to its own, how is it possible for such wonderful creations as the complete human and animal bodies or even those far more amazing particles of matter which constitute the seed of the living animals to come into existence by themselves”

Therefore, in order to solve this difficulty he considered the existence of a constructive mind or a force of consciousness in nature as imperative. But Lord Kelvin (1824-1907) is the only scientist in the 19th century whose genius came to the conclusion that nature was not

without something of the attributes of a mind and that there was a creative and directive force operating in the universe. But philosophy never content like science with a sectional and fragmentary view of Reality and to a large extent free from the restrictions of the purely scientific method in its search after truth, always insisted that a coherent and consistent explanation of the universe so eagerly desired by man was impossible without giving a prominent place to consciousness. Consciousness in man and universe is the one great subject of not only the mediaeval philosophy, the object of which was to rationalize Charistian theology but also of the great modern philosophic theories of Descartes, Leibniz, Schopenhaur, Nietzsche, Kant, Spinoza, Hegel, Fichte, Groce and Bergson in which it is treated under the various titles of God, the Universal Spirit, the Absolute, the Absolute idea, Mental Activity, World Will, the Eternal Mind, Monads, Self, Elan vital etc.

The first challenge to scientific materialism

The first serious challenge of philosophy to scientific materialism, however, came from Bishop George Berkeley of England who contended that the material world cannot have an independent existence because we know it only with the help of our perception which is an experience of the mind. Since the physical world, as we perceive it, has no existence apart from mind what really exists is mind and not the physical world. What we perceive is not matter but certain qualities of colour, form, shape, sound, hardness etc. and in order that these qualities should exist as we know them to exist, they have to be perceived by the mind. Without mind nothing would exist. The Reality of the physical world is, therefore, mind or consciousness. In the light of his

theory Berkeley argues the existence of an Eternal Mind as follows.

“All the choir of heaven and furniture of earth, in a word, all those bodies which compose the mighty frame of the world have not any substance without the mind. So long as they are not actually perceived by me or do not exist in my mind or that of any other created spirit, they must have either no existence at all or else subsist in the mind of some Eternal Spirit”⁸²

Neo idealism

The subjective idealism of Berkeley has been strongly supported in modern times by the school of neo idealism of which the chief exponents are two Italian philosophers, Croce and Gentile. Both these philosophers hold that the universe is nothing but mind or spirit. Their system is not only the most recent, but according to many philosophers, also one of the most original and one of the most remarkable developments of modern philosophy. It is based on the hypothesis that the experience of our mind is the only reality of which we can be certain. It leads to the logical conclusion that the reality of the universe, if it is anything which can be known by the human mind, must be similar to our own mental experience. As self-consciousness is the clearest and the highest mental experience, the reality of the universe must be of the type of self-consciousness.

The criticism of Iqbal

As already mentioned, the scientists of the 19th century could not accept any ideas of this kind as they knocked out the very foundation of their self-existent

⁸² *The Principles of Human Knowledge* by George Berkeley. P: 12, Edition 2010, Published by Jonathan Bennet County Kilkenny, Ireland.

physical laws. The foundation of these laws was the theory that matter was real and independent of the actions and properties of the mind. Iqbal writes:

"Physics, as an empirical science, deals with the facts of experience, i.e., sense experience. The physicist begins and ends with sensible phenomena, without which it is impossible for him to verify his theories. He may postulate imperceptible entities, such as atoms; but he does so because he cannot otherwise explain his sense-experience. Thus physics studies the material world; that is to say, the world revealed by the senses. The mental processes involved in this study, and similarly religious and aesthetic experience, though part of the total range of experience, are excluded from the scope of physics for the obvious reason that physics is restricted to the study of the material world, by which we mean the world of things we perceive. But when I ask you what are the things you perceive in the material world, you will, of course, mention the familiar things, around you, e.g., earth, sky, mountains, chairs, tables &c. When I further ask you what exactly you perceive of these things, you will answer—their qualities. It is clear that in answering such a question we are really putting an interpretation on the evidence of our senses. The interpretation consists in making a distinction between the thing and its qualities. This really amounts to a theory of matter, i.e., of the nature of sense-data, their relation to the perceiving mind and their ultimate causes. The substance of this theory is as follows:

“The sense objects (colours, sounds &c.) are states

of the perceiver's mind, and as such excluded from nature regarded as something objective. For this reason they cannot be in any proper sense qualities of physical things. When I say the "sky is blue" it can only mean that the sky produces a blue sensation in my mind, and not that the colour blue is a quality found in the sky. As mental states they are impressions, that is to say, they are effects produced in us. The cause of these effects is matter, or material things acting through our sense organs, nerves, and brain on our mind. This physical cause acts by contact or impact; hence it must possess the qualities of shape, size, solidity and resistance".

It was the philosopher Berkeley who first undertook to refute the theory of matter as the unknown cause of our sensations. In our own times Professor Whitehead -- an eminent mathematician and scientist -- has conclusively shown that the traditional theory of materialism is wholly untenable. It is obvious that, on the theory, colours, sounds, &c., are subjective states only, and form no part of Nature. What enters the eye and the ear is not colour or sounds, but invisible ether waves and inaudible air waves. Nature is not what we know her to be; our perceptions are illusions and cannot be regarded as genuine disclosures of nature, which according to the theory, is bifurcated into mental impressions, on the one hand, and the unverifiable, imperceptible entities producing these impressions, on the other. If physics constitute a really coherent and genuine knowledge of perceptively known objects, the traditional theory of matter must be rejected for the obvious reason that it reduces the evidence of our senses, on which alone the physicist, as observer and experimenter, must rely, to the

mere impression of the observer's mind. Between Nature and the observer of Nature, the theory creates a gulf which he is compelled to bridge over by resorting to the doubtful hypothesis of an imperceptible something, occupying an absolute space like a thing in a receptacle and causing our sensation by some kind of impact. In the words of Professor Whitehead, the theory reduces one half of Nature to a 'dream' and the other half to a 'conjecture' Thus physics, finding it necessary to criticize its own foundations, has eventually found reason to break its own idol, and the empirical attitude which appeared to necessitate scientific materialism has finally ended in a revolt against matter. Since objects, then, are not subjective states caused by something imperceptible called matter, they are genuine phenomena which constitute the very substance of Nature and which we know as they are in Nature."⁸³

New ideas of the scientists

When the axioms of Newtonian physics were first questioned by Berkeley, he was met by a scornful derision by the scientists but who could have known that in the controversy whether mind or matter was real the philosopher was soon to have the better of the scientists and that also through the weapons made accessible by the discoveries of the scientists themselves. Philosophers had always insisted on a spiritual explanation of the universe. If their view point could not receive a general acceptance, it was due mainly to the hindrance of science. But thanks to the theory of Relativity, the Quantum theory and the discovery of some facts of biology that hindrance has

⁸³ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), PP: 33-35, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore

now ceased to exist. The discoveries of physics have reduced matter (once a hard, simple, obvious fact) and along with it energy, motion, space, time and ether, to an absolute nothing. “Modern matter”, to quote Dr. Joad, “is something infinitely attenuated and elusive. It is a hump in space-time, a mush of electricity, a wave of probability undulating into nothingness, frequently it is not matter at all but a projection of the consciousness of the perceiver”

Dr. Iqbal writes:

“But the concept of matter has received the greatest blow from the hand of Einstein-another eminent physicist, whose discoveries had laid the foundation of a far reaching revolution in the entire domain of human thought, ‘The theory of Relativity by merging time into space-time,’ says Mr. Russel, has damaged the traditional notion of substance more than all the arguments of the philosophers. Matter, for common sense, is something which persists in time and moves in space. But for modern relativity-physics this view is no longer tenable. A piece of matter has become not a persistent thing with varying states, but a system of inter-related events. The old solidity is gone, and with it the characteristics that to the materialist made matter seem more real than fleeting thoughts”⁸⁴

Professor Rougher, while discussing the implications of Relativity theory says in his book, “Philosophy and New Physics”:

“Thus matter is resolved into electrons which themselves vanish in etherized undulations, so that there is a final loss of matter, and an

⁸⁴ Ibid.P:35.

uncompensated dissipation of energy. For the universal principle of invariance which the Ionic natural philosophers placed at the basis of natural philosophy and which assured its intelligibility namely ‘nothing is created nothing is lost’, one must now substitute the contrary principle ‘nothing is created everything is lost’. The world marches towards a final bankruptcy and the ether, of which it has been asserted in vain that it is the matrix of the worlds, is revealed as being their final tomb”⁸⁵

Dr. Harry Schmidt in his book “*Relativity and Universe*” is almost touched with despair while giving an account of the universe as it was discovered to be when the theory of Relativity entered into the scheme of things, “Space and time,” says he “sank to shadows, motion itself became meaningless, the shape of bodies a matter of view point, and the world ether was banished forever.

Woe, Woe
 Thou hast destroyed
 The beautiful world
 With violent blow
 ‘Tis shivered, tis shattered
 The fragments abroad by a demi-god scattered
 Now we sweep
 The wrecks into nothingness
 Fondly we weep
 The beauty that is gone⁸⁶

⁸⁵ *Philosophy and New Physics*. P: 150, Edition 1921, Publishers, Blakiston’s Son and Co., Philadelphia, USA.

⁸⁶ *Relativity and the Universe*, by Harry Schmidt, P: 119, Published in 1922, R.M McBried and Co., New York, USA

The reality of matter

But if matter is not real and permanent how are we to account otherwise for all the rich variety of creation in which there is beauty, art, design, purpose, harmony and accurate mathematical thinking. These are surely the attributes of consciousness which must be the sole reality of the universe which illuminates the world. It is evident, therefore, that the disappearance of matter has not only cleared the way for a spiritual explanation of the world but has also made it indispensable. To assume a metaphysical reality is to day, at least as imperative as it was in the nineteenth century to assume that the universe was nothing but matter. Philosophical thought generally had emphasized all along in its history a spiritual explanation of the universe independently of science, rather in spite of it. Already this explanation was in no way less convincing than the materialistic explanation and now here was science offering a strong evidence in support of it. As matter has proved to be unreal, and perishable, the physicists feel that they are unable to solve the problems of physics by confining themselves merely to the realm of matter. They are compelled to go beyond the world of matter in their search after truth because now it is there that they hope to discover the reality of matter. Thus we find quite a large number of them in England as well as in Europe, for example, Eddington, Jeans, White-head, Einstein, Schrodinger, and Planck, attempting to explain the material world from a spiritual point of view. From physicists they have turned into metaphysicists. The reasoning of all these scientists attempts to support the hypothesis that the Reality of the universe is consciousness and not matter. Joad writes: "In the opinion of the leading scientists the present stage of the development of physics points to conclusions which

are completely opposite to the conclusions of old materialism. They forcefully support a spiritual explanation of the universe as much as it was for science to support a materialistic explanation of the universe fifty years ago” “Professor Planck, the profounder of the Quantum theory remarked in an interview with J.W.N. Sullivan which appeared in the Observer of the 20th January 1931” I regard consciousness as fundamental, I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we postulate as existing, requires consciousness. Sir Oliver Lodge writes:

“The universe is ruled by mind and whether it be the mind of a mathematician or of an artist, or of a poet or all of them, it is the one reality which gives meaning to existence, enriches our daily life, encourages our hope' and energises us with faith and illuminates the whole world with undying love when knowledge fails”⁸⁷

Reasonable logic of James Jeans

Sir James Jeans argues that all matter can be reduced to mathematical relations. Mathematics is involved in the constitution of the atom as well as in the systems of heavenly bodies. Laws of mathematics are strictly obeyed by the nearest physical objects as well as by the most distant parts of the universe. But all the knowledge of mathematics that we have, is acquired by us as a result of logical reasoning carried on independently of any reference to Nature. Having formulated the laws of mathematics as a product of our own minds and being guided by our own reasoning powers, when we turn to

⁸⁷ “*My Philosophy*”, PP: 33-34, Edition 2012, Cambridge University Press, New York.

the physical world, we find not only that it is built up in accordance with these laws but also that these laws are its ultimate nature. Since matter is unreal, nothing remains of the material universe ultimately except the laws of mathematics. How could it be possible for us to discover these laws all by ourselves, and how could these laws become involved in the construction of the material world unless it is a fact that the material world is the creation of a mind like our own, a mind that is capable of thinking accurately and mathematically as we are? Both the external world and our own mind must be the result of the creative activity of this mind. In his book "The Mysterious Universe," Sir James Jeans writes:

"The universe cannot admit of material representation and the reason, I think is, that it has become a mere mental concept... Thirty years ago we thought or assumed that we were heading towards an ultimate reality of a mechanical nature... Today there is wide measure of agreement which on the physical side of science approaches almost to unanimity that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator or the governor of the realm of matter – not of course our individual minds but the mind in which the atoms out of which our individual minds have grown exist as thoughts. The new knowledge compels us to revise our hasty first impressions that we had stumbled into a universe which either did not concern itself with life or was actively

hostile to life. The old dualism between mind and matter which was mainly responsible for the supposed hostility seems likely to disappear, not through matter becoming in any way more shadowy or unsubstantial than heretofore or through mind becoming resolved into a function of the working of matter but through substantial matter resolving into a creation and manifestation of mind. We discover that the universe shows evidence of a designing and controlling power that has something in common with our own individual minds – not so far as we have discovered, emotion, morality or aesthetic appreciation but the tendency to think in the way which for want of a better word we describe as mathematical”⁸⁸

The evidence of the facts of biology-- Bergson and Driesch

Apart from the theories of the idealistic and the neo idealistic philosophers and the evidence of new physics which we have seen to be so strongly in favour of a spiritual interpretation of the world, there are some facts of biology which lead to the same conclusion. Some regular systems of philosophy have developed around these facts. One of these philosophical systems is the theory of “creative evolution” evolved by Bergson. The other is the theory of entelechies offered by Driesch. The materialists believe that life is nothing but a property of a particular type of matter that comes to acquire a particular chemical composition. The organism that comes into existence in this way reacts as a sensitive

⁸⁸ *The Mysterious Universe*, PP: 123,136,137 and 138, Edition, 2009, Cambridge University Press, New York.

mechanism to the conditions of the environment and the result is that it undergoes a modification in its physical structure. The modification goes on accumulating in the course of ages on account of ever fresh conditions of environment which the organism has to face, with the result that new species continue to appear. But recent developments in the science of biology do not support this contention. Serious students of biology, according to Professor J.S. Haldane, no longer entertain the view that life is merely the result of a definite chemical constitution of matter. The experiments of the German biologist Driesch, in particular, have led to the conclusion that the behaviour of a living organism in its relation to the external conditions of environment is categorically different from the working of a machine. A machine is controlled from outside and is no more than the sum total of a number of parts. An organism exhibits an internal drive to acquire and maintain a particular form or structure of the body. It behaves as a whole with an inner drive which attends to the needs of the whole. When we cut off the leg of a crab, another leg appears in its place. No machine is capable of replacing its broken parts automatically. Driesch cut an embryo into two parts in the earliest stages of its growth for experiment and found that a portion developed into a complete animal. The results remain the same no matter where the cut is made or what happens to be the relation of the part to the whole. Thus the cells that may have grown to form the head in an individual embryo may grow to form a leg, In fact, any part of the embryo may develop into any limb in accordance with the needs of the whole organism. Driesch writes: "How strange is this whole every part of which is similar" The question arises: how is it possible for that which is a part to acquire the properties of the

whole? The same principle is found to govern the development of the embryonic tissue. If a newt's tail is cut off another tail grows in its place and, if the tail is cut off early enough and grafted on to the freshly cut stump of a leg, the tail grows into a leg and not into a tail. Such facts cannot be explained in terms of the physical categories of the universe. Driesch, therefore, abandoned the attempt to explain the development of the embryo on the assumption that life results from the operation of definite laws of physics and chemistry. He concluded that we cannot understand a biological reaction from some mechanical angle. Its nature is similar to a reasonable answer to a question or some part of a conversation that is consistent with another. Biological reaction is always the reaction of the whole organism and not of any one of its parts. It was necessary to assign a separate category to processes of life and he, therefore, substituted for the chemico physical theory a vitalistic theory of entelechies. Entelechy is, so to say, a well thought of plan which resides somehow or other in the organism. Its force manifests itself in each of its biological reactions during the course of its development. Driesch concluded that the organism was impelled by a spontaneous drive to reach its appropriate form. He assumed that there was an internal regulating principle active in the organism which moulded and formed it in the interest of the whole, changing and directing its purpose to suit these interests. This regulating principle must be interested in the growth and evolution of life. Bergson gives this very regulating principle the name of Vital Impetus and identifies it with consciousness. Driesch has also used the concept of entelechy to study consciousness and psychology. To him, where biology is the study of conscious development of the organism, the animal behaviour,

which also includes human behaviour, resembles the development of the animal. Both of them develop in the direction of only one purpose. Just as the direction of an animal's development is controlled and directed by an entelechy, similarly its behaviour is controlled and directed by a psychological tendency. This tendency manifests itself in those movements of the new born living being which are useful for life and which he does not learn through any experience. The study of life reveals some other facts too which support the conclusions of Driesch. These facts have been adduced by Bergson in his book "Creative Evolution" to show that the inward impulse of life is itself the cause of the first appearance of animal life on earth and of its reproduction and evolution into higher forms.

Reasoning of Bergson

Lamarck explained the evolution of life as a result of the fact that living beings must be adapted to the conditions of environment. Adaptation causes a slight alteration in the form of the animal, which alteration is inherited by the off-spring, which being itself subjected to the necessity of adaptation undergoes further change. In this way modifications go on accumulating gradually till we have a new species.

For one thing this explanation is incompatible with the facts now well established that variations may not only be due to an accumulated effect but may also take place suddenly. This is impossible unless there was a conscious or unconscious drive in the organism itself causing it to develop a sudden change and improvement.

Secondly, the necessity for adaptation to the conditions of environment is a reason which explains why the evolution of life should stop rather than why it should go on. As soon as a creature has adapted itself to

its environment sufficiently to be able to maintain its life, it would not require to change or evolve any further. Adaptation, in so far as it is determined by the need of self-preservation, should explain the arrest of life rather than its progress. Bergson writes:

“A very inferior organism is as well adapted as ours to the conditions of existence, judged by its success in maintaining its life. Why then does life which succeeds in adapting itself go on complicating itself... more and more dangerously. Some living forms to be met with today have come down unchanged from the remotest Paleozoic times, they have persisted unchanged throughout the ages. Life then might have stopped at someone definite form. Why did it not stop wherever it was possible? Why has it gone on, why, unless it is that there is an impulse driving it to take ever greater and greater risks towards its goal of an ever higher and higher efficiency?”⁸⁹

Such facts lend support to the view that consciousness does not emanate from matter but has an independent existence of its own, that it is fundamental and not a derivative from the properties of matter. If consciousness is a reality by itself, it is but a step to the inference that it is the sole reality of the universe, matter itself having emanated from it. Just as different species of animals have come into existence as a result of the process of evolution, so the present state of matter is also the result of the process of evolution. The inner drive which has been responsible for the preservation and evolution of organic life must be responsible for the evolution of

⁸⁹ “*Mind-Energy, Lectures and Essays*” by Henry Bergson. P: 24, Edition 1920, Henry Holt and Co., New York

matter as well, so that matter too is a form of consciousness. And we must recall, this conclusion is eminently supported by the discoveries of modern physics. Now let us see as to what are the qualities of consciousness?

The qualities of the Universal Consciousness

Sir James admits only one quality of his Universal Mind, that of intelligence and mathematical thought. But naturally when we grant one attribute of consciousness to an entity, we cannot resist the conclusion that it must have all the attributes with which consciousness is associated in our own knowledge and are found along with mathematical intelligence without any exception.

Sir James concludes that the Universal Mind is like our own mind in the quality of mathematical thinking, but there is no reason why it should not be a mind like our own in other qualities as well. In our own experience, we have never known mathematical thinking to exist in a mind independently of other qualities of consciousness, for example, love, ethics, sentiments, seeking of purpose etc. Just as smoke is not without fire, but is found alongside fire and heat, similarly mathematical thinking does not exist all alone but alongside the other qualities of consciousness as one of their aspects. If someone may say about a place from where smoke is rising that, as for the smoke we know that it is certainly present there but do not know whether fire is also there, this stance will not be scientifically and intellectually correct. The highest intelligence and mathematical thought indicates the presence of the rest of the qualities of consciousness. The highest intelligence can be the attribute only of the highest consciousness which is self-consciousness, but

because of being fully self-aware, is a Perfect Personality or Self or Ego. It is this Universal Consciousness or Ego which, in the religious language, is called God whose purpose created the universe and the human body and the other name of whose purpose is the human self.

The principal quality of the human self is love for God

The main and the principal quality of the human self is that a powerful urge to love God is always restless in it to find an expression in action. This urge is so powerful that if it does not make some other desire of man its object on being misdirected, it keeps all human and animal kinds of desires under its control and uses them for its own end. Therefore, man is merely a powerful urge to love God, and nothing else besides this. If this urge ceases to exist man can also not exist.

نہ ہو طغیان مشتاقی تو میں رہتا نہیں باقی
کہ میری زندگی کیا ہے یہی طغیانی مشتاقی

Devoid of passion roar,
I can exist no more:
What else, can be this life
But passion strong and strife?
BJ.

Iqbal has versified a conversation between the Indian disciple and the Roman mentor in which when the former asks the latter what is the reality of man, whether report or sight, the latter replies:

آدمی دید است باقی پوست است
دید آں باشد کہ دید دوست است

Man is but sight, the rest is mere skin;
true sight signifies seeing the Beloved.

JN.

(The reality of man is sight, and sight means vision of the Friend or God. Except this whatever man is, it is his skin)

The desire for God is the Self's own desire. Man's instinctive desires are not the Self's own desires, but they are the desires of man's body. The body is the servant of the Self and not its ruler. The reason, as we have already seen before, is that the Self has not emanated from the body. On the contrary, the self has created the body of man with all its animal kinds of desires, which function for the maintenance of its life for its own end so that by keeping itself present within the living body created by its own self, it may satisfy the demands of God's love. The secret of the reality of the Self is that it desires God and nothing else besides this, and love for God makes it the grinding stone:

خودی کا سر نہاں لا الہ الا اللہ
خودی ہے تیغِ فساں لا الہ الا اللہ

The secret of the Self is hid,
In words, "No god but He alone,
The Self is just a dull edged sword,
No god but He", the grinding stone.
ZK.

An individual who regards his own body itself as the object of his life does not permit his self to satisfy its needs and to reach its completion by means of evolution. Hence, he experiences grave consequences of this unwise attitude of his both in this world and in the hereafter. An individual who builds a house upon the land of others, but later on the people pull this house down or individual who devotes the whole of his life doing the work of others but does not do his own work and repents

afterwards provides an appropriate example of it. Rumi warns such an individual by saying :

در زمین مردماں خانہ مکن
 کارِ خود کن کارِ بیگانہ مکن
 کیست بیگانہ تن خاکئے تو
 کز برائے اوست غمناکئے تو

Do not make your home in other men's land,
 Do your own work, don't do the work of a
 stranger,
 Who is stranger? Your earthen body,
 For the sake of which is (all) your sorrow.
 R.A.Nicholson

The question here is weather or not there are any intellectual and scientific proofs which reinforce the idea of Iqbal that the principal quality of man is love for God. In this regard we should first of all think about the difference between man and animal.

An explanation of the difference between man and animal by an example

There is no doubt in it that the instinctive or the animal desires, for example, feeding, anger, flight, sex, curiosity, self-assertion, and self-abasement etc. exist equally in man and the animal. In spite of it, the difference between man and the animal is not one of degree but of kind. We cannot say that man is a higher kind of animal or the animal is a lower kind of man. Rather, we are compelled to say that man is a kind of creature which is completely separate, distinct and different from the animals. Imagine a stage-coach to which twelve horses are yoked in such a way that each horse can go to whatever direction it likes. If, in such a

stage-coach, there is no coach man to control the horses the stage-coach will sometimes move towards the left, sometimes towards the right and sometimes come to a halt, and will then start moving sometimes on one side and sometimes on another. But, if we see that the stage-coach is moving in one particular direction easily at a high speed and is pushing on by negotiating turns on its way quite smoothly wherever needed, we will immediately reach the conclusion that some clever coach man is present in the coach who has full control over the horses and is driving them on in a particular direction which he has determined for them by holding each one of them in check. The animal is only such a stage-coach which has no coach man. Every one of its natural desires or instincts satisfies itself overlooking its other desires. Every instinct of the animal has a powerful biological pressure or force due to which it is compelled to seek its satisfaction. The activity of every instinct starts with certain specific internal and external conditions and states the sum total of which is called “stimulus”. This stimulus manifests itself when it is necessary for the animal to act in a specific way to assure the continuation of its life and race. When the stimulus comes to exist, the animal cannot stop the instinctive activity from start to finish. The animal is incapable of withholding or limiting or abandoning the satisfaction of any of its instinctive impulses for a better and higher end. In fact, the animal has absolutely no higher end than the satisfaction of its instincts. Whenever the animal is compelled to oppose some of its instincts, one of its instincts opposes the other. There after the stronger instinct takes the place of the weaker instinct, with the result that the weaker instinct clears the way for the satisfaction of the stronger instinct.

In the case of man, the situation is completely different. The personality of man is like a horse-drawn carriage which has a clever driver in it. Man also possesses the same instincts as the animal, and in him too their biological force or pressure is the same as in the animal. But, as against the animal, man can withhold or reduce or completely abandon the satisfaction of every one of his instincts to whatever extent he likes so that he may unify and organise all of his instincts under some specific purpose and guide their expression in some desired direction. The opposition of man to any of his instinctive impulses, whenever he opposes it, is not automatic and involuntary like that of the animal, but is guided by a free choice. He generally opposes his instinctive impulses in such a way that the impulse of no particular instinct is found to be in the process of satisfaction during the opposition. So, often a man would deliberately starve himself and even give up his life for the preservation of which these instincts function rather than abandon the achievement of a particular aim chosen by him without any resistance. The life of an animal is dependent upon several departments of activity, each of which is distinct from the other and is ruled by some instinct. On the contrary, the life of a human individual assumes the form of an organized whole, and controls the activity of every instinct (to the extent to which it has been permitted to satisfy itself) in such a way that it becomes a part of this "whole" or an "all". This organization, or unity, this guidance or limitation of man's instinctive desires which arises from his capacity that he can oppose his instincts would never have been possible had there been no urge in him which could rule the instincts. It is this mysterious human urge of man which has the position of skilful or an expert coach man of the stage-coach of his personality

and creates unity and organization in it. All the other desires of man exist only for the service and aid of this desire.

Which is the mysterious ruling human desire?

But the question is, which is that mysterious desire of man which occupies the place of the stage-coach of man's personality, and is the dynamic force of all his deeds and actions? One thing in response to this question is quite clear that this desire can only be the one of which the animal is deprived and which is specific only to the human being.

All the philosophers of the contemporary period who have written about the secrets and mysteries of human nature agree that man possesses an urge for ideals which is not possessed by the animals of a lower level. Outwardly man possesses other desires as well in addition to love for the ideal which are specific to him, but they do not exist in the animals. For example, desires for moral action, desire for the search for truth or knowledge, desire for creating beauty or desire for art. But these three desires express themselves by remaining subservient to the desire for the ideal. In fact, these three desires are the three aspects of the love for the ideal and have no existence independent of the ideal's love. The ideal is the idea of highest beauty known to man. Man ascribes all the beauty that he desires to his ideal. The source of the desires for Goodness, Truth and Art is this very same desire for Beauty which the ideal of man satisfies completely according to its idea. The desire for beauty, whatever shape or form it may take is, in fact, the desire for man's favourite ideal itself. When we desire beauty in our moral, we call it goodness. But, we call

only that action moral and beautiful which is consistent with our ideal. Similarly, when we desire beauty in our informations, we call it search for knowledge and truth. But we regard only those facts as correct and true which are consistent with our ideal or are not against it. Similarly, if we desire beauty in our creations, we call it art. But we do not consider any creation as beautiful, nor do we desire it which is not consistent with our ideal. This clearly means that of all the desires of man only one desire is such that it is present only in man and not in the animal. This particular human desire is the desire for the ideal. Then, is that mysterious desire, which rules the instincts of man, drives the stage-coach of his personality according to his will wherever it likes, and is the source and fountain-head of all his activities this very same love for the ideal? Obviously, an answer to this question can be in the affirmative. The reason as we see it is that man's ideal itself either reduces or gives up all his desires. Rather, love for the ideal is only that thing for the sake of which he gets ready to sacrifice even his dear life itself to protect which the instinctive desires have been created. Continuous historical events are an evidence for the fact that man dies on the gibbets, receives bullets on his chest and drinks the bowl of poison, but does not stop from satisfying the demands of love for the ideal.

Mutual relationship of the self and the ideal

Iqbal has mentioned the mutual relationship of the Self and its ideal as if the Self is the ideal's love and the ideal's love is the Self. He calls the ideal sometimes purpose, sometimes aim, sometimes objective, sometimes yearning and sometimes desire. The life of the Self depends upon the love for the ideal as the life of the Self is but another name for the movement of the Self. If it does

not move, it is dead like a tide of the river which is a tide as long as it continues to flow otherwise nothing at all.

ساحل افتادہ گفت گرچہ بے زیستم
 ہیچ نہ معلوم شد آہ کہ من چیستم
 موج خود رفتہ تیز خرامید و گفت
 ہستم گر میروم گر نہ روم نیستم!

“I have lived a long long while”, said a fallen shore;

What I am know as ill as I knew of yore”.

Then swiftly advanced wave from the sea upshot;

“If I roll, “I am”, it said; “if I rest, I am not”.

PM.

Life or Self is simply movement or run or desire for flight or journey.

سمجھتا ہے تو راز ہے زندگی
 فقط ذوق پرواز ہے زندگی

Do you think life is great mystery?

No, it is only a desire to soar aloft.

BJ.

ہر ایک مقام سے آگے مقام ہے تیرا
 حیات ذوق سفر کے سوا کچھ اور نہیں

The goal that you presume

Is far and out of view:

What else can be this life

But zeal for endless strife?

BJ.

But the journey of the self is always in the direction of the ideal . The movement or the run or the flight or the journey of the self is not possible without the ideal’s

love. It is the ideal's love which simulates the self to movement, determines the direction of its movement and serves as a tinkling bell for its carven.

But this journey should be in the direction of the Right Ideal which is God. That is why the Quran says:

فَقَرِّبُوا إِلَى اللَّهِ

(When it is in your nature to run towards some ideal) then run towards God (Who is the Right Ideal). (51:50)

زندگی را بقا از مدعاست

کاروانش را دراز مدعاست

Life is preserved by purpose:

Because of the goal its caravan bell tinkles.*

AR.

To say that life or self or *hayat* is nothing except journey is to say, in other words, that life or self or *hayat* is simply love for the ideal, and nothing else besides this.

All the actions and activities of the Self are motivated by the achievement of its ideal. The Self subordinates itself completely to the ideal, makes the ideal itself the standard of good and bad, beauty and ugliness and right and wrong, hence accepts or rejects every action or activity because of it alone. The ideal is the soul of our action, and is hidden in our action like the soul. It is our ideal itself which determines the quality and quantity of our actions.

چوں حیات از مقصد محرم شود

ضابط اسباب این عالم شود

خویشتن را تابع مقصد کند

بہر او چنید گزیند روکند
 ہجو جان مقصود پنہاں در عمل
 کیف و کم ازوے پذیرد ہر عمل

When life is conscious of a purposed aim,
 All means material yield to its control;
 It makes its self the follower of that goal,
 For its sole sake collects, selects, rejects.
 The purpose lies as hidden as the soul
 Within the body, and from this alone
 Each labour takes its quality and size.⁹⁰
 AR.

The ideal is alone the dynamic power of all human activity

The ideal is alone that force which serves as a spur to the self's action and accelerates its movement. It is only with its heel that the horse of its action gallops at full speed. The forces of life are like the mercury. If their direction is not determined, they rock from side to side. The ideal determines the direction of the flow of these forces, hence collects, unifies and organizes them at one point. The ideal is such a centre of an individual's life that all his powers converge on it. The ideal's love alone makes it possible for the Self to bring all the means and

⁹⁰ The author has improved this sub para in his personal copy of the first edition of the Urdu book by adding more material to it including the Quranic verse with his own hand. Its translation is, an integration of the printed and added material. The translation of the Quranic verse is that of its Urdu translation by the author while the translation of the verse of Iqbal marked with an asterisk has been taken from the author's article *The Philosophy of Iqbal* which appeared in Iqbal review journal of the Iqbal Academy Pakistan in the issue of October 1961. For the source of the translation of other verses in this sub heading the reader may refer to the preface of the translator.

resources of this world under its use because it is the ideal alone which makes the need for their use felt. If the blood is running quickly in our veins, if we are engaged in a hard struggle, we should know that it is some ideal's intense love which is goading us to do so. We cannot use any of our internal or external powers without the ideal's love as without the ideal's love none of its uses can be comprehensible to us. Therefore, our initiative is rendered useless. The ideal is a force by which the hands and feet of a nation move and hundreds of eyes change their outlook at once. In other words, the ideal itself is that force which welds all the individuals of a nation together into a single whole by uniting and organising them. It is the ideal that keeps the self in perpetual action and creates a storm in its calm and silent sea. Now let us hear in the words of Iqbal:

مدعا گردد اگر مہمیز ما
 ہچو صرصرے رود شہدیز ما
 مدعا رازِ بقائے زندگی
 جمعِ سیمابِ قوائے زندگی
 گردشِ خونے کہ در رگہائے ماست
 تیز از سعیِ حصولِ مدعاست
 مدعا مضربِ سازِ ہمت است
 مرکزے کو جاذبِ ہر قوت است
 دست و پائے قومِ راجبنا نداد
 یک نظر صد چشم را گرداند او
 آرزو ہنگامہ آرائے خودی

موج بیتابے زدریائے خودی

And if that purpose serves us for a goad,
 Swift as the tempest gallopeth our steed.
 The goal avowed is the true mystery
 Of life's continuance, that focuses
 The restless flow of its mercurial powers.
 The blood that circulateth in our veins
 The nimbler moveth, having the desire to reach a
 goal,
 The Goal is as a plectrum that awakes.
 The hidden music in the instrument
 Of high ambition, an attractive point
 Where unto moves all centripetal force;
 This stirs a people's hand and feet to move
 In vital unison, one vision clear
 Bestowing on a hundred several sights.
 Desire keeps the self in perpetual uproar:
 It is a restless wave of the self's sea.
 AR.

All our different small ends are subsidiary and incidental ends of the ideal which come into being to aid and subserve it. We attach importance to them and try to achieve them only because of our love and attraction for the ideal. Love for the ideal is the motivating force of all our activities. It alone integrates them after creating them.

آرزو صید مقاصد را کند

دفتر اعمال را شیرازہ بند

Desire is a noose for hunting ideals,
 A binder of the book of deeds.
 AR.

Love for the ideal is alone that mysterious human desire which has the status of a strong coach man of the

stage-coach of human personality. But, it is not enough only to know that this mysterious principal and ruling desire of human personality is for some ideal until it is known for which ideal this desire is, for there can be hundreds of ideals some of which out of them can be good and elevated while others low and inferior at different levels . Therefore, which of these ideals is ,in fact, the objective of this desire, hence right and true ideal. Since the ideal is the idea of beauty and perfection, the desire for which is the same thing as the desire for Beauty, therefore, one thing is quite clear that this desire is for an ideal the beauty of which is unlimited and eternal, that is, which possesses all those qualities of Beauty to the highest degree of perfection that we can imagine, and which is completely free of all the imaginable defects. Beauty includes the desire for perfection. Anything which is defective cannot be beautiful as defect is the anti-thesis of beauty. Therefore, it is the enemy of love. It is true that sometimes we also love a wrong ideal. But this is possible only till its defect remains hidden from our eyes. As soon as we notice any of its defects, it becomes impossible for us to maintain our love for it again at any level. That is why, Iqbal says that our ideal should be such that its beauty is completely captivating the feeling or love for which can progress to such an extent that no deficiency is left in its depth and intensity, with the result that the self of man may be intoxicated and inebriated with the wine of its love. This point is so important in the opinion of Iqbal that to know it is to know the secret of life and not to know it is to be ignorant about it.

اے ز رازِ زندگی بیگانہ خیز
از شرابِ مقصدے مستانہ خیز

مقصدے از آسمان بالاترے
دلربائے دلستانے دلبرے

Rise, O thou who art stranger to Life's mystery,
Rise intoxicated with wine of an ideal:
An ideal shining as the dawn,
Ablazing fire to all that is other than God
An ideal higher than Heaven
Winning, captivating, enchanting men's hearts.
AR.

An ideal cannot be completely winning, enchanting and alluring until it satisfies the demands of the urge of self or mind for beauty and perfection completely, i.e., until it possesses all those qualities of Beauty to the highest degree of perfection which our self can love, and until it is totally free from all those defects which our self can dislike considering them to be defects.

The qualities of the Perfect Ideal

i) Unlimited and eternal beauty:

In the light of these general and brief qualities of the ideal of man we can easily know its specific and detailed qualities. For example, we can know that the beauty of the ideal must be unlimited and eternal. The reason is that if a person thinks that the beauty and perfection of his ideal has a limit beyond which it cannot go, he must think that an aspect or a part of it is ugly and deprived of the qualities of Beauty, and this deprivation starts exactly from the point at which its beauty ends. And then, if he knows that its beauty will come to an end after sometime, he must consider it to be ugly even now.

ii) Permanent and eternal life:

Then, his ideal must be alive because no individual can deliberately and consciously take for his ideal the idea

of anything that he believes is dead or lifeless. He is himself alive and, therefore, cannot love, admire, adore and serve with self-sacrifice the idea of anything that appears to him to be lifeless and, therefore, inferior to himself. Moreover, the life of his ideal like its beauty must be eternal, for if he is convinced that his ideal must die sometime in future he must feel that it is potentially dead even today. That is not all. His ideal must possess up to the highest degree all the qualities of life with which he is familiar in his own case. This means that, it must hear, see, understand, feel and respond to his love with love.

iii) Feelings of love and hatred:

It must have a purpose to be achieved in the human world and the power to act for and succeed in the achievement of this purpose. In other words, it must have certain likes and dislikes and possess the power to encourage and support what it likes and discourage and destroy what it dislikes, to reward its lovers and helpers and to punish its enemies and opponents. In brief, it must have all the qualities of love and hatred and must exercise them for the achievement of its purpose. If a man's ideal lacks any one of these qualities and he becomes aware of it, it becomes impossible for him to love, admire and serve this ideal any more.

iv) Demand from the lover to act:

Love always demands action in the service of the beloved, and the object of this action is to please the beloved and to have the satisfaction of winning the favour or the nearness of the beloved. Having an ideal and loving an ideal has no other meaning except striving after it, serving it and thereby approaching it, more and more. But, if the ideal that a man loves has no likes and dislikes, no criterion of discrimination between right and wrong,

that is, no purpose to be achieved in the human world, how can the lover know what he should do and what he should not do in order to serve it? Man wants to act in the service of the ideal and to know how to act in its service. He cannot be satisfied with a love that is incapable of being translated into action. He can derive no satisfaction from his action and will have no incentive to continue his action if he thinks that his ideal cannot hear, see, know or feel or respond to his love or admire him. What a man regards as virtue, in spite of the famous English proverb, is strictly speaking never its own reward. Rather, in the long run it is always rewarded by the pleasing conviction that it is approved by his ideal which he always imagines to be a person or personality.

v) Power and authority:

A man's ideal must be powerful, for if a man thinks that his ideal is not powerful enough to reward its supporters and punish its enemies, he will feel that loving and serving it is a useless task. The reason is that while he will do his utmost to change the world in accordance with the demands of his ideal, its opponents will undo his endeavours and unmake with ease and impunity what he has made. In such a case he will feel that his ideal is weak and powerless and unworthy of his love and devotion.

vi) Goodness:

Again, his ideal must possess all the moral qualities of goodness to the highest degree of perfection. For we look upon these qualities as lovable, admirable and beautiful because we desire and like them. Should he think that his ideal lacks any one of these qualities or lacks any of them up to the highest degree, he must consider it as a defect and must cease to love it.

vii) Uniqueness:

His ideal, moreover, must be unique and without a peer or partner in its qualities. For if he thinks that there is another ideal which shares its qualities, he will be called upon to love two ideals at the same time, and this is something which his nature makes it impossible for him to do. Man is so made that he can love only one ideal at a time. Moreover, the qualities of Beauty are such that they can belong only to one ideal.

viii) Creativeness:

Finally, the whole creation of the world must be subservient to the purpose of his ideal. This is not possible until his ideal is itself not the Creator as well as the Controller of the universe and possesses all the qualities implied in these two attributers. If this is not so, the laws operating in the universe on the physical, biological and psychological planes—, laws which will not be the creation of his ideal in such a case—, will come into conflict with the common purpose of his ideal and his own, and neither he himself nor his ideal will be unable to achieve this purpose. Moreover, if he believes that the universe including his own person has come into being of itself and is out of the control of his ideal, he will feel that his ideal is inferior to him or at the most equal to him and will, not therefore, feel the urge to love, admire, adore or serve it.

It's exactly those qualities which the Quran says, are the qualities of God. That is why, Iqbal tells us, in the words of Rumi, that the reality of man is nothing except that he is a desire to see God.

آدمی دید است باقی پوست است

دید آں باشد که دید دوست است

Man is but sight, the rest is mere skin;

True sight, signifies seeing the Beloved.
JN.

To violate the self's nature is not possible

To whatever religion or nation a man may go , he cannot violate his nature.He is forced to meet its demands in any case. If he is unable to become familiar with the qualities of beauty and perfection of God,hence cannot love God, his urge to Love begins to find its satisfaction in a wrong ideal. That is why, no matter what a man's ideal may be, (it may be a lifeless thing, for example, a stone, a tree, a river, a mountain, an idol, a creed, a nation, a country, or some living being such as a cow, a monkey, a snake, or any such idea which is the centre of some ideology or ism), he always attributes to it the qualities of Beauty referred to above, consciously or unconsciously, For example, if his ideal is the idea of a thing which is lifeless or dead, he thinks only this even then that it is a person endowed with the qualities of love,hatred, power, authority, beauty, goodness and truth up to the highest degree of perfection. That is what makes it possible for him to love, admire, adore and serve it with the whole of his being.

مرا از خود بروں رفتن محال است
بهر رنگے کہ ہستم خود پرستم

Wherefore I cannot out of self-depart-
Whatever be my guise, self I adore.
PM.

Key to the mysteries of life

Since the reality of man is no more than this that he is the desire or love for God, Iqbal rightly thinks that the key to the hidden secrets of life is man's own heart.

Therefore, in order to understand the purpose of life, he should understand the desire of his heart itself.

اپنے من میں ڈوب کر پا جا سراغِ زندگی
تو اگر میرا نہیں بنتا نہ بن اپنا تو بن

Delve into your soul and there seek our life's buried tracks;

Will you not be mine? Then be not mine, be your own right!

BJ.

It is because of this desire and love of his itself that man derives satisfaction from *ziker*.

دلِ ما آتش و تن موجِ دُودش
تبییدِ دم بدم سازِ وجودش
بذکرِ نیم شب جمعیتِ او
چو سیمابے کہ بندد چوبِ عَوضش

Our heart is fire and the body is a wave of its smoke. Frequent burning is in harmony with its existence.

The midnight prayers are a source of its strength like a mercurial artist who remains restless without his musical instrument.⁹¹

AH.

The Quran says:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who believe, and whose hearts find satisfaction in the remembrance of God; now

⁹¹ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

surely in the remembrance of God do hearts find rest (13:28)⁹²

The Quran says that we have honoured man:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

We have honoured the sons of Adam.(17:70)⁹³

The cause of this honour and superiority of man is only this that God has created in his heart an urge to love Him.

Man's greatest need

Man's greatest need is God. All his other needs subserve this greatest need. To satisfy this need of man, to provide him with the knowledge of God and to tell him which action nourishes God's love and which does not nourish it is the greatest service to man. The object of man's whole struggle should be the satisfaction of this need. Whatever else we may do for humanity is insignificant in comparison with the effort to satisfy this need, for this need of man itself is called "man" or "Adam".

یہ ایک بات کہ آدم ہے صاحب مقصود
ہزار گونہ فروغ و ہزار گونہ فراغ

This one thing that Adam is not without the purpose-

A manifold life, a manifold leisure!

BJ.

Man's humanity rests upon the fact that he has been endowed with the urge to love God. Since the reality of

⁹² The Manifesto of Islam, pp. 60-61, published by Da'wah Academy, International Islamic University, Islamabad.

⁹³ The Holy Quran (text, translation and commentary) Vol. II by Abdullah Yousuf Ali.

man is the urge to love God, the main disadvantage of the denial of God is exactly this that it must lead to the denial of man himself. It is enough if an individual believes in his own self as this belief automatically includes belief in God. Man himself needs the concept of God for the completion of his self and the development of his personality. An individual who adores and obeys God is, in fact, desirous of his own completion. Hence, it is ultimately not God's worship, but self-adoration. We cannot go against the self. Our self itself is everything. Its knowledge, its evolution and its completion itself is the purpose of our life. But, one must accept as inevitable that this purpose cannot be achieved without the God's sincere worship and obedience.

مرا از خود برون رفتن محال است

بہر رنگے کی ہستم خود پرستم

Wherefore I cannot out of self-depart-
Whatever be my guise, self I adore.

PM.

Iqbal's phraseology for describing love of God

Man is completely the desire for Beauty. This desire is also not weak, but is extremely powerful. What is man, if not a violent storm of the desire for Beauty which is surging. If this storm of desire ceases, man also ceases to exist

نہ ہو طغیان مشتاقی تو میں رہتا نہیں باقی

کہ میری زندگی کیا ہے یہی طغیان مشتاقی

Devoid of passion roar

I can exist no more:-

What else can be this life

But passion strong and strife?

BJ.

Iqbal has interpreted this very same desire for beauty in his poetry in many different ways— *arzoo* (desire), *tamena* (longing), *dil* (heart), *nazar* (vision), *nigah* (sight), *dard* (pang) *dagh* (feeling), *saroor* (Joy), *soze* (fire), *badab* (wine), *nasha* (lust), *mushtaqi* (passion), *masti* (rapture), *shauq* (ardour) *khoon-e-dil* (blood of the heart), *khoon-e-jigar* (life blood), *ah-e-sahar gahi* (morning sigh), *jan* (soul), *gham* (grief), *tab-o-tab* (spark), *jazb-i-androon* (inner most heart), *jazb-e-musalmani* (strong passion for faith) *jazb-e-qalandrana* (qalandar's fervent zeal), *faqr* (dervishi), *dervishi* (derveshism), *zauq-e-tajal* (taste of vision), *ishq* (love) *mohabat* (love) etc. Since, this desire for Beauty or love for God⁹⁴, after obtaining freedom from the opposite desires, emerges as a very powerful force the inevitable result of which is the conquest of the universe, therefore, Iqbal sometimes also ascribes to it the name of incentive to conquer.

چیت جاں؟ جذب و سرور و سوز و درد
ذوقِ تنخیر سپهرِ گردِ گرد!

What is soul? It is absorption, exhilaration, burning and affliction; it is the incentive to conquer the spans of the revolving heavens.⁹⁵

JN.

Man is a corpse without Love

⁹⁴ This is a translation of the words added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand.

⁹⁵ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

When the essence of man is only Love , and besides it man is nothing else or at the most a skeleton or a mass of flesh then, what must be said is that a man who is not Love through and through does not at all exist as a human being, for a human being can be considered as alive and present only to the extent he satisfies and completes the demands of his life. Life or self reveals itself only when Love reveals itself and passes through the stages of its completion and satisfaction. This itself is the manifestation of self or life. Evolution of God's love is the manifestation of the self, and the manifestation of the self is itself another name for life or being. Life is only the manifestation of Love. If there is no Love, there is also no life.

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

To your mind God's existence seems unproved:
 Your own existence seems not proved to mine.
 He whose self shines like a gem, alone exists;
 Take heed of it! I do not see yours shine.
 ZK.

An individual who does not believe that there is in him a powerful urge to love God the satisfaction of which can make him the confidant of God does not consider himself to be the sacred branch of the Sidra Tree as a human being or, in other words, potentially the confidant of God, but as the thorn and thistles of "the garden of the universe". He is not only the denier of God, but also his own denier. But, if man becomes a denier of God by

separating himself from God he should at least avoid denying his own self by detaching himself from himself. If he is not his own denier, then how can he avoid the affirmation of God?

شاخِ نہالِ سدرہٴ خار و خسِ چمنِ مشو
منکر او اگر شدی منکر خویشتنِ مشو

You are a branch of the Sidra tree,
Do not become the thorns and thistles of the
garden.

If you have denied His existence ,
Do not deny your own.

ZA.

The denial of God is one's own denial

The purpose of God's affirmation is that He should be loved in such a way that man's own personality may evolve and reach its completion. A man who affirms God, but does not love Him, reaps no benefit from the evolution of his personality by affirming Him. He is indeed not the denier of God, but his own denier. When he is unaware of the purpose of affirming God, his affirmation is not better than negation, but worst, since it amounts to belittling God after knowing Him.

منکر حق نزد ملا کافر است
منکر خود نزد من کافر تر است

He who denies God is an unbeliever in the eyes of
a theologian,

To me, he who denies himself is a greater
unbeliever.

JN.

To believe and to love God is beneficial to man
himself because without it his own existence cannot be

proved. The life of the Self is that it should make progress and prosper and unfold and unroll its potentialities and possibilities after developing and making progress. Growth is the peculiarity of life. If Life does not grow, it is no Life. If the seed is growing, it is alive otherwise it is dead. If a human body is growing, it is alive otherwise it is dead or at the brink of death. Appearance and manifestation cannot be extricated from existence or life.

گفت موجود آنکہ ے خواهد نمود

آشکارائی تقاضائے وجود

He said, "The existent is that which wills to appear:

manifestation is all the impulse of Being.

JN.

Need to love God for the life and growth of the self

But the purpose of evolution, progress, growth and height of the Self cannot be realized without the Love for God because the Self can develop perfectly only in the direction of God, Therefore, the disbeliever should care about his life, that is, believe in God, and get life by doing justice to His love.

وجود کیا ہے فقط جوہر خودی کی نمود

کر اپنی فکر کہ جوہر ہے بے نمود ترا

He whose self shines like a gem, alone exists,

Take heed of it! I do not see yours shine.

ZK.

A human being who is living without God is a corpse, even though no one mourns for him.

آنکہ بے حق زیست جز مردار نیست

گرچہ کس در ماتم او زار نیست

He who lives without God is nothing but a corpse,
although no one laments him.

MK.

With the love of God the bud of the heart blooms

Just as the bud cannot bloom without the morning breeze, so the bud of man's heart (i.e self) cannot bloom without the love of God. Just as by the life giving influence of the morning breeze the flower bud blooms, so man's heart is filled with joy with the pleasing and life giving influence of God's love. The final end of the whole story of the believer's heart and the cause of the whole struggle and striving of his life is that just as the bud is thirsty of the morning breeze, so the believer's heart is thirsty of God's love.

کلی کو دیکھ کہ ہے تشنہ نسیم سحر

اسی میں ہے مرے دل کا تمام افسانہ

Behold the bud athirst for breath of Morn,
It tells the story of my heart forlorn.

BJ.

To shun God by man is to stop his own evolution and completion, though God is that Moral Personality Who creates him and develops him to physical perfection. This Moral Personality Itself is also a surety for his spiritual and psychological growth. It's by God's love that the self of man reaches the perfection of its beauty like the tulip flower. Hence, why hide from Him? If the tulip's bud, which becomes the flower after blooming, and gets dressed in a colourful dress like a bride, hides

from the morning breeze just like brides how can it reach
the perfection of its beauty?

عروسِ لاله مناسب نہیں ہے مجھ سے حجاب
کہ میں نسیمِ سحر کے سوا کچھ اور نہیں

Wherefore O, Tulip Bride,
From me your charms you hide?
I am the breath of morn,
Your face I would adorn.⁹⁶
BJ.

God's love is a condition for the evolution of the Self

To shun God by man is to shun his own self, for
man cannot come to his own without God's love. If man
shuns God he will have to return only to Him again
sooner or later. Says Rumi:

از کہ بگریزیم از خود این محال
از کہ روتائیم از خود این خیال

From whom shall we flee?
From our selves? oh, absurdity!
From whom shall we take (ourselves) away? From
God? oh, crime!
Translated by R.A Nicholson

The true believer admits this very fact when he says:

لا حول ولا قوة الا بالله منجا من الله الا اليه

(To shun Kufr (denial) and every evil thing and to

⁹⁶ The author has dilated this section of the sub-heading by adding more material to it in order to elaborate on the subject he is discussing in his personal copy of the first edition of the Urdu book with his own hand. This translation is an intergration of the added and the printed material.

achieve control over *iman* and every good thing is not possible without God's help. And if, after forsaking God, there is any path of deliverance, it is towards God alone) (Sunan Nisai)

Just as God has taken upon himself the responsibility for man's physical growth, similarly He has also taken upon himself the responsibility for his spiritual or psychological growth. But since man is free in his thought and action, he misuses his powers at the stage of his spiritual or psychological growth and thus stands in the way of the purposes of God.

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ

O man! What has made you careless about your Lord, the Most Generous . (82:6)⁹⁷

The spiritual or psychological evolution of man which is, in fact, the evolution of his Self cannot be possible until he subordinates his powers fully and completely to God and gives himself up to Him entirely. Iqbal expresses this idea thus:

خویش را در باز و خود را باز گیر
دام گستر از نیاز و ناز گیر

Stake Self, to win Self back, spread out the snare,
Of supplication, glory to entrap.

AR.

**The Self cannot come to its own without
pure, sincere and whole-hearted love**

⁹⁷ This verse has been added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand and its translation has been taken from The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

Since love for God is the principal desire of the Self, and the rest of its desires are subservient to it, the desire which is its rival is not the Self's own desire. Rather, it is a disagreeable, or more precisely, a dangerous obstacle to its desire. Hence, the Self must purify itself from every such desire so that it may come to its own and manifest all the latent potentialities of its nature. In other words, to attach itself to the True Companion after detaching itself from the false companions is the nature of the Self. The Self cannot come to its own or is not free to satisfy or complete its natural love until it is still attached to other than God. Conversely, when it breaks company with other than God, it is free to come to its own, and subordinates other than God to its ideal. A man cannot break company with other than God unless he has achieved perfection in the love for the True God. Says Iqbal:

تانه رمزِ لا اله آری بدست
بندِ غیرِ اللہ را نتواں شکست

Unless the secret of negation is grasped,

The bonds of the other than God cannot be broken.

MK.

If we allow the urge of self to love to express itself with freedom after detaching ourselves from the love of others than God, God is found. And if we seek God, our self reaches its perfection--In other words we find God from our self, and our self from God. The reality of both the rewards is only one.

Iqbal Says:

از همه کس کناره گیر صحبت آشنا طلب

ہم ز خدا خودی طلب ہم ز خودی خدا طلب

Shun the association of all of them and seek the company of the person akin to your nature. Ask God to give you the ego and demand God from the ego.⁹⁸

ZA.

The first hemistich of the above couplet is, so to say, a translation of the following verse of the Quran:

وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا

And devote yourself to Him with exclusive devotion. (73:8)⁹⁹

The manifestation of God is the manifestation of the self

The indication of the life or existence of the human self is that its growth should continue unceasingly and its latent perfections should go on revealing themselves. But this is not possible without the love of God. When the human self is revealed, i.e., its latent scientific, ethical, spiritual and aesthetic perfections are revealed the beauty and perfection of the qualities of God is also simultaneously revealed in this world. The gradual unfolding of the Universal Consciousness takes the form of the unfolding of the self.

خودی را از وجودِ حق وجودے

خودی را از نمودِ حق نمودے

From God's own being, the "self" got a "being" so

⁹⁸ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

⁹⁹ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

From God's own show to "self" He gave a show.
AH.

CHAPTER III

SELF AND CREATION

The cause of the creation of the universe

The cause of creation of the universe is the Self's central attribute of Love to which Iqbal calls attention repeatedly in forceful words. The Self is love through and through. Its nature is that it feels the pressure of the urge of love for a beloved of an ideal beauty, loves it intensely and continues its activity in its direction by removing all kinds of possible obstacles and obstructions in its way until it realizes it. This quality of love for an ideal also exists in the World Self as in the human self and expresses itself in both cases automatically. In his lectures Iqbal has written:

“Reality is not a blind vital impulse wholly unilluminated by idea. Its nature is through and through teleological.”¹⁰⁰

The ideal of man is God, and the **beloved**¹⁰¹ of God is that state of perfection of man which, besides his **that**¹⁰² physical perfection which he has already achieved long

¹⁰⁰ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 56, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore

¹⁰¹ This is a translation of the word added by the author to his personal copy of the first edition of the Urdu book with his own hand.

¹⁰² Ibid.

ago, will be reflective of **all other**¹⁰³ perfections, i.e., scientific, moral, spiritual and aesthetic perfections and which, because of being **at this stage of completeness**¹⁰⁴ will be a unity free of contradictions and inconsistencies. God had a feeling of love for the humanity having reached this state of highest perfection as an ideal, hence desired to create it out of an intense love for it and said to it the word *kūn* (be) so that it may come into existence, since the Quran says that when God intends a thing He says it “be”, and it is . The result of this word “be” is that it is now gradually coming into existence, that is, starting from an initial state it is pushing forward towards its state of perfection. The purpose of this gradual evolution of the universe is the completion of man, since man is alone the object and addressee of God’s word “be” and the sign or goal of His creative process.

ضمیر کن فکاں غیر از تو کس نیست
نشانِ بے نشانِ غیر از تو کس نیست

Thou only art in the Creator’s “Be”
Thou only art the Sign that none may see.
PM.

Man is the beloved and objective of God

When the love of God began to search for its beloved in the form of the creation and gradual evolution of the universe, its result was man. That is why the display of God’s love is clearly visible in the whole universe in the form of gradual progress and evolution of everything in it behind its material curtain.

عشق اندر جستجو افتاد و انسان حاصل است

¹⁰³ Ibid.

¹⁰⁴ Ibid.

جلوہ او آشکارا از پردہ آب و گل است

Love went searching thru the earth
Until Adam came to birth.
Out of water, out of clay
Manifested its display.
ZA.

The human society having reached its perfection is that beloved of God whom He has lost and whom He is now seeking through a long process of creation and evolution of the universe. Like us, God too has a desire, which is that He may view a creature of clay whose beauty has reached the state of its highest perfection. All this tumult has been created by him just to behold him. This picture gallery of colour and hue is only a pretext to enjoy the sight of the beloved otherwise it has no other purpose.

ما از خدائے گم شدہ ایم او بگستجوست
چوں ما نیاز مند و گرفتار آرزوست
ہنگامہ بست از پئے دیدارِ خاکئے
نظارہ را بہانہ تماشائے رنگ و بوست

We have gone astray from God, and He is in search of us. Like us he is also supplicating and slave to longings.

All this tumult has been made just to behold the portrait of one made of clay- inspection is only a pretext to enjoy the sight of hue and colour of the same.¹⁰⁵

¹⁰⁵ This translation has been taken from an article of the author namely *Iqbal's Idea of the self* which appeared in *Iqbal Review Journal* of the Iqbal Academy, Pakistan. (Oct, 1963, Vol. IV)

ZA.

The universe is a verse or sign of God. But the meaning of this verse is to unfold itself after a very long time, for its meaning is the man who will reach his perfection as a result of a long gradual evolution of the universe in the future. The varied and innumerable caravans of God's creations in the physical, biological, psychological or human planes of the universe, which are the stages and planes of the creation and evolution of the universe, are but the links of the chain of the creation and completion of this man.

آیہ کائنات کا معنی دیر یاب تو
نکلے تری تلاش میں قافلہ ہائے رنگ و بو

Though art the late-discovered meaning of the universe.

Caravans of hue and scent are roaming about in thy search.¹⁰⁶

BJ.

The purpose of the speed or revolution of time which brings the gradual evolution of the universe together with it is only that the human self may reach its perfection and unfold itself completely.

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

The purpose underlying the revolution of time is that thy ego should reveal itself to thee.¹⁰⁷ BJ.

Iqbal is justified in complaining that our religious scholars who draw attention repeatedly to the fact that God is the beloved of man and man should worship and

¹⁰⁶ Ibid.

¹⁰⁷ Ibid.

obey Him lay very little stress upon the fact that man is also the beloved of God, who is doing everything for him which He should do for a beloved whom He wishes to evolve to the height of beauty and perfection.

یہ راز ہم سے چھپایا ہے میرِ واعظ نے
کہ خود حرم ہے چراغِ حرم کا پروانہ

The head preacher has kept back this secret from us that the sacred enclosure of Mecca is itself the lover of the lamp of *hāram*.¹⁰⁸

AH.

Obviously, *hāram* and the shrine's lamp (which is a lamp lighted by God for mankind) have been used here metaphorically to mean God and the Muslim *ummah* respectively . That is why deep despair is spreading among Muslims about their future. It is unfortunate that those eyes which the divine lustre had a keen desire to witness have now themselves become hopeless of seeing the light of God.

خود تجلی کو تمنا جن کے نظاروں کی تھی
وہ نگاہیں نا امیدِ نورِ ایمن ہو گئیں

The Manifestation Itself was longing for whose eyes

Those eyes despaired of Aiman's light have become. BD.

The process of creation is the search of God and man for each other

¹⁰⁸ This translation has been taken from an article of the author namely *Iqbal's Idea of the self* which appeared in *Iqbal Review Journal* of the Iqbal Academy, Pakistan. (Oct, 1963, Vol. IV)

Since the beloved of man is God and the beloved of God is man, both man and God are loving and seeking each other through the process of evolution. When man will reach the state of his highest perfection, on the one hand God will realize man and, on the other, man will realize God.

تلاشِ او کنی جز خود نہ بینی
تلاشِ خود کنی جز او نہ یابی

When you search for Him, you will see nothing but yourself; when you search for yourself, you will find nothing but Him.¹⁰⁹ PM.

Thus, when by realizing God the beauty latent in man will unfold itself, the beauty of God will also simultaneously unfold itself fully in man. The unfolding of God is the unfolding of man, and the unfolding of man is the unfolding of God.

نمود اس کی نمود تیری نمود تیری نمود اس کی
خدا کو تو بے حجاب کر دے خدا تجھے بے حجاب کر دے

His manifestation is your manifestation, and your manifestation is His manifestation.

You unravel God, and God will unravel your ego.¹¹⁰

The World Self and the human self are both seeking each other in such a way that it is difficult to tell who is seeking the other.

در خاکدانِ ما گھرِ زندگی گم است

¹⁰⁹ Ibid.

¹¹⁰ This translation has been taken from an article of the author namely *Iqbal's Idea of the self* which appeared in *Iqbal Review Journal* of the Iqbal Academy, Pakistan. (Oct, 1963, Vol. IV)

ایں گوہرے کہ گم شدہ مائیم یا کہ اوست؟

The pearl of life is lost in our earthen body. Are we this lost pearl or He.¹¹¹

ZA.

We see that the universe assumes a new form by changing every moment.

ٹھہرتا نہیں کاروانِ وجود
کہ ہر لحظہ تازہ ہے شانِ وجود

The caravan of life does not halt anywhere,
For every moment life renews itself.

BJ.

This unending process of changes itself proves that the universe is yet incomplete, and before it reaches its perfection where the perfect human society may make its appearance, it has to pass through several stages.

یہ کائنات ابھی ناتمام ہے شاید
کہ آرہی ہے دمام صدائے کن فیکون

The Life perhaps is still
Raw and incomplete:
Be and it becomes
E'er doth a voice repeat.

BJ.

The cause of these changes is that the universe desires to assume better and better forms. This means that the universe is itself a martyr to desire; it has a constant desire to seek for a more beautiful and then a still more beautiful form every moment. Its striving will cease when humanity will reach the highest stage of its perfection.

¹¹¹ Ibid.

فطرت ہستی شہید آرزو رہتی نہ ہو
خوب تر پیکر کی اس کو جستجو رہتی نہ ہو

Could it be that the nature of existence will not ever be a martyr to desire?

Could it be that it will not seek to make a better form?

BD.

The words *rehti na ho* do not mean that the sayer is doubtful if the nature of existence is not ever a martyr to desire. Rather, the purpose of leaving to the addressee the answer to this question is to tell, in an effective and eloquent style of description, that it is, in fact, a martyr to desire, i.e., the addressee may also himself see by deliberating whether the facts of existence are not clearly showing that the universe also has a desire for Beauty due to which it wishes to have a living form which is the limit of beauty and perfection. This form of beauty will be its lot when on the one hand the perfect human society will realize the Divine Self and, on the other, the Divine Self will realize the perfect human society.

The reality of creation

If creation of God is assuming the form of search for a lost beloved, and the qualities of beauty and perfection of God are expressing themselves during creation, there is no wonder about it? Creation, if it means anything, it means the search for a beloved by which there is an expression of one's own qualities and possibilities before Him.

آفریدن جستجوئے دلبرے
وا نمودن خویش را بر دیگرے

Creating? It is to search for a beloved,

to display one's self to another being.

JN.

The demand of the nature of Being or Self or Life is that it expresses itself, i.e. Its qualities in creation, otherwise it is no Being or Self or Life at all. For self consciousness creation or search for the beloved is essential.

گفت موجود آنکہ ے خواہد نمود
آشکارائی تقاضائے وجود

He said "The existent is that which wills to appear":

manifestation is all the impulse of Being.

JN.

Every atom of the universe is an evidence that it is in the nature of Self-Consciousness to manifest Itself in creation because Its force of action or Its power of creation is hidden in every atom of the universe.

وا نمودنِ خویش را خوئے خودیت
خفته در ہر ذرہ نیروئے خودیت

Displaying of the self is customary with the ego.

In every particle lies hidden the power of the ego.¹¹²

AR.

The nuclear explosion has proved today how great is the power that is hidden in every particle of the universe!

¹¹² This translation has been taken from an article of the author namely *Iqbal's Idea of the self* which appeared in *Iqbal Review Journal* of the Iqbal Academy, Pakistan. (Oct, 1963, Vol. IV)

The process¹¹³ of evolution is one of the many essentials of creation

The question arises: Why did the universe not come into existence all of a sudden by the word "be" and why is it coming into existence through a gradual process of evolution instead? Iqbal's answer to this question is that the nature of Consciousness is such that Its creation always takes the form of an evolutionary process which takes an age.

چو فطرت سے تراشد پیکرے را
تماش سے کند در روزگارے

When Nature carves out a figure,
Then it completes it in the course of time only.
PM.

In fact, it is not only gradual completion or gradual evolution, but many other essentials of the process of creation which arise from the nature of Consciousness. For example, first the presence of creation in a mental or conscious state, then its beginning by a will or the word "be", taking on the form of love and search for an ideal or a beloved, appearance of wrong or defective substitutes of the ideal or beloved, or in the words of Iqbal, manifestation of the forms of others and their rejection, manifestation of multiplicity out of the Creator's unity, manifestation of time and space, manifestation of attraction in the elements of creation, manifestation of distinction between beautiful and ugly, good and bad, truth and falsehood and unravelling of the qualities of beauty and power of the Self-Consciousness etc. Creation

¹¹³ This is a translation of the word added by the author to this sub heading in his personal copy of the printed first edition of the Urdu book with his own hand.

whether it is human or divine creates no difference in its essentials. That is why, Iqbal tells us that a man who wishes to know the mysteries and secrets of creation should open his eyes to himself. God is one and hidden, but because of His creation, He is both many and manifest. Like, multiplicity and manifestation, the other essentials of the creation of God and man must also be common. Man's creation must guide towards the creation of God.

اسرارِ ازل جوئی بر خود نظرے واکن
یکتائی و بسیاری پنہائی و پیدائی

O thou who seekest the secrets of eternity! Cast a glance at thyself; thou art one and thou art many, thou art manifest and thou art hidden.¹¹⁴

PM.

In order to explain this subject, Iqbal has recorded a conversation between a painting and a painter. The painting wishes to see its painter. The painter, after some conversation, tells the painting:

مرے دیدار کی ہے اک یہی شرط
کہ تو پنہاں نہ ہو اپنی نظر سے

“I only put one condition if thou wishes to see Me Never disappear from thine own sight”.

AH.

Obviously, the painter here is a metaphor for God and the painting for man. The Quran has it that:

صَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ

¹¹⁴ This translation has been taken from an article of the author namely *The Philosophy of Iqbal* which appeared in the Oct, 1961 Issue of *The Iqbal Review Journal* of the Iqbal Academy, Pakistan.

He shaped you and made good your shapes.¹¹⁵
(64:3)

This theory of Iqbal that if a man opens his eyes to himself he can understand the secrets and mysteries of God and the universe has, in fact, been derived from the Quran itself which says:

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

And also in your own selves: will you not then see?¹¹⁶ (51:21)

That is why it has been said:

من عرف نفسه فقد عرفه ربه

To believe in the Creator is to believe in one's own self.

(قال الألبان في سلسلة الأحاديث الضعيفة)

(165/1)

The process of creating a letter

When a person intends to write a letter, it means that he has in his mind its subject and that it is to be posted off. This intention of his is itself his command “be” to his letter. At the time of this command “be”, every-one of the words of his letter is present in his consciousness, and it is only to this mental or conscious state of his letter that he gives the command “be” to externalize it. Nevertheless, until the letter is in his consciousness itself as to what, in fact, are its words is practically unclear. The externalization of the letter in time and space in the form of creation after the command “be” is not immediate, but

¹¹⁵ The Noble Quran by Dr. Mohammad Taqi-ud-Din Hilālī and Dr. Mohammad Muhsin Khan, Ihsamic University Almadina.

¹¹⁶ Ibid.

follows a process of gradual completion or gradual evolution. Until the letter is in his consciousness, though the words which he has intended to write down do not come before him, yet they are present in his consciousness. Besides, with the command "be", those words do not at all come into being in his consciousness which are, in fact, consistent with his purpose, hence correct and appropriate---even all those words which can have any possibility, near or far, of being consistent with his purpose. The time for distinguishing the desired words from those undesired comes when he begins to write the letter, for at that time he comes to know practically about those words, which are, in fact, consistent with his purpose. Hence he either cuts them away from the letter after writing them down or removes them from his consciousness without writing them down, because they are wrong, unsuitable or improper in respect of his purpose. By this process of rejection, preference, cancellation and scission he, in fact, seeks for that correct letter which is desired by him, and to which he had given the command "be" and which had come to exist in his consciousness from the very beginning. Thus, all the attributes of power and beauty of the writer find their expression in the creation of the letter. If, in the order and organization of the correct words, the qualities of beauty of the writer come into play, in the rejection and cancellation of the correct words, those of his power come into play. In short, the writing of the letter by him takes the form of a search for some ideal or beloved by means of which he expresses himself. It is for this reason alone that it is a process of creation to which the following definition of Iqbal applies:

آفریدن جستجوئے دلبرے

وا نمودن خویش را بر دیگرے

Creating? It is to search for a beloved,
to display oneself to another being.
JN.

Further, until the letter is in his consciousness, it is not in the world of time and space. Nor, can it be said which of its words are correct or incorrect, appropriate or inappropriate, good or bad in respect of its purpose. But, as soon as he begins to write the letter, the subject of the letter starts moving from a beginning to an end or to evolve or to reach its completion gradually. In doing so, it covers some distance and spends some time on the paper. In this way, with the creation of the letter movement as well as time and space of the letter come into existence. Then, the attraction, which the writer of the letter feels for his purpose, pervades every word of the letter, assumes the form of their mutual attraction, unites them with one another and goes on creating a particular order, organization and continuity in them. In other words, when the letter becomes an external reality, love and search for some beloved are ideal, wrong and defective substitutes of the ideal, movement, gradual evolution, time and space of the letter, mutual attraction of words, distinction between right and wrong, good and bad and the expression of the qualities of beauty and power of the writer of the letter, all express themselves as the essentials of the creation of the letter.

The process of creating the universe

This exactly is what also happens in the case of the creation of the universe. The universe had come to exist in the Divine Consciousness with all its details at the time of His command “be”. This mental or conscious state of the universe itself had been given the command “be” by

the Creator. The Quran has called this very state of the universe the Eternal Tablet or the Mother of the Book. Nevertheless, the universe did not become an external reality in the form of creation suddenly, but by a gradual process of evolution. This process is continuing since long, and will continue without a stop till mankind reaches the limit of their completion. Creation is the name of the movement of the will of Consciousness towards Beauty. Movement is the essence of creation without which creation is absolutely impossible. That is why the basis of everything in the universe is movement. The whole of the universe is dynamic.

فریبِ نظر ہے سکون و ثبات
 تڑپتا ہے ہر ذرہ کائنات
 ٹھہرتا نہیں کاروانِ وجود
 کہ ہر لمحہ تازہ ہے شانِ وجود

Stability is an illusion of eyes
 For every atom in the world pulsates with change.
 The caravan of life does not halt anywhere,
 For every moment life renews itself.
 BJ.

If Consciousness or Life has any secret, it is only this that it has an urge to fly, i.e., to move swiftly towards its goal.

سمجھتا ہے تو راز ہے زندگی
 فقط ذوقِ پرواز ہے زندگی

Do you think life is great mystery?
 No, it is only a desire to soar aloft.
 BJ.

Until the universe was only in the consciousness of God it was not in time and space. But when it became an external reality and acquired movement, time and space also simultaneously came into being because movement means that a thing which is moving is pushing forward from a beginning to an end, hence in doing so is spending some time and covering some distance in space, i.e., its movement is in time and space. Then, distinction between good and evil, foul and fair and right and wrong also made their appearance alongside the beginning of creation. The reason is that the nature of the Self is such that it distinguishes beauty from its antithesis, ugliness. When it loves some idea of beauty, it hates its antitheses. The demand of love is to seek the nearness of the beloved while that of hate is to push the object of hate away for the sake of love and to destroy it. Since consciousness is love through and through all its qualities express themselves in the service and aid of love and for the realization and completion of the purposes of love. Rather, to put it in another way, all the qualities of the self are the demands or aspects or facets or phases of its central attribute of Love. Love itself expresses its different states and phases in the form of these qualities.

Display of the qualities of beauty and power in the creation of God

Nevertheless, some of the qualities of the World Self are those which sub-serve love directly and indirectly. For example, the qualities of the Evolver, the Protector, the Guardian, the Trustee, the Beneficent, the Merciful, the Guardian of Faith, the Protector, the Forgiver, the Bestower, the Provider, the Expander, the Exalter, the Watchful, the Honoured, the Opener etc. are those which are called the qualities of Beauty, Certain other qualities

are those which sub-serve love indirectly, i.e., by removing the obstacles to it. For example, the qualities of the Subduer, the Dishonourer, the Avenger, the Preventer, the Distresser etc. are called the qualities of Power. This means that the nature of Consciousness is such that, if Its qualities of beauty demand some ideal for the realization and completion of which It may begin Its creative and evolutionary activity, Its qualities of power demand those opposite ideas of beauty for Its expression which It may consider different and foreign to Itself and may remove them from Its way and destroy them for the sake of the creation and completion of Its ideal. Hence alongside beauty It also creates the antithesis of beauty, and Its dislike of the antithesis of beauty remains subservient to Its love for beauty. The cause of struggle, conflict and strife at every stage in the process of creation is this fact itself. Iqbal mentions this fact as follows:

سازد از خود پیکر اغیار را
تا فزاید لذت پیکار را
مے شود از بہر اغراض عمل
عامل و معمول و اسباب و علل

It makes from itself the form of others
In order to multiply the pleasure of strife.
Subject, object, means and causes-
All these are forms which it assumes for the
purpose of action.
AR.

The operation of the qualities of beauty and power in the creation of man

If we reflect upon our own selves, this fact becomes clearer. Before choosing a line of action we think of

several possibilities and choose only one which really suits our purpose thinking it to be right. All other possibilities which are, in fact, a combination or mixture of right and wrong are rejected by us thinking them to be wrong as they do not fully accord with our purpose. The possibility which is right is only one, but wrong possibilities which are formed by a combination of right and wrong are many.

باطل دوئی پسند ہے حق لا شریک ہے
شُرکت میانہ حق و باطل نہ کر قبول

Untruth conceals in various masks
But Truth and God are both unique:
There can't be pool 'twixt good and bad-
This fact is known from times antique.
ZK.

Wisdom of destruction and waste in the process of evolution

In the case of the creation of God this is exactly what happens. The only difference is that for God thinking of a possibility is creating. God first ascertains all the possibilities of His favourite creation out of which He chooses only one which, after assuming the form of actual creation, conforms to this purpose, hence most promising, and obliterates or ignores other possibilities, with the result that they continue to linger on without evolving further. That is why during the course of the evolution of the universe, living beings of the kind have also been coming into existence in the material, biological and psychological planes of evolution which had no direct relationship to the ideal of God, i.e., the creation of the perfect human society, and were simply the incidental or chanced product of the real central process of creation.

That is why, Consciousness has either been wiping out such creations or leaving them to linger on in the same condition. For example, Consciousness created millions of solar systems, but only one solar system was outwardly consistent with Its purpose, i.e., that solar system in one of whose planets named earth life is growing after making its appearance. It might have created millions of gardens, but Its object were only a few beautiful flowers whose kinds have survived in the botanical process of evolution. It might also have created hundreds of unpleasant voices in nature before it has heard the melodious songs of a few song birds. It created thousands of prophets, but out of their teachings caused only those of Hazrat Mohammad (peace be upon him) to reach the perfection of the prophetic teachings and then preserved them in their pristine purity. Thus, it is in Its nature, in the words of Iqbal, so to say, to realize Its objective by deceiving Itself repeatedly. Some people misinterpret it as cruelty or purposelessness in nature. But, in fact, this activity of Consciousness is exactly according to Its nature, otherwise It is not Consciousness. Consciousness does not create what it intends to create all of a sudden. Rather, despite power and choice, It makes it essential for Itself first to continue to make many unsuccessful experiments and to destroy Its Incomplete creations. However, Its creation ultimately reaches that perfection which is Its object. Without this outward cruelty and purposelessness the creation and completion of Consciousness is not possible. According to the qualities of Consciousness for the creation and completion of beauty, the creation and destruction of ugliness is essential. While explaining this fact, Allama Iqbal writes:

خود فریبی ہائے او عین حیات
 ہجو گل از خون وضو عین حیات
 بہر یک گل خون صد گلشن کند
 از پنہ یک نغمہ صد شیون کند
 شعلہ ہائے او صد ابراہیم سوخت
 تا چراغ یک محمد بر فروخت
 عذرِ این اسراف و این سنگین دلی
 خلق و تکمیلِ جمالِ معنوی،
 صد نیتان کاشت تا یک نالہ رست
 صد چمن خون کرد تا یک لالہ رست
 نقشا آورد و افگند و شکست
 تا بہ لوحِ زندگی نقشِ توبست
 نالہ ہا درکشتِ جاں کاریدہ است
 تا نوائے یک اذال بالیدہ است
 مد تے پیکار با احرار داشت
 با خداوندانِ باطل کار داشت
 تخم ایماں آخر اندر گل نشاند
 باز بانٹ کلمہ توحید خواند

Its self-deceptions are the essence of Life;
 Like the rose, it lives by bathing itself in blood.
 For the sake of a single rose it destroys a hundred
 rose gardens
 And makes a hundred lamentations in quest of a

single melody.

Its flames burned a hundred Abrahams
That the lamp of one Mohammad might be
lighted.

The excuse for this wastefulness and cruelty
Is the shaping and perfecting of spiritual beauty,
That one lament might burgeon; bathed in blood
A hundred meads, to yield one tulip bloom,
Many the shapes it fetched and cast and broke
To grave upon Life's tablet thy design;
Many laments it sowed in the soul's tilth
Till sprang the music of one call to prayer
Awhile it battled sternly with the free,
And had much battle, with false lords, at last,
To strew the seed of faith in the heart's soil,
And on the tongue to cry *There is one God*,
AR.

Rejection and choice are the essentials of creation

Because of this process of rejection and choice itself which is essential for creation, and which depends upon Love, Iqbal interprets creation as the search for a beloved.

آفریدن جستجوئے دلبرے
وا نمودن خویش را بر دیگرے

Creating? It is to search for a beloved
to display one's self to another being.
JN.

Mention of this very process of rejection and choice for the purpose of the creation and completion of the universe exists in the Holy Quran. It says:

يَنْحُوا لِلَّهِ مَا يَشَاءُ وَيُشِيبُتْ وَعِنْدَكَ أَفْرَا الْكَلْبِ

Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book, which contains this settled issue as to what should be blotted out and what should be confirmed (13:39)¹¹⁷.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ

And your Lord creates whatsoever He wills and chooses: out of his own creations those He likes for the purpose of further evolving them to perfection, no choice have they (in any matters) (If it were so, Man, Allah forbid, would be a partner with Him). Glorified is Allah and exalted above all that they associate (as partners with Him). (28:68)¹¹⁸

Rejection of falsehood is essential to the acceptance of truth

When Consciousness starts the practical satisfaction of the desire of Its ideal, It begins to know simultaneously as to what are those different things which are the antithesis of Its ideal, which are not being desired by It and the existence of which is an obstacle to Its desire. Falsehood is not external, but appears at once automatically alongside truth as its antithesis. It is just like a situation where, when we are moving forward in some direction, we must go on leaving its opposite direction behind us. It is in the nature of movement to produce two directions at the same time, one onward and the other backward. Creation is also a kind of movement

¹¹⁷ This is a translation of the author's Urdu translation of the verse.

¹¹⁸ Ibid.

by which two directions are produced at the same time, one onward and the other backward. For the self the direction of the ideal is truth while the direction opposite to the ideal is falsehood. When the self presses a step forward towards the ideal, it leaves the non-ideal a step behind which is close to it as its antithesis. By accepting truth, falsehood must be rejected. To the extent we do not accept truth, we accept falsehood. It is just not possible that we may accept truth, but may not reject falsehood at the same time and vice versa. The idea of light without darkness, truth without falsehood, justice without injustice and right without wrong is not possible. An individual who loves truth, justice and right must hate falsehood, injustice and wrong. Similarly, support of truth, justice and right is not possible without opposition to falsehood, injustice and wrong. Just as truth or beauty manifests itself with a new splendour at every step of the creative process, similarly falsehood also comes before it in a new form. The self must destroy this new form of falsehood to be able to avail itself of this splendour of truth or beauty. The Devil represents the forces of evil. The self should in no case resign itself to these forces. Rather, it must display its qualities of power against them and remove them from its path with all its might, otherwise its progress and completion will be endangered.

بزم با دیواست آدم را وبال

رزم با دیواست آدم را کمال

To sup with the Devil brings disaster to a man,
to wrestle with the Devil brings him glory.

JN.

Beauty is rendered meaningless and ineffective without the support of Power as it is considered to be unsafe and incomplete. The quality of Beauty is that it

must exist side by side with Power otherwise it is defective, and defect is the opposite of beauty. A melody is beautiful and captivating. But, if it is not fiery, that is, if it lacks the tendency for burning and destroying ugliness, it is a mere puff of breath or a sound formed of breath. There is beauty in the fire as it is a light. But if there can be any pleasure in burning in the fire as a punishment, it certainly can't be in that fire the flame of which is not roaring.¹¹⁹

نہ ہو جلال تو حسن و جمال بے تاثیر
 نرا نفس ہے اگر نغمہ ہو نہ آتشناک
 مجھے سزا کے لیے بھی نہیں قبول وہ آگ
 کہ جس کا شعلہ نہ ہو تند و سرکش و بیباک

Without great majestic height
 Grace is not of much use:-
 Song is mere puff of breath,
 If rapture can't produce.
 I would not go to hell
 Whose fire is dull and tame:
 To suffer for my sins
 I like a roaring flame.
 ZK.

Destruction is inevitable for construction

Since God's qualities of beauty and power are both at work in the creation of the universe, evolution or construction and dislike or destruction are also both at work in it side by side with one another. Destruction comes into play to sub serve the purposes of construction and to make it reach its destination of success. Therefore,

¹¹⁹ This is a translation of the text added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

like the construction of the universe, destruction is also an expression of God's love, mercy and loving care. And God's qualities of Power are also as praise-worthy as those of Beauty. The Quran states at one place that a nation which used to reject the signs of God was uprooted and destroyed by Him. The verse then ends with the words that all praise is for God Who is the Lord of the people of the worlds. This verse tells that the destruction of this nation was also expressive of the love, mercy and evolving care of God. These qualities are those which make God worthy of praise, for had that nation not been destroyed, creation would have always remained an obstacle to Beauty. Thus the evolution of the universe could never reach its perfection.

قُطِّعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So the root of the people who had rejected the signs of God was cut off. And all praise is for Allah, the Lord of the people of the world. (6:45)¹²⁰

A gardener considers it necessary to uproot the rank growth under the trees and in the flower beds which are inconsistent with his purpose and, besides being unnecessary, misappropriate manure and water meant for plants and trees essential to the beauty of the garden. The use of the scythe is as necessary for the gardener as sowing the seeds and watering and manuring the plants. His constructive work cannot succeed without his destructive work. Therefore, his destructive work is also worthy of praise. Rumi gives the example of a tailor to explain this point. Before a tailor prepares a coat, he cuts the cloth in many pieces out of which he chooses some

¹²⁰ This is a translation of the author's Urdu translation of the verse.

pieces and discards others considering them to be useless. No one asks him, and rightly too, as to why he has wasted a part of the cloth.

In the process of creation the appearance of falsehood with truth, evil with good and foul with fair is essential

Briefly, on the basis of its nature which has the qualities of both beauty and power, when Consciousness begins the process of creating a creature of ideal beauty and perfection gradually, ugliness against beauty, foul against fair and wrong against right must appear simultaneously with the beginning of this process. Until the creation begins, it cannot be practically ascertained what is consistent with its purpose and what is inconsistent with it, what is truth and what is falsehood, what is beauty and what is ugliness, what is fair and what is foul, what is virtue and what is vice and what is good and what is bad. Until the branch sprouts, there is neither flower nor thorn. But when it sprouts, both make their appearance. Similarly, until Consciousness begins to create fair and foul are both non-existent, but when it does so, both appear automatically at once, otherwise creation cannot proceed at all, for creation is the name only of rejecting the foul and choosing the fair. Iqbal has described this revealing fact in two verses as follows:¹²¹

چہ گویم نکتہ زشت و نکو چیت
زبان لرزو کہ معنی پیچ دار است
برون از شاخ بنی خار و گلہ را

¹²¹ This is a translation of the sentence added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

درون او نه گل پیدا نه خار است

What maketh Foul and Fair, how shall I say?
Tongue trembleth, such a riddle to declare:
Without the stem, thou seest rose and thorn,
Within, nor rose nor thorn is patent there.
PM.

To turn away from creation is disbelief

When man also chooses good and rejects evil, he helps the purpose of God and partakes in His creation, otherwise it means that he has chosen evil and rejected good and that he opposes the ideal of God and the purpose of creation. It is quite appropriate if such a person is called an infidel or a heathen.

هر که او را لذتِ تخلیق نیست
پیش ما جز کافر و زندیق نیست

Whoever possesses not the power to create
In Our sight is naught but an infidel, a heathen.
JN.

The Preserved Tablet and fate

As has been stated above, all the possibilities of creation are present in the conscious or mental state of the universe which the Quran calls the Preserved Tablet, the Mother of the Book, the Clear Record, or the Eternal Book. Every one of these possibilities, after having manifested itself freely, is available for rejecting or choosing. Nevertheless, only one of these possibilities is such that it is completely consistent with the purpose of God and is capable of being chosen. In the light of this fact, it is readily comprehensible why, despite the fact that creation is a free activity, the Quran has stated that nothing fresh or dry is outside the Preserved Tablet.

وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ

Nor anything fresh or dry, but is written in a Clear Record. (6:59)¹²²

A Hadith has it that whatever is to happen has been written, after which the pen has become dry and can write no more.

جَفَّتْ الْقَلَمُ بِهَا هُوكًا

(مسند احمد)

Iqbal calls this conscious state of the universe itself pure time. It is this pure time also which the Quran calls *taqdir* (destiny). He writes:

“Pure time, then, as revealed by a deeper analysis of our conscious experience, is not a string of separate, reversible instants; it is an organic whole in which the past is not left behind, but is moving along with, and operating in the present, and the future is given to it not as lying before, yet to be traversed; it is given only in the sense that it is present in its nature as an open possibility, it is time regarded as an organic whole that the Quran describes as TAQDIR or the destiny – a word which has been so much mis-understood both in and outside the world of Islam. Destiny is time regarded as prior to the disclosure of its possibilities.”¹²³

¹²² The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

¹²³ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 51, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore

The Quranic theory of creation and self

Iqbal's theory on the creation of the universe that its basic cause is the expression of God's attribute of love and all His other attributes of beauty and power incidental and subservient to it¹²⁴ accords with the Quran. The Quran says that God created the universe with Truth and not for sport.

﴿ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعِبَادٍ ۝ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝ ﴾

We created not the universe for mere support, but We created it with truth, but most people do not know. (44: 38-39)¹²⁵

﴿ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّسُلُوفٍ مِّنِينَ ۝ ﴾

Allah created the universe with truth, Verily, therein is surely, a sign of God for those who believe. (29: 44)¹²⁶

﴿ وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝ ﴾

And Allah has created the universe with truth, in order that each soul may be recompensed what he has earned, and they will not be wronged. (45: 22)¹²⁷

Some ancient and modern commentators hold that with Truth means that the creation of the universe is not

¹²⁴ This is a translation of the text added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

¹²⁵ This is a translation of the Urdu translation of the verse by the author.

¹²⁶ Ibid.

¹²⁷ Ibid.

purposeless, but consistent with some “system and law”, “organization and order” and “wisdom and expediency”. But when in the light of the first of the verses mentioned above we reflect upon the fact that whatever is the meaning of the words with Truth, is the reverse of sport and pastime, it becomes quite clear that this interpretation of with Truth does not explain fully the meaning of the Quran.

Difference between sport and creation

For, if we reflect upon a sport, for example, football, cricket, or chess, we find that every sport too has a purpose or an ideal. For example, the purpose of a football team is that it should score maximum goals despite obstructions. **The purpose of the cricket team is that it should make more runs than the opposite team while that of the chess team is to defeat the opposite party first,**¹²⁸ and so on. Again, every game is governed by a “system and law”, a “discipline and an order”, a “wisdom and an expediency”, within its limited scope too **because every game has fixed rules, regulations and methods.**¹²⁹ In fact, the difference between sport and a serious act is not that one has no purpose while the other has a purpose. Rather, the difference in both is that while the purpose of sport is false, hypothetical and fabricated having no concern with the true demands of the nature of the self, the purpose of a serious act arises from the unchangeable nature of the self, and love for its ideal and satisfies the desire of the self for Beauty. The Truth is one of the beautiful attributes of God. God is Truth, because He is the Self-Subsisting, the Ever Lasting and the Alive.

¹²⁸ This is a translation of the text added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

¹²⁹ Ibid.

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ

Such is Allah, your Lord in Truth. (10: 32)¹³⁰

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ

Then, High above all be Allah, the True King. (20: 114)¹³¹

Love, the central and the principal attribute of the Divine Self, is also Truth. All the attributes of Power and Beauty which are expressed in its service as its facets and aspects are also Truth. Similarly, the objective and beloved of God's love i.e, the ideal of God (or the perfect universe or the human race of the future) is also Truth, as it is created out from God's attributes of Truth, and is their object and manifestation.

اک تو ہے کہ حق ہے اس جہاں میں

باقی ہے فقط نمودِ سیمائی

You are this world's sole truth, all else
Illusion such as sorceries breed.

BJ.

Meaning of creation with Truth

Hence, creation with Truth means such creation as has come about to express God's attributes of Truth, and in which God's attributes of Truth are being expressed. The creation of the universe is creation with Truth as it has come about to express God's attributes of Truth¹³², and in it God's attributes of Truth¹³³ are

¹³⁰ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

¹³¹ Ibid.

¹³² This is a translation of the word added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

¹³³ Ibid.

manifest. That is why, the Quran has called the creation of the universe with Truth the sign or proof of the existence and attributes of God and, moreover, of the fact that to believe in Him is essential.

خَلَقَ اللَّهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ اِنَّ فِيْ ذٰلِكَ لَآيَةً لِّمَنْ يَّمِيْنُ

Allah created the universe with Truth. Verily, for those who believe in this fact there is a sign or proof of God. (29-44)¹³⁴

Sign of guidance in creation with Truth

The creation of the universe with Truth is a sign because first, whoever will believe it will come to understand that he has to support Truth and to oppose falsehood otherwise he will himself also be crushed together with falsehood. Second, since the creation of the universe is creation with Truth, it is a place of manifestation of the attributes of God, hence a means of the knowledge of God. Had the creation of the universe not been with Truth, there would have been no expression of God's principal and central attribute of Love in it, i.e., its purpose would not have been any true and beloved ideal of God. And if there had been no expression of the attribute of Love in it, there would also not have been loving care, i.e., gradual evolution and completion in it. Further, since all the attributes of God become manifest in loving, therefore, in this case there could be no expression of God's attributes of beauty and power in the universe. **In such a case**¹³⁵ the observation and study of this creation could not become a cause for us for the knowledge of God. But, since the creation of the

¹³⁴ This is a translation of the author's Urdu translation of the verse.

¹³⁵ This is translation of the words substituted by the author in his personal copy of the printed first edition of the Urdu book with his own hand.

universe is with Truth, the universe is a sign of the existence and attributes of God, a proof of the necessity of believing in Him and a means of His knowledge. This means that if the creation of the universe had not been with Truth, no burden would have been placed on us to believe and to be considered deserving of reward and punishment. That is why, the Quran has said.

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

And Allah created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged. (45: 22)¹³⁶

There is no difference between a hypothetical and wrong ideal

An action impelled by a wrong, artificial, and hypothetical ideal of sport does not take man even a step forward towards his natural goal of life. Since a wrong ideal, like a hypothetical ideal, also does not let man go forward towards his natural goal, therefore the follower of the wrong ideal too, like the lover of a hypothetical ideal, remains involved in a useless pastime or sport. If, because of the unbridled satisfaction of the instinctive desires such a person gets some kind of a temporary relief or pleasure in the life of this world, there is no reason for him to exult at it because it entails that punishment of God which man has to undergo for with holding, repressing or over looking his natural demands. That is why, the words of the Quran about the followers of the wrong ideals are that their *deen* (religion) is a sport and an

¹³⁶ This is the translation of the author's Urdu translation of the verse.

amusement as their ideal is the pleasure of worldly life and not God.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَذَكَّرَ بِهِ أَنْ تُبْسَلَ
نَفْسٌ بِمَا كَسَبَتْ

And leave alone those who take their religion as play and amusement, and whom life of this world has deceived. But remind (them) with it (the Quran) lest a person be given up to destruction for that which he has earned. (6:70)¹³⁷

Second difference between a sport and creation

The second difference between sport and a serious act is that as a result of sport any of the teams can be defeated. And then , there is neither any real punishment for defeat nor any real reward for victory in it. If there is any, it is also false and superficial, and a part of sport itself. On the contrary, as a result of a serious act one group always wins which is the group of the lovers of Truth while the other group is always defeated and disgraced which is the group of the lovers of falsehood. Therefore, if God had to take a pastime it would not have been in the form of the universe which is the battle-field of Truth and falsehood and where Truth always knocks out the brains of falsehood. Falsehood is always beaten by Truth. It is, therefore, devoid of every quality of sport. Rather, God would have held His sport somewhere in His own assembly of the angels where there would have been no falsehood waiting to be crushed. But in view of the fate which falsehood is to suffer in this universe, man

¹³⁷ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

should have no concern with it. **But unfortunately, the disbelieves, after denying God, have chosen the path of falsehood unaware of its fate.**¹³⁸ This subject has been described by the Quran thus:

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا الْعِبِينَ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهَوًا
لَاتَّخَذُنَّهُ مِنْ لَدُنَّا إِنَّ كُنَّا لَفَاعِلِينَ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ
فَإِذَا هُوَ رَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ

Not for (idle) sport did We create the heavens and the earth and all that is in between! If it had been Our wish to take (just) a pastime, We should surely have taken it from the things nearest to Us, if We would do (such thing); Nay, this universe is the battle field of truth and falsehood where We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish; Ah! Woe be to you for the (false) things ye ascribe (to Us). (21:16, 17, 18)¹³⁹

Implications of creation with Truth

Had the universe been built for sport, numerous ideals of it were possible as there can be no limit to hypothetical and artificial ideals. But the True Ideal which is the real urge of the nature of the self can only be one. When the ideal is consistent with the nature of the self, i.e., it is Truth, the entity which becomes the ideal is also Truth and possesses the qualities and powers of the Truth. Thus this entity has also to change and mould itself into its ideal shape, as far as possible, and has, for

¹³⁸ This is a translation of the text added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

¹³⁹ The holy Quran (text, translation and commentary) Vol. II by Abdullah Yousuf Ali.

this purpose, to remove from its path all sorts of obstacles and difficulties by overcoming them. If that entity is unable to mould itself into its ideal shape and cooperates with the obstacles and difficulties instead, the power of God clears the way for the True Ideal of God by destroying it together with these obstacles and difficulties. That is why the Quran has also taught this prayer:-

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحٰنَكَ قِنَاعًا ذَابَ النَّارِ

Our lord! You have created this universe (with Truth) not with falsehood. Therefore, (if we ourselves are unable to shape ourselves according to the True Ideal of the universe, help us and) save us from the torment of the fire. (3-191)¹⁴⁰

In short, everything which helps and assists the action and expression of God's qualities of beauty and power (or, in other words, of the ideal of God) is Truth while everything which does not help and assist the action and expression of God's qualities of beauty and power (or of the ideal of God) is falsehood.

Meaning of *Qa'im bil qist*

The ideal of God, which is Truth, is the demand of God's attributes of Truth and can come into existence only with the expression of God's attributes. Therefore, its creation and completion takes place under those special laws and rules which are present potentially in God's attributes and are consistent with His ideal. The universe is bound at its level, whether that is material, biological or psychological, to obey these laws and rules by the command of God. It is these very laws and rules which the Quran has called *Qist* (justice), which God has enforced in the universe. That is why God is *Qa'im bil*

¹⁴⁰ This is a translation of the author's Urdu translation of the verse.

qist, i.e. keeps upright on justice. The universe exists and is present with its internal order and organization as it is pushing forward towards a specific ideal which is Truth and which it must realize. Man often wishes that he should satisfy his desires ignoring the demands of Truth and that his desires are not sub-servient to Truth. Rather, Truth is subservient to his desires. But this is not possible. Truth is not subservient but dominant. If it could be so the whole system of the universe would have collapsed as this system stand upon its purpose or ideal, and in this case there could remain no purpose or ideal of the universe.

لَوِ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

If the Truth had been in accord with their desire, truly the heavens and the earth, and all beings therein would have been in confusion and corruption! (23:71)¹⁴¹

Such exactly is the meaning of the words of the Quran that all creatures in the heavens and on earth have bowed to God's will:-

لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ

While all creatures in the heavens and earth have bowed to His will. (3:83)¹⁴²

All the forces which are against the ideal of the universe, hence not Truth but falsehood, cannot stand against those forces which help the ideal of the universe, hence not falsehood but Truth. The teaching of the

¹⁴¹ The Holy Quran (text, translation and commentary) Vol. II by Abdullah Yousuf Ali.

¹⁴² The Holy Quran (text, translation and commentary) Vol. I by Abdullah Yousuf Ali.

Quran is a force which is Truth. After its emergence all false teachings must ultimately be obliterated .

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوتًا

And say, the teaching which was Truth has come and those teachings which were falsehood have vanished. Surely, falsehood is ever bound to vanish because of its nature. (17:81)¹⁴³

Man's desire for Beauty

Love for Truth has been created in man so that he may also become a co-worker with God towards the completion of His ideal. The completion of this ideal is the completion of man himself. Thus, the ideal of God and that of man is ultimately only one, i.e., if man follows Truth, he will do no favour to anyone, but will himself benefit by it and his own natural love will be satisfied by it.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ

O, people! The teaching (which is the action and expression of Truth, hence Truth) has reached you! Whoever will receive guidance after obtaining benefit from it, his guidance will be for his own good. (10:108)¹⁴⁴

The initial form of creation

When God, Most High, said the word *kun* (be) to His idea of beauty, that is, the idea of perfect human society, the initial form of perfect humanity which came into existence in the external world was energy in the form of a kind of light consisting of a particular kind of electric rays now called the cosmic or the universal rays

¹⁴³ This is a translation of the author's Urdu translation of the verse.

¹⁴⁴ Ibid.

by the scientists. The reason is that God is light. Light is one of the beautiful names of God. Anything which emanates from Light can only be Light. But the difference between the light of God and this light is that the former is spiritual, immaterial, uncreated and unique. It is alive, but rather, itself Life or *hayat*, or Spirit. We cannot see it with our eyes. On the contrary, this Light is material and created. Its creator can also create some other light having resemblance with the qualities of this light.

Since light is the first material object created by God, therefore, out of all material objects, it is the nearest approach to the Absolute. That is why it is the lightest of all these objects, so that its velocity cannot be exceeded by any other material object. Says Iqbal:

“The teaching of modern physics is that the velocity of light cannot be exceeded and is the same for all observers whatever their own system of movement. Thus in the world of change, light is the nearest approach to the Absolute.”¹⁴⁵

Again, as this initial light gradually became materially more and more complicated and developed, it continued to move away from its real source. The result was that it became dense until it turned into dust. After coming in the form of dust, life or spirit, which was latent in it, began to make its appearance. Hence, it emerged in the form of the animal, then at the height of its biological progress, manifested itself in the form of man.

That is why all creatures below the level of man (in whom consciousness is not so free or developed as to

¹⁴⁵ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 56-66, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore

make them feel an attraction for the living, sacred metaphysical or spiritual light of God by understanding it, and in whose consciousness, like everything else in the universe, love for God is hidden) are attracted towards the material light in one or other form. If the moth loves the candle light, the red legged partridge dies for the moon light and the birds continue spinning round and round the light houses in the sea throughout the whole night. Life starts distinguishing the light of God from the material light when in the human form it becomes self-conscious and looks to itself. This material light which was the seed of the perfect human society concealed in itself the light of God as soul in the form of love for Him. That is why God has called Himself the light of the universe.

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

Allah is the light of heavens and earth. (24:35)¹⁴⁶

Creation and movement

In God's word *kun* (be) not only His love, but also the power of His creative will and the force of His command, or rather, all the attributes of His beauty and power were hidden. It was because of this force of God's will or command that this material light moved in the form of the electric rays in the direction of the goal of its evolution, i.e., the completion of humanity. This created light contained movement, for it was a manifestation of God's creative will. The purpose of God's creative will was to make the initial state of creation reach its extreme state or the state of its perfection determined for it by this will by setting it into motion. Hence, movement

¹⁴⁶ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

appeared as an essential sign of creation from the very beginning. It is an established law of physics that movement is not without force. The movement of this initial material light was caused by the immense force of God's word *kun* (be) which was not material but directive. It is this very force which is even now pushing the process of creation, development and evolution of the universe while passing through its various stages. Since this force carries all the qualities of beauty and power, and all of God's qualities are at work in it, it is Life and Self itself despite being apart from Life and Self. If the attributes of beauty of this force work for the purpose of creation and evolution directly and indirectly, its attributes of power work for the realization of these very purposes indirectly by removing the obstructions of creation and evolution.

Meaning of the human self

When Iqbal says that self-consciousness has expressed itself in man, he calls this very force of the word *kun* (be) self-consciousness which possesses all the qualities of beauty and power of Self-consciousness or Life.

This force itself is the human soul about which the Quran says that it is the divine *amr* or Command. Because of overlooking this idea of Iqbal some people hold erroneously that he believes in the transmigration of soul. But, in fact, just as the self or the personality of an artist does not pass into the picture with all its attributes of perfection and keeps apart from it, so the Divine Self or Consciousness does not pass into Its creation, but keeps apart from it despite manifesting Itself in the physical, biological and human world with all Its qualities of perfection.

Stages of the creation of the universe

It is not necessary here to go into the details how the creative force of the word *kun* (be) put to its use the movement of the waves of electric energy and formed them into electricity units by imparting them the form of packets which were either without charge or carried positive and negative charges called neutrons, protons and electrons, how by utilizing the mutual attraction of these electricity units it combined them to form atoms, how through the mutual attraction of atoms it joined them to form molecules of elements, how huge revolving clouds of smoke or gas came into being and split up into a number of smaller nebulae and finally how each nebulae broke up into a group of stars one of which is our solar system.

Details about this physical evolution are contained in the books of physics, though the modern materialist physicists overlook the fact that the real force behind the physical evolution is the creative energy of God or the power of the word *kun* (be). In short, the untold force of God's word *kun* (be) or His creative energy continued to push the material light forward constantly towards the evolutionary stages which continued to evolve continuously. Its physical evolution on this planet earth of ours reached its culmination when matter became capable of producing life. When it became capable of it, the first animal that came into existence was a unicellular creature called the amoeba. Just as the cosmic light was the initial material form of man, so the amoeba was the first biological form of man. The amoeba then continued to evolve by God's command *kun* (be) or His creative energy until the human organism appeared. After the appearance of the human organism the whole evolution of man is psychological or ideological which will be the cause of his spiritual and ideological perfection.

Everything holds an attraction for the beauty of God

Since the source of God's word *kun* (be) is God's love, which is the same thing as attraction, therefore, the force of God's word *kun* (be) or His creative energy has always expressed itself in the form of attraction in order to keep the process of evolution going. In the physical plane of evolution, this attraction assumed the form of mutual attraction of positive and negative charges of electricity and all physical laws, expressed itself in the form of attraction of activities and helpful to life and all the biological laws in the biological plane of evolution and manifested itself in the form of love for the ideal in the human plane of evolution.

That is why Iqbal has explained at different places that the desire for Beauty or Love exists in the form of attraction in everything in the world. It is because of the force of Love itself that all the creative and evolutionary activities of the universe take place in the material, biological and psychological planes of evolution. It is only Love or the desire for Beauty, i.e., the very same God's desire for Beauty the object of which is God's own ideal which has appeared in man and, after doing so, has sought the limit of beauty, i.e., God. It is through this desire for Beauty that man will reach the perfection of his beauty and become that ideal man whom God wishes to create. If this love for God which God's word *kun* (be) carries had not pushed forward side by side with the evolution of the universe after concealing itself in everything, how could it manifest itself in man?

خاص انسان سے کچھ حسن کا احساس نہیں
صورتِ دل ہے یہ ہر چیز کے باطن میں مکیں

شیشہ دہر میں مانند مئے ناب ہے عشق
روح خورشید ہے خونِ رگِ مہتاب ہے عشق
دل ہر ذرہ میں پوشیدہ کسک ہے اس کی
نور یہ وہ ہے کہ ہر شے میں جھلک ہے، اس کی
کہیں سامانِ مسرت کہیں سازِ غم ہے
کہیں گوہر ہے کہیں اشک کہیں شبنم ہے

The feeling of Beauty is not special to Man
Like the heart it is present in every thing
In the flask of time Love is like the pure wine
Love is the sun's spirit and the blood in moon's
veins

Its pain is concealed in every speck's core.
This is the light which is reflected in everything
It causes happiness somewhere and sorrow
somewhere.

It is pearl somewhere, tear somewhere, dew
somewhere.

BD.

The revolution of the sun and the moon, the basic cause of which is the mutual attraction of positive and negative charges of electricity, has been possible only because of *lā-ilā*, i.e., because of the intensity of love for God which has later expressed itself in man. Rather, this passion exists in mountains, in blades of grass and in everything.

مہر و ماہ گرد ز سوز لا الہ
دیدہ ام ایں سوز را در کوہ و کہ

The sun and the moon revolve through burning in
Lā-ilā

I have seen this “burning” in mountains, in grass.
JN.

It is because of this intensity of love for God which has later expressed itself in man that the heavens revolve and the whole activity in the universe goes on. This intensity of Love is itself the aim and object of the Creation.

نقطهٔ ادوارِ عالمِ لا اله
 انتہائے کارِ عالمِ لا اله
 چرخِ را از زورِ او گردنگی
 مہرِ را پائندگیِ رخشندگی
 بحرِ گوہرِ آفرید از تابِ او
 موجِ در دریا تمپید از تابِ او
 خاکِ از موجِ نسیمِ گلِ شود
 مشتِ پر از سوزِ او بلبلِ شود
 شعلہ در رگہائے تاکِ از سوزِ او
 خاکِ مینا تابناکِ از سوزِ او
 نغمہ بایش خفتہ در سازِ وجود
 جویدت اے زخمہ در سازِ وجود

No other god but God – this is the point
 On which the world concentrically turns,
 This the conclusion of the world’s affairs.
 From this the sphere derives its strength to wheel,
 The sun its constancy and brilliance,
 The sea her gems, created of its glow,
 That set the ocean’s billows quivering.

This is the breeze that fans the earth to bloom,
 The rapturous glow a few poor feathers flames
 Into the nightingale; and this same fire
 Runs like a torch along the vineyard's veins
 And glitters crimson in the dusty bowl.
 In Being's instrument its melodies
 Lie hidden; O, musician, Being's lute
 Seeketh for thee, within thy body flow.
 AR.

The Quran has it that everything in the world praises the beauty of God.

وَأَنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

And there is not a thing but glorifies His praise.
 (17: 44)¹⁴⁷

In this verse there is an allusion to the fact that love of God exists in everything.

God is seeking for His beloved

Everything in the world shows that God has a beloved who has parted from Him and whom He is seeking through His continuous creative activity. Love for God sometimes writes its message on the beautiful tulip's petal, sometimes expresses itself in the pathetic noise rising from the breasts of the birds and sometimes finds its way to the daffodil as though it wishes to behold its beloved (i.e. the perfect human society of the future) with its eyes. And what are the miracles of the beautiful if not that God is communicating the message of His love through their beautiful eyes. And what are time and space; they are, so to say, a sigh of God full of love in our separation that has assumed the form of time and space.

¹⁴⁷ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

God created all this world-wide tumult and disturbance to behold the beauty of a beautiful figure of clay. This display of hue and smell is an excuse for beholding the beloved. Because of His love, God is hidden in every speck of the universe, hence unfamiliar to us. But he is visible despite it like the moon and is shining everywhere, in the mansions and in the streets exactly like it. In short, life's bright and glittering jewel is lost in this dusty world of ours. Is it God Whom we are seeking or is it we whom God is seeking? Whether this sparkling jewel is we or God the thing is only one- when one is found the other will also be found just together with him.

ما از خدائے گم شدہ ایم او بختجویست
 چوں ما نیازمند و گرفتارِ آرزو است
 گاہے بہ برگِ لاله نویسد پیامِ خویش
 گاہے درونِ سینہٗ مرغان بہ ہاؤ ہوست
 و زگھس آرمید کہ بیند جمالِ ما
 چنداں کرشمہ دان کہ نگاہش بہ گفتگوست
 آہے سحر گہے کہ زند در فراقِ ما
 بیرون و اندرون! زبر زیر و چار سوست!
 ہنگامہ بست از پئے دیدارِ خاکئے
 نظارہ را بہانہ تماشائے رنگ و بوست
 پہنال بہ ذرہ ذرہ و نا آشنا ہنوز
 پیدا چوں ماہتاب و بانغوش کاخ و کوست
 درخاکدانِ ما گہر زندگی گم است

ایں گوہرے کہ گم شدہ مایتم یا کہ اوست؟

We have gone astray from God and He is in search of us. Like us he is also supplicating and slave to longings.

He sometimes writes His message on the leaves of tulips; and sometimes he sings songs through the chirpings of the birds.

He has concealed Himself in the marcissus just to witness our beauty. He is so tricky that His very looks are in conversation.

The heart-rending sigh that he heaves in our separation in the morning, echoes in all directions, outside and inside, above and beneath.

All this tumult has been made just to behold the portrail of one made of clay. Inspection is only a pretext to enjoy the sight of hue and colour of the same.

The pearl of life is lost in our earthen body. Are we this lost pearl or He?¹⁴⁸

ZA.

The process of evolution of billions of years is lost in God's single moment

This process of evolution is extending over a period of billions of years according to our measure of time. But the period from the beginning of creation to the end of time is not but as a twinkling of an eye before God, i.e., the utterance of the word *kun* (be) by God and the coming of the perfect universe into existence after which the age of the Judgement Day is fated are simultaneous.

¹⁴⁸ This translation has been taken from *Iqbal's Idea of the Self*, an article of the author, which appeared in *Iqbal Review journal of the Iqbal Academy, Pakistan*. (Oct, 1963 Vol. IV).

وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ

And the matter of the Hour is not but as a twinkling of an eye or even nearer (16: 77)¹⁴⁹

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

Verily, His command, when He intends a thing, is only that He says to it “BE” and it is.(36-82)¹⁵⁰

But if we are analysing the process of the creation of the universe according to our own measure of time, and are studying its details and constituents, as we must, it will be found by us that this period of a twinkling of an eye is so long that the process of evolution of billions of years, a part of which has passed, and a part of which still remains, is lost in it, and the human race is constantly observing this process of evolution generation after generation ever since it has come into existence. Einstein’s theory has now revealed this fact mathematically that time is a relative thing. The measure of time at each level of consciousness is different. Some of our dreams provide an evidence for the fact that a single moment of our waking life is equal to several hours-- even several days, of the state of our sleep. Similarly, a period of a hundred years in the state of death is equal to only a single day or a fraction of a day. The Quran has described this fact in detail in the following verse:

فَأَمَّا تِلْكَ الْأُمَّةُ أَلْمَنُوا بِعَثَةِ جَنَّةِ النَّارِ ثُمَّ قَالُوا هَذَا عَذَابٌ يُؤْتَى الْمَلَائِكَةَ وَالنَّبِيِّينَ وَمَا أَلْمَنُوا بِهِ لُبِّتُمْ لَيْلَتَكُمْ وَلَيْلَتِ النَّبِيِّينَ يَوْمَئِذٍ فَأَمَّا تِلْكَ الْأُمَّةُ أَلْمَنُوا بِعَثَةِ جَنَّةِ النَّارِ ثُمَّ قَالُوا هَذَا عَذَابٌ يُؤْتَى الْمَلَائِكَةَ وَالنَّبِيِّينَ وَمَا أَلْمَنُوا بِهِ لُبِّتُمْ لَيْلَتَكُمْ وَلَيْلَتِ النَّبِيِّينَ يَوْمَئِذٍ

So Allah caused him to die for a hundred years, then raised him up. The people asked; “How long

¹⁴⁹ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

¹⁵⁰ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

did you remain in the state of death” He replied;
 “A day or part of a day”. (2:259)¹⁵¹

Moreover the Quran has it that God’s one day is equal to a thousand years of our reckoning.

فِي يَوْمٍ كَانَ مِقْدَارُهَا أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

In a Day, the space whereof is equal to a thousand years of your reckoning. (32:5)¹⁵²

Iqbal writes;

“If we look at the movement embodied in creation from the outside, that is to say, if we apprehend it intellectually, it is a process lasting through thousands of years; for one Divine Day, in the terminology of the Old Testament, is equal to 1000 years. From another point of view the process of creation lasting through thousands of years, is a single invisible act, swift as the twinkling of an eye.”¹⁵³

The possibilities of the word *kun* (be)

Creation is a free activity. Nevertheless, it is bound by its aims and objects. The will to create is the result of a free intuition (Aesthetic Judgment). But the possibilities of this will are implicit in it. The presence of the possibilities of the will before-hand creates no difference in the freedom of the will. In God’s word *kun* (be) all His attributes, all the powers and capacities of evolution and all the possibilities of creation had gathered together. Therefore, the whole of creation is an expression of the

¹⁵¹ This is a translation of the author’s Urdu translation of the verse.

¹⁵² Ibid.

¹⁵³ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 50, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore

possibilities of the word *kun* (be) which has been possible due to the action of the powers inherent in it. All the physical laws, i.e., all the states and properties of the material objects were the possibilities of God's word *kun* (be) which have become manifest. Had God's will to create or His urge to love or the force of His evolutionary activity not operated behind the creation of these laws, they could never come into existence. That is why the process of evolution is just like a seed expressing its possibilities and ultimately becoming a complete tree because of this expression itself. Complete tree is potentially present in the seed and continues to come out gradually. That is why new powers and capacities emerge from the operation of those very powers and capacities which life acquires at any time in every plane of evolution whether it is material, biological or psychological which shows that new powers and capacities were present potentially in the old ones. For example, had the cosmic rays been devoid of movement due to the operation of attraction and repulsion, electric packets of electrons and protons could not form from them. And had there been no mutual attraction in these packets, they could not combine to form atoms. And again, had there been no mutual attraction in the atoms of only a single kind, molecules could not be formed from them. And yet again had there been no mutual attraction in the molecules, a huge galactic nebula could not be formed from them and no rotational movement could be created in it because of which neither different smaller nebulae could be formed, nor could our solar system and earth come into existence. Similarly, in the biological plane of evolution, every organism creates new powers from its existing powers and then other new powers from the operation of these new powers until

man appears. But, the creative process cannot take even a step forward after the first without the command and the force of God's word *kun* (be) in any of its stages, nor can change any of the states of creation into the next state. The reason is that creation is not mechanical and material, but intentional and spiritual. It is the result of God's command and His free desire or will to create. What we call the causal sequence is, in fact, the sequence of the possibilities of the word *kun* (be) and manifests itself under the ideal of God and by His free creation.

The animal's struggle for evolution

The animal's powers which we call the instincts are in the form of attraction and repulsion. Their operation appears in the form of the animal's struggle. The object of this struggle is that the animal should attract or be attracted by, objects which are favourable to its preservation and growth and repel or be repelled by objects, which are unfavourable to its preservation and growth. This is what has been happening in the animal plane of evolution. When the animals strived for the realization of those objectives which arose from these instincts their effort, after becoming an instrument of the force of the will of the Universal Consciousness, gave them the maximum opportunity to come into play the result of which was that these animals developed new powers and physical states which were essential to the realization of their objectives and aspirations. In this way, their struggle revealed the invisible potentialities of life somewhat more and brought them nearer to the final stage of evolution, i.e., the complete human organism with all its known powers and capacities. It is the result of this effort and struggle itself that the birds grew wings and learnt to fly, walk or sing, and we also brought forth the complicated organs like the eye, the ear, the hand, the

teeth and the brain as well as the useful faculties such as thought, imagination, memory and sense. The struggle which the desire to see made us wage itself became our eye. Had the partridge no desire for an elegant gait, it would not have received the legs, and if the nightingale had expressed no desire for singing, it would not have got the beak. All our organs have come into being as a result of our struggle according to our desire, and desire alone.

چیت اصل دیدہ بیدارِ ما
 بست صورت لذت دیدارِ ما
 کبک پا از شوخی رفتار یافت
 بلبل از سعی نوا منقار یافت
 زندگی مرکب چو درجگاہ باخت
 بہر حفظِ خویش ایں آلات ساخت

What is the source of our wakeful eye?

Our delight in seeing hath taken visible shape.

The partridge's leg is derived from the elegance of its gait,

The nightingale's beak from its endeavor to sing.

All these are weapons devised by life for self-preservation in its ceaseless struggle.

AR.

The cause of the phenomena of attraction and repulsion

Since the driving force of the process of evolution is the same Love that was latent in the will of God to create or in His command *kun* (be) from the beginning of time, therefore, one aspect of this force is love and the other hate. God loves everything which is consistent with His creative activity and hates every other thing which is

inconsistent with it. The Quran mentions at various places the human actions which God loves and those which He hates. Both these aspects of the force of God's word *kun* (be) had manifested themselves in the material plane of evolution in the form of the forces of magnetic or electric attraction and repulsion and in the animal plane of evolution in the form of the gregarious and flight instincts. They have now manifested themselves in the human plane of evolution in the form of love for the ideal and in the form of hate for its antithesis. Man loves everything and tries to attract it or be attracted by it which help his ideal. He hates everything and repels it or is repelled by it which is unfavourable for his ideal. Just as effort or struggle was the key to the biological progress in the animal plane of evolution, so it is now the key to the ideological or psychological progress in the human plane of evolution.

Struggle of consciousness against resistance.

When man strives for the achievement of his ideal, he expresses the power given by God. But this power is only one, the force of God's word *kun* (be). This means that man gives an opportunity to God's will or the force of the word *kun* (be), which is at work in the evolutionary process to come into play to the maximum. Its result is that he expresses those possibilities of the word *kun* (be), which have now found their way to his consciousness in the form of his desire for Beauty or Love. The more he seeks God, the more he actualizes his inherent potentialities, and the more he reveals in himself the qualities of Beauty which are latent in the word *kun* (be). In other words, if he seeks God by means of his striving, he finds himself, and if he seeks himself, he finds God.

تلاشِ اوکئی جز خود نہ بینی

تلاشِ خود کنی جز او نہ یابی

When you search for Him, you will see nothing but yourself; when you search for yourself, you will find nothing but Him.¹⁵⁴

The source of resistance to consciousness

Effort or struggle means that consciousness or life encounters resistance at every step without overcoming which it cannot move forward. This resistance is created from within life itself and takes shape from the past of life. A quality of life is that when it achieves some state by making progress while one aspect of this state helps the unfoldment of the next state the other becomes an obstacle to its unfoldment. The reason is that the characteristic of self or life is that it not only wishes to achieve different new successes always, but also to preserve for this purpose those already achieved by it once before. If it does not preserve its past successes, it cannot achieve its future successes, for the future of life is built on the foundations of the past of life. Life creates different new characteristics and states through its creative activity. But as soon as it achieves one success, this success becomes permanent, automatic and unchangeable due to which it turns its attention towards other successes on growing carefree about it. But, when it starts doing so, the successes already achieved by it themselves become an obstacle to its next stage because of their being connected with the lower level of life.

¹⁵⁴ This translation has been taken from an article of the author namely *Iqbal's Idea of the self* which appeared in *Iqbal Review Journal* of the Iqbal Academy, Pakistan. (Oct, 1963, Vol. IV)

Resistance to consciousness in the animal plane of evolution

For example, the successes of life in the material plane of evolution had manifested themselves in the form of physical laws. These laws are eternal, automatic and immutable not because they were always so, but because they do not need to change now. They have been becoming better and higher after changing again and again for a long time in the past for the purposes of evolution. When they assumed a form most suitable for the appearance of the animal life, they became fixed and automatic, while change manifested itself at the higher levels of life. In the biological plane of evolution, life had to meet with the resistance of these very laws which it had itself created for a purpose. The animals were compelled to protect themselves from the unfavourable operation of these laws by striving against them and to procure food for themselves in spite of their resistance in order to maintain their own life and that of their offspring. The result of their struggle was that the instincts of the animals, which were consistent with the nature of life, or the ideal or, in other words, the possibilities of the word *kun* (be) continued to evolve in different directions. During this process, numerous species of the animals came into being. The struggle which life waged to overcome the resistance of the physical laws made it possible for it to achieve new successes in the form of the instincts. These instincts went on becoming simultaneously fixed, unalterable and automatic just like the physical laws. Thus the past of life, which caused it resistance at every step in the biological plane of evolution also consisted of these instincts besides the physical laws, which had become fixed, unalterable

and automatic after coming into existence in the different species of the animals. In other words, every animal was compelled to face the resistance not only of the physical laws during its struggle but also of its own fixed instinctive objectives and those of the other species. It was thus involved in a mutual universal and continuous struggle of the species of the animals. The struggle of every species of the animals used to be according to such behaviour as was determined by the purposes of its instincts.

Resistance to self-consciousness in the psychological plane of evolution

In the ideological or psychological plane of evolution, which is now continuing, life is not only meeting with the resistance of the physical laws, but also that of the instincts, though it had created the instincts like the physical laws for its own protection, preservation and progress. The reason is that the human individuals can satisfy their instinctive and biological needs neither without offering resistance to the physical laws, for example, the weather conditions and the gravitational pull etc. nor can satisfy their desire for Beauty (which of all the natural desires has the greatest importance) without opposing the exaggerated demands of the instinctive pleasures. The result of this struggle of theirs has been that their ideologies, to the extent to which they are consistent with the possibilities of the word *kun* (be) and the unseen aspirations of life, are evolving in different directions. During this process innumerable ideological groups are coming into existence. The past of life in every definite plane of evolution contains not only the physical laws and the animal instincts, but also those ideologies of the ideological groups which had come into existence

before this plane. In this plane of evolution, therefore, every ideological group meets with the resistance not only of the physical laws and the instincts, but also that of the various objectives of all its contemporary ideological groups. The struggle of every ideological group takes place according to a behaviour which is determined by the objectives of this ideology. These objectives exist potentially in the ideal of life of every ideological group and manifest themselves gradually in its life. After sometime this behaviour becomes fixed, unchangeable and automatic. This is what we designate as the law, or the custom and usage of the ideological group. If on this occasion, some individuals of the ideological group start loving some other ideology of life, they have to struggle against the force of this law, or custom and usage so that they may put an end to its resistance. If they are successful in this struggle, this event is ascribed the name of a welcome change, otherwise a dangerous revolt which has been suppressed in time.

Resistance stimulates the effort of self-consciousness

The resistance with which life meets from its past does not reduce its speed towards its progress or goal. Rather, since this resistance stimulates its efforts, it adds to the speed of its progress. Just as a hill stream has to flow with great force when it has to pass through a narrow pass of mountains so that it washes away the rocks by cutting them which are making its passage difficult, so when the life force is struggling to overcome some resistance after meeting with it, its force is at its best. Life does not put up with even a small resistance in any form or shape and does not compromise with it. Conversely, when it meets with some resistance whether

it is equal to a mountain, it endeavours to overcome it by mustering the whole of its force. It never fails in this endeavour, however stiff may be the resistance.

رکے جب تو سل چیر دیتی ہے یہ

پھاڑوں کے دل چیر دیتی ہے یہ

It cuts the slabs of stones when it pauses and penetrates into the hearts of mountains.¹⁵⁵

BJ.

The Quran has stated this fact in these words:

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And Allah has full power and control over His Affairs, but most of men know not. (12:21)¹⁵⁶

If life does not find an opportunity to succeed in its objective and to press forward towards its goal it finds another passage towards its goal like a stream itself which is meeting with resistance. The result of its struggle is ultimately that not only is the resistance finished, but in order to continue its future struggle, it also acquires new capacities and powers because of which it rises to higher levels of evolution. The fact is that it is the demand of the nature of life to overcome resistance created by its own self by struggling against it which it wishes to satisfy. That is why it itself creates resistance from within itself. Iqbal mentions in great detail this characteristic of Consciousness in the following verses:

در جہاں ختمِ خصومت کاشت است

¹⁵⁵ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan. (Oct, 1963. Vol. IV)

¹⁵⁶ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

خویشتمن را غیر خود پنداشت است
 سازد از خود پیکرِ اغیار را
 تا فزاید لذتِ پیکار را

By the self the seed of opposition is sown in the world:

It imagines itself to be other than itself

It makes from itself the forms of others

In order to multiply the pleasure of strife.

AR.

In the light of the above facts it becomes quite clear why Iqbal tells us in his poem “evolution” that resolving difficulties, bearing hardships and inviting troubles are life’s characteristics, how life challenges the obstacles of its way and then puts an end to them by facing them quit boldly, how struggle alone is that action with the help of which life marches on in the physical, biological and ideological planes of evolution, how the secret of life and the progress of nations lies in their struggle, and how in this state of restlessness and anxiety the secret of the present struggle of the Muslim nation is also only that it wishes to live on and make progress.

حیات شعلہ مزاج و غیور و شور انگیز
 سرشت اس کی ہے مشکل کشی جفا طلبی
 سکوتِ شام سے تا نغمہ سحر گاہی
 ہزار مرحلہ ہائے فغانِ نیم شبی
 کشاکشِ زم و گرما، تپ و تراش و خراش
 ز خاک تیرہ دروں تا بہ شیشہِ حلبی
 مقام بست و شکست و فشار و سوز و کشید

میانِ قطرہ نیساں و آتشِ عنبی
 اسی کشاکشِ پیہم سے زندہ ہیں اقوام
 یہی ہے رازِ تب و تابِ ملتِ عربی

Life is flame - tempered, high minded and fervent,
 Its nature is resolving difficulty, bearing cruelty.
 From the evening's quietude till the morning's
 song

There is many a stage of the midnight wailing!
 Struggle exists between the heat and cold,
 throbbing and shaping
 From the dark dust to the polished glass of Halab
 The phenomena of making and breaking,
 squeezing, heating and distilling.
 Exist between the drop of spring rain and the heat
 of the grape wine!
 Nations live by this continuous struggle alone.
 This alone is the secret of the Arab nation's
 struggle.
 BD.

Stages of the completion of the self

Since the purpose of evolution is only the completion of man, and the essence of man is a self-consciousness which has found its abode in a complete animal body constructed from a completed matter, therefore, it was necessary that the creative activity of the World Self had three stages out of which the first was the completion of matter, the second the completion of the animal body and the third the completion of the self. It was necessary that first the mud or the dust out of which the human body has been constructed was completed. It took billions of years of physical evolution to complete this dust during which the swift current of the stream of life

continued to flow in the direction of the formation of those durable and useful atoms of matter which were essential to the preparation of the material for the structure and growth as well as for the maintenance and evolution of the human body. During the formation of these atoms other kinds of heavy and complicated atoms also continued to come into existence. But, since they were not compatible with the purposes of evolution, they were not durable. Thus, they went on perishing by breaking up in the past and continue to perish to this day. When, after the completion of mud or dust, the first form of the human body was created from it, it was necessary to make it more complete until it was so fit that there appeared in it the human quality called free and independent self-consciousness. Therefore, it took billions of years of biological evolution to complete the human body during which the swift current of the stream of life kept on flowing towards the construction of those developing forms of the human body which went on becoming more and more perfect until they culminated in the complete human body. In this plane other kinds of animal forms also continued to appear in the shape of the animal species. However, as they had no compatibility with the purposes of evolution, hence, unable to survive due to it, they continued to perish in the past, and the process of their destruction continues till today. When, after the completion of the human body, the quality of consciousness appeared in it, it was essential to make it reach its perfection by completing it so that the purpose of creation and evolution was realized. Hence, millions of years have been spent till today in the completion of self-consciousness. It is not known how much more time will it take to complete it. We are seeing during this ideological evolution that different kinds of ideological

forms are emerging in the shape of ideological groups out of which most of them are simultaneously vanishing. This shows that they are not consistent with the final purpose of evolution, that is, the completion of man. Thus, although flowers kept shedding from the branch of life during these three planes of evolution every moment, yet they also continued to burst forth afresh. The result was that this branch went on developing in the direction of its perfection. On the whole, the achievements of life have neither been fruitless nor ephemeral. **If the imprint of life fades on one side, it emerges from another still more distinctly. The result is that it continues to evolve constantly in the direction of its perfection.**¹⁵⁷ While referring to these characteristics of life, Iqbal says:

گل اس شاخ سے ٹوٹے بھی رہے
 اور اس شاخ سے پھوٹے بھی رہے
 سمجھتے ہیں نادان اسے بے ثبات
 ابھرتا ہے مٹ مٹ کے نقشِ حیات

It was a branch from which flowers kept
 Shedding and bursting forth afresh.
 The ignorant think that life's impress is
 Ephemeral, but it fades only to emerge anew.
 BJ.

Resemblance of consciousness with a hill stream

Out of the different stages of evolution Iqbal compares the constant march of Life (i.e. the force of the word *kun* (be)) to a swift stream the flow of which is

¹⁵⁷ This is a translation of the text added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand.

obstructed by rocks while passing through the hills, and which rushes on meandering and evading them or by cutting them open by its swift and quick flow.

وہ جوئے کوہستان اچکتی ہوئی
 اکتی لچکتی سرکتی ہوئی
 اچھلتی پھسلتی سنبھلتی ہوئی
 بڑے بیچ کھا کر نکلتی ہوئی
 ر کے جو توسل چیر دیتی ہے یہ
 پہاڑوں کے دل چیر دیتی ہے یہ
 ذرا دیکھ اے ساتی لالہ فام
 سناتی ہے یہ زندگی کا پیام

Flows the rocky rivulet jumping, entangling, bending, moving, springing, sliding, recovering and coiling.

It cuts the slabs of stones when it pauses and penetrates into the hearts of mountains.

Just look here, O tulip coloured sweet heart!

The rivulet conveys the message of life.¹⁵⁸

BJ.

دما دم رواں ہے یم زندگی
 ہر اک شے سے پیدا رم زندگی
 اسی سے ہوئی ہے بدن کی نمود
 کہ شعلے میں پوشیدہ ہے موجِ دود

¹⁵⁸ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan. (Oct, 1963. Vol. IV)

گراں گرچہ ہے صحبتِ آب و گل
خوش آئی اسے محنتِ آب و گل

The ocean of life is flowing ceaselessly; everything records the flight of life.

It is responsible for the manifestation of the body;
for in the flames lie hidden the waves of smoke.

Though the company of water and earth proves incongenial, yet the association of water and earth is pleasing to it.¹⁵⁹

BJ.

اسی کے بیاباں اسی کے ببول
اسی کے ہیں کانٹے اسی کے ہیں پھول
کہیں اس کی طاقت سے کسار پُور
کہیں اس کے پھندے میں جبریل و حور
کہیں جڑہ شاہینِ سیماں رنگ
لٹو سے چکوروں کے آلودہ چنگ

Its is the wilderness, its are the trees,

Its are the roses, its are the thorns.

It pulverizes mountains with its might,

And captures Gabriel and houris in its noose.

There is a silver grey, brave falcon here,

Its talons covered with the blood of partridge.

BJ.

ٹھہرتا نہیں کاروانِ وجود
کہ ہر لحظہ ہے تازہ شانِ وجود

¹⁵⁹ Ibid.

سمجھتا ہے تو راز ہے زندگی
 فقط ذوق پرواز ہے زندگی
 بہت اس نے دیکھے ہیں پست و بلند
 سفر اس کو منزل سے بڑھ کر پسند
 الجھ کر سلجھنے میں لذت اسے
 تڑپنے پھڑکنے میں راحت اسے
 ہوا جب اسے سامنا موت کا
 کٹھن تھا بڑا تھامنا موت کا
 اتر کر جہانِ مکافات میں
 رہی زندگی موت کی گھات میں
 مذاق دوئی سے ہوئی زوج زوج
 اٹھی دشت و کسار سے فوج فوج

The caravan of life does not halt any where,
 For every moment life renews itself.
 Do you think life is great mystery?
 No, it is only a desire to soar aloft,
 It has seen many ups and downs,
 But likes to travel rather than to reach the goal;
 Life loves to tie up knots and then unravel them.
 Its pleasure lies in throbbing and in fluttering.
 When it found itself face to face with death;
 It learned that it was hard to ward it off.
 So it descended to this world,
 Where retribution is the law,
 And lay in weight for death.
 Because of its love of duality,

It sorted all things out in pairs,
 And then arose, host after host,
 From mountains and from wilderness.
 BJ.

زمانے کے دریا میں بہتی ہوئی
 ستم اس کی موجوں کے سہتی ہوئی
 تجسس کی راہیں بدلتی ہوئی
 دمام نگاہیں بدلتی ہوئی
 سبک اس کے ہاتھوں میں سنگِ گراں
 پہاڑ اس کی ضربوں سے ریگد رواں
 سفر اس کا انجام و آغاز ہے
 یہی اس کی تقویم کا راز ہے

Swept on by the waves of time's stream,
 And at the mercy of their buffeting.
 It yet changes the course of its quest constantly,
 Renewing its way of looking at things.
 For it huge rocks are light as air:
 It smashes mountains into shifting sand.
 Both its beginning and its end are journeying,
 For constant motion is its being's law.
 BJ.

Consciousness, which was thus struggling with the obstacles created by its own self since the beginning of time, and was moving forward slowly but steadily through the long and arduous road of material and biological evolution, ultimately manifested itself in the human organism. It is now passing through the next stages of its evolution through it.

ازل سے ہے یہ کشمکش میں اسیر
 ہوئی خاکِ آدم میں صورت پذیر

Since time's beginning it was struggling to emerge,
 And finally emerged in the dust that is man.

BJ.

Growth of human self-consciousness, i.e., the urge to love God

This means that man is the first and the last animal who is self-conscious, i.e., whose consciousness is aware of itself. Because of his self-consciousness, man knows that he has a beloved who has parted from him and without whom there is a big void in his life. In order to fill this void, he creates ideas of beauty, loves them and devotes his whole practical life to their service. But there is only one idea of beauty which is in harmony with the demands of his self due to its qualities and characteristics and can satisfy them completely. That idea is the idea of God.

The growth of self-consciousness and alongside it that of the urge to love God in man is the starting point of the real process of the completion of mankind. The completion of matter before it, and thereafter the completion of human body, were the stages of the preparation of this process. Now by a practical expression of love for God mankind will achieve that beauty and perfection which is the goal of God's word *kun* (be). God Whose beauty and perfection are infinite created man with His desire for beauty and perfection so that by satisfying this desire he may be coloured in His morals and thus reach the height of his beauty and perfection. The stage of evolution of the universe at which consciousness appeared in man the Universal

Consciousness, so to say, revealed Its secret which lay hidden from the beginning of the creation of the universe. Referring to the glorious event which marks the appearance of the quality of self-consciousness in man, Allama Iqbal writes:

“It is the world reaching the point of self-guidance wherein the Ultimate Reality, perhaps reveals its secret, and furnishes a clue to its ultimate nature.”¹⁶⁰

The growth of self-consciousness in man meant that love for God has awakened in a handful of dust, and an admirer and a lover of Beauty has been born in the world for the first time who, because of his love, can become the confidant of God and can tear the veil apart from the closely guarded secrets of the universe. The world of matter was indeed helpless and powerless, but a being has now appeared who is free and can re-construct his personality by reforming himself through freedom of action. The desire for God or Love lay asleep in the lap of life oblivious of its wonderful powers. But it has now opened its eyes and now, so to say, a door has opened for it through which it can observe the beauty of God. This awakening of love for God has turned the world up side down, changing the whole of it altogether.

نعرہ زد عشق کہ خونیں جگرے پیدا شد
حسن لرزید کہ صاحب نظرے پیدا شد
خبرے رفت ز گردوں بہ شبتانِ ازل

¹⁶⁰ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 109, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore

حذر اے پردگیاں پردہ درے پیدا شد
 فطرت آشفقت کہ از خاکِ جہاںِ مجبور
 خود گرے 'خود شکنے' خود نگرے پیدا شد
 آرزو بے خبر از خویش بانغوشِ حیات
 چشم وا کرد و جہاںِ دگرے پیدا شد
 زندگی گفت کہ در خاکِ تییدم ہمہ عمر
 تا ازیں گنبدِ دیرینہ درے پیدا شد

Love exclaimed, Now one has been born
 Who would roll his heart in blood!
 Beauty trembled when she realized
 That one with a penetrating look had been born!
 From the heavens the news went out
 To eternity's sleeping-chamber:
 Beware, you who are veiled-
 One has been born who will tear away all veils!
 Nature was distraught because,
 From the dust of a world without will,
 One had been born who could
 Make and unmake himself.
 And watch over himself.
 Desire, resting in the lap of life
 And forgetful of itself,
 Opened its eyes, and a new world was born.
 Life said, "Through all my years
 I lay in the dust and convulsed,
 Until at last a door appeared
 In this ancient dome".
 PM.

Man, a statue of clay on the one hand and the creator
 of the universe, God, Who is the end of beauty and

perfection, on the other. What a world of difference! As to what is the aim of the creation of self-consciousness and together with it the love for God in man, reason is unable to answer this question.

غبارِ راہ کو بخشا گیا ہے ذوقِ جمال
خرد بتا نہیں سکتی کہ مدعا کیا ہے

This man, this mere dust of path,
Has been endowed with artistic taste,
Of this,
Reason cannot reveal the aim.
AH.

***Rabubiyat* (divine providence)**

Gradual process of creation in the universe according to the Quran is a fact. Its cause is Divine Providence. The very first verse in the holy Quran الحمد لله رب العالمين declares this fact. Imam Raghīb, in his book, “*Al Mufradat*” has defined *rabubiyat* (divine providence) in the following words.

هو انشاء الشيء حالاً فحالاً الى حد التمام

(He develops something from one state to another
until it reaches the state of its perfection)

According to the Quran God is رَبُّ السَّمٰوٰتِ وَالْاَرْضِ (or the evolver of the Heavens and the Earth). The reason is that He is evolving the universe gradually as a whole. Then, according to the words of Hadith, God is رَبِّ كُلِّ شَيْءٍ (or the evolver of everything). The reason is that He evolves and completes everything in the universe in connection with the overall evolution and completion of the universe. Based upon their observations, the philosophers of the West have also discovered that the process of gradual

creation has been going on in the universe. They designate it as “evolution”. But, they have not understood till today that its cause is the creative activity of an All-Powerful Creator the aim and object of which is that the human race should reach that stage of its beauty and perfection which has been ingrained in its nature. Akbar Allah Abadi has explained the reality of evolution and the importance of understanding it in a couplet as follows:

ہے ایویوشن بس اک تفسیر رب العالمین!
کاش اس نکتے سے واقف ہوں مسلمان اندون

Evolution is nothing but a commentary on the
Evolver of the Worlds,
Would that the Muslims had been familiar with
this point.

Evolution

Iqbal asserts that the Quran confirms the theory that evolution is a fact. He writes;

“The teaching of the Quran recognizes a growing universe.... and is animated by the hope of man’s eventual victory over evil.”¹⁶¹

“It is open to man, according to the Quran, to belong to the meaning of the universe and become immortal.”

أَيْحَسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُنْفِئُ ثُمَّ كَانَ
عَلَقَةً فَخَلَقَ فَسَوَّى فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى أَلَيْسَ ذَلِكَ
بِقَدْرِ عَلَى أَنْ يُحْيِيَ الْبَشَرِ

¹⁶¹ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 84, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore.

Thinketh man that he shall be left as a thing of no use? Was he not a mere embryo? Then he became a thick blood of which God formed him and fashioned him, and made him twain, male and female. Is not He powerful enough to quicken the dead? (75:36-40)

It is highly improbable that a being on whose evolution millions of years have been spent should be thrown away as a thing of no use. But it is only as an ever growing ego that he can belong to the meaning of the universe".¹⁶²

The origin of man

Proceeding further, Iqbal writes:

“How did man first emerge? It was Jahiz who first hinted at the change in the animal life caused by migration and environment generally. The association known as “the Brethren of Purity” further amplified the views of Jahiz. Ibn-e-Muskawaih, however was the first Muslim thinker to give a clear and in many respects thoroughly modern theory of the origin of man. It was only natural and perfectly consistent with the spirit of the Quran, that Rumi regarded the question of immortality as one of biological evolution, and not a problem to be decided by arguments of a purely metaphysical nature, as some philosophers of Islam had thought. The theory of evolution, however, has brought despair and anxiety instead of hope and enthusiasm for life, to the modern world. The reason is to be found in the unwarranted modern assumption that man’s present structure, mental as well as physiological,

¹⁶² Ibid. P:122.

is the last word in biological evolution, and that death, regarded as a biological event, has no constructive meaning. The world of today needs a Rumi to create an attitude of hope, and to kindle the fire of enthusiasm for life.”¹⁶³

“Side by side with the progress of mathematical thought in Islam we find the idea of evolution gradually shaping itself. It was Jahiz who was the first to note the changes in bird-life caused by migrations. Later ibn-i-Mushwaih who was a contemporary of Al-Beruni gave it the shape of a more definite theory, and adopted it in his theological work-Al-Fauzul-Asghar. I reproduce here the substance of his evolutionary hypothesis, not because of its scientific value, but because of the light which it throws on the direction in which Muslim thought was moving.

According to Ibn-i-Muskwaih plant life at the lowest stage of evolution does not need any seed for its birth and growth. Nor does it perpetuate its species by means of the seed. This kind of plant-life differs from minerals only in some little power of movement which grows in higher forms, and reveals itself further in that the plant spreads out its branches, and perpetuates its species by means of the seed. The power of movement gradually grows further until we reach trees which possess a trunk, leaves and fruit. At a higher stage of evolution stand forms of plant-life which need better soil and climate for their growth. The last

¹⁶³ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 125, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore

stage of development is reached in vine and date-palm which stand, as it were, on the threshold of animal life. In the date-palm a clear sex distinction appears. Besides roots and fibres it develops something which functions like the animal brain, on the integrity of which depends the life of the date-palm. This is the highest stage of the development of plant-life, and a prelude to animal life. The first forward step towards animal life is freedom from earth rootedness which is the germ of conscious movement. This is the initial stage of animality in which the sense of touch is the first and the sense of sight is the last to appear. With the development of senses the animal acquires freedom of movement, as in the case of worms, reptiles, ants and bees. Animality reaches its perfection in the horse among Quadrupeds and the falcons among birds, and finally arrives at the frontier of humanity in the ape which is just a degree below man in the scale of evolution. Further evolution brings physiological changes with a growing power of discrimination and spirituality until humanity passes from barbarism to civilization.”¹⁶⁴

“Thus all lines of Muslim thought converge on a dynamic conception of the universe. This view is further reinforced by Ibn-i-Khaldun’s view of history.”¹⁶⁵

An explanation for the legend of Adam

¹⁶⁴ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 138-139, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore.

¹⁶⁵ *The Ibid*. P: 143.

One of the episodes of the legend of Adam, as described by the Quran in words, is that God made Adam from the dust and then asked the angels to prostrate before him after He had fashioned him and breathed into him of His spirit. Adam was granted the permission to dwell in Paradise with freedom, but was forbidden to taste the fruit of a specific tree. Ultimately, Adam disobeyed God by eating the fruit of the forbidden tree as a result of which he was driven out from Paradise by God as a punishment together with his wife, *Ha'wa*.

The question is, if the appearance of man on this planet was due to a very long gradual and evolutionary process, as must be accepted according to the theory of evolution, what then is the explanation for the legend of Adam which is apparently linked with the first appearance of man on earth? Hence, with regard to the legend of Adam, Iqbal writes:

“In this legend the Quran partly retains the ancient symbols but the legend is materially transformed with a view to put an entirely fresh meaning into it. The Quranic method of complete or partial transformation of legends in order to be soul them with new ideas and thus to adapt them to the advancing spirit of time, is an important point which has nearly always been overlooked both by Muslim and non-Muslim students of Islam. The object of the Quran in dealing with these legends is seldom historical. It nearly always aims at giving them a universal moral or philosophical import. And it achieves this object by omitting the names of persons and localities which tend to limit the meaning of a legend by giving it the color of a specific historical event and also by deleting details which appear to belong to

a different order of feeling. This is not an uncommon method of dealing with legends. It is common in non-religious literature. An instance in point is the legend of Faust, to which the touch of Goethe's genius has given a wholly new meaning."¹⁶⁶

Iqbal then enters into the details of the legend of the fall of Adam and reaches the following conclusion.

"Thus we see that Quranic legend of the fall has nothing to do with the first appearance of man on this planet. Its purpose is rather to indicate man's rise from a primitive state of instinctive appetite to the conscious possession of a free self capable of doubt and disobedience. The fall does not mean any moral depravity, it is man's transition from simple consciousness to the first flash of self-consciousness, a kind of waking from the dream of nature with a throb of personal causality in one's own being."¹⁶⁷

Characteristics of human creation

As has been seen by us before, Iqbal thinks that if man takes a glance at the characteristics of his self he can know the secrets of eternity, i.e., the secrets and mysteries of the creation of the universe.

اسرارِ ازل جوئی بر خود نظرے واکن

O thou who seekest the secrets of eternity! Cast a

¹⁶⁶ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 84, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore.

¹⁶⁷ *Ibid*. P: 87.

glance at thyself.¹⁶⁸

PM.

This means that if we carry out an observation and study of the characteristics of human creation, we can also understand the characteristics of divine creation and the process of the evolution of the universe in its light.

When a potter makes an earthen pot with his own hands by placing wet clay on the potter's wheel before our eyes, we will observe that his creative activity shows the following characteristics:

The creation of the pot has a beginning and an end.

The pot keeps advancing forward towards its perfection constantly from its beginning to its end and between its beginning and its end passes through several incidental stages.

The cause of the constant progress of the pot from its beginning to its end is a single object or ideal of the potter due to which its creation becomes a single, indivisible and continuous act. Its result is that every state of the pot emerges from the evolutionary change of its previous state.

The object of the creation of the pot is nothing except this ideal of the potter that a complete and beautiful pot should be produced. Hence, his object is to seek for beauty and perfection.

The object of the potter's activity at every stage of the evolution of the pot is that whatever is the final end of the whole of his past before him should be changed in a particular direction so that it draws near to his ideal. At no stage of the evolution of the pot the object of the potter's creative activity is to produce anything new

¹⁶⁸ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in *Iqbal Review Journal* of the Iqbal Academy, Pakistan in its issue of Oct, 1961.

which may have no relationship with the result of his previous activity, or rather, which creates a place for itself by nullifying or ignoring it.

If, at any stage of its evolution, the pot does not acquire the shape that it has acquired, it cannot enter into the next stage of its evolution. Every stage of its evolution emerges from its previous stage, and its past evolution becomes the foundation of its future evolution. In spite of this its future does not emerge from its past, but from the potter's will power.

The hidden internal object of the potter appears in the form of the external visible form of his creation, and as his creative activity moves forward this hidden internal object of his also becomes clearer and more manifest making it easier for a sagacious observer to tell what it, in fact, is and how will it ultimately manifest itself externally.

Characteristics of divine creation

The creation of the universe must also have exactly the same characteristics. The following conclusions of ours about the creation of the universe will, therefore, be correct.

The universe had a beginning and will ultimately have an end too.

The universe is pressing forward continuously from its beginning to its end and in between its beginning and end is passing through several middle stages.

The cause of the evolution of the universe from beginning to end is a single aim or ideal of the Universal Consciousness due to which Its creation from beginning to end becomes a single indivisible and continuous act. The result is that every state of the universe emerges from the evolutionary change of its previous state.

The object of creating the universe is no other than this ideal of the Universal Consciousness that a complete and beautiful universe, (i.e., the perfect human society of the future) should come into being, i.e., its object is the creation of the height of perfection.

The object of the activity of the Universal Consciousness in every plane of evolution of the universe is always to change the final end of Its whole past life which is before It in a particular direction so that It may come nearer to Its ideal as well as Its own perfection. The purpose of the Universal Consciousness in no plane of evolution can be to create anything new which may have no relationship to the result of Its previous creative activity and may be creating a place for Itself by cancelling or ignoring it.

If the universe does not acquire the form that it has acquired in any plane of its evolution it cannot enter into its next plane of evolution as every state of its evolution emerges from its previous state, and its evolution of the past becomes the foundation of its future evolution. In spite of this its future does not emerge from its past, but from the force of the desire or will of the Universal Consciousness.

The invisible internal secret purpose of the Universal Consciousness is manifesting itself in the visible external form of Its creation, and as Its creative activity is moving forward gradually, this invisible internal purpose of It is also becoming clearer and more manifest making it easier for some sagacious observer to tell what that purpose, in fact, is and how will it ultimately manifest itself externally.

In order to explain the mutual relationship of God and man as the Creator and the created, Iqbal has cited an example of a human painter and a portrait. To the painter

the portrait says, "I owe my existence to your skill, but it is not just that you should remain out of my sight".

کہا تصویر نے تصویر گر سے
نمائش ہے میری تیرے ہنر سے
و لیکن کس قدر نا منصفی ہے
کہ تو پوشیدہ ہو میری نظر سے

Said the portrait to its Painter;
"My manifestation attests to Thine unbounded
Skill;
And yet what a violation of justice it is that
Thou shouldst remain hid from my sight!"
AH.

The painter replies: "It is only too good for you to be content with information. Vision, (i.e., personal observation and feeling of beauty called Love) causes sadness and anguish. **True knowledge of the reality of man and universe is not gained without Love, in other words**¹⁶⁹, the heart is not illuminated and the ability to see the world is not acquired until Love is created, and until the heart bleeds the inner eye cannot see, **that is, it is necessary for sight to burn**¹⁷⁰, and to burn to ashes, in the love for the beloved. Look at the spark which burns with the passion of Love and sees the world in its light, but burns out in a single moment because of this seeing of the world itself".

گراں ہے چشم بیٹا دیدہ ور پر
جہاں بنی سے کیا گزری شرر پر

¹⁶⁹ This is a translation of the text added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

¹⁷⁰ Ibid.

نظر درد و غم و سوز و تب و تاب
تو اے نادان قناعت کر خبر پر

The vision endowed to those that observe find it
oppressive:

See for thyself how the spark burnt itself out
when it saw the world!

What aught is sight, but sadness, gloom,
feverishness and self-torment.

Rest or thou ignorant (of the mysteries) upon
report.

AH.

But the portrait is still¹⁷¹ not content with
information and to the painter replies: "Information is
nothing but impotence of reason and wisdom. Vision is
eternal spring tide of life. The search of the present age
has eased every difficulty. Hence, to say that I cannot see
you is an excuse which is not consistent with the call of
times".

خبر عقل و خرد کی ناتوانی
نظر دل کی حیات جاودانی
نہیں ہے اس زمانہ کی تگ و تاز
سزاوار حدیث "الن ترانی"

What aught is report but the impotence of
ratiocination and wisdom?

Vision is the eternal spring-tide of life.

The hustle and bustle of the present age does not
permit one

¹⁷¹ This is a translation of the word added by the author to his personal
copy of the printed first edition of the Urdu book with his own hand.

To express oneself melodiously.

AH.

The painter then finishes this conversation by replying: "The condition for seeing me is that you should not disappear from your own sight. Since you are amongst the perfections of my art, your seeing your own self is itself seeing me. Hence, there is no reason for becoming disappointed in me."

تو ہے میرے کمالاتِ ہنر سے
 نہ ہو نومید اپنے نقشِ گر سے
 میرے دیدار کی ہے اک یہی شرط
 کہ تُو پنہاں نہ ہو اپنی نظر سے

Thou doth exist because of the Perfection of My Art.

Do not then feel cast out in disappointment with Him that hath drawn thee.

I only put one condition if thou wishes to see Me.

Never disappear from thine own sight.

AH.

It is obvious that in this poem the painter is a metaphor for God and the portrait for man. What Iqbal means is that if man knows himself, he gets know God. This is exactly the same subject as has been described by Iqbal thus.

اگر خواہی خدا را فاش بینی
 خودی را فاش تر دیدن بیا موز

If you wish to witness God unveiled, then learn to

see your ego in a clearer manner.¹⁷²

AH.

Every step towards the creation of the universe is the result of God's command *kun* (be).

The fact that the Universal Consciousness is invisible to us creates no difference in the evolutionary process of the universe or Its creative activity. Consciousness whether human or divine always works in its creation as a mysterious invisible power. Because of the invisibility of Universal Consciousness we mistakenly believe that every state of the universe is the result of its previous state, and the cause of its future state, though the previous state is not the cause of the next state, but comes only before it in time and is lying alongside it without affecting it in the least. In fact, the emergence of every new state of the universe is the result of the force of the will and the creative urge of the Universal Consciousness. Since we cannot observe the force changing any state of the universe with these eyes and, since, the causes bringing about a new change in every state of the universe are hidden in every state, i.e., every state hides in itself such capacities and qualities that if there is a command of an omnipotent, it changes into that new state into which it actually changes, but we consider, due to an error, that this state itself is the changing force. None of the states of the universe can change into a new state despite its qualities and capacities until there is the command of God or the utterance of the word *kun* (be), and until His

¹⁷² This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in *Iqbal Review Journal* of the Iqbal Academy, Pakistan in its issue of Oct, 1963.

creative force or power comes into play. While referring to this fact, Iqbal says:

یہ کائنات ابھی ناتمام ہے شاید
کہ آ رہی ہے دمام صدائے کن فیکون

This universe is perhaps still incomplete, for the voice of the command, “Be and it came into being” is being constantly heard.¹⁷³

BJ.

ہر چہ مے بنی ز اسرار خودی است
خفته در ہر ذرہ نیروئے خودی است

Whatever you behold, is of the secrets of the ego. In every particle lies hidden the power of the ego.¹⁷⁴

AR.

Iqbal's Idea of evolution is derived from the nature of the Self

In the light of these facts it is easy to understand that, though the verdict of science is that evolution is a fact which has also been accepted by the world's intellectual circles, yet Iqbal does not support evolution on the basis of this verdict of science or upon the basis of the attraction of the current ideas. His theory of evolution is neither based upon the discovery of fossils or the successful search for the unknown links of the theory of evolution of any scientist. Rather, his theory of evolution is derived from the nature of the Self and the knowledge of its qualities and characteristics. The fact that science

¹⁷³ Ibid.

¹⁷⁴ Ibid.

also reinforces this theory is a further proof of its truth, for every true philosophical fact must also be reinforced by science sooner or later provided it is, in fact, true.

Supposing that the scientists become familiar with new facts tomorrow due to which they are forced to deny the theory of evolution, even then the conclusion of Iqbal that evolution is a fact the cause of which is the loving care of the Creator of the universe will remain unchanged, and the scientists will have to return to it by accepting sooner or later that they had misunderstood the meaning of new facts. Then, the theory of Iqbal also does not make any mention like the theories of Darwin and many other philosophers of evolution, that man is the off-spring of monkey or some other lower level of non-human animal which is alive today or has been alive in the past. His theory implies that man has been born out of man himself at every stage of his evolution. In other words, every higher state of man has emerged from his own lower state and not from any non-human animal. An example of it is the development of the human embryo. As an individual, man passes through his own states as he grows in the mother's womb. Nonetheless, every state of the human embryo is but man's own state. Though, as a species too man passes through different stages of his development, yet, like every state of the human embryo, he is no more than man in any of these states too.

The admission of the biologists

Though eminent biologists in the whole of the world today, (among whom Julian Huxley is one) offer a material and irreligious interpretation of the process of evolution, yet on the basis of their biological studies, they couldn't escape the conclusion that man is the final fruit of evolution and that future evolution will also be only

through him. Love for ideals and values is such a privilege that is not shared by any other animal. Therefore, the future evolution will be ideological and will depend upon the extent to which man satisfies his love for ideals and values. The highest and the best product of the process of evolution is the developed human personality. The course which has been taken by human evolution is unique in this deep sense that it is the only one course which can create the necessary human qualities. It is impossible from the biological point of view for any other line of evolution of the universe to progress into some animal of the kind that is better and higher than man. In his book, *“Man in the Modern World”* Julian Huxley writes:

“The establishment of the developed human personality is the highest product of the process of evolution.”¹⁷⁵

“With the evolution of man the character of progress becomes altered. With human consciousness values and ideals appeared on earth for the first time. The criteria of further progress must include the degree to which these values are satisfied.”¹⁷⁶

“It is apparently a biological impossibility for any other line of life to progress into a new dominant type.”¹⁷⁷

“The course of human evolution is as unique as its result. It is unique not in the trivial sense of being a different course from that of any other organism, but in the profounder sense of being the only path that could have achieved the essential

¹⁷⁵ *“Man in the Modern World”* by Julian Huxley. P: 168, 2nd Edition 1950 (Printed in Great Britain)

¹⁷⁶ Ibid.P: 173

¹⁷⁷ Ibid.P: 172

characters of man”¹⁷⁸

This clearly means that the purpose of evolution is only one, which is that the personality of man should be evolved to perfection by creating him---In other words, from these results of the biologists too the idea of Iqbal about man stands confirmed that :

ضمیرِ کن فکاں غیر از تو کس نیست

نشانِ بے نشانِ غیر از تو کس نیست

Thou only art in the Creator’s “BE”

Thou only art the Sign that none may see.

PM.

¹⁷⁸ Ibid.P: 10

CHAPTER IV

SELF AND THE PHILOSOPHY OF HISTORY

Wrong philosophies of history

A systematic account of the activities of human individuals and societies is called human history. But are human activities, which make the fabric of history, subject to any rule or law? Do they have any purpose, direction or destination? If so what is that? Why do nations and civilizations rise and fall? Is there any principle which governs their rise and fall? Can there also be any nation or any civilization which can remain out of the range of factors which destroy nations and civilizations and is the goal of the evolution of the universe? What are the qualities and distinguishing features of such a nation? Can we create such a nation? And can we make ourselves such a nation and, so on?

Several philosophers of history have tried to provide an answer to some of these questions in their generally extraordinarily and unnecessarily long writings more prominent of which are Denilevsky, Spengler, and Sorokin. But their answers are ambiguous, unclear and complex. The reason is that none of them has considered the fact that the actions of man are caused by his nature. Hence, unless first a rational and correct theory of human nature is evolved, it is impossible to understand the laws of nature which govern the historical events. History first

of all originates in the nature of man. The actions of human individuals constitute a unity of the history of nations and civilizations. Until this unity is understood, it is impossible to understand those different big wholes which take shape from this unity. An understanding of the nature of the human individual means that the driver of the coach of his personality, i.e., the internal dynamic power of his actions should be understood. Until we know about this power, it is not possible for us to know as to which is that law of nature which controls the actions of man, determines their direction and destination and governs the causes of the rise and fall of nations. The dynamic power of human activity, according to the philosophy of the self, is love for True God. And this true love for God is itself that force which imparts the form of a nation to the individuals by uniting them. When a nation is unable to love the True God, it takes for its ideal some other idea to which it can attribute the qualities of beauty and perfection, and then loves this very idea subordinating all its actions to it. But when, after some time, it discovers that this idea in fact lacks the qualities of beauty and perfection, it is compelled to withdraw its love from it and to abandon it altogether ultimately. When this occasion arises, this nation is wiped out from the face of the earth.

Four periods of world history

Another mistake of these philosophers of history is that they have tried to understand human history by separating it from the rest of world history, though human history is a period of the whole world history and cannot be without any connection with its previous periods. Rather, it must be continuous and harmonious with it.

H.G. Wells has rightly started his book on world history entitled "Outline of History" with the beginning of creation. In support of his stand-point, he has quoted Friedrich Ratzel's profound and wise saying that "the philosophy of the history of mankind, which really deserves this name, should be full of belief that the whole of existence is a unity in totality. It is a single idea, which continues to sustain itself only on a single uniform law from beginning to end". This view point about the philosophy of history is quite correct, for the evolution of the universe is a single and continuous process. It has a single purpose from beginning to end and is pressing forward towards a single destination. As we have seen before, the power which is pushing this process forward is also only one. This is the creative urge of God, i.e., God Himself. This process had started with the cosmic rays. During the long period preceding it, the physical world had reached its completion by making progress. The purpose of the physical completion of the universe was that matter may reach a state which may be suitable for the appearance of life. Thus, just with the completion of matter, life made its distinct appearance for the first time in a unicellular creature. This event constituted the second definitely marked phase of world history at the end of which the universe was biologically completed. The purpose of the biological completion of the universe was that an animal organism should come into being in which the urge to love God should appear as the motivating force of all its activity. Consequently, this animal organism came into existence after billions of years of evolution. This organism is itself man. With the appearance the first man begins the third great period of the world history which should be called the first period of human history. During this period the evolutionary

forces are at work for the ideological completion of man by creating innumerable prophets in every nook and corner of the earth. The purpose of this period was that ultimately a Perfect Prophet or a Mercy to the Nations should be born in the example of whose theoretical and practical life the urge to love God may extend to all the aspects of natural human activity, thus providing mankind with a perfect ideology of life which may lead them to the height of their moral, political, spiritual, educational, legal, economic, scientific and artistic advancement.

With the emergence of the Perfect Prophet or Mercy to the Nations begins the second period of human history and the fourth and the last period of world history which will draw to a close when the human race will reach its perfection. The Muslim nation or the *umma* of the Perfect Prophet (peace be upon him) has appeared in the third and fourth periods of world history i.e. in the middle of the first and the second periods of human history so that it may acquire the capacities for leading mankind, with the result that on the one hand it may become the bearer of the perfection of the teachings of all the past prophets through the Perfect Prophet, and on the other, a successful guide for the future generations of mankind because of this distinction of it just as the Perfect Prophet has become its successful guide.

لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

That Ye might be witness over the nations, and the Apostle a witness over yourself.¹⁷⁹ (2:143)

That is why, the Quran has called the Muslim nation the intermediate *ummah*.

¹⁷⁹ The Holy Quran (text, translation and commentary) by Abdullah Yusuf Ali (volume I)

In short, four events of world history are remarkable; the first, when the creation of the universe began and the cosmic rays started moving all of a sudden in the infinite sea of “space and time”, the second, when, on the sea shores somewhere, the first unicellular creature emerged in the mud, the third when the first complete human organism emerged with a storm of love for God, and the fourth when, in the example of the theoretical teachings and the practical life of a Mercy to the Nation there appeared a complete ideology of life which contains the potentialities for carrying every kind of human progress to the point of its perfection. With every one of these events begins a period which is the harbinger of the next and clears the way for its beginning until there comes the last period. Therefore, the history of the human eras is not unconcerned with the biological and physical eras.

Karl Marx has also presented a philosophy of history. Unfortunately, it is based upon an incorrect view of human nature and overlooks the fundamental cause of the evolution of the universe. Thus, it has been rendered completely wrong.

The completion of consciousness and the glorious future of man

Will man ,in,fact, reach the hieght of his beauty and perfection? Is such a thing possible to happen? Iqbal asks us not to ask this question from him, but to look at the meaning of man, that is, the nature of man, which has been endowed with an irrepressible and irresistible urge to love the beauty and perfection of God which will not but be satisfied. When it obtains satisfaction , it will have no other meaning except that man will reach the height of his beauty by absorbing Beauty ,i.e, by means of the contemplations of the qualities of God or *Ibadah* and

moral action. At this time man who is pricking into the hearts like an unrhymed verse due to his diverse defects will become beautiful and attractive like a rhymed verse after becoming free from of all these defects. At that time his handful of dust will become more sacred and lustrous than even the angels. The result will be that the fortune star of his destiny will, so to say, transform the earth into heaven by elevating and illuminating it morally, scientifically, aesthetically and spiritually.

فروغِ مشتِ خاکِ نوریاں از افروں شود روزے
 زمین از کوکبِ تقدیرِ او گردوں شود روزے
 یکے در معنیِ آدمِ نگر! از ما چہ مے پُرسی
 ہنوز اندر طبیعت مے خلد موزوں شود روزے!

The lustre of a handful of earth one day shall
 outshine the creatures of light;
 earth through the star of his destiny one day shall
 be transformed into heaven.

Consider one moment the meaning of Man; what
 thing do you ask of us?

Now he is pricking into nature, one day he will be
 modulated perfectly.

JN.

The source of wrong ideologies is also the self

We have seen before, that in the opinion of Iqbal the ideal of life or the idea of beauty of a human individual or group organizes around itself all his deeds and actions by generating them.

آرزو صید مقاصد را کمنند

دفتر افعال را شیرازه بند

Desire is a noose for hunting ideals,
A binder of the book of deeds.

AR.

When an individual or a group applies his ideal to the different aspects of his natural practical life and makes them compatible with the demands of his ideal, a particular ideology of life comes into existence which is based on this ideal. At present the human race is divided into many ideals or ideas of Reality or ideas of beauty. Because of their multiplicity it is divided into several ideological groups out of which the Muslim nation is the only one whose ideology is based on belief in One God. But outwardly, its condition is not such that it can be concluded by the common man that it will be the goal of ideological evolution. The rest of the ideological groups which are extremely powerful are simply unconcerned with the idea of God. The question is, if God alone is the goal of man, and the ideological group destined to spread to the world after dominating all the ideological groups, will only be the group of the lovers of God, then where have the godless ideological groups come from and what is their role in the ideological evolution or the process of history? What shape the ideological evolution or the process of history which will evolve man to the height of his beauty and perfection will in fact, assume in the presence of these groups and how will it be accomplished? To Iqbal's eyes an answer to these questions also arises out of the meaning of man (or to use the more favourite term of Iqbal) out of the nature of the human self. History is made from the actions and activities of man. All human acts and deed originate in human nature or the source of the self. But there is

nothing else in the human self except love for God, and whatever comes out of it in the form of human actions is only the conscious or unconscious expression of God's love according to *از کوزه همان تَر اود که در اوست* (Whatever is in the pot, comes out of it) and is only its direct or indirect, right or wrong practical form.

مرا از خود برون رفتن محال است
 بهر رنگی که هستم خود پرستم

Wherefore I cannot out of self-depart-
 Whatever be my guise, self I adore.
 PM.

The demands of the nature of the self are sometimes wrongly and sometimes rightly directed. But whatever comes before us in our practical life, whether they are godly ideologies or ungodly ideologies, they all originate in the nature of the self and are the stages and stations of the self. Life follows the hints of the self, and interprets and explains its nature. The ideal whether right or wrong is the ideal of the self itself in any case and gives a clue to some level of the self itself. An individual who is a disbeliever and loves a wrong ideal is at one level of his self-consciousness, though this level of his is extremely low while a person who believes in God and considers Him to be his ideal is at another level of self-consciousness, though this level of his is very high and elevated. Thus, the human life is nothing but a practical commentary on or an interpretation of the hints or the demands of the self.

زندگی شرحِ اشاراتِ خودی است
 لا و إلاّ از مقاماتِ خودی است

Life is a commentary on the signs of the ego,

“None” and “But” are some of the stages of ego.¹⁸⁰

JN.

“*la*” (No) here means the denial or negation of God and an affirmation of other than God, i.e., the wrong ideologies, and “*illa*” (but) means the affirmation of God and the negation of the other than God i.e. the true ideology of life.

A characteristic of the self’s urge to love

The self wishes to love God directly and consciously. But, such love of God is not created simply by hearing from someone else and remembering that God possesses all the qualities of beauty and is worthy of love, but by a personal feeling of His beauty. To put simply, love for God is the name only of the personal feeling of His beauty. Without feeling, love for God has no existence. In the words of Iqbal, love for God is not “*shunid*” but “*deed*” ,i.e, only he can love God who has a personal feeling of His beauty. Iqbal uses the term “*information*” for “*shunid*” and vision for “*deed*”. Intellect simply furnishes information, but love for men of God and a right kind of an ideological environment provide insight.

خرد کے پاس خبر کے سوا کچھ اور نہیں

ترا علاج نظر کے سوا کچھ اور نہیں

Intellect has nothing but information,
The remedy of thy ailment is nothing else than
insight.

BJ.¹⁸¹

¹⁸⁰ This translation has been taken from the author’s article entitled *Iqbal’s Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

¹⁸¹ This translation has been taken from the author’s article entitled *the philosophy of Iqbal* which appeared in *Iqbal review Journal* of the Iqbal Academy, Pakistan (October 1961 issue)

If, unfortunately the educational or ideological environment of the self is such that it creates an obstacle to the observation of the qualities of Beauty and cannot develop a feeling of Beauty, it outwardly so appears that the self's urge to love will come to a stop after which the self will remain without the love of an ideal altogether.

But, it does not so happen. The self's urge to love cannot stop, but adopts some other defective ideal, which is related to the individual's poorest knowledge and feeling, considering it to be God. The self's urge to love is like a swift stream. When it cannot flow through its normal course on account of some obstruction, it cannot stop, but begins to flow to the next level that can receive its flowing waters after making a diversion destroying towns and cities on its way. When, because of some ideological and sentimental obstructions, the powerful current of the self's love is also unable to find an outlet towards its Right Ideal, i.e, God Who is the limit of beauty and perfection, it begins to flow in the direction of some other ideal towards which it can find an outlet. When a human being is unable to feel the beauty of God, he makes that idea itself his ideal which according to his understanding is the most attractive and beautiful out of whatever ideas are known to him compelled by the need to satisfy his desire for Beauty. Though that ideal must lack the qualities of Beauty and Perfection because of not being the idea of God, yet in this way it allows its love an outlet to flow. From this fact, it can be judged how apt is Iqbal's simile of the swift stream with the self or life.

وہ جوئے کستان اچلتی ہوئی
 لرزتی سرکتی چھلکتی ہوئی
 ذرا دیکھ اسے ساقی لالہ فام

سناتی ہے یہ زندگی کا پیغام

Look at that hill stream. How
It halts and bends and glides and swings around,
This hill stream, my fair Saki, has
A message to give us concerning life.
BJ.

The root of nervous disorders

If a person lacks the feeling of Beauty, and his urge to Love is also unable to find an expression in some other wrong ideal, i.e, there is no idea in his knowledge which is so attractive for him that he can ascribe all the qualities of Beauty to it consciously or unconsciously, he suffers from hysteria, insanity, mental depression and similar other mental diseases. Until he finds an idea which satisfies him wrongly or rightly, and permits an outlet for his urge to love on this basis, he continues to suffer from these diseases. In this respect, therefore, the urge to love God in man resembles his hunger or desire for food. If a person is extremely hungry and cannot find good, healthy and delicious food, he is forced to satisfy his hunger with whatever kind of food is available to him. During the days of severe famine even rich men with quite a good taste for food are forced to eat tree leaves. Similarly, when a person lacks the knowledge of God, he is forced to adopt an ideal which, despite being wrong and defective, is a cause of attraction for him because of his lack of knowledge and ignorance. The reason is that in this situation he has to attribute Beauty to an idea of one or another kind no matter whether it has any quality of Beauty or not in order to satisfy his strong psychological need. If a person never had the fortune to get healthy and superior food, he feels enjoyment in eating even an inferior and unhealthy food.

The cause of impermanence of a wrong ideal

When a human being adopts some idea besides God, he considers it to be the limit of beauty and perfection momentarily. But when, during action in its service, he finds an opportunity to establish contact with it, or when his knowledge expands and better and more attractive ideas enter into it, he abandons it on becoming aware of its defects, and then makes some new idea his beloved. But, after sometime, when he discovers that even this idea is defective, he abandons it too. He cannot love a defective beloved because his natural urge to love has been made for a beloved whose beauty is perfect, faultless and eternal. While mentioning this quality of the human self, Iqbal says:

ہر نگارے کہ مرا پیش نظرے آید
خوش نگارے است ولے خوشتر ازاں مے بائست

Each image of delight
That draws upon my sight
Is fair; yet fairer still
The image that I will.
ZA.

چو نظر قرار گیرد بہ نگار خوبروئے
تپیدآں زماں دل من پئے خوبتر نگارے
طلسم نہایت آل کہ نہایتے ندارد
بہ نگاہ ناشیکے بہ دل امیدوارے

The moment my eyes light upon a pretty face,
My heart begins to long for one prettier still.
I seek the end of what has no end-

with a restless eye, and hope in my heart.

PM.

The light of the Quran

The Quran has drawn attention to this aspect of man's nature in the parable of Hazrat Ibrahim (Peace be upon him). The Quran has told us about Hazrat Ibrahim (Peace be upon him) that God had given him guidance and he was a monothesit from the very beginning.

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدًا مِن قَبْلِهِ وَكُنَّا بِهِ عَلِيمِينَ

We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him. ¹⁸²(21.51).

He desired to explain to his polytheistic star adoring people that all their gods were false and unworthy of man's love, and the only being which could be worthy of man's love and adoration was he who possessed unlimited beauty and was free and all defects and blemishes. Such a being could only be the Creator of the earth and heaven. In order, therefore, to preach his people in an effective manner, he adopted a strategy. When he saw a star shining in the horizon he said; "This is my *rab* (lord) as it is bright and high and possess beauty". But when it set and the impermanence of its beauty was revealed he said, "I cannot love anything which sets. Defect and love cannot combine together".

لَا أُحِبُّ الْآفِلِينَ

I like not those that set . (6:76)¹⁸³

¹⁸² The Holy Quran (text, translation and commentary) by Abdullah Yusuf Ali (volume II)

¹⁸³ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

Then, when the moon appeared, he described it as his god because its beauty surpassed the beauty of every star. But when it too set, he rejected it as well by regarding it as false. Thereafter, when the sun rose, he said; “This is my lord as it is large and its beauty surpasses that of both the star and the moon”. But when it too set he said; “I take my Beloved and God He Who is the Creator of the sun, the moon and the stars. His beauty must surpass the beauty of all of them because He is the Creator and all of them are His creation”

In short, the process of choosing a better and better ideal for a human individual continues until he reaches the ideal of the society into which he is born, and of which he is an individual. This society already have had created for him an educational environment because of which his ideal can neither rise above that of the society nor can it be better and higher than it. His ideal changes only when the ideal of the whole society changes or he himself offers a new ideal by breaking away from the society and calls out to people for change.

An analysis of the reality of disbelief

It is obvious that the since the self can love only a beloved which possesses the qualities of God , therefore, what happens to an individual, who is compelled to make some some god other than the True God his beloved, is that he clearly sees a reflection of some of the qualities of God in his wrong and defective ideal by a mistake, with result that he attributes these qualities to it consciously and deliberately and then supposes that it possesses all those qualities which he desires and which are the qualities of God so that he may satisfy his irresistible and irrepressible urge to love by completing his mistake. In other words, he attributes the remaining qualities of God to this beloved unconsciously which he cannot attribute

to it consciously. Hence, he makes it god whom he loves as he should love the True God. The Quran has mentioned this nature of man in the following verse.

مَنْ يَتَّخِذْ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

Who take for themselves objects of worship besides Allah whom they love as they should love Allah according to their nature .And those who believe are stronger in their love for Allah.

¹⁸⁴(2:165)

To adopt a wrong and defective beloved by giving up God is not such an error which can be amended easily. Rather, man continues to cling to this error firmly. His self-consciousness attaches itself to its ideal in such a way that it and its ideal are, so to say, only one. Therefore, he can neither listen to any argument against his ideal nor understand it easily.

Expansion, organization and death of a wrong ideological group

Besides, the follower of a wrong ideal passes down the love of his ideal directly to his offspring by an ideological kind of procreation and then his offspring to his offspring, and in this way, the individuals loving the same ideal continue to multiply by a pshycological or ideological procreation for sometime like a species of the animal which continues to multiply by a process of physical procreation until it assumes the form of a large group. This group then becomes organized and assumes the form of a state. Each one of the states which exists in the world today is a group which is the lover and the follower of one or another ideal of life and which has

¹⁸⁴ The Manifesto of Islam, pp. 20, published by Da'wah Academy, International Islamic University, Islamabad..

become politically organized. When the ideal of life of a state is wrong, its existence as the lover state of this ideal is not durable . It may live for centuries on this ideal, but a time must ultimately come when it must give up this ideal. When this time comes this state is obliterated and another state come into existence in its place.

The causes of the death of a wrong ideological group

The reason is that when the ideal of a state is wrong, it creates wrong kind of moral, economic, legal, educational, intellectual, religious, aesthetic and informational conditions which are not consistent with our desire for Beauty, and which we ultimately dislike. They show to us that the ideal is wrong, thus compelling us to hate the ideal and to abandon it ultimately . The deeds and actions of a state result from its ideal. The love of an ideal is not a mere mental concept. It is an extremely powerful force for action which determines all the activities of the individual and the society both , and creates all the conditions of their life or makes them compatible with the ideal by changing them.

آرزو صید مقاصد را کمند
دفتر افعال را شیرازه بند

Desire is a noose for hunting ideals,
A binder of the books of deeds.

AR.

Hence the ideal of an organized group or a state reflects itself in the actual conditions of its life as accurately as a mirror reflects the objects in front of it. Its practical life, which consists of its political, educational, military, ethical, scientific, aesthetic, legal, economic and informational activities is an exact picture of its ideal

which is as good or as bad as the ideal of which it is a product. Thus, when the wrong ideal of a nation comes before it in the form of an ugly picture of its practical life, it becomes aware of its defects and begins to hate it.

Like an individual, an ideal group which comes into existence on the basis of a wrong ideal also, attributes its ideal a few qualities of beauty consciously and the rest of them unconsciously. The result is that, like the individual himself, it devotes the whole of its struggle to the practical and external expression of those qualities of Beauty which it attributes to its ideal consciously and ignores all the rest of them. But this fact itself that it ignores some of the qualities of Beauty, Truth and Goodness makes it impossible for it to successfully express those qualities of Beauty in its practical and external life the presence of which it feels consciously in its ideal and which it does not wish to ignore practically. Since It remains indifferent to many of the demands of Beauty practically, it cannot satisfy even those few demands of Beauty freely, completely and successfully about which it cares.

This shows that the nature of a wrong ideal is such that things must go wrong more and more with the society that adopts it till they bring about its final ruin no matter what its lovers may say or do to set them right. The cause of the disintegration of a state founded on a wrong ideal exists in its nature itself. Therefore, the nest of such a state is built on a frail branch, and it commits suicide with its own dagger. That is why, while addressing the up- holders of the modern materialistic civilisation, Iqbal says:

تمہاری تہذیب اپنے خنجر سے آپ ہی خود کشی کرے گی
جو شاخِ نازک پہ آشیانہ بنے گا ناپائیدار ہوگا

Your civilisation will commit suicide with its own
dagger,
The nest built on a frail branch cannot be durable.
BD.

The cause of the impermanence of such a state is that every wrong ideal desires that it should satisfy only a few demands of Beauty, Goodness and Truth by ignoring all the rest, though none of the demands of Beauty Goodness and Truth can be realized without the help and support of all the other demands. The Divine Self is the whole of Beauty, which includes Goodness and Truth and all the qualities of beauty and power of God. Since Beauty is a single whole, it can be realised and objectified only as a single whole other-wise not at all. It can neither be divided into parts nor realised in parts. For example, political equality called democracy or economic equality called socialism are both manifestations of God's quality of justice. Therefore, none of these equalities is such that it can be realised completely and permanently by any human group without the development and progress of God's love or by remaining indifferent to it.

The process of the rise and fall of a wrong ideological group

Nevertheless, the history of the rise and fall of nations shows that the process by which the disillusionment of a society based on a wrong ideal is reached is generally very long and extends over centuries. In the beginning of love the hopes of the lovers are very high. Their love is fresh, sincere and ardent. Hence, they serve their ideal whole heartedly and put in every possible effort to actualise and objectify the beauty they attribute to it. This evolves their love further. The result is that the ideal expands and grows in power and glory continuously

till it achieves the highest possible splendour of which it is capable. Nature allows full opportunities of growth to every ideal, wrong or right, and every ideal grows in all directions as much as it can on account of its nature or qualities. Such only is the cause of the temporary progress of wrong ideals. The Quran has described this law of nature thus:

كُلَّا تَبْدُءُ هُوَ آلاءٌ وَهُوَ آلاءٌ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا

And all do We aid - these as well as those - out of the bounty of thy Lord, and the bounty of thy Lord is not limited. (17.20)¹⁸⁵

But gradually the hidden defects of the ideal begin to tell upon their love. They still cling to it, but their admiration for it begins to wane and their zeal for it begins to cool. Now the ideal ceases to expand in power and hence its lovers also begin to lose its love more and more. The result is that, in order to compensate for the love of the ideal, they turn their attention towards luxury and pleasure, amusement and entertainment. Thus the ratio in which their love for the ideal decreases, their desire for luxury and pleasure increases in the same proportion. This desire weakens their love day by day. The love of the society for pleasure and luxury is not the cause of its decline, but its result. Hence, when such a situation arises, it should be understood that the decline of the society is now reaching its end, and its death is near. Such is only the fate of nations founded on the wrong ideal.

میں تجھ کو نجاتا ہوں تقدیر اُمم کیا ہے

¹⁸⁵ The Manifesto of Islam, page 29, published by Da'wah Academy, International Islamic University, Islamabad.

شمشیر و سناں اول طاؤس و رباب آخر

The destiny of nations I chart for you, at first,
The sword and spear, the zither's, the lute's soft
sighs at last.

BJ.

For every such nation the Quran has said:

وَلِكُلِّ أُمَّةٍ أَجَلٌ ۚ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

And every nation has its appointed term, when
their term comes, neither can they delay it, nor
can they advance it an hour (or a moment).

(7.34)¹⁸⁶

At this juncture a crushing defeat from without or a successful revolution from within, throws it out of existence for ever and a new ideal arises to take its place. If the ideal of this new group or state is also wrong, it too meets ultimately the same fate. This is how ideologies, cultures or civilisations, each of which develops around an ideal, appear, rise, reach the apex of glory and splendour and then decline and disappear, and new ideals, cultures or civilisations take their place, repeating the same process in history.

The final destination of the process of rise and fall of nations

When a community is compelled to abandon its ideal due to its defects, it tries to adopt a new ideal which is free from the defects of the previous ideal. But, since it does not know as to what is the Right Ideal, therefore, this new ideal comes to have other defects which did not

¹⁸⁶ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

exist in the previous ideal. Though every ideal is a mixture of truth and untruth, and beauty and ugliness, yet every new ideal is higher in respect of certain qualities of beauty than the previous ideal. But, the rejection of the previous ideal and the choosing of the new one is not possible without undergoing different great hardships and troubles. Thus, the ideal of the human race gradually rises higher and higher by evolving in the face of extremely bitter experiences and trying vicissitudes like the pearl which becomes perfect by forming in the repeatedly coming storms. Hence one day the ideal of mankind will rise higher than the skies and reach up to the empyrean, with the result that compelled by the circumstances, mankind will themselves regard only God as their ideal. We have seen before that man's nature itself is a guarantee that it will not but happen, with the result that mankind will come so close to the favourite ideal of God i.e, man by drawing and manifesting in themselves the qualities of Beauty, Goodness and Truth that the heart of God will be filled with love.

خیال او کہ از سیلِ حواریت پرورش گیرد
 ز گردابِ سپهر نیلگون بیرون شود روزے!
 یکے در معنی آدم نگر! از ما چه می پرسی
 هنوز اندر طبیعت می خلد موزوں شود روزے
 چنان موزوں شود این پیش پا افتاده مضمونے
 کہ یزداں رادل ز تاثیر او پُر خون شود روزے!

His thought which is nursed by the current of
 accidents,
 Will one day come of the whirlpool of the bluish

sky.

Then this devotion and service to the Right Ideal will enable him to unfold the deepest possibilities of his nature and reach the height of his perfection.

The glory of man, made of clay, will one day surpass that of the angels, the creatures of light. The very earth will, one day, become as exalted as the firmament on account of the brightness of his fate. What do you want to ask me? Think over the significance of Adam. That which still pricks the nature from within will become agreeable one day.¹⁸⁷

JN.

When man will adopt the ideal of God after thoroughly understanding it, he will not give it up. It is only because of these causes of the process of history, which have been explained above, that it becomes clear that the ideal group founded on the Right and perfect idea of God which extends to all the aspects of man's natural practical life remains protected from the operation of the destructive influences of the process of history. Since such an idea of God, is free from all defects and blemishes, a nation that adopts it, adheres to it and loves it, is never disappointed and frustrated in its love and its love never declines. Though, in the life of this nation too, periods of weakness and strength must come due to the mutual rivalry and war of ideals, yet this nation and its ideal endure to the end of time. I will now explain how it

¹⁸⁷ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

comes into existence and what is its role in the natural process of history.

CHAPTER V

SELF AND MERCY TO THE NATIONS

Need for a Mercy to the Nations

Since wrong ideas of beauty consist of mixtures and combinations of truth and falsehood, beauty and ugliness and their variety can have no limit, the question is, how can it be known by mankind which is their True and Right Ideal. **The answer of the philosophy of the self¹⁸⁸** is that God himself makes arrangements for the guidance of mankind by sending a chain of prophets which terminates in the Perfect Prophet or Mercy to the Nations. Like the previous prophets, this Perfect Prophet or Mercy to the Nations tells mankind not only that their True Ideal is God, but also terminates this chain of prophets by evolving the prophets' teachings to the highest stage of perfection. The reason is that by an example of his theoretical teachings and practical life, he creates a perfect ideology of life by applying the idea of God to all the important departments of man's life which is capable of satisfying all the needs of human evolution and making these needs reach the highest stage of beauty and perfection in all these departments. Hence, no need for any other prophet is left after him. This Mercy to the

¹⁸⁸ This is a translation of the words substituted by the author in his personal copy of the first edition of the Urdu book with his own hand.

Nations is Muhammad (peace be upon him) to whom the Quran has been revealed, and the ideology of life given by him is called Islam.

Three stages of the creation of the universe

Iqbal tells us that whenever God creates worldwide tumult or disturbance or the world of hue and smell, its purpose, on account of the demands of His eternal qualities, is that the urge to His desire or love may appear from its dust, i.e., its purpose is the creation and completion of a creature like man which is God's desire or love through and through. Therefore, the existence of a mercy to nations or Perfect Prophet is ultimately imperative for these worldwide tumults or the world of hue or smell so that he may evolve God's love by nourishing it through the influence of the example of his theoretical teachings and practical life. Since, it is necessary that this creature should ultimately assume the form of a self or personality having its abode in the complete body constructed from a finished matter and whose beauty has reached the degree of perfection, therefore, the completion of this creature is accomplished in three stages. First of all its completion requires that matter or dust from which its body has to be constructed should be completed. Hence, the purpose of the first stage of the creation of the universe of hue and smell, or the first period of evolution, is the completion of matter and its laws. The creative activity of this period has been called by the Quran "*taqdeer*", i.e., the determination of estimates. The reason is that at every stage of the completion of matter and its laws the process of making mathematical judgements and calculations is initiated. After the completion of matter there is need to complete the animal body which is to be constructed from it and taught such methods of acting automatically at the time

of need as may get fixed and rooted in it in the form of the instincts so that the animal may pass through the stages of its progress automatically by maintaining its life and race and may than become so complete that it can become the abode of the self. Since, the purpose of the creative activity of this period is to root the internal instinctive impulses of the animal, therefore, the Quran has given it the name of “*hidayat*” (guidance), i.e., the methods of pointing out the way for satisfying the physical and biological needs. Again, when consciousness manifests itself in the animal body, there begins the final period of the completion of this creature during which consciousness reaches its perfection by setting before it the example of the theoretical teachings and the practical life of a Mercy to the Nations or Mustafa (peace be upon him). The Quran says:

الَّذِي خَلَقَ فَسُوِّيْ ۝ وَالَّذِي قَدَّرَ فَهَدَى ۝

God created the universe and caused its creation to pass through the two initial stages of *taqdeer* and guidance. (And now the third stage of its creation has begun with the rise of a *rahmat-ul-lil alamin.*)(87:2-3)¹⁸⁹

Briefly, whenever we see a world of hue and scent, it is either still passing through its initial stages of evolution (which should be called the stages of fate and divine guidance) after which alone some Mercy to the Nations can make his appearance or otherwise some Mercy to the Nations would have appeared in it and being blessed by his light. Iqbal has described this subject in four verses as follows;

ہر کجا ہنگامہ عالم بود،

¹⁸⁹ This is a translation of the author’s Urdu translation of the verse.

رحمتہ للعالمینے ہم بود!
 خلق و تقدیر و ہدایت ابتداست
 رحمتہ للعالمینے انتہا است
 ہر کجا بنی جہان رنگ و بو
 آنکہ از خاکش بروید آرزو
 یا ز نورِ مصطفیٰ او را بہاست
 یا ہنوز اندر تلاشِ مصطفیٰ است

Wherever there are world-wide tumults and disturbances, the “Blessing for the world” (i.e. Prophet Mohammad) is also there.

Creation, fate and divine guidance are only the beginning; the quality of being a “blessing for the world” is the end.

Wherever you behold the world of hue and smell, it is these objects which give birth to longings.

He is either blessed by the light of the Prophet Mohammad (may peace be upon him) or he is still in search of the Prophet.¹⁹⁰

JN.

Why prophet-hood reaches a finality

Some people have still not understood why after all, prophet-hood which aims at the guidance of mankind reaches a finality on some one prophet, and why, it does not continue to the end of time, i.e., until mankind exist and feel the need for guidance. But, if we understand the

¹⁹⁰ This translation has been taken from the author’s article entitled *Iqbal’s idea of the Self* which appeared in *Iqbal Review journal* of the Iqbal Academy, Pakistan, in its issue of Oct, 1963.

nature of prophet-hood correctly, this question does not arise.

Reality of prophet-hood

About the reality of prophet-hood and revelation, Iqbal writes.

“A Prophet may be defined as a type of mystic consciousness in which “unitary experience” tends to overflow its boundaries and seeks opportunities of redirecting or refashioning the forces of collective life. In his personality the finite centre of life sinks into his own infinite depth only to spring up again, with fresh vigour to destroy the old, and to disclose the new directions of life. This contact with the root of his own being is by no means peculiar to man. Indeed the way in which the word “waha” (inspiration) is used in the Quran shows that the Quran regards it as a universal property of life, though its nature and character are different at different stages of the evolution of life. The plant growing freely in space, the animal developing a new organ to suit a new environment, and a human being receiving light from the inner depth of life, are all cases of inspiration varying in character according to the needs of the recipient, or the needs of the species to which the recipient belongs”.¹⁹¹

The phenomenon of mutations

The growth and development of a plant or an animal in a way that it may change its inherited shape and form

¹⁹¹ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 129, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahor

and become the father of a new species is a biological phenomenon called “mutations” or sudden variation of species in the biological language. It was a demand of the characteristic of life that mutations should occur in the animal stage of evolution repeatedly and quite numerously. The variety and richness of plants and animals which we see today in such large number is the result only of these mutations. From the above excerpt of Iqbal, it is evident that to him the psychological phenomenon of prophet-hood is a continuation, in a different shape appropriate to the human stage of evolution, of the biological phenomenon itself which the biologist have called “mutations”. It means that if we comprehend fully the whole scientific implications of the Nature’s phenomenon of mutations by analysing its causes and states, we will be able to know as to what are the scientific and intellectual foundations of the idea expressed by Iqbal in his above four verses about the station of Mercy to the Nations in the creation and evolution of the universe.

The cause of mutations is the self’s powerful urge to completeness

The fundamental cause of mutations, whether biological or psychological, is that the creative force of the self or life, (that is, God’s will to create or the force of the word “be”) wishes to push the universe forward to the stage of highest perfection owing to which it is always seeking for a better and better form. This force is extremely powerful and strong and has full control over all its affairs.

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And Allah has full power and control over His

affaires, but most of men know not (12: 21)¹⁹²

وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمٰوٰتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيْمًا قَدِيْرًا

Allah is not such that anything in the heavens or in the earth escapes Him. Verily, He is all Knowing, all Omnipotent. (35-44)¹⁹³

Hence, whenever there is any resistance or obstacle to this force, it makes an extraordinary push forward to overcome the resistance and takes a sudden leap. Because of this characteristic of life, Iqbal has used the simile of a hill stream for it that when it also faces a restriction or constriction, it makes a push forward for by penetrating into the hearts of the hills.

رکے جب تو سل چیر دیتی ہے یہ
پھاڑوں کے دل چیر دیتی ہے یہ

It cuts the slabs of stones when it pauses and penetrates into the hearts of mountains.¹⁹⁴

BJ.

The perfect animal is the goal of the biological evolution

The biological plane of evolution had begun with quite a small organism, the amoeba, in which life now centered itself because of its having become physically complete. Because of it this organism could move and act in opposition to the gravitational pull and similar other physical laws heavy restrictions of which are clinging on to all the inert and lifeless objects. This first animal was so

¹⁹² The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

¹⁹³ Ibid.

¹⁹⁴ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan. (Oct, 1963. Vol. IV)

simple in its structure that it consisted in only a single cell. But the life force or the power of God's word *kun* (be) which operated in it kept evolving it. The result was that new species of the animals kept emerging from it whose body structure continued to become more and more complex and the brain and the nervous systems increasingly developed. This showed that these ever emerging species of the animals were moving forward towards some goal. It is obvious that the goal of self-consciousness in the animal plane of evolution was the creation of a complete animal body which, because of its body structure and brain, was capable of the growth of the quality of self-consciousness in it so that it may become a means of the future evolution which was to be ideological, and then spread its offspring to the whole world by multiplying them and make them predominant over all the other animals to enable it to carry on the process of evolution freely without the resistance of the other animals. This very same perfect animal is man.

Obstructions of the biological evolution

One of the obstructions which life encountered on its way forward towards its goal at the biological stage of evolution was created due to the law of biological inheritance. Because of this law, the individuals of the same species repeat the physical structure of their forefathers whether it is good or bad, low or high, and do not divert from it in the least. By this law, the purpose of Nature was evidently that when the complete animal or man may appear, and his race may begin to multiply and increase, its progeny may be able to maintain its original physical form initially given to man and declared to have been an extremely valuable fruit of billions of years of biological evolution forever generation after generation due to an internal biological pressure so that man may

not only continue to exist because of this permanent biological completion and superiority of his and spread throughout the world, but because of his continued existence and diffusion, may also continue his psychological evolution without any insurmountable resistance. But it is clear that until at least one individual out of every lower level of the species of the animals at the biological stage of evolution possessed some better and higher kind of physical structure by breaking the law of biological inheritance which could also be passed down to its offspring, the stage for the creation of another higher species from a lower species could never arrive and lead to the appearance of a complete animal or man.

Mutations in the biological plane of evolution

Hence, in the biological stage of evolution it has been so happening that whenever self-consciousness felt that its movement towards its goal was being retarded too much on account of some resistance, it made an extraordinary effort and took a sudden leap forward to overcome this resistance. This resulted in the sudden and miraculous appearance of an animal body of a type entirely different from its species and, because of its developed physical structure, was nearer to the complete animal body. Then, from the offspring of this developed animal body, a new better and higher species of the animals came into existence. This process of biological mutations continued until the realization of their object, that is, until the emergence of that perfect animal body which was the goal of the biological evolution. When this object was realized, the cause of mutations (that is, resistance of obstruction far away from the goal and retardation) came to an end automatically, with the result that this

complete animal body was decided to be the last animal species. This last and perfect animal body itself is man.

The thoroughfare of the biological evolution

We see that at present the children of man have become dominant over all the species of the animals by making progress, and the future evolution of the universe, which is of the psychological kind, continues through it. The route of the biological evolution, which leads to man starting from the amoeba, is the straight route or thoroughfare of the biological evolution on which evolution continued directly according to the purpose of the Creator of the universe. At every stage of this thoroughfare a new developed variety or type of the human body in the shape of a new species of the animal continued to emerge by a mutation. However, wrong routes of evolution also continued to emerge from the different stages of this thoroughfare on which evolution continued, but came to a dead stop after pressing forward some distance. The reason is that due to deviation from the thoroughfare of evolution it was absolutely impossible for it to reach the goal of evolution. The cause of these deviations of evolution was the wrong kind of environment of life which became available to the lower forms of man still only in the animal stage due to which life or the force of biological completion which worked in them and which was succeeding on some other route began to work in such directions and to create such mutations as did not go forward towards the completion of the body of man due to failure in finding a favourable environment, hence not directly its goal. It is life's general principle that it unfolds as many and as much of its possibilities as it can even in unfavourable conditions.

The temporary power and glory of some wrong ideological groups during the modern times is the result only of this principle of life. It is clear that when a mutation deviates from its right line, all later mutations must also go on deviating from their right line just like a railway branch line which, when separates from the main line, goes on separating from it more and more the more it goes forward.

The nature of future evolution

Another general rule of life is that it economises on its creative activities and never loses its useful achievements, but puts them to its use fully. Because of this rule, life uses the very same latent capacity of it for the future evolution which it expresses once. And, in fact, it expresses it only because it has to make use of it in the scheme of future evolution. The result of the biological evolution of billions of years has been that the complete animal or man has emerged who is not only biologically complete but in whom, because of the biological completion, a new capacity, i.e., a powerful urge to love God, has also emerged. Hence, according to this rule of life all the future evolution after man must be through man alone and must depend upon the expression of this capacity of his. In other words, the evolution of the universe now depends upon how far man satisfies his urge to love God in his practical life. Since Julian Huxley is unfamiliar with the idea of God, and does not know about the source of values and ideals in human nature, therefore, he expresses this fact as follows:

“With the evolution of man the character of progress becomes altered. With human consciousness values and ideals appeared on earth for the first time. The criteria of further progress must include the degree to which these values are

satisfied.”¹⁹⁵

Since the urge to love God, which becomes the basis of the correct ideology of life, itself also creates wrong ideologies on being misdirected, it is evident that all the ideologies of mankind are the product of this urge itself, and are successful or unsuccessful attempts only at satisfying this urge.

زندگی شرح اشارتِ خودی است
لَا وِ إِلَّا از مقاماتِ خودی است!

Life is a commentary on the signs of the ego
“None” and “But” are some of the stages of the ego.¹⁹⁶

JN.

Similarity between the biological and the ideological evolution

Since life is one and remains always one, therefore, whether it is active in the animal plane of evolution or in the ideological plane of evolution no fundamental difference occurs in the expression of its different main characteristics and qualities. For example, if life grows in the animal plane of evolution, it also grows in the ideological plane of evolution. If it forms a whole or unity in the form of the human body in the animal plane of evolution, it also forms a whole or unity in the form of the human personality in the ideological plane of evolution. If, in the animal plane of evolution, a human body has a particular physical form which takes shape from the arrangement of its organs and parts, similarly in

¹⁹⁵ “*Man in the Modern World*” by Julian Huxley. P: 173.

¹⁹⁶ This translation has been taken from the author’s article entitled *Iqbal’s Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan. (Oct, 1963. Vol. IV)

the ideological plane of evolution the human personality also has a particular ideological form which takes shape from the beliefs and ideas, morals and actions, habits and dispositions and thoughts and opinions emanating from the qualities of its ideal. If the animal body grows by absorbing the material food in the form of vitamins, proteins and minerals, the human personality also grows by absorbing the ideological food in the form of the beauty of the qualities of the ideal. If the animal body achieves compatibility with the individual's parent's physical specimen by developing, the human personality also achieves compatibility with the individual's parent's ideological specimen by developing. If, in the biological plane, an animal body creates its particular species by creating several more animals of its form and features by a process of biological procreation, in the psychological plane a human personality also creates a particular ideological community by creating several more personalities of its own psychological form by a kind of psychological procreation. If, because of life's characteristics, it was necessary that the species of the animals should continue to evolve in the direction of a species of the animal which is biologically complete, that is, in the direction of the human species, then, because of the same characteristics, it was also necessary that the ideological communities too should continue to evolve in the direction of an ideological community which is psychologically complete. This ideological community is the community of Mercy to the Nations. Just as it was necessary, after the appearance of the first man, that his children should spread to the whole world despite his outward weakness against the other ferocious animals of the forests, so it is necessary, after the appearance of Mercy to the Nations, that his spiritual children, i.e., the

Muslim nation, should ultimately spread to the whole world despite its present outward weakness against the other communities. Just as, after the appearance of the human species too, the biological evolution continued on the wrong routes and lower forms of life compared to man continued to appear for a long time, so after the appearance of the community of Mercy to the Nations, the ideological evolution is also continuing on the wrong routes and communities ideologically lower than the Muslim community are coming into being. But just as it was necessary that the human species should completely dominate all other species of the animals which came into existence before and after the emergence of man, so it is necessary for the community of Mercy to the Nations to dominate all the ideological communities which have appeared before and after him. The Quran has predicted this dominance emphatically by saying:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ وَلَوْ كَرِهَ
الْبَشَرُ كُفْرًا

He it is Who sent His Messenger with Guidance and the Ideology of Truth that He may cause it to prevail over all other ideologies, though the followers of wrong ideologies are averse. (9-33)¹⁹⁷

Starting point of the ideological evolution

The ideological evolution had begun with the first complete animal body or the first man, who had achieved the capacity for creating in itself a powerful urge to love God as the ruling urge of all his instinctive desires because of becoming biologically complete. Just as it was

¹⁹⁷ *The Manifesto of Islam*, Daiwah Academy, International Islamic University, Islamabad, Page. 120.

necessary for evolution to be completely biological after the appearance of the first animal of a single cell, the amoeba, similarly, it was necessary for evolution to be completely ideological after the appearance of the first man. God gave the first man not only the urge to love Beauty, but also prophet-hood, i.e., guidance to him and his children on satisfying this urge to love out of special favour to him through revelation, and told him that it can be satisfied completely and permanently by means of His worship and love. There is no innate desire of man but Nature has its own arrangements to provide for its satisfaction. The reason is that every need created by God serves some purpose of evolution, and if nature does not provide for the satisfaction of this need there is no use or purpose of creating this need at all. And if evolution is based on the satisfaction of this need it can also not continued. That is why, the first man called Hazrat Adam was the prophet of God. Since man cannot know the objective of his urge to love all by himself which is easily misdirected, therefore, had he not been a prophet, it would have meant that, though God first created in the heart of man the urge to love Him, yet He did not give him the guidance, but left him to stray and wander. Such a thing would have been remote from the demands of His mercy and loving care under which He had given man this urge. The definition of a prophet is alone this that he is a person who receives knowledge not through his own struggle and effort, but through direct revelation from God by a special favour that the goal of man's love is only God and man can satisfy his natural urge to love God practically through His worship and obedience and can benefit other people of his nation by this knowledge.

The Perfect Prophet is the objective of ideological evolution

It is clear that the ideology of life of Hazrat Adam (peace be upon him) and his community (and it is clear that his community would have consisted in only a part of his offspring) would have been very simple. We know today that the essential aspects of the natural practical life of man are politics, worship, ethics, education, law, trade and industry, commerce, social and family relations and war etc. But during the period of Hazrat Adam (peace be upon him) when the activities of man's life would have depended largely upon recreation and hunting, not even a few of the essential aspects of his natural practical life would have been revealed. Hence, what would have been the ideology of life which would have emerged by applying the fundamental principle of God's love to the society's natural practical life of those days, if not the worship of God and adherence to a few moral principles. Nevertheless, as the essential aspects of man's natural practical life went on becoming gradually prominent, different new prophets kept arising to apply to them the principle of God's love. Then, from their spiritual offspring different new communities continued to come into existence by their example and precept based upon the idea of God. They gradually grew in their expanse and detail side by side with man's cultural evolution. According to a tradition, the number of these prophets was more than even a hundred thousand. It so appeared that, like the developing species of the animals, these ever emerging new developing communities were also pressing forward towards some goal together with their ideologies. Obviously, the goal of self-consciousness in the ideological plane of evolution was to create a Perfect

Prophet, who, by the example of his practical life, may present an ideology of life which may apply the principle of God's love to all the essential aspects of man's practical life, for example, politics, worship, ethics, education, industry, trade and commerce, social and family relations and war etc. and which may thus be a Perfect Ideology, and then spread the spiritual offspring or the community of this Perfect Prophet throughout the earth by multiplying them and make them dominant over all the ideological communities, with the result that they may continue the evolution of mankind freely without the resistance of the other ideological communities, and lead them to the highest stage of beauty and perfection. The reason is that the ideology of life or the Divine Law of every prophet is exactly the same as the people see fully translated into the example of his own practical life. A work which a prophet himself has not been able to do during his own practical life does not motivate his followers to do it merely on the basis of oral persuasions, with the result that, it is rightly considered to be practically excluded from his teachings.

Obstructions of the ideological stage of evolution

The characteristics of life which we observe in the biological stage of evolution enable us to offer quite rational reasons for mutations in this stage. In the light of these reasons, it can be easily concluded that one of the self-created obstacles, which life had to face in pressing forward towards its goal even in the ideological plane of evolution, was again due to a kind of law of inheritance, which should be called the law of ideological inheritance. Because of the operation of this law, the individuals of the same ideological community adopt the ideology of their

forefathers always whether that ideology is good or bad, or fair or foul, and do not deviate even one bit from it. The purpose of Nature by this law was that whenever the Perfect Prophet or Mercy to the Nations may appear, and his spiritual children may begin to multiply and increase, they may be able to preserve the Perfect Ideology of life of their Prophet generation after generation which, as is obvious, will have been an extremely precious fruit of millions of years of psychological evolution in exactly the same original form as bequeathed by him because of an internal and psychological pressure so that the community of the Perfect Prophet may not only continue to exist due to its permanent ideological completion and superiority and spread throughout the world, but may also be a means of leading mankind to the height of beauty and perfection without any insurmountable resistance. But it has been so happening in the case of every prophet that his community adhered very strictly to his ideology in its practical life for some time, but then a time also came when its cultural conditions revealed some new important aspects of its life by making progress about which there was no guidance in the example of the prophet's practical life as regards the method of applying the idea of God to them. Hence, after reaching this stage, it was necessary, in order to continue the ideological evolution, that in the community of this prophet at least one individual of the kind may appear who, after receiving knowledge and satisfaction from God's revelation just like the previous prophet, and setting aside the law of psychological inheritance, may offer a prophetic ideology in the form of the example of his practical life which may apply the idea of God to the new conditions of the community and call other people in the name of God's revelation itself to

accept this ideology. Consequently, this is what continued to happen. Had it not so happened one higher and better prophetic ideology after the other could not come into being as a result of which an occasion for the emergence of a prophet of the kind could not arise who could be called a Perfect Prophet by applying the idea of One God to all the important departments of man's developed natural practical life by his precept and life example.

Mutations at the ideological stage of evolution

Hence, because of the characteristics of life it continued to so happen in the ideological plane of evolution that whenever life felt that its evolutionary movement towards its goal, i.e., the emergence of Mercy to the Nations was being retarded too much because of certain obstructions, it made an extra-ordinary effort and took a sudden leap forward and overcame the obstructions. Its result was that a new prophet emerged miraculously all of a sudden whose ideology of life also extended to the new conditions of life and from whose spiritual offspring a new community arose. Thus, one prophetic ideology in some respects better and higher than the other continued until their purpose was realized, i.e., these ideological mutations continued until their purpose was realized, i.e., until the Perfect Prophet appeared. When this purpose was realized they came to an end automatically due to an end to their cause just as the biological mutations had come to an end automatically after their purpose had been realized and their cause had come to an end, i.e., until the complete animal body or man had made his appearance. Hence, the Perfect Prophet was also regarded as the Stamp of the

Prophets or the Last Prophet. This very same Perfect Last Prophet is Hazrat Mohammad Mustafa (peace be upon him) upon whom the Quran has bestowed the title of Mercy to the Nations. The reason is that in the example of his practical life the idea of God has come to be applied to all the important aspects of man's natural life and the prophetic guidance has reached its finality and completeness, and mankind, who are the final fruit of the universe, have become free from the guidance of any other prophet to the end of time and will now receive God's highest favours after reaching the highest stages of beauty and perfection only through him. While alluding to these very facts about the evolution of prophet-hood, Iqbal says that self-consciousness creates a Perfect Prophet only after creating and finishing a hundred prophets:

شعله ہائے او صد ابراہیم سوخت
تا چراغِ یک محمد بر فروخت

In order to lit one lamp in the shape of Prophet Mohammad (may peace be upon him), its flames have burnt one hundred Abrahams.¹⁹⁸

AR.

Distinctions of the teachings of Mercy to the Nations

The teachings of every past prophet (and, in fact, the teachings of every prophet are completely embodied in his own practical life example and not in his precepts or sayings) was based upon the true idea of Reality or the idea of God. But none of the prophets except for Mercy to the Nations faced such cultural conditions that he may

¹⁹⁸ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

tell by the example of his life as to what are the essentials and demands of the idea of God in the important departments of man's natural practical life and how the idea of God can be applied to these departments. Further, the social conditions in which every prophet had to live, and the circumstances he had to face, were such that, in view of them only a very small part of the knowledge of God, which had been given to him, because of being a prophet, could express itself in the example of his practical life. Every prophet could explain the relationship of only those aspects of man's natural practical life with the idea of God in the light of his life example which needed his attention because of the cultural and moral conditions of his society. He was forced to ignore those aspects of man's life which had not yet revealed themselves in the conditions of his community and about which it did not need God's guidance yet. Thus, every past prophet could apply the idea of God to only a portion of man's natural practical life. That is why the ideology of life of every past prophet benefited only his people or his period. It could not preserve itself in its original form thereafter for long. Rather, to those books too, which had been revealed to these prophets, the material which was neither the word of God nor that of the prophet was added after some time. The timely or sectional value of these ideologies of life, is therefore, obvious not only from their nature, but also from the utterances of their founders themselves. The reason is that the nature of self-consciousness is such that an incomplete prophetic ideology of life can neither become a permanent and universal ideology nor does it come into existence for this purpose. Its purpose is that it may be of use to a particular people during a particular stage of human evolution and considered as a stage in the

psychological evolution of the future. Its incompleteness makes it impossible for it to maintain its life after a limited period of time.

This is not correct about the Perfect Prophet, Mercy to the Nations, Hazrat Mohammad Mustafa (may peace be upon him), because due to the moral, economic, cultural, social, legal, political, military and geographical conditions which he had to face as a divinely authorized teacher, he could make it clear by the example of his practical life how the idea of God can be applied to the important departments of the natural practical life of the individual and society. In the practical life example of no other prophet except specially that of Mercy to the Nations, Mohammad (peace be upon him), guidance on military, legal, political, economic and social aspects of man's life (which are certainly the most important aspects of his life) is available. Mohammad (peace be upon him) lead a married life, prepared his companions to resist the opposition of those who were bent on effacing his message, created a state of the devout individuals, administered it, defended it from the enemies through military activities, solved its internal and external problems and gave it not only the political, legal, social, economic, educational, informational and propagational systems, but also a foreign policy. Every ideal group has to struggle for its growth and expansion in the process of the realization of its ideal. The ideal group which is based upon the right and perfect Idea of God, is not exempt from this rule. No prophet before Mohammad (peace be upon him) presented a model of this natural struggle by an example of his practical life through which the human race of the future must pass in order to become organized to maintain itself and to make progress in the form of a state based upon the idea of God, and thus to continue

the evolution of mankind. The extremely precious, illuminating and guiding example of this struggle has been provided for the first time by Hazrat Mohammad (peace be upon him). That is why he is Mercy to the Nations.

Reality of *ijtihād*

When an ideology of life developing around the Perfect Ideal is able to extend itself to all the essential aspects of **man's**¹⁹⁹ natural **practical**²⁰⁰ life like politics, economics, law and war etc– as is the case with Islam– its life and progress is never in danger. For, although it may be felt occasionally that it lacks some details of its guidance concerning any of these aspects of human activity, it continues to live and, like a healthy organism which recreates the lost portion of its flesh, it recreates the required details of guidance from within itself. This recreation of required ideas is known as *ijtehad* in the terminology of Islam.

The cause of the permanence of Islam

Since the ideology of life given by Mercy to the Nations (peace be upon him) applies the right and perfect idea of God to all the important aspects of human activity, and is thus not only perfect in its moral and spiritual essence, but also in its external form, therefore, Islam will not only keep alive forever, but also dominate all the ideologies and spread to the ends of the earth. That is why even if circumstances throw it out of a part of the life of the Muslims, it wants irresistibly to re-enter and regain the control of that part of their life. As an organism brimming with life and vitality reacts against illness and recovers its health, so Islam reacts powerfully

¹⁹⁹ This is a translation of the word added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

²⁰⁰ Ibid.

and successfully against every anti-Islamic movement that takes birth within it or without it and tries to overpower it until that movement is finished leaving Islam in its original condition. Despite catastrophies faced by Islam over and over again during the past several centuries, its continued existence and that of the Muslims is not meaningless. It is rather a proof that Islam has come into existence not to die out but to endure forever. Referring to this fact, Iqbal says:

کچھ بات ہے کہ ہستی مٹی نہیں ہماری
صدیوں رہا ہے دشمن دور زمان ہمارا

It is something to be proud of that our existence is never erased,

Though the passing of time for centuries has always been our enemy.

BD.

The thoroughfare of the ideological evolution

The route of the ideological evolution which leads to Mercy to the Nations starting from the first prophet, i.e., Hazrat Adam (peace be upon him) is the thoroughfare of the ideological evolution on which evolution has been going on directly according to the purpose of the Creator of the universe. At every stage of this thoroughfare a new developed form of the prophetic ideology of life continued to appear together with a community of its followers through an ideological mutation. Nevertheless, wrong routes of the ideological evolution also continued to emerge from the different stages of this thoroughfare on which wrong ideologies of life and wrong kinds of the ideological communities loving them continued to come into existence. On these routes from one wrong ideology

another right, but wrong ideology went on coming into existence. Thus, evolution continued on these routes too, but came to an end after going a little further. Because of turning aside from the thoroughfare of evolution, there was no possibility that any of these routes will reach the goal of evolution. Rather, every stage on these routes receded further away from the goal of evolution. The cause of these deviations of the ideological evolution was that in the communities of the prophets some individuals of the kind kept on emerging to whom a wrong kind of educational environment became available due to which the pressure of the ideological completion which worked in them put their ideological growth on the wrong path. That is why every person who offers a wrong ideology of life borrows some elements of his wrong ideology from the true prophetic ideology and presents a new ideology of life by adding some wrong elements to it, which, because of being a mixture of right and wrong, is rendered completely wrong. Every wrong ideology of life plagiarises the prophetic teachings, and is indebted for its success to their parts and constituents. If he does not mix right with wrong, it will lose its attraction but, because of being a mixture of right and wrong, is rendered totally wrong, hence unacceptable.

باطل دوئی پسند ہے حق لا شریک ہے
شرکت میانہ حق و باطل نہ کر قبول

Untruth conceals in various masks,
But truth and God are both unique;
There can't be pool 'Twixt good and bad-
This fact is known from times antique.
ZK.

The universal domination of the Muslim nation is a need of evolution

For the completion of the purposes of evolution it was essential that when a complete animal body or man may appear his offspring may continue to increase and multiply till they may fill the earth and continue to exist to the end of time. Similarly, the completion of the purposes of evolution made it necessary that when a Complete Prophet or Mercy to the Nations may appear his spiritual offspring or community may continue to multiply and develop till they may fill the earth and continue to exist to the end of time. That is why Iqbal repeatedly expresses the idea that the existence of Mercy to the Nations, Mohammad Mustafa (peace be upon him), occupies a central position in the natural process of the completion of humanity. The completion of humanity will take place according to the example of the Holy Prophet (peace be upon him) and through his community. The result of the irresistible and irrepressible process of the evolution of the universe will be that the community of the Holy Prophet (peace be upon him) will spread to the ends of the earth and will live forever, and except for this community, all the other communities will clear the way for its permanent life and greatness after being effaced. He says this sometimes in low tones and sometimes by dropping subtle and broad hints due to which his utterance becomes greatly effective and forceful. For example, while alluding to the universal spread and acceptance of Islam in the coming age, he says that no one has knowledge about this event, but he is seeing it clearly.

حادثہ وہ جو ابھی پردہ افلاک میں ہے

عکس اس کا میرے آئینہ ادراک میں ہے

That great event which is still concealed behind
the curtain of heavens.

Its reflection is present in the mirror of my
intellect.²⁰¹

BJ.

کس کو معلوم ہے ہنگامہ فردا کا مقام

مسجد و مکتب و میخانہ ہیں مدت سے خموش

None knows that tumult's worth and price

Which hidden lies in future's womb:

The mosque, the school and tavern too

Since long are silent like a tomb.

BD.

کچھ بات ہے کہ ہستی مٹی نہیں ہماری

صدیوں رہا ہے دشمن دورِ زمان ہمارا

It is something to be proud of that our existence is
never erased,

Though the passing of time for centuries has
always been our enemy.

BD.

عروجِ آدمِ خاکی کے منتظر ہیں تمام

یہ کہکشان یہ ستارے یہ نیلگوں افلاک

The galaxies, the planets, the firmament, are all

Waiting for man's rise, like a star in heaven.

BJ.

²⁰¹ This translation has been taken from an article of the author namely, *The Philosophy of Iqbal*, which appeared in *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1961.

عروجِ آدمِ خاکی سے انجمِ سہمے جاتے ہیں
کہ یہ ٹوٹا ہوا تارا مہِ کامل نہ بن جائے

The rise of clay born man hath smit
The hosts of heaven with utter fright:
They dread that this fallen star
To moon may wax with fuller light.
BJ.

آنکھ جو دیکھتی ہے لب پہ آسکتا نہیں
موجِ حیرت ہوں کہ دنیا کیا سے کیا ہو جائے گی

What the eye sees the lips are unable to express
I am struck with wonder when I think how
utterly the world is going change!²⁰²
BD.

After mentioning the different revolutions in history and their foreseeable signs, Iqbal alludes to the universal Islamic revolution of the future and says:

روحِ مسلمان میں ہے آج وہی اضطراب
رازِ خدائی ہے یہ کہہ نہیں سکتی زبان
دیکھئے اس بحر کی تہ سے اچھلتا ہے کیا
گنبدِ نیلوفرِی رنگ بدلتا ہے کیا
آپِ رواں کبیر! ترے کنارے کوئی،
دیکھ رہا ہے کسی اور زمانے کا خواب
عالمِ نو ہے ابھی پردہٴ تقدیر میں

²⁰² This translation has been taken from an article of the author namely, *The Philosophy of Iqbal*, which appeared in *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1961.

میری نگاہوں میں ہے اسکی سحر بے حجاب
 پردہ اٹھا دوں اگر چہرہ افکار سے
 لانہ سکے گا فرنگ میری نواؤں کی تاب

The same storm is raging today
 In the soul of the Muslim.
 A Divine secret it is,
 Not for the lips to utter.
 Let us see what surfaces
 From the depths of the deep.
 Let us see what colour
 The blue sky changes into.
 O, the ever flowing waters of Guadalquivir
 Someone on your banks
 Is seeing a vision of some other period of time.
 Tomorrow is still in the womb of intention,
 But its dawn is flashing before my mind's eye.
 Were I to lift the veil
 From the profile of my reflections,
 The West would be dazzled by its brilliance.
 BJ.

Besides, Iqbal tells us that the man of the future, who will be a *momin* or man of God and the follower of Mercy to the Nations (peace be upon him) is coming riding on the black and white horse of time formed by the alternation of day and the night. None can stop his coming like time itself. May he come forth and take his abode in the environs of our eyes, for when he comes the strife of the nations will come to an end and peace and prosperity will reign on earth. Permanent and total world peace and unity is not possible before he comes. He is the splendour of the eyes of this world and the goal of creation. Humanity is a corn field while he is this corn

field's final fruit. He alone is the goal of the caravan of life and the elegance of the commotion of the world. The flower garden of the universe has become desolate due to the autumn of godlessness. Spring will return to this flower garden when he comes.

اے سوارِ اشہبِ دورانِ بیا
 اے فروغِ دیدہٴ امکانِ بیا
 رونقِ ہنگامہٴ ایجادِ شو،
 درِ سوادِ دیدہٴ ہا آبادِ شو،
 شورشِ اقوامِ را خاموش کن
 نغمہٴ خودِ را بہشتِ گوش کن
 ریخت از جوہِ خزاں برگِ شجر
 چوں بہاراں بر ریاضِ ما گذر،
 نوعِ انساں مزرع و تو حاصلی
 کاروانِ زندگی را منزلی

Appear, O rider of Destiny!
 Appear, O light of the dark realm of Change!
 Illumine the scene of existence,
 Dwell in the blackness of our eyes!
 Silence the noise of the nations,
 Imparadise our ears with thy music!
 The leaves are scattered by Autumn's fury:
 Oh, do thou pass over our gardens as the Spring!
 Mankind are the corn field and thou the harvest,
 Thou art the goal of Life's caravan.

AR.

When this man of the future will come, Iqbal will also get to know his importance, for at that time there

will be people in existence in the world who will not only recognize his position of greatness, but also appreciate him.

انتظارِ صبح خیزاں مے کشم
 اے خوشا زردشتیانِ آتشم
 نغمہ ام از زخمہ بے پرواستم
 من نوائے شاعرِ فرواستم
 عصرِ من دانندہٴ اسرار نیست
 یوسفِ من بہرِ ایں بازار نیست
 نا امیدستم زیارانِ قدیم
 طورِ من سوزد کہ مے آید کلیم،
 نغمہٴ من از جہانِ دیگر است
 ایں جرس را کاروانے دیگر است

I am waiting for the votaries that rise at dawn;
 Oh, happy they who shall worship my fire!
 I have no need of the ear of Today,
 I am the voice of the poet of Tomorrow
 My own age does not understand my deep
 meanings,
 My Joseph is not for this market.
 I despair of my old companions,
 My Sinai burns for sake of the Moses who is
 coming.
 My song is of another world than theirs:
 This bell calls other travellers to take the road.
 AR.

Witness of the Quran

If we try to understand the Holy Quran leaving aside Imam Razi's method of commentary, i.e., logical analysis and reasoning, we will find that the Holy Quran is a direct and an indirect call to love and serve God. It is free from logical analysis and reasoning. The verdict of the Quran about the destiny of nations in it is that only that nation will live forever safely, enjoy peace, prosperity and happiness in the world which will make love for and obedience to One True God the way of its life. This nation is the Muslim nation. Every other nation will become extinct sooner or later after suffering divine punishment. While referring to this fact, Iqbal says:-

چوں سرمہ رازی را از دیدہ فرو شستم
تقدیر اُم دیدم پنهان بکتاب اندر

When I washed the collyrium of Razi from my eyes

I saw the destinies of nations hidden in the Book.

JN.

This nation itself is the goal and the ideal of the process of history, and the process of history is clearing the way for the permanence and stability of this nation itself by obliterating the other nations gradually from the face of the earth. Therefore, the question of its obliteration does not arise. Wrong ideologies are those idols which take the place of God. They continue to change with the passage of time. The old ones are discarded and the new ones are erected instead. But the True Ideology of life, i.e., Islam, which is based upon the right and perfect idea of God given by Mercy to the Nations (peace be upon him) is eternal and permanent. While referring to this fact, Iqbal says:-

زمانہ کہنہ بتان را ہزار بار آراست

من از حرم نگذشتم کہ پختہ بنیاد است

Time has a thousand times adorned old idols;
I have not swerved from the Harem because it has
a firm foundation.

MK.

Here idol is a metaphor for the wrong ideal and
hāram for Islam.

Forceful prediction

But, it sometimes also so happens that Iqbal is not
content with hints. Rather, he predicts very clearly and
forcefully the re-surgence of Islam and the world
domination of the Muslim nation assuring the Muslims
that no other nation exists in the world except them, and
if there exists any other, its existence is temporary and is
doomed to extinction.

حق بات کو لیکن میں چھپا کر نہیں رکھتا
تو ہے تجھے جو کچھ نظر آتا ہے نہیں ہے

Of facts so true, I strive to hide not aught:
You are, all else a trick that eyes have wrought!
ZK.

قدم بیباک تر نہ در رہ زیت
بہ پہنائے جہاں غیر از تو کس نیست

Put thy step in the path of life with greater
courage,
For there is none in the vastness of the world but
thee.²⁰³

PM.

²⁰³ This translation has been taken from an article of the author namely,
The Philosophy of Iqbal, which appeared in *Iqbal Review Journal* of
the Iqbal Academy, Pakistan, in the issue of Oct, 1961.

رہے گا تو ہی جہاں میں یگانہ و یکتا
 اتر گیا جو ترے دل میں 'اَلَا شَرِيكَ لَهُ'

You alone shall be unique and incompatible in the world,
 If you accept whole heartedly the motto:
 “None is associated with Him.”
 ZK.

کی محمد سے وفا تو نے تو ہم تیرے ہیں
 یہ جہاں چیز کیا ہے لوح و قلم تیرے ہیں

To my Mohammad be but true,
 And thou hast conquered me.
 The world is nought; thou shall command
 My Pen of Destiny.
 BD.

He says openly that the Muslim nation does not come within the range of that rule of the historical process which brings about the ruin of nations, for this rule affects only those nations which are based upon the wrong and defective ideas of Reality. God's promise to the Muslim nation is:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily, We, it is We Who have sent down the “Zikar” (i.e The Quran) and surely, We will guard it (from corruption) (15:9)²⁰⁴

The protection of “Zikar”, without the protection of “Zakir”, is not possible. Hence, the promise to protect the Quran also includes the promise to protect the Muslim nation that carries the Quran. Again, the promise

²⁰⁴ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

of the Quran in yet more elaborate words is contained in the following verses:-

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

They desire to put out the light of Allah with their mouths, and Allah will allow nothing save the perfection of His light, though the followers of wrong ideologies be averse. (9:32)²⁰⁵

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ وَلَوْ كَرِهَ الْمُشْرِكُونَ

He it is Who sent His Messenger with guidance and the Ideology of Truth that he may cause it to prevail over all other ideologies, though the followers of wrong ideologies be averse. (9:33)²⁰⁶

That is why the various great calamities of time could not destroy the Muslim nation. Every great calamity which was enough to destroy it gave it life, and every pyre raised by some Nimrod changed into roses. We have seen above how love is that law on which depends the existence of the universe. But love is a trust with Muslims in the form of *kalma-i-tauheed* (the declaration that there is no lord but Allah). If this nation ceases to exist, the universe itself will cease to exist. While referring to these verses, Iqbal says:-

از اجل ایں قوم بے پرواستے،
استوار از سخن نزل جانتے
ذکر قائم از قیام ذاکر است

²⁰⁵ The Manifesto of Islam, page 1, published by Da'wah Academy, International Islamic University, Islamabad.

²⁰⁶ Ibid.

از دوام او دوامِ ذاکر است
 تا خُدا اَنّ ۛ یُطَقِّمُوا فرموده است
 از فسردن این چراغ آسوده است
 زانکه مارا فطرت ابراهیمی است
 هم به مولی نسبت ابراهیمی است
 از تیرِ آتش براندازیم گل،
 نارِ هر نمود را سازیم گل،
 شعله هائے انقلابِ روزگار
 چون بیاغِ مارسد گردد بهار
 آتشِ تاتاریاں گلزارِ کیست؟
 شعله هائے او گل دستارِ کیست؟
 رومیان را گرم بازاری نماند،
 آلِ جهان گیری جهان داری نماند،
 شیشهٔ ساسانیاں در خون نشست
 رونقِ خمخانۂ یوناں شکست
 مصر هم در امتحان ناکام ماند،
 استخوانِ او تیرِ اهرام ماند،
 در جهان بانگد ازاں بود است و هست
 ملتِ اسلامیاں بود است و هست
 عشقِ آئینِ حیاتِ عالم است
 امتزاجِ سلامتِ عالم است

گرچہ مثل غنچہ دلگیریم ما،
گلستان میرد اگر میریم ما

This people is indifferent to Fate,
 Immovable in lo, We have sent down
Remembrance, Which abides while there is yet
 One to remember, whose continuance
 Persists with it. When God revealed the words
 They seek God's light to extinguish, this bright
 lamp
 Because our nature is of Abraham
 And our relationship to God the same
 As that great patriarch's: out of the fire's depths
 Anew we blossom, every Nimrod's blaze
 Convert to roses. When the burning brands
 Of Time's great revolution ring our mead,
 Then Spring returns.
 Out of the Tartar fire? Whose turban wears
 The rose transmuted from those lambent flames?
 The mighty power of Rome,
 Conqueror and ruler of the world entire,
 Sank into small account; the golden glass
 Of the Sassanians was drowned in blood;
 Broken the brilliant genius of Greece;
 Egypt too failed in the great test of Time,
 Her bones lie buried b'neath the Pyramids.
 Yet still the voice of the muezzin rings
 Throughout the earth, still the Community
 Of World—Islam—maintains its ancient forms.
 Love is the universal law of life,
 Mingling the fragmentary elements
 Of a disordered world.
 Though, like a bud,
 Our hearts are prisoned by oppressive care,

If we should die, the garden too will die.

AR.

An important characteristic of the self

Because of his emphasis on obedience to the Apostle (peace be upon him) and following those who have gone before, certain ignorant critics of Iqbal taunt him about being mullah-ridden, fossilized and unprogressive. Such people are, in fact, unaware of his philosophical insight and the depth of his thought. A basic characteristic of self or life is that whatever new form is taken by it in its nascent condition— whatever the apparent causes and conditions which may have enabled it to take that form— is settled once and for all and no change of any kind is possible in it in the future. This remains true at all times whether life is at work at the biological stage of evolution or at the psychological stage of evolution. For example, whatever details of the form and features of a newly born baby are determined at the beginning of its life, the same continue till the end of life, and except for bulk and detail, no difference occurs in them due to nourishment. Similarly, when, as a result of some biological mutation, the forefather or the first individual of a new species of the animals is born, the characteristics of his form, features, organs and limbs, which appears in its body, continue to remain present in its species forever generation after generation till its species lasts. Because of these characteristics of life's process, an animal species either maintains its initial or original form forever or else becomes extinct, but does not change.

Similarly, when, as a result of some ideological mutation, the forefather or the first individual of a new natural (i.e. prophetic) ideological group emerges, those rules and rites, and those laws and principles of action, which characterise his ideology and which, on the whole,

are called the law of his sharia persist in his ideological group or community forever generation after generation till that community lasts. Because of life's characteristics, the ideological group of a prophet too, like an animal species, either maintains its original form forever or becomes extinct, if it has no potentiality to live on but does no change. That is why, as long as a religion lives, its followers continue to resist innovation with all the power that they command. Just as the law of biological inheritance preserves the original form and features of an animal species through a mechanism which is inherent in the organism of the animal, similarly, the law of ideological inheritance also preserves the sharia of the prophetic ideological group by a mechanism which is present in the nature of man. Just as the very same biological laws which are at work in the animal organism, and because of which reproduction becomes possible for it, do not allow its future generations to deviate even one bit from the form and features of its forefather, so, the very same psychological laws of human nature which make some person's belief in some prophet and his inclusion in his spiritual offspring possible, do not permit the future generations of the followers of the prophet to deviate even one bit from his sharia. The Quran has referred to this fact in the verses which follows:-

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

We sent no Messenger, but to be obeyed by Allah's Leave (4:64)²⁰⁷

²⁰⁷ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ
حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord, they can have no Faith, until they make you (O Mohammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission (4:65)²⁰⁸

Outcome of this characteristic of the self

Because of this characteristic of life any utterance or action of the prophet close to man's ideological life whether it is by some chance or a series of chances, or whatever are its immediate causes and conditions, becomes a law or sharia for his community to the end of time. The deliberate and intentional disobedience to this law or sharia turns man aside from the thoroughfare of evolution and includes him in those ideological groups which are on the wrong paths and for which destruction is preordained. The Quran has called this thoroughfare of evolution, which is only one, "the straight path", and the wrong paths, which have turned aside from it and are numerous "other paths":-

أَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

Verily this is My Way, leading straight; follow it; follow no other paths; they will scatter you about from His (great) Path. (6: 153)²⁰⁹

That is why the Quran had forbidden the Companions from making their deen (the religion of

²⁰⁸ Ibid.

²⁰⁹ The Holy Quran (text, translation and commentary) Vol. I by Abdullah Yousuf Ali.

Islam) complex and difficult by putting unnecessary questions to the Apostle (peace be upon him) like the community of Moses.

أَفَتُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ

Would ye question you're Apostle as Moses was questioned of old? (2:108)²¹⁰

And that is again why the Prophet, Mercy to the Nations (peace be upon him), himself also took care to avoid such statements and actions as made *deen* (the religion of Islam) difficult for the community as turning a blind eye to the orders of the Quran led to the perphet's disobedience.

Evolution would not have been possible without this characteristic of the self

In the light of this fundamental characteristic of life it becomes clear why there is a powerful and irrepressible capacity in the ideology of life given by Mercy to the Nations to remain forever in the condition in which it was left by its founder. In fact, this characteristic of life has appeared to serve the needs of evolution. Had life not possessed this characteristic when, due to its ceaseless efforts, an animal organism wonderfully complete in respect of its body and brain, had come into existence in the form of man after billions of years of biological evolution, there would have been no guarantee, despite the future extremely difficult and changing conditions, that he will maintain his biological perfections forever and thus become a dependable route of the whole evolution of the future. Similarly, had life not possessed this characteristic when, after millions of years of ideological evolution, a wonderfully complete ideology of

²¹⁰ Ibid.

life had emerged in the form of the sacred life of Mercy to the Nations there would also have been no guarantee that this ideology will be able to maintain its ideological features or forms of worship and religious institutions to the end of time in spite of the extremely difficult and changing conditions of the future, and thus become a reliable means of the whole future evolution of humanity. The law of inheritance of nature whether biological or psychological is not only not contrary to evolution, but is also absolutely necessary for it. Life could neither preserve its past achievements nor build its future achievements on its foundations without it. This law is a guarantee that some change will either be useful for the purposes of evolution and will manifest itself on the route which is right and leads towards the higher stages of evolution or otherwise it will be delivered to the forces of destruction to be destroyed sooner or later.

The future evolutionary change in our thought and action

The goal of human thoroughfare of evolution is not the wrong western ideologies, but that form of the ideology of life which had appeared in the practical life of Mercy to the Nations. Therefore, the change which is going to take place in the future of the Muslim community is not that it will become a follower of some wrong ideology of the West, but the circumstances show that the future evolutionary change which is going to take place in the Muslim nation is that it will introduce a modern system of education. By this system it will make the doctrine of God's unity such a powerful scientific and intellectual force by organizing the scientific facts in the physical, biological and psychological or the human sciences in the light of this doctrine that it will not only

conquer the hearts of the opponents but also bring peace and unity to the human world. And it appears that this peaceful universal scientific revolution will begin from Pakistan.

The condition for the honor of the last nation

These facts of life show that if we Muslims wish that we should, in fact, earn the honour of the Last Nation of the world, which is the goal of the evolutionary movement of the universe, and which is going to be the inheritor of the earth and the leader of mankind, we should make every word and deed of Mercy to the Nations which, according to historical standards, has proved to be his word and deed or has reached us through an unbroken chain of narrators, a guide for our ideological life with deep respect and reverence. That is why, the following couplet of Iqbal is not based upon any unfounded optimism, but on sound facts of the eternal nature of the self.

کی محمد سے وفا تو نے تو ہم تیرے ہیں
یہ جہاں چیز کیا ہے لوح و قلم تیرے ہیں

To my Mohammad be but true
And thou hast conquered me,
The world is nought; thou shall command
My Pen of Destiny.
BD.

If we are unable to offer strict obedience to Mercy to the Nations then it just can't be that the evolution of mankind will stop from pushing forward in the direction of its objective, but because of the unchangeable characteristics of life, it will have no other result except that the forces of evolution will destroy us and bring

another nation in our place which will not be like us but, because of its unqualified submission to Mercy to the Nations will, in fact, be capable of being considered as the objective of evolution, the leader of the nations of the world and the inheritor of the earth. The Quran has expressed this fact as follow:-

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Say: if you do love God, follow me: God will love you (3:31)²¹¹

وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

For ye must gain mastery if ye are true in faith (3:139)²¹²

Iqbal has, so to say, translated the above *ayah* of the Quran into the following couplet:-

رہے گا تو ہی جہاں میں یگانہ و کیتا
اتر گیا جو تیرے دل میں لا شریک لہ،

You alone shall be unique and incompatible in the world,
If you accept whole heartedly the motto:
“None” is associated with Him.
ZK.

Though this fact is quite clear from the characteristics of life and the needs of evolution, yet the Quran has itself also announced it.

وَإِنْ تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ۚ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

If you turn back (from the Path) He will substitute

²¹¹ The Holy Quran (text, translation and commentary) Vol. I by Abdullah Yousuf Ali.

²¹² Ibid.

in your stead other people. (47:38)²¹³

يَأْتِيهَا الَّذِينَ آمَنُوا مِنْ يَزِيدَ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ

وَيُحِبُّونَهُ لَا أَذِلَّةَ عَلَى الْمُؤْمِنِينَ أَعَدَّةَ عَلَى الْكُفْرَيْنِ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا

يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Oh you who believe. Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him, humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All Sufficient for His creatures' needs, All Knower (5:54)²¹⁴

Islam's mistaken reformers

During this period a group has emerged amongst the educated class of the Muslims whose liking for the defective, wrong and un-Islamic theories of the West is more than what it is for Islam. One reason is that the education and training of our colleges is secular and godless which creates a secular and godless outlook on human life. Moreover, the un-Islamic theories of the West, despite being wrong and irrational, have an outward splendour. The effort of the lovers of such ideas and that of the Muslims who are disgustful of Islam is always to interpret Islam in such a way that it may bring

²¹³ The Holy Quran (text, translation and commentary) Vol. III by Abdullah Yousuf Ali.

²¹⁴ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

it in conformity with or close to their wrong but favourite theories.

In view of the above fact, after gaining a superficial and partial knowledge of Islam without the guidance of some teacher, they appear in the garb of the reformers of Islam and make changes and alterations in it in the name of *ijtihād* hoping that the common Muslims will accept their religious leadership. Thus, after declaring themselves men of genius without any reason, they on the one hand taunt the religious and pious Muslims that they are Mullahs, fossilized, unprogressive and static and, on the other, feel proud that their interpretative and explanatory points about the Quran are most modern and unique and Islam had ceased to exist, but their modernism and liberalism has infused a new life into it.

Conditions for *ijtihād*

In fact, *ijtihād* can be done only on matters about which there is no prior guidance in the orders of God and His Messenger, and a need is felt in certain new unexpected conditions to formulate new laws and principles in the light of the teachings and spirit of Islam itself in order to act according to it. It is obvious that for correct and infallible *ijtihād* the legist should not only be familiar with the whole of the teachings of Islam, all the inner springs of its injunctions and its essence, but also have love for God, His Messenger and Islam in his heart to the degree of perfection. If his love is not perfect, the extent to which it is not perfect, to that extent his heart will be filled with the love of wrong and un-Islamic theories and ideas. This will cause his Islamic insight to err and make his *ijtihād* wrong and imperfect. But love for God can be evolved to the degree of perfection, and then can be maintained there only by a person who

makes worship, austerity, fear of God, abstinence and penitence his habit.

Ijtihād on no account means that we should completely change those orders which have been given by God and His Apostle (peace be upon him) to satisfy our spoilt taste. To do so is an abuse of the permission for *ijtihād* which is no less condemnable than the refusal of or claim to prophet-hood. It is just like giving permission to an individual living in some beautiful city to construct buildings wherever he finds an open land, but he misuses this permission and begins to construct new buildings after pulling down such of them as are not according to his spoilt taste. It is only about such individuals that Iqbal has said:-

خود بدلتے نہیں قرآن کو بدل دیتے ہیں
ہوئے کس درجہ فقیمانِ حرم بے توفیق

Can't change themselves but would change
Quran's content.

How sad, the Jurists can't shift their outlook.

ZK.

احکام ترے حق ہیں مگر اپنے مفسر
تاویل سے قرآن کو بنا سکتے ہیں پازند

Your laws are just, but their expositors
Bedevil the Koran, twist it away.

BJ.

حدیثِ بے خبراں ہے تو با زمانہ بساز
زمانہ باتو نساو تو با زمانہ ستیز

Unwise are those who tell and preach
Accord with times and age.

If the world befits you not,

A war against it you must wage.

BJ.

There is a world of difference between changing the injunctions of the Quran through interpretation and discovering new arguments and proofs with regard to their rationality and truth by going deeper into their meanings. The object of our research and commentary should be the latter and not the former.

Immobility is a characteristic of the self

Would that those who taunt Iqbal about immobility for advising the Muslims to obey the law of Islam had known that immobility is also a characteristic of life which is essential to its movement towards perfection. It is because of this immobility that life has been successful in making the laws of physics, biology and psychology unchangeable and immutable, and we have become able to rely upon them and to utilize them. Life could not be free to take a step forward towards its next stage without protecting every success of it through immobility. It could also neither reach where it has reached by moving forward step by step nor can it be expected that without using immobility it will ever reach its perfection in future. Would that those who take pride in modern liberalism had known that life's principle itself is this, whether it is active in the biological or in the psychological plane, that when it succeeds in creating a specimen of a complete and permanent value and worth, it repeats it again and again and protects it against death so that by staying alive it can be of use to life's evolutionary purposes, or to put it in another way, because of possessing a permanent and complete value and worth, it creates in it such capacities and qualities that it remains alive and in existence and continues to be useful for life's evolutionary purposes. **In fact, the very**

nature of life itself is that after its descent to this world of retribution, whether it is active in the biological or in the psychological plane²¹⁵, it does not fall a prey to death, but preys on death itself by preserving its successes. When death meets face to face with life, it cannot resist its power. Just as life makes physical procreation a means of overpowering death in the biological plane of evolution, so it makes ideological procreation a means of overpowering death in the psychological plane of evolution. But just as physical procreation can also only match the physical specimen of the forefather of an animal species, similarly ideological procreation can only match the ideological specimen of some founder of an ideological group. That is why, according to the Quran the life of the Messenger of God (peace be upon him) is a good example for mankind. The relevant verse of the Quran reads as follows.

لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Ye have indeed in the Apostle of God a beautiful pattern (of conduct). (33: 21)

The Prophet's life is a good example for us only because it is this example which is permanent, which is a guide for life in the hereafter and which is to realize the hidden objectives of evolution.²¹⁶

اتر کر جہان مکافات میں

²¹⁵ This is the translation of the text added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand. The translation of the Quranic verse has been taken from The Holy Quran (text, translation and commentary) Vol. II by Abdullah Yousuf Ali.

²¹⁶ This is the translation of the text added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand.

رہی زندگی موت کی گھات میں
 ہوا جب اسے سامنا موت کا
 کٹھن تھا بڑا تھامنا موت کا

So it descended to this world,
 Where retribution is the law,
 And lay in wait for death.
 When it found itself face to face with death,
 It learnt that it was hard to ward it off.
 BJ.

True Islam is safe

The Islam which was given to his Companions by Mercy to the Nations is alone the true Islam. It had come to be preserved in their belief and action before his death and has now come down to us unchanged with continuity. If that Islam had ceased to exist at any point of time in history, and no one had been left to practise it, it cannot now be brought to life again even by the greatest of the ideologically sound legists and commentators. The reason is that life always grows from life and never from death. Just as continuity is essential to the preservation of the life of an animal species, so it is essential to the life of an ideological group. A precise example of it is the race of some species of the animal, for example, a horse or a camel which when becomes extinct can never be re-created even by the most eminent of the biologists. Nevertheless, it is totally incorrect to say that the Islam left by the Holy Prophet (peace be upon him) had ceased to exist at any time. The fact of the matter is that, despite the extremely difficult conditions arising again and again, the Muslims never experienced any period when there has been a dearth of people who led their lives according to the example of the Prophet (peace

be upon him) and his companions. The continued existence of belief and action of a group of the followers of Mercy to the Nations in its original form to the end of time was also certain and essential on the basis of the characteristics of life. There is also a well-known prediction of the Holy Prophet(peace be upon him) in its support who said that a sect of the community of his followers will continue to follow Truth to the end of time. This sect will be only that which will lead its life according to the beliefs and actions of his Companions.

Strict observance of the law of Islam is a need of the self

In short, all the facts of the nature of the self lead us to the conclusion that if the Muslims wish to create that place for themselves in this world which has been predetermined for them by God because of the perfection of their ideology of life, all their actions should result from God's love, and for this purpose they should follow the life example of the Prophet (peace be upon him).

مقام خویش اگر خواهی دریں دیر
بجتن دل بند و راه مصطفیٰ رو

A place in this lane if you wish to make,
Make a tie with God in the Prophet's wake.

AH.

It's in view of the importance of unqualified submission to Mercy to the Nation which stands proved on the basis of life's characteristics that Iqbal lays emphasis on the strict observance of the five pillars of Islam, i.e., the vocal repetition of *kalima*, *Salat*, *Saum*, *Hajj* and *Zakat*.

لا اله الا الله باشد صدق گوهر نماز

قلبِ مسلم را حجِ اصغر نماز
 در کفِ مسلم مثالِ خنجر است
 قاتلِ فحشا بغی و منکر است
 روزه بر جوع و عطشِ شیخوں زند
 خیبرِ تن پروری را بشکند
 مومنان را فطرتِ افروز است حج
 ہجرتِ آموز و وطنِ سوز است حج
 طاعتی سرمایہٴ جمعیتی،
 ربطِ اوراقِ کتابِ ملتے،
 حُبِ دولت را فنا سازد زکوٰۃ
 ہم مساوات آشنا سازد زکوٰۃ
 دل ز حَتِّی تَنْ عَفُوًّا محکم کند
 زر فزاید الفتِ زر کم کند
 ایں ہمہ اسبابِ استحکام تست
 پختہٴ محکم اگر اسلام تست

The possession of Faith is the shell, and prayer is the pearl within it:

The Muslim's heart deems prayer a lesser pilgrimage.

In the Muslim's hand prayer is like a dagger

Killing sin and forwardness and wrong.

Fasting makes an assault upon hunger and thirst.

And breaches the citadel of sensuality.

The pilgrimage enlightens the soul of the Faithful:

It teaches separation from one's home and

destroys attachment to one's native land;
 It is an act of devotion in which all feel themselves
 to be one,
 It binds together the leaves of the book of religion.
 Almsgiving causes love of riches to pass away
 And makes equality familiar;
 It fortifies the heart with righteousness,
 It increases wealth and diminishes fondness for
 wealth.
 All this is a means of strengthening thee:
 Thou art impregnable, if thy Islam be strong.
 AR.

The advantage of emulating the conduct of the early Muslims will be that the weakness of belief and action of Muslims will be removed, and there will be homogeneity in their thought and unanimity in their action.

مضمحل گردو چو تقویم حیات
 ملت از تقلید می گیرد ثبات
 راه آبا رو که ایں حمیت است
 معنی تقلید ضبط ملت است

Whenever decay
 Destroys the balanced temperament of life,
 Then the community may look to find
 Stability in strict conformity.
 Go thou thy fathers' road, for therein lies
 Tranquillity; conformity connotes
 The holding fast of the community.
 AR.

اے پریشان محفل دیرینہ ات
 مرد شمع زندگی در سینہ ات

نقش بر دل معنی توحید کن
چاره کار خود از تقلید کن

O thou whose ancient concourse is dispersed,
Within whose breast the lamp of life is out,
Grave on thy heart the truth of Unity,
And in conformity essay to mend
The ruin of thy fortune.

AR.

Dangerous *ijtihad* of the legists of obscure vision

During the period of decline of belief and conduct the *ijtihad* of religious scholars who lack in vision and insight provides support and strength to the wrong ideologies and ideas and weakens the belief and conduct of the Muslim nation still further. In order to protect our Faith and conduct if we only follow those elders who have passed away that's better than this *ijtihad*.

اجتہاد اندر زمانِ انحطاط
قوم را برہم ہی پیچید بساط
ز اجتہادِ عالمانِ کم نظر
اقتدا بر رفتگان محفوظ تر
عقلِ آباہیت ہوس فرسودہ نیست
کارِ پاکاں از غرض آلودہ نیست
فکرِ شان رسید ہے باریک تر
درعِ شان با مصطفیٰ نزدیک تر

In the time of decadence, to seek to exercise
The speculative judgement of the mind

Completes the people's havoc finally;
 Salvation lieth less in following
 The blinkered pedant's dictum, being found
 Humble imitation of the past.
 Caprice corrupted not thy fathers' brain;
 The labour of the pious was unsoiled
 By interested motive, finer far
 The thread of thought their mediation wove,
 Closer to the Prophet's way conformed.
 AR.

In fact, the purpose of the Muslims who exercise *ijtihad* during this period is to mould Islam into those modern western un-Islamic theories or the idols of the West by misinterpreting the Quran which they like due to their ignorance, and in this way ,to introduce a new law of Islam. But it is obvious that other Muslims cannot be a party to this dangerous venture. Therefore, such Muslims may follow this kind of *ijtihad* themselves as in this age of freedom of thought it is their birth and God given right from which no one can stop them.

ہے کس کو یہ جرات کہ مسلمان کو ٹوکے
 حریتِ افکار کی نعمت ہے خداداد
 چاہے تو کرے کعبے کو آتشکدہ پارس
 چاہے تو کرے اس میں فرنگی ضم آباد
 قرآن کو بازیچہ تاویل بنا کر
 چاہے تو خود اک تازہ شریعت کرے ایجاد

The right of thinking free, a Muslim owns,
 Is gift of God which can't be checked by frowns.
 He can transform the Shrine to Magian fane,
 Can deck the Shrine from Frankish idols vain.

Can make the Holy Book the sport of boys,
And can with ease devise new faiths like toys.
ZK.

About such informers Iqbal says :-

“Our religious and political reformers in their zeal for liberalism may overstep the proper limits of reform in the absence of a check on their youthful fervour”²¹⁷

At one place, he writes:-

“I very much appreciate the orthodox Hindus demand for protection against religious reformers in the new constitution. Indeed, the demand ought to have been first made by the Muslims.”²¹⁸

At another place he writes:-

“It must also be admitted that the appearance of liberal ideas in Islam constitutes also the most critical movement in the history of Islam. Liberalism has a tendency to act as a force of disintegration.”²¹⁹

Criticism of Mustafa Kamal

Iqbal rightly took a great dislike for Mustafa Kamal’s so called reforms. It is said that when an eminent Indian Muslim questioned Mustafa Kamal what deed he performed that he abdicated the honour of the Caliphate of his own accord, made his state secular, adopted the

²¹⁷ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 169, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore.

²¹⁸ *Speeches, Writings & Statements of Iqbal*. P: 201, by Latif Ahmad Sherwani, 5th Edition 2009, Iqbal Academy Pakistan.

²¹⁹ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 168, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore.

Latin script instead of the Arabic and abolished the veil, he replied “We live in the close proximity of the Christian nations of Europe. They were our enemies only because our state was Islamic and we were leading the world of Islam by wearing the mantle of the Caliphate. We have done away with the signs of a theocratic state and have adopted the life style of the Europeans so that they may consider us advanced and give up their hostility towards us”.

Iqbal wrote about it with great regret that it was amazing that the Turkish peoples whose position is nearer in height to even the stars, are feeling proud that they are the neighbours of the decadent and misguided Christian nations:-

سنائے میں نے سخن رس ہے ترکِ عثمانی
سنائے کون اسے اقبال کا یہ شعرِ غریب
سبھ رہے ہیں وہ یورپ کو ہم جو ار اپنا
ستارے جن کے نشیمن سے ہیں زیادہ قریب

The Turks, I hear, between the lines can read,
Who can this verse so odd convey with speed?
“You take the West for neighbour sweet and dear,
Though stars to land of yours are close and near”.
BJ.

How can the western civilization which because of being itself secular and godless is on the edge of the grave revive the world of Islam:²²⁰

زندہ کر سکتی ہے ایران و عرب کو کیونکر
وہ فرنگیِ مدنیت کہ جو ہے خود لبِ گور

²²⁰ This is a translation of the text added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

Can Persia or Arabia suck new life?
From Europe's culture, itself at the grave's edge.
ZK.

Mustafa Kamal considered secularism and the Latin script necessary for the safety of his people. How unfortunate that he fell into this confusion! He should have understood that the remedy for the weak is trust in God and invocation to Him for help, for only he will dominate who will have God on his side as God is dominant over all.

لادینی و لاطینی کس پیچ میں الجھا تو
دارو ہے غریبوں کا لا غالبِ اِلاّ ہُو،

Secularism and Latin script! What a meaningless controversy!

The panacea for the weak is: *naught is powerful except God.*

ZK.

In the *Jāved Nā'mah*, Iqbal is still more piercingly critical of Mustafa and says:-

مصطفیٰ کو از تجدّد می سرود
گفت نقشِ کہنہ را باید زدود
نو نگردد کعبہ را رختِ حیات
گر زافرنگ آیدش لات و منات
ترک را آہنگِ نو درچنگ نیست
تازہ اش جز کہنہٴ افرنگ نیست

Mustafa Kamal, who sang of great renewal, said the old image must be cleansed and polished; yet the vitality of the K'abah cannot be made new. If a new Lat and Manat from Europe enter its

shrine.

No, the Turks have no new melody in their lute,
what they call new is only the old tune of Europe.

JN.

Mustafa who sang of modern liberalism said that the old order should be done away with. But if Frankish idols are kept in the K'abah, its wares do not become new. After all what new thing the Turks have created out of their modern liberalism? What else are the things which they call new if not the old and decadent things of Europe?²²¹

To abdicate the caliphate was not a farsighted decision of Mustafa Kamal. **Some non-Muslim**²²² nations claim the leadership and the guardianship of the Muslims without any right due to their cunningness and, because of their political designs, wish that the Muslims should accept their claim, but the condition of the Turks is that, despite the fact that the Muslims insists upon them to accept their leadership and guardianship, they refuse.

چاک کردی ترک نادان نے خلافت کی قبا
سادگی مسلم کی دیکھ اوروں کی عیاری بھی دیکھ

The impudent Turk has torn the cloak of the
Divine Khilafah

Look at Muslim's simplicity at others cunningness
also look.

BD.

In reply to Pandit Nehru, Iqbal wrote:-

“The adoption of the Swiss code with its rule of

²²¹ This is a translation of the text added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

²²² This is a translation of the words added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

inheritance is certainly a serious error which has arisen out of the youthful zeal for reform”²²³

Similarly, while referring to the Turkish law according to which it is necessary to give call to prayer and recite the Quran in the Turkish language, Iqbal writes:-

“Personally I regard it as a serious error of judgment.”²²⁴

In “*Zarb-e-Kaleem*”, Iqbal clearly says that the reforms of Mustafa Kamal are not such that their example may be followed by the Muslims. Similarly the example of Raza Shah Pehlavi can also not fulfil the hopes of the peoples of the East.

میری نوا سے گریبانِ لالہ چاک ہوا
 نسیمِ صُبحِ چمن کی تلاش میں ہے ابھی
 نہ مصطفیٰ نہ رضا شاہ میں نمود اس کی
 کہ روحِ شرقِ بدن کی تلاش میں ہے ابھی

The poppy heard my song and tore her mantle;
 The morning breeze is still in search of a garden.
 Ill-lodged in Ata Turk or Raza Shah,
 The soul of the East is still in search of a body.
 ZK.

²²³ *Speeches, Writings & Statements of Iqbal*. P: 234, by Latif Ahmad Sherwani, 5th Edition 2009, Iqbal Academy Pakistan.

²²⁴ *Ibid.* P: 233.

CHAPTER VI

SELF AND INTELLECT

The correct concept of the reality of intellect

We have seen before that the central idea of Iqbal's philosophy of the self is that man is a powerful urge to love God who has been given the brain to think and hands and feet to work. Since love for God is alone the determinant of the ideas and actions of the human self, it is obvious that reason can play only a secondary role in human life. The purpose of its existence is no other than this that it should remain subservient to love. And it satisfies this very purpose of it. It is the desire for God which enriches life or self. Reason is the child of this desire:-

زندگی سرمایہ دار از آرزوست
عقل از زائیدگانِ بطنِ اوست

The life is enriched by ambitions and desires,
wisdom is one of its off spring.²²⁵

AR.

Love for God is the master of the self while reason is its servant:-

²²⁵ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

من بنده آزادم عشق است امام من
عشق است امام من عقل است غلام من

I am a free man, love is my only leader. Love is my only master while wisdom is my slave.²²⁶

ZA

Reason is merely a discriminating faculty which only helps the self in the realization of its ideal. An ideal is a judgement of Beauty which the self has to make directly with the help of intuition. Intuition is the urge for beauty itself which is usually brought to use when the desire for Beauty is in the process of delivering its verdict on whether something is beautiful or ugly, true or false and fair and foul, and is playing the cognitive role.

Every idea of Beauty is a whole the beauty of which can be directly felt. The desire for Beauty makes its own judgements. It does not accept the judgements of reason or any other faculty. In fact, man is completely lacking in any other faculty except the desire for Beauty which can judge the beauty or ugliness of an object. However, reason helps and assists the desire for Beauty to make its judgements. Feeling of Beauty does not come within the province of reason, for reason cannot see the wholeness of Beauty, but only its constituents. Beauty is not contained in parts, but in wholes. Reason guides the desire for Beauty towards the constituents of different new wholes of Beauty because of which it attends to those wholes which contain these constituents. Hence, reason helps the self in two ways; firstly by telling it how it should act in the service of its existing ideal, and secondly by enabling it to vision a higher ideal. Reason

²²⁶ Ibid.

can neither enter the domain of Love nor feel Beauty. That is the privilege of the urge of the self alone to feel. Because reason goes with us a part of the way, we forget when we reach the end of our journey that it had left us long ago:-

خرد سے راہ رو روشن بصر ہے
 خرد کیا ہے چراغِ رہگزر ہے
 درون خانہ ہنگامے ہیں کیا کیا
 چراغِ رہ گزر کو کیا خبر ہے

The wayfarer is enlightned by wisdom .

What is wisdom ? It is a lamp on the road side,
 The outside lamp is totally ignorant of the
 tumulus that prevail inside the house.²²⁷

BJ.

The basis of human and social sciences is Love and not Reason

This theory of reason is consistent with the facts of human psychology and is more rational and convincing than all the other theories of reason. According to this theory, it is established that all the philosophies of human actions and activities, in other words, all our human and social sciences, for example, the philosophies of politics, ethics, history, economics, education, law, individual psychology and social psychology etc are determined by Love and not by Reason at all. Reason only systematises them under the guidance of Love. If that ideal the love for which creates them is right, reason which systematises them will also be right . Hence, any human or social

²²⁷ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

science whose principal idea is not God cannot be right. The reason obviously is that the real source of all human activity is the urge to love God.

The misunderstanding of the contemporary period about the place of reason

It is unfortunate that only one of the distinctive qualities of man called reason has thus far been given unlimited importance, and it has been thought that the greatest quality because of which man enjoys superiority over the animals is reason itself, though the distinctive quality of man which makes him a human being, and because of which he is superior to the animals, is his desire for Beauty which can be permanently and completely satisfied only by the love of God. A certain level of reason exists in the higher animals too. But love for the beauty and perfection of ideas, at least for those above the plane of biological life, does not exist in any animal except man. If man's reason has any importance, it is only that it is the servant of man's desire for Beauty. Hence, it has no intrinsic importance of its own; its importance is derived and borrowed from the desire for Beauty. If man's reason is not subservient to the desire for Beauty, it makes him worse than even the animals. All the desires of man are fashioned out of the desire for Beauty itself and take guidance from it in its seeking. The desire for Beauty is alone the creator and the determinant of all human activity. Reason has no such place:-

حسنِ خلاقِ بہارِ آرزوست
 جلوہ اش پروردگارِ آرزوست
 ہر چه باشد خوب و زیبا و جمیل،
 در بیابانِ طلب ما را دلیل

نقشِ او محکمِ تشنید در دلت
آرزو ہا آفرید در دلت

Beauty is the creator of desire's springtide,
Desire is nourished by the display of Beauty.
Whatsoever is good and fair and beautiful
Is our guide in the wilderness of our seeking.
Its image becomes impressed on thine heart,
It creates desires in thine heart.

AR.

Iqbal tells the modern man who considers only reason as the greatest distinction of man due his ignorance the importance of the urge for Beauty by shaking him up vigorously:-

ہے ذوقِ تجلی بھی اس خاک میں پنہاں
غافل تو نرا صاحبِ ادراک نہیں ہے

زمانہ عقل کو سمجھا ہوا ہے مشعلِ راہ
کسے خبر کہ جنوں بھی ہے صاحبِ ادراک

A longing strong for God's display,
Is also hid in self-same clay:
O heedless man, let this be known,
Brains alone you do not own,
BJ.

To a multitude of men reason is the guide,
They know not that frenzy has a wisdom of its
own.

BJ.

The importance of *tajalli* (divine light)

Every individual must develop love for God to perfection through *tafakkur fil khalq* (observation of nature), *tafakkur fil sifa'at* (ibadah) and *takhalluq baakblaq Allah* (moral action). It will create that light of the knowledge of God in his heart which Iqbal calls “*tajalli*” or “*jalwa*” . Since, his urge to love will obtain complete satisfaction by this method, and since there exists no other urge in man whatsoever demanding satisfaction except this urge, therefore, there will remain no cause for discontentment and anxiety for him. Moreover, it will not remain possible for reason to create any objections, suspicions or doubts in his mind. On the contrary, if love for God in the heart of man does not reach its perfection according to his capacity, then, since a part of his urge to love will remain unsatisfied, he will not feel really at peace leaving an opportunity for reason to continue to raise doubts and suspicions in his mind. If man’s heart is not completely illuminated with the light of the knowledge of God, his reason, which can receive guidance only from this light, keeps straying and does not allow him to be happy and contented. If, after straying in the desert waste lands of wisdom for ages, reason can take refuge anywhere, it is only the unity of God:-

در جهانِ کیف و گم گردید عقل
پے بمنزل بُرد از توحید عقل

The Mind, astray in the determinate world,
First found the pathway to this distant goal.

AR.

Further, since to observe shariah and to lead a moral life is a persistent demand of human nature, therefore, when love for God is at its highest, man will observe shariah and lead a moral life not under any compulsion,

but with a desire which it will be impossible for him to resist.

It means that if man wishes to satisfy his reason, if he wishes to provide for its objection which is edequate and convincing for it and to follow the faith and shariah not under any compulsion , but with complete devotion and again if he does not wish that he should fumble around the different ideologies and ideas, he should illumine his mind with the light of love and knowledge of God otherwise his soul will become dead by the repeated buffeting of his evil and perverse ideas. The lustre of the light of God in the hearts is a message of life for both the individual and society. And an extremely pressing demand of our nature is to saturate our hearts with this light.

بے تجلی مرد دانا رہ نہرود
 از لکد کوپِ خیالِ خویش مرد
 بے تجلی زندگی رنجوری است
 عقل مجبوری و دین مجبوری است

Without revelation no wise man ever found the way,
 he died buffeted by his own imaginings;
 Without revelation life is a mortal sickness,
 reason is banishment, religion constraint.
 JN.

نگہ پیدا کر اے غافل تجلی عینِ فطرت ہے
 کہ اپنی موج سے بیگانہ رہ سکتا نہیں دریا

Rub your eyes, sluggard! Light is Nature's law,
 And not unknown to Ocean its waves flow.
 BJ.

ہے ذوقِ تجلی بھی اسی خاک میں پنہاں
غافل تو نرا صاحبِ ادراک نہیں ہے

A longing strong for God's display;
Is also hid in self same clay:
O heedless man, let this be known,
Brains alone you do not own.
BJ.

بے تجلی نیست آدم را ثبات
جلوہ ما فرد و ملت را حیات!

Without the Divine Epiphany man has no
permanence;
Our Manifestation is life to individual and nation.
JN.

By *tajalli* Iqbal here means the knowledge of God or
the light of God's love.

CHAPTER VII

SELF AND OBSERVATION OF NATURE

Observation of Nature is an important need of the self

The Self desires a complete satisfaction of the urge to love God which is possible only by expressing Love. Therefore, in order to satisfy its urge to Love, the self uses all the means of expressing Love. One of these means is the observation and study of the beauty of Divine qualities in natural phenomena. God is visible in nature despite being invisible. He is the Life, the Existent. The peculiarity of existent is manifestation. Hence, God has completely manifested His qualities in His creation:

گفت موجود آنکہ مے خواہد نمود،

آشکارائی تقاضائے وجود

He said, "The existent is that which wills to appear:

manifestation is all the impulse of Being.

JN.

The reality of the universe is nothing else except this that it is a place of display of the beauty of Divine qualities, or rather, the universe, so to say, does not at all exist. God, and God alone exists Whose beauty has become

manifest in the form of the universe or it is we who are observing this Beauty.

گفت آدم؟ گفتم از اسرار اوست
گفت عالم! گفتم او خود روبروست

He asked, 'And man'? I said 'One of God's secrets'.

He asked, 'The world'? I said, 'Itself stands face to face'.

JN.

به بزم ما تجلی هست بنگر
جهان نا پید و او پیداست بنگر

In our assembly, there are divine manifestations, behold!

The world is non-existent and He is existent, behold.

ZA.

در و دیوار و شهر و کاخ و کو نیست
که این جا هیچ کس جز ما و او نیست

Doors and walls, cities, towns, and streets are not there,

For here there is nothing existent except we and He.

ZA.

زمین و آسمان و چار سو نیست
دریں عالم بجز اللہ هو نیست

Neither earth and sky nor the four nooks too,
There is none in this world save "Allah hoo".

AH.

This physical form of the universe is one of the signs of the existence, power and might of the Universal Consciousness. Everything in the universe which we see is indebted for its existence to the mysterious creative activity of the qualities of the Universal Consciousness.

پیکرِ ہستی ز آثارِ خودیست
ہر چہ سے بینی ز اسرارِ خودیست

The structure of man's existence is a relic of his own self; whatever you see around , is one of the secrets of the self.

²²⁸AR.

Hence, the self can have no difficulty in satisfying its urge for Beauty by taking pleasure in the observation of nature. It is fortunate for us that we observe the Divine beauty free of charge by looking into the mirror of nature. But the condition for it is that our natural zest for Beauty or the urge to Love has not become dead, and we have eyes to see:

اندھیری رات میں یہ چشمکیں ستاروں کی
یہ بحر' یہ فلکِ نیلگوں کی پہنائی!
سفرِ عروسِ قمر کا عمارِ شب میں
طلوعِ مہر و سکوتِ سپہرِ مینائی!
نگاہ ہو تو بہائے نظارہ کچھ بھی نہیں
کہ بیچتی نہیں فطرتِ جمال و زیبائی

The sea that has no bound or marge,

²²⁸ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

And azure sky that seems so high,
 When pitch dark night has upper hand,
 They gleam and glint like stars in sky.
 How nice the bride-like moon appears,
 While touring sky in van of night!
 One must have eyes to see these sights
 Which vie with each in bloom and grace:
 For nature is not wont to sell
 The charm appearing on her face.
 ZK.

صبح و ستارہ شفق و ماہ و آفتاب
 بے پردہ جلوہ ہا بنگاہے توں خرید!

Dawn, and the stars and moon,
 Night fall, the sun at noon-
 All these unveiled the eye
 For but one glance may buy!
 ZA.

The knowledge of God which can be acquired through the study of nature cannot be acquired through books. Every fiery red tulip flower of the garden is revealing this secret of the human self by creating an attraction for itself in the heart of man that it is the desire for Beauty through and through.

کھلا جب چمن میں کتب خانہ گل
 نہ کام آیا ملا کو علم کتابی
 کہا لالہ آتشیں پیرہن نے
 کہ اسرارِ جاں کی ہوں میں بے حجابی

When flower's bookshop opened in the garden
 Mullah's bookish knowledge lost all value.
 The tulip, of fiery skirt, said:

it doth reveal the secrets of the soul.

AH.

The beauty of nature is the mirror of Divine beauty

The beauty of nature is the mirror of God in which the beauty of God is reflected. And the mirror of the beauty of nature in which the beauty of nature is reflected is the heart of man. But the good poetic work of a good poet is the mirror of the heart of man in which the reflection of man's desire for Beauty is visible. This shows that whatever man thinks and does, he does it to seek Beauty.

حسن آئینہ حق اور دل آئینہ حسن
دل انسان کو ترا حسن کلام آئینہ

Beauty mirrors Truth, the heart mirrors Beauty;
The beauty of your speech mirrors the heart of man.

BD.

The Divine beauty has formed a veil of nature around itself. This veil is very thin so that it is clearly reflecting the faint smiles of those angels who are forming it while smiling wryly at it if it is at all a veil. This universe is calling upon man to have a vision of the Divine Self. This is not strange, for every beautiful thing the beauty of which is concealed is desirous of revealing its beauty. The divine beauty had no alternative but to reveal itself.

کوئی دیکھے تو ہے باریک فطرت کا حجاب اتنا
نمایاں ہیں فرشتوں کے تبسم ہائے پنہائی
یہ دنیا دعوت دیدار ہے فرزندِ آدم کو

کہ ہر مستور کو بخشا گیا ہے ذوقِ عریانی

The nature's veil is translucent if one is willing to see:

Far too visible are the angel's faint smiles.

This world is an invitation for the human being to look,

For every secret is given an instinct to jump out of its closet.

AH.

The means of the progress and evolution of the self

The demand of the self's urge to love is that it should observe the beauty of Divine Self and derive satisfaction and enjoyment out of it so that it may strengthen its urge to love further, familiarise itself with the unknown depths and vast expanses of beauty and enjoy them fully. The beauty of nature makes this effort of the self easy. The sun, the moon, the stars, the mountains, the earth, the heaven, the oceans, the lakes, the clouds, the rivers, the winds, the dawn, the twilight, the gardens, the meadows, the alternation of day and night, the change of seasons and the animal and the vegetables' life in all its variety, complexity and richness, in fact, all the multitudinous phenomena of nature embodying its creating, evolving, nourishing, protecting, decorating, organising, designing and planning activities and processes reflect the qualities of the Creator as vividly and accurately as the masterpiece of an artist reflects his mental and moral constitution. The more the self reflects upon the phenomena of nature as the manifestation of the qualities of God and goes into their subtleties and examines their cause, the factors governing them, their details, constituents, results and consequences, the more it

is acquainted with the beauty of Divine qualities and the more is its pleasure and contentment by satisfying its desire for beauty and, therefore, the more it brings the love for God near to its degree of perfection and the more it enables itself to evolve itself and make progress. Nature, so to say, serve as a slate to aquire education in the knowledge of God.

کوه و صحرا دشت و دریا بحر و بر
تختہ تعلیم اربابِ نظر

Mountain and wilderness, river and plain,
All land and sea-these are the scholar's slate
On which the man of vision learns to read.
AR.

The Quran has designated this form of the observation of Beauty as *taffakur fil khalq* and the believer has been enjoined to contemplate the phenomena of nature to aquire the knowledge of God. Perhaps, Iqbal refers to this saying of the Quran itself when he says that the true believer remains engrossed in the observation and study of Nature.

علم ترساں از جلالِ کائنات
عشق غرق اندر جمالِ کائنات

Science is fearful of the grandeur of creation,
Love is immersed in the beauty of creation.

JN.

Iqbal's zest for the observation of nature

Iqbal himself observes the phenomena of nature with relish wherever he finds an opportunity to do so and sees the divine beauty unfolded in it which is displaying itself very carelessly in woods and meadows.

پھول ہیں صحرا میں یا پریاں قطار اندر قطار
 اودے اودے نیلے نیلے پیلے پیلے پیرہن
 برگ گل پر رکھ گئی شبنم کا موتی بادِ صبح
 اور چمکتی ہے اس موتی کو سورج کی کرن
 حسن بے پروا کو اپنی بے نقابی کے لیے
 ہوں اگر شہروں سے بن پیارے تو شہرا جتھے کہ بن

Violet, violet, azure, azure, golden, golden,
 mantles-

Flowers, or fairies of the desert, rank on rank in
 sight?

On the rosy-spray dawn's soft breeze has left a
 pearl of dew,

Now the sunbeam turns this gem a yet more
 glittering white.

Town or woodland, which is sweeter, if for her
 unveiling

Careless beauty love towns less than where green
 woods invite?

BJ.

The inner eye of the true believer becomes keen
 through the observation of nature, because he observes
 the power of the Creator in it which is only a
 manifestation of His qualities.

چشم او روشن شود از کائنات

تا بہ بیند ذات را اندر صفات

His sight becomes keen through observing
 phenomena

so that he sees the Essence within the attributes.

JN.

The beauty of Nature is life to the heart and the eye because it is a manifestation of Eternal Beauty and the Reality is Himself visible in it unveiled.

قلب و نظر کی زندگی دشت میں صبح کا سماں
چشمہ آفتاب سے نور کی ندیاں رواں
حسن ازل کی ہے نمود چاک ہے بے پردہ وجود
دل کے لیے ہزار سود ایک نگاہ کا زیاں
سرخ و کبود بدلیاں چھوڑ گیا سحابِ شب
کوہِ اضم کو دے گیا رنگ برنگ طیلیمان

Life to passion and ecstasy-sunrise in the desert:
Luminous brooks are flowing from the fountain
of the rising sun.

The veil of being is torn, Eternal Beauty reveals
itself;

The eye is dazzled but the soul is richly endowed.

The heavy night-cloud has left behind it red and
blue cloudlets:

It has given a head-dress of various hues to Mount
Idam to wear.

BJ.

We should not traverse the path of life like the blind,
but brighten the light of our knowledge of God by
observing and studying the universe around us. The
injunction of the Holy Quran which addresses us by
saying *انظُرْ* (behold) has also no other meaning than this.

تو کہ مقصودِ خطابِ انظری
پس چرا این را چوں کوراں بری

Saying, "*behold*"! Why travelest thou this way
Like blind men? Lo, thy self-enkindled drop.

AR.

God has given us eyes so that we may observe nature by their light and create love or (*nigah*) for the Creator of nature through this observation.

بیا با شاہدِ فطرتِ نظرِ باز
چرا در گوشہٴ خلوتِ نشین
ترا حق داد چشمِ پاکِ مینے
کہ از نورش نگہے آفرینی

Why choosest thou to sit alone, apart?
With Nature's beauty be at dalliance:
God gave to thee an eye with vision clear
Out of its lustre to create a glance.
PM.

The feeling of the beauty of the universe

The beauty of universe is a guide to our urge for Beauty and stimulates and strengthens it. Had there been no Beauty in the universe, the desire of our self for Beauty could neither awake nor realise its purpose.

حسنِ خلاقِ بہارِ آرزوست
جلوہِ اشِ پروردگارِ آرزوست

Beauty is the creator of desire's springtide,
Desire is nourished by the display of beauty.
AR.

But conversely, it is also true that had there been no desire for Beauty in our heart, the beauty of nature would not have been beauty, for we would have no touch-stone at all for regarding it as beauty by testing it. In such circumstances we could neither praise the beauty of nature nor form any idea of its Creator by means of its study and observation. The whole of our knowledge of

Reality is within us and not without us. The study of nature only awakens it and protects it. That is why it has been said that the knowledge of God is one's own knowledge and to believe in God is to believe in one's own self. If nature is the seller of beauty, the self is its buyer; one cannot realise its purpose without the other. On the one hand the beauty of God is visible and evident in the universe, on the other, it is also buried and concealed in the eyes of man. If the beauty of God manifests itself and is not buried in man's inner eye, i.e, it is unable to create that effect or feeling which it creates because of man's hidden desire for Beauty, its manifestation will also remain meaningless. Hence, the real place of beauty is in man's heart. It is only man's heart which is the correct touch-stone and criteria of perfect beauty, and there is no other objects among the external objects which is completely according to its standard.

حسن را از خود بروں جستنج خطاست

آتچے مے باست پیش ما کجا است؟

It is wrong to seek beauty outside oneself;
 "What ought to be" is not (lying) before us.

ZA.

This shows that, *tajali* or the knowledge of God depends upon the very same perfect feeling of Beauty which lies buried in the heart of man.

وہ اپنے حسن کی مستی سے ہیں مجبور پیدائی

میری آنکھوں کی بینائی میں ہیں اسبابِ مستوری

The Fair with His own Beauty drunk is impelled
 to cast the Veil aside:

The reasons of His remaining hid within my own

dim sight abide.

BJ.

حکیم و صوفی و عارف تمام مست ظہور
کسے خبر کہ تجلی ہے عین مستوری

The Sufi and his peers
Are all engrossed in a glimpse;
They know not that concealment
is itself a vision.

BJ.

What the observation of the external universe only does is that it awakens that feeling of Beauty which is in the heart of man. This function of the observation of the external universe is of utmost importance because it is only from it that man's knowledge of God begins.

Every self remains hidden from the eyes

To know God through the study and observation of nature is just like knowing one of my best friends to be what he is by seeing his external deeds and actions. The World Self is no doubt hidden from our bodily or physical eyes, but because of being thus invisible It is no less comprehensible to us in comparison with some other self known to us. To be invisible from the eyes is not the characteristic of the World Self. Every self is invisible to the eyes of our physical body which have been created to see the material objects. The World Self is no exception to this rule. The physical body of man is a manifestation or an instrument of the self. Whatever I know about my best friend is not because I have seen his self or personality by these eyes which is impossible, but because I see the external effects and results of his personality or self and on their basis form (not any logical, or scientific or intellectual or mathematical idea in the usual sense) or

rather, some intuitive idea or a direct or an indirect feeling that he is a living personality or self like me and not some machine or robot.

Every self is not only hidden and manifest but also one and many

For me my friend is, so to say, hidden in one respect and manifest in another. He is one and yet multiple by reason of the multiple ways he expresses himself. I know the one who is one and hidden because he is both manifest and many. In this way God is one and invisible, but because of His creative deeds and activities is both multiple and manifest in the universe. Iqbal has described this whole subject in a beautiful manner in only two verses. God is one and hidden. In spite of this He is manifest in the innumerability of the universe. The lover of God knows Him by seeing the universe. This universe, despite its immeasurable vastness, is encompassed in the lover's heart because it is a collection of the beauty of its Beloved. If you wish to know the secrets of the creation of the universe you should open your eyes to yourself. You are one and also hidden but you are known because of the innumerability of your deeds and actions. These verses are quoted below:

اِس پستی و بالائی اِس گنبدِ مینائی
 گنجد بدلِ عاشق با اِس ہمہ پہنائی
 اسرارِ ازل جوئی بر خود نظرے واکن
 یکتائی و بسیاری پہنائی و پیدائی

This depth, this altitude, and the heavens : all these, with their vastness, are absorbed by the heart of the lover.

O thou who seekest the secrets of eternity ! cast a

glance at thyself; thou art one and thou art many,
thou art manifest and thou art hidden.

PM.

Iqbal writes:

“Nature, as we have seen, is not a mass of pure materiality occupying a void. It is a structure of events, systematic mode of behaviour, and as such organic to the Ultimate Self. Nature is to the Divine Self, as character is to the human self. In the picturesque phrase of the Quran it is the habit of Allah. From the human point of view it is an interpretation, which in our present situation, we put on the creative activity of the Absolute Ego----
- The knowledge of Nature is the knowledge of God’s behaviour. In our observation of Nature we are virtually seeking a kind of intimacy with the Absolute Ego, and this is only another form of worship”²²⁹

²²⁹ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 58-59, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore.

CHAPTER VIII

SELF AND SCIENCE

The real source of scientific research

The observation and study of natural phenomena is at the root of all sciences. The earliest exhortation that was ever made to mankind for the observation and study of Nature was that of the Holy Quran which said that the phenomena of Nature are the signs of the existence of God and His attributes as they manifest His signs. Hence, man should study and observe nature to know his Creator. That is why the first scientists of the world who had invented the scientific method of investigation and had laid the foundation of sciences were the Muslims. The purpose of their observation and study of Nature was to acquire an intimate knowledge of the Reality. Hence, the idea of God was the pivot and nucleus of their science. The achievements of the ancient Greeks in the field of science and philosophy are established. But the Greek philosophers spent their whole time only on theorising and generalising by overlooking the study of Nature. Therefore, it was not possible for them at all to become the founders of the scientific method of investigation. Iqbal writes:

“It is a mistake to suppose that the experimental method is a European discovery — Europe has been rather slow to recognise the Islamic origin of her scientific method but full recognition of the

fact has at last come.”²³⁰

Thereafter, in proof of it Iqbal quotes some passages from Briffault’s book *The Making of Humanity*. There is no doubt that the influence of Greek philosophy obscured Muslim’s vision of the spirit of the Quran for a long time, but they ultimately revolted against it. Iqbal writes:

“As a true disciple of Socrates, Plato despised sense perception, which in his view, yielded mere opinion and no real knowledge. How, unlike the Quran, which regards “hearing” and “sight” as the most valuable Divine gifts and declares them to be accountable to God for their activity in this world. This is what the earlier Muslim students of the Quran completely missed under the spell of classical speculation. They read the Quran in the light of Greek thought. It took them over 200 years to perceive - though not quite clearly - that the spirit of the Quran was essentially anti-classical, and the result of this perception was a kind of intellectual revolt, the full significance of which has not been realised even up to the present day”²³¹

“But inner experience is only one source of human knowledge. According to the Quran there are two other sources of knowledge - Nature and History, (Iqbal includes history too in Nature as he

²³⁰ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 133-134, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore.

²³¹ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 4, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore.

proceeds further because historical events are also the manifestations of Nature: author); and it is in tapping these sources of knowledge that the spirit of Islam is seen at its best. The Quran sees signs of the Ultimate Reality in the 'sun', the 'moon' 'the lengthening out of shadows', 'the alternation of day and night', 'variety of human colour and tongues' 'the alternation of the days of success and reverse among peoples', in fact, in the whole of Nature as revealed to the sense perception of man. And the Muslim's duty is to reflect on these signs and not to pass by them "as if he is deaf and blind" for he "who does not see these signs in this life will remain blind to the realities of the life to come" This appeal to the concrete combined with the slow realisation that, according to the teachings of the Quran, the universe is dynamic in its origin, finite and capable of increase, eventually brought Muslim thinkers into conflict with Greek thought which, in the beginning of their intellectual career, they had studied with so much enthusiasm. Not realising that the spirit of the Quran was essentially anti-classical, and putting full confidence in Greek thinkers, their first impulse was to understand the Quran in the light of Greek philosophy. In view of the concrete spirit of the Quran and the speculative nature of Greek philosophy which enjoyed theory and was neglectful of fact, this attempt was foredoomed to failure. And it is what follows their failure that brings out the real spirit of the culture of Islam, and lays the foundation of modern culture in some

of its most important aspects”²³²

The Muslims had become the founders of science because they had the injunction of the Quran before them that for the knowledge of God they should observe and study Nature. Hence belief in God was the principal or basic idea of their science.

The point of view of Christianity

When the political conditions of the Muslims of Andalusia changed, and they were forced to leave Andalusia, science passed to those Europeans who were the followers of modern Christianity. Since these people had supposed, out of ignorance, that religion and world are two different things, one holy and pure and the other unholy and impure, they thought that the knowledge of the observed universe called science is irrelevant to God. The deep rooted and open hostility of the Church towards science and the scientists provided a further proof of this hypothetical belief. The result was that separation between the Church and the state, which had turned out to be an utter reality after bitter and prolonged conflicts between the two, reinforced this belief and cleared the way for it. Hence, this belief translated into practice and the name of God was excluded from science. This was an unreasonable and unfortunate audacity to split the Absolute and to divide the Reality in two different parts which had no rational, intellectual or scientific proof or evidence behind. Nevertheless, the belief in the secularity of science, which was thus born out of the womb of Christianity, took roots in the Christian West. It is obvious that, after this belief had established itself in science, no such scientific theories could be produced which were not consistent

²³² Ibid.P: 131-132

with it. Therefore, scientific theories which were, in fact, the product of this theory itself, and which could be considered as its proof easily began to arise. In these theories we can include the theories of mechanism, materialism and Darwinism of the 19th century which apparently gave this idea the status of a scientific fact that there is no creative or directive force operating in Nature and the concept of God is irrelevant to the explanation of natural phenomena. The result was that the people gradually forgot that the secularity of science was, in fact, a religious belief which had been brought forth by Christianity, and they began to think that it was a need of science itself. The scientists of the Christian West continue to make efforts even now to save their science from the road that leads towards the idea of God and to keep it confined strictly to the four walls which the irrational dogma of the secularity of science has built around it.

The phenomena of Nature are the signs of God

Their attitude shows that they have, so to say, hatched up a conspiracy against God and religion. Consequently, they always ignore the facts which provide a proof of the activity of a mental or creative force in nature no matter how evident and clear is that proof. For example, they see with their own eyes that nature contains everything which furnishes a clue to the creative activity of a mind, as for example, order, organisation, planning, construction, completion, unity, uniformity, continuity, adaptation, purposiveness, harmony, mathematical thought and automatic evolutionary drive of living beings towards higher and better forms of biological life. Had these qualities not existed in nature,

there would have been nothing in it. This would have made the physical and biological sciences impossible. In spite of this, the scientists of the West shut their eyes to their existence and offer no explanation for them, for after accepting the hypothesis of the godlessness of science, they can offer no explanation whatsoever for them. If at some point of time they are driven to offer an explanation for some of these facts, even then they do not use the idea of God for their explanation in any case, but use some fabricated hypothetical metaphysical ideas instead. For example, James Jeans assumes some mathematical mind. Bergson talks of some vital force, and Driesch mentions some universal plan or entelechy to explain some of these facts. But all of these ideas, besides being assumptions, are insufficient and unsatisfactory. For example, is it possible that, though some mathematical mind of the highest intelligence may be operating in the universe, yet it may be lacking in other qualities of a Personality which are related to sentiments and ethics or there may be a force in nature engaged in the activities of creating and completing the animal organisms, which thinks and understands, which is aware of its purposes and which has the power to realise them, but may not be a Perfect Personality or Self? Our experience falsifies such half-baked ideas as we see that the Personality or Self which possesses the qualities of mathematical thought is not without the rest of the sentimental and ethical qualities of a Personality. Rationality, therefore, demands that we should admit that the mathematical mind or the vital force operating in the universe is no other than the Universal Consciousness or God. But the irrational dogma of the godlessness of science prevents the scientists of the West from understanding this hard fact.

The scabbard of science without the sword

Iqbal expresses great regrets about the godlessness of science and emphatically says:

عشق کی تیغ جگر دار اڑا لی کس نے
علم کے ہاتھ میں خالی ہے نیام اے ساقی

Who has borne off love's valiant sword?

about

an empty scabbard Wisdom's hands twine,

O saki.

BJ.

In this and in other such verses knowledge according to Iqbal means science and no other knowledge. Consequently, in one of his letters he himself writes:

“Byilm I mean that knowledge which is based on senses. Usually, I have used the word in this sense. This knowledge yields physical powers which should be subservient to deen (the religion of Islam). If it is not subservient to deen then it is demonic pure and simple. This knowledge is the beginning of the knowledge of God”

The forgoing couplet of Iqbal shows that he has the idea running in his mind that time was when the mighty sword of divine love was present in its place in the scabbard of science, but the unfortunate event when someone stole away this sword which could kill the wrong ideas and ideologies of the whole world took place later on. The result is that this scabbard is lying empty to this day. How was this mighty sword stolen away, and who stole it away? Iqbal leaves an answer to this question to his listeners in order to make his hint eloquent and effective. Obviously, Iqbal is alluding here to that historical background of the secularity of science which

has been explained above. The whole responsibility for stealing away this mighty sword rests with the short sightedness of the West and the blind following of the Muslim scientists.

The first stage of the knowledge of God

Though secular science does not explicitly say that God is non-existent, yet its view point and mode of thought and action about man and universe is such that God, so to say, does not exist. It carries out the study and observation of all the physical, biological and psychological phenomena of nature in a way that they, so to say, have no Creator. If they have any, they have now no relationship with Him and there is no sign of His attributes in them. Thus the western science closes the only door through which the light of the knowledge of God first reaches man. The idea of Iqbal that the first means of waking the love and knowledge of God is the senses of man with the help of which a human being observes the attributes of God in the natural phenomena is completely consistent with the teachings of the Quran. Without the observation of nature we cannot understand the meaning of the words like the Creator, the Evolver, the Merciful, the Just, the Preserver, the All-knowing, the All hearing, the All Seeing, the Guardian of Faith and the Protector, which are used for the attributes of the Most High God. Obviously, without understanding them, the question of God's knowledge, love, obedience or worship does not arise at all. That is why the first demand of the Quran on the human being is that he should carry out the study and observation of nature to believe in God. The other means of God's knowledge besides the senses is *Zikr* (vocal repetition of words expressing the attributes of God) with the help of which again man can contemplate the qualities of God while sitting in a corner

of the mosque without the study and observation of nature, since before this he has had understood the meaning of these words by means of the study of nature which denote the divine qualities. The abundance of this *Zikr* engenders the feeling of the nearness and presence of God. This feeling is a state of the mind which is related to Love and cannot be comprehended by reason. Iqbal has explained this meaning in one couplet:

علم حق اول حواس آخر حضور
آخر او مے گنجید در شعور!

Knowledge of truth starts with sense impressions
and ends in vision

Its end can't be comprehended by reason.

JN.

Iqbal expresses the reality of *Zikr* and *Fikr* at another place in the following words

یہ ہیں سب ایک ہی سالک کی جستجو کے مقام
وہ جس کی شان میں آیا ہے علم الاسماء
مقام ذکر کلمات رومی و عطار
مقام فکر مقالات بوعلی سینا
مقام فکر ہے پیمائش زمان و مکاں
مقام ذکر ہے سبحان ربی الاعلیٰ

These are all a wayfarer's search posts
about whom the Quran says: *He taught all the names*

The achievements of 'Rumi' and 'Attar' are
stations of *dhikr*;
the computations of Bu' Ali Sina pertain to the
station of *fikr*.

To measure time and space is the station of *fikr*,
to recite: Exalted be my Lord, Most High is the
station of *dhikr*.

ZK.

Dangerous consequences of knowledge without Love

Godless science ignores God without denying Him. It forces other individuals too to think and act in a manner that God does not exist. This point of view is worse than denial of God. It is the godless science that has given currency to this irrational and baseless thought that the standard philosophy is only that which does not mention God as a reality. That is why during these days of godless science whatever philosophies of existence, for example, Darwinism, Marxism, McDougallism, Freudism, Adlerism, Behaviourism, Logical Positivism and Humanism etc. and whatever ideologies of human nature and human deeds and actions, for example, the philosophies of politics, ethics, economics, law, education, history, the individual and social psychologies etc. have come into existence they are all godless. Hence, the godlessness of science is no ordinary, simple and harmless kind of event which has occurred only in books. On the contrary it has not only changed the books of man, but also his purposes, values, plans, hopes, desires and the standards and criteria of right and wrong, fair and foul and good and evil. Man has been so made that he does only what he thinks. If his thoughts, opinions, ideas and ideologies are godless, his actions and deeds must also be godless. Therefore, to become godless by science is a great event of the human world which has changed the course of history. Because of it alone there has been left no all-embracing moral and spiritual force in the world

now which can put human actions on to the right course by controlling them from within. It is this fact itself which is the cause of all the troubles and worries of the modern man, for example, the destruction of family life because of free sexuality, Juvenile delinquency, decline in the respect for knowledge and the teacher, lack of discipline in the educational institutions, absence of peace of mind despite economic prosperity, daily increase in the number of mental diseases, suicides and crimes, the politicians' lies and trickeries, political conspiracies and the resulting political murders and political revolutions, lowering of the national and international ethical standards, mounting piles of missiles and atomic bombs and the unending series of world wars. If science becomes spiritual, all these troubles and worries will cease to exist, and an earthly paradise will be created under the heavens.

Conversation of science with love

Iqbal has related this subject in the form of a conversation of science with love. Science says: "My eyes have witnessed the secrets of the whole universe and time is a captive of my lasso. My eyes have been made for the study and observation of this physical world. I have no concern with the metaphysical world beyond the heavens. Hundreds of melodies rise from my musical instrument, and I bring to the open market the guarded secrets discovered by me so that everyone may judge them and benefit by them."

نگاہم راز دارِ ہفت و چار است
 گرفتارِ کمندم روزگار است
 جهان بینم باین سوز باز کردند
 مرا بانسوی گردوں چه کار است

چکد صد نغمہ از سازه که دارم
ببازار اگلنم رازے که دارم

My eyes have witnessed
The secrets of the seven and four,
And with my lasso I have captured the world.
I am an eye, and when I was opened I turned this
way-
Why should I bother about the other side of the
heavens?
A hundred songs flow from my instrument;
I bring to market every secret I know.
PM.

Love replies; “Because of the spell you have cast, the oceans are blazing (the allusion is towards the firing of cannon balls by the ships), the air rains down fire (i.e., the planes drop bombs) and is filled with poison (this alludes to the poisonous gas). Till the time you had friendship with me, you were a light, but as soon as you separated from me, your light became fire. You were born in the closets of spirituality (means that you had been invented by the Muslims in the search after God), but (because of giving up the idea of God and adopting the wrong ideas of Reality) you walked into the trap set by the Devil. Come, let us make this earthy world a garden and make on earth such a Paradise that it may last forever. Come, take just a speck of the affliction of my spirit (i.e., accept the idea of God) and make this old world young again. We are companions of one another since the beginning of time and the high and low notes of a single song, i.e., the song of Love”.

ز افسون تو دریا شعله زار است

هوا آتش گذار و زهر دار است
 چو با من یار بودی نور بودی
 بریدی از من و نور تو نار است
 بخلوت خانه لاهوت زادی
 و لیکن درنخ شیطان فتادی
 بیا این خاکدان را گلستان ساز
 تیر گردوں بهشتِ جادواں ساز
 ز روزِ آفریش همدم استیم
 هماں یک نغمه را زیر و بم استیم

Because of the spell you have cast the sea is in flames,

The air spews fire and is filled with poison.

When you and I were friends, you were a light;

But you broke with me, and your light became a fire.

You were born in the innermost sanctum of the Divinity,

But then fell into the Satan's trap.

Come-turn this earthly world into a garden,

And build, under the heavens, an everlasting paradise.

We have been on intimate terms since the day of creation,

And are the high and low notes of the same song.

PM.

When the motivating force of all of man's actions is God's love, it is obvious that any of his actions which is not for its satisfaction will be simply useless. If science is

unconcerned with God, it will not be anything more than an exhibition of useless thoughts.

علم تا از عشق برخوردار نیست
جز تماشہ خانہ افکار نیست

So long as knowledge has no portion of love,
It is a mere picture gallery of thoughts.

JN.

Rather, since such a science gets disconnected from the true idea of Reality, it definitely comes to be based upon some wrong idea of Reality, by which the demonic forces make progress, and man's real purposes are harmed.

علم بے عشق از طاغوتیاں
علم با عشق از لاهوتیاں

Science without love is the demonic thing,
Science together with love is a thing divine.

JN.

God is not invisible

In one of his poems Iqbal says that the teaching of those who are convinced of western philosophy is that search after God is an act of sheer folly. Their chief argument is that God is an invisible being while the basis of the modern sciences is the facts which are related to the sensate world, that is, the facts which can be known by the five senses. Hence to believe in God is not anything rational or scientific. Mere beliefs have no scientific value in these days. Religion is a madness which is repulsive to the human imagination. But if we reflect upon the philosophy of life, it brings some other kind of facts to light which show that the idea of the western philosophers that God is invisible is not correct, and the

first means of knowing God is some other except the five senses. The basic means of knowing God is the five senses indeed. The reason is that God and His qualities are manifest in the natural phenomena the knowledge of which is gained through the five senses. As has been stated by Iqbal in his letter, the knowledge which is based upon the five senses “is the beginning of the knowledge of truth”.

علم حق اول حواس آخر حضور

Knowledge of truth starts with sense impression and ends in vision.

JN.

Since the attributes of God are manifest in the sensate world, God is not an entity independent of the sensate world, and His knowledge is also only the knowledge of the sensate world. The fact that God is hidden from our physical eyes makes no difference in this truth. Sometimes, we know and recognise the existence of a thing by its perceptible signs and results the knowledge of which is also as authentic and certain as that of some other perceptible thing. For example, by seeing the smoke at a far off distance we believe in the presence of fire, though fire is not visible to us. Likewise, we come to know about the personality or self of some friend of ours completely from its signs and results which assumes the form of his deeds, actions and utterances in spite of the fact that his personality or self is not visible to us. None of the scientists has seen the atom up to this day with the naked eye. It has been seen, even after the explosion of Hiroshima, by means of a microscope. In spite of this the scientists had its complete knowledge on the basis of its perceptible signs and results which was so certain and effective that a large city like Hiroshima was reduced to

ashes with its help in a single moment. Like the atom we know God too by means of His signs, results, acts and deeds which are before us in the form of natural phenomena. In the above examples, if from among the things known by means of their signs and results, i.e., the fire, the personality of the friend and the atom, none is an invisible or a supernatural entity in anyone's eyes. God is also not an invisible or a supernatural entity. In all the physical, biological or psychological phenomena of nature, what we clearly see is the existence of order which attracts the scientist and which he commits to writing after discovering it by means of experiments and observations. Scientific research remains unsuccessful and comes to a stop where order cannot be discovered. For example, we see that this order exists in the atom, in the molecules, in the crystals, in the snow flakes, in the solar system, in the cell, in the animal body and in the human personality. And then, as far as our knowledge goes, from the day the universe has come into existence up to this day, this order remains the same during every age and everywhere as far as the universe stretches, and its uniformity never and nowhere breaks. It is now clear, and no one can refute it, that order is always the result of the activity of a mind. If we see a few grains of wheat scattered on a foot path, we can say that they might have fallen accidentally. But, if these very grains are formally arranged in the form of a mathematical hexagonal pattern, we will not but conclude that some living conscious being has imparted them this form. The order which is found in the physical phenomena of nature is so exact and measured that we can express it in mathematical terms or mathematical principles. Even the growing speed of a pebble thrown from the top of a high rise building or the growing length of a bar of iron expanding with heat is

governed by the laws of mathematics which were in force in the universe even when man, who can have the mental ability to understand them, did not exist in it. Though order itself always expresses a purpose, yet when we look at the biological phenomena of nature a little above the physical phenomena of nature, we see a purpose directly at work in the physical system of every creature whether big or small, despite the fact that none of the creatures has made itself by itself nor has that purpose, which is seen at work in every nook and corner of its bodily system, is of its own making. Hence modern sciences continue to raise this question again and again by covering the arduous stages of seeking and discovering purpose and order in the natural phenomena that when order and purpose is not possible without the activity of a mind, then whose mind is it which is at work in every atom of Nature? What other answer to this question can we have if not that it is the mind of the one who has created every atom of Nature and who is called the Creator of the world or God. Therefore, the concept of God is a natural and an integral part of the modern sciences. If the western scientists have separated the idea of God from the modern sciences, they have no scientific and intellectual basis therefor. Nor is their action a proof that God is not a scientific concept or that we should ignore God considering Him to be invisible. God is not an invisible or a supernatural being. Rather, He is a being evidence about Whom is being provided by the modern sciences themselves. If God is invisible, it is only in the sense that, despite being visible, He is hidden from our physical eyes. But in this sense everything in the world too which we claim to see with our eyes is invisible because we can also not know anything in the world completely which we call visible. It is in this sense that

the Quran has called God evident as well as hidden. The inclusion of God in the word “*ghaib*” (or invisible) in the Quranic verse **يُؤْمِنُونَ بِالْغَيْبِ** does not mean that God is completely invisible to us. Rather, it is simply that, despite being evident and visible, He is hidden from our eyes. God is visible in the natural phenomena because of the manifestation of His qualities. That is why, the Quran says that the natural phenomena are the signs of God and enjoins their observation and study in order to acquire His knowledge. After mentioning some of the phenomena of nature, the Quran says:

ذُكِرَ اللَّهُ فَآلَىٰ تَوَفَّقُونَ

That is God: Then how are ye deluded away from truth. (6: 95)²³³

This allusion can be made to only a being which is clearly visible before us. In Islam observation and study of natural phenomena is essential to belief in God. In the modern Christianity of the West, observation and study of nature is contrary to or at least detached from belief in God. The sense in which the words “invisible” and “supernatural” are used in the western philosophy cannot be used in that sense in Islam, which is a philosophy of life. If the followers of the western philosophy have excluded the idea of God from the modern sciences, there is no reason for us to do so. Further, the nature of self-consciousness is an evidence that man is nothing else except the desire for Beauty which does not derive satisfaction by any other ideal except God. If search after God is considered to be a foolish act, how will man satisfy this only one desire of

²³³ The Holy Quran (text, translation and commentary) Vol. I by Abdullah Yousuf Ali.

his which is the whole of his nature. Man does not need reason alone; he also needs madness or love for God. Even If he becomes a sage, he cannot be indifferent to and care free from the madness of love for the True God. If he is indifferent to the True God, he will have to tie the noose of love for and obedience to some other untrue and undeserving god around his neck. Hence, while criticising those who are the followers of the western philosophy, Iqbal writes:

تعلیمِ پیرِ فلسفہٴ مغربی ہے یہ
 نادان ہیں جن کو ہستی غائب کی ہے تلاش
 محسوس پر بنا ہے علومِ جدید کی
 اس دور میں ہے شیشہٴ عقائد کا پاش پاش
 مذہب ہے جس کا نام، وہ ہے اک جنونِ خام
 ہے جس سے آدمی کے تحلیل کو ارتعاش
 کہتا مگر ہے فلسفہٴ زندگی کچھ اور
 مجھ پر کیا یہ مرشدِ کامل نے راز فاش
 "باہر کمال اندکے آشفستگیِ خوش است
 ہر چند عقلِ کل شدہ ای بے جنوںِ مباحش"

The teaching of the sage of Western philosophy is
 "Those seeking the Invisible Existence are
 ignorant

If the form is unfamiliar to sight

Would the sheikh also be an idol maker like
 Brahmin?

The foundation of modern knowledge is on the
 tangible

In this age the wine bottle of Faith is shattered

What is known as din is an immature frenzy
 Which is repulsive to human imagination”
 But the philosophy of life is saying something else
 This secret has been divulged to me by the Perfect
 Preceptor
 “With every perfection a little distress is welcome
 However, perfect the intellect, it is not good
 without Love”.

BD.

Science has taken birth in the apartments of love

We have seen above that Iqbal thinks that love for the ideal is the generator of all the deeds of man and utilises them to realise its purpose. It is our ideal which creates a difference for us between correct and incorrect, right and wrong, virtue and vice and good and evil. The observation of Nature and the process of drawing inferences from it by which science is constructed is no exception to this general rule. Whether our ideal is right or wrong, perfect or imperfect, the results of our observations are compiled only in the light of it in any case and are preserved with us as its confirmatory and explanatory facts for being used at the time of need. If our ideal is wrong and imperfect, nature will appear to us in a particular colour which will be the colour of this ideal and our scientific observations and scientific inferences will have a particular point of view which will be consistent with this ideal. Obviously, in this situation we will not be able to draw correct inferences from the observation of nature which will be wrong in the same proportion as our ideal will be wrong. If our ideal is right, we will carry out the observation of nature in the light of the fact that it is the creation of God and a

manifestation of His beauty after which nature will also appear to us in an another way, with the result that our inferences will also be compiled in another way by its observation.

کچھ اور ہی نظر آتا ہے کاروبارِ جہاں
نگاہِ شوق اگر ہو شریکِ بینائی

The course of life somewhat distinct appears,
If eager looks and sight become corn-peers.
ZK.

If science is based upon the idea of God, it goes on correcting its wrong results all by itself as it makes progress. But the godless science has no such quality as it is deprived of the light and guidance of the idea of the Ultimate Reality or God.

وہ علم اپنے بتوں کا ہے آپ ابراہیم
کیا ہے جس کو خدا نے دل و نظر کا ندیم
وہ علم بے بصری جس میں ہمکنار نہیں
تجلیاتِ کلیم و مشاہداتِ حکیم

Knowledge which is intimate with the heart and the intuition, is Abraham for its own idols.
Knowledge in which the illuminating vision of Moses is not accompanied by the “observed facts” of the scientists is sheer lack of sight.²³⁴
ZK.

Science which is constructed through the observation of natural phenomena in the light of the idea of God is free from errors and is a correct explanation and

²³⁴ This translation has been taken from an article of the author namely, *The Philosophy of Iqbal*, which appeared in *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1961.

interpretation of the universe. Moreover by it our eyes and heart also derive nourishment , with the result that it takes us to the highest stages of yearning and ecstasy , i.e., the knowledge of God, and makes us the confidant of God like the Gabriel himself.

علم تفسیر جهانِ رنگ و بو
 دیده و دل پرورش گیرد ازو
 بر مقام جذب و شوق آرد ترا
 باز چون جبریلؑ بگذارد ترا!

From the science of the interpretation of the world of colour and scent
 your eyes and your heart derive nourishment;
 It brings you to the stage of ecstasy and yearning
 and then suffers you like Gabriel to stand.

JN.

According to the letter of Iqbal mentioned before, by the word *ilm*, he here again means science. He has laid great stress on scientific research and education. The reason, as he thinks, is that the Muslim can not only unfold his possibilities and potentialities but also expand them by striving through science in order to conquer the forces of Nature. Besides, he can also realize his object of life, i.e., the advocacy of the doctrine of the unity of God, more easily after becoming strong in every respect. This universe has been created for the only reason that the self of the true believer may evolve and reach its perfection by conquering it.

ما سوا از بهر تنخیر است و بس
 سینه او عرضه تیر است و بس
 از کند حق ماسوا شد آشکار

تا شود پیکانِ تو سنداں گذار

All otherness is only to subdue,
Its breast a target for the well-winged shaft;
God's fiat *Be!* made other manifest
So that thy arrows might be sharp to pierce.
AR.

خیز و وا کن دیدهٔ مخمور را
دون مخوان این عالمِ مجبور را!
غایتش توسیعِ ذاتِ مسلم است
امتحانِ ممکناتِ مسلم است
جستجو را محکم از تدبیر کن
انفس و آفاق را تسخیر کن
تو که مقصودِ خطابِ انظری
پس چرا این راه چوں کوران بری
چوں صبا بر صورتِ گلها متن
غوطه اندر معنیِ گلزار زن
آنکه بر اشیا کمند انداخت است
مرکب از برق و حرارت ساخت است
علمِ آسما اعتبارِ آدم است
حکمتِ اشیا حصارِ آدم است

Rise up, and open thy besotted eyes!
Call thou not mean thy world by Law compelled;
Its purpose is to enlarge the Muslim's soul,
To challenge his potentialities;

In prudence plan the quest, to make it sure,
 Then master every spirit, all the world.
 Sying, *behold!* Why travellest thou this way
 Like blind men?
 Fan not the rose's petals like the breeze,
 But plunge into the meaning of the bower;
 Whoso hath spun about phenomena
 The knotted noose, hath mastered for his mount
 The lighting and the heat. He makes the word
 The knowledge of the names, and being wise
 In natural Ken, was thereby fortified.

AR.

The importance of the knowledge of natural phenomena

This world of hue and scent is no secret. Rather, the aim and object of its creation is clear which is that the Muslim should add to his powers by conquering it as a soldier or a servant of God and reveal the qualities of beauty and perfection of God. The universe is, so to say, a lyre from which a beautiful melody can be produced provided that the individual striking upon its wires is a true believer. The true believer should just strike upon its wires and see what happens!

جہان رنگ و بو پیدا تو مے گوئی کہ راز است این
 یکے خود را بتارش زن کہ تو مضرب و ساز است این

A secret 'tis, 'tis, evident
 (Thou sayst) this world of hue and scent:
 Go, strike thyself upon its wire-
 Thou art the plectrum, it is lyre.

ZA.

The Quran has called the phenomena of Nature the signs of God because the qualities of Devine Being as well

as His powers and wisdoms are expressed in it. Hence, the characteristics and qualities of things or the scientific facts are amongst the secrets of the Creator:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ

Verily in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. (3:190)²³⁵

Hence, an individual who carries out the observation and study of the signs of God considering them to be the signs of God is a true believer. The basis of science itself is the command of God to carry out the study and observation of nature, the Quran says:

أَنْظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ

“Behold all that is in the heavens and the earth”
(10: 101)²³⁶

Iqbal says:

ہر چہ مے بنی ز انوارِ حق است
حکمتِ اشیا ز اسرارِ حق است
ہر کہ آیاتِ خدا بیند خُر است
اصل این حکمت ز حکمِ انظر است

Whatever you see is the manifestation of God's light;

the knowledge of things is a part of God's secrets.

He who sees God's signs is a free man,

²³⁵ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

²³⁶ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

the basis of this wisdom is God's order: *Look*.

MK.

The effect of the characteristics of things or science on the true believer is that his condition with respect to *deen* and the world both becomes better and he grows more loving and sympathetic towards the other human beings because of the progress of his Love and Divine knowledge.

بندهٔ مومن ازو بہروز تر
ہم بہ حال دیگران دل سوز تر
علم چوں روشن کند آب و گلش
از خدا ترسندہ تر گردو دلش

Through it the believer is more successful in life than the non-believer

and more sympathetic towards others.

When knowledge illumines his mind,

his heart grows more and more God oriented.

MK.

It is obvious that such a science has the effect of alchemy for our dust as it turns it into gold. But, since any science which is constructed by means of the study and observation of nature without the idea of God lacks the correct standard of right and wrong and cannot distinguish between injustice and justice. Its effect appears in the form of disbelief, materialism, national prejudice, tyranny and oppression against the weaker nations, attempt to plunder and enslave them, immorality, obscenity, international rivalries and horrible world wars and during them the destruction of peaceful cities like Hiroshima and Nagasaki. Consequently, we can observe this effect of secular science in the West. The science of

the westerners is intent upon destroying mankind with the sword in hand. The degraded moral law of the West and its secular science are deplorable . When intellect remains subservient to Love for God, it is a sublime spiritual activity. But when it becomes free of Love it becomes demonic. It is the duty of the Muslim who can make a distinction between the needs of the soul and those of the body to break the spell of this secular culture of the West.

علم اشیاء خاکِ ما را کیما است
 آه! در افرنگ تاثیرش جداست
 عقل و فکرش بے عیارِ خوب و زشت
 چشم او بے نم دل او سنگ و خشت
 دانش افرنگیاں تیغے بدوش
 در ہلاک نوعِ انساں سخت کوش
 آہ از افرنگ و از آئین او!
 آہ از اندیشہٴ لا دین او
 اے کہ جان را باز مے دانی ز تن
 سحرِ این تہذیب لادینے شکن
 عقل اندر حکم دل یزدانی است
 چوں ز دل آزاد شد شیطانی است

Knowledge of things is like elixir to our dust,
 alas! its effect in the West is different.
 Its (the West's) reason and thought have no
 standards of right and wrong,
 Its eyes know no tear, its heart is hard as stone.

The wisdom of the Franks is an unsheathed sword,
 ever ready to destroy the human species.
 May God protect us from the West and its ways,
 and from its secular thinking;
 O, you who knows the distinction between body
 and soul,
 break the spell of this godless civilisation.
 Reason under heart's guidance is god-like;
 When it frees itself from the heart, it becomes
 Satanic.
 MK.

The people of the West have made so great a progress in the material sciences that they are now trying to reach the moon and the Pleiades. In fact, they have already landed on the moon. But until this developed intellect of man becomes a assists the fervour of love for God it will be of no use.

یہ عقل جو مہ و پرویں کا کھیلتی ہے شکار
 شریکِ شورش پنہاں نہیں تو کچھ بھی نہیں

The intellect can cast its noose
 On the Pleiades and the Moon;
 If heart is b'reft of love for God,
 It is not a worthy gift and boon.
 ZK.

Sowing the seed by the Saracens

Science is not Frankish in origin. Its root is the thirst for discovering different new facts about the universe which is in the nature of every man. Any one who satisfies this thirst by means of the study and observation of nature will himself become a scientist whether he is from the West or from the East. Moreover, the historical

facts are showing that science is the invention only of Muslims whose thirst for invention was roused by the Quran as a means of the knowledge of God which also guided them by telling them that as a result of it they will receive the knowledge of God. Therefore, we should recreate an interest in invention, but should not become the cause for the spread of the secular civilisation of the West by committing the offence of separating it from the idea of God. The reason is that it is this secular civilisation which has made it difficult for Muslims to live as Muslims, created many troubles for them and again inclined them towards the adoration of nationalism, Arabism and communism and similar other newly carved idols, i.e., again brought *Lat* and *Uzza* back to the sanctuary of the *K'abah*. The secular science of this civilisation has taken the light away from the inner eyes and killed the souls with the thirst for the elixir of Love. It has not only robbed the hearts of the ardour of Love, or rather, made even the hearts disappear from the bodies which are the abodes of love for God and man. The result is that the modern man has been reduced simply to the level of the animals unable to distinguish between good and evil or fair and foul.

حکمتِ اشیا فرنگی زاد نیست
اصل او جز لذتِ ایجاد نیست
چوں عرب اندر اروپا پر کشاد
علم و حکمت را بنا دیگر نهاد
دانه آن صحرا نشیناں کاشتند
حاصلش افرنگیاں برداشتند
ایں پری از شیشہٴ اسلاف ماست

باز صیدش کن کہ او از قافِ ماست
 لیکن از تہذیبِ لادینے گریز
 زانکہ او با اہلِ حق داردستیز
 فتنہ ہا ایں فتنہ پرداز آورد
 لات و عزیٰ در حرم باز آورد
 از فسونش دیدہ دل نا بصیر
 روح از بے آبی او تشنہ میر
 لذتِ بے تابی از دل مے برد
 بلکہ دل زیں پیکرِ گل مے برد

What should be done O nations of the East.
 The knowledge of things is not European in
 origin,
 its root is the zest for invention.
 When the Arabs spread their wings in the West,
 they laid a new foundation for learning and
 knowledge.
 The seed was sown by these dwellers of the desert,
 but the harvest was reaped by the Europeans.
 This fairy sprang from the glass of our ancestors;
 win her again because she hailed from our
 Caucasia.
 But get away from a faithless civilisation
 because it is at war with men of God.
 This mischief monger brings forth mischief,
 bringing back the idols of Lat and Uzza to the
 K'abah.
 By its sorcery the eye of the heart is made blind;
 the spirit dies of thirst for lack of water.

It takes away the joy of restlessness of the heart,
 nay, the heart itself from the body.
 MK.

The objective of the school

During this period the Muslims have also adopted the godless science of the West by following the Christian West blindly after forgetting their history ,traditions and the Quranic injunctions which Iqbal calls the “secular fear”. At present the schools, the colleges and the universities of the Muslims in the whole of the Islamic world are engaged in the teaching of secular science because of which the educated Muslim youth is receding farther and farther away from Islam. Iqbal expresses regrets at this situation repeatedly and emphasises that we should restore the idea of God to its position in our schools and colleges as the aim of education was only that the self should be provided with the facilities to achieve the only purpose of its life, viz, the free growth and satisfaction of the urge to Love by means of knowledge and action. Iqbal laments that the school is completely unaware of its objective. That is why it takes no steps towards the nourishment of Love or inner urge.

مکتب از مقصودِ خویش آگاه نیست
 تا بجزب اندرویش راه نیست

The school is unaware of its aims and objects,
 until it has no access to the urge within.²³⁷

JN.

Strong love for God can alone create ardour and enthusiasm for action in life. May the doctrine of God’s

²³⁷ This translation has been taken from the author’s article entitled *Iqbal’s Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV).

unity become the basis of the system of education so that this powerful force may also become available to the school.

مے یقین سے ضمیر حیات ہے پُرسوز
نصیبِ مدرسہ یا رب یہ آپ آتشناک

The quintessence of life is a force of faith supreme-
It is a force denied to all our seats of learning.

BJ.

The secular system of education of the school of the modern age leaves the student with no ability to mention the name of God during the whole of his life. It is just like throttling some one so that the voice of *none is worthy of worship except God* cannot come from his mouth again.

گلا تو گھونٹ دیا اہل مدرسہ نے ترا
کہاں سے آئے صدا لَّا اِلٰهَ اِلَّا اللّٰهُ

The school personnel have already throttled thee; where- from can now come the voice of ‘None is worthy of worship except God’.²³⁸

BJ.

The Western system of education, which is now also in vogue in the East is based upon the principle that the student should not be taught any dogma so that his intellect is free and he is himself able to accept or reject everything after subjecting it to a close examination. If any dogma is imposed upon him by the teacher his whole thinking will be restricted to narrow limits. But what results from following this principle? The intellect of the student indeed becomes free because of it, but since his

²³⁸ Ibid.

ideas lack centrality they are left with no regular order or organisation. What should have happened is that in the student the belief, i.e., the belief in God, which is precisely consistent with his nature and for which his nature yearns was created and perfected. In such a situation there could be no external and artificial pressure on his mind. Rather, he would have achieved his natural freedom, with the result that all the ideas enslaving him and turning him aside from his nature would have become out of the discussion. Simultaneously, consistency and order would also have been created in his thoughts, for then this belief would have become the centre of his thoughts, thereby enabling him to see them in the light of this belief. But, no such thing was done. Resultantly, love for God in the heart of the educated individuals produced by such a system of education in the West lies dead. If, in the East love for God still remains alive in spite of such a system of education, the ideas and thoughts which the school creates in the mind of the student because of the absence of its guidance do not unite to belief in God. They have no natural relevance to each other and become available for use of the varied unnatural beliefs of the West. In such a situation the intellect functions wrongly and thinks in the wrong direction because of the slavery of the West.

مدرسہ عقل کو آزاد تو کرتا ہے مگر'

چھوڑ جاتا ہے خیالات کو بے ربط و نظام

مردہ لادینی افکار سے افرنگ میں عشق

عقل بے ربطی افکار سے مشرق میں غلام

The seats of learning give
The mind of pupil's scope:

But leave the thoughts of youth
 Unlinked by thread and rope.
 The love of God is dead
 By unbelief' mong Franks.
 Through lack of link in thoughts,
 East shackle wears on shanks.

ZK.

Though the concept of God is man's nature, yet this handful of dust—man—is so made that if he does not have proper education and training, he commits mistakes in understanding his nature and considers wrong and imperfect ideas as God. If we think that by allowing the student freedom of thought and expression love for God will be created in his heart of its own accord as it is his nature, then this thinking is incorrect. The fire of God's love which burns all untruths and wrongs is not lit without the proper growth of the self. The mystics say that love for God is a fire which burns all but God.

خودی کی پرورش و تربیت پہ ہے موقوف
 کہ مشمتِ خاک میں پیدا ہو آتش ہمہ سوز

If self is bred with perfect care,
 Such force and strength it can acquire
 That handful dust of man with ease
 Can set untruths and wrongs affaire.

ZK.

The exclusion of the concept of God from the science courses of the colleges is exactly like an individual who wishes to see his house bright with light, but stops the sun light from coming in by raising a huge wall against it. A professor is the builder of a building. The building which he builds is the human self. Sage Qaa'ni, has left a useful advice which a professor should remember. He

said: "If you wish the courtyard of your house illuminated, do not raise a wall against the sun".

شیخ مکتب ہے اک عمارت گر
 جس کی صنعت ہے رُوحِ انسانی
 نکتہ دلپذیر تیرے لیے
 کہہ گیا ہے حکیم قآانی
 "پیش خورشید برکش دیوار
 خواہی ار صحن خانہ نورانی"

The headmaster is an architect
 Whose material is the human soul.
 A good advice has been left for you
 By the sage Qaa'ni:
 Do not raise a wall against the sun
 If you wish the courtyard illuminated.
 BJ.

Loss of the wealth of *deen* and wisdom

We even then wish that our new generations should be truly Muslims--in other words we are completely unaware of the disheartening results and effects of the secular science. How is it possible that on the one hand we may tell our youth through our books of the highest level that God nowhere figures, nor can He figure in ethics, politics, economics, education, law etc. but, on the other, expect that the ethical, political, economic, educational, and legal activities of these youths will be God oriented? Hence, Iqbal warns us not to consider the education of this secular science, which is destroying the soul of our whole nation, as without a danger.

مباش ایمن ازاں علمے کہ خوانی

کہ از وے روحِ توے میتواں کشت

No use to learn a knowledge and skill,
Which murders a Nation's soul and will.

AH.

The result of secular education in our colleges is that we are so enamoured of the amorous looks of the coquettish sweet-heart of westernism and modern liberalism that we are completely unable to understand that by it we have not only let the wealth of *deen*, but also that of wisdom (i.e. the true God oriented science) plundered, though as believers the blessings of both *deen* and wisdom were specific to us.

متاع دین و دانش لٹ گئی اللہ والوں کی

یہ کس کافر ادا کا غمزہ خوریز ہے ساقی

Torn from God's congregation its dower of faith
and reason,

And godlessness in fatal allurements dressed, oh,
saki!

BJ.

Reading and teaching of secular science developed by and dyed in the world view of others is just like making an attempt to beautify one's face with the rouge prepared by others. The result is that we consider our worth and value to be dependent upon the imitation of the ways of others, so that we have completely lost our national distinctions, our reason is shackled by the ideas of others unable to think freely by itself, every breath of our intellectual and cultural life has become reliant on others, the conversation on our lips and the desires in our hearts are such that they have been borrowed from others. Expressing his regrets over this state of affairs, Iqbal writes:

علم غیر آموختی اندوختی
 روئے خویش از غازه اش افروختی
 ارجندی از شعارش مے بری
 من ندانم تو توئی یا دیگری
 عقل تو زنجیری افکار غیر
 در گلوئے تو نفس از تار غیر
 بر زبانت گفتگوبا مستعار
 در دل تو آرزوبا مستعار
 تا کجا طوف چراغ محفله
 ز آتش خود سوز اگر داری دلے

But thou hast learned
 The rote of others, taking that for store,
 An alien rouge to beautify thy face;
 In those insignia thou takest pride,
 Until I know not if thou be thyself
 Thy mind is prisoner to other's thoughts,
 Another's music throbs within thy throat,
 Thy very speech is borrowed, and thy heart
 Dilates with aspirations not thine own.
 How long this fluttering about the flame
 Of party lanterns? If thou have a heart.
 AR.

Designing of a new world

When the doctrine of God's unity joins to the knowledge of the natural phenomena, i.e., the physical, biological and psychological facts of science, there is created such a force of attraction in it that its attack can

make even the worst enemies powerless. This force becomes such a weapon for fighting and attacking that it cannot be resisted even by the high tech weaponry of the modern age. The reason is that the attack of this force makes friends of the enemies by conquering their hearts, thus rendering them completely incapable of all resistance. Rather, they surrender all of their war material to the attackers willingly. In other words, if the doctrine of God's unity joins hands with science, it becomes such a war material that we can conquer others with it without the use of sword and gun.

ہفت کشور جس سے ہو تسخیر بے تیغ و تفنگ
تو اگر سمجھے تو تیرے پاس وہ سامان بھی ہے

What conquers the whole world without sword
and gun

If you understand the material is also in your
mettle.

BD.

That is why, Iqbal induces the Muslims to start a peaceful world revolution by combining the doctrine of God's unity with science. For the people of the West science (intellect) is the basis of life, but for those of the East God's love is the secret of the universe. By joining hands with love for God, science grows acquainted with Reality otherwise it continues to stumble and fall into errors. On the other hand, the task of satisfying the practical demands of God's love in the world, i.e., the task of advocating the *kalima-i-taubid* (there is no lord but God) which keeps the True Lover of God engaged, gets established on stable footings with the help of science. It is obvious, therefore, that when Love and science will join up a new world order will come into existence. The Muslim should rise by mustering up courage and create a

new world revolution by combining the belief in God with science.

غربیاں را زیر کی ساز حیات
 شرقیاں را عشق رمزِ کائنات
 زیر کی از عشق گردد حق شناس
 کارِ عشق از زیر کی محکم اساس
 عشق چوں بازی کی ہمہر بود
 نقشبندِ عالمِ دیگر شود
 خیز و نقشِ عالمِ دیگر بند
 عشق را بازی کی آمیزد

The Intellect, to the Westerners, is the tune of life. To the Easterners, love is the secret of the universe.

Intellect, aided by love, acquires the knowledge of Reality.

The foundation of love's task is consolidated by intellect.

When love is combined with intellect it becomes the architect of a new world.

Arise and create a new world; combine love with intellect.²³⁹

JN.

There are several verses of the Quran which forcefully forecast the final world domination of Islam. But, it is obvious that if Islam is to dominate, it will be only through the Muslim nation.

²³⁹ This translation has been taken from an article of the author namely, *The Philosophy of Iqbal*, which appeared in *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1961.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Of God. Verily never will God change the condition of a people until they change themselves (with their own souls).(13: 11)²⁴⁰

Opposition to secular science

It is encouraging that the western thought is now also reacting to secular science. In his book “The Crisis of Our Age” Pitrim. A. Sorokin, who has been a professor of sociology in the Harvard University, writes:

“The present antagonism between religion and science is unnecessary, not to mention disastrous. In the light of adequate theory of true reality and value, they all are one and all serve one purpose, the unfolding of the Absolute in the relative empirical world to the greater nobility of man and to the greater glory of God.”²⁴¹

Similarly Field Marshal Smuts the author of a fine and high standard book about philosophy entitled, “Holism”, writes:

“In the selfless pursuit of truth, and in respect of interest in the observation of order and beauty, science shares in some qualities and characteristics of art and religion. It would be only fair to say that perhaps science is the clearest revelation about the existence of God for the modern times. It is a fact that one of the different great accomplishments of humanity in the future would be that it would adjoin science with the ethical values, and thus ward off that great danger which

²⁴⁰ The Holy Quran (text, translation and commentary) Vol. I by Abdullah Yousuf Ali.

²⁴¹ Page: 257, One Word Oxford Publications edition 1992

our future at present faces”

But the true and perfect view of Reality in the light of which science and religion, according to Sorokin, appear to be one is only with the Muslim nation. The reason is that the Islamic concept of God is pure and free from all the filths of polytheism. There is no other religion in the world except Islam which emphasises the purity of the concept of God so much. Moreover, the Islamic concept of God also includes that the natural phenomena, the study and observation of which is the function of the scientist, are the signs of the existence and attributes of God and the signs of God are visible in them. The knowledge of the natural phenomena called science cannot be separate from the Islamic concept of God. These facts denote that the remarkable work of combining the moral values arising out of the Islamic concept of God with science which, according to Field Marshal Smuts, mankind are about to accomplish in the future can be accomplished only at the hands of the Muslims.

Incomplete design

If we carry out an analysis of the causes of the religious, scientific, moral and political decline of the Muslims, the main and the most fundamental cause which will be discovered will be only that they have chosen the godless science for their education. Therefore, their decline can be arrested by removing this cause, thus clearing the way for their world domination according to the forecasts of the Quran. It means that this role of the Muslim nation that, by combining the concept of God with science in the science courses of their universities, they will clear the way for the revival of their religious feeling and the advocacy of the belief in the unity of God, is preordained. In fact, evidence to suggest

that we will become the cause of the world revolution of the future hope for which has been entertained by Iqbal is implicit in the possibilities and potentialities of our ideology itself. Nevertheless, until the human race combines science with the conception of God, it will be unable to take a step forward towards its perfection which is its goal, with the result that the design of the Architect of Eternity, i.e., man, for whose completion He has created these world-wide tumults and disturbances will remain incomplete. The reason is that man can reach his completion only when Intellect and love combine together. When both of them will combine together neither will Reason remain unbridled nor will Love remain deprived of its place, and until both remain separate from one another neither will Reason be able to find its correct path nor will Love be able to find its right place.

عقل ہے بے زمام ابھی عشق ہے بے مقام ابھی
نقش گر ازل ترا نقش ہے ناتمام ابھی

As yet the Reason is unbridled, and Love is on the road:

Architect of Eternity, Your design is incomplete.

BJ.

CHAPTER IX

SELF AND ZIKR

Zikr, a basic need of the self

In order to satisfy its urge for Beauty by contemplating the qualities of beauty and perfection of the Divine Self the human self not only makes use of natural phenomena but also those words of the dictionary as symbols of Divine qualities which are commonly used for them. The Holy Quran calls these words “*al-asma-ul-husna*” (or the beautiful attributes).

The true believer repeats these words externally and internally by keeping their import in mind. During this process he concentrates his attention on that beauty and perfection which this import expresses. He, therefore, derives enjoyment from this method of inner study and observation of Beauty and is acquainted with its grandeur and depth. This form of seeking Beauty is called *zikr* or *ibadah*. Though the word *ibadah* has a wide meaning, and all the acts and deeds of man count as *ibadah*, yet in the restricted sense the term *ibadah* is also used to represent *zikr*. *Zikr* adds to the intensity of love in man, with the result that he becomes bright like the flame. The Muslims need a man of God in whose heart the flame of God’s love has become bright due to excessive *zikr*, and whose intellect is faster than the lightening in the swiftness of thought. He can then create an upheaval like the doomsday to change the world according to the will of God.

اے حلقہ درویشاں! وہ مردِ خدا کیسا
 ہو جس کے گریباں میں ہنگامہ رستاخیز
 جو ذکر کی گرمی سے شعلہ کی طرح روشن
 جو فکر کی سُرعت میں بجلی سے زیادہ تیز!

Ah! circle of dervishes, see how the man of God is,
 In whose collar is the tumult of Judgement's Day-
 who is as bright as a flame by the heat of
 repetition of God's name;
 Who is quicker than the lightning by the swiftness
 of his thought.

BJ.

To engage on *ziker* from midnight till dawn has been
 praised by the Quran in the following words:

تَتَّجَانِي جُنُوبَهُمْ عَنِ الْمَضَاجِعِ

Their sides forsake their beds (32:16)²⁴²

This time is more beneficial and effective for the
 purpose of the self because the self can concentrate its
 attention more easily on it due to silence and solitude and
 the descent of God's special blessings at this time. The
 urge to love keeps the self restless like the mercury, but
 the midnight *ziker* lends it rest and peace just as the aloe
 wood sets the mercury at rest.

بذکرِ نیم شب جمعیتِ او
 چون سیمابے کہ بند چوبِ عودش

The midnight's prayers are a source of its strength
 ;
 like a mercurial artist who remains restless

²⁴² The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr.
 Mohammad Muhsin Khan, Islamic University Al-Madina.

without his musical instrument²⁴³.

AH.

Zikr or *ibadah*, so to say, is not any vocal exercise. It is a mental activity resulting from a realisation of Beauty the purpose of which is to deepen this realisation further through the observation of Beauty from near until man's love achieves perfection. If *zikr* is not accompanied by an inner effort, it cannot help the growth of love. That is why, Iqbal has layed stress on *Zikr* and *Ibadah* in his poetry again and again.

لا الہ گوئی؟ بگو از روئے جاں

تا ز اندام تو آید بوئے جاں!

If you say *la ilah*, speak it from the depth of your heart

So that your body may smell of soul.

JN.

تو عرب ہو یا عجم ہو ترا لا الہ إلا

لُعنتِ غریب جب تک تیرا دل نہ دے گواہی

Whether thou art in the East or West, thy faith

Is meaningless, unless thy heart affirms it.

BJ.

The pearl of the shell of faith

Since sincerity in *zikr* decreases the love of other than God and increases that of God gradually, its final result is that indulgence in obscenity and disobedience on the part of the true believer both become impossible. Therefore, Islam has enjoined every Muslim to perform a specific minimum form of *zikr* which is determined by

²⁴³ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

the Prophet's orders and which is known as *salat*. *Salat* is a pearl which is formed inside the shell of faith. In this respect, so to say, it is the believer's lesser pilgrimage as he circumambulates the *K'abah* in it internally and mentally. *Salat* is like a dagger in the hands of a Muslim which eradicates immorality and disobedience.

لا اله الا الله باشد صدف گوهر نماز
 قلب مسلم را حج اصغر نماز
 در کف مسلم مثال خنجر است
 قاتل فحشاء و بنی و منکر است

The profession of Faith is the shell, and prayer is the pearl within it:

The Muslim's heart deems prayer a lesser pilgrimage.

In the Muslim's hand prayer is like a dagger
 Killing sin and forwardness and wrong.

AR.

But *salat* provides that much *ziker* which is the minimum required for creating in the believer love for it and for laying the foundations of his habits of sincere *ziker*. It does not of course provide him with all the *ziker* that he needs for evolving his love completely by satisfying his desire for Beauty. The Holy Quran, therefore, enjoins upon the believer to take part in *ziker* abundantly even after his regular prayers. If the feeling of Beauty which Iqbal calls (inner feeling) is missing in *Salat* its purpose cannot be realized. Iqbal thinks that the major cause of the decline of Muslims is this fact itself that they have lost this very feeling of Beauty or the urge to love God sincerely. If we see their prayer today, we find that neither the rows have been arranged with the fervour and

zeal evenly nor is there any concentration on prayer, and nor any pleasure is being felt in prostration because the hearts are devoid of God's love.

صفیں کج دل پریشاں سجدہ بے ذوق
کہ جذبِ اندروں باقی نہیں ہے

The rows are uneven, the hearts adrift, the prostration joyless--

All this because the inner feeling is dead!

BJ.

وہ سجدہ روحِ زمین جس سے کانپ جاتی تھی
اسی کو آج ترستے ہیں منبر و محراب
سنی نہ مصر و فلسطین میں وہ اذان میں نے
دیا تھا جس نے پہاڑوں کو رعشہٴ سیماب

The prostration that once
Shook the earth's soul,
Now leaves not a trace
On the mosque's decadent walls.
I have not heard in the Arab world
The thunderous call
The call to prayer that pierced
The hearts of the hills in the past.

BJ.

تیری نگاہ سے دل سینوں میں کانپتے تھے
کھویا گیا ہے تیرا جذبِ قلندرانہ

Your glances bold would strike the heart
With awe, though sheathed within the breast:
Alas! A qalandar's fervent zeal
In you is dead and is at rest.

BJ.

Iqbal complains that the callers towards True Love are not available now either in mosques or in shrines or in schools. It is now he alone who is calling everyone towards it. The cells of the Sufis and teachers are empty of the pure and sparkling wine of Divine Love. If this pure and sparkling wine is not available today anywhere, it can be found in Iqbal's flagon.

میرا سبوچہ غنیمت ہے اس زمانہ میں
کہ خانقاہ میں خالی ہیں صوفیوں کے کدو

My flagon small is blessing great,
For the age athirst and dry:
In the cells where mystics dwell
Big empty gourds are lying by.
BJ.

مرے کدو کو غنیمت سمجھ کہ بادۂ ناب
نہ مدرسہ میں ہے باقی نہ خانقاہ میں ہے

Count my gourd an immense gain,
For pure and sparkling wine
No more the seats of learning store
Nor sells the Sacred Shrine.
BJ.

جلوتیان مدرسہ کو رنگاہ و مردہ ذوق
خلوتیان میکدہ کم طلب و تہی کدو

The disciples in the schools are insipid and purblind;
The esoteric of the monastery have low aims with empty bowls.
BJ.

Feeling of Beauty or inner feeling or Love is itself faith. This is precisely the sign of a true Muslim . Even if

anyone is a Muslim or says or hears about it, his prayer will be futile unless he is a true Muslim. The Muslim is not a true Muslim today. Therefore, his prayer is to no effect.

دل ہے مسلمان میرا نہ تیرا
میں بھی نمازی تو بھی نمازی

Both you and I aren't Muslim true,
Though we say the prayers due.
BJ.

Deep Muslim faith

Iqbal calls this feeling of Beauty deep Muslim faith too. The reason is that it is the Muslim's special distinction. He distinguishes it from outward faith. Outward faith is simply where a Muslim may offer his prayer with its outward movements and discipline. But the deep Muslim faith is that when a Muslim may offer his prayer, the true feeling of the beauty and perfection of God or Love may accompany him. This very feeling of Beauty or deep Muslim faith is itself the secret of the universe to Iqbal's eyes. The universe has been created only for its sake and it alone is going to be the means of man's highest perfection. It is the dynamic power of all human activity. Without it avenues of right action for man cannot open. It keeps the branch of conviction and faith alive and fresh.

اک شرعِ مسلمانی! اک جذبِ مسلمانی
ہے جذبِ مسلمانی سرِّ فلک الافلاک
اے رہرو فرزانہ! بے جذبِ مسلمانی
نے راہِ عمل پیدا نے شاخِ یقین نمناک

One is the outward form of faith,

The other its spirit deep and true.
 He, who quaffs its spirits deep,
 Brings secrets hidden to his view.
 O pilgrim wise, who tread the path,
 If passion strong for faith you lack,
 The bough of faith shall whither fast,
 Obscure and dim become the path.
 BJ.

Sharia is nothing but an expression of the fixed methods of this feeling of Beauty or Love or love for God . If the feeling of Beauty or Love is absent, there is no prayer at all. On the contrary, the whole of sharia becomes a combination of ideas the purpose of which is not virtue and piety , but which themselves become the objects of worship, hence assume the form of idols.

عقل و دل نگاہ کا مرشدِ اولین ہے عشق
 عشق نہ ہو تو شرع و دین بتکدہ تصورات

Intellect, heart and vision all must take their first lesson from Love--
 Religion and the religious law breed idols of illusion if there is no Love.
 BJ.

Iqbal designates *ziker* sometimes as “*ab-e-sehar-gahi* (morning sighs)”, sometimes “*fughan-e-subh-gahi* (morning lament)” and sometimes as “*adab-e-sehar gahi* (habit of rising in the early morning)”. Man cannot satisfy his desire for Beauty completely till he loves others than God, for this desire does not find satisfaction in anything else except God. Till then neither does his personality reach perfection nor does he get complete peace of mind. But without *ziker* man cannot achieve that station of Divine Love where he may become free from the love of others than God.

نگہ الجھی ہوئی ہے رنگ و بو میں
 خرد کھوئی گئی ہے چار سو میں
 نہ چھوڑے دل فغانِ صبحگاہی
 اماں شاید ملے اللہ ہو میں

Distracted are the eyes in myriad ways;
 Distracted is thy reason in many pursuits,
 Forsake not, O heart, thy morning sighs!
 Chanting His name, thou mayest save thy soul.
 BJ.

عطار ہو، رومی ہو، رازی ہو، غزالی ہو
 کچھ ہاتھ نہیں آتا بے آہ سحر گاہی

Like Rumi, Attar, Ghazali and Razi,
 One may be mystic great and wise,
 But not can reach his goal and aim
 Without the help of morning sighs.
 BJ.

That is why Iqbal himself also made midnight *ziker* a part of his daily routine which even the biting winter winds of London could not force him to abandon.

زمستانی ہوا میں گرچہ تھی شمشیر کی تیزی
 نہ چھوٹے مجھ سے لندن میں بھی آدابِ سحر خیزی

At London, winter wind, like sword, was biting though;
 My wont to rise at early morning I did not forgo.
 BJ.

Fiker is neither perfect without *ziker* nor can it realise its aim. *Ziker* and *fiker* should go hand in hand.

فکرِ قرآنِ اختلاطِ ذکر و فکر

فکر را کامل نہ دیدم جز بذكر

The poverty of the Quran is the mingling of meditation and reason--

I have never seen reason perfect without meditation.

JN.

Knowledge of the qualities of the self

The emphasis of Iqbal on *ziker*, prayer and similar other teachings of Islam is not because he wishes to call attention to these teachings by becoming a preacher or a teacher of Islam, as has been understood by some who do not appreciate him and call him a *mullah*, but because the undeniable facts of the qualities of human nature or human self which he has discovered due to his research make it necessary. And the method by which he has researched these facts is not much different from that followed by the scientists. The scientist tries to discover the qualities of everything by means of observation. But certain things in the world are also such that they cannot come within the observation of any one directly. It is only their external effects which can be observed. It is obvious that the knowledge of the qualities of such objects can be acquired by the scientists only through the observation and study of their effects. The scientist adopts exactly the same method for acquiring their knowledge. One of these things, as I have already mentioned, is the atom. An American scientist had perhaps seen the atom by an electronic microscope ten or twelve years ago. But the knowledge of the qualities of the atom to whatever extent it is available to the scientists today, had nearly all been acquired before through the observation of its effects without seeing it. Another similar object is the human self which we cannot see with

our eyes. But, its qualities can be seen by its effects. The knowledge of the qualities of the self is extremely important to man as the self itself is the essence of man. All the acts and deeds of man because of which there is hustle and bustle in the world are the deeds and actions of the self itself. Hence, it is extremely important for us to know what is the self, what are its qualities, and what is the origin and source of its activities and further, what does it want and why? Without knowing about these things we can neither bring human actions and deeds under control, nor direct them as we wish. For example, we cannot stop man's mutual wars and rivalries or create an atmosphere of peace, conciliation, progress and prosperity in the world or tell how man should establish his political, legal, educational, moral, scientific, artistic, military, diplomatic and economic systems so that they are durable, correct and beneficial for him and are not a source of anxieties for him. Keeping before him the effects of the self which are in the form of human deeds and actions, Iqbal has derived some results about its qualities and characteristics. His philosophy consists only of these results. Some other people have also tried to know about the qualities of the self from its effects before Iqbal, but except for Iqbal no one's results (which are reflected in the mirror of the past and the present history of individuals and societies) can explain the effects of the self in a satisfactory manner. These results are neither completely harmonious with these effects nor with each other, and nor with other scientific facts. Hence, they are below the standard of rationality and are unconvincing. If from the observation of the effects of the self, Iqbal has found that the self is merely a powerful urge to love God, and nothing else apart from this, and all the effects of the self, all its deeds and actions whether right and wrong, are

created out of this urge to love which is satisfied by *ziker* and *fiker*, he is compelled to say so whether one likes it or not. This is not a sermon, but an expression of the unavoidable results of observations. It makes no difference whether in deriving these results correctly Iqbal has been greatly helped by the islamic teachings. Nor whether the islamic teachings confirm these results further. If, after observing the properties of water, someone may say that it turns into ice at zero degree centigrade, there will be no defect in it even if that individual who hates ice, or is allergic to it, may dislike this statement; the sayer must say only this even then.

Importance of *Ibadah*

Man's action called God's worship, the main element of which is *ziker*, is the most valuable and the highest of the human experiences. Man gives the greatest, the most powerful and the most important desire of his life the opportunity to express itself naturally and correctly through it. In this way, he evolves his personality to the stage of its highest perfection by satisfying it completely and permanently. It is, so to say, the return of the human self to its source and its going back to its goal. It is the meeting of lovers, long separated lovers who have searched for each other long and hard through ages of evolution. Iqbal tells us that worship is a natural activity which, in respect of its origin, is but the complement to the scientists' search after truth. He says;

“Prayer is instinctive in its origin”..... “In thought the mind observes and follows the working of Reality; in the act of prayer it gives up its career as a seeker of slow footed universality and rises higher than thought to capture Reality itself with a view to become a conscious participator in its life. There is nothing mystical

about it. Prayer as a means of spiritual illumination is a normal vital act by which the little island of our personality suddenly discovers its situation in a larger whole of life”..... “In fact prayer must be regarded as a necessary complement to the intellectual activity of the observer of Nature. The scientific observation of Nature keeps us in close contact with the behaviour of Reality, and thus sharpens our inner perception for a deeper vision of it” “The truth is that all search for knowledge is essentially a form of prayer. The scientific observer of Nature is a kind of mystic seeker in the act of prayer”.²⁴⁴

If the believer is, in fact, a true believer the spiritual power which he acquires by *zikr*, glorification and prayer is not wasted by him by sitting in a corner of the mosque. On the contrary, he uses it to change the world according to the will of his Creator. The Quran says that there is nothing in the world which does not glorify God. If man is content with only *zikr* and glorification, he is no more than the conscious or half-conscious inorganic matter and vegetation. But since man knows himself and is self-conscious, his real role in the universe is to become a co-worker with God in His construction and completion. To achieve this purpose, he should exalt the name of God not only vocally but also through constant struggle. Vocal glorification and *zikr* are the means of preparing for this role, for they provide the power which is of use in performing this role effectively. Unfortunately, most

²⁴⁴ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), PP: 92-94, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore.

of the doctors of religion lay stress on *ziker* and glorification, but not on changing the world according to God's will, although according to the injunctions of the Quran, God demands of the believers that they should struggle for changing His world according as He desires and holds them the promise of His help, if they do so.

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

If you help (in the cause of

Allah) He will help you. (47: 7)²⁴⁵

Helping God is precisely this that the true believer who loves God should also make an effort to evolve the universe to that perfection to which God wishes to evolve it . Iqbal has described these facts in three forceful couplets which are given below:

اندازِ بیان گرچہ بہت شوخ نہیں ہے
 شاید کہ اتر جائے ترے دل میں میری بات
 یا وسعتِ افلاک میں تکبیرِ مسلسل
 یا خاک کے آغوش میں تسبیح و مناجات
 ہو مذہبِ مردانِ خود آگاہ و خدا مست
 یہ مذہبِ ملا و جمادات و نباتات

²⁴⁵ In the printed first edition of the Urdu book this *ayah* appears above the verses of Iqbal and its Urdu translation above the last para at page 246, although this *ayah* should be right above its Urdu translation. This is an error which the author has corrected in his personal copy of the printed first edition of the Urdu book with his own hand by pointing out its correct place. This translation incorporates the correction mentioned above. The translation of the *ayaah* referred to above has been taken from The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

The style may not be vivid and lively, still
Perhaps the meaning may penetrate thy mind:
The faith of men of God and ecstasy
Is like the call to prayer echoing in the skies;
The faith of the mullah, a vermin of the earths;
Is the telling of beads, and mumblings in the dust.
BJ.

CHAPTER X

SELF AND THE PHILOSOPHY OF MORALITY

Beautiful action- another important need of the self

The human self strives to satisfy its urge to love God by all possible means. In order to satisfy this urge it not only contemplates the beauty of Divine qualities by means like the observation of nature and the pronouncement of al *asma-ul-husna* (or the beautiful names) again and again, but also expresses the beauty of His qualities in its action. This desire for Beauty compels it to tailor every action of it intrinsically ,i.e,in respect of its purpose and object according to the demands of the qualities of beauty and perfection of the Creator .It is just not possible that the self may be strongly influenced by the beauty of the Divine Self, have deep love for It and where possible, derive pleasure and enjoyment from Its study and observation, but when time for action may come, it may be free from the influence of this beauty, indifferent to its love and unconcerned with its pleasure and enjoyment, or rather, make its action conform to non-beauty considering it to be beauty.The self is love for the beauty of the Creator through and through.It misses no opportunity to reach its beauty, to bring it closer to itself and to observe and display it in every way whether it bears relationship to its thought or to its action.

Therefore, the self wishes that the beauty or perfection which the qualities of the Creator reflect may also be expressed by it in the essence, the spirit, the purpose or the aim of its action. But the expression of this Beauty in the action of the self is sometimes less and sometimes more. Obviously, the more the self's love for Beauty, the clearer will be its knowledge of moral and immoral action and, therefore, the more moral will be its action. On the other hand, the extent to which its love is less, to that extent its decision about moral and immoral action will be wrong and, therefore, to that extent its action will be lacking in Beauty. Iqbal has used different names for action which is beautiful and for action which is lacking in Beauty, i.e., the purpose of which is not reflective of the Creator's qualities of beauty. For example, he has designated the former as *fel-e-jamil* (beautiful deed) *fel-e-khoob* (fair deed) *fel-e-mahmud* (praise-worthy deed) and *fel-e-mahboob* (beloved deed) and the latter as *fel-e-kabih* (ugly deed) or *fel-e-na-mahboob* (unloved deed) or *fel-e-na-khoob* (bad deed) or *fel-e-zisht* (evil deed) or *fel-e-mazmoom* (base deed).

جہاں خودی کا بھی ہے صاحبِ فراز و نشیب
یہاں بھی معرکہ آرا ہے نوب سے ناخوب
نمود جس کی فرازِ خودی سے ہو وہ جمیل
جو ہو نشیب میں پیدا 'فتیح و نامحبوب!'

The realm of self has its ups and downs,
Even here, the Fair and Foul exchange their
frowns.

If self has reached the height, its acts are fine,
Debased, its deeds as good one can't define.

ZK.

Beautiful action results from the heights of the self

The above two verses of Iqbal are the key to the modern philosophy of ethics. In these verses he has not only defined moral action, but also described its source or origin besides throwing light on its causes and the factors which influence it. He has also told as to what constitutes an ugly or ignoble action, and how it is caused? Obviously, the self here means the human self. There is nothing in the world of the human self except Love. Therefore, the world of the self means the world of Love which comes to dwell in the human self. The believer's self achieves height or elevation at the time when Love in his heart reaches its perfection by making progress. The lowness of the believer's self is that condition of it when the Creator's love in his heart is still in the initial stage of its evolution and is necessarily weak. The cause of struggle between good and evil in the world of the self is that when the believer starts loving, the whole of his natural capacity for love for the idea of God is not available immediately, but after progressing gradually. Love for God, which is created in his heart after believing is beset by the love of wrong ideas which are utilising a large part of his natural capacity for love. But his love makes these ideas gradually ineffective after a hard struggle with them. The result is that it evolves itself by attaching to itself that part of love which is being utilised by them after liberating it and attaching it to itself until ultimately love for every idea except that for God disappears from his heart. The true ideas of the self which are derived from the idea of God wish to gain dominance over his wrong ideas which are related to others than God. Hence there is a conflict between both. **This**

exactly is the struggle between good and evil²⁴⁶. The idea which attracts the self's love towards itself, exactly the same idea asserts dominance over the opposite ideas, and exactly the same idea takes control of the powers of the self for action. The result is that the self acts according to it after ignoring the opposite ideas. This mutual conflict between right and wrong ideas starts immediately with the beginning of love. Until the whole store of the self's knowledge with which it has been endowed by nature comes under the control of the idea of God, and the idea of God completely dominates the wrong ideas, in other worlds, until love for God in the believer's heart reaches its perfection, the struggle between good and evil ideas continues. The reason is that till then the wrong ideas continue utilizing the self's love by detaching it from the idea of God.

The wrong ideas which thus come into conflict with the idea of God usually result from man's instinctive or animal desires and habits developing around them. God has endowed these desires with two important qualities because of which they become rivals to the love of the Creator. One, that they have a biological compulsion or pressure which induces the self to seek their satisfaction, and the other that, their satisfaction has a biological kind of pleasure. The purpose of both these qualities in nature is that the animal should be compelled to continue to take necessary steps to maintain its life and race always.

A believer cannot understand the practical demands of his love correctly till his love for God is weak. We are at the mercy of our animal instinctive desires because of their power and the pleasure attending them and are so

²⁴⁶ This is a translation of the sentence added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand.

much overpowered by and enamoured of them that we give them an exaggerated importance by forgetting about their real natural object so that we sometimes impart them the form of ideas of Reality or the views of man and universe. Thus, Marxism, Freudism and Adlerism are ideologies exactly of the same kind which are based on the instincts of hunger, sex and superiority respectively. The result of our becoming dominated by and enamoured with them is that they utilise that natural capacity of our love which is meant only for the ideal, with the result that their power and force exceeds the limit prescribed by their object and nature, i.e., the maintenance of life and race. Our desires, so to speak, themselves become our sole ideal.

The determinants of the self's action

Man has been so made that the whole of his practical life is determined by two factors of love and fear.

طرحِ تعمیرِ تو از گلِ ریختند
با محبتِ خوفِ را آسختند

When they moulded thee of clay,
Love and fear were mingled in thy making.
AR.

But both these determinants of man's action result from his ideal of life. If his ideal consists of those instinctive desires which are concerned with the body and have been created as a result of the mixture of water and clay, hence wrong, his love and fear will both be wrong. He will love wrong objects and fear wrong objects, and every action of his will be wrong, ugly, foul, wicked and immoral.

خوفِ دنیا، خوفِ عقبی، خوفِ جاں

خوفِ آلامِ زمین و آسمان
 حُبِ مال و دولت و حُبِ وطن
 حُبِ خویش و اقربا و حُبِ زن
 امتزاجِ ماء و طین تن پرور است
 کشتۀ فحشاءِ ہلاکِ منکر است

Fear of this world and of the world to come, fear
 of death,

Fear of all the pains of earth and heaven;

Love of riches and power, love of country,

Love of self and kindred and wife.

Man, in whom clay is mixed with water, is fond of
 ease,

Devoted to wickedness and enamoured of evil.

AR.

If an action impelled by a wrong ideal which consists
 of the instinctive desires takes place repeatedly, it
 becomes a habit because of its repetition. This adds to its
 power still further. Hence, when an individual begins to
 love God, and his natural love is manifested, he feels that
 his unbridled instinctive desires and the habits resulting
 from them are interfering with the practical demands of
 his love and it is necessary for him to eradicate them by
 putting up resistance to them. This resistance is always
 very difficult. But the true believer is not discouraged by
 it for the sake of the protection of his love, and does not
 hesitate from treating himself harshly so that he pounces
 upon himself like a panther.

مرد مومن زندہ و با خود بجنگ
 بر خود اُفتد ہچمو بر آہو پلنگ

The believer is living, and at war with himself,
He falls upon himself like a panther on a deer.
JN.

The remedy for wrong habits is shariah

To counteract and to eradicate wrong habits it is essential for the true believer to tailor his actions in accordance with the demands of the Right Ideal to the maximum, to perform and repeat them again and again and to maintain continuity in performing them for a long time so that they may change into deeply rooted habits. By doing so, wrong desires and wrong habits die out by disuse automatically, and the path is cleared for the right action resulting from the believer's own Right Ideal. Though it is not easy to resist wrong habits developing around the instinctive desires, yet love for God which finds an expression in the observance of sharia, the other aspect of which is the fear of God, makes this task easy for the believer. The reason is that love for and fear of God both eradicate every wrong love and every wrong fear.

A person who takes in his hand staff of *there is no god but Allah*, i.e, comes to believe sincerely that he has no other ideal and beloved except God, breaks the spell of every fear. He is not afraid of anything. A person in whose body God's love is as the soul cannot bow before any falsehood. Fear finds no way to his bosom, and he cannot be dominated by others than God. An individual who comes to dwell in the world of "negation", i.e, understands that his ideal is no other than God, is liberated from the bonds of the care of even his wife and children. He ignores others than God to such an extent that like Hazrat Ibrahim (peace be upon him) he lays the knife to the throat of his son.

تا عصائے لآ اِلہ داری بدست
 ہر طلسمِ خوف را خواہی شکست
 ہر کہ حق باشد چو جاں اندرتنش
 خم نگردد پیشِ باطل گردنش
 خوف را در سینہ او راہ نیست
 خاطرش مرعوبِ غیر اللہ نیست
 ہر کہ در اقلیمِ لا آباد شد
 فارغ از بندِ زن و اولاد شد
 می کند از ماسویٰ قطعِ نظر
 می نہد ساطور بر حلقِ پسر

So long as thou hold'st the staff of "*There is no god but He*"

Thou will break every spell of fear.

One to whom God is as the soul in his body,

His neck is not bowed before vanity.

Fear finds no way to his bosom,

heart is afraid of none but Allah.

Whoso dwells in the world of Negation

Is freed from the bonds of wife and child.

He withdraws his gaze from all except God

And lays the knife to the throat of his son.

AR.

Observance of sharia eradicates wrong desires and wrong habits as it keeps testing the love of the true believer at all times, thus leading to the protection and progress of his love. It eradicates them also because it creates new desires and new habits in their place. Therefore, the true believer remains observant of sharia.

For him if the statement *no god but Allah* is a shell, prayer is a pearl without which this shell remains empty. Prayer is a lesser pilgrimage of a Muslim, and a dagger with which he continues to kill the desires for disobedience to God, shamelessness and evil deeds. Fasting imposes a restriction on his hunger and thirst and saves him from self-indulgence. From pilgrimage he learns that even if he has to leave his home for the sake of God's love, he must do so. The order to give alms tells him that he should not love wealth and share it with his fellow men.

لا اله الا الله باشد صدف گوهر نماز
 قلب مسلم را حج اصغر نماز
 در کف مسلم مثال خنجر است
 قاتل فحشاء و بغي و منکر است
 روزه بر جوع و عطش شبنون زند
 خبیر تن پروری را بشکنند
 مومنان را فطرت افروز است حج
 هجرت آموز و وطن سوز است حج
 حُب دولت را فنا سازد زکوة
 هم مساوات آشنا سازد زکوة

The profession of Faith is the shell, and prayer is the pearl within it:

The Muslim's heart deems prayer a lesser pilgrimage.

In the Muslim's hand prayer is like a dagger

Killing sin and forwardness and wrong.

Fasting makes an assault upon hunger and thirst.

And breaches the citadel of sensuality.

The pilgrimage enlightens the soul of the Faithful:
It teaches separation from one's home and
destroys attachment to one's native land.

Alms giving causes love of riches to pass away and
makes equality familiar

AR.

The importance of Satan

The Quran has called the temptations of the exaggerated instinctive desires *Harwa* (low desires) and has told the true believer that it is only by counteracting the low desires that he can reach the highest stage of his love where he becomes eligible for Paradise.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَيَاقُ الْجَنَّةِ هِيَ الْبَاوَىٰ ۝

And as for him who fears to stand before his Lord and restrains himself from low desires, the garden is surely the abode (79: 40-41)²⁴⁷

Satan presents the demands of low desires by making them beautiful and attractive by many different ways. But all of these actions are a mere deception. Therefore, to resist the Devil is necessary for the evolution and perfection of the self. On the other hand, friendship with the Devil is injurious for the evolution of the self .

بزم با دیو است آدم را وبال

رزم با دیو است آدم را جمال

To sup with the Devil brings disaster to a man,
to wrestle with the Devil brings him glory.

JN.

²⁴⁷ The Manifesto of Islam, page 74, published by Da'wah Academy, International Islamic University, Islamabad.

The Quran mentions the deceit of the Devil again and again and advises that he should be shunned and opposed.

وَرَيْنَ لَهُمُ الشَّيْطَانَ أَعْمَالَهُمْ

And *shaitan* (Satan) has made their deeds fair seeing to them. (27:24)²⁴⁸

يَعِدُهُمْ وَيُبَيِّنُهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ۝

He shaitan (Satan) makes promises to them, and arouses in them false desires and *shaitan's* (Satan) promises are nothing but deception. (4: 120)²⁴⁹

God's wisdom has created the Devil only because he may resist the self-consciousness of the believer so that compelled by his love he may gather together all the internal forces of good to overcome this resistance, and thus press forward by breaking the resistance of the Devil through their force. By doing so the self-consciousness of the believer takes a step forward towards a higher stage of its evolution and feels a unique kind of pleasure and enjoyment. The True Lover of God would have felt no joy in living in a world where he had found no opportunity of achieving a victory over his and his Beloved's, i.e., God's enemy by resisting him.

مزی اندر جهانے کور ذوقے

کہ یزدال دارد و شیطان ندارد

Do not live in a world so ill designed

²⁴⁸ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

²⁴⁹ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

That it has a God but no Satan.²⁵⁰

PM.

In spite of all the good things of life which will be available to the martyrs in Paradise, they will yearn to be sent back by God to the world again so that they may get that pleasure and enjoyment again which they had got for the sake of sacrificing even their life in destroying the demonic forces. In other words, it is that blessing for the lover of God which is not available even in Paradise. In Iqbal's poem "Gabriel and Iblis" one of the things in which Iblis takes pride before Gabriel is that "had I not disobeyed God by showing courage I would also not have sought permission to continue to misguide man up to the Day of Judgement. And had I not been given this permission who would have created obstacles in the path of man to his search for God? And had these obstacles not existed how could the self-consciousness of man, a mere handful of dust, reach the highest stages of evolution which has been possible by overcoming these obstacles? Hence, although God has cursed me which is no less than my death, yet my blood has coloured the story of Adam. **The glory and honour which will be achieved by man by opposing me**²⁵¹ is dependent upon my own ruin. The warp and woof of the garment of wisdom and reason worn by most of the misguided men today, and of which they are proud, has been wooven by the mischief created by me. It is only I who had first objected to God's command that I should bow before Adam".

²⁵⁰ This translation has been taken from *Studies in Iqbal* by Syed Abdul Wahid (Page 71).

²⁵¹ This is a translation of the sentence added by the author to the text of his personal copy of the printed first edition of the urdu book with his own hand.

ہے مری جرأت سے مشتِ خاک میں ذوقِ نمو
 میرے فتنے جامہٴ عقل و خرد کا تار و پو
 گر کبھی خلوتِ میسر ہو تو پوچھ اللہ سے
 قصہٴ آدم کو رنگین کر گیا کس کا لہو،

With my boldness I make this handful of dust rise
 up.

My mischief weaves the garment that reason
 wears.

If you are ever alone with God ask Him:

Whose blood colored the story of Adam?

BJ.

Because of his sincere love, the true believer takes the fear of God to mean the fear of God's displeasure. He is not so fearful of God's punishment in the form of physical distresses as he is fearful of His displeasure. To his eyes there is no punishment greater than His displeasure. Similarly in his eyes God's love in the form of physical pleasure is not the love for any reward, but love for His pleasure. There is no reward greater than the pleasure of God to the believer's eyes. Though, physical punishment or physical reward for every action is in built in it, and cannot be separated from it, yet when a person performs a good deed by giving up a bad one for fear of physical punishment or in the desire for some physical comfort or pleasure, the goodness of this good deed is rendered imperfect. What is worthy of being discarded to the eyes of such a person is not the wickedness of the deed, but that physical distress which he thinks will be the punishment for the deed, and what is worthy of being accepted is not the goodness of the deed, but that physical joy and comforts which he thinks will be the reward of

the deed. A moral deed is only that which results from the stage of perfection of Love. This deed attracts the believer at this stage of Love because it itself seems to be good to him, and love for its goodness and hate for the ugliness of its antithesis rises involuntarily inside him. This kind of good deed alone is that real moral action the reward for which is received by the true believer in the form of God's complete pleasure. Iqbal describes this fact thus :

جس کا عمل ہو بے غرض اس کی جزا کچھ اور ہے
حور و خیام سے گزر مینا و جام سے گزر

For selfless deeds of men
Rewards are less mundane;
Transcend the houris' glances,
The pure celestial wine.
BJ.

This then is an account and the scientific and psychological foundation of the struggle between good and evil in a few words that goes on in the world of the self.

The process of the satisfaction of love

Love always evolves by its expression and satisfaction. Just as contemplation results from Love and is a process of the satisfaction of Love and evolves Love, so moral action is a process of the satisfaction of Love and evolves Love. In fact contemplation and moral action help one another to raise the love of self-consciousness to the highest degree of perfection because both of them are methods of the expression of Love and its satisfaction. If an individual becomes indifferent to moral action and wishes to evolve his Love only by contemplation, he cannot do so. In such a case, he will derive no benefit

from contemplation because his contemplation will lack sincerity. Rather, he will move gradually away from the highest stage of his Love every day. He will be like a traveller who walks for two hours in the direction of his goal and the whole day in just the opposite direction. Such a person can never reach his destination, but must continue to recede ever farther and farther away from it. Moral action is not possible in the beginning of Love when Love is necessarily weak and cannot resist the wrong instinctive desires and the habits firmly established under their influence. But when Love progresses to some extent due to contemplation, then because of the power of his Love the believer becomes able to show an inclination to the right kind of action by holding his wrong desires somewhat in check for its sake. Then by this right action his Love evolves still further because of which he gets deeper concentration on contemplation and derives much more pleasure from it, which becomes still more effective and beneficial for the evolution of Love. This evolved Love then makes moral action easier. In this way the co-operation of moral action and contemplation continues until the Love of self-consciousness reaches its heights where it acts morally, not because of any compulsion or hard struggle, but because it becomes a demand of its Love which springs automatically from the deep recesses of its heart, and to stop which is beyond its control. To restrain itself from moral action on reaching the highest stage of Love is as difficult for self-consciousness as it is to restrain itself from wrong action in the beginning of Love. In this situation, the believer knows the do's and don'ts of the Faith not merely on the authority of others, but feels them from the depth of his heart. He now obeys them

not out of any compulsion, but with a desire which it is difficult for him to resist.

فاش می خواهی اگر اسرار دین
 بجز بہ اعماقِ ضمیرِ خود میں
 گر نہ بنی' دین تو مجبوری است
 ایں چنیں دین از خدا مہجوری است

If you wish to see the essence of religion clearly,
 look but into the depth of your heart;
 if you do not enjoy vision, your faith is only
 compulsion;
 such a religion is veil between you and God.
 MK.

It is obvious that at this stage the believer needs no guide because he himself becomes able to guide himself exactly according to the will of the guide.

کہے نہ راہ نما سے کہ چھوڑ دے مجھ کو
 یہ بات راہرو نکلتے داں سے دور نہیں

Lest he asks the guide to let him be!
 -It would be no surprise from a traveller
 who thinks too much.

Translated by the editors of the collected poetical works .

BJ.

Solution to a difficulty

Now, it is worthy of consideration that, on the one hand until man constantly avoids immoral action and acts morally for some time, his love cannot reach its highest stage by making progress despite indulgence in *ziker* and *fiker*, and on the other, let alone avoidance of moral action and constant obedience to the moral law, he cannot at all

decide from the bottom of his heart and with his complete feeling and conviction as to what is moral action and what is immoral action and why? The reason is that until love of self-consciousness is weak it is divided into conflicting kinds of ideas which continue to make its correct moral judgements wrong . What then is the solution to the difficulty? Does it mean that it is not at all possible for the self to evolve and to reach the highest stage of love? Does it mean that evolution cannot at all take place in the human or psychological plane of life? But this is not correct. God has created man to reach his highest stage by evolving. Hence, it is just not possible that a solution to this difficulty cannot be found in nature.

In fact, this difficulty is not specific to the human or psychological plane of evolution. Life has already faced exactly the same difficulty in the biological plane of evolution where it had found a solution to it. This difficulty is just like saying that a man cannot resist the germs of the disease successfully unless he is completely strong and healthy, and he cannot be strong and healthy until he keeps resisting the germs of the disease for some time. Life has itself found a solution to this biological difficulty by providing good and healthy natural food. If the body continues to use healthy food for some time which contains an appropriate quantity of vitamins and minerals it is on the one hand a guarantee of health and strength and, on the other, of protection from the germs of the disease. Similarly, in order to solve the difficulty of the human or psychological plane of evolution, life provides such a natural teaching in the form of prophet-hood as a natural food that after accepting it the human self can abstain from a wrong act and can act rightly by distinguishing between right and wrong .Prophet-hood is

life's own arrangement as it is a phenomena of nature beyond the control of man by which life itself unravels its mysteries and unfastens the knots of right and wrong.

خوب و ناخوب عمل کی ہو گرہ واکیوں کر

گر حیات آپ نہ ہو شارح اسرارِ حیات

How is the knot of what is excellent and what is not to be unfastened if the life itself does not interpret the very secrets of life.

ZK.

Perfectly strong and healthy self is alone that whose love is at the stage of perfection. Such a self is protected from the germs which develop the immoral disease . The cause of its health and strength is that it continues to obtain healthy spiritual food from the knowledge of the prophet essentially which is available to it in the form of *sharia* of the prophet. The food of the self is Beauty. If the prophet is perfect, his teaching is perfect. Just as a complete food contains all the vitamins and minerals needed by the body, so the teaching of the Perfect Prophet provides a clue to an ideal which contains all the qualities of Beauty and Perfection that the self can desire. His teaching, moreover, also show the methods and occasions for the use of this spiritual food by distinguishing between right and wrong.

The stage of the revelation of reality

In the beginning, the believer follows the prophet's *sharia* under compulsion, and after a hard struggle without understanding it. Then, after sometime he satisfies himself by interpreting the orders of *sharia* rationally.

But, the Prophet's sharia is based upon the nature of the self and springs from the depths of the **Self**²⁵² or life.

شرح مے خیزد ز اعماق حیات
روشن از نورش ظلام کائنات

The sharia grows out of life's bosom;
its light illumines the darkness of the universe.

MK.

Therefore, as the love of the believer grows by obedience to sharia, the reality that this sharia is not anything foreign to him or external to his nature goes on unfolding itself before him. Ultimately, a time comes when his love reaches the highest stage of its perfection. Here he begins to feel that the orders of sharia are the irresistible demands of a powerful inner urge. It is necessary for every believer to reach this stage by developing his love. Until he reaches this stage, **he not only considers the Faith as a compulsion, but**²⁵³ also remains away even from God.

فاش می خواهی اگر اسرارِ دین
جز باعماق ضمیر خود مبین
گر نہ بنی دین تو مجبوری است
ایں چنیں دین از خدا مجبوری است

If you wish to see the essence of religion clearly,
look but into the depth of your heart;

²⁵² This is a translation of the word added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand.

²⁵³ This is a translation of the sentence added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand.

if you do not enjoy vision, your faith is only
 compulsion;
 such a religion is veil between you and God.
 MK.

When the believer has reached this stage the knowledge of the Quran is given to him, or to put it in more concrete words, the knowledge of the Quran with which he has been endowed according to : ²⁵⁴ *بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي* صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ is roused in him. Then, he feels the orders of the Quran springing from his heart. He feels that the Quran itself has been revealed to his self. Thereafter, he ceases to be the reader of the Quran, but becomes the author of the Quran, or to put it in another way, he no longer remains the reader of the Quran, but himself becomes the Quran itself. Until the believer attains to this station not even some interpreter or commentator however great can acquaint him with the secrets and mysteries of the Quran.²⁵⁵

تیرے ضمیر پہ جب تک نہ ہو نزولِ کتاب
 گرہ کشا ہے نہ رازی نہ صاحبِ کشف

Unless the Book's each verse and part
 Be revealed unto your heart,
 Interpreters, though much profound,

²⁵⁴ (Nay, here are signs self evident in the heart of those endowed with knowledge) (29:49) . The Holy Quran (text, translation and commentary) Vol. III by Abdullah Yousuf Ali.

²⁵⁵ The author has dilated this section of the sub heading by adding more material to it to make it more explanatory in his personal copy of the printed first edition of the Urdu book with his own hand. This translation is an integration of the added and the printed material. The translation of the verse quoted in this section has been taken from *The Holy Quran* (text, translation and commentary) by Abdullah Yusuf Ali (volume III)

Its subtle points cannot expose.

BJ.

تجھے کتاب سے ممکن نہیں فراغ کہ تو
کتاب خوان ہے مگر صاحب کتاب نہیں!

And never from books can you be weaned
Which you declaim, not comprehend.

ZK.

یہ راز کسی کو نہیں معلوم کہ مومن
قاری نظر آتا ہے حقیقت میں ہے قرآن

This secret yet none has grasped
That Muslim Scripture reads so sweet.
Practicing rules by it prescribed,
Becomes its pattern quite complete.

ZK.

In his prose, Iqbal has described this meaning more explicitly. He writes:

“Broadly speaking religious life may be divided into three periods. These may be described as the period of “Faith”, “Thought” and “Discovery”. In the first period religious life appears as a form of discipline which the individual or a whole people must accept as an unconditional command without any rational understanding of the ultimate meaning and purpose of that command. This attitude may be of great consequence in the social and political history of a people, but is not of much consequence in so far as the individual’s inner growth and expansion are concerned. Perfect submission to discipline is followed by a rational understanding of the discipline and the ultimate source of its authority. In this period religious life seeks its foundation in a kind of metaphysics-- a logically consistent view of the world

with God as a part of that view. In the third period metaphysics is displaced by psychology and religious life develops the ambition to come into direct contact with the ultimate Reality. It is here that religion becomes a matter of personal assimilation of life and power, and the individual achieves a free personality, not by releasing himself from the fetters of the law, but by discovering the source of the law within the depths of his own consciousness. As in the words of a Muslim sufi no understanding of the Holy Book is possible until it is actually revealed to the believer just as it was revealed to the prophet”.²⁵⁶

²⁵⁶ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 187, Published by Sheikh Mohammad Ashraf, publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore

CHAPTER XI

SELF AND ART

Difference between culture and civilization

By moral action Iqbal means an action which is beautiful in respect of its purpose, i.e., the purpose of which is derived from the Perfect Ideal of the self or the true idea of Reality, and is, therefore, consistent with the qualities of Beauty. But since self-consciousness is completely the desire for God Who is the beginning and end of beauty and has no other desire, it does not miss any occasion or method of satisfying it and is busy in satisfying it always. Hence, it tries to beautify every action of it not only intrinsically, i.e., in respect of its purpose, but also extrinsically. The nature of the self is such that man does not do any thing which he may not try to beautify both intrinsically, and extrinsically. A very small part of man's ever increasing daily needs is necessary for the maintenance of life while their major part is a means of the satisfaction of his desire for Beauty which he uses to beautify and decorate the surroundings of life. Man's desire for Beauty has no limit. Hence, his desire for creating Beauty has also no limit. That is why, as civilisation advances our needs multiply. Just study the living of a civilised man of today. He not only tries to create beauty in the cut of his dress, the design and shape of his residential house, its furniture, equipment and decoration, the appearance and arrangement of his chairs,

tables, books, carpets, sofas, wall pictures and other articles in the house, but also in the manner he talks, eats, drinks, travels, plays and behaves generally. He is neither tired of the efforts to create beauty nor is satisfied with beauty. Culture is the name of expressing the essence or the internal beauty of the ideal in knowledge, ethics, politics, education, law and similar other activities for the achievement of the ideal. But what we call civilisation is the seeking and the creating of beauty in the external conditions of life.

Like the other qualities of the Divine Self, in the art of creating beauty too the human self is a reflection or an image of the Divine Self because the creative activity of the Divine Self the result of which is this universe is beautiful not only in respect of its meaning, purpose and aim but also in respect of the external form and shape of its results. The universe is brimming with Beauty. The lustre of Beauty is reflected in every speck of it. God has not created anything which is not beautiful. But it is just possible that we fail to discern beauty in certain things.

محفلِ قدرت ہے اک دریائے بے پایانِ حُسن
 آنکھ اگر دیکھے تو ہر قطرہ میں ہے طوفانِ حُسن
 حسن کوہستان کی ہیبت ناک خاموشی میں ہے
 مہر کی ضو گستری شب کی سیہ پوشی میں ہے
 آسمانِ صبح کی آئینہ پوشی میں ہے یہ
 شام کی ظلمت 'شفق کی گل فروشی میں ہے' یہ
 ساکنانِ صحنِ گلشن کی ہم آوازی میں ہے
 ننھے ننھے طاروں کی آشیاں سازی میں ہے

The Nature's assembly is the Beauty's boundless

ocean

For the discerning eye every drop is the Beauty's
storm

Beauty is in the frightening silence of the
mountain.

In shedding of sun's light, and in night's darkness

It is in the morning sky's mirror like glitter

In the night's darkness and in the twilight's
floridity.

It is in the harmony of the denizens of the rose-
garden.

In the nest-building efforts of the tiny little birds.
BD.

حسن ازل کی پیدا ہر چیز میں جھلک ہے
انساں میں وہ سخن ہے غنچے میں وہ چٹک ہے
یہ چاند آسماں کا شاعر کا دل ہے گویا
واں چاندنی ہے جو کچھ 'یاں درد کی کک ہے
اندازِ گفتگو نے دھوکے دیئے ہیں ورنہ
نغمہ ہے بوئے بلبل 'بو پھول کی چمک ہے
کثرت میں ہو گیا ہے وحدت کا راز مخفی
جگنو میں جو چمک ہے وہ پھول میں مہک ہے

In everything lustre of beauty we find;

In man there is speech: opening buds smile
delight.

The moon of the sky is as heart of the bard.

There shines the bright moon, here is anguish of
pain.

There must be some trick in the ways of the word:
Else the bird would be fragrance, the flower sing

refrain.

The riddle of union's in beauty rich hid.

The glitter of firefly is fragrance of flower.

BD.

Definition of art

An action in which beauty has been expressed by making some visible and tangible object a means or a medium is called art. We have seen that every action of man can become, and does become, a medium of the expression of beauty. But when we express beauty in brick, stone, voice, sound, colour, word or movement, it is called the art of architecture, sculpture, singing, music, painting, poetry and dancing respectively. To obtain pleasure from the creation or observation of beauty in these forms of art needs a special kind of training. Therefore, every man cannot use them as a means of the creation and observation of beauty. Thus, their utility, in comparison with the beautification of the usual activities of life, becomes very limited. Nevertheless, every one of them can influence a particular group which has the skill at benefiting by it.

Truth and Goodness are the two aspects of Beauty

An important thing linked to the reality of art is that Truth, Goodness and Beauty are the qualities of God. Each one of them is not only Beauty, but also Goodness and Truth too. In other words, Truth and Goodness are two aspects of Beauty itself. Therefore, if Beauty is divorced from Truth or Goodness, it ceases to be Beauty. Every action whatever is it is formed by its internal aim and object and by its external form both. If the external form of an action is beautiful, but the purpose behind it is not beautiful, its beauty is blemished, with the result that

it ceases to be beautiful in its wholeness or totality. Beauty is Beauty as a whole, and does not tolerate a mixture of ugliness with it. If ugliness is mixed with it, it ceases to be beautiful not partially but wholly. Beauty is an indivisible whole; it cannot be divided into parts that we may say that something is half beautiful and half ugly. Ugliness is always composed of beauty and ugliness. A thing adjudged ugly by us is not completely ugly.

باطل دوئی پسند ہے حق لا شریک ہے
شرکت میانہ حق و باطل نہ کر قبول

Untruth conceals in various masks
But truth and God are both unique:
There can't be pool twixt good and bad-
This fact is known from times antique.
ZK.

Low art

Since art is an aspect of the urge of self it must be consistent with the real objective of the desire for Beauty, viz, the search for Beauty or Consciousness and the other aspects which help and assist the search for Beauty, that is, the search for Goodness and Truth. Hence, an art (whether it is poetry, dancing, painting, music or some other variety of it) which gives an immoral suggestion is low and degenerate not only morally, but also as pure art. Such an art is not a pure expression of the self, but in it the expression of the self's desire is mixed with the expression of the instinctive desires. That is not the self's pure action or human action, but a mixture of the human and the animal actions. To see and create such art cannot give that unique quality of pleasure which is the distinction of pure art and is completely different from

that pleasure which is derived from the satisfaction of the instinctive desires.

Pure art

Nevertheless, it does not mean that art should aim at morality. Pure art has no other aim except the search for Beauty. Like every activity of the self, art is also a free expression of the self, unchained, spontaneous and for its own sake. But since pure art is true search for Beauty, it automatically achieves consistency with Goodness, Truth and Beauty or Consciousness so that it may correct and complete itself as art. If art ignores Goodness and Truth, it is no longer an expression of Beauty and is, therefore, no longer art. Art is not a free expression of the urge of self and, therefore, not art at all if it has not succeeded in making itself pure and free from every tinge of the immoral and does not completely bear in mind Goodness and Truth. But we also know that a thoroughly moral attitude which can come up to be highest standard of Goodness is impossible without a strong love for the Divine Self. This means that we can expect true art only from an artist whose idea of Reality is really beautiful i.e. the True God, and whose self-consciousness has reached the highest stage of True Love. A person whose idea of Reality is not beautiful, i.e., it is other than God, as for example, the idea of a disbeliever or an atheist, his art, on becoming consistent with his ugly and defective idea of Reality, will cease to be beautiful of its own accord. An individual whose idea of Reality is correct and beautiful, but whose love for it is not perfect and pure, to the degree that it will not get mixed in the least with the wrong ideas, will face more or less the same situation. Since art always establishes its consistency with the idea of Reality of the artist, therefore, it is correct to say that despite art being a completely free activity and art for

art's sake, is always automatically a representation and servant of life.

True knowledge and pure art are both aspects of Beauty or Love and exist only to serve and help it.

علم و فن از پیش خیران حیات
علم و فن از خانه زادان حیات

Science and art are servants of Life,
Slaves born and bred in its house.

AR.

In the above verse, by *hayat* (life) Iqbal means the desire for Beauty or Love because the thing which Iqbal calls *hayat* (life) in his poetry has itself appeared in the form of the desire for Beauty or True Love in the human plane of evolution.

Relation between the desire for God and art

Every kind of art whether it is painting, architecture, sculpture, music, poetry or singing is created out of the desire for Beauty the real objective of which is God, and God alone. Iqbal calls this desire for Beauty or Love itself sometimes *khoon-i-jigar* (life blood) sometimes *khoon-i-dil* (blood of the heart) and sometimes *Janoon* (madness). The desire for Beauty makes a slab of stone into a living heart, (i.e., the centre of the sentiments of Love) by transforming it into the form of a statue. This very same desire for Beauty itself turns the voice into a song by making it pathetic and delightful.

All artistic creations which are unconcerned with the real objective of the desire for Beauty, i.e., True Love, remain defective and incomplete. Similarly, that song too, which is unconcerned with the real objective of the desire for Beauty is ineffective and useless and has no

more importance than being soulless i.e, it is dead and meaningless, and like a fire which has turned into ash after having burnt itself out. Such a fire, has no warmth or heat in it. But that song which is full of passionate Love should be called the burning fire dissolved in the blood of the heart because of its effect.

رنگ ہو یا خشت و سنگ ' چنگ ہو یا حرف و صوت
 معجزہ فن کی ہے خونِ جگر سے نمود
 قطرہ خونِ جگر سل کو بناتا ہے دل
 خونِ جگر سے صدا، سوز و سرور و سرود
 نقش ہیں سب ناتمام خونِ جگر کے بغیر
 نغمہ ہے سودائے خام خونِ جگر کے بغیر

Just the media these pigments, bricks and stone;
 This harp, these words and sounds; just the media.
 The miracle of art springs from the life blood of
 the artist!

A droplet of the life blood

Transforms a piece of dead rock into a living
 heart,

An impressive sound into a song of solitude,

A refrain of rapture, or a melody of mirth.

Incomplete are all creations

Without the life blood of the creator.

Soulless is the melody

Without the life blood of the maestro.

BJ.

نغمہ سے باید جنون پروردہ
 آتش در خونِ دل حل کردہ

نغمه گر معنی ندارد مرده ایست
سوز او از آتش افسرده ایست

Song should be violent like a storm;
So that it may remove from the heart the clouds
of grief.

It should be nourished on ecstasy-
A fire dissolved in the blood of the heart.

ZA.

The true idea of Reality i.e, the idea of God contains all that beauty which the self desires. Therefore, by contemplating the beauty of Divine qualities by means of words, the study of natural phenomena and moral action the self is enabled to satisfy its desire for Beauty fully, and in this way to evolve its love to the stage of its highest perfection. On reaching this stage, the self derives such a great pleasure from *ziker*, *fikr* and moral action that it cannot be described. Hence, a person who reaches this stage finds that pleasure insignificant which most people derive from art. And if such a person is an artist, he himself derives such pleasure from his art and also fills it with such pleasure also for others which is not possible for an artist who does not believe in God or despite believing in Him has failed to develop his Love completely. The reason is that the art of this individual revives for him the great joy of the observation of Beauty with which he is already familiar. Therefore, the art of such a person is at its best simply as an art. Some people resort to art to get temporary relief from the worries of life and to refresh themselves. Such people are not familiar with the joy attending an act of genuine and sincere worship. Though no difference occurs in the nature of joy which the self derives from the expression of the desire for Beauty or Love due to change in the

method of its expression, yet some of the methods of its expression are more effective than the other methods. For example, the worship or adoration of Consciousness affords a much greater scope for the self's expression than art. Therefore, the pleasure one can get from it is immense compared to what one gets through art.

Two dangerous varieties of art

Since art is an activity of the satisfaction of the self's desire for Beauty, it also helps the progress or evolution of the self. But some varieties of art, for example, singing, dancing, painting and sculpture are such that they easily become the instrument of erotic pleasure. Such an art can be certainly purified and exalted, but if it may be difficult to do so, it is necessary to avoid it in the interest of the protection and progress of the self because then it is no longer art, but a form of sex appeal. Whenever we are observing a demonstration of such an art, we need not deceive ourselves that we are enjoying art. Such an art is a message of death for the self. A singer whose conscience is defiled and impure makes his song poisonous by his breath.

نوا کو کرتا ہے موجِ نفس سے زہر آلود
وہ نے نواز کہ جس کا ضمیر پاک نہیں

That player on the flute who has
A conscience much defiled, impure,
With puff of breath can make a tune
Replete with poison which hasn't cure.
ZK.

To draw the pictures and to carve the statues of men who are the object of veneration are particularly the varieties of art which become a means of undermining man's sincere desire for the contemplation of Beauty and

the urge of the worship and adoration of Consciousness and of putting it on a path different from it imperceptibly. Avoidance of such art is also necessary for a fuller development of the self.

The Cinema

Considering the existing state of the cinema, its commercial aim and object and the low and ignoble kind of view behind it, we should also count the cinema in such varieties of art. It is a form of fetish fashioning and fetish mongering of the ancient times to Iqbal's eyes. That fetish mongering was no craft (industry), but was a demand of *kafri* (paganism). This is also no craft, but a kind of witch-craft and a trade created by the new civilisation, the object of which is no other than the accumulation of wealth. Iqbal calls it Idol making and Idol worship because it puts man's desire for Beauty on to the wrong path by diverting it from God. Idol worship also does the same thing. The whole pleasure and enjoyment of man should emerge from the correct satisfaction of the desire for Beauty otherwise his pleasure and enjoyment is injurious for the development of his self the consequence of which is not pleasure, but appears in the form of grief and sorrow.

وہی بُتِ فروشی وہی بُتِ گری ہے
 سینما ہے یا صنعتِ آذری ہے
 وہ صنعت نہ تھی شیوۂ کافری تھا
 یہ صنعت نہیں شیوۂ ساحری ہے
 وہ مذہب تھا اقوامِ عہدِ کہن کا
 یہ تہذیبِ حاضر کی سوداگری ہے

Cinema or new fetish fashioning,

Idol making and mongering still?
 Art, men called that olden voodoo--
 Art they call this mumb-jumbo;
 That- antiquity's poor religion:
 This- modernity's pigeon plucking.
 BJ.

The drama

Similarly, drama is also dangerous for the evolution of the self. The reason is that its excellence depends upon the fact that the actor should efface himself completely and display the self of the person whose role is being played by him. A person cannot make a worst use of his desire for Beauty than that he provides lodging in his heart for the self of others which is the abode of God. Just as the pagans had erected in the house of *k'abah* the idols like *Lat* and *Manat* before the rise of Islam! God save us from such disbelief. Man's life depends upon his self-consciousness. His pleasure, his love, the continuance and permanence of his being and his qualities, all depend upon his consciousness. If he effaces his self-consciousness itself nothing remains of him on the basis of which he may be considered alive! Since the human self-consciousness seeks God, its station is higher than even the moon and the Pleiades. Man is honourable and respectable only because of it. To devote it for others than God is to disgrace one's own self.

تری خودی سے ہے روشن ترا حریم وجود
 حیات کیا ہے؟ اسی کا سرور و سوز و ثبات
 بلند تر مہ و پروین سے ہے اسی کا مقام
 اسی کے نور سے پیدا ہیں تیرے ذات و صفات
 حریم تیرا خودی غیر کی! معاذ اللہ

دوبارہ زندہ نہ کر کاروبارِ لات و منات
یہی کمال ہے تمثیل کا کہ تو نہ رہے
رہا نہ تو تو نہ سوزِ خودی نہ سازِ حیات

Your being's sanctum gets
From self its inner light:
Save zeal and firm resolve
Naught can make life e'er bright.
Its rank is higher than
The Pleiades and the moon:
Your essence and its gifts
Are ego's greatest boon.
God save that alien self
Seek shelter in your shrine!
The creed of idols shun,
Don't desecrate house divine.
Forgetfulness of self
Imports the height of art,
But with the loss of self
Both Joy and warmth depart.
ZK.

It is obvious that the facts on the basis of which theatre or drama is injurious to the evolution of the self apply to acting of all kinds.

The art of the Indian artists

The art of the Indian artists is full of sexuality, hence, low and worthless. Their imagination is such that it makes Love and intoxication i.e., love for God depart from the heart. Their dark ideas are death for nations. These artists are not the worshippers of God; they are idolaters like the Brahmins. In their idol temples they carve symbols of death, i.e., their artistic creations are death for individuals and nations. Their art prevents men

from knowing that their self-consciousness can reach the highest stages by progressing. They awaken sensual desires by their art and put the desires of the spirit or self to slumber. Every one of them is obsessed by woman whether he is a poet, or a painter or a novelist.

عشق و مستی کا جنازہ ہے تخیل ان کا
ان کے اندیشہ تاریک میں قوموں کے مزار
موت کی نقش گری ان کے صنم خانوں میں
زندگی سے ہنر ان برہمنوں کا بیزار
چشم آدم سے چھپاتے ہیں مقاماتِ بلند
کرتے ہیں روح کو خوابیدہ بدن کو بیدار
ہند کے شاعر و صورت گر و افسانہ نویس
آہ! بیچاروں کے اعصاب پہ عورت ہے سوار!

Their opinions bury love and enthusiasm,
In their dark ideas is the tomb of nations.
In their temples they carve symbols of death,
The art of such Brahmins is disgusted with life.
They conceal high goals from view;
They put the spirit to slumber and awaken the
body.
The senses of the poor Indian poets, painters
And literary writers are obsessed by women.
ZK.

The Persian poetry

The purpose of poetry should be to nourish God's Love, and to develop it to such an extent that man's self-consciousness may become sharp like the sword to destroy falsehood because of which he may be induced to an enthusiastic, vigorous and revolutionary action to

change the human world according to the will of the Creator. If the song-bird of the dawn does not make the flower land lively and animated, but renders it still more dull and languid, the only thing better for it is that it should keep silent. Liveliness of the universe is that Beauty, Goodness and Truth should prevail in it. If, the poetry of the poet makes no effort to spread and practically enforce the qualities of Beauty and Truth in the universe by eliminating evil, wickedness and **falsehood**²⁵⁷, which can result only from the stage of perfection of God's love, it is as good as nothing. Conceded that the Persian verse is very attractive, enchanting, forceful and effective so that it smashes the **mountains**²⁵⁸ into pieces, but if it does not sharpen the sword of the self and cannot break the empire of a Perveiz, i.e., the force of falsehood, of what use is its effect?

ہے شعر عجم گرچہ طربناک و دل آویز
 اس شعر سے ہوتی نہیں شمشیر خودی تیز
 افسردہ اگر اس کی نوا سے ہو گلستان
 بہتر ہے کہ خاموش رہے مرغِ سحر نیز
 وہ ضرب اگر کوہ شکن بھی ہو تو کیا ہے
 جس سے متزلزل نہ ہوئی دولت پرویز

The Persian muse is mirthsome and heart easing,

²⁵⁷ This is a translation of the word added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand.

²⁵⁸ This is a translation of the word added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand.

No whetstone for sword-edge of the self.
 Better the song bird of the dawn be still,
 Than by her notes lull flower land into languor.
 What use the patient axe that hews through
 mountains
 Yet leaves Pervez and his proud throne unscathed?
 ZK.

Forbidden music

Whether music is lawful or unlawful has been the subject of discussion amongst the jurists. But if we see in the light of the qualities and characteristics of the secrets of life or self a decision on this discussion is easy. Music, which creates an indifference towards God's love is unlawful, for it is a message of death for the self. Obviously, life takes precedence over death. We cannot buy death for life.

اگر نوا میں ہے پوشیدہ موت کا پیغام
 حرام میری نگاہوں میں نالے وچنگ و رباب

If in the music or its strains
 The message of decease is hid
 Such music of harp, reed and lute
 In view of mine is quite forbid.
 ZK.

In view of the qualities and characteristics of the self deprivation from the Divine love is death for man.

آن کہ بے حق زیست جز مردار نیست
 گرچہ کس در ماتم او زار نیست

He who lives without God is nothing but a corpse
 Although no one laments him.
 MK.

There is no doubt about it that the attraction which the bass and treble of the tune of the singer creates in the song imparts much joy to the heart and **the heart is relieved**, i.e.,²⁵⁹ if the heart is in a **state of tension and strain**²⁶⁰ because of grief or fear, it disappears. But if the song of the singer has the effect of crushing the feeling of Love, its result would be that the listener's heart would die and cease to live and endure. If the heart itself is dead, what use is the joy of the heart? If the tune springs from a heart in which there is, in fact, an ardour of True Love, its effect can liquify even the stars said to rule the fates of men, and can change the entire world according to the will of the singer. Such a song potentially exists in the universe and is latent in its possibilities but has still not become active and manifest. A song with the effect of which man may become similar to the words of the Quran ²⁶¹ *فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ*, by getting rid of grief and fear permanently, *Ayazi*, i.e, the position of slavery and personality cult may change into the position of Mahmood Ghaznavi, i.e, kingship and idol breaking, and this entire universe which is the perplexing maze of the moon and the stars, may be counted non-existent and only You may be left and Your declaration that no one exists except God, i.e, this old world may cease to exist and a new world which is according to your will and your beloved, God's will may come into being----In other words, a song which the experts in the knowledge of the

²⁵⁹ This is a translation of the words added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand.

²⁶⁰ Ibid.

²⁶¹ They shall have no fear, nor shall they grieve (6:48) : *The Manifesto of Islam*, page 67, published by Da'wah Academy, International Islamic University, Islamabad.

self consider as lawful still awaits a singer. What it means is that **ultimately**²⁶² the world will not but change according to the will of God. But the means of this change can only be a song with the effect of which the people's heart may melt. **The universe needs such a singer indeed who can create this kind of a song**²⁶³.

کھل تو جاتا ہے مغنی کے بم و زیر سے دل
 نہ رہا زندہ و پائندہ تو کیا دل کی کشودا
 ہے ابھی سینہ افلاک می پنہاں وہ نوا
 جس کی گرمی سے پگھل جائے ستاروں کا وجود
 جس کی تاثیر سے آدم ہو غم و خوف سے پاک
 اور پیدا ہو ایازی سے مقام محمود
 مہ و انجم کا یہ حیرت کدہ باقی نہ رہے
 تو رہے اور ترا زمزمہ لا موجودا
 جس کو مشروع سمجھتے ہیں فقیہانِ خودی
 منتظر ہے کسی مطرب کا ابھی تک وہ سرود

The bass and treble of minstrel's song
 Much joy to human heart imparts;
 What is the use of pleasure that
 Is e'er on wings and soon departs?
 That melodious song is still unborn
 And is concealed in heaven's breast,
 Whose intense heat may transform

²⁶² This is a translation of the word added by the author to the personal copy of the printed first edition of the Urdu book with his own hand.

²⁶³ This is a translation of the words added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand.

The solid stars to liquid form.
 A song that may have such results
 Which set men free from grief and pain
 And makes Ayaz break slavish. And learn
 like kings to rule and reign.
 Perplexing maze of moon and stars
 May flop down, leave their course:
 O God, you shall last and the cry
 "God is Great", uttered with much force.
 The song that jurists of the self
 Deem lawful in their mystic creed,
 Has been expecting since a long
 A bard, who can acquit indeed.
 ZK.

The disbeliever's art

An individual who cannot put the idea of God to his use to satisfy his desire for Beauty because he is a disbeliever or unfamiliar with the idea of God, his art can only be of such a low kind, even though it may be joyous for the beholders and they may feel that this art has opened for them a door to Paradise and revealed to them the guarded secrets of Divine power. The fact of the matter is that, not even such achievements as becoming materially advanced through the self's struggle or becoming a man of the modern age can rid an individual of the hostile struggle between good and evil which goes on in and out of the conscience of man as a characteristic of life. The only means of getting rid of it is that man should believe in God and evolve his Love to the degree of highest perfection. The disbeliever of the modern age has become accustomed to a new kind of idol worship in which country, nation, colour and race are the idols instead of *Lat* and *Manat*. How can we expect pure art from this disbeliever during this age of indifference to

God which is the distinction only of those who draw life from Love alone? He has died, and this very art of his, which considers ugliness as beauty, death as life and the dark night of the grave as the light of life, is offering his funeral prayer.

ہے یہ فردوسِ نظر اہل ہنر کی تعمیر
 فاش ہے چشمِ تماشا پہ نہانخانہٴ ذات
 نہ خودی ہے نہ جہانِ سحر و شام کے دور
 زندگی کی حریفانہ کشاکش سے نجات
 آہ وہ کافر بے چارہ کہ ہیں اس کے صنم
 عصرِ رفتہ کے وہی ٹوٹے ہوئے لات و منات
 تو ہے میت! یہ ہنر تیرے جنازے کا امام
 نظر آئی جسے مرقد کے شبستان میں حیات

The craftsmen by their tact have built
 Such works that Eden jealous make:
 The eyes endowed with sight can see
 States hid that stir the heart and rake.
 There is no self nor usual change
 Of morn and night at all is found
 The Muslims have got rid entire
 Of combats and shun such a round.
 Ah! The infidel poor still
 Pays homage to his idol old
 Though their broken state he knows,
 Yet on him they retain their hold.
 You are a corpse and your art
 The leader of your funeral rite
 In pitch dark bed room of the grave,
 Of life the fellow catches sight.

ZK.

The purpose of all the higher activities of man is the protection and evolution of the self

Not only the other forms of music, poetry and art, but also the activities like literature, religion and politics originate in the mind of man or the desire for Beauty. These higher kind of activities are man's special privilege. They are not shared by the animal. Their object is to satisfy, serve and help this urge of love which makes man the most eminent of created things, the vicegerent, the confidant and the co-worker of God. Every one of the results and benefits of these activities is like a rare and priceless pearl in respect of its value and worth. Therefore, there is not the least doubt in it that these activities are higher than even the stars. But if any one of them is unable to protect and evolve the self-- in other words the self's love which is meant only for God, it is simply useless and inconsequential, because it does not benefit the purpose of life and the purpose of this activity itself. But if that activity is going to be helpful for the protection and evolution of life, it is exactly life. Those nations which had divorced their literature from the purpose of the evolution and progress of the self in this world have not but been disgraced.

سرود و شعر و سیاست کتاب و دین و ہنر
 گہر ہیں ان کی گرہ میں تمام کیدانہ'
 ضمیر بندہٴ خاکی سے ہے نمود ان کی
 بلند تر ہے ستاروں سے ان کا کاشانہ
 اگر خودی کی حفاظت کریں تو عین حیات

نہ کر سکیں تو سراپا فسوں و افسانہ
 ہوئی ہے زیرِ فلک امتوں کی رسوائی'
 خودی سے جب ادب و دین ہوئے ہیں بیگانہ

Music, religion, politics, knowledge, art
 Have all in their possession matchless pearls.
 They emanate from the mind of a creature made
 of dust,
 But higher than the stars in their abode,
 If they protect the ego, they are life itself;
 If they cannot, they are mere magic and false tales.
 People have come to grief under the sky
 Whenever their religion and their literaturee
 Have been divorced from egohood.
 ZK.

If art whether it is painting, poetry or music or song lacks the capacity to build the self ,i.e., to nourish Love, it is deplorable . For man life is love for God and distance from Him death. But alas, at present, whether it is the school or the tavern (that is, art which intoxicates with the display of Beauty) both teach death because of being godless. We should learn to live. Real living is the living of the self. If our self becomes alive, we will live not only in this world, but also in hereafter. The physical life which is not longer than a moment like a spark is not our real life. The reality of man is not related to the body, but to the self. The body has not created the self, but the self has created the body. In order to live, we should understand the essentials, stations and stages of being or life.

اے کہ ہے زیرِ فلک مثلِ شرر تیری نمود
 کون سمجھائے تجھے کیا ہیں مقامات وجود!

گر ہنر میں نہیں تعمیرِ خودی کا جوہر
 وائے صورت گری و شاعری و نالے و سرود!
 مکتب و میکدہ جز درسِ نبودن نہ دہند
 بودن آموز کہ ہم باشی و ہم خواہی بود

O man, your stay and show beneath the sky,
 In short and brief, life spark, that parts from
 flame:

Who can make man detect this fact so clear
 That being of man enjoys high rank and name?
 If craftsmanship of man is quite devoid
 Of gift and tact the self to form and frame,
 Alas! such art and music of the flute
 Are naught but source of much disgrace and
 shame.

Schools and taverns can no moral teach
 Save the fact that you do not exist:
 Learn "to be" for you too are a fact,
 Besides, your ego thus shall long subsist.

ZK

The source of the effect of art

In order to understand the cause of all the difficulties and shortcomings of art we should consider that when a flutist plays his deeply effective and intoxicating notes, where from does the pleasure like that of the wine come in the sound of the flute. Surely, its main spring is not the dried wood of the flute, but the flutist's heart. What then is this heart? Where does the quality of intoxicating and the power of creating the effect in it come from? This very same heart is man's self which is the real man. This heart has only one desire, which is the desire for Beauty which is satisfied completely and permanently only by

the Divine Love. Activities like worship, knowledge, ethics and art are aspects of this very desire of man, and come into being only to assist it. Wrong, defective and ugly ideas continue to attract the urge to Love by putting on the garb of Beauty. But the demand of its nature is that it should attach itself whole heartedly to God by cutting itself off completely from others than God. And when it attaches itself whole heartedly to God, the heart of man becomes alive, and he truly turns into a mystic. History is an evidence that only one glance of the mystic can topple the throne of the Chosroes and in his eyes Rome and Syria and their empires lose their significance. When hearts are alive due to Love, the nation is also alive, but if Love departs from the hearts and they become dead, the nation also becomes dead. The experiences of the heart continue to change repeatedly because it has power and beauty both . When its love faces obstructions, it expresses the qualities of Power by which it overcomes the obstructions of Love. When conditions are favourable to its Love, it becomes soft like silk and looks love through and through. If the incomplete, defective and misguided love of an artist can also create some effect in the tunes of his flute, just imagine that if his love is not for his True Beloved and at the stage of perfection, what will be the level of the effect and intoxication of the tune of his flute, and further at what level of perfection will be his art! If the artist succeeds in discovering this secret , he will find a solution to all the problems of his art exactly from here. Iqbal describes this subject itself in verse as follows:

آیا کہاں سے نالہ نے میں سرورِ مے
اصل اس کی نے نواز کا دل ہے کہ چوب نے!

دل کیا ہے ' اس کی مستی و قوت کہاں سے ہے
 کیوں اس کی اک نگاہ الٹی ہے تختِ کئے
 کیوں اس کی زندگی سے ہے اقوام میں حیات
 کیوں اس کے واردات بدلتے ہیں پے بہ پے
 کیا بات ہے کہ صاحبِ دل کی نگاہ میں
 چچتی نہیں ہے سلطنتِ روم و شام و رلے
 جس روز دل کی رمزِ مُغنی سمجھ گیا
 سبھو تمام مرحلہ ہائے ہنر ہیں طے '

Whence does the zest of liquor come
 In mournful tune of hollow reed:
 Is its main spring the player's heart,
 Or does it from the pipe proceed?
 What is the source of heart's great might,
 Wherefore to rapture it is prone:
 How does it topple with a glance
 The firm and mighty Achaemenian throne?
 Why does the heart bestow fresh life
 On nations on verge of decline:
 Why do its states have constant change,
 Are points that no one can divine?
 Why is it that in eyes of man
 On whom God has bestowed a heart,
 The realms of Syria, Rome and Rayy
 Are fake effects in the mart?
 The day the minstrel grasps this point
 Which is hid in depths of heart,
 Take it for granted, you have traversed
 All the stages required by art.

ZK

The standard of the perfection of art

It is generally thought about an artist that he is observant, has a taste for beauty and can distinguish beauty from ugliness. But if an artist is himself unfamiliar with the reality and the purpose of art, how can we call him observant? The purpose of art is the creation of such a deep love in the heart of man that it may immortalise him. This purpose can be realized only if the creation of art is such that it can nourish the love of God. If the artist presents ugliness as beauty, his art will indeed be somewhat pleasing and joyous this bodily life which, is no longer than a moment or two like a spark, but it will neither be able to nourish God's love nor will it be of any help to the immortal life of the soul and the eternal warmth of its love. But what is the significance of this momentary life of the body that the artist should make his art a slave to it? If the rain drop falls into a shell, it becomes a pearl. The skill of the artist may be that rain drop which fills the shell of his master piece with the sparkling pearl of beauty, but that shell or that pearl which, despite being the creation of the wonders of the rain drop, is unable to agitate the river, it is insignificant for the river. Similarly, that master piece of art, and that beauty of art, **which is unable to create any movement for action in the nation for God's pleasure for want of God's love²⁶⁴** is meaningless and useless for the nation. Flowers blossom in the garden due to the morning breeze. It is true that the poet's verse and the singer's song can both serve as the morning breeze for the garden of the nation, but that morning breeze is no good by which the garden of the nation, instead of blooming **with God's**

²⁶⁴ This is a translation of the text added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

love²⁶⁵, may wither away for want of God's love²⁶⁶. A nation which is in a state of stagnation cannot move forward towards the goal of humanity until new vistas of thought and action open for it by a miracle. Art should be like the Rod of Moses one stroke of which had caused the fountains of water to gush forth from the burning desert sands, which has the power of a miracle and which can put the nation on the lost routes of evolution by a wonderful intellectual revolution. Says Iqbal:

اے اہلِ نظر ذوقِ نظر خوب ہے لیکن
 جو شے کی حقیقت کو نہ دیکھے وہ نظر کیا
 مقصود ہنرِ سوزِ حیاتِ ابدی ہے
 یہ ایک نفس یا دو نفسِ مثلِ شرر کیا
 جس سے دلِ دریا متلاطم نہیں ہوتا
 اے قطرۂ نیساں وہ صدف کیا' وہ گہر کیا
 شاعر کی نوا ہو کہ مَغنی کا نفس ہو'
 جس سے چمنِ افسردہ ہو وہ یادِ سحر کیا
 بے معجزہ دنیا میں ابھرتی نہیں قومیں
 جو ضربِ کلیسی نہیں رکھتا وہ ہنر کیا!

O people with observing eyes,
 A taste for observation is a good thing, but
 What good is observation if it does not see
 The inwardness of things?
 The aim of art should be to generate
 A vital frame that never dies.

²⁶⁵ Ibid.

²⁶⁶ Ibid.

What use is a mere momentary spark?
 What good, O, rain drop if you do not agitate
 The bosom of the sea,
 And are content to be
 A pearl lodged in a mother of pearl's womb?
 What good a breath of morning breeze,
 Whether as poet's verse or singer's air,
 If it can only make the garden wilt?
 O never without miracles do people rise;
 What good is art that does not have
 The impact of the rod of Moses?
 ZK.

Dangerous poetry

If the verse is unable to keep in view the real objective of the self's desire for Beauty, it can prove extremely dangerous for mankind as, in comparison with other forms of art, it reaches the people more easily and can be made use of repeatedly with little expense. Then, it is more suitable and effective for the expression of meaning, can bring human sentiments under its control more easily and establish connection with our daily life easily. If the poet is unfamiliar with the objective of life he presents ugliness as beauty, creates obstacles to man's evolution, brings death before us by painting it as life and life by painting it as death, and distributes poison dissolved in honey. Sometimes, its harm is incalculable, for it causes the desire for Beauty of numberless people to experience great difficulties by directing it to wrong paths and wrong destinations of which they can rid themselves only after death. The poetry of such a poet robs the flower of its freshness, and takes away the joy of flying from the heart of the nightingale. In other words, its effect not only deprives Beauty of its humour, but also love of its warmth, with the result that man becomes

deeply engrossed in thoughts and indifferent to action. His poetry does produce intoxication like that of wine, but every man should shun his sparkling wine for the safety of his self-consciousness. An unfortunate nation in which such a poet is born meets with death and destruction.

وای قومه کز اجل گیرد برات
شاعرش دابوسد از ذوقِ حیات
خوش نماید زشت را آئینه اش
در جگر صد نشتر از نوشینه اش
بوسه او تازگی از گل برد
ذوق پرواز از دل بلبل برد
دریم اندیشه اندازد ترا
از عمل بیگانه می سازد ترا
از خم و مینا و جامش الخدر
از مئے آئینه فامش الخدر

Woe to people that resigns itself to death
And whose poet turns away from the joy of
living!

His mirror shows beauty as ugliness,
His honey leaves a hundred stings in the heart.
His kiss robs the rose of its freshness,
He takes away from the nightingale's heart the joy
of flying.

He plunges thee in a sea of thought
And makes thee a stranger to action.
Beware of his decanter and cup!
Beware of his sparkling wine!

AR.

Sacred poetry

On the other hand, if poetry is aware of the objective of the desire of the self for Beauty, it becomes a useful and an effective means of the evolution of the human world. While writing about the poet who composes such verses, Iqbal says that his breast is a place of display of Beauty by which the light of Beauty spreads. He adds to the Beauty of any object towards which he turns his attention with his verses—even the beauty of Nature becomes more attractive and lovable by the magic of his verses. His thought reaches the moon and the stars in its loftiness. He is absolutely unfamiliar with ugliness and continues to create Beauty. The result is that the caravans start following him towards their destinations urged by the sound of his bell.

سینہ شاعر تجلّا رازِ حسن
خیزد از پہنائے او انوارِ حسن
از نگاہش خوب گردد خوب تر
فطرت از افسوں اور محبوب تر
فکرِ او با ماہ و انجم ہم نشین
زشت را نا آشنا خوب آفریں
کاروانہا از درایش گام زن
درپئے آواز ناکش گام زن

‘Tis in the poet’s breast that Beauty unveils,

‘Tis from his Sinai that Beauty’s beam arise.

By his look the fair is made fairer,

Through his enchantments Nature is more beloved.

His thoughts dwell with the moon and the stars,
 He creates beauty and knows not what is ugly.
 Caravans march at the sound of his bell
 And follow the voice of his pipe.
 AR.

Just as heart is the centre of feelings in the body, so the poet is also a centre of sentiments and feelings for a nation. With the ardour of his love which is the soul of poetry he creates a new world. The ardour of Love is present in every atom of the universe. It is only by this ardour of love that the whole of the universe has been constructed. A poetry which is devoid of it is a kind of dirge. If the objective of poetry is the construction of humanity on the basis of Love it is heir to prophet-hood.

شاعر اندر سینہٴ ملت چو دل
 ملتے بے شاعرے انبار گل
 سوز و مستی نقشبندِ عالمے است
 شاعری بے سوز و مستی ماتھے است
 شعر را مقصود اگر آدم گری است
 شاعری ہم وارثِ پیغمبری است

The poet is like the heart in a people's breast,
 a people without a poet is a mere heap of clay.
 Ardour and drunkenness embroider a world.
 poetry without ardour and drunkenness is a dirge.
 If the purpose of poetry is the fashioning of men,
 poetry is likewise the heir of prophecy.
 AR.

Hence, Iqbal invites the poet to regard the objective of life as the touchstone of his art. If his poetry is being of

use to the development of Love it is worthy of appreciation and praise otherwise not.

اے میانِ کیسہ ات نقد سخن
بر عیارِ زندگی او را بزن'

Oh, if thou hast the coin of poesy in thy purse,
Rub it on the touchstone of Life!
AR.

If the artist's art is not being of any use for the practical satisfaction of the urge of Love, it will certainly become the cause of the destruction of nations. Avoidance of such art is necessary.

نہ جدا رہے نوا گرتب و تابِ زندگی سے
کہ ہلاکیِ اُمم ہے یہ طریقِ نے نوازی

A poet must ne'er keep aloof
From noisy fretful stream of life
The bard, who shuns the facts and truths,
Can't make the nation face its strife.
ZK.

The slave's and the disbeliever's art

Since art is dependent upon the free expression of the self's desire for Beauty, a slave or an individual whose idea of the Reality of the universe is not correct cannot create art of a superior kind. His art is often an imitation of nature or is meant to represent and serve the interests of those whom this art wishes to please.

A slave is devoid of the capacity to invent and create according to his complete desire for Beauty. The reason is that his self is compelled not to think or work for his true idea of Reality, but for the wrong idea of Reality of his masters. Therefore, his capacities for invention and creation cannot find their free and complete expression.

His art is devoid of the quality of modernism. Art is the name of free expression of Beauty. Since the art of a slave is not a free expression of Beauty, it is also not a true art. An artist can express himself in his art completely only when his self is free from the influence of all ugly and defective ideas of Reality. Since defective ideas of Reality are inconsistent with the nature of the self, they enslave the self by divesting it of its freedom after which it becomes a stranger to itself. In such a case the self is rendered incapable of free creation. Therefore, both the conditions, i.e., disbelief and slavery, are not suitable for higher and superior art. Art of the highest level is possible only when the self consciousness of the artist is completely free from the influence of the wrong ideas of Reality of every kind whether this influence has resulted from disbelief or slavery. Fine arts originating in conditions of slavery embody several kinds of deaths. The spell cast by servitude is beyond description. The artistic productions of a slave are as black as his heart. His notes are as insipid as his nature. The sound of his lute betrays the fact that he is a slave. His lute is a message of death for a whole habitation of men.

مرگ با اندر فنونِ بندگی
 من چه گویم از فسونِ بندگی
 چوں دل او تیره سیمائے غلام
 پست چوں طبعش نوا هائے غلام
 از نئے او آشکارا راز او
 مرگ یک شهر است اندر ساز او

Arts cultivated (by people) in servitude are symbols of death;

The spell cast by servitude is beyond description.
The countenance of a slave is as black as his heart,
The notes of a slave are as insipid as his nature.
His lute betrays his secret,
His instruments embody the death of multitudes.
ZA.

CHAPTER XII

REVOLUTION IN THE SELF

Essentials of the growth of the self-- privacy

God's *ziker*, contemplation of the natural phenomena as signs of God, moral action and art arising out of the ardour and passion of God's love, all these four activities of the self, evolve God's love to the degree of highest perfection. However, out of these, the progress and development of the self is largely dependent ultimately upon the regularity of, *ziker*, study and contemplation of nature and moral action. The self needs privacy in order to concentrate itself completely on *ziker* and *fiker*, otherwise it cannot profit completely by it.

The Holy Prophet (peace be upon him) had himself also chosen privacy on Mount Hira. The purpose of the Islamic rite of *etikaf* is also privacy itself.

خودی را مردم آمیزی دلیل نارسائی ہا
تو اے درد آشنا بیگانہ شو از آشنائی ہا

Ever to be about with men
Proveth the self doth not attain;
To friends be thou a stranger, then
Who are familiar with pain.
ZA.

از کم آمیزی تخیل زندہ تر

زندہ ترا جو سندرہ ترا یابندہ تر

By isolation the imagination becomes more vivid,
more vivid, more questing, more finding.
JN.

وحشت نہ سمجھ اس کو اے مردک میدانی
کسار کی خلوت ہے تعلیم خود آگاہی

O man of the plains! Don't be surprised;
Solitude of the mountains produces sense of
awareness.
ZK.

مصطفیٰ اندر حرا خلوت گزید
مدتے جز خویشتن کس را ندید

Mohammad chose solitude upon Mount Hira
and for a space saw no other beside himself.
JN.

States of the self's highest stage

Hence, the believer observes privacy in the beginning. When he continues with *ziker* and *fiker* and moral action in privacy very carefully and enthusiastically for some time, he soon reaches a stage of the unfolding of a great reality where he feels that he is seeing God with his own eyes. The self feels perfectly happy and calm at this stage. It seems to it that it has found whatever it desired in this world and needs nothing beyond this except that what it has found should remain with it, or rather, go on increasing always. This exactly is the Self's stage of the highest perfection. Man's love which gradually increases by contemplation and moral action ultimately becomes so powerful that it rules the whole of his life and all wrong ideas interfering with it either

perish after losing their attraction completely, or become subservient to it under the divine love, if this capacity exists in them. However, no capacity is left in them for preventing the self from having a vision of God by achieving progress in His knowledge and love and reaching the highest stage of this knowledge and love through continued worship, obedience and action.

Vision of the Creator

According to the saying of the Prophet (peace be upon him) the stage of the vision of God has been defined as "*Ihsan*". The Prophet (peace be upon him) said "*Ihsan* means worshipping Allah as if you see Him".

الاحسان ان تعبد الله كأنك تراه (رواه مسلم)

Doing good means worshipping Allah as if you see Him (Muslim)

Some people will perhaps doubt that it is not possible to have a direct vision of the God. However, if we study the process of seeing, this doubt is removed. When we see a material object the process which emerges between our casting a look at it and having a feeling of seeing it is that the rays of light which are coming from it fall on our eyes. The retina of our eyes forms an image of the object by converging behind it. The sensation of the image is conveyed by the optical nerve to the brain from which our consciousness derives an idea of the object. In other words, the final agency that completes the act of vision is our self. What our self also sees is not the object itself but some qualities of this object, the sum total of which is itself considered as the object by us. The brain, the optical nerve, the eye and the light are simply the instruments or means of acquiring a knowledge of these qualities. When consciousness has once acquired a clear knowledge of these qualities, whether that object is before the eyes or

not, consciousness can see it again, if it so desires, and the greater and clearer the knowledge of the self-regarding the qualities of the object, the clearer will be our unaided vision of it. When continued moral action and contemplation have raised the love of a believer to a very high stage of evolution and his knowledge of the qualities of God has become very clear, it so happens that in moments of contemplation he becomes deeply absorbed in the love of these qualities till they dominate his consciousness completely. In this state the believer sees God exactly as he would see any object of this world. Since this seeing is not through these eyes which have been made for seeing the material objects, therefore, the words of Hadith are that “worship God as if you are seeing Him” (کانک تراہ). In other words the believer no doubt sees God, but his seeing is not by means of these eyes. The Israelites demanded of Moses that they may be allowed to have a direct vision of God so that they may enter his faith, though to believe in God was a precondition for seeing Him. Hence, they were chastised for this unreasonable demand.

بر مقام خود رسیدن زندگی است
ذات را بے پردہ دیدن زندگی است

Life is to attain one's own station,
Life is to see the Essence without a veil.²⁶⁷
JN.

A strong pull

On reaching near the stage of its perfection, the human self-consciousness feels such an irresistible pull of attraction for the Divine Consciousness that it loses

²⁶⁷ This verse has been added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand.

control of itself. Hence, on becoming extremely helpless, it is attracted toward its beloved, the Divine Consciousness, and feels, for a time, that it has passed away into Its embrace and is one with It as a needle which is brought gradually towards a magnet is lifted by it automatically as soon as it is sufficiently close to it. It is that state of the evolution of the self which is achieved, and can be achieved by it, through worship in solitude. Nevertheless, more stations of its progress which can be achieved by it by means of a courageous and strong action in the human world for the realisation of the purpose of the Beloved, come later. As long as the self remains in this state (and it is only for a short time that it remains in this state) it is in the condition of self oblivion. Its feeling of its own independence in this condition is so weak that it, so to speak, wholly disappears, and it feels that what exists is God and God alone, and not he. The self is not within the limits of time and space in this condition as it is with the Creator of both. When man regains himself, comes to his own, he cannot describe this experience to others and finds his words inadequate to express his meaning despite his best efforts. Rather, the words shroud his meaning. Hence an individual who desires to know about the whole state of this condition should pass through it himself.

هر معنی پیچیده در حرف نمی گنجد
یک لحظه بدل در شوا' شاند که تو دریایی

Not every subtle point can be
Expressed in words. Consult a while
Your own heart: may be you will see
My point made in the heart's own style.
PM.

حقیقت پہ ہر جامہٴ حرف تنگ
حقیقت ہے آئینہٴ گفتار زنگ

Words are but a strait-jacket for reality:
Reality is a mirror, and speech
The coating that makes it opaque.
BJ.

Rumi says that love alone can describe the state of love. If someone desires to know about the moon, he should see the moon itself.

ہر چہ گویم عشق را شرح و بیان،
چوں بعشق آیم نخل باشم ازان
گرچہ تفسیر و بیان روشنگر است
یک عشق بے زبان روشن تر است
چوں قلم در وصف ایں حالت رسید
ہم قلم بشکست و ہم کاغذ درید
عقل در شرحش چو خر در گل نہفت
شرح عشق و عاشقی ہم عشق گفت
آفتاب آمد دلیل آفتاب
گر دلالت باید ازوے رومتاب

No matter how elaborately I try to explain love,
I feel ashamed (at my failure) when I encounter
“love” itself.

Even though elucidation and explanation help
illuminate a point,

The tongueless “love” is far more illuminating.
The pen which flows so swiftly in writing,

Breaks when it comes to write about love.
 When it comes to express this state(i.e. of love),
 The pen is broken and the paper torn to shreds.
 Intellect fails to explain love like the donkey who
 gets stuck into the mud.
 Love and the ways of love can be explained by
 love alone.
 The appearance of the Sun itself is the proof of the
 Sun;
 If thou needeth a proof (in respect of the Sun) turn
 not away thy face from it.²⁶⁸

A new kind of birth

When this state of the self has passed away it becomes a cause of a new forceful and amazingly active life for man which should be called man's new life. Therefore, Iqbal regards it as a kind of birth, and to distinguish it from the birth of a child, calls it the birth of man. At the time of this human kind of birth, the individual comes out of the bounds of time and space by tearing them apart just as at the time of his biological kind of birth, he comes out of the bounds of his mother's womb in the form of a child. After this birth, he is not in the universe but the universe is in him.

اِس پستی و بالائی اِس گنبد مینائی
 گنجد بدل عاشق با اِس ہمہ پہنائی

This depth , this altitude and the heavens :
 All these, with their vastness are absorbed by the
 heart of the lover.

O thou who seekest the secrets of eternity !

²⁶⁸ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

Cast a glance at thyself:

Thou art one, and thou art many, thou art manifest, and thou art hidden²⁶⁹

PM.

The biological birth of man (called the birth of child) takes place through the rending of the womb while the human birth takes place through the rending of the world of time and space.

زادِنِ طفلِ از شکستِ شکم است
زادِنِ مردِ از شکستِ عالم است

A child is born through the rending of the womb,
a man is born through the rending of the world.

JN.

To experience this human kind of birth is greatly fortunate for man because just as after his birth the child attains youth, so after this new kind of birth man attains a new kind of youth.

زادِنِ اندرِ عالمِ دیگرِ خوش است
تا شبابِ دیگرے آید بدست

It is delightful to be born into another world,
so that another youth may thereby be attained.

JN.

This stage of freedom from the restrictions of time and space is an essential natural destination of the road of the believer's progress which he does not fail to reach provided there is no obstacle in the way of his ideological or psychological growth and it continues in the correct natural way. The believer should, therefore, himself also

²⁶⁹ This translation has been taken from the author's article entitled *The philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

make every effort to see that the natural growth of his love continues unhampered so that he attains to this station. His faith remains imperfect until he attains to this station.

کافر کی یہ پہچان کہ آفاق میں گم ہے،
مومن کی یہ پہچان کہ گم اس میں ہیں آفاق

A heathen gets distinct
By getting lost in life
Whereas a Muslim true
Keeps 'bove its brawl and strife.
ZK.

مشو در چار سوئے ایں جہاں گم
بخود باز آ و بشکن چار سو را،

Do not get lost in the world's four nooks,
Break the four nooks, and turn to self's look.
AH.

This exactly is that station of the believer due of which he is not daunted by the heights of the blue sky, the sun, the moon and the stars, but regards them as whirlpools in the sea of being and obstructions of his way and sees his goal far ahead of them.

فضا تری مہ و پروین سے ہے ذرا آگے
قدم اٹھا یہ مقام آسماں سے دور نہیں

Your station lies a little ahead of all the stars and Pleiades:
Move on, for it is not a long way from the skies.
BJ.

دل اگر اس خاک میں زندہ و بیدار ہو
تیری نگہ توڑ دے آئینہ مہر و ماہ

Within your clay, if there exists
 A heart alive and wide awake,
 The glass of sun and moon as well
 One look of yours forthwith can break.
 BJ.

دل و نظر کا سفینہ سنبھال کر لے جا،
 مہ و ستارہ ہیں بحرِ وجود میں گرداب

Thy heart is a wavering ship,
 Tossed by beauty's assault
 These moons and stars that glisten,
 Are whirlpools in thy sea.
 BJ.

پرے ہے چرخِ نیلی فام سے منزل مسلمان کی
 ستارے جس کی گردِ راہ ہوں 'وہ کارواں تو ہے

The goal of the Muslim lies beyond the blue sky;
 You are the caravan, which the stars follow as dust
 on the road.
 BD.

People with self-knowledge who have attained this station are no other than those who leap out of the bounds of this world of clay and who have broken the spell of the sky, the sun and the stars.

خود آگہان کہ ازیں خاکدان برون جستند
 طلسم مہر و سپہر و ستارہ بشکستند

Those blessed with self-realization, who leapt out
 of this earthly abode,
 Could do so by overcoming the spell of the forces
 of nature, that is, the sun, the sky and the stars.

Man's racing field or the objective of his action is not
 this material world which is rather a plaything of water

and clay under the sky. On the contrary, he has to reach up to the empyrean beyond this material world and to achieve the love of Reality. The goal of man is God and not this material world.

شعلہ در گیر زد بر خس و خاشاک من

مرشدِ رومی کہ گفت "منزل ما کبریا است"

“Our goal is God”

This saying of the guide of Rum

Was like a flame flung at

The straw that is myself.

PM.

The sky of man is not this vault understood as the sky by some people. But his sky is far beyond it. This sky was but a spell of the eyes which broke by the unveiling of God and proved a mere vault after breaking. The problem as to what is my sky, i.e., the limit of my highest hopes and aspirations was resolved by a vision of Reality. I was flying in the atmosphere of my hopes with a caravan that included the sun, the moon and the Jupiter. I thought that they were my companions, but their caravan dropped out with fatigue. But, my flight still continued, i.e., my goal is at a place beyond the sun, the moon and the stars, where their reach is not possible despite their being at such a high altitude. But, I crossed the limits of the earth and the heaven only by one leap of Love, and my idea that this universe is boundless proved wrong. Iqbal has described this subject in a few verses of an ode as follows:

اپنی جولاں گاہ زیرِ آسماں سمجھا تھا میں

آب و گل کے کھیل کو اپنا جہاں سمجھا تھا میں

بے حجابی سے تیری ٹوٹا نگاہوں کا طلسم

اک روئے نیگلوں کو آسمان سمجھا تھا میں
 کارواں تھک کر فضا کے پیچ و خم میں رہ گیا
 مہر و ماہ مشتری کو ہم عنان سمجھا تھا میں
 عشق کی ایک جست نے طے کر دیا قصہ تمام
 اس زمین و آسمان کو بیکراں سمجھا تھا میں

Me thought my racing field lay under the skies,
 This plaything of water and clay, I regarded as my
 world;

Thy unveiling broke the spell of searching glances,
 I mistook this blue vault for Heaven.

The Sun, the Moon, the Stars, me thought, would
 keep me company,

Fatigued they dropped out in the twists and turns
 of space:

One leap by Love ended all the pother,

I fondly imagined, the earth and sky were
 boundless.

BJ.

The Sign of perfect faith

A believer who has not become free from the
 shackles of time and space is still under the spell of others
 than God and has not become a perfect monotheist.

کسے کہ از دو جہان خویش را بروں نشناخت

فریب خوردہٗ ایں نقش باطل است ہنوز

But he who never knew his heart
 From the two worlds to dwell apart,
 He still bemused and cheated is
 By unsubstantial images.

ZA.

When, in the *Javed Nama*, the poet asks Rumi what is human ascension, Rumi replies: “That is man’s own searching examination while standing face to face with God whether he can stand before Him and his senses are maintained or not. If he can stand before God and his senses are not lost, he is a solid and pure gold otherwise he will prove useless after passing into a state of self-oblivion. To increase one’s light is good, but it should be tested after being brought before the sun to see if it is not so slight as to fade”.

چیشٹ معراج آرزوئے شاہدے
 امتحانے روبروئے شاہدے
 تابِ خود را برفزودن خوشتر است
 پیشِ خورشید آزمون خوشتر است

What is Ascension? The desire for a witness,
 an examination face to face of a witness-
 fairer it is to increase one’s glow,
 fairer it is to test oneself before the sun.

JN.

The poet then asks Rumi; “ How is it possible for us human beings made from dust and water to come before God? God, the Lord of direction and creation , (i.e. the Lord of the universe of time and space), is outside direction and creation, while we are caught in the net of time and space”. Rumi replies: “If you obtain the “authority” you can break this net of time and space which appears in the form of the earth and the heaven. An individual who cannot break the spell of time and space by obtaining “authority” dies a death of ignorance and, after dying, becomes a part and parcel of dust like ants and locusts. You had come into this world of time

and space by a birth and can now go out of it only by another birth and obtain freedom from its restrictions”.

باز گفتم پیشِ حق رفتن چساں؟
 کوہِ خاک و آب را گفتن چساں؟
 آمر و خالق برون از امر و خلق،
 مازشتِ روزگاراں خسته حلق؟
 گفت اگر سلاطین ترا آید بدست
 می توانی افلاک را از ہم شکست
 نکتہ "إِلَّا بِسُلْطَانٍ" یاد گیر،
 ورنہ چون مور و ملخ در گل بمیر،
 از طریقِ زادن اے مردِ نکوے
 آمدی اندر جہانِ چار سوے
 ہم بردن جستن بزادن می توان
 بند ہا از خود کشادن می توان

I asked again, "How shall one go before God?"

How may one split the mountain of clay and water?

The Orderer and Creator is outside order and Creation;

we, our throats are strangled by the noose of Fate.

He said, "If you obtain the Authority
 you can break through the heavens easily.

Recall the subtlety Except with an authority
 or die in the mire like an ant or a locust!

It was by way of birth, excellent man,
 that you came into this dimensioned world;

by birth it is possible also to escape,
It is possible to loosen all fetters from oneself.
JN.

Here there is an allusion to that hint of the Quran where, while addressing the Jinns and men collectively God has challenged them to get out of the confines of the universe, if they have the power to do so, but they will not be able to do so without his sanction. The relevant verse of the Quran is as follows:

يٰۤاٰیُّهَا الْجِنُّ وَالْاِنْسُ اِنْ اسْتِطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ
فَاَنْفُذُوْا اِلَّا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ

O ye assembly of jinns and men! if it be ye can pass beyond the zones of the heavens and the earth, pass ye! Not without authority shall ye be able to pass. (55: 33)²⁷⁰

By *sultan* Iqbal means that stage of the self where it is able to achieve union with God by means of abundance of optional prayers and worship after getting out of the confines of the universe.

Difference between physical and spiritual birth

Iqbal tells, in the words of Rumi, that this birth is not related to water and clay, (i.e., it is not physical). After the birth of water and clay the child weeps, but after the birth of the soul man laughs. That birth is of the seeker, but this birth is that of the finder. That gives an opportunity for journeying and dwelling within the confines of time, while this gives an opportunity for the spiritual journey of the secrets of the Reality outside the

²⁷⁰ The Holy Quran (text, translation and commentary) by Abdullah Yusuf Ali (volume III)

confines of time and space. That is dependence on day and night, but this is independence from day and night. For both the births, there is the call to prayer: for this the call which rises from the lips, but for that the call which is uttered from the depths of the heart. When a watchful soul is born in the body of some man, the world begins to tremble with fear of his deeds.

لیکن ایں زادن نہ از آب و گل است
 داند آل مردے کہ او صاحب دل است
 آن یکے با گریہ ایں با خندہ ایست
 یعنی آل جویندہ ایں یا بندہ ایست
 آل سکون و سیر اندر کائنات
 ایں سراپا سیر بیرون از جہات
 آل یکے محتاجی روز و شب است
 واں دگر روز و شب او را مرکب است
 ہر دو زادن را دلیل آمد اذال
 آن بلب گویند و ایں از عین جال
 جان بیدارے چو زاید در بدن،
 لرزہ ہا اُفتد درین دیر کہن،

“But such a birth is not of clay and water-
 that is known to the man who has a living heart.
 The first happens with weeping, the second with
 laughter,
 for the first is a seeking, the second is a finding;
 The first is to dwell and journey amidst creation,
 the second is utterly outside all dimensions;

The first is in need of day and night,
 the second- the day and night are but its vehicle.
 The call to prayer signalises both kinds of birth,
 the first is uttered by the lips, the second of the
 very soul
 Whenever a watchful soul is born in a body
 this ancient inn, the world trembles to its
 foundations!”
 JN.

Iqbal himself expresses his wish to God that He may grant him the ability to break the talisman of time and space.

زیرِ گردوں خویش را پیامِ غریب
 ز آسوائے گردوں بگو ایلی قریب
 تا مثالِ مہر و مہِ گردِ غروب
 ایں جہات و ایں شمال و ایں جنوب
 از طلسمِ دوش و فردا بگذرم،
 از مہ و مہر و ثریا بگذرم،

Under the heavens I feel myself a stranger:
 from beyond the skies utter the words I am near,
 that these dimensions, this north and this south,
 like to the sun, and moon in the end may set,
 I shall transcend the talisman of yesterday
 and tomorrow, transcend the moon, the sun, the
 Pleiades.

JN.

Different interpretations of only one stage

Exactly this is the state of the self which, according to Iqbal, unravels the mysteries of existence, and which he sometimes calls “diving in the soul”, sometimes

“diving in the self” and sometimes “diving in the dark abyss of fate”.

اپنے من میں ڈوب کر پا جا سراغِ زندگی
تو اگر میرا نہیں بنتا نہ بن اپنا تو بن،

Delve into your soul and there seek our life's
buried tracks;

Will you not be mine? then be not mine, be your
own right!

BJ.

عشق بتاں سے ہاتھ اٹھا اپنی خودی میں ڈوب جا
نقش و نگارِ دیر میں خون جگر نہ کر تلف،

Plunge in yourself, on idols dote no more,
Pour over no more heart's blood for paint to
deck.

BJ.

خودی میں ڈوبتے ہیں پھر ابھر آتے ہیں
مگر یہ ہمتِ مردانِ ہیچ کارہ نہیں،

In Holy Trance in self we drown
And up we rise again;
But how a worthless man can show
So much might and main?

BJ.

ہزار چشمہ تیرے سنگِ راہ سے پھوٹے
خودی میں ڈوب کے ضربِ کلیم پیدا کر،

A thousand founts shall spring on path that you
have trod,

Go deep in self and cleave the sea with Mose's
Rod.

ZK.

ذرا تقدیر کی گہرائیوں میں ڈوب جا تو بھی
کہ اس جنگاہ سے میں بن کے تیغ بے نیام آیا

Awhile in dark abyss of Fate
Dive and see beneath:
Out of this battle field come
Like sword out of the sheath.

BJ.

Then he also ascribes this state sometime s the name of “becoming lost in one’s self” and sometimes “losing one’s self”.

بخود گم بہر تحقیق خودی شو،
انا الحق گوے و صدیق خودی شو،

Be lost in yourself to find the reality of the ego,
Say “I am the Truth” and affirm the existence of
the ego.

ZA.

زمانے گم کنم خود را زمانے گم کنم او را
زمانے ہر دور ایام! چہ راز است ایں! چہ راز است ایں!

I lose myself a little time,
I lose awhile the great sublime,
The twain discovering presently-
O, miracle, O mystery!

ZA.

Again he also interprets it sometimes as “sitting in the Hira of the heart”, sometimes as “giving up one’s self” and sometimes as “sitting in privacy with God”.

اندکے اندر حراے دل نشیں
ترک خود کند سوے حق ہجرت گزیں

Sojourn for a while on the Hira of the heart.
Abandon self and flee to God.

AR.

And further he designates it sometimes as “peeping inside the world of the heart” and sometimes as “looking into the depth of the conscience”.

اندکے اندر جہانِ دل نگر
تا ز نورِ خود شوی روشن بصر

Regard a little while the world of the heart
that you may win clear vision of the light of the
self.

JN.

فاش می خواهی اگر اسرارِ دین
جز باعناقِ ضمیرِ خود مبین

If you wish to see the essence of religion clearly,
look but into the depth of your heart.

MK.

Danger of the bliss of self-oblivion

The self is so blissfully happy in this state that every other pleasure looks pale and insignificant by the side of it. It is the greatest, the most intoxicating and the most exhilarating joy known to man. A similar but lesser joy gradually increasing was being experienced by the evolving consciousness on its way behind, guiding it towards further effort by giving it hope and consolation and now here was its culmination. So absorbing is this joy that it is extremely difficult to return to the state of consciousness and wakefulness by abandoning it. And in fact, sometimes the lover does not want to return from the state of bliss he has reached. But, the result of this desire is that the mental faculties of the lover (which have

been given to him not only to acquire the knowledge of the beauty and perfection of his Beloved by reflecting upon the universe created by Him, but also to remain actively involved in changing the world according to His purpose) become useless because of disuse. The reason is that it is a general principle of Nature that it deprives those organs of their ability to function which are not put to use. The lover loses contact with the world of time and space because he does not wish to maintain this contact. This state of permanent self-obliviousness is the fate of a lover who is not fully benefited by the teachings of prophet-hood, has a wrong point of view about the Beloved and objective of the self because of lack of knowledge and is unaware of the nature of the self, i.e., the natural demands of its desire for Beauty. One of these demands is that the self should remain present in the world of action keeping in view the principles and the laws of Sharia to serve and obey its Beloved and continue to satisfy its desire for Beauty by working to realise His beautiful purposes. Until God's search for Beauty in the world ceases, that is, until the world reaches its perfection, the search of the believer for Beauty also does not cease. Because of being a friend of God the believer is a helper of God in the world to realise His purposes. A lover consumed with the pleasure of losing his independence or a lover who has not yet lost his mind but does not express his love to realise his Beloved's purposes by striving fully feels insignificant before Him. Therefore, He is familiar with that joy which he gets by means of *ziker* and *fiker* in isolation because of his nearness to the Beloved, but is unfamiliar with that joy of action which he gets in the multitude in enforcing the order of God in every corner of the world by destroying

falsehood. Iqbal expresses his great regret for such a lover and writes:

وایں درویشے کہ ہونے آفرید
 باز لب بر بست و دم در خود کشید
 حکم حق را در جہاں جاری نکرد
 نانے از جو خورد و کراری نکرد

Woe to the dervish who, having uttered a sigh,
 then closes his lips and draws back his breath!
 Such a one never made God's rule to run in the
 world;
 he ate barley bread, but never fought like Ali.
 JN.

Rising to the surface after diving in the self

But a true lover, who is being fully benefited theoretically and practically by the knowledge of prophet-hood, knows not only that his relationship with his Beloved is that of an obedient servant, but also that his natural urge to love can be satisfied only through obedience. Hence, he devotes the whole of his life, and everything of his life together with the powers of his thought and action, to the service of his Beloved. Therefore, even after becoming one with the Beloved in the state of self-forgetfulness he tries to keep himself alert and composed for obedience to the Beloved. Although this effort on his part is very difficult due to self-forgetfulness and the intoxicating and exhilarating joy, yet he succeeds because of his love itself and regains himself. Now whatever he feels is not that he has passed away into the embrace of the Beloved, and what exists is God, and God alone, and not he himself, but what he feels is that the Beloved Himself has passed into his own

embrace and now only he exists and not God, i.e., he himself is God. In other words, on the basis of his feeling resulting from his present experience, he raises the cry "I am the truth". It's that extremely difficult task of rising to the surface again after diving in the self which is made easy by men who are enduring.

خودی میں ڈوبتے ہیں پھر ابھر آتے ہیں
مگر یہ ہمتِ مردانِ ہیچ کارہ نہیں،

In Holy Trance in self we drown,
And up we rise again;
But how a worthless man show
So much might and main?
BJ.

This exactly is reaching of the self to its culmination point or to see God unveiled or to be itself or to become alive. And this exactly is also the unfolding and the unveiling of the self, its perfection, its height, its construction and evolution.

بر مقامِ خود رسیدن زندگی است،
ذات را بے پردہ دیدن زندگی است

Life is to attain one's own station,
life is to see the Essence without a veil.
JN.

چشم بر حق باز کردن بندگی است
خویش را بے پردہ دیدن زندگی است

True servant-hood is to open the eyes to God;
true life is to see one self without a veil.
JN.

Translated by an anonymous

بے ذوقی نمود زندگی' موت
تعمیرِ خودی میں ہے خدائی،

Life that thirsts for no flowering--- death:
Self-creation --- a god-like deed.
BJ.

خودی اندر خودی گنجد محال است!
خودی را عین خود بودن کمال است!

It is impossible for an ego to be absorbed in
another ego,
For the ego to be itself is its perfection.
ZA.

چناں با ذات حق خلوت گزینی
ترا او بیند و او را تو بینی،

You should enjoy privacy with the Divine Person
in such a way,
That He sees you and you see Him.
ZA.

Meaning of the cry--- “I am the truth”

The diving of the self into its own self and then feeling, after rising to the surface again, that it is God is an experience of the self by which it affirms and confirms itself, for the self gets this experience at a time when it itself gives itself over to its Beloved by cutting itself off from all but God and thus becomes fully independent, that is to say, fully self-enriching and self-respecting, and no one who is a stranger to it can have any hold or control over it²⁷¹.

²⁷¹ The author has improved this section of the sub para by adding more material to it in his personal copy of the printed first edition of the Urdu

بخود گم بہر تحقیقِ خودی شو
 انا الحق گوے و صدیقِ خودی شو

Be lost in yourself to find the reality of the ego;
 Say, "I am the Truth" and affirm the existence of
 the ego.

ZA.

خود گیری و خود داری و گلبانگ انا الحق
 آزاد ہو سالک تو ہیں یہ اس کے مقامات

Self-enrichment, self-respect, and the cry of *ana-al-haq*

these are the states of the wayfarer if he be free.

AH.

To say "I am the truth" by the self does not mean that it actually becomes God or can be God. It means only this much that due to an Intense love for God it temporarily gets the feeling that it is God. An example of it is a piece of iron which when kept in the fire becomes so red that it is difficult to distinguish it from the fire. Yet this piece of iron remains only a piece of iron and does not become the fire which heats it. Similarly, because of intense love, the True Lover experiences a state in which, despite maintaining his distinct entity, his self-consciousness is so absorbed in God's love that it is difficult for it to distinguish himself from God. The True Lover knows from the depth of his heart that his feeling that he is God is no more than an error engendered by his excessive devotional exercises. Therefore, this feeling of his is gradually reduced until it dies down completely and the True Lover begins to feel again that he and his

Beloved are two distinct entities and their mutual relationship is simply that of God and servant, the Creator and the created. Shah Wali-Uallah of Delhi who was well-versed in the tradition of the Prophet (Peace be upon him) and several other saints have related this experience of theirs. In short, a True Lover who worships and obeys to his heart's content to satisfy his desire for Beauty passes through these three states. Sometimes there is God, and only God in the world of his consciousness, but he himself is not in it, sometimes he alone is in it, and not God, and sometimes he and God both are in it. And all these three states are a secret of the self.

زمانے گم کنم خود را زمانے گم کنم او را

زمانے ہر دور ایام! چہ راز است! چہ راز است! چہ راز است! چہ راز است!

I lose myself a little time,
I lose awhile the great sublime,
The twain discovering presently-
O, miracle, O, mystery!
ZA.

The last state i.e, the third state mention above can neither be called separation nor union, yet it is both separation and union. Therefore, neither intellect nor love can understand this matter.

ہم باخود و ہم با او ہجراں کہ وصال است
اے عقل چہ مے گوئی! اے عشق چہ فرمائی،

Alone with myself, yet with Him. O what is this?
Are we together or apart?
What do you say, O intellect?
What do you say O Love?
PM.

Reaching of the self to its culmination point or its feeling that it is God is one and the same thing. Why had the self indulged in *ziker* and *fiker* and moral action? If we may say that it wished to complete its desire for Beauty, i.e, its purpose was to seek itself, it is quite correct. Whatever it had achieved by this seeking was God so that it had started considering itself to be God. Therefore, if we may say that by these activities the purpose of the self was to win the love and friendship of God or to seek for divinity, then this is also correct. But whatever had been achieved by it by this seeking for God was its own complete self-consciousness . In other words, if the self seeks for God, it seeks out its own self, and if it seeks for itself, it seeks out God.

تلاشِ او کئی ' جز خود نہ بینی
تلاشِ خود کئی ' جز او نیابی،

When you search for Him, you will find nothing but yourself: When you search for your self, you will see nothing but Him.²⁷²

PM.

The intellect, the heart and the sight of man are all lost in the path of God. Unless man seeks out God, neither does his intellect think rightly and reach the right conclusion nor does his heart find rest. Nor does his sight find that food of Beauty the desire for which keeps him restless. Iqbal says "I do not know whether I may go in search of You or in my own search because not only are You lost on me, but I too am last on myself without You. I am what my intellect or my heart or my sight

²⁷² This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

make me, and all of them are, so to say, lost in Your way, hence can be found only by finding You”.²⁷³

من بہ تلاشِ تو روم یا بہ تلاشِ خود روم
عقل و دل و نظر ہمہ گم شدگانِ کوئے تو،

Whether in quest of thee I go,
Or at the last myself to know,
Intellect, heart, sight- all astray
Blindly they wander on Thy way.
ZA.

To seek out God is to seek out one's self

In fact, Man's search for God is nothing but search for one's self²⁷⁴. That is why, to Iqbal search for God or search for one's self, to be lost in the Divine Self or to be lost in one's self, to lose in the Divine Self or to lose in one's self, to dive in the Divine Self or to dive in one's self, to be the manifestation of God, or to be the manifestation of man, to reveal man by God or to reveal God by man, to see God unveiled or to see self unveiled, to see God or to see yourself, to seek self from God or to seek God from self, to be in privacy with God or to be in privacy with yourself, to illuminate yourself with the light of God or to illuminate yourself with your light, to march towards God or to march towards yourself, to be

²⁷³ The author has amplified this section of the sub-heading in his personal copy of the printed first edition of the Urdu book by adding more material to it with his own hand in order to make it more explanatory. This translation is an integration of the added and the printed material.

²⁷⁴ In the printed first edition of the Urdu book the sentence of which this is a translation is a part of the last section of the sub heading entitled “Meaning of the cry ---I am the truth” coming at its tale end. But in his personal copy of the same edition of the Urdu book the author has placed it at the beginning of the sub heading entitled “To seek out God is to seek out yourself”.

one with God or to be one with yourself, are the different styles of describing a single fact and the different interpretations of a single act.

نمود اُسکی نمود تیری نمود تیری نمود اُسکی
خدا کو تو بے حجاب کردے خدا تجھے بے حجاب کردے

His manifestation is your manifestation, and your manifestation is His manifestation.

You unravel God, and God will unravel your Ego.²⁷⁵

اگر خواہی خدا را فاش بینی
خودی را فاش تر دیدن بیا موز

If you wish to witness God unveiled, then learn to see your ego in a clear Manner.

AH.²⁷⁶

از ہمہ کس کنارہ گیر صحبت آشنا طلب
ہم ز خدا خودی طلب ہم ز خودی خدا طلب

Shun the association of all of them and seek the company of the person akin to your nature
Ask God to give you the ego and demand God from the ego.

ZA.²⁷⁷

محکم از حق شو سوئے خود گام زن،

²⁷⁵ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

²⁷⁶ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

²⁷⁷ Ibid.

لات و عزی ہوس را سر شکن

Strengthened by God, return to thy self
And break the heads of the Lat and Uzza of
sensuality.

AR.

چناں با ذاتِ حق خلوت گزینی،
ترا او بیند و او را تو بینی

You should enjoy privacy with the Divine Person
in such a way,

That He sees you and you see Him.

ZA.

تو ہم بذوقِ خودی رس کہ صاحبانِ طریق
بریدہ از ہمہ عالم بچویش پیوستند،

Strive thou, selfhood joy to know:

They who on this journey go

Shatter every worldly chain

That they may to self-attain.

ZA.

Though, the feeling of being God is a temporary experience of the self, yet in a sense it is not temporary. The reason is that after the termination of this experience a change in the self that it has been coloured in the attributes of God and has created in itself the morals of God and wishes to change the world of God as God would himself like to change it i.e, it has become a co-worker with God permanently is clearly visible in it. The people of the West can indeed not be expected to understand the mysteries and secrets of human nature all by themselves, but in the East too scant attention has been paid to the fact that the self of every man can achieve that station which had at one time been achieved

by Mansur Hallaj, after which he had proclaimed "I am the truth". The fact of the matter is that, as a result of its natural growth, the human self ultimately reaches a stage where it feels that it is God. Thereafter, it also wishes to change the world of God as God wishes to change it. Had the veil been lifted from this fact, this situation would not have arisen today where while some people are disgustful of God, the others who continue to assert that they possess the knowledge of God negate their self and neither use their knowledge of God as a powerful force to affirm and strengthen their self in order to generate the feeling of the vice-gerency of God nor change the world of God as He Himself wishes to change it. The result is that man has so far not been able to play the role of completing mankind under the leadership of the East for which he has been created. Iqbal tells us in the words of Hallaj, that a man in the East has now lifted the veil from this fact, who is Iqbal himself. The message of Iqbal is that man should not render his self useless, should remain firm and self-possessed in the presence of God and not merge himself in the ocean of His Light so that he can realize His will in the world.

بنمود محکم گذر اندر حضورش
مشو ناپید اندر بحر نورش

In His presence be strong and self-possessed,
Don't merge yourself in the ocean of His Light.
ZA.

شاهدِ ثالثِ شعورِ ذاتِ حق،
خویش را دیدنِ بنورِ ذاتِ حق
پیشِ ایں نورِ اربانی استوار

حیّ و قائم چوں خدا خود را شمار!

The third witness is the consciousness of God's essence,
to behold oneself in the light of God's essence,
If you remain fast before this light,
count yourself living and abiding as God!
JN.

بے ذوقِ نمودِ زندگی، موت
تعمیرِ خودی میں ہے خدائی

Life that thirsts for no flowering-death:
Self-creation a god-like deed.
BJ.

Iqbal has himself mentioned the importance of this message of his in the style of a conversation between Sinai and Rumi. This message is also being much talked about in Eden. Consequently, in Eden Sinai says to Rumi: "Though in the East exactly the same useless philosophy of life is still in vogue as before, yet Hallaj, who had said- *i am the truth* and who, because of it, fully understands what - *i am the truth* means narrates that in the East a man has disclosed this secret of the self that there is divinity in the construction of the self, i.e., the result of the construction the self is that man adopts the attributes and morals of God and wishes to change the world exactly like God .

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

In Eden Sinai to Rumi told
 That people living in the East,
 Still eat their bread and beans from the begging
 cups
 They have not made progress least.
 Hallaj relates that thus at last
 A man in India has appeared,
 Who with efforts firm and strong,
 The webs that hid the self has cleared.
 ZK.

This feeling of the self that it is God, despite being temporary, leaves the self with a great permanent change after which there begins an absolutely new career for it. The different aspects of this change are as under.

Complete detachment from others than God is the secret of the self's power

Since, after this experience no other desire is left in the self except the desire for God, its action becomes completely free from the influences of wrong desires and wrong ideas. Besides, it can bear all kinds of hardships for the sake of God's love with ease, or rather, no feeling of such hardships is left in it. In the terminology of Iqbal. *Faqr* signifies a state of the self when it establishes its contact with God after becoming completely unconcerned with others than God. Until the Self achieves this state of *faqr*, i.e, until the whole of its love is attached to God after getting cut off from the wrong ideas (which includes man's own instinctive desires and loves) it can neither gain complete nearness to God nor experience that state of self forgetfulness, intoxicating and exhilarating joy which Iqbal interprets as diving in the self. To experience such a state is itself a proof that now the whole love of the self has become fully attached to

God after cutting itself off from all human contact. Therefore, when the self regains itself, comes to its own, it brings with it the whole of its one sided, unmixed, clean and sincere love due to which it had reached this state. Thereafter, it does nothing which God doesn't wish to do, and cannot stop from doing anything, despite the biggest of dangers, which God wishes to do. It wishes that it should put to its use all the forces of nature by conquering them to wipe out falsehood and to enforce the orders of God. For this purpose it gets ready to invite every danger, all kinds of doubts and fears leave it and it comes to possess an enormous power of action, or rather, becomes a sharp edged sword which strikes off falsehood. In order to sharpen this sword, firm belief in *there is no god but He* or *Faqr* or Love have already had served as a whetstone for it. The hidden secret of self is that it loves God and does not accept any other beloved except God. What is the real nature of the self? *No god but He*, i.e., God, and only an urge to love God. The self is a sword which is sharpened on the whetstone of *no god but He*.

خودی کا سر نہاں لآ إله إلا الله
خودی ہے تیغِ فساں لآ إله إلا الله

The secret of the ego is :none is worthy of worship except God:the ego is a sword and the whetstone is “none is worthy of worship except God”

ZK.²⁷⁸

The role of the sword of the self

²⁷⁸ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

When the sword of the self is sharpened on the whetstone of *faqr* tremendous amount of strenght is generated in it. Thereafter, the stroke of a single soldier also does what only a whole army is able to do.

چڑھتی ہے جب فقر کی سان پر تیغ خودی
اک سپاہی کی ضرب کرتی ہے کارِ سپاہ

A single stroke by warrior bold
Can put an army big to flight.

BJ.

Some people consider *there is no god but He* a few words. But if the remarkable effect of this declaration is seen for the self, it transpires that this declaration is not a combination of words, but a naked sword which strikes off falsehood.

اِس دو حرف لآ اِلہ گفتار نیست
لآ اِلہ جز تیغ بے زہار نیست

These two words *La-ilah* are not mere words;
La-ilah is nothing but a sword from which there is no escape.

JN.

When such a revolution takes place in the self then it is not some thing amazing , but seems only ordinary that it may possibly bring into existence a new world of the lovers of God by knocking out falsehood by the force of its action.

تیری خودی میں اگر انقلاب ہو پیدا
عجب نہیں ہے کہ یہ چار سو بدل جائے

If revolution takes place in yourself,
Possibly this space and time may change.

ZK.

An individual who experiences a change in his self becomes the Servant of God (His Servant). “His Servant” is the secret of this universe, for the universe has been created only to create him. If *no god but he* is a naked sword “His Servant” is its edge. “His Servant” is the essence of the universe and the final fruit of creation. After considering the verse²⁷⁹ *وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ (And you (Mohammad ﷺ) threw not when you did throw but, Allah threw)* it is found that “His Servant” becomes the hand of God, or rather , God Himself.

لَا إِلَهَ تَجَّ وَ دَمِ او عَبْدُهُ
 فاش تر خواهی بگو هو عَبْدُهُ
 عَبْدُهُ چند و چگون کائنات
 عهدهُ راز درون کائنات
 مدعا پیدا نه گردد زین دو بیت
 تانه بنی از مقام ملامت

“Save God” is the sword whose edge is “His Servant”;

do you want it plainer? Say, He is His Servant

His Servant is the how and why of creation,

His Servant is the inward mystery of creation.

The true meaning of these two verses becomes not clear

Until you behold from the station of “*Thou threwest not*”.

JN.

²⁷⁹ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.(8:17)

This revolution in the self is experienced by the believer at the highest stage of his progress because he cuts himself off from all human contact . The perfection of the self is achieved by a True Love while True Love is achieved by the perfection of the self. Both these qualities of the believer are, in fact, two aspects of only a single quality.

از همه کس کناره گیر صحبت آشنا طلب
هم ز خدا خودی طلب هم ز خودی خدا طلب

Shun the association of all of them and seek the company of the person akin to your nature . Ask God to give you the ego and demand God from the ego

²⁸⁰ZA.

Detachment from everything of the world is a basic condition for seeking out God and one's self.

تو هم بذوق خودی رس که صاحبان طریق
بریده از همه عالم بخویش پیوستند

Strive thou, selfhood's joy to know:

They who on this journey go

Shatter every worldly chain

That they may to self-attain.

ZA.

The station of *faqr*

It's exactly this station of God's perfect unity which Iqbal designates as *faqr*, for at this station the believer seeks only the pleasure of God and becomes completely unconcerned with the world. But, the *faqr* of the believer

²⁸⁰ This translation has been taken from the author's article entitled *Iqbal's Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

is completely different from that of the disbeliever. The disbeliever sits in solitude in woods and forests after renouncing the world. Thereafter, he maintains no contact with it. On the other hand, the believer renounces the world only as an objective and beloved, but uses it as a means of completing the love for God i.e. as a means of realizing the purpose of his real beloved and objective. Thereafter, the world ceases to be his ruler or master, but becomes his subject or slave. He endeavours to bring every kind of material, political, economic, scientific, ethical and spiritual force of the universe under his control to the maximum so that he may be able to realize the purposes of his beloved with the maximum ease. Thus, the renunciation of the world by the believer results in the form of the conquest and construction of the world.

کمال ترک نہیں آب و گل سے مہجوری
کمال ترک ہے تسخیرِ خاکی و نوری

The way to renounce is
To conquer the earth and heaven;
The way to renounce is not
To starve oneself to death.
BJ.

The real purpose of a believer's *faqr* is not to forsake the world, but to transform the world by force. That is why, Iqbal also calls the believer's *faqr*, *Jealous faqr*, i.e., *faqr* which does not tolerate falsehood.

لفظِ اسلام سے یورپ کو اگر کد ہے تو خیر
دوسرا نام اسی دین کا ہے فقرِ غیور

If Muslim faith offends the West,
Let West in its own anger burn;

This faith is known by other name,
To Jealous *faqr* now we must turn.
ZK.

Those who talk about the renunciation of the world do not know that in Islam renunciation of the world lies in conquering it .

اے کہ از ترکِ جہاں گوئی مگو
ترکِ ایں دیرِ کہنِ تنخیرِ او

O you who talk of renunciation of this world,
don't talk of it,
renunciation of this world lies in conquering it.
MK.

Some non-Muslims say that the Quran teaches renunciation of the world. This is an accusation against Islam. Had exactly the same teachings of the Quran not made the world, the moon and the pleiades submit to the believer?

اسی قرآن میں ہے اب ترکِ جہاں کی تعلیم
جس نے مومن کا بنایا مہ و پروین کو غلام

The Quranic teaching that did bring
The Moon and the Pleiades within human
Is now explained in manner strange,
'Twixt man and world to cause a breach.
ZK.

The *faqr* of the Quran

Some people consider the music of rebek, lute playing, the intoxication of hemp and wine and the pleasure of dancing and singing as *faqr*. But this is not the *faqr* of the Quran. The *faqr* taught by the Quran subjects everything to a critical examination to find what is good and what is bad, what is fair and what is foul, what is

right and what is wrong and which thing is required to be retained and which is required to be destroyed. The result of the believer's *faqr* is the conquest of the forces of nature. The believer is coloured in the attributes of God by means of it. The *faqr* of the disbeliever is to seek God by renouncing the needs of the body. On the other hand, the *faqr* of the believer is to sharpen the sword of the self on the whet-stone of God. The former is killing and burning out of *khudi* while the latter is to illumine the *khudi* like the lamp. When *faqr* makes its appearance, it sets the moon and the sun trembling with fear. The campaigns of Badr and Hunain and the *Takbir* of Hussain at Karbala are the manifestations of naked *faqr*. Ever since *faqr* has lost its zest for nakedness, the Muslims have also lost their previous might.

فقرِ قرآنِ احتسابِ هست و بُود
 نے رباب و مستی و رقص و سرود
 فقرِ مومن چیسٹ؟ تنخیرِ جہات
 بندہ از تاثیر او مولا صفات
 آن خدا را جستن از ترکِ بدن،
 ایں خودی را بر فسانِ حق زدن
 آن خودی را کشتن و وا سوختن
 ایں خودی را چوں چراغِ افروختن
 فقرِ چوں عریاں شود زیرِ سپہر
 از نہیبِ او بلرزد مہ و مہر
 فقرِ عریاں گرمیِ بدر و حنین

فقر عریاں بانگ تکبیر حسین
 فقر را تا ذوق عریانی نماید،
 آن جلال اندر مسلمانی نماید

The Quranic *faqr* is a critical examination of Existence:

it is not mere rebek playing, intoxication, dancing and singing,

What is a believer's *faqr*? It is conquering of dimensions,

the slave acquires attributes of the Lord through it.

The former is seeking God through renunciation of flesh,

the latter is whetting one's *kbudi* on the stone of God;

The former is killing and burning out of *kbudi*,
 the latter is to illumine the *kbudi* like the lamp.

When *faqr* becomes naked under the Sun,
 the Sun and the Moon tremble through its fear.

Naked *faqr* is the warmth of Badr and Hunain,
 it is the sound of Hussain's *takbir*

When *faqr* lost its zest for nakedness,
 the Muslims lost their might (*Jalal*).

MK.

The miracles of *faqr*

When a believer who is at the station of *faqr* resolves on entering the field of action to achieve the purposes of his Beloved, since he wishes to work precisely according to the will of his Beloved , and in the direction of the evolution of the universe , and to reveal the potentialities of the word "be", he is given some unusual powers from a secret arrangement and the mysterious wisdom of God, in

order to make his work easy appropriate to his circumstances, the real cause is which is not known to the people. The reason is that these powers are , in fact, given to them by way of the miracles of *faqr*. For example, some believer who is at the station of *faqr* is given an extraordinary knowledge, some is taught the wisdom of deen (Faith), some is given unusual wisdom and insight, some is given the oratorical skill and the quality of fluency in writing, some is given the ability to write beautiful and elegant poetry, some is given remarkable leadership skills, some is made the object of the people's attention by creating an attraction in their hearts for him , some is made the commander -in- chief of the army, some is given dominion, power and authority and some others the rewards of kingship, throne and crown etc. While alluding to this fact, Iqbal says:

نفر کے ہیں معجزات تاج و سریر و سپاہ
نفر ہے میروں کا میر نفر ہے شاہوں کا شاہ

The crown, the throne, and mighty arms;
By *faqr* are wrought these wonders all:
In short, it is the chief of chiefs
And king of other kings withal.
BJ.

خودی کو جب نظر آتی ہے قاہری اپنی
یہی مقام ہے کہتے جس کو سلطانی،

When selfhood sees its sway and upper hand,
This exalted state the folk as kingship brand.
ZK.

خودی ہو علم سے محکم تو غیرتِ جبریل
خودی ہو عشق سے محکم تو صورِ اسرافیل

If self with knowledge strong becomes,
 Gabriel it can envious make:
 If fortified with passion great,
 Like trump of Israfil can shake.
 BJ.

Since there are thousands of stations and degrees of *faqr*, its rewards also run into the thousands.

کے خبر کہ ہزاروں مقام رکھتا ہے
 وہ فقر جس میں بے پردہ روح قرآنی

The lofty states of *faqr* are known to few,
 The *faqr* that brings the soul of Quran to view.
 ZK.

But, it does not mean that an individual who receives any of these gifts is a proof that he is at the station of *faqr*. The reason is that sometimes these gifts are bestowed upon such men as are not on the station of *faqr* only to test them so that it may be ascertained whether they are thankful to God for them or not.

The colour of God

When the Lover of God rises to the surface again after diving in the self, his self is coloured deeply in the attributes of God's beauty just as a white cloth takes on the colour in which it is immersed. Thereafter, he brings a new beauty, a new light, a new knowledge, a new life, a new power and a new love from the beauty, light, knowledge, life, power and love of God respectively. In such a state the self creates the Divine attributes by absorbing them in itself, with the result that he becomes a reflection of the Divine beauty. The standard of the distinction between his good and bad, ugliness and beauty, fair and foul and praise worthy and non-praise worthy becomes exactly the same as that of

God. His justice ceases to be the justice of the ordinary men, which is always mixed with their own low desires ,and is soiled with their unclean love for the wrong ideas. On the contrary, his justice is that superior ,pure and right justice which arises only from the source of God’s love. Similarly, his truth, his generosity, his modesty, his purity, his chastity, his mercy and his compassion, and, in fact, all his moral qualities are of the highest standard, since all of them result from perfect, pure and sincere Love.

رنگ او برکن مثال او شوی
در جہاں عکس جمال او شوی

Get thee its colour, to be like to it
Reflective to Its beauty in the world.

AR.

Exactly this is that colour of God which is mentioned in the Quran in the words: “ Whose colour is better than the colour of Allah”.This colour is received by man by means of worship.

صِبْغَةَ اللَّهِ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ

(Our religion is) The Baptism of God: And who can baptize better Than God? And it is He whom we worship (2:138)²⁸¹

Every moral value has as many kinds or degrees as there are the ideals of men or the ideologies of life. If an individual’s idea of beauty i.e, ideal, is low and inferior his justice and truth will also be low and inferior in the same proportion. True justice or real truth emanates only from

²⁸¹ The Holy Quran (text, translation and commentary) by Abdullah Yusuf Ali (volume I)

Love, and is the share only of a God fearing believer . The self is coloured in the colour of God through God's deep and sincere worship and love. Because of this Love, the self absorbs the beauty of the attributes of God, is purged of all the detestable qualities by breaking the idols of sensuality and is equipped with those which are lovable.

محکم از حق شو سوئے خود گام زن
لات و عزائے ہوس را سر شکن

Strengthened by God, return to thyself
And break the heads of the Lat and Uzza of
sensuality,
AR.

How does the human Self absorb the attributes of God by means of His worship and love? And how does it create the attributes of God in itself? Iqbal tells us that to absorb is life's characteristic. If, in the biological plane life grows by absorbing the particles of matter needed by it from the food, in the psychological plane it grows by absorbing the attributes of Beauty. Beauty bears exactly the same relationship with the self as food with the body. One of the nine things of use which Jehan Dost has told in Javed Nama is as follows.

When he asked the rose: "How do you take your beautiful hue and pleasant smell from the wind and dust". The rose asked : "Tell me how you take some one's message from the electric ray which is silent? Just as you receive the message from the electric ray which has apparently no quality of speech,so I receive hue and smell from the wind and dust which have no hue and smell. Both rely upon the characteristic of life that it absorbs things which are related to its nature wherever they are found. Had life lacked this peculiarity ,it could

not maintain itself. The absorption of man is manifest because he absorbs Beauty from Beauty, but my absorption is not manifest because I apparently absorb beauty from non-beauty”.

من بگلِ گفتم بگو اے سینہ چاک
چوں بگیری رنگ و بو از باد و خاک
گفت گل اے ہوشمندِ رفتہ ہوش
چوں پیامے گیری از برقِ خموش
جان بتن مار از جذبِ این و آن
جذبِ تو پیدا و جذبِ ما نہاں!

I said to the rose: “Tell me, you with your torn breast,

how do you take colour and scent from the wind and the dust?

The rose said: “Intelligent man bereft of intelligence,

how do you take a message from the silent electric ray?

The soul is in our body through the attraction of this and that;

your attraction is manifest, whereas ours is hidden.

JN.

The self is infinite and immortal

Since the human self partakes of the qualities of God after becoming one with Him, it is infinite like God by virtue of its potentialities. Though it looks like a small rivulet, yet it is, in fact, a vast ocean which is infinite.

خودی وہ بحر ہے جس کا کوئی کنارہ نہیں

تو آب جو اسے سمجھا اگر تو چارہ نہیں

The self of man is ocean vast,
And knows no depth or bound:
If you take it for a stream,
How can your mind be sound?
BJ.

The self is an infinite ocean in respect of its possibilities, for it is the desire for God through and through Who is Infinite. Since God is infinite, the desire for being infinite must exist in the desire for God. The self's desire for the infinite God is a proof that the self has also a desire for infiniteness. Iqbal interprets this desire as follows:

تو ہے محیطِ بیکراں میں ہوں ذرا سی آبجو
یا مجھے ہمکنار کر یا مجھے بے کنار کر

You are the limitless ocean and I am but a tiny rivulet-
Either make me Your peer or turn me limitless at least.
BJ.

Besides, this desire is such that it has been created for deriving satisfaction, for it is by its satisfaction alone that the universe can pass through the stages of its completion. This fact is a guarantee that the self does not but remain infinite. It means that the self is infinite in respect of its nature, its possibilities and its potentialities. It is obvious that in the above verse the desire for being the peer is also, in fact, only the desire for being infinite. Again, since the self partakes of the qualities of God, it is not only infinite in respect of its possibilities, but also immortal. The reason is that immortality is also one of the attributes of God. The maxim of the *zabid* or the

mystic that the self is mortal ignores the fact that the self is boundless. Though outwardly it looks finite like a bubble, yet this bubble conceals in itself an infinite ocean. If the self is infinite because it partakes of the qualities of God, why then, on this basis, it cannot be immortal? If the superficial ascetic is seeing the infiniteness of the self with his eyes, then why does he not draw this conclusion from it that it is immortal?

اے زاہد ظاہر بین گیرم کہ خودی فانی است

آیا تو نے نبی دریا بچباب اندر،

Superficial ascetic, I concede that selfhood is transient,

but you do not see the whirlpool within the bubble.

JN.

Evidence of the heart

Since at this stage the believer sees God unveiled, and his desire for Beauty, which kept him restless, derives complete satisfaction, i.e, as much satisfaction as is possible for it to derive in this world in view of the capacity of his self, therefore, he now becomes a personal witness to the existence of God to which he previously agreed as a matter of belief and later on practically, with the result that his heart gets permanent peace, for he becomes convinced that he has found the secret of the universe and the purpose of human life. Now it is not information, but vision (i.e., personal observation) which becomes the cause of his conviction. Before this state, if he says *there is no god but He*, he says it in a way, despite knowing the Arabic language, that someone is repeating the words of a foreign language without knowing their meaning. But, after this witness or affirmation of the

heart, he reaches the depth of the meaning of *no god but He*. And the fact of the matter is that until the heart furnishes an evidence, the meaning of the declaration, *no god but He* cannot be fully understood.

تو عرب ہو یا عجم ہو ترا لا إله إلا الله

لغتِ غریب جب تک ترا دل نہ دے گواہی

Whether thou art in the East or West, thy faith
Is meaningless, unless thy heart affirms it.

BJ.

But the evidence or the affirmation of the heart can be the good fortune of man only at the highest stage of Love. It's this very heart's evidence or affirmation which is the condition for the life of the self.

لا إله گوی؟ بگو از روئے جاں

تا ز اندام تو آید بوئے جاں!

If you say *Lailah*, speak it from the depth of your
heart

So that your body may smell of soul.

JN.

The self's strength through love and action

If the prominent quality of the believer is knowledge, his knowledge reaches its perfection after the self undergoes a change and is strengthened. The result is that the secrets and mysteries of man and universe unfold before him in such a way that even the Archangel Gabriel, so to say, becomes envious of his knowledge. If the believer's prominent quality is action motivated by love, his love, as the motivator of action, reaches its perfection after the self under-goes a change and is strengthened, with the result that it shakes the world like the dooms day.

خودی ہو علم سے محکم تو غیرتِ جبریل
اگر ہو عشق سے محکم تو صورِ اسرافیل

If self with knowledge strong becomes
Gabriel it can envious make:
If fortified with passion great,
Like trump of Israfil can shake.
BJ.

When, after reaching this highest stage he reads the Quran, he understands the meanings and significations of its verses differently, for then it appears to him that these meanings and significations were already present in his own heart. It's exactly about such a believer that the Holy Quran says that when he achieves self-knowledge, he receives a knowledge in the light of which he feels that God's clear verses were already present in his heart.

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

Nay, here are Signs self-evident in the hearts of those endowed with knowledge. (29:49)²⁸²

In other words, he feels that the Quran has been revealed to his own conscience. When this situation arises, the knots of the meanings and significations of the verses of the Quran go on unravelling to him. Until this situation arises, not even Razi or an interpreter however profound can unravel these knots for him.

ترے ضمیر پہ جب تک نہ ہو نزولِ کتاب
گرہ کشا ہے نہ رازی نہ صاحبِ کشاف

Unless the Book's each verse and part
Be revealed unto your heart,

²⁸² The Holy Quran (text, translation and commentary) by Abdullah Yusuf Ali (volume III)

Interpreters, though much profound
Its subtle points cannot expound.

BJ.

Until he reaches this state, i.e., until he himself becomes the author of the Quran in this sense, he cannot comprehend its meanings despite reading it again and again, with the result that he goes on reading it never finding any opportunity of changing the world of God by following it.

نہیں کتاب سے ممکن تجھے فراغ کہ تو
کتاب خوان ہے مگر صاحب کتاب نہیں

And never from books can you be weaned
Which you declaim, not comprehend.

ZK.

But when he reaches this stage of perfection, the light of his own conscience reveals the secrets and mysteries of *deen* to him. Without it he can never know these secrets and mysteries by any other means. Until he reaches this state, he follows the Faith under compulsion and not with a will of his own. It is obvious that an individual who follows the orders of God under compulsion, he is much farther away from God in comparison with an individual who follows them willingly and lovingly.

فاش مے خواہی اگر اسراہ دیں
جز با عماق ضمیر خود میں،
گر نہ بنی دین تو مجبوری است
ایں چنیں دیں از خدا مجبوری است

If you wish to see the essence of religion clearly,
look but into the depth of your heart;
If you do not enjoy vision, your faith is only

compulsion

such a religion is a veil between you and God.

MK.

In other words, in such a situation so to say, the true believer ceases to be a mere reader of the Quran but himself becomes the Quran.

یہ راز کسی کو نہیں معلوم کہ مومن

قاری نظر آتا ہے حقیقت میں ہے قرآن

This secret yet none has grasped

That Muslim scripture reads so sweet:

Practicing rules by it prescribed,

Becomes its pattern quite complete.

ZK.

Knowledge takes guidance from love

Thereafter, when he looks at the sciences produced by the human beings, he does not find any difficulty in discovering which proposition of a philosopher, a sage, a scientist, a religious scholar, a mufti, a legist, a commentator or a jurist is right and which one is wrong. His knowledge itself tells him how the idols of wrong facts which have been erected by the knowledge of these people who are deprived of the perfection of God's love can be broken, and how they can be substituted by the right facts.

وہ علم اپنے بتوں کا ہے آپ ابراہیم

کیا ہے جس کو خدا نے دل و نظر کا ندیم

Knowledge which is intimate with the heart and the intuition is Abraham for its own idols.²⁸³

²⁸³ This translation has been taken from the author's article entitled *the philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

ZK.

The religious scholar or the jurist wishes to solve exactly the same scientific difficulties through the subtleties of logic and the heir-splitting of language, but cannot solve them even then. But, such a believer can see every scientific fact very easily with the search light of *no god but He*. Since, it is already present in his heart, he has only to look into his heart to see it and need not involve himself in the intricacies of language and logic to see it.

قلندر جز دو حرف لآلہ کچھ بھی نہیں رکھتا

فقیہ شہر فاروق ہے لغت ہائے حجازی کا

The devotee knows nothing except a couple of words of “none is worthy of worship except God” while the theologian of the town is the master of all religious vocabularies .²⁸⁴

BJ.

Exactly this station of the self is called *tajali* (glittering of the light of God) by Iqbal. He stresses that without *tajali* man suffers from a lack of conviction and guidance, and his own doubts and suspicions themselves become a cause for his spiritual death. In other words, the stage of *tajali* strengthens the belief of man by removing his doubts and suspicions and guides his intellect and faith rightly. After *tajali* man’s reason brings him closer to God and does not push him away from Him. He does not obey the religious injunctions under any compulsion, but with a will which he cannot resist.

بے تجلی مرد دانا رہ نبرد

²⁸⁴ This translation has been taken from the author’s article entitled *Iqbal’s Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

از لکدِ کوپِ خیالِ خویش مرد
 بے تجلی زندگی رنجوری است
 عقلِ مجبوری و دینِ مجبوری است

Without revelation no wise man ever found the way;
 he died buffeted by his own imaginings;
 without revelation life is a mortal sickness;
 reason is banishment, religion constraint.
 JN.

The true believer becomes the decree of God

After change in the self, the true believer becomes the decree of God. When God intends to do a thing, He says it to “be”, and it is. The universe is evolving after coming into existence through the word “be”. The word “be” is the source of the will of God in the universe. God’s will is synonymous with God’s decree. The force which is at work to push the process of creation and evolution forward in the universe is this force of the word “be” itself. All events and all changes in the world are the result of God’s decree. They take place as a result of the force of God’s word “be” and are governed by that single purpose which is latent in it. When the true believer has reached the stage of *tajali*, until he becomes subservient to God’s will by using his own will which is lost in that of God, i.e., when he makes God will itself his own will, he becomes the Instrument of God’s will or God’s word “be”. His will then becomes the channel of God’s will passing through which it manifests itself to realise itself. In other words, he becomes the means of the expression and action of the force of God’s word “be”. Whether the

true believer knows or does not know as to what is happening, the will of God begins to manifest itself in his will of its own accord. The result is that whatever he says comes to pass, i.e., the true believer completely becomes the will or decree of God, for in such a situation God's word "be" assumes the form of his heart and tongue, i.e., his self, becomes the channel of the will of God by losing its own will. In other words, the human self is, in fact, only a passage of the Al-Mighty God's will which He has made so that He may evolve this universe to its perfection by changing it through man. But, since this passage remains closed due to man's own lower degree of will, therefore, God's will cannot put it to its use. As soon as this passage is opened due to the non-existence of man's will, God's will begins to operate in it by assuming the form of man's will. Thereafter, man feels that whatever he is saying, he is saying it himself due to his own need, and after making his own decision on the basis of the conditions around him. In fact, his need, his decision and his saying are all God's.

گفتن او گفتن اللہ بود
گرچہ از حلقوم عبد اللہ بود

Whatever he says, is the saying of God;
No matter even if it comes out of the throat of a
servant of God.²⁸⁵

Previously the situation was that whatever God desired, the believer also desired exactly the same by making an effort. Now at the self's highest stage, the situation turns to be that what the true believer

²⁸⁵ This is a translation of the text (including the verse) added by the author to his personal copy of the printed first edition of the Urdu book with his own hand. The verse has been translated by the translator.

desires, God also begins to desire exactly the same, i.e., **whatever is his will**²⁸⁶ also becomes God's will.

چوں فنا اندر رضائے حق شود

بندۂ مومن قضائے حق شود²⁸⁷

When he gets annihilated in God's will,
The man of faith becomes God's decree.
MK.

Previously his will was lost in the will of God. Now God's will is lost in that of his. The cause of the acceptance of the miracles and prayers of the saints is exactly the same fact. This matter is so strange that those who are unaware of the characteristics of this stage of the self will perhaps be unable to believe it.

در رضائش مرضیٰ حق گم شود

ایں سخن کے باور مردم شود

In his will that which God wills becomes lost;
How small a man believe this saying?
AR.

This means that it does not suit the believer to complain of the decree of God. The reason is that the believer can himself become the decree of God, and he should become so.

عبث ہے شکوۂ تقدیر یزداں

²⁸⁶ This is a translation of the words substituted by the author for the existant words in his personal copy of the first edition of the Urdu book with his own hand.

²⁸⁷ In the first edition of the Urdu book this couplet comes at the tail end of the first section of this sub heading at page 302. But the author has shifted it to the middle of the second section of this sub heading at page 303 of the Urdu book as shown in this translation. For the source of its translation the reader may refer to the preface of the translator.

تو خود تقدیر یزداں کیوں نہیں ہے؟

It is pointless to complain of God's decree-

Why are you not God's decree?

AH.

The believer needs to evolve his self by means of God's worship and obedience to such a high degree of perfection that God may Himself wish that He may do exactly what His servant, the true believer, desires.

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے

خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

Develop the self so that before every decree-

God will ascertain from you; "What is your wish"?

BJ.

If the true believer may say to God that this world is not liked by him and he wishes to make a new world instead which is according to His will, and God may say to him to do only what he wants that would happen, Iqbal has described this situation in a couplet which is in the form of a conversation between God and the true believer. God asked the true believer if His world was suitable for him? The true believer replied that it was not suitable because it was against His as well as against his own will. God encouraged him to make a new world after breaking this world into pieces and promised to co-operate with him in making a world exactly similar to the one desired by him.

گفتند جہان ما آیا بتوے سازد؟

گفتم کہ نے سازد! گفتند کہ برہم زن!

He said: "Is My world attuned to thee?"

“No”, said I, “Go and shatter it to pieces” said He
ZA.²⁸⁸

After reaching the highest stage of Love the lover himself sees that he has become an instrument of God’s will, and now the purposes of destiny will be realised by means of his thought, word and deed. What is the love of his lustrous eyes (i.e., God’s love)? What should I tell you! It is no less than taking the depths of destiny (i.e., the deep and hidden purposes of destiny) in one’s hand.

نظر آئیں مجھے تقدیر کی گہرائیاں اُس میں
نہ پوچھ اے ہم نشین مجھ سے وہ چشم سرمہ سا کیا ہے

O, comrade, I beheld the secrets of Destiny in them,

What should I tell you of those lustrous eyes?

BJ.

An individual who evolves his love for God to the highest degree of perfection through His sincere worship and becomes a true lover of His beauty achieves mastery over all existing things, for God Who is the real master of the world, does exactly what He wills.

ہر کہ عاشق شد جمال ذات را
اوست سید جملہ موجودات را

Whoever falls in love with the beauty of Essence he is the master of all existing things.

JN.

The sword of God without the sheath

But to reach the highest stage of Love is not possible without war with one’s *nafs*. The human heart is a battle

²⁸⁸ This translation has been taken from the author’s article entitled *the philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

ground of truth and falsehood in which if truth gains a victory and man evolves his Love to perfection after becoming pious and virtuous and dives in the self , its result is extremely valuable. Man's diving in the self or to be absorbed in Love is, so to say, to dive in the secret depths of destiny. When the believer rises to the surface again after this diving, he rises as a sword without the sheath. Then, just as he had made the truth victorious after defeating falsehood in the battle ground of his heart and implanted the image of True Love on his soul, similarly he makes the truth victorious in the battle ground of the external world after defeating falsehood and implants the image of God's sincere love on the world. In this way, his body's sword without the sheath realises the purposes of God's decree.

نقشِ حق اول بجاں انداختن
باز او را در جہاں انداختن

First to implant on one's soul the image of God,
then next to plant it on the world.

JN.

Every Muslim needs to see, after experiencing this state himself whether he becomes bold and fearless to fight against falsehood, and whether as a Muslim he realises the purposes of destiny or not.

ذرا تقدیر کی گہرائیوں میں ڈوب جا تو بھی
کہ اس جنگاہ سے میں بن کے تیغ بے نیام آیا

Awhile in dark abyss of Fate
Dive and see beneath
Out of this battle field I come
Like sword out of the sheath.
BJ.

The Sacred Tablet and the Pen

When, after reaching the stage of his self, the believer becomes God's word "be" or God's decree, then what, in other words, does it denote if not that the Tablet and the Pen are given to him to write the decrees of God himself. Rather, he himself becomes the Sacred Tablet (the Book) at this stage and transcends the bounds of time and space. Then, we cannot say that he is lost in the universe (the blue coloured dome), but the universe is lost in him, for then the universe has no more importance than a bubble in the infinite ocean of his self. These are the potentialities of the believer which he can unfold, if he so desires.

لوح بھی تو قلم بھی تو تیرا وجود الکتب

گنبدِ آگینہ رنگ تیرے وجود میں حباب

You are the Sacred Tablet, you are the Pen and the Book

This blue coloured dome is a bubble in the sea that you are.

BJ.

Nevertheless, this is possible only when the true believer understands his importance and recognises his worth. But, so far he is unfamiliar with his importance and does not know his worth. Would that he understood that only he is the lord of this army of colour and smell called the universe. God has created even His bright and attendant angels to serve him, and he alone is the victor in the struggle between good and evil.

تو مرد میدان تو میر لشکر

نوری حضوری تیرے سپاہی

کچھ قدر اپنی تو نے نہ جانی
یہ کم سوادِ یہ کم نگاہی،

To you the champion
the lord of battle,
Bright angels offer
their sword's devotion-
But of that blindness
that caravan spirit!
Of your own greatness
you have no notion.
BJ.

When, after reaching the highest stage of perfection of his self-consciousness, the believer implants the image of Love on his mind, the universe becomes his prey, i.e, he puts to his use the forces of nature for his and his Beloved's common ideal by conquering them. Resultantly, God's decree becomes consistent with his design, for then he himself becomes God's decree.

نقشِ حق داری؟ جہاں خچیرِ تست
ہم عنایاں تقدیرِ با تدبیرِ تست،

Do you possess God's image? The world is your
prey;
destiny shares the same reins as your design.
JN.

The story of Hazrat Bu Ali Qalandar

In order to explain that the believer is the decree of God, Iqbal has told the story of Hazrat Bu Ali Qalandar that one of his disciples went to the bazaar. The retinue of the governor of the city was coming. This disciple was in a state of engrossment and could not get out of the way of the retinue. The herald called out at him: "O senseless

one, do not get in the way of the members of the governor's retinue". But the disciple continued walking as usual lost in the world of his thoughts. The herald hit the disciple on his head rudely with a rod. The disciple stepped out of the way dejected, and after reaching Hazrat Bu Ali Qalandar called out for help with tears rolling down his eyes. The sheikh was extremely annoyed, called his secretary and had a letter written to the monarch telling him that his governor had hit his disciple and asking him to arrest him otherwise he will bestow his dominion upon another. This letter of the sheikh set the monarch trembling as he knew that this will not but happen. Therefore, he at once sent the governor to prison and sought forgiveness for his mistake from Hazrat Bu Ali Qalandar.

باز گیر این عامل بد گوہرے
 ورنہ بخشم ملک تو یا دیگرے
 نامہ آں بندۂ حق دستگاہ
 لرزہ ہا انداخت در اندام شاہ
 بہر عامل حلقہ زنجیر جست
 از قلندر عفوِ این تفسیر جست

Arrest this wicked governor,
 Or else I will bestow thy kingdom on another.
 The letter of the saint who had access to God
 Caused the monarch to tremble in every limb.
 He sought out a handcuff for the governor
 And entreated Bu Ali to pardon this offence.
 AR.

Manifestation of free will

When, because of seeing God fully manifest the true believer becomes the decree of God, he outgrows the limitations of determinism and free will. He then becomes free will himself through and through because it is obvious that none has greater choice of action than the decree of God, and there is nothing freer from determinism than the decree of God.

بندہ تا حق را نہ بیند آشکار
بر نمی آید ز جبر و اختیار

If man does not see God fully manifest
he cannot rise higher than (the polarity of) free
will and determinism.

MK.

There is only one force at work in the world which is the force of God's word "be". Since this force is now at work in the human plane of evolution after passing through the lower planes of evolution where the believer himself is God's word "be", therefore, no other force exists in the world except he. He should, therefore, put his step in the path of life without any fear.

قدم بیباک تر نہ در رہ زیت
نہ پہنائے جہاں غیر از تو کس نیست

Put thy step in the path of life with greater
courage,
For there is none in the vastness of the world than
thee.

PM.²⁸⁹

The true believer should

²⁸⁹ This translation has been taken from the author's article entitled *the philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

reflect upon his unique position and not cross this barren wilderness of life fearfully, for here there is only he, and he alone, and besides him both the worlds have no reality----- even God is the means of the satisfaction of only his desire for Beauty in addition to His angels who too are also at his service .

از خود اندیش و ازیں بادیہ ترساں گذر
کہ تو ہستی و وجودِ دو جہاں چیزے نیست

Cross not this desert terrified;
Fix on thy self thy thought;
Thou only art and all beside,
Yea, all the world is naught.
ZA.

The universe is a desolate desert. It is inhabited only by this one believer and not anything else. God is the Truth, and so is His word.²⁹⁰ قَوْلُهُ الْحَقُّ Hence, the believer, who is God's word "be" is also the Truth while the rest of the things are insubstantial and false.

اک تو ہے کہ حق ہے اس جہاں میں
باقی ہے فقط نمودِ سیسیائی،

You are this world's sole truth, all else
Illusions such as sorceries breed.

²⁹⁰ *His word is the Truth* (6:73): The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.(8:17)

BJ.

Harmony between revelation and intellect

Iqbal's point of view that the true believer becomes the decree of God at the highest stage of his self-consciousness is incomprehensible neither religiously nor intellectually. Rather, it is true both religiously and intellectually. In the Quran God said to Mercy to the Nations; "If My servants ask you concerning Me, say to them that I am close to them. When some supplicant invokes Me, I listen to him, but the condition is that he should also listen to My call and believe in Me ".The relevant verse of the Quran is given below:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي

(2:186)

When My servants ask thee concerning Me, I am indeed close (to them). I listen to the prayers of every suppliant when he calleth on Me, let them also, with a will listen to My call and believe in Me.²⁹¹

And what is God's call? Nothing except that He should be loved so deeply and worshipped and obeyed so sincerely that it will give life.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

O ye who believe ! Give your response to God and his Apotsel when he calleth you to that which will give you life (8:24)²⁹²

This verse shows that life is some stage of the true believer which he attains by means of God,s and His

²⁹¹ The Holy Quran (text, translation and commentary) by Abdullah Yusuf Ali (volume I)

²⁹² Ibid.

Apostle's obedience after believing. It's exactly this station which Iqbal calls life or wakefulness or revolution in the self. The station of true and perfect faith in God is also exactly the same. According to the verse quoted above to accept the call to achieve this station of life, and as a result of it, to believe in God perfectly and completely is a condition for the acceptance of prayer. Such a perfect faith is attained by the believer at the highest stage of self-consciousness. To Iqbal's eyes to say that the believer becomes responsive to prayer or to say that he becomes the decree of God at this highest stage of the self are both synonymous in respect of their meaning. In this verse, it has not been said that God will accept one prayer and reject the other. Rather, there is a firm promise in this verse that every prayer will be accepted. However, for God's response to the prayer, the condition of perfect faith in Him should first be met. In other words, if at some point of time any of our prayers is not answered, its cause will be that we have not accepted God's call to life sincerely and completely, and have not reached the self's station of life or the station of perfect faith. The believer is God's decree in the sense also that God helps him when he wishes to change the world according to His will. And it, in fact, changes according to His will. Thus, the true believer becomes the means of the action of God, and the instrument of His will. The Quran says: **إِنْ تَنْصُرُوا اللَّهَ** ²⁹³**يَنْصُرْكُمْ**. According to a tradition of the Prophet (peace be upon him) when the believer comes closer to God because of his devotional exercises, he becomes his hand by which he holds, his foot with which he walks, his ear with which he hears and his eye with which he sees.

²⁹³ If you help (in the cause of Allah) He will help you (47:7): The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina. (8:17)

When during the battle of Ohud, the Prophet (peace be upon him) threw a handful of dust, it resulted in the defeat of the enemies after falling into their eyes on which God said:²⁹⁴ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى

The universal law of evolutionary movement

Intellectually, the law of nature of which this fact is a manifestation itself governs the whole evolutionary movement of the universe. When any potentiality of life becomes visible to some extent in some plane of evolution, then life relies not on any of its hidden powers to this extent for the realization of the evolutionary purposes, but on this visible power, makes this visible power itself its instrument and presses the process of evolution forward only through it. In other words, in order to continue and carry the process of “be” to its destination, life makes use of the achievements of “be” itself at every step, and its present achievements become the foundation of its future achievements. For example, life produced negative and positive charges of energy in the initial form of matter in the material plane of evolution. The initial state of matter consisted only of these charges. Life then realised the purpose of further evolution of matter through the action of these charges by which it acquired new powers, and then made these new powers the foundation of further evolution of matter, and this process continued until matter acquired the properties which we today call the physical laws of nature. Similarly, when the first animal made its appearance, it consisted in only a single cell. Life also

294 When you throwst (a handful of dust) it was not thy act but God’s (8:17): The Holy Quran (text, translation and commentary) by Abdullah Yusuf Ali (volume I)

enabled this cell to move and to create in it the two fundamental instincts of feeding and procreating which were in the initial stage. Life made the natural activity of these two instincts the means of the animal's further progress, with the result that better and better forms of the animal species continued to emerge until man made his appearance. Of all the natural qualities of man the most important or the principal quality is love for God or the urge for Beauty. Life is making man pass through the stages of evolution by means of the working of this urge since thousands of years because of which he is acquiring different new powers at every stage. The whole store of knowledge, and all the manners of beautifying, decorating and facilitating the ways of living which man has been able to create thus far are due to the action of some aspect of this urge. Nevertheless, the human race has, on the whole, not learnt to make use of this urge correctly. When man satisfies his urge for Beauty by means of the right idea of beauty, his personality becomes harmonious with that force which is putting the creative and evolutionary process of the universe in motion. This is the force of God's word "be". Thus the extent to which the personality of the believer becomes harmonious with this force, to that extent the believer's own word "be" also influences the evolutionary process of the universe, just as God's word "be" is influencing it because to that extent God's word "be" assumes the form of the believer's word "be". God reveals the force of the word "be" in man in the last plane of the evolution of the universe. Therefore, it is no wonder if He makes use of this visible power of His to realize His last creative and evolutionary purposes by which man may become the instrument of His will and His decree because it accords exactly with His previous practice and mode of action.

When the true believer becomes the hand, or the foot, or the ear, or the eye of God, we shouldn't wonder if God uses these organs of his for holding, throwing dust, walking, hearing or seeing. By becoming God, or the confidant of divinity, Iqbal means only this much. Therefore, there is no room for any misunderstanding about it. Those critics of Iqbal who erroneously think that he makes no differentiation between the self and God, may note this explanation.

Sincerity and courage

After change in his self, the true believer becomes sincere, loving and firm. He needs no deceit, hypocrisy and diplomacy. Since an extremely deep and intense love for God is created in his heart, his thoughts gather round one centre which is the personality of God. Thereafter, He remains free from the influence of the opposite ideas and opinions and the conflicting acts and deeds. The demand of the nature of the self is that it should gather its thoughts and actions round the centre of God. Hence, when its thoughts and actions get collected on this one centre, it realises itself, its nature, and the force of its life also increases to a possible extent because of its concentration on one centre.

حیات کیا ہے خیال و نظر کی مجزوبی
خودی کی موت ہے اندیشہ ہائے گوناگوں

To fix one's mind and gaze

On goal is life, in fact:

To ego's death to lead

The thoughts that mind distract.

BJ.

Just together with complete unity and homogeneity in the personality of the true believer, a state of total self

confidence is also created in it. He is so confident of the correctness of belief and action determined by him that he does not agree to change it with any fear. If the world is not in agreement with him, he is also not in agreement with it. Rather, he struggles for bringing the world in agreement with him by changing it.

حدیثِ بے خبراں ہے تو با زمانہ بساز
زمانہ با تونسا زوا' تو با زمانہ ستیز،

Unwise are those who tell and preach
Accord with times and the age
If the world befits you not,
A war against it you must wage.
BJ.

Hence, he need not resort to falsehood or deceit or trickery which Iqbal calls *bilab-e-afurangi* (Frankish wit and wiles). He says everything plainly whatever may be its consequences.

آئینِ جواں مرداں حق گوئی و بیباکی
اللہ کے شیروں کو آتی نہیں روہای

Men bold and firm uphold truth
And let no fears assail their hearts:
No doubt, the mighty Lions of God
Know no tricks and know no arts.
BJ.

Concentration in love and boldness both maintain his love at the stage of perfection. Success in love is not possible without sincerity. But to maintain sincerity is a task which needs a little courage.

یوں ہاتھ نہیں آتا وہ گوہرِ یک دانہ
یک رنگی و آزادی اے ہمتِ مردانہ!

O manly heart, the goal you seek
 Is hard to gain like gem unique
 Get firm resolve and freedom true
 If aim of life you wish to woo.
 BJ.

Everlasting life

After change in the self , the true believer becomes immortal and death is forbidden to touch him. The fact that our self is complete love for God, Who is immortal and self-existent and Life all by Himself is a proof that if we evolve our love for God to perfection, we can ourselves also become immortal like God, for God's successful love must also become immortal by absorbing the attributes of God one of which is permanent life. Though our relationship with God is a guarded secret, yet it is a witness to our permanence.

من و او چیست؟ اسرار الهی است
 من و او بر دوام ما گواهی است

What is "I" and "He", it is a divine mystery
 "I" and "He" are witness to our immortality.

ZA.

When we love Life , and our love is completely capable of succeeding , its result should obviously be that we should ourselves become Life. Our natural future, which is latent in our nature is Life and not death, otherwise we could not become a successful love for Life. Life is not mere repetition of breath: its source is God Who is ever living and self-existent and Whose love is in our nature .

زندگانی نیست تکرارِ نفس
 اصل او از حیّ و قیوم است و بس!

Life is not a mere repetition of the breath,
its origin is from the Living, Eternal God.
JN.

Love for Life must also be a Life which has lost its contact with the real centre or source of Life and is desirous of returning to it again, and might have become love because of this desire itself. The desire of love for returning to the source of Life is itself a surety that it will be able to get Life after which death will be forbidden to touch it because the desire for True Love never goes waste.

مرد خدا کا عمل عشق سے صاحب فروغ
عشق ہے اصل حیات ' موت ہے اس پر حرام
اے حرم قرطبہ عشق سے تیرا وجود
عشق سراپا دوام جس میں نہیں رفت و بود

Deeds of the godly radiate with Love
The essence of life,
Which death is forbidden to touch.
To Love you owe your being,
O, Harem of Cordoba
To Love that is eternal;
Never wanting never fading.
BJ.

Similarity between the animal organism and the human personality

The health of an animal organism depends on how strong is the life force in it. If the life force in it is strong, it overpowers quite easily the factors i.e the diseases and the bacterial infections, which cause death. The life force in the diseased, weak and lean animal organism is not strong. It is, therefore, still more susceptible to diseases

and the bacterial infections. The health and strenght of the life force in the animal organism depends upon healthy food and other conditions which maintain health and, moreover, upon how its growth has taken place.

Similarly, the health of mind or self of man depends upon how strong is the life force in it which takes the form of love for God. Further, the strength of this force is dependent upon whether his idea of Beauty from which his self-absorbs the food of Beauty is beautiful or not, and whether the experiences, activities and actions of his life result from Love or not, and, to what extent he has developed and nourished his Love? If the life force or Love in the self or mind even in this life is strong, it overpowers the factors, i.e., the sins, the moral weaknesses and the diseases which cause spiritual death. A self which is away from God and beset with moral weaknesses and diseases is liable to recede further farther away from God and to sink deeper to moral weaknesses and diseases. If a healthy and strong organism gives up food and health care measures for some time, it becomes weak and feeble. Similarly, if in a strong and powerful self in which the life force or Love is strong gives up God's sincere worship and moral action for some time, it becomes weak and feeble. In the light of these facts, it becomes easily comprehensible that just as the condition of the health and life of the body has several stages, so the condition of the health and life of the self has also several stages. The reason is that the love of self-consciousness has also several stages as regards its force and intensity. The more an individual loves God, the more alive is he.

Stages of life and the absolute life

In his *Masnavi*, Iqbal has described his point of view on the stages of life in a bit greater detail. He says that life and death are relative qualities which depend upon

circumstances. So far as pathos and the effect of a song is concerned a deaf man is, so to say, dead. Similarly, a blind man who goes into raptures upon listening to a song is dead in relation to colour. Mind is alive and endures with God. If it is away from God, it is dead in relation to God, but alive in relation to other than God. The question is, what is absolute life? According to Iqbal, absolute life means that man should live with God because God is that Personality Who is Life all by Himself and knows no death. He who lives without God is dead with absolute death, though he is apparently alive and no one mourns him.

مردن و ہم زیستن اے نکتہ رس
 ایں ہمہ اعتبارات است و بس
 مردِ کر سوز نوا را مردہ
 لذتِ صوت و صدا را مردہ
 پیشِ چنگِ مست و مسرور است کور
 پیشِ رنگِ زندہ درگور است کور
 روح با حق زندہ و پائندہ است
 ورنہ ایں را مردہ آں را زندہ است
 آنکہ حیٌّ لَّا یَمُوتُ آمد حق است
 زیستن با حق حیاتِ مطلق است
 ہر کہ بے حق زیست جز مردار نیست
 گرچہ کس در ماتم او زار نیست

Living and dying, O discerning one, are but arbitrary categories;

A deaf person is dead in respect of sound knowing not what it means.

He is senseless to sound.

A blind man goes into ecstasy on hearing a harp, but he is as good as dead before colour.

The spirit is alive and endures with God; otherwise it is dead for this and living for that.

He who is living without God is dead;

To live with God is life absolute.

He who lives without God is nothing but a corpse,

although no one laments him.

MK.

Perfect life is the fortune of a person who evolves his Love to the degree of highest perfection by means of worship and moral action where he may have a vision of God and become free from the restrictions of time and space. Vision of God is Life ,and Life is vision of God. The Quran says that God loves those who do *Ihsan*.

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Surely Allah loves the doers of good. (2:195)²⁹⁵

According to a tradition of the Holy Prophet (peace be upon him) doing good means worshipping God as if you see Him. The tradition reads as follows.

أَلْحَسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ

Doing good means worshipping
Allah as if you are seeing him²⁹⁶

²⁹⁵ The Manifesto of Islam, page 91, published by Da'wah Academy, International Islamic University, Islamabad

²⁹⁶ The Manifesto of Islam, page 92, published by Da'wah Academy, International Islamic University, Islamabad.

It's this very stage where man overgrows the limitations of time and space. The prophets, who call towards God's sincere and pure love, in fact, call towards *ihسان* or the vision of God. However, the result of this call is not only *Ihsan*, but also the perfection of life. Hence vision of God and perfection of life are simply two names of a single thing. The Quran calls upon the believers to listen to the call of God and His Apostle when they call them to that which will give them life:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

O you who believe ! Give your response to God and his

Apostle when He callteh you to that which will give you life. (8:24)²⁹⁷

Iqbal collects these subjects of the Quran and Hadith in one couplet as follows.

کمالِ زندگی دیدارِ ذاتِ است
طریقش رستنِ از بندِ جہاتِ است

The perfection of life consists in seeing the Essence,

The way of achieving it is to free oneself from the limits of time and space.

ZA.

It is by addressing such a true lover who has achieved perfection and possesses a living heart that Iqbal says:

لحد میں بھی یہی غیب و حضور رہتا ہے
اگر ہو زندہ تو دلِ نا صبور رہتا ہے

²⁹⁷ The Holy Quran (text, translation and commentary) by Abdullah Yusuf Ali (volume I)

مہ و ستارہ مثالِ شرارہ یک دو نفس
 مے خودی کا ابد تک سرور رہتا ہے
 فرشتہ موت کا چھوتا ہے گو بدن تیرا
 ترے وجود کے مرکز سے دور رہتا ہے

If self of man perfection gains
 Devoid of rest his heart remains:
 Even in the niche of grave
 Presence and Absence he must brave.
 The Moon and stars shine like a spark,
 For moments few and then the dark;
 The rapture caused by ego's wine
 Is as eternal as things divine.
 If your ego is ripe and mature,
 Your life from Death becomes secure.
 Death's angel may earthly frame contact.
 But cannot harm your soul, in fact.
 ZK.

Condition for immortality

The condition for remaining alive is that man should reach that perfection of the self where he may transcend the limitations of time and space of which this universe is made, and thus, after himself becoming free from time and space, may bring time and space (the universe) in the net of the self. Conversely, if the self of man, remains confined to the limits of time and space, it will be unable to remain alive after death. What is life if not to make the world the captive of the self. How an individual, who is himself a captive of the world, can make the world his captive?

حیاتِ چہیست؟ جہاں را اسیر جاں کردن

!تو خود اسیرِ جہانی کجا توانی کرد

What is life? The world and all,
To make spirit's captive thrall;
Since the world has prisoned thee,
How shalt thou bring this to be?
ZA.

To remain away from God is death. An individual who is alive is not away from God, but an individual who is away from God is not alive;

بے حضوری ہے تری موت کا راز
زندہ ہو تو تو بے حضور نہیں

You die because from God you flee,
If living linked with God shall be.
BJ.

The primary condition for immortality is Love. If it has also some other principles and essentials, they are all sub-servient to Love. Reason dies with the death of the body to the extent to which it is the result of the composition of the elements of matter and is expendable in the physical world. But Love never dies. If death is an evening, Love is a sun. The evening of death is no match for the sun of Love. Love itself is only the warmth of Life. Where there is warmth, there must also be Life. And where there is life, it is obvious, that death cannot be there.

ہے ابد کے نسخہٴ دیرینہ کی تمہید عشق
عقلِ انسانی ہے فانی زندہ جاوید عشق
عشق کے خورشید سے شامِ اجل شرمندہ ہے
عشق سوزِ زندگی ہے تا ابد پائندہ ہے

Love is the introduction to the Eternity's old treatise

Human intellect is mortal but love is eternally alive

The evening of death is no match to the sun of Love

Love is the warmth of life and lasts till eternity
BD.

The purpose of man's life is that his self-consciousness should reach perfection. If the life's shell is unable to perfect the April raindrop by converting it into a pearl, it is of no use. The perfection of the self means that it should become self-enriching, i.e., should see itself by seeing God, become self-creating, i.e., should complete its construction and evolution by means of Love and become self-sustaining, i.e., should give itself up to its own total control, i.e., establish its whole-hearted contact with its Real Beloved by cutting itself off from other than God. When this situation arises the self cannot die even with the death of the body.

زندگانی ہے صدف ' قطرہ نیسان ہے خودی
وہ صدف کیا کہ جو قطرہ کو گہر کر نہ سکے،
ہو اگر خود نگر و خود گر و خود گیر خودی
یہ بھی ممکن ہے تو موت سے بھی مر نہ سکے

Life is like a shell and ego like a drop of April shower-

It is unbecoming a shell if it cannot turn the drop into a pearl.

If the ego is self-preserving, self-creating and self-sustaining,

Then it is possible that even death may not make

you die.

ZK.

The perfect lover becomes convinced that he is alive, and will remain alive. The reason is that he is convinced that he is endowed with Life, i.e., Love. Before the state of Love man remains in doubt whether he will remain alive after death or not.

در بود و نبود من اندیشه گماں نهاداشت

از عشق هویدا شد این نکته که هستم من

About my being or non being

Thought was in doubt.

But love made manifest

The fact that I exist.

PM.

Proof of life after death

The disbeliever's life after death is worse than death. It is death itself in every respect, but even then it is not death. The Quran says that death comes to him from every side, yet he does not get rid of the chasetisement by dying.

وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِبَيِّتٍ

Death will come to him from every quarter, yet will he not die. (14: 17)²⁹⁸.

Iqbal calls real life itself death, otherwise even the believer gets death-like life after death. It is because of this death-like life itself that his chasetisement of the Hell becomes possible after death. When consciousness becomes self-conscious or self aware, as is the human consciousness, in other words, when consciousness

²⁹⁸ The Holy Quran (text, translation and commentary) by Abdullah Yusuf Ali (volume II)

reaches the human plane, then whether it is the consciousness of the disbeliever, it cannot die in the ordinary sense of death like the unconscious or unaware consciousness of the animal. The reason is that during the physical life too such kind of consciousness which is self-conscious is not dependent on the body. Rather, it is independent of and completely separate from the body. It's this self-consciousness or self-aware consciousness to which we give the name of human personality or self or mind which is specific to man. The animal lacks the quality of self-awareness or self-consciousness. It only knows, feels and thinks, but man, while he does so, also knows that he knows, feels and thinks. It's this fact which we briefly describe in the words that the animal is only conscious while man is self-conscious. It's because of this self-consciousness that man has a feeling of his existence, his ego, its unity and its continuity. Even If a man namely *zayd* lives for a hundred years, he knows that he is that same *zayd* who was four years old. All the events of his life, whether significant or insignificant, even some of those long forgotten by him, and which can grow in volumes are preserved in his memory. It is also supported by the fact that a hypnotist can revive the memory of any event in the life of his subject by means of suitable questions during the period he or she is in a hypnotic trans. He can also get it confirmed in the waking life of his subject whether it had actually occurred or not.

Indelible record of actions

In modern times the investigations of the psychoanalysts have established beyond all doubt that none of the actions of man whether it is significant or insignificant is effaced. Rather, its record is preserved permanently in his self. Where is this wonderful indelible record of events preserved in the body of man? Nowhere;

it has no connection with the body. Rather, it is connected with the self of man which has an independent life, though it rules the body and uses it as an instrument to realise its proposes. If it had any connection with the body, it would have perished after every three years, thus breaking the continuity of man's life. It is an established fact that after nearly every three years, all the atoms which constitute the brain perish and are replaced by the new ones. This process gets repeated thirty two times from the age of four to the age of one hundred years. The result is obvious that the personality or self or self-consciousness performs its functions and maintains its life independent of the body. That is why, the self does not die with the death of the body. The brain and the body are the instruments of the self with the help of which the self performs its functions in this world and orders its deeds, actions and experiences. There is no doubt in it that if there is any injury to the cerebrum, it upsets the functions of the self. But this does not mean that consciousness is equivalent of the brain or there is any parallelism between the two. What it only means is that the instrument of the self is not serving the self in the world of consciousness because of injury to it, for the recent psychoanalytic investigations show that the personality remains present in the unconscious mind even after the brain is upset. But when the brain and the body as the instruments of the self are healthy, every experience which is gained by the self, and every action which is performed by it with the help of these instruments, becomes a part of the self without the medium of the brain and the body and then continues to be its part without being affected by the death of the body as in the life of the body too this experience or action was not part of the body, but that of the self.

Though, the self utilised the body during the latter's life, yet it maintained its life independent of the body. That is why, the Quran says that the actions of man are recorded and their record unfolds before his eyes after his death.

كِتَابًا لِّقَلْبِهِ مَنشُورًا

A book which he will find wide open. (17:13)²⁹⁹

This clearly shows that the personality is only what its actions make it to be, and Its happiness or unhappiness, health or disease, strength or weakness and all the perfections or imperfections of its life are dependent on how far its actions were harmonious with the nature of the self, i.e, what was the share of God's sincere love in it. When love for God is at its best, the self-knowledge of the self and, hence, its life is also at its best. The reason is that the self-knowledge of the self is that it should know its Beloved completely according to its natural capacity. That is way Iqbal says:

ہو اگر خود نگر و خود گر و خود گیر خودی

یہ بھی ممکن ہے کہ تو موت سے بھی مرنہ سکے

If the ego is self-preserving, self-creating and self-sustaining,

Then it is possible that even death may not make you die.

ZK.

Man's and the animal's life

Sometime the question is asked whether the animals will also remain alive and their actions will also be judged after their death. In fact, this question is based upon a misunderstanding of life and the accountability of actions.

²⁹⁹ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

Life after death is possible only for self-consciousness, for it is exactly this self-consciousness which lives independent of the body even during the life of the body and, which possesses the power to take free and independent decisions or which possesses the ability to preserve the actions resulting from these decisions by making them a part of the unconscious so that they may remain in the same condition even after death. Since the animals are not self-conscious, they have no freedom of action or choice .They are controlled by their instincts. Since they are not self-conscious ,the question of their living after death and preserving their actions does not at all arise, the reckoning of deeds is what comes later.

CHAPTER XIII

SELF AND THE ADVOCACY OF *GOD's UNITY*

When there is a change in the believer's self, he not only acquires enormous power of action, but also looks for a field of action to express it. His field of action is the annihilation of falsehood and the enforcement of the law of God. Its beginning is made with the advocacy of the unity of God and call for His love as like his Beloved he also wishes that mankind should reach their perfection. The purpose of his life is precisely the same as that of his Beloved. Therefore, until the purpose of God in this universe is realised, the purpose of his lover is also not realised. The purpose of God is the perfection of mankind which is being realised by God's word *kun* (be). God's love also includes love for God's purpose. Hence, the believer becomes a helper of God's word *kun* (be) and calls men towards His love. In order to make his call effective and successful, he uses the powers of his action in every possible way which, after drawing more power from God's love have had reached their perfection. And to do so is essential for the satisfaction of his own desire for Beauty. Since, he first changes himself according to the will of God, therefore, he can also change the world,

and does change it. He first implants the image of God's love on his soul and then on the world.

Two types of God's lovers

One lover of God is he who raises the cry of *Al'lāh hoo* (nothing exists except God) filled with His love, then, after becoming silent, renounces the world considering his silent solitary love enough for his salvation. He indeed worships and observes austerity, but does not pick up fight against falsehood or enforces the law of God in the world by drawing power from Love. He eats barley bread like *haīdar-i-karār*³⁰⁰, but, like him, does not set out to conquer Khyber. Rather, he practises monkery avoiding power and authority. The other lover of God is he by whose cry of *Al'lāh hoo* the world is shaken and begins to long for his leadership. He clashes with falsehood to destroy it so that he may enforce the law of God in the world. He considers the world of falsehood as his prey and wishes to destroy it. Since he does that work of God the accomplishment of which potentially exists in the nature of the universe, and which must get accomplished in any case, therefore, he makes the forces of evolution which are latent in the universe co-workers with him. Hence, his plan becomes harmonious with that of God and whatever he wills comes to pass. The modern world where atheism, materialism, paganism and apostasy are rampant poses a serious challenge to such a lover. He should meet this challenge and change the modern age according to the will of God by converting it to His unity. Iqbal enjoins these facts in the words of *hallāj* who had said "I am the Truth". To say that "I am the Truth" means that man should do what God is doing in the world and thus become a helper and co-worker with

³⁰⁰ This is the appellation of Hazrat Ali, the third pious caliph.

Him. Hence, only *hallāj* could enjoin these facts. In this way Iqbal has invested the words the *hallāj*, "I am the Truth", declared disbelief by the people, with new meanings which accord precisely with Islam.

نقشِ حق اول بجاں انداختن
 باز او را در جہاں انداختن
 نقشِ جاں تا در جہاں گردو تمام
 می شود دیدارِ حق دیدارِ عام
 اے خنک مردے کہ از یک ہوئے او
 نہ فلک دارد طواف کوئے او،
 وائے درویشے کے ہوئے آفرید،
 باز لب بر بست و دم در کشید
 حکمِ حق را جہاں جاری نہ کرد
 نانے از جو خورد و کرااری نہ کرد،
 خانقاہے جست و از خیمہ رمید
 راہی و رزید و سلطانی ندید
 نقشِ حق داری؟ جہاں نچیر تست
 ہم عنان تقدیر ہاندیر تست
 عصر حاضر با توے جوید ستیز
 نقشِ حق بر لوحِ ایں کافر بریز،

First to implant on one's soul the image of God,
 then next to implant it on the world;
 when the soul's image is perfected in the world,
 to behold the commons is to behold God.

Blessed is the man whose single sigh
 causes the nine heavens to circle about his
 dwelling;
 woe to the dervish who, having uttered a sigh,
 then closes his lips and draws back his breath!
 Such a one never made God's rule to run in the
 world;
 he ate barley bread but never fought like Ali;
 he sought a convent and fled from Khyber,
 he practised monkhood and never saw royal
 power.
 Do you possess God's image? The world is your
 prey;
 destiny shares the same reins as your design.
 The present age seeks to war with you;
 imprint God's image on this infidel's tablet!
 JN.

National ideal of Muslims

The advocacy of belief in the unity of God is the natural aim and the national ideal of the Muslims. The existence of Muslims in the world depends upon the advocacy of the unity of God, otherwise the evolution of the world towards its perfection will come to a dead stop. Since the evolution of the world must go on, it means that the Muslim nation will either necessarily carry out the universal advocacy of the doctrine of God's unity or else the Lord of the worlds will create another nation in its place after destroying it to accomplish this task. But, the universal advocacy of God's unity and its acceptance is an important chapter of the history of mankind that must be written in it whether the central role in it is played by the existing Muslim nation or some other nation replacing it. The universal advocacy of the doctrine of God's unity is an essential goal of the

evolution of the universe. The universe must pass through it whether guidance to it is provided by us or by another nation after our destruction that loves God more than us and that is more prompt and earnest in the advocacy of God's religion. Consequently, the Quran has stated that the Muslim nation is the best of all the nations in the world which has been created to guide mankind as it believes in the True God, (that belief which is the only criterion for making a distinction between good and evil and the only motivator of putting this distinction into practice) and on this basis enjoins good and forbids evil.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ

You are the best nation raised for the guidance of mankind; you enjoin good and forbid evil and you believe in Allah (3:110)³⁰¹

On the other hand, addressing the Muslims it has warned that if they turn their back on the religion of God, He will bring another nation in their place who will love Him and whom He will love, who will be kind towards the believers and stern towards the disbelievers and will fight in His cause unafraid of the blame of the blamers.

يَأْتِيهَا الَّذِينَ آمَنُوا مِنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكُفْرَيْنَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا
يَخَافُونَ لَوْمَةَ لَائِمٍ

O you who believe; Whoever from among you

³⁰¹ *The Manifesto of Islam*, Daiwah Academy, International Islamic University, Islamabad, Page. 157.

turns back from his religion (Islam) Allah will bring people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers fighting in the way of Allah, and never afraid of the blame of the blamers. (5:54)³⁰²

Then, there is also a promise of the Quran alongside the above warning that God has sent His Apostle with the true ideology of the oneness of God for the reason only that it may dominate all the wrong ideologies, and if any one may be in any doubt about it, he should know that witness for it is being given by God Himself Who is enough for a witness because none is more truthful than God.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ

شَهِيدًا

It is Who has sent His Apostle with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is God for a witness. (48:2)³⁰³

In other words, if the Muslims work for the advocacy of the doctrine of God's unity, there is the promise of God Himself that they will not fail in this task. That is why Iqbal says emphatically that if the Muslim is, in fact, a Muslim, he should not relax until the whole world proclaims the unity of God.

تا نہ خیزد بانگِ حق از عالمے
گر مسلمانی نیا سائی دے

³⁰² The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

³⁰³ The Holy Quran (text, translation and commentary) Vol. III by Abdullah Yousuf Ali.

*No other God, if thou a Muslim art,
Till all the world proclaims the name of God.*
AR.

The goal of evolution

The direction of the evolution of the universe is towards the universal acceptance of the doctrine of God's unity which is guaranteed. The Muslim is destined to become the means of this evolution. He is also completely aware of it. The melodies of God's unity are, so to say, lying dormant in the universe. The universe is a musical instrument which awaits some musician. This musician is the Muslim. Because of his belief, he knows the hidden melodies of the universe, i.e., the possibilities of its evolution fully. The knowledge about them is running in his veins like the blood due to the knowledge of the Quran. He must pluck the strings of this musical instrument, and see how sweet are the melodies that rise from it. This musical instrument has been made only for him. If he does not make use of it, it is useless. In other words, he has been made the leader of mankind. Without him mankind cannot reach their goal. The life of the Muslim nation rests upon the fact that it believes in God (i.e., God is the greatest or *takbīr*). One of the basic demands of this belief is also the protection and advocacy of God's unity. Hence, this demand is the natural goal of its life without which it cannot keep itself alive. The Muslim nation is the beauty of the face of existence and, according to the verse of the Quran which is mentioned below the leader of the nations of the world.

لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

That you be the witnesses over mankind. (2:

143)³⁰⁴

نغمہ ہائشِ خفتہ در سازِ وجود
 جویدت اے زخمہ وں سازِ وجود،
 صد نوا داری چو خون در تن رواں،
 نیز و مضرابے بہ تارِ او رساں
 زانکہ در تکبیر رازِ بُود تست
 حفظ و نشرِ لا الہ مقصود تست
 تا نہ خیزد بانگِ حق از عالمے،
 گر مسلمانی نیا سائی دے،
 آب و تابِ چہرہٴ ایام تو
 در جہاں شاہد علی الاقوام تو،

In Being's instrument its melodies
 Lie hidden. O musician, Being's lute
 Seeketh for thee, within thy body flow
 A hundred songs as freely in thy veins
 The life blood pulses, rise and smite the strings!
Allahu Akbar! This the secret holds
 Of thy existence; wherefore let it be
 Thy purpose to preserve and propagate
 "No other God", if thou a Muslim art,
 Till all the world proclaims the Name of God
 Thou canst not rest one moment. Knowest thou
 not
 The verse in Holy Scripture, calling thee,
 To be a people just God's witnesses?

³⁰⁴ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

Thou art the glow and glory of the days
And made to testify to all mankind.

AR.

The Muslim is the plectrum of the musical instrument of the universe

The Quran says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا

Thus, have We made of you an *ummat* justly balanced that ye might be witnesses over the nations and the Apostle the witness over yourselves. (2:143)³⁰⁵

In the above verse the Quran has told the Muslims that just as the Apostle was entrusted with the responsibility of conveying the guidance of God to them, similarly it is now they who are responsible for conveying the guidance of God to the people and that they have been made an *ummat* which has come in the middle of the human history so that they may be able to discharge this responsibility in an excellent manner. The reason is that on the one hand they are amongst the last of the nations of the previous prophets which are the nations of the ancient times because of which the ideology given to them is complete having the capacity for surviving to the end of time as the fountain-head of the guidance of mankind, and on the other, they are the leaders of the future human race because of this ideology itself which will reach the height of its beauty and perfection by accepting their leadership. In other words,

³⁰⁵ The Holy Quran (text, translation and commentary) Vol. I by Abdullah Yousuf Ali.

the Muslim *ummah* is a link between the old and the modern world. The world of colour and smell is no secret. It has come into existence so that the human race which is the essence of the universe may reach the perfection of its beauty. Beauty is latent in the nature of the human race and is present in it potentially and will unfold itself through the guidance of one of its own evolved constituent groups called the Muslim nation. This universe is, so to speak, a musical instrument which is waiting for its expert musician to come and to pluck its strings with his spectrum to produce those sweet melodies which are latent in it. That expert musician is the Muslim.

جہانِ رنگ و بو پیدا تو مے گوئی کہ راز است این

یکے خود را بتاراش زن کہ تو مضرب و ساز است این

A secret tis, 'tis evident

(Thou sayst) this world of hue and scent:

Go, strike thyself upon its wire-

Thou art the plectrum, it the lyre

ZA.

The attraction of the belief in the unity of God, and its consistency and harmony with the human nature and all scientific facts, is a strong conquering force with the Muslim by which he can conquer the whole world peacefully without the use of sword and gun.

ہفت کشور جس سے ہو تسخیر بے تیغ و تفنگ

تو اگر سمجھے تو تیرے پاس وہ سامان بھی ہے

What conquers the whole world without sword and gun

If you understand the material is also in your mettle.

BD.

The doctrine of God's unity and the dependence of its attraction

But, the whole attraction of belief in the unity of God depends upon the fact that God is not only the ideal and beloved of man's desire for Beauty, but the beauty of His attributes is also visible in the natural phenomena. We can know God by observing this beauty in them and evolve our love for Him. Hence, if we separate the belief in God from the knowledge gained through the observation of the natural phenomena (called scientific facts today) it loses its attraction and appeal and ceases to be completely effective as a means of conquering the hearts and its advocacy does not succeed expeditiously. That is why the Holy Quran has stressed the understanding of the idea of God by means of the study and observation of nature. That is with regard to the advocacy of the doctrine of God's unity Iqbal tells us that if it is combined with science (intellect) its attraction creates a revolution in the world. He, therefore, advises us to rise and create a revolution in the world in favour of Islam by combining the idea of the doctrine of God's Unity with science.

عشق چوں بازی کی ہمہر بود
نقشبند عالم دیگر شود
خیز و نقش عالم دیگر بند
عشق را با زیر کی آمیزده

The foundation of love's task is consolidated by intellect.

When love is combined with intellect it becomes the architect of a new world

Arise and create a new world; combine love with intellect.³⁰⁶

JN.

Future mode of action

In order to carry out the advice of Iqbal mentioned above, it is desirable for us to write the curricular books on sciences in our universities in such a way that the Idea of God becomes their central point. If today we make our natural aim of life upon which our life depends, i.e., make the advocacy of belief in the unity of God our national ideal, we cannot only become completely united and organised internally, but by combining this belief with science can also create such a powerful force of conquering hearts and countries for the purpose of an effective advocacy of this belief that even the power of the atomic weapons will appear to be ineffective before it. The reason is that in this case all the facts of physics, biology and psychology become available for the scientific and rational support of this belief by which it becomes a compelling reality. A nation can unite only under some aim of life. A nation which has no aim of life or whose aim of life can neither be understood by it nor create warmth of love or enthusiasm for action in it cannot become united. The advocacy of God's unity is such an aim that it can warm up our blood. Until we are oblivious of it, we will be unable to play our role in the world and counted the world's top class nation. Iqbal has emphasised that the Muslims should make the advocacy of God's unity their national ideal so that it assures their unity and life both.

³⁰⁶ This translation has been taken from an article of the author namely, *The Philosophy of Iqbal*, which appeared in *Iqbal Review Journal* of the Iqbal Academy, Pakistan in the issue of Oct, 1961.

چوں زربطِ مدعائے بستہ شد
زندگانی مطلع برجستہ شد
مدعا رازِ بقائے زندگی
جمع سیمابِ بقائے زندگی،

When life is bound
in firm attachment to an aim professed
The opening verse rises spontaneously;
The goal avowed is the true mystery
of life's continuance, that focuses
The restless flow of its mercurial powers.
AR.

This age awaits its Abraham★

But, the advocacy of belief in the unity of God does not always continue through the peaceful method of writing and speech. Rather, there arise occasions during it sooner or later when the violent forces of falsehood create obstacles to the believer which he must overcome with violence itself. To deal with this daunting task, he is already in a state of readiness. When, therefore, this situation arises, he destroys them by opposing them with full force. *There is no lord but God* is not only a scientific theory; it is also a challenge to falsehood. It does not only mean that I bear witness that God is One; it also means that, as far as it is in my power, I will not but wipe out those false gods from the face of the earth which are an obstacle to my and my Beloved's common purpose of life which guarantees not only the best progress and prosperity of mankind in this world, but also their best comfort and happiness in Hereafter. Moreover, it means that I will not but have only One God accepted by the world, even at the cost of my very life, if necessary, so

that as a Muslim I may acquit myself in the duties imposed upon me by God and man.

تا نہ خیزد بانگد حق از عالمے
گر مسلمانی نیا سائی دے

Till all the world proclaims the Name of God;
Thou canst not rest one moment, knowest thou
not.

AR.

The reason is that it is implied in the believer's faith in the unity of God that he should believe in One God not only himself, but also call upon those disgusted with God to believe in Him. When he does so, he is met with an opposition from the other ideologies to emerge victorious from which is dearer to him than his life. One of the peculiarities of saying is that it creates love for death.

The believer's beloved and object is God. His life is not his own. If he does not become ready to sacrifice his life to realize the purposes of his Beloved it will mean that his self's love is not yet one sided, unmixed, clean and sincere and his self has still not become self preserving, self creating and self sustaining, and certain false gods, which includes his own self, are encroaching upon his love. Unfortunately we Muslims have not yet attained such a stage of perfect *Faith* which is the only cause of our disgrace and dishonour in the world. The Prophet (peace be upon him) had said..... How can mere words work for receiving the blessings of God for which life has to be sacrificed. Says Ghalib:

نکالا چاہتا ہے کام کیا طعنوں سے تو غالب

تیرے بے مہر کہنے سے وہ تجھ پہ مہر ہاں کیوں ہو

You are trying to take work with taunts, Ghalib
Why would your calling her unkind make her kind
towards you.

That is why while addressing the Prophet (peace be upon him), Iqbal had prayed to God to free Muslim nation from the fear of death.

وار ہاں ایں قوم را از ترسِ مرگ

(Free this nation of the fear of death)

MK.

The sign of a true believer's is that.....

ہو صداقت کے لیے جس دل میں مرنے کی تڑپ

پہلے اپنے پیکرِ خاکی میں جاں پیدا کرے

The heart which is impatient to die for the truth
First of all let it create life in its form of clay.

BD.

To say *no god but He* is, therefore, no easy task. Rather, after saying it, life has to be put at risk. It is such a promise that the difficulties of having to keep it sets a man trembling;

ے گویم مسلمانم بلرزم

کہ دانم مشکلاتِ لالہ را

Saying I am Muslim I shudder with shame;
I know the hard task of la'ilah's name.

AH.

It is, moreover, a promise to God to give life to Him. God has Himself mentioned this promise. The Quran has it that God has purchased the lives and properties of the believers in exchange for the price of

Paradise. Therefore, after believing in God neither do their lives nor do their properties belong to them.

In the believer's belief in the unity of God the affirmation that, as far as it is in his power, he will make worship and obedience to only One True God continue in the world after annihilating the false gods no matter if he has to lay down his life for this purpose. The believer's untold force of action, which is acquired by him at the self's highest stage of perfection after achieving perfect *faith* in la'ilah makes the task of acting on this affirmation easy. The reason, as explained by Iqbal, is that these two words la'ilah are not a mere statement, but they are a sword without the sheath from which there is no escape for falsehood.

اِس دو حرفِ لَا اِلٰه گفتار نيست
لا اِلٰه جز تیغِ بے زنہار نيست

These two words *lā-ilā* are not mere words

La'ilah is nothing but a sword from which there is no escape.

JN.

The meaning of saying *there is no god* is that the believer should take this world as an idol house and his own self as an idol breaker like Hazrat Ibrahim, the Friend of God, and keep himself ready to be cast in the fire some time like him.

صنم کدہ ہے جہاں اور مردِ حق ہے خلیل
یہ نکتہ وہ ہے کر پوشیدہ لا اِلٰه میں ہے

The world is like an idol house;
God's Friend, a person free
No doubt this subtle point is hid
In words, no god but He.

BJ.

It is unfortunate that the Ibrahim of this age of idolatry has not yet appeared who may consider this world as an idol house and break its idols to pieces.

یہ دور اپنے ابراہیم کی تلاش میں ہے
صنم کدہ ہے جہاں ' لَا إِلَهَ إِلَّا اللَّهُ

An Abraham by the age is sought
To break the idols of this Hall:
The avowal of God's Oneness can
Make all these idols headlong fall.
ZK.

The meaning of God's unity is doubtlessly to believe in One God. But, since the believer is responsible for propagating the message of God, to believe in One God also includes getting One God acknowledged. By believing in One God the self reaches the perfection of its love and power. When it so happens, its love and power has no other use except that it may have God acknowledged as One after breaking the spell of hue and scent called the universe which has become synonymous with hatred for God and idolatry. Such only was the meaning of God's unity, but regretfully we Muslims have not understood it in this way.

خودی سے اس طلسم رنگ و بو کو توڑ سکتے ہیں
یہی توحید تھی جس کو نہ تو سمجھا نہ میں سمجھا

In desert! By self-hood only are spells.
Of sense broken- that power we did not know.
BJ.

Perfect *faith* and fear of death cannot go together. Fearlessness of death and disgust with life are the signs of a true believer³⁰⁷.

³⁰⁷ The author has amplified the text under this sub heading by adding more material to it here and there in his personal copy of the printed first edition of the Urdu book with his own hand. A plain sheet of paper containing a piece of writing in pencil in the author's own hand writing was also found fastened next to the front page of his personal copy of the printed first edition of the Urdu book. The figures 323 on it showed that this writing was meant to be added to the text of page 323 under the heading: "This age awaits its Abraham". Though it was difficult to understand its contents easily as they had become indistinct with the passage of time, a determined effort was made to discern them and to incorporate them in the appropriate places in the printed text of this sub heading so that the whole text under this sub heading made a logical and coherent reading. This translation is, an intergration of the added and the printed material.

Complete translation of some words or sentences which were not legible having become indistinct with the passage of time could not be given. Therefore, the blanks in such cases (which are only a few) have been shown as dotted lines.

CHAPTER XIV

SELF AND THE PHILOSOPHY OF POLITICS

The state- its definition

When men begin to live in the form of an independent group on becoming organized under an ideal, we designate this activity as politics and their organised group as the state.

Sometimes a group which has reached an agreement about a particular ideal becomes involved in such difficulties that it can not become a state and is compelled to live in a condition of slavery under some other state. But such an ideal group always tries to achieve freedom and to assume the form of a state. If the ideal of the group is strong, this effort is successful sooner or later. But, until this effort is successful, its organisation, which does exist in some degree or another due to its common ideal is not perfect. Such an ideal group is also potentially a state in itself as the natural laws of the life of a state also apply to it.

The basis of the state is the natural urge to love God

Like all the other activities of man the cause of his political activity is also this fact itself that the nature of the Self is a powerful urge to love God, and apart from

this it is nothing else. This natural urge to love God itself is that force which creates and maintains organised human groups or states in the form of love for the ideal. Though man's urge to love is for God and can find complete and permanent satisfaction only in His love, yet when a man cannot have a personal feeling of the beauty and perfection of God owing to his wrong kind of educational and ethical environment, this powerful urge of His love even then does not stop, but begins to find its expression in some wrong ideal. He then attributes all those qualities of beauty and perfection to this ideal, which are, in fact, the qualities of God to satisfy his urge to love completely and fully. In this way, a wrong ideal becomes the substitute of God in the heart of man. The lover of every wrong ideal is always the product of a wrong educational and ethical environment which can create love only for this particular ideal. If the circumstances are favourable, the number of the followers of a wrong ideal goes on increasing until it reaches the limit determined by its nature and characteristics. One reason for it is that they bequeath the love of their ideal to their children by way of their educational and psychological inheritance, with the result that their offspring go on increasing continuously. The other reason is that they continue to make an effort to win the aliens too over to their side by convincing them about the excellence and superiority of their ideal. The result is that their group grows bigger in size in a short period of time. Because of the love of their common ideal, the individuals of this group also feel an attraction for one another and wish to live jointly together. This desire for unity organises them under a leader, as the unity of hearts without organisation cannot assume any solid external or

concrete form. It is only this kind of an organized group which we call a state or a county.

The beginning of social organization

To become organized by an ideal group is not any stage of its life which appears at some appropriate time after its emergence. Rather, its organization starts immediately with its emergence. The group and organization are both inter-dependent. It is another matter that the organization of a group is so faulty that it cannot be counted an organization. Even a group of two individuals loving only one ideal is not without organization, for each one of the two thinks himself better than the other as regards the knowledge and love of the ideal and acknowledges him as his leader. Every ideal group becomes organized immediately after its emergence, and then continues to make progress to a possible extent. Its organization also goes on becoming evolved and complicated together with its expansion according to the intensity of love or strength of its members. But, unless the organization of an organized group is free to control the whole life of the individuals, and, in fact, controls it, it is not called a state.

The life force of the state

Love for God or that for His substitute wrong ideal is the life force or soul or life of the state without which the state dies. If the life force leaves the body of a living being, it dies instantly. Similarly, if the ideal of a state disappears some time, it must cease to exist instantly with all the departments of its activities. Just as blood circulation conveys strength to every part of the body of a living being and keeps it alive to perform its functions, similarly the love of the ideal of the state keeps its different departments alive and functional. The extent to

which the love of an ideal among the individuals of a state is weak, to that extent the state is also weak, disunited and unorganised. Conversely, the more the members of an organised human group love their ideal, the more they love each other and the more alive, healthy, strong, united and organised is their group. That is why every state puts to it use all its means of education and training which includes the school, the college, the university, the press, the platform, the publications, the radio and the television to protect the love of their ideal from the antagonistic love of the opposite ideas and to evolve it to its highest perfection. Every state not only introduces its own specific education system, but also establishes its specific political, legal, economic, ethical, informational, commercial, industrial, financial and military systems to satisfy the demands of its ideal.

To sum up the above discussion, the force which creates a state, unites and organises it, determines the nature and direction of all its activities, keeps it alive and maintains it, is the love for God or love for some substitute idea of God. And to the extent and upto the time this love is strong, to that extent and upto that time the state is also progressive, strong, united and organised.

The tendency of consciousness to live in the form of organized societies

The life of a human individual consists in his own self. He lives in a small world of his own and maintains his individuality. His sentiments, his feelings, his decisions and his aspirations, which induce him to action arise only in his own mind. Unless he expresses them in his word or deed, they remain only in his own mind. He believes that he is completely free and independent to take his decisions and to act upon them. He safeguards his

freedom and independence jealously. If some other person wishes to interfere with them, he opposes him strongly. The question is, what then is the reason that he gets ready to live and work together with the group of those individuals who love his own ideal, accepts the restrictions and limitations imposed by the group and observes the rules and regulations enforced by it, and thus sacrifices his individuality, freedom and independence for the sake of the individuality of this group? Some people think that he does so out of expediency or compulsion, because for he draws support and strength from the group on account of it, is protected from many of those dangers which result from living a lone life and can struggle for his ideal in a better and more successful way. But, Iqbal tells us that its cause is none of the factors like expediency, compulsion, fear, hope, farsight, concern for wealth, deriving benefit, seeking help, desire for power, and aim of protection etc. Rather, its cause is only the nature of the human self which, despite living alone, displays a tendency to form groups and behave socially. The advantages which the self reaps from the satisfaction of this natural tendency are simply incidental and chanced which are not its primary objective. Since the reality of the self is only a natural urge to love God, and to live in organised societies is the demand of its nature itself, it is quite obvious that the desire of the self for group life is an aspect of this urge itself. In other words, the demand of the natural urge to love God is not only that the self should maintain its separate and self-contained life, but it is also that it should work together with others for this purpose. That is why behind the self's tendency to live in the form of organised groups or societies, love for the ideal is at work. The basis of the group that comes into existence through the satisfaction

of this tendency is love for the ideal while the group is the ideal group. Without social life consciousness cannot obtain complete satisfaction of its urge to love, nor can it reach its perfection without it.

زندگی انجمن آرا و نگہدارِ خود است

اے کہ در قافلہٴ بے ہمہ شو با ہمہ رو،

Life is the self to beautify,
To guard the self-right jealously;
Upon a caravan thou art-
Fare on with all, but go apart.

ZA

The practice of self-conscious people who desire the completion and satisfaction of their urge to love is exactly this that they live separately from others and also together with others at the same time.

برون ز انجمنے درمیانِ انجمنے

بخلوت اندولے آچنان کہ با ہمہ اند

Within the multitude are they,
Yet out of it withal;
In spirit's solitude they stay,
While dwelling amid all.

ZA

Need of social life for the completion of the individual to achieve his perfection

The object of the individual's whole struggle is no doubt the completion of his own individuality, but one must accept as inevitable that as long as the individual does not loose himself in society, his own individuality cannot reach its completion. If the individual is separated from the society, he himself also ceases to exist as an

individual just as a tide is only in the river, but outside it is nothing.

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

The individual is firm by nation's coherence,
otherwise nothing

The wave is only in the ocean, and outside it is
nothing.

BD

Just as a tide can be seen only in the river, so an individual can be seen only in society. He has no existence outside it. If a flower is needed, it can be plucked from the garden where it is watered and nourished together with other flowers. The nature of the self is love for seclusion, indeed, as it lives in the world of its own aspirations, but in spite of this the demands of its love for seclusion can be satisfied only by means of forming a group and living in it.

در جماعت فرد را سینیم ما
از چمن او را چو گل چینیم ما
فطرتش وارفتہ یکتائی است
حفظِ او از انجمن آرائی است

The individual within the Mass,
And we can pluck him as a flower is plucked
Out of the garden. All is nature is
Entranced with individuality,
Yet only in society he finds
Security and preservation.

AR

That is why Iqbal warns the Muslim against separating himself from the society, but to live together with it otherwise it will be detrimental not only for him but also for the society. The Muslim society does not lack only good leaders during this age of decline; but also discipline and order. We cannot follow any leader for long and soon become annoyed with his ordinary and excusable errors and short comings, leave the organisation of the group and establish an opposite organization. In this way we create weakness and disorder in the Muslim nation, though if we maintain harmony and unity in the group by living together with it, and save its organization from disorder, the group will not only make amends easily for its mistakes committed under its leader due to its organisation and power resulting from it but owing to its unity, will also continue to march on the road to progress. Iqbal compares a Muslim individual who leaves his group on becoming disheartened with it or on becoming unhappy with its organization or leadership with a branch of a tree which becomes dry after breaking off from the tree in autumn and cannot become green again to the end of time with the raining clouds of spring, but if it remains with the tree, it will become green together with the whole tree when the spring returns.

ڈالی گئی جو فصل خزاں میں شجر سے ٹوٹ
 ممکن نہیں ہری ہو سحابِ بہار سے،
 ہے لازوال عہدِ خزاں اُس کے واسطے
 کچھ واسطہ نہیں ہے اُسے برگ و بار سے
 ہے تیرے گلستان میں بھی فصل خزاں کا دور
 خالی ہے جیبِ گلِ زرِ کامل عیار سے،

جو نغمہ زن تھے خلوت اوراق میں طیور
 رخصت ہوئے ترے شجرِ سایہ دار سے
 شاخِ بُریدہ سے سبق آموز ہو کہ تو
 ناآشنا ہے قائدۂ روزگار سے
 ملت کے ساتھ رابطہ استوار رکھ
 پیوستہ رہ شجر سے امید بہار رکھ

The branch of the tree who got separated in
 autumn

Is not possible to green up with the cloud of
 spring

The autumn season for this branch is everlasting

It has no connection with the flourishing in the
 spring

Autumn season prevails in your rose garden also

The pocket of the rose is devoid of good cash

The birds which were singing in the seclusion of
 leaves

Have departed from your shady tree's leaves

You should learn a lesson from the separated
 branch

As you are unacquainted with the customs of the
 world

Keep very strong communications with the nation

Remain attached to the tree and have spring's
 expectation.

BD

Wisdom of the Prophet's saying

The following saying of the Prophet (peace be upon
 him) sheds light on this subject:-

فِي النَّارِ عَلَيْكُمْ بِالْجَمَاعَةِ مَنْ شَذَّ شَذًّا

“Be with the Community. Whoever separates himself is cast in the Fire”³⁰⁸

There is no doubt about it that the group exists for the individual. If there is no individual, there is also no group. But, the existence of the individual also depends upon the group. He feels his existence and his possibilities because of feeling the existence of the group. He lives and works in the group, for the group and because of the group. It's only because of the group that his potentialities are actualized. The constitution of the group moderates and stimulates his abilities. He ceases to be an individual after merging in the group and becomes a group itself. The strength of the group becomes his own strength, and after entering the group, he becomes a garden from a flower and a river from a drop. Hence, to live in the group is a cause of blessing for the individual. The group evolves his latent potentialities to perfection by developing them. He achieves perfection by mixing with others. His unity becomes prominent only against the plurality of the group. The individual gets respect and honour from the group. Hence, as far as possible, he should live in the group, cooperate with it and contribute to the effectiveness of its role.

فرد را ربطِ جماعتِ رحمت است
 جوهر او را کمال از ملت است
 پخته تر از گرمیِ صحبتِ شود،
 تا بمعنیِ فرد هم ملت شود

³⁰⁸ The Manifesto of Islam, page 115, published by Da'wah Academy, International Islamic University, Islamabad.

The link that binds the individual
 To the society a mercy is;
 His truest self in the community
 Alone achieves fulfilment. His maturity
 Is warmed to ripeness by their friendship's flame;
 Till he becomes one with Common-wealth.
 AR

Mirror of one another

The individual and the group are a mirror of one another. Each one of them tells about the ethical and cultural standard of the other. The relationship of the individual with the group is exactly the same as that of every single pearl with the string of pearls or every single star with the constellation of stars. If every one of the pearls is not present, I ask where the string of pearls will come from? And if every one of the stars does not have a separate existence, the constellation of stars will also have no existence. When the individual loses himself in society, he becomes an ocean from a drop. It is because of the group that there is desire in his heart to strive and progress. He sees in the light of the need of the group itself as to what he has done and what he has not done, what he should do and what he should not do. To partake in the hopes and aspirations of the group is just like drinking the sacred water of *zam zam*. An individual who does not partake in the hopes and aspirations of the group does not feel in himself an enthusiasm for struggle and achieving different big successes. The warmth of his melodies cools in his flute itself. The flower of his abilities withers even before blossoming. A lonely individual remains unaware of the aim of his life and the powers of his action are wasted after falling apart. It is the nation which teaches him to work for its common ideal in a coordinated and organised manner and makes it

possible for him to be soft and tractable like the gentle morning breeze by determining the direction of the course of his action. It is true that while living in society he has to observe the laws of the society, but since, this restriction prevents him from the tasks which are harmful for the purpose of unfolding his own potentialities, therefore, this restriction does not fetter his real nature, but frees it. Because of this restriction, he is at once free and well rooted in the garden like the oak tree.

فرد و قوم آئینهٔ یک دیگر اند،
 سلک و گوهر 'کلهکشاں' و اختر اند
 فرد تا اندر جماعت گم شود،
 قطره وسعت طلب قُلزم شود
 مایه دارِ سیرت دیرینه او
 رفته و آسنده را آئینه او
 پیکرش از قوم و هم جانش ز قوم
 ظاهرش از قوم و پنهانش ز قوم
 دردش ذوقِ نمو از ملت است
 احتسابِ کارِ او از ملت است
 هر که آب از زمزمِ ملت نخورد،
 شعله هائے نغمه در عودش فرود،
 فرد تنها از مقاصد غافل است
 قوتش آشفتگی را مائل است
 قوم با ضبط آشنا گرداندش

نرم رو مثل صبا گرداندش
 پایه گل مانند شمشادش کند،
 دست و پابند که آزادش کند
 چوں اسیر حلقه آئین شود،
 آهوائے رم خوئے او مشکین شود

The individual a mirror holds
 To the community, and they to him;
 He is a jewel threaded on their cord,
 A star that in their constellation shines;
 When in the congregation he is lost
 'Tis like a drop which, seeking to expand,
 Becomes an ocean. It is strong and rich
 In ancient ways, a mirror to the past
 As to the future, and the link between
 What is to come and what has come before,
 To them he owes his body and his soul,
 Alike his outward and his hidden parts.
 The joy of growth swells in his heart from the
 community,
 That watches and controls his every deed;
 He who has not drunk
 The water of the People's sacred well,
 The flames of minstrelsy within his lute
 Grow cold and die. The individual,
 Alone, is heedless of high purposes;
 His strength is apt to dissipate itself;
 The People only make him intimate
 With discipline teach him to be as soft
 And tractable as is the gentle breeze,
 Set him in earth like a well rooted oak,
 Close fetter him, to make him truly free.

When he is prisoner to the chain of Law
His deer by nature wild and uncontrolled.
AR

Urge to form groups

The human consciousness is made to know one. It only desires God Who is One. When it so happens that it does not recognise God by an error, and desires some substitute idea of God, that idea is also only one. The reason is that there is no room in the human heart for loving two ideals or gods. Loving is the function of the heart. But, as the Holy Quran says, God has not created two hearts in the bosom of any man.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهِ

“Allah has not made for any man two hearts inside his body. (33:4)”³⁰⁹

When heart is one, God can also be only one. Despite its natural tendency to know one, a powerful demand of the urge of love of consciousness is that it should live in a group of the lovers of its beloved. Besides, the demand of its love is not only that it should live in the group when it exists, but it is also that it should make others its followers through the advocacy of its ideal and to create a group of like-minded people, when the group does not exist, and then to strive constantly for its expansion and progress until the whole of the human race joins it.

مخلوت انجمنے آفرین کہ فطرت عشق

کی شناس و تماشا پسندِ بسیاری است

In the solitude alone,
Create a company:

³⁰⁹ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

Love, that's made to know the One
 The Many loves to see.

ZA

That is why every state continues to make an effort to include among the lovers or sympathizers of its ideology of life as many people as it can by means of its informational, publicity and broadcasting machinery through out the world. It is this very aspect of the urge of self to love which works behind the religious preaching and the creation of communities of the prophets (peace be upon them) and their followers, though it gets more power and strength from God's revelation. Rather, it is even behind the misleading preachment and persuasion of the misled leaders of the wrong movements and their followers that this characteristic of the urge of self, i.e, the tendency for living in society which operates, though it is here misdirected and does not know its real objective.

Mistake of the philosophers of the West

Iqbal's point of view that the origin of the state is the urge of love for God which is the self's whole nature, refutes the theory of philosophers like Rousseau, Hobbes and Locke that before the emergence of the state man's natural condition was such that human individuals lacked group life. Everyone did what he liked. Then, on becoming sick of this life of wilfulness, lawlessness and mutual warfare, they made an artificial contract with some person that they will be his subjects while he will be their ruler. Moreover, they will obey his orders on the condition that he will protect their life and property and bring peace to them.

The fact of the matter is that the human beings have not experienced any time when they completely lacked social organization and that they lived in the form of scattered individuals separate from one another. Social life

existed among human individuals in some degree or other from the very beginning. If it is correct to say that the origin of the state is the social organization itself, then it is also correct to say that the state has existed in man ever since he was endowed with love for God after he became self-conscious and self-aware, and was raised to the dignity of humanity. It is another matter that the group organization of man or the state has reached its present developed state in the form of magnificent and highly organized states of the modern times after evolving from its initial state.

Evolution of the state

The initial and the first form of the state was the family whose head was the father or the eldest man of the family. The ideal of this state was the mutual ties of brotherhood among the individuals of the family who representative used to be the very same head of the family . When the family became a tribe of several families of this very same race after making progress the most prominent man of the tribe came to be known as its chieftain, and in this way the tribe became the state instead of the family. The ideal of this state was the clannish prejudice, the representative of which was the tribal chief. Then one of the several tribes came to be regarded as the most honourable one and its chief came to be known as the chief of the chiefs, i.e., the king, who was recognised as the ruler of the nation inhabiting a particular strip of land or the country. Thus, the country, became the state instead of the tribe. The ideal organizing this state was the idea of the greatness or the sanctity of kingship which was embodied in the person of the king. But soon the tyranny of the kings drew attention to the fact that no ideal could be completely satisfactory which neglected the welfare of the people. This shifted the ideal

of the state to the welfare of the people which came to be expressed by the terms like liberty, equality and fraternity. But the meanings of these values were still limited as they applied to the people of a limited area of land, who had a particular colour, spoke a particular language and belonged to a particular race and were called a nation on this basis. Therefore, the real ideal of such a state was nationalism. During the modern times the political ideals of nations have took an important step forward, with the result they have assumed the form of philosophies which are not related to any particular part of the earth. For example, communism and democracy are not political systems now, but are counted the philosophies of the whole life. The modern states have thus come very near to the world state of the future, for that state will also be established on the basis of a philosophy, which will be the philosophy of the human self or mind.

Living in the form of society is a characteristic of consciousness

Unfortunately, none of these philosophers has paid any attention to the fact that contracts are made only by man, but, the tendency or an organisation to form a group has been a part of life from the very beginning. If we see the very first important manifestation of life, i.e. the atom, it also looks to be a remarkable example of organisation and group life. Similarly, the characteristic of organisation and group life also seems to express itself in the molecules, the crystals, the snow flakes and systems of heavenly bodies. When we reach the biological plane of life above the material plane we see even there that every species of the animals expresses this characteristic. The individuals of every species have a kind of attraction

for one another which the psychologists call the group or herd instinct. Because of this tendency, they try to come near each other, and whenever they come near each other, they form an organized group and display a tendency for behaving socially, and as parts of a single whole. For example, in the flights of the birds and herds of wild animals like deer, antelopes, zebras and elephants, the biggest and the most imposing bird or animal is chosen to serve as their leader. Whenever this tendency is fully developed or is able to operate perfectly and freely, that is, without the obstruction of the other instinctive tendencies, the group behaves as a single organism of which the cells may be regarded as the individuals that constitute the group. Though this tendency exists in all species, it has reached its perfect expression so far only in bees and ants-- the most highly evolved species in this respect. There are thousands of ants in a formicary, but its functioning is so well coordinated and organized that it can be called a collective being. Similarly, a beehive is also a collective being, the cells of which are not bound together, but are disseminated and disassociated. These cells are the bees. All the bees idolize the queen. But, they perform their own separate duties like the cells of a single organism in cooperation with each other to produce its coordinated functioning. The wonderful group organization of the bees lends ample support to the theory of Iqbal that the formation of groups which he calls *anjumanarai* (seeking the company of other individuals) is the essential nature of consciousness and can reach its perfect expression in man too which we at present see in the life of the bees, for this perfection of it also exists potentially in the nature of consciousness otherwise it could not express itself anywhere.

The evolution of all the species of the animals has now come to a stop, and the whole of the future evolution of consciousness will now be through man, for man alone is capable of displaying the latent potentialities and hidden possibilities of consciousness in their fullest harmony and splendour owing to his desire for Beauty. Therefore, we will be able to observe that perfection of man's group organization in the world state of the future which we observe in the life of the bees that will be established on the basis of the ideal of God. The only difference which will continue to exist between the group organization of the world state of the future and the bees will be that while the complete organization and discipline of the bees is in the form of automatic and inflexible tendencies called the instincts, the group organization and discipline of the human beings of the future will manifest itself in their own will and choice and any kind of deviation from it will be detrimental to their own evolved love. But, this situation will arise when man will reach near that last stage of his evolution where all the qualities and characteristics of consciousness will come into play in their full harmony and attraction.

Because of being a reflection of that group organization which is latent in the nature of consciousness, the beehive also throws light on what kind of a state is demanded by the nature of consciousness, and what will be the nature of the last and the world state of the future which will complete all the demands of consciousness and unfold all its possibilities. Obviously, the beehive is a state which functions according to the will of only a single individual which is the queen. All the individuals of the state acknowledge her as their leader with consensus and obey all her commands without questioning them. In this sense, this leader is a perfect

dictator, yet not a dictator of the kind who gets his will accepted by ignoring or counteracting the desires of even a single individual and does what he wills. Rather, this leader is such a dictator that he says whatever is already in the mind of every individual of the state, whose will is always identical with their will, and who likes and dislikes only what every individual of the state likes or dislikes. The hive is a state where the will of the ruler and the ruled is identical and there is never any contradiction between them. Therefore, the definition of democracy that it is “a government of the people, for the people and by the people”, applies to it. It is a perfect dictatorship and a perfect democracy at the same time. But, it is not the well-known democracy of the modern times where voting takes place in every matter and where fifty one percent of the majority rules. Rather, it is free of the quarrels of minority and majority; It has no majority. Nor can it have any.

Harmony between the ruler and the ruled in the world state of the future

The world state of the future will also be a perfect dictatorship and a perfect democracy of a similar kind because of mutual harmony in the will of the ruler and the ruled. But the question is, how will it be possible in this state for the will of the dictator to be in perfect harmony with the society’s every individual’s own will. An answer to this question will be found by us in the fact that human nature or self or mind is only one in every individual and remains only one always. This human nature or self or mind is the fountain head of all our actions, whether good or bad. Obviously, if we understand our nature correctly and continue to work according to it, all our actions will be good and correct.

Though incorrectness has several ways, yet correctness has only one way for every one. Man has been so made that when the knowledge of the qualities and characteristics of things becomes clear to him he does not deny it but finds himself compelled to accept it as correct. Such clear knowledge of the characteristics and qualities of things is scientific knowledge. That is why no one disagrees on scientific knowledge; it is only one in every country no matter what is the country of its origin. Every scientist is in agreement with it whether he belongs to any religion or to any nation. For example, the knowledge of the qualities and characteristics of the atom is quite clear today. The result is that every country whether it is in the East or in the West uses it to generate nuclear energy or to make an atomic bomb and profits by it without questioning. Suppose that the knowledge of human nature comes up to the level of scientific knowledge in some country. In this case, obviously all disagreements over it will come to an end. If this knowledge is widely disseminated in this country by means of education, it will become clearly known to every individual as to what are the characteristics and qualities of his self or mind, what are their demands and requirements on different occasions and in different conditions of life and what kind of action do they desire and what kind of action do they not desire from him, his nation and his government. Evidently, in such a situation, agreement between the will of the ruler and the ruled will be created in everything. As the knowledge of the self will continue to grow gradually, this agreement will also continue to grow correspondingly until it will reach the perfection which exists potentially in the nature of consciousness and of which an initial display is witnessed by us in the wonderful organization of the bees. Since,

without the correct knowledge of the self or human nature, a man cannot know what he should do and what he should not do, which action is dangerous for him and which is beneficial for him, therefore, God, Who is the Creator of man has provided him by His grace with the necessary and basic knowledge of his nature called religion for his betterment through Mercy to the Nations (peace be upon him). And has told him that if he continues to work according to this knowledge, he will be safe from every error and every worry. Consequently, the Holy Prophet (peace be upon him) had been told:

فَاَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ

اللَّهِ

So, set thou thy face steadily and truly to the Faith (establish) God's handi work according to the pattern on which He has made mankind; no change (let there be) in the work (wrought) by God; that is the standard Religion; but most among mankind understand not.³¹⁰ (30:30)

But, the basic and essential knowledge of the self which man acquires through prophet-hood or God's revelation continues to advance further with the help of its own light. The reason is that the knowledge of the self is actually the knowledge of the fact as to what the self desires and whatever it desires why does it desire it? The central idea of this knowledge is that consciousness seeks God Who should possess such and such qualities so that it can satisfy itself fully by it. Hence, the knowledge of the self is the knowledge of God, and the knowledge of God is the knowledge of the self. But the knowledge of God is

³¹⁰ The Holy Quran (text, translation and commentary) Vol. II by Abdullah Yousuf Ali.

acquired not only through God's word, but also through God's deed. And God's deed is Nature and its physical, biological and psychological phenomena which the Quran has called the signs of God working in the human mind and the external world. Since the physical and biological phenomena of Nature belong to the external world, i.e., the universe, they have been called the signs in the external world. And since the psychological phenomena of Nature belong to the human mind, they have been called the signs working in the mind. Since the knowledge of these phenomena is continues to advance, it means that the knowledge of God too, which in an other respect is also the knowledge of the self and that of God's word, is continuously advancing. With the advancement of this knowledge, a time must come when the knowledge of the self may emerge at the scientific level, that is, may become clear up to an undeniable extent. Prediction about this stage of intellectual evolution is contained in the Quran which says “:-

سَنُرِيهِمُ الْآيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَّبِعِنَ لَهُمُ اللَّهُ الْحَقُّ

(41:53)

Soon will We show them Our Signs in the (furthest) regions (of the earth) and in their own souls until it becomes manifest to them that this is the Truth ³¹¹.

This stage of intellectual evolution has reached at this time in the form of Iqbal's philosophy of the Self. But, this fact will become known to the whole world when the Pakistani nation, which has been the cause of the creation of this philosophy will propagate thorough out the world and will join the concept of God to the knowledge of the physical, biological and psychological

³¹¹ The Holy Quran (text, translation and commentary) Vol. III by Abdullah Yousuf Ali.

phenomena of nature in its light. The joining of the concept of God to the scientific facts is an essential goal of the evolution of the universe which must reach.³¹²

Pakistan's world role

The circumstances are showing that not only will the task of the universal propagation of the philosophy of the Self, but also that of joining God to science will first of all start from Pakistan because Pakistan is alone that country throughout the whole world which has been created in the name of God, and where God's *deen* has appeared for the first time in the form of the modern philosophy, the philosophy of the self, during this age of philosophical ideologies.³¹³ It is just not possible for Pakistan to become a theocracy, and yet may not put to its use the philosophical or scientific explanation of the Faith which has emerged in the form of the philosophy of the self or may not make this philosophy its ideology of life. Therefore, Pakistan is alone that state where the foundation of the world state of the future has been laid. Time is not far off when, by joining the idea of God to the science courses being taught in the universities of Pakistan, the knowledge of the self will become so common that there will be complete harmony in the wills of the ruler and the ruled because of which this country will in one respect become a perfect dictatorship and in another a perfect democracy. Because of the

³¹² The author has enlarged this section of the sub-heading by adding more material to it in his personal copy of the printed first edition of the Urdu book with his own hand. This translation is an integration of the printed and the added material.

³¹³ The author has improved this part of the sub heading by adding more material to it in his personal copy of the printed first edition of the Urdu book with his own hand. This translation is an integration of the printed and the added material.

creative and propagative activities of Pakistan, the scientific knowledge of the qualities and characteristics of the self or mind will gradually become so clear, and above all doubts and suspicions in the whole world, that the entire human race will begin to admit its truth easily until, due to this admission, it will become united and organized in the form of a world state under the leadership of Pakistan. Since, such a state will be based upon a clear and a distinct philosophical system, therefore, differences between its leader and the people will be impossible. To Iqbal's eyes this situation is not unexpected or strange, because when the idea of God fuses with science, it creates a new world.

عشق چوں بازی کی ہمیر بود
نقشبند عالم دیگر شود

When love is combined with intellect;
It becomes the architect of a new world.³¹⁴

JN

The current democracy is unnatural

In the democracy now current, the majority rule of 51% is against the nature of consciousness. Consciousness always creates a group under the leadership of one individual who is considered to be the best in the group and maintains it. Consciousness creates a whole species of the animals from one individual in the biological plane of evolution who is the grand father of that species. Until this species lives, all its individuals resemble his physical form and features i.e., he is their biological leader. Similarly, in the psychological plane of evolution,

³¹⁴ This translation has been taken from the author's article entitled *the philosophy of Iqbal* which appeared in Iqbal review Journal of the Iqbal Academy, Pakistan (October 1961 issue)

consciousness creates a whole ideological group under the leadership of one individual who becomes its first ideological leader forever. When, after his death, the question of the group's leadership arises, the representative of this first leader is even then an individual whose ideological life is nearest to the life of this first ideological leader. The saying of the Prophet (peace be upon him) is that the Muslims should choose the best man from among themselves to lead their associative prayer. This saying implies that for their religious and worldly leadership, the Muslims should choose a person who is ideologically the best among them instead of 51% majority. Wide dissemination of the knowledge of the qualities and characteristics of consciousness does not mean that in the world state of the future, love for or knowledge of the ideal will always remain uniform in every individual. Rather, during every age there will always be an individual in it who will be understanding, knowing and enforcing, loving and implementing the ideal of this group better than the other individuals. Such an individual will alone be chosen as the leader of the future state. It will not be possible to force such a leader into accepting the opinion of the people whose love or knowledge is lower than that of his, and what is more, simply because they are in majority. This state will have people to counsel the leader. He will listen to their counsels and consider them so that he may understand the merits and demerits of his own opinion more thoroughly in their light. But, the final decision will rest solely with him. When his decision will be explained to the people, it will appear to every one of them that it is correct, and it is not only the decision of the leader, but also that of his own which was concealed in the depths of his heart, and which he was unable to understand fully

because of his relatively lower knowledge and love. As against this, the way of working of the traditional democracy that the opinion of the majority should prevail over that of even the best man in the nation no matter how different and how inferior is it in comparison with that of his. While opposing such a democracy Iqbal advises us not to expect a novel and a philosophical idea from the people who are ignorant and low grade as we cannot expect the wisdom like that of Hazrat Sulaiman from an ant. He therefore, exhorts us to give up this traditional democracy because even if two hundred donkeys get together, they cannot have the brains of one man.

متاعِ معنیٰ بیگانہ از دوں فطرتاں جوئی؟
 ز موراں شوخیٰ طبعِ سلیمانے نمی آید
 گریز از طرزِ جمہوریٰ غلامِ پختہ کارے شو
 کہ از مغزِ دو صد خرِ فکرِ انسانے نمی آید

You seek the treasure of an alien philosophy
 From common, low grade people, themselves
 poor of mind.

Ants crawling on the ground cannot attain
 The heights of the wisdom of Solomon
 Avoid the method of democracy;
 Become the bondman of some one of ripe
 intelligence;
 For a few hundred donkeys cannot have,
 combined,
 The brains of one man, of one *homo sapiens*.

PM

Such a democracy is fruitless because men are counted in it; their opinion is not weighed.

اس راز کو اک مردِ قلندر نے کیا فاش
 ہر چند کہ دانا اسے کھولا نہیں کرتے
 جمہوریت اک طرزِ حکومت ہے کہ جس میں
 بندوں کو گنا کرتے ہیں تو لا نہیں کرتے

A certain European revealed a secret,
 Although the wise do not reveal the core of the
 matter.

Democracy is a certain form of government in
 which

Men are counted but not weighed.

ZK

New garb of despotism

Besides, in such a democracy the opinion of the majority is also not their own. On the contrary, it is that of a few selfish and dishonest rich men which they bring in the form of their votes on the strength of their wealth, power and position. In other words, it is not a democracy but a form of kingship and despotism which wears the garb of democracy.

ہے وہی سازِ کہنِ مغرب کا جمہوریت نظام
 جس کے پردوں میں نہیں غیر از نوائے قیصری
 دیوِ استبدادِ جمہوری قبا میں پائے کوب،
 تو سمجھتا ہے یہ آزادی کی ہے نیلم پری،
 مجلسِ آئین و اصلاح و رعایات و حقوق،
 طبّ مغرب میں مزے میٹھے! اثرِ خوابِ آوری،
 گرمیِ گفتارِ اعضائے مجالس! الامان!

یہ بھی اک سرمایہ داروں کی ہے جنگِ زرگری

In the West the people rule, they say;
And what is this new reign?
The same harp still, the same strings play
The despots' old refrain;
Your fancy calls up liberty's
Blue mantled fairy queen!
Those Parliaments and their reforms
Charters and Bill of Rights-
The Western pharmacopoeia swarms
With opiate delights;
The rhetoric of the Senator
Flowing in fiery stream-
God save the mark! The broker's war
Of gold is its true theme.

BD

In "the Devil's conference of councillors" a councillor of the Devil tells the other councillor: "You are unaware of the new mischief of the government by the people. This mischief is good, not evil. Hence, it will stop the work of the devil from progressing".

خیر ہے سلطانی جمہور کا غوغا کہ شر
تُو جہاں کے تازہ فتنوں سے نہیں ہے! باخبر!

Is the glamour for "Government by the people"
evil or good?

Are thou unaware of the fresh mischiefs of the
world.

AH

The other councillor replies: "I am aware of the new movement of the government by the people, but that is just a smoke screen for kingship. Hence, we have no danger of it. When, after becoming aware of his position

somewhat man began to feel inclined towards revolt against the slavery and harshness of the kings, we ourselves clothed kingship itself in democracy to deceive him. Kingship can continue even without the king. The distinctive mark of kingship is loot, plunder, tyranny and oppression. So, this prerogative is enjoyed even by the national assembly in a democratic set up. Look at the democratic system of the West. Is it not tyrannizing over the weaker nations by enslaving them like Genghis in the name of justice and equality?”

ہوں، مگر میری جہاں بنی بتاتی ہے مجھے
 جو ملوکیت کا اک پردہ ہو اس سے کیا خطر!
 ہم نے خود شاہی کو پہنایا ہے جمہوری لباس
 جب ذرا آدم ہوا ہے خود شناس و خود نگر
 کاروبارِ شہریاری کی حقیقت اور ہے،
 یہ وجود میر و سلطان پر نہیں ہے منحصر
 مجلسِ ملت ہو یا پرویز کا دربار ہو،
 ہے وہ سلطانِ غیر کی کھتی پہ ہو جس کی نظر
 تو نے کیا دیکھا نہیں مغرب کا جمہوری نظام
 چہرہ روشن اندرون چنگیز سے تاریک تر

Aware am I! but tells me my cosmic foresight
 No danger from what is but a masquerade for
 imperialism.
 We ourselves have dressed imperialism in the garb
 of democracy
 When man has grown to be a little self-conscious
 and self-observant.
 The true nature of the system of imperialism lies

else where:

It depends not on the existence of an individual leader and a king

Be it a national assembly of the court of Pervaiz,
Whoever casts a covetous eyes on other's harvest
is a king

Hast thou not observed the democratic system of
the West?

With a brilliant exterior its interior is darker than
Genghis's.

AH

Urge of consciousness for living in the company of individuals

The evolution of the universe is a process by which consciousness is seeking consciousness. On the one hand it is Universal Consciousness and, on the other, it is human consciousness which has reached the human plane after passing through the material and biological planes. When consciousness moves forward towards its goal, it expresses itself in the form of several individuals. But, since it is one, since it is a whole, it has an urge to maintain its oneness or wholeness even if it has expressed itself in the form of a number of individuals of the same species. The cause of group organisation of the individuals of the same species in the physical, biological and psychological planes of evolution is this very same urge of the nature of consciousness which Iqbal calls *anjumanarai* (urge for the company of other individuals). This urge of consciousness is also an aspect of Love. Consciousness does not like to be alone in whatever it does to satisfy its Love, but wishes to associate all its fellow men with it. That is why this action of consciousness is also completely effective and successful only when it is

accomplished in the company of the whole group. The basis of the injunction of the Quran to pray in congregation mentioned below is also exactly this urge of consciousness.

وَأَكْوَاعَ الرُّكُوعِينَ

And bow down (or submit yourselves with obedience to Allah) along with Ar-Raki'un (2:43)³¹⁵

Feeling of oneness is life's characteristic

The source of all the species of the animals is the same, i.e., Consciousness of the Universe. But the feeling of oneness manifests itself in the individuals of only the same species of the animals among one another. This is so not merely because the individuals of the same species resemble one another, but its basic cause is that every species is a distinct step in the evolution of life which cancels and takes the place of every previous step. Life is a whole, feels as a whole and has the urge to maintain its wholeness and to work as a whole at each fresh level at which it is able to emerge. It is for this reason that it will feel as a whole, maintain its wholeness and work as a whole also at that highest stage of its evolution in the human being which is its final objective. It is this feeling or urge of oneness which the psychologists have called the gregarious instinct. Life at higher stages of evolution has to rule and cannot feel one with life at lower and inferior stages which it has itself outgrown. It has at every step of its growth new aspirations and new powers to realize those aspirations which the lower forms of life cannot share. The feeling of oneness among the individuals of the same species is fundamental, is due to

³¹⁵ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

an essential characteristic of life to function as a whole, to co-corporate with all its other component parts in order to produce an organized group life at each step of its evolution. At the highest stage of evolution, when life has reached the nearest to its source, i.e., the Universal Consciousness this characteristic, we can expect, will manifest itself in the form of a group of highly self-conscious human beings cooperating with each other and with the Consciousness of the Universe itself to produce an organized group life. The same characteristic we find manifested in the organization of a human state, in an organism, a hive, a formicary, a living cell, a system of heavenly bodies, a crystal, a molecule and an atom and it is again this characteristic of it which will evolve the world state of the future to its highest perfection.

The urge of love for God which is the cause of the organisation of human groups functions in the animal in the form of the vital force, and before it, in matter, in the form of electric current. That is why a kind of group organization also exists in the species of the animals and the physical phenomena of Nature.

Similarity between an animal organism and an ideological human group

Iqbal has rightly described an ideal group as similar to an organism. He says:

“Just as an individual organism, in a state of disorder, sometimes unconsciously sets up within itself forces which tend to its health, so a social organism, under the corroding influence of destructive forces, may sometimes call into being counteracting forces- such as the appearance of an inspiring personality, the birth of a new ideal, or a universal religious reform, which tend to restore

its original vitality, and finally save the organism from structural collapse by making the inward communal self to bring into subjection all the insubordinate forces, and to throw off all that is inimical to the health of its organic unity.”³¹⁶

This similarity between an organism and an ideal group is not accidental but has a rational reason. It is that the cause of the existence of both is the life force which functions in both, and of which the natural qualities and characteristics in both are the same. Hence an organism and an ideal group must be similar to one another in other respects too. Life has exactly the same qualities and characteristics which first function in the biological plane and after the emergence of man, in the psychological or human plane. Hence, we can expect that in both the planes their expression will be similar, except that there will be that much difference in their expression in both these planes which is inevitable due to these planes' own difference. And the true position is also exactly the same.

Every ideological group is based upon an ideal

For example, we see that a life force operates in an animal organism which creates it, nourishes it and maintains its health and strength. Similarly in an ideological group or a social organism, love for an ideal is a force which creates it, nourishes it and maintains its unity and strength. Iqbal calls this force itself “*jazb-i-daroon*” (ecstasy). It is this *jazb-i-daroon* upon which depends the life of nations. Though the ignorant people regard it as madness, yet it is not possible for any nation to perform any work without this ingenious madness.

³¹⁶ Speeches and statements of Iqbal by Latif Ahmed Sherwani, 5th edition, 2009, page. 119

اُمتاں را زندگی جذبِ دروں
 کم نظر ایں جذب را گویند جنوں
 ہیچ قومے زیرِ چرخِ لا جورد
 بے جنونِ ذو فنونِ کارے نہ کرد

It is ecstasy that imparts life to peoples,
 though the undiscerning call it madness.
 No people under the azure dome of sky,
 has ever achieved anything without this ingenious
 madness.³¹⁷

MK

In fact, that same life force which operates in the animal manifests itself in the form of that love for the ideal on reaching the human plane of evolution which Iqbal calls *jazb-i-daroon*.

Every ideal group has an external form

Besides, like an animal organism, an ideal group also has not only an internal force, but also an external form which consist of the constitution, the laws, the customs, the habits and the dispositions arising from its ideal. Like an animal organism, it has an ambition to live on, to obtain nourishment and to feel the need for food consisting in the educational material designed to develop the ideal's love. Again like an animal organism, it also has an objective which is the achievement of the ideal. It also meets with resistance to the achievement of its objective, struggles for overcoming this resistance and adds to its power through this struggle. When it gives up

³¹⁷ The author has improved this sub para by adding more material to it including the verses of Iqbal. This translation is an integration of the added and the printed material.

this struggle, it becomes weak. Just as in the past, the biological environment of the animal organism influenced the growth of the animal, in the direction of its evolution and the results of its activity, so during the present period, the psychological or educational environment of an ideal group influences its growth, the direction of its evolution and the results of its activity. For example, the English people are an ideal group because their ideology is one, which is love for England. But, it has become their ideology because they live in only one country, speak only one language and belong to only one race. Their habits and customs are similar. These things are those which combined together have built up their psychological or educational environment from the very beginning. It is this environment which had formed their ideology and given it that particular shape which it possesses today. However, since their psychological or educational environment was not consistent with the demands of their self, it could not lead to the correct and complete growth of their ideology. That is why their ideal stopped at the territorial nationality of a country during its growth even before its perfection and, after perfecting, could not assume the form of the ideology of God.

The nature of political revolution

Just as during the biological periods of evolution there occurred a sudden change in the physical form and features of an animal organism owing to the phenomena of nature called “mutation”, similarly during the present period of psychological evolution there occurs a sudden improvement in the ideological form of an ideological group due to a “psychological mutation” which we usually call a “revolution”. Examples of such psychological mutations in recent history are the French,

the Russian, the Nazi and the Fascist Revolutions. These revolutions had changed the ideologies of France, Russia, Germany and Italy from French kingship to democracy, from Russian Czarism to Communism, from German Nationalism to German National Socialism and from Italian Nationalism to Fascism.

Then, like an animal organism, an ideological group also meets with death because of an internal disease which in this situation assumes the form of defects in the ideal of the group, or a lack of understanding of its ideological features.

The nature of education and propagation

Just as an animal organism creates other individuals of its own type by a process of biological procreation in which the attraction of its opposite sexes for each other plays its role until the offspring of such individuals assume the form of a large species of the animals by multiplying, so the lover of an ideology creates other lovers of his ideology by a process of education and propagation in which the leader and the follower or the teacher and the taught perform their educational functions until the number of the lovers of that ideology assumes the form of a large ideological group by multiplying. Just as every animal organism is first a child and then a father, so a human individual loving an ideology is first a follower or a pupil and then a leader or a teacher. First his leaders or teachers are his parents, then he is the leader or the teacher of his offspring. Just as the life of an animal organism centres round its desire to stay alive as an organism, so the life of an ideological group centres round its desire to stay alive as an ideological group. Just as an animal organism has an organ (heart) which is the centre of the distribution of its life force and supplies blood to all the organs and parts of the body, so

an ideological group has an institution (system of education) which is the centre of the distribution of its ideal's love and supplies the elixir of the ideal's love to the hearts of all the members of the group. Just as an animal organism can destroy the centre of life of another opposite animal organism by attacking it, similarly an ideological group can destroy the centre of life (system of education) of another opposite ideological group by attacking it. For example, when the victors of the World War II conquered Germany, Japan and Italy, the step taken by them to put an end to their ideologies was that they introduced their own education system by abolishing the education systems of these countries. Thus, they absorbed their ideological group into their own. When there is complete unity and coordination in the organs and parts of an animal organism it is healthy and strong. Similarly when there is complete unity and coordination in all the individuals of an ideological group it is morally healthy and strong in respect of its capacity for action. Like an animal organism, an ideological group also feels an attraction for those things which are helpful to its life and growth and is repelled by those things which are harmful for its life and growth. Just as the activities of an animal organism are guided by its brain, similarly the activities of an ideal group are guided by its leader.

An ideological group is alive like an individual

It means that, like an individual, an ideological group too has a life of its own and its life is distinct from the life of every one of its individuals. Like an individual, it also reaches its perfection by obtaining nourishment. As we see in a beehive, the individual is for the society, and lives

and dies only for the society. To be for the society, and to live and die for the society, is itself his perfection as an individual. Iqbal says:

وجود افراد کا مجازی ہے ' ہستی قوم ہے حقیقی
فدا ہو ملت پہ یعنی آتش زینِ طلسم مجاز ہو جا

The individual's existence is unreal, the nation's existence is real,

Be devoted to the nation, become destroyer of the unreal's magic.

BD

Iqbal writes:

“The individual as such is a mere abstraction, a convenient expression for facility of social reference, passing moment in the life of the group to which he happens to belong. His thoughts, his aspirations, his ways of life, his entire mental and physical outfit, the very number of days which he lives, are all determined by the needs of the community of whose collective life he is only a partial expression. The interests of society as a whole are fundamentally different and even antagonistic to the interests of the individual whose activity is nothing more than an unconscious performance of a particular function which social economy has allotted to him. Society has a distinct life of its own, irrespective of the life of its component units taken individually.”³¹⁸

Every ideological group has an ego or consciousness

³¹⁸ Speeches and statements of Iqbal by Latif Ahmed Sherwani, 5th edition, 2009, page. 119

Like an individual, a nation or an ideological group also has an ego or a consciousness, it has an intellect, a will, a purpose or object, a past, a present and a future of its own like an individual itself. Like an individual, it is also essential for it to care for its future, to live on and to subordinate its present to its future, that is, to build its future by means of its present. Iqbal writes:

“Society has, or rather, tends to have a consciousness, a will and an intellect of its own, though the stream of its mentality has no other channel through which to flow than individual minds. The expressions “Public opinion”, “National genius” are by vague recognitions of this exceedingly important fact of social psychology. The crowd, the mass meeting, the corporation, the sect, and finally the deliberative assembly, are the various means by which the body-social organises itself in order to secure the unity of self-consciousness”..... “That society has a life stream of its own. The idea that it is merely the sum of its existing individuals is essentially wrong, and consequently all projects of social and political reform which proceed on this assumption must undergo careful re-examination. Society is much more than its existing individuals; it is in its nature infinite. It includes within its contents the innumerable unborn generations which, though they ever lie beyond the limits of immediate social vision, must be considered as the most important portion of a living community”..... “in the successful group life it is the future which must always control the present; to the species taken as a whole, its unborn members are perhaps more real than its existing

members whose immediate interests are subordinated and even sacrificed to the future interests of that unborn infinity which slowly discloses itself from generation to generation. To this remarkable revelation of biological truth the social and political reformer cannot afford to remain indifferent”..... “There is, strictly speaking, only one all important problem before a community-- call it whatever you like, Social, Economic or Political-- and that is the problem of a continuous national life. Extinction is as abhorrent to a race as to an individual. The worth of all the various activities of a community-- intellectual or otherwise-- ought always to be determined in reference to this ultimate purpose. We must criticise our values, perhaps transvaluate them; and, if necessary, create new worths.”³¹⁹

The sign of a right and permanent state

States can only be of two kinds. Either a state will be based on the idea of God or some wrong and defective substitute idea of God. The cause of the existence of the state is only the urge to love God which is the deepest nature of consciousness. Therefore, it is obvious that a state all of whose activities will flow from the fountain-head of God's love and only for its sake openly and intentionally and before which there will be no other purpose except the growth of God's love in its inside and outside and its external practical expression will only be able to realise its natural objective, will be the goal of evolution and will live and endure forever. And if there

³¹⁹ Speeches and statements of Iqbal by Latif Ahmed Sherwani, 5th edition, 2009, page. 119-121

will be any other purpose it will be subservient to this purpose alone as a means of its realization.

The harms of the wrong ideology of the state

Impermanence

When a state adopts some wrong or defective ideal, for example, some territorial, linguistic or racial nationality or nationalism or some secular philosophy, it has to face very grave consequences for this folly. One major consequence of this folly is that the state is not permanent and the forces of evolution annihilate it by their repeated impacts, sooner or later, and clear the way for that world state of the future which will be based upon the ideal of God. A state founded on a wrong ideal is like a criminal, who has been condemned to death, but the sentence of death is yet to be carried out in a few days or months or years. Such a state cannot stop its future disintegration. In the chapter of this book entitled , “self and the philosophy of history” it has been stated in detail why a state founded on a wrong ideal disintegrates and through which stages the process of its disintegration passes. For such a state, so to say, the following order of God in the words of the Quran becomes operative.

كُلُوا وَتَمَتُّعُوا قَلِيلًا إِنَّكُمْ مُّجْرِمُونَ

“(O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the Mujrimn (polytheists, disbelievers, sinners, criminals, etc.” (77:46)³²⁰

³²⁰ The text including the Quranic verse of which this is a translation has been added by the author to his personal copy of the printed first edition of the Urdu book with his own hand. The translation of the Quranic verse has been taken from The Noble Quran by Dr.

Low and wrong moral standard

A wrong ideal has none of the qualities of Beauty in it. They are attributed to it only by an error. Therefore, the second great harm to a nation which adopts it is that it is compelled to take a wrong attitude towards life, its values, and its purposes. The desire of its individuals for Beauty which can obtain satisfaction only by the love of God, cannot be completely satisfied because its wrong ideal interferes with it, and directs its love towards the wrong channel by attracting it to itself. The result is that its idea of moral values like justice, honesty, truth, liberty, equality, fraternity and goodness becomes wrong, partial and narrow to a ludicrous extent, and it fails to understand as to what are the correct demands of these values practically. In spite of its best efforts and best intentions, the activities of this state are directed towards wrong ends. It hates what is really lovable and admirable and loves what is really ugly and detestable.

The source of moral values and behaviour is only one which is love for God. Real Goodness and Real Truth are fruits and flowers which sprout from the tree of God's love. Real fruits and flowers can be found only on their own green tree, but unreal fruits and flowers made of paper and lacking in deliciousness and fragrance are available everywhere. Expectation of Real Goodness, Truth or Justice from an individual or a society deprived of True Love is in vain. Every moral code results from some ideal of life. Therefore, the moral law of every ideal is different. The moral law resulting from a wrong ideal cannot be that which results from the Right Ideal, even if it is given the same names and assigned the same

terminologies. The goodness of every ideal is separate which is consistent with its nature and demands. There are as many varieties of goodness, truth and justice in the world as there are the wrong ideals. That is why the societies which love wrong ideals cannot agree with each other as regards the meaning of these values and believe sincerely and honestly while they are at each other's throats, that they are serving the cause of moral values expressed by these terms. The Right Ideal is only one, but wrong ideals are many, each one of which has its own moral law, wants unlimited power and expansion for itself and a universal recognition of its ethics so that the greatness which is being attributed to it may manifest itself and appear to the aliens as a reality, pure and simple. The result is that the states based on the wrong ideals always fight among themselves secretly or openly and come to the battle field at a suitable time armed with the weapons of mass destruction and cause bloodshed on a large scale.

Oppression against the weak

Since a state founded on a wrong ideal is not bound by any lofty universal moral law, but derives its moral law only from its restricted and intolerant ideal, every such action is right before it however contemptible and mean it may be if it is giving this state any material or economic benefit or is likely to expand the sphere of its power and influence. Hence, it indulges in all kinds of aggressive activities against the weaker nations secretly and openly and commits various acts of brutality against them in order to bring and then to keep them under subjugation, or rather, to annihilate them or to cause them to be annihilated altogether, if necessary. For this purpose it builds up military and police forces and punishes them by keeping them in prisons and chains.

This oppression against the people in which the demands of justice which God wishes to establish in the world are ignored, is no less than disbelief. When the fountain-head of a system of morality or do's and don'ts is not God, i.e., the Right Ideal, but some other wrong ideal, its result will only be that the strong will continue to treat the weak cruelly. In this world governance is not possible without domination and subjugation. But when the government is in the hands of some other than God it is disbelief. The reason is that sovereignty belongs only to God, and not to His servants. But, His servants can rule the world on His behalf as His representatives. In the Holy Quran Al-Mulk (the King) has been described as one of the beautiful attributes of God, and it has been said that the True King, high above all, is God alone.

فتعالی اللہ الملک الحق³²¹

“Then high above all be Allah, The True King”
(20:114)

All other human beings except God³²² are mere idols which we erect for adoration.

سروری زیبا فقط اس ذات بے ہمتا کو ہے
حکمران ہے اک وہی ' باقی بتانِ آزی،

غیر حق چوں نای و آمر شود
زورور بر ناتوان قاهر شود

³²¹ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

³²² This is a translation of the word added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand.

زیر
 آمری از قاہری است
 آمری از مایۃ اللہ کافری است

None with diamond's orb vest,
 But the most high alone
 He is the sovereign, all the rest
 Are idols carved from stone.
 BD

When other that God determines the aye and nay
 then the strong man tyrannises over the weak.
 In this world command is rooted in naked power;
 mastery drawn from other than God is pure
 unbelief.

JN

A true ruler is alone he who does not rule with brute force and coercion but with the people's consent. To rule with brute force is an act of sheer banditry.

فوج و زنداں و سلاسل رهنمی است
 اوست حاکم کز چنین سماں غنی است

Armies, prisons, chains are banditry
 He is the true ruler who needs not such apparatus.

JN

Disorder and weakness

Then, a society based on a wrong ideal can never love it completely. The reason is that the natural urge to love Goodness, Beauty and Truth comes into conflict with love for the wrong ideal and prevents it from reaching its perfection. The result is that the society which loves a wrong ideal can neither become completely organised and

united, nor can work for the ideal whole heartedly. Hence it is unable to reach the possible heights of its progress and prosperity.

Resignation to slavery

It is never possible for a state based on a wrong ideal to allow the individual to enjoy real freedom. The individual living in such a society is apparently free, but really he is a slave to his wrong ideal which is inconsistent with his nature, though on account of his wrong education, he is happy with his slavery. If the individual is not free to satisfy his only one desire for God's love and obedience to Him, his freedom is absolutely meaningless. If he is not free for himself, then for whom? But in this kind of a state such external forces remain present as do not allow this desire of the individual to be satisfied. One of such forces is the laws which compels the individual to work against his natural hopes and aspirations, and the other is that in it the individual is beset with such educational and ethical environment as gradually changes his natural hopes altogether. A thing which is good in his eyes before begins to appear to be bad to him and a thing which is bad before begins to look good to him.

تھا جو ناخوب بتدریج وہی خوب ہوا

کہ غلامی میں بدل جاتا ہے قوموں کا ضمیر

What was so evil has by steps
Put on the shape of good and fine.
In state of bondage, as is known,
The shift of conscience is quite sure.
ZK

Hence, his insight is untrustworthy.

بھروسہ کر نہیں سکتے غلاموں کی بصیرت پر

کہ دنیا میں فقط مردانِ حُر کی آنکھ ہے بینا

Trust no slave's eyes, clear sight and liberty
Go hand in hand.

BJ

Torment of the next world

The result is that he is deprived even of that wealth of faith and action which can bring him comfort and peace in the life after death after saving him from the punishment of God. This loss is also so great that we cannot estimate it. In other words, a state founded on the wrong ideal sees that the life of the individual may pass happily, but it does not know that death is not the end of the individual's life. Rather, a large part of it begins after death . The prosperity of this part of life demands that the individual should be given the opportunity and provided such facilities that after satisfying his desire for Beauty and completing his personality fully before death he may assure himself that he will continue to live on after death, and the result of the reckoning of his deeds will not be against him but in his favour.

Summary

In short, the individuals of a state founded on a wrong ideal remain unsuccessful in every respect. They have no other alternative in the world except to lead a wrong kind of moral life in obedience to their wrong ideal, to employ every kind of deceit, dishonesty and selfishness to satisfy the wrong demands of their false god, to bear all kinds of physical and mental difficulties, to offer different great sacrifices, to undergo various great hardships, to invite different great troubles to satisfy the demands of their ideal and to rear and raise their children by going through different serious problems to serve it. But the result of all this effort and struggle is that after

sometime their wrong ideal itself departs from them and leaves them to die a death of disgrace. The matter does not end here. Rather, just as they are misguided in this world, so they are misguided in the next world and must undergo punishment for their misdeeds. It is by alluding only to such people that the Holy Quran has said that an individual who is blind (not rightly guided) in this world will also remain blind in his life after death. Rather, he will recede farther away from the Path. The relevant verse of the Quran is as follow:-

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَصْلٌ سَبِيلًا

(17:72)

And whoever is blind in this world, he will be blind in the hereafter and further away from the path.³²³

On the other hand, since the true and pure Islamic idea of God is free from all the defects and impurities of polytheism, it is not impermanent as an ideal, and a community which adheres to it is also not impermanent. The Quran says that, because of their firm and durable belief, God establishes those firmly in the world and in the next world who believe. The relevant verse of the Quran is as follow:-

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

Allah establishes firmly those who believe in the firm ideal in this world's life and in the hereafter.³²⁴ (14:27)

The Quran again says that an individual who believes in God by rejecting the false gods will surely lay hold on

³²³ The Manifesto of Islam, page 34, published by Da'wah Academy, International Islamic University, Islamabad.

³²⁴ The Manifesto of Islam, page 45, published by Da'wah Academy, International Islamic University, Islamabad.

a firm handle that will never break. The Quranic verse expressing the above meaning is given below:-

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا

So whoever disbelieves in wrong ideals and believes in Allah he indeed lays hold on the firmest handle which shall never break.³²⁵ (2:256)

God has compared the pure idea of the unity of God with a tree whose roots are firm and whose branches are as high as the sky and which yields its fruit at all times by the command of the Lord as will be seen from the verse given below:-

ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي

أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

Allah sets fourth a parable of a good word as a good tree whose root is firm and whose branches are high yielding its fruit in every season by the permission of its Lord.³²⁶ (14:24-25)

Though such a nation must temporarily pass through the periods of rise and fall of its power for some time due to the opposition and hostility of the groups loving the wrong ideals, yet it continues to live, despite facing extremely difficult conditions. Its life is never in danger due to the internal power, purity and perfection of its ideal. If it is suppressed or weakened from one side it bounces higher and becomes stronger from the other like the sun which sets here and rises there and ultimately after overcoming all the difficulties achieves its full splendour and spreads to the ends of the earth.

³²⁵ Ibid,P 45.

³²⁶ Ibid,P 44.

جہاں میں اہل ایمان صورتِ خورشید جیتے ہیں
 ادھر ڈوبے ادھر نکلے ادھر ڈوبے ادھر نکلے

In the world, the people of faith live like the sun.
 Here they sink, there they arise, there they sink,
 here they arise!

BD

The reason is that such a nation comes into existence only to live and by living to realize the purposes of evolution and not to die. Since it is the final fruit of the universe its extinction is the extinction of the whole universe.

گرچہ مثلِ غنچہ و لکیریم ما
 گلستانِ میرو اگر میریم ما

Our hearts are poisoned by oppressive care,
 If we should die, the garden too will die.

AR

Distinction of the Muslim nation

The ideal of the Muslim nation is the pure, correct and true idea of God which is free from all impurities of disbelief. Such a belief in God is the distinction only of the Muslim nation. That is why the Muslim nation is alive up to this day, and will remain alive to the end of time. The Prophet (peace be upon him) said that a group of his followers will keep on following the injunctions of God, and those who will disbelieve them or stand against them will not be able to harm them until the Day of Judgement will come while they will be in that state. The hadith reads as under:-

لَا يَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللَّهِ مَا يَصُرُّهُمْ مَنْ كَذَّبَهُمْ وَلَا مَنْ خَالَفَهُمْ
حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ

(Tirmizi)

“A group of my followers will keep on following Allah’s Laws strictly and they will not be harmed by those who will disbelieve them or stand against them till Allah’s order (the Hour) will come while they will be in that state”.

That is why every great catastrophe that befell the Muslim nation proved a blessing for them and led to an increase in their power instead of obliterating them . Whenever the flames of time’s revolution reached their garden, they turned into spring for this garden.

شعلہ ہائے انقلابِ روزگار
چوں باغِ ما رسد گردِ بہار

When the burning brands of Time’s great
revolution ring our mead
Then Spring returns.

AR

For example, the fire of Nimrod which had been lighted by the invasions of the non-Muslim Tartars became a garden for them, and God appointed them the guardians of the Ka’abah by converting them to Islam.

ہے عیاں یورشِ تاتار کے افسانے سے
پاسباں مل گئے کعبے کو صنمِ خانے سے

Tis proved to all the world from tales
Of tartari conquerors,
The Kaabah great defenders found
In temple worshippers.

BD

آتش تاتاریاں گلزار کیست؟
شعلہ ہائے او گلہ دستار کیست؟

Out of the Tartar fire? Whose Turban wears
The rose transmuted from those lambent flames?
AR

After all if the Romans, the Sassanides and the Greeks have ceased to exist on earth due to the various huge catastrophies in history, why could the Muslim nation not suffer the same fate despite these catastrophies. The reason is obvious that the Muslim nation itself is the objective of the process of evolution and is destined to realize this objective . While alluding to this fact Iqbal says³²⁷:-

کچھ بات ہے کہ ہستی مٹی نہیں ہماری
صدیوں رہا ہے دشمن دور زمان ہمارا

It is something to be proud of that our existence is never erased;
Though the passage of time for centuries has always been our enemy.
BD

The character of the Muslim individual

A human individual who loves the Right Ideal, acquires a correct attitude towards life and its values. He has the right perspective of things, and his thoughts, words and deeds are rightly directed because their source is right. He likes what his God likes and hates what his

³²⁷ The author has made a slight improvement in this section by adding some lines to it in his personal copy of the printed first edition of the Urdu book with his own hand. This translation is an integration of the printed and the added material.

God hates. Therefore, he loves what is really lovable and admirable and hates what is really ugly and detestable. He alone can understand and realise the true meaning of the terms like Goodness, Truth, Justice, Equality, Fraternity, Liberty and Progress etc. He can love his ideal perfectly and permanently, since it is not possible for him to discover any defect in it at any time. Since, because of the worship of God and obedience to Him, the intensity of his love progresses every moment, he finds relief in the fact that his ideal turns out every moment to be more perfect and more beautiful than he imagined it to be. Since his love conforms to his nature and continues to become successful, he is happy and contented and safe from mental diseases and worries. The result is that his personality becomes evolved, unified, powerful, and fearless.

The character of the Islamic state

When such individuals unite to form an organised group or a state, as they ultimately must, the view point of the state about life and its values like that of its individuals is also correct. Such a state is able to express completely, constantly and harmoniously in its external practical life all the qualities of Beauty, Goodness and Truth. As time goes these qualities are reflected more and more in the different departments of the practical life of the state, i.e., in the political, social, economic, ethical, legal, educational, informational, intellectual and military departments. There can be no economic, moral, social or political inequalities in such a state. Its members enjoy the boons of liberty and equality to the fullest extent themselves and are always ready to make them available to others. They are protected from all external forces which interfere with the liberty of the individual. They have, for example, no laws to compel them to do what is

contrary to their will, and no social and educational influences to induce them indirectly and imperceptibly to will what is contrary to their nature. As the members admire, adore and serve their ideal and evolve their love for it and for each other, the state gradually attains to the highest possible level of its internal cohesion and solidarity as well as strength and efficiency. The result is that it becomes a society of perfectly noble and happy individuals, an ideal state free from every imaginable vice or defect and endowed with every known and unknown merit or excellence. The nature of their ideology guarantees their continued happiness and contentment.

ملتے چون مے شود توحید مست
 قوت و جبروت مے آید بدست!
 فرد از توحید لا ہوتی شود
 ملت از توحید جبروتی شود!
 ہر دو از توحید مے گیرد کمال
 زندگی این را جلال آں را جمال!

When a nation becomes drunk with the Unity power, yea, omnipotence lies in the grasp.

The individual through the Unity becomes Divine the nation through the Unity becomes Omnipotent.

Both attain their perfection through the Unity life being for the latter Majesty, for the former Beauty.

JN

The future world state will be an Islamic state

Such a state must spread gradually, but irresistibly to the ends of the earth in the form of a federation and take the whole of humanity in its fold and, thus prove to be the final victor in the war of nations, unite the human race as a single family and establish a permanent peace on earth. The reason is that it will be based on a belief which is the single most important demand of man's whole nature, which can satisfy him completely and permanently, and which, because of being free of all internal defects and contradictions, is durable and permanent. It will not be based on such external qualities as are unable to achieve universality and restrict its expanse, for example, geographical limits, race, language or colour etc. Rather, it will be based on a belief which can be present in every man's heart and which the whole of the human race wishes to adopt. Its fighting soldiers responsible for its safety and protection will have exactly the same love for death as its enemies and opponents will have for life. Hence, their unique courage and morale will be a guarantee of its safety and protection. And then all the physical, biological and psychological facts of the past and future will support and affirm its ideal, i.e., the belief in the unity of God intellectually and scientifically because of which it will attract the hearts of the opponents, and thus lead to the constant expansion of the state.

The political ideal of Iqbal

Since a state based on the Right Ideal is the cause of all kinds of blessings and fortunes for mankind and that based on the wrong ideal of all kinds of problems and misfortunes for it, Iqbal has emphasised repeatedly that the state should be established on the Right Ideal and not on some wrong ideal. The true ruler is God alone. All the other ideals besides Him which are made the basis of

states are like false gods or idols to which their lovers attribute the qualities of God wrongly so that they can praise and worship them and sacrifice the sanctity of their practical political life on their impure altar.

سروری زیبا فقط اس ذاتِ بے ہمتا کو ہے
حکمران ہے اک وہی باقی بتان آذری

None with diamond's orb invest
But the Most High alone
He is the sovereign, all the rest
Are idols carved from stone.
BD

In his Reconstruction of Religious Thought in Islam, Iqbal writes:

“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”.³²⁸

Dangerous consequences of the ideology of nationalism

People living in a particular strip of territory or country bounded by definite geographical limits which, besides the country, also share a common language, race and colour and who, because of these qualities, consider themselves to be a separate group or society are called a nation, and the strip of territory which they inhabit is called their home-land. If, because of ignoring the call of prophets such people are deprived of the knowledge and

³²⁸ Edition 2007, Page 152

love of God, they give excessive importance to these outward common characteristics and make their idea of nationality or country itself the ideal of their state at whichever stage of their life they appear in the form of a state after becoming organized. They also include in it their particular race, language, colour and geographical distinctions. Of all the wrong and defective political ideologies replacing God today the most prevalent, the lowest, the most retrogressive and the most harmful for mankind is the ideology of nationality or country. It is unfortunate for mankind that most of the states in the world today are based on their respective ideals of nationality or country. For example, the English nationality is the ideal of the English state, the French nationality that of the French state, the Italian nationality that of the Italian state, the American nationality that of the American state and the Indian nationality that of the Indian state.

The basis of the ideal of nationalism is the belief, which was first advanced by the so called civilised people of the Christian West, and which is now current throughout the whole world, that the state should remain separate from religion. Iqbal is the first thinker of this age who has strongly opposed the basis of the ideology of nationalism, viz, split in the state and religion, explained its injurious effects and revealed its irrationality. He has emphasised that the principle of split is extremely dangerous for mankind. Split leads to the failure and misfortune of the state, firstly, because it spoils the national and universal morality of man and, secondly, it results in international wars by breaking the unity of mankind into pieces. If the Christian civilisation of the modern times is not aware of its dangerous consequences it lacks vision. It is essential for the protection of the

human race that spirituality and sovereignty should join together.

دوئی ملک و دین کے لیے نامرادی
 دوئی چشم تہذیب کی نابصیری
 اسی میں حفاظت ہے انسانیت کی
 کہ ہوں ایک جُنیدی و اردشیری

This split is a disaster both for country and faith,
 And shows the culture's blind lack of vision,
 Mankind's deliverance lies in the unity,
 Of those who rule the body and those who rule
 the soul.

BJ

The ideology of nationalism is a product of modern Christianity

The nature of Christianity made it necessary for the Christian world of the West to ultimately separate religion from politics. Christianity teaches worship of God by renouncing the world, taking up monasticism and sitting in caves. There is no guidance on politics in the Christian view of man and universe or in the practical life of its founder which is undoubtedly an important aspect of man's natural practical life. The reason is that Christ (peace be upon him) had not come to present his practical life as an example for the guidance of man's whole practical life. Rather, the purpose of his teachings was to remove the elements of hypocrisy and disobedience which had crept into the religious life of the Israelites and to create in it those of sincerity and conviction instead. The doctors of Christian religion concede that it was not the mission of Christ to lead any nation or any higher kind of a nation to greatness either

materially or temporally. That is why when the people sought to make Christ their ruler, he climbed the mountain. To present an example or a model for man's whole practical life including politics and war was the duty of Mercy to the Nations who was to come after him

مصلىٰت در دين عيسىٰ غار و كوه
مصلىٰت در دين ما جنگ و شكوه

In the faith of Jesus- a cave and mount.

Prudence in our faith decrees war and power.

BJ

The result of the silence of Christianity about the religious leadership of political life was that when the modern Christian states came into existence they were unable to integrate the religious and the political aspects of a true Christian life with one another successfully. After prolonged and bitter quarrels between the Church and the state, Christendom was forced to come to the conclusion, exactly according to the teachings and expectation of Christianity, that politics had nothing to do with religion. Therefore, both were separated from one another. Thus, after becoming confined to its original limits and separating from itself an important department of man's natural practical life, Christianity proved that it was not practicable for the developed civilised world. After having become separate from politics once, Christianity could not be able to keep any department of the nation's collective life under its control. That is why the real ideal of a Christian state in the West, the ideal which actually determines their actions, is not now the God of Christianity but some idea of geographical, racial or linguistic nationality. Resultantly, after becoming free from the moral fetters of religion, every European state

has become such a formidable giant that it has no chains in its feet and is free to indulge in loot, plunder and violence in all directions to satisfy its lust. Islam is free of all those flaws which have forced the western nations to divide religion and politics. The reason is that the founder of Islam (peace be upon him) founded a state which not only survived after his death, but also held its sway over most part of the civilised world. We need not, therefore, partake of the blindness of the western civilisation. Iqbal has explained these facts in four verses as follows:

کلیسا کی بنیاد رُہبائیت تھی
 سہاٹی کہاں اس فقیری میں میری
 خصوصت تھی سلطانی و راہبی میں
 کہ وہ سربلندی ہے' یہ سرنبریری
 سیاست نے مذہب سے پچھا چھڑایا
 چلی کچھ نہ پیرِ کلیسا کی پیری
 ہوئی دین و دولت میں جس دم جدائی
 ہوس کی امیری' ہوس کی وزیری

Monasticism was the Church's base
 Its austere living had no room for wealth
 The anchorite and the king have ever been hostile,
 One has humility, the other an exalted power.
 Church and state were separated at last,
 The revered priest was rendered powerless.
 When church and state parted the ways for ever,
 It set in the rule of avarice and greed.

BJ

The demands of secular politics

When politics is detached from religion, it becomes the handmaiden of the Devil because then there remains no internal moral restriction or obstruction for it. In that case it cannot think at all as to what are the demands of civilization, nobility and humanity. Meanness becomes its nature because of which it perpetrates every injustice however great against the people for its nominal material benefit. Its conscience becomes dead so that it does not condemn it for plundering and killing other nations. Ever since the politics of the people of the West has separated from the Church it is free to commit cruelties of all kinds against the weaker nations as if **a formidable giant, which was previously bound in religious and moral chains, has been let loose to spread devastation**³²⁹.

مری نگاہ میں ہے یہ سیاستِ لادین
کنیزِ اہرمن و دُوں نہاد و مردہ ضمیر
ہوئی ہے ترکِ کلیسا سے حاکی آزاد
فرنگیوں کی سیاست ہے دیو بے زنجیر

In my view statesmanship cut off from creed,
Is Satan's slave, has no qualms, but low breed.
By quitting Church, Europe has freedom gained
This statesmanship is like a giant unchained.

ZK

When the country becomes the ideal of a state, it also assumes the form of a false god or an idol like every wrong ideal which is worshiped instead of God. But, since, the country is merely a strip of land made by God from dust or stone, which has not even a reflection of

³²⁹ This a translation of the sentence added by the author to the text of his personal copy of the printed first edition of the Urdu book with his own hand.

the attributes of God, the nationalists have to be extremely ceremonious in substituting it for God. They are forced to vest their wrong god in the hypothetical and artificial qualities of beauty and perfection of God with their own hand and then to believe that this vestment is not artificial and hypothetical. Consequently, they think that, that their god is not only their Creator but also their Lord, and there is no greatness, no beauty and no goodness which it does not possess. They call it motherland or fatherland, write its panegyrics, sing its songs and stand and bow before its flag with great humility and reverence, adore the pictures, the statues and the mummified bodies of its leaders, praise them in the course books and design their entire education system in such a way that the students may be filled with love for it from their very childhood. The lovers of this god make it the centre of their life. Every action of theirs--their walking, their moving, their standing, their sitting and their living and dying are all devoted to this god itself. Not only their education system, but also every aspect of their social life shapes up according to the needs of this god. Even though they also believe in God, and show their relationship with some or other religion, yet their relationship with God or religion is only nominal and superficial. Their true god is none other than their country. Whenever any such occasion arises that their religion is interfering with their idea of nationality, and the demands of moral values (for example humanity, goodness, justice and freedom) are coming into a conflict with the demands of their political idea, they always support their political idea by spurning the demands of God, religion, humanity, goodness, justice and liberty. The reason is that it is impossible for an individual to love two ideals at the same time according to the laws of his nature and to give them

equal importance. If the nationalists attach importance to religion and morality, they are not nationalists, but the worshipers of God. In order to believe that the real ideal of a nationalist, for example, that of a French Christian, is not Christianity, but French nationalism, a speech of Iqbal provides an interesting guidance. In “*A Social Study of the Muslim Community*” Iqbal writes:

“Criticise a Frenchman’s religion; you do not very much rouse his feeling, since your criticism does not touch the life-principle of his nationality. But criticise his civilisation, his country or the corporate behaviour of his nation in any sphere of political activity and you will bring out his innate fanaticism. The reason is that his nationality does not depend upon his religious belief; it has a geographical basis-- his country. His ‘Asabiyyat’ is then justly roused when you criticise the locality-- which he has idealised as the essential principle of his nationality.”³³⁰

Seed of hatred

The greatest drawback to the ideology of nationalism is that since its basis is mad love for a country which has particular geographical limits and which is inhabited by the people of a particular race, language, colour, habits and manners, it creates a permanent and dangerous hatred in these people against the rest of humanity. Though, every nation keeps this shameful feeling of hatred clothed in sweet words, attractive ideas, innocent counsels and hypocritical support for such moral values as goodness, justice, truth, humanity, virtue, freedom, fraternity and civilisation, yet it is, in fact, this feeling itself which

330 *Speeches and Statements of Iqbal*, Latif Ahmed Sherwani, 5th Edition 2009, PP 122-123

incites the nationalistic nations to war against one another and to treat the backward nations inhumanly and degradingly for nominal material benefits. That is why these nations consider falsehood, deception, cunning and trickery as the essential ingredients of politics, count them the expert politicians' art and call it by the apparently civilised names of diplomacy and statesmanship. Since every nationalistic nation lives only to protect and help its own interests against the other nations, it is compelled for this purpose to continue to work against their interests. The ideology which has had the greatest hold on the people of Europe after the downfall of Christianity is this very same ideology of nationalism. Then, after the First World War One, Marxism overthrew it in a very large part of Europe. The result was that in order to strengthen itself further, and to protect itself against Marxism, it assumed its most extreme form of Nazism in Germany and Fascism in Italy. A state which has adopted the ideology of nationalism, cannot submit itself to the restrictions of the right and universal code of ethics of the Right Ideal, for the ideology of nationalism has its own moral law in which every kind of immorality and dishonesty intended for the progress of the state is justified. Europe, having submitted to this inferior kind of law, could not escape its disastrous consequences, which have appeared up till now in the form of two World Wars whose bloodshed has no parallel in history. This code of ethics now seems to be pushing Europe onto the flames of another more destructive third atomic war. Iqbal had sensed these horrible possibilities of the ideology of nationalism and had forewarned the people of Europe of the impending blood bath.

شفق نہیں مغربی افق پر ' یہ جوئے خون ہے ' یہ جوئے خون ہے!
 طلوع فردا کا منتظر رہ کہ دوش و امروز ہے فسانہ

That is no dawn at the western skyline- it's a blood bath, that ruddy glow!

Await tomorrow; our yesterday and today are legends of long ago.

BJ

Vain hopes

It is unfortunate that certain short sighted eastern advocates of nationalism, who are zealous imitators of Europe, think that the grave consequences of nationalism which Europe has experienced, and is experiencing , are not inevitable. A national state can be good to a neighbouring people, have altruistic and a universal outlook and at the same time mind its own national interests adequately. This is a profound mistake! Every ideological group has certain definite tendencies of behaviour inherent in the nature of its ideology which must operate and goad it to act in a definite direction as surely as a tree bears its fruit. The behaviour of a national state is determined by its ideology. You cannot change it unless you modify the ideal itself. A nation is a group of human individuals which exists by virtue of its separation from the rest of mankind. An altruism or a universalism extending beyond the group is incompatible with its very nature. When a national state ceases to be selfish out of fear and love for God and tries to behave towards other nations morally and justly as a principle, it will have to change this principle at times for the sake of its parochial national interests, that is, this principle will dominate its national ideology. It will mean that the ideology of the state has changed from Nationalism to Ethics. But if it

may not be able to adopt this principle because of the demands of its national ideology it will mean that it continues to be a national state which has not even the remotest concern with God, religion, ethics and human sympathy.

Consequences of nationalism for the Muslim individual

No Muslim can lead his life by remaining a complete Muslim under a secular national state. An individual who is a willing national of a secular national state, will either have to give up Islam in his practical life or to keep only a superficial and nominal relationship with it. The reason is that Islam is not merely the name of *salat, saum, kalima, hajj and zakat* but of keeping in view the pleasure of God in all the activities of practical life. The whole life of a Muslim itself is worship. If he cannot use a part of his life, which is being controlled by the secular national state for the pleasure of God and acquiesces in it, he is a faithful polytheist because he gives a part of his life in the control of others than God deliberately and willingly and attributes the status of God to others than God to the extent of that part. In such a case, the question would be for which God does he discharge his duties with regard to prayer, fasting, Zakat and Hajj, and of which God does he utter the *kalima* and whom does he consider without an associate? In other words, except that the observance of the fundamentals of Islam by him would be an insincere act and a mere show, it would bring him no spiritual benefit. That is why the Holy Quran enjoins the Muslims to enter Islam completely and perfectly.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً

O you who believe, Enter perfectly in Islam ³³¹
(2:208)

The Jews were condemned because they believed in one part of the Scriptures, but rejected the rest.

أَفْتُوْا مَنْوَنَ بِيْعَضِ الْكِتٰبِ وَتَكْفُرُوْنَ بِبِيْعَضِ

“Then do you believe in a part of the Scripture and reject the rest?”³³²

(2:85)

Islam does not provide a middle way to reach God by compromising with disbelief.

یوں ہاتھ نہیں آتا وہ گوہر یکدانہ
یکرنگی و آزادی اے ہمتِ مردانہ

O manly heart, the goal you seek,
Is hard to gain like gem unique:
Get firm resolve and freedom true,
If aim of life you wish to woo.

BJ

Difference between patriotism and nationalism

As against this obvious fact, some people, after keeping before them the dictum that “love for the country is a part of faith” have held that love for the country is a natural thing. Therefore, how can it be against a natural religion like Islam? This idea is correct in itself. But those who offer this argument in support of the political idea of nationalism do not differentiate between patriotism and the political ideal of nationalism. To love

³³¹ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

³³² Ibid.

the country is justified, but not in the way of deifying it. In this regard Iqbal writes:

“We are all Indians and are so called because we live in that part of the world which is known by the name of India. So with the Chinese, the Arabs, the Japanese, the Persians etc. The word “country” used in this statement is merely a geographical term and, as such, does not clash with Islam. Its boundaries change with time. Till recently those living in Burma were Indians; at present they are Burmes. In this sense every human being loves the land of his birth, and according to his capacity remains prepared to make sacrifices for it. Some unthinking persons support this by the saying حُبُّ 333 *الوطن من الايمان* which they think is a tradition of the Prophet, but this is hardly necessary. Love of one’s native land is a natural instinct, and requires no impressions to nourish it. In the present day political literature, however, the idea of nation is not merely geographical: it is rather a principle of human society and as such it is a political concept. Since Islam also is a law of human society the word “country” when used as a political concept, comes into conflict with Islam”.³³⁴

The Islamic concept of nationality

In one of his speeches, while explaining the point of view of Islam about the conception of nationality Iqbal says:

“The essential difference between the Muslim Community and other Communities of the world

³³³ Love of one’s country is a part of one’s faith.

³³⁴ *Speeches and Statements of Iqbal*, Latif Ahmed Sherwani, 5th Edition 2009, PP 301-302

consists in our peculiar concept of nationality. It is not the unity of language or country or the identity of economic interest that constitutes the basic principle of our nationality. Rather, we participate in the brother-hood which was founded by the Holy Prophet of Islam (peace be upon him) because the source of our belief in the phenomena of nature (which includes also man—the author) is identical (i.e., the Quran according to which the creator of the phenomena of nature is God while man, in respect of his nature, is the lover of God—the author) and the historical traditions which we have inherited are also the same. Islam abhors all material limitations, and bases its nationality on a purely abstract idea, objectified in a potentially expansive group of concrete personalities. It is not dependent for its life principle on the character and genuins of a particular people, in its essence it is non-temporal, non-spatial..... The essence of Islam then being purely ideal, it could not accept any objective principle— such as country— as a principle of nationality. The territorial conception of nationality, which has been so much exaggerated in modern times bears within itself the germs of its own destruction..... But the idea is apt to be exaggerated, it has created a great deal of misunderstanding of international motives; it has opened up a vast field for diplomatic intrigue, and tends to ignore the broad human element in art and literature by emphasising the peculiar traits and characteristics of particular peoples. To my mind, the feeling of patriotism which the national idea evokes is diametrically opposed to the essence

of Islam which appeared as a protest against all the subtle and course forms of idolatry.”³³⁵

The dangerous consequences of western nationalism

Unfortunately at present the Muslims are unable to understand that nationalism is diametrically opposed to Islam. Impressed by the material progress which Europe has made, they are also making nationalism the basis of their states by following blindly in their footsteps. The situation, as it exists today, is that a Persian, an Egyptian, a Turk, an Iraqi or a Syrian Muslim would say that he is first a Persian, an Egyptian, a Turk, an Iraqi or a Syrian and then a Muslim. If he does not say so, even then he practically proves to be first a national and then a Muslim. Because of this mentality, despite facing serious kind of military and propagative dangers from other ideological nations the Muslims of the world have failed to forge a strong unity among themselves, for such a unity was possible only on the basis of Islam. The Arabs have given the form of a new ism to their racial nationalism. They call it *عروبة* or Arabism. They have thus added another ism to the wrong isms against the true Islamic faith. Arab racism, according to Arabism, is that sacred “essence” which gave rise to Islam, while the importance of Islam is that it is an idea which helps and supports Arab racism. The result of this ideological change in some of the Arab countries has been that many of the people publically express their abhorrence for Islam, and prefer Marxist communism to it. The cause of the existing mutual rivalries amongst the Arabs and their continuous dishonourable and disgraceful defeats at the hands of Israel is no other than this that they prefer race

³³⁵ Ibid, PP 121-122

to Islam. The defeat of the Arabs at the hands of Israel is not the defeat of Islam but that of Arab racism, which itself is idolatry. Iqbal had long before warned against this situation. He said:

نسل مسلم کی اگر دیں پر مقدم ہوگئی
اڑ گیا دنیا سے تو مانندِ خاکِ رہگزر

If race takes precedence over the religion of the Muslim.

You have flown from the world like the dust of the highway.

BD

The machinations of Islam's enemies

In fact, the existing Muslim indifference to religion and their nationalistic outlook is the result of the machinations of the European imperialist nations. By dividing the Muslims into parts to weaken them, they have endeavoured to create in them the feelings of racial, national and territorial fanaticism by means of deception. Their first great success in this regard was that they played off the Arabs against the Turks in the name of Arab racism while the second was that they had the cloak of the caliphate torn at the hands of the Turks themselves. The Turks walked into their trap merely because of their naivety. They could not keep in mind that the position of leadership and patronage of the Muslims of the whole world which they had achieved for nothing had been constantly sought by these peoples themselves by employing cunning and deceit against the Muslims. Iqbal expresses regret at it and says:

چاک کردی ترک ناداں نے خلافت کی قبا
سادگی مسلم کی دیکھ اوروں کی عیاری بھی دیکھ

The imprudent Turk has torn the cloak of the
Divine Khilafah

Look at Muslim's simplicity at other's
cunningness also look.

BD

Iqbal urges the Arabs to be wary of the cunning of the Europeans, and not to fall into the trap of their intrigues by giving priority to race over their *deen* (the religion of Islam).

اُمّتے بودی' اُمم گرویدہ
بزم خود را خود زہم^۰ پاشیدہ
ہر کہ از بندِ خودی و اُرسست مرد
ہر کہ با بیگانگان پیوست' مرد
آتچہ تو باخویش کردی' کس نکرد
روح پاکِ مصطفیٰ آمد بدردا!
اے ز افسونِ فرنگی بے خبر
فتنہ ہا در آستینِ او نگر
از فریبِ او اگر خواہی اماں
اشتراش را ز حوضِ خود براں
حکمتش ہر قوم را بے چارہ کرد
وحدتِ اعرابیان صد پارہ کرد
تا عرب در حلقہٴ دامنش فتاد
آساں یک دم اماں او را ندا

You were a single nation, you have become now
several nations;

You have broken up your society yourself
 He who loosened himself from the bonds of
 khudi;
 and merged himself in others met certain death.
 Nobody else ever did what you have done to
 yourself,
 The soul of Mustafa who grieved by it.
 O you who are unaware of the Frankish magic;
 See the mischiefs hidden in his sleeves!
 If you wish to escape his deceits,
 turn away his camels from your ponds.
 His diplomacy has weakened every nation,
 and broken the unity of the Arabs.
 Ever since the Arabs fell into its snares,
 not for one moment have they enjoyed peace.
 MK

In the Javed Nama, addressing Jamal-ud-Din Afghani, Zinda Rud, says: "I am seeing a conflict about religion and country among the Muslims". Afghani replies: "The European politicians have taught nationalism to the Muslims so that their unity may be shattered. If the Muslims discriminate between good and evil, they will not love that material object called the country. The aim of religion is that man should rise above all material limitations and love God so that he may know himself. The thought and action of an individual, whose heart is filled with the love of God, cannot remain confined to the narrow limit of any country but encompasses the whole universe. It is true that the people of a country have patriotic feeling for it. However, this feeling does not mean that their patriotism should become confined to the narrow limit of the country. The sun rises in the East but covers the whole world with its light".

لرد مغرب آن سراپا مکر و فن
 اہل دین را داد تعلیم وطن
 تو اگر داری تمیزِ خوب و زشت
 دل نہ بندی با کلوخ و سنگ و خشت
 چیت دین برخاستن از روئے خاک
 تا ز خود آگاہ گردد جانِ پاک
 با وطن اہل وطن رانستے است
 زانکہ از خاشکِ طلوعِ ملتے است
 گرچہ از مشرق برآید آفتاب
 با تجلی ہائے شوخ و بے حجاب
 برد مد از مشرقِ خود جلوہ مست
 تاہمہ آفاق را آرد بدست!

The lord of the West, cunning from head to toe,
 taught the people of religion the concept of
 Country.

If you can discriminate between good and evil,
 You will not bind your hearts to clods, stones and
 bricks.

What is religion? To rise up from the face of the
 dust

so that the pure soul may become aware of itself!

There is a relationship between a country and its
 people

in that it is out of its soil that a nation rises;

Though it is out of the East that the sun rises
 showing itself bold and bright, without a veil.

drunk with splendour it springs up out of the East
that it may subject all horizons to its mastery.

JN

Need for the revival of idol breaking

Iqbal strongly opposes the present tendency of the Muslims towards nationalism. He calls them to destroy this idol by reviving their old tradition of idol breaking, thus putting an end to its deification throughout the world. He says:

اس دور میں مے اور ہے ' جام اور ہے جم اور
ساقی نے بنا کی روشِ لطف و ستم اور
مسلم نے بھی تعمیر کیا اپنا حرم اور
تہذیب کے آذر نے ترشوائے صنم اور
ان تازہ خداؤں میں بڑا سب سے وطن ہے
جو پیرہن اس کا ہے وہ مذہب کا کفن ہے
یہ بت کہ تراشیدہ تہذیبِ نوبی ہے
غازت گر کاشانہ دینِ نبوی ہے
بازو تیرا توحید کی قوت سے قوی ہے
اسلام ترا دیں ہے ' تو مصطفوی ہے
نظارہ دیرینہ زمانہ کو دکھا دے
اے مصطفوی خاک میں اس بُت کو ملا دے

In this age, the wine, the cup, even Jam is different
The cup breaker started different ways of grace
and tyranny.

The Muslim also constructed a different harem of
his own

The Azar of civilisation made different idols of his own.

Country is the biggest among these new gods!

What is its shirt is the shroud of Din

This idol which is the product of the new civilisation.

Is the plunderer of the structure of the Holy Prophet's Din

Your arm is enforced with the strength of the Divine Unity

You are the followers of Mustafa, your country is Islam

You should show the old panorama to the world

O Mustafa's follower! you should destroy this idol.

BD

At another place, Iqbal repeats this call with yet greater emphasis. He says:

فکرِ انساں بت پرستے بت گرے
 ہر زماں در جستجوئے پیکرے
 باز طرحِ آذری انداخت است
 تازہ تر پروردگارِ ساخت است
 کاید از خون ریختن اندر طرب
 نام او رنگ است و ہم ملک و نسب
 آدمیت کشتہ شد چون گوسفند
 پیش پائے این بتِ نا ارجمند
 اے کہ خوردستی ز مینائے خلیلؑ
 گرمیِ خونت ز صہبائے خلیلؑ

بر سرِ ایں باطلِ حق پیر ہن،
تغی لا موجود الا هو بزین

Of works, for human thought, idolatrous
And idol fashioning, is all the time
In quest of some new image. In these days
It follows once again old Azar's trade,
And man creates an ever novel god
Whose joy is shedding blood, whose hollowed
name
Is Coluor, Father-land, Blood-Brotherhood
Humanity is slaughtered like a sheep
Before this worthless idol. Thou, whose lips
Have touched the sacred bowl of Abraham,
Whose blood is ardent with his Holy wine,
Against this falsehood garmented as truth,
Lift now the blade there is not aught but God
And smite!

AR

The basis of the Muslim nation is *deen*

The Muslim nation is a religious or an ideological nation. It is composed of the people of different countries, colours, languages, and races. Their unity is dependent upon their religion (*deen*). The Quran says that this religion is the religion of their father, Abraham, who had named them Muslims.

مِلَّةَ آبِيكُمْ اِبْرَاهِيْمَ هُوَ سَمَّٰكُمْ الْمُسْلِمِيْنَ

It is the cult of your father Abraham, it is he who
has named you Muslims (22:78)³³⁶

³³⁶ *The Holy Quran (text, translation and commentary)* by Abdullah Yusuf Ali (volume II)

In other words, the Muslims are, the spiritual offspring of Hazrat Ibrahim while he is their spiritual father. The race of the Muslims or their country on which their nationality is based is their *deen* (the religion of Islam). It is not any physical, racial or geographical country. To regard any geographical or territorial country as the basis of the nation is to adore air, water, and dust. To take pride in race, as our Arab brethren do, is not wise. The reason is that race is related to the body which is mortal. The basis of our nationality is hidden in our heart in the form of our fundamental beliefs .

ما مسلمانیم و اولادِ خلیلؑ
 از بیکم گیر اگر خواهی دلیل
 اصلِ ملت در وطن دیدن که چه
 باد و آب گل پرستیدن که چه
 بر نسب نازا شدن نادانی است
 حکم او اندر تن و تن فانی است
 ملت ما را اساس دیگر است
 این اساس اندر دل ما مضمَر است

We Muslims are,
 Children of Abraham, which fact is proved,
 (If proof thou sleekest) *by your father he*,
 Though nations' destinies their lands control,
 Though nations build their edifice on race,
 Thinkest thou the community is based
 Upon the Country? Shall so much regard
 Be blindly paid to water, air and earth?

It is dull ignorance to put one's boast
 In lineage; that judgement rests upon.
 The body, and the body perishes.
 Other are the foundations that support
 Islam's Community; they lie concealed
 Within our hearts.

AR

During the modern times the ideology of nationalism has gained so much currency that its followers are so firm in their belief in it that to change their love for it to religion if is far more difficult than conquering khyber. Hence this period needs a warrior like *hyder-i-karar* (Ali) to win this war of religion and land.

بڑھ کے خیبر سے ہے یہ معرکہ دین و وطن
 اس زمانہ میں کوئی حیدرِ کرار بھی ہے

No less than Khyber, the war of faith and land,
 But warrior like Ali is not at hand.

BJ

A Muslim should not take pride in race, but in his being a Muslim just as Hazrat Salman Farsi had said that he was the off-spring of Islam.

فارغ از باب و ام و اعمام باش
 ہجو سلمان زادہ اسلام باش

Of father, mother, uncle, call thyself
 An off-spring of Islam, as Salman did.

AR.

A Muslim, who prides himself on being a Roman or an Afghani, is still involved in the love for mud, though as a Muslim, he should have filled his heart with love for God and known his self after freeing himself from the material and territorial bonds.

هنوز از بندِ آب و گل نہ رستی
تو گوئی رومی و افغانیم من

From clay and water thou art not yet free,
Thou sayest. Thou art Afghan, Turkoman!
PM.

Love for God alone teaches how to become a human being. The question as to which colour, race or country a man belongs comes only afterwards . Our prime need is to become the Perfect Man, the man not rooted in matter. But this need cannot be satisfied without evolving God's Love to perfection.

The country of the Muslims is Islam

Iqbal has explained why the Muslims should consider only Islam as their country. He says:

“Islam has a far deeper significance for us than merely religious, it has a peculiarly national meaning, so that our communal life is unthinkable without the firm grasp of the Islamic Principle. The idea of Islam is, so to speak, our eternal home or country wherein we live, move and have our being. To us it is above everything else, as England is above all to the Englishman and Deutschland uber alles to the German. The moment our grasp of the Islamic Principle is loosened that solidarity of our community is gone.”³³⁷

Iqbal has described this subject in a single couplet by making it short:

قوم مذہب سے ہے مذہب جو نہیں تو بھی نہیں
رابطہ باہم جو نہیں محفلِ انجم بھی نہیں

³³⁷ *Speeches and Statements of Iqbal* by Latif Ahmad sherwani, 5th Edition 2009, PP 124-125

Unto a nation faith is life,
 You lost your faith and fell,
 When gravitation fails, must cease
 Concourse celestial.

BD

The Muslim nation has been created for the reason that it may create love for God in mankind instead of lust which has split it into pieces and to promote the mutual feelings of brotherhood and love in them by gathering them around the belief in the oneness of God . This exactly is the goal of its communal life. But, if it is itself confined to the narrow limits of different kinds of races, how can it play this role? It must set aside every racial distinction and merge itself into the single vast mass of humanity. Until the wings and plumage of this bird of the Holy Shrine remain soiled with the dust of colour and race, it will be unable to fly towards the goal of its communal life. It must, therefore, shed this dust from its wings to be able to make its flight easier.

ہوس نے ٹکڑے ٹکڑے کر دیا ہے نوع انسان کو
 اخوت کا بیان ہو جا محبت کی زبان ہو جا
 یہ ہندی و خراسانی' یہ افغانی' وہ تورانی
 تو اے شرمندہ ساحل! اچھل کر بے کراں ہو جا
 غبار آلودہ رنگ و نسب ہیں بال و پر تیرے
 تو اے مرغ حرم! اڑنے سے پہلے پر نشاں ہو جا

Greed has split mankind into pieces;
 Become the statement of brotherhood, become the
 language of love,
 Here are Indians, there people of Khurasan, here
 Afghans, there Turanians-

You who despise the shore, rise up and make yourself boundless.

Your wings and your plumage are soiled with the dust of colour and race;

You, my bird of the holy Shrine, shake your wings before you start to fly.

BD

Iqbal has repeated this subject itself in an another place thus :

یہی مقصودِ فطرت ہے یہی رمزِ مسلمانی
 اخوت کی جہانگیری محبت کی فراوانی
 بتانِ رنگ و بو کو توڑ کر ملت میں گم ہو جا
 نہ تورانی رہے باقی نہ ایرانی نہ افغانی

This is the destiny of nature, this is the secret of Islam-

World-wide brotherhood, and abundance of love!
 Break the idols of colour and blood and become lost in the community.

Let neither Turanians, Iranians nor Afghan remain.

BD

Iqbal says that though he is a statue of clay, yet as a true Muslim, he is unconcerned with the territorial and material limitations.

A man who is the likes of a dervish in whose heart love for God has come to exist cannot consider any particular strip of land as his country. We can neither call him an eastern nor a western. His home is nowhere, yet it is everywhere.

فطرت نے مجھے بخشے ہیں جوہرِ ملکوتی

خاکی ہوں مگر خاک سے رکھتا نہیں پیوند
 درویشِ خدا مست نہ شرقی نہ غربی
 گھر میرا نہ دلی نہ صفہاں نہ سمرقند

I dowered by nature with empyreal essence
 Am dust- But not through dust does my way lie;
 Nor East nor West my home, nor Samarkand
 Nor Isfahan nor Delhi in ecstasy.

BJ

The robe of the Muslim nation has not been soiled with the dust of country. Every country of the world is its home. The nationalists perish, but since the whole wealth of the Muslim nation is the declaration, *no god but He*, itself which is imperishable, therefore, the Muslim nation can never perish.

پاک ہے گردِ وطن سے سرِ داماں تیرا
 تو وہ یوسف ہے کہ ہر مصر ہے کنعاں تیرا
 قافلہ ہو نہ سکے گا کبھی ویراں تیرا
 غیر یک بانگِ درا کچھ نہیں سماں تیرا

Thy robe is free from dust of home,
 Not thine such narrow ties. ,
 That Yousuf thou, who Canaan sweet, in every
 Egypt lies.

The Qafila can never disperse
 Thou holdest the starting bells.
 Nought else is needed, if thy will
 Thy onward march impels.

BD

Machiavelli's unethical teachings

The preacher of the polytheistic ideology of nationalism is the Italian philosopher, Machiavelli, who lived in Florence. He has written a book namely, *The Prince*, to guide the kings. His teachings are that the progress and protection of the national state is the highest aim of man's life. Hence, religion and ethics must remain sub-servient to it. When the interests of the state so demand the ruler must employ treachery, pretence, deceit, falsehood and tyranny as much as he likes. The only importance of religion, according to Machiavelli, is that the authorities of the state can get sentimental support from it for whatever evil deeds they may indulge in according to their worthless ideas only by continuing to pay lip service to it without following it, or rather, in spite of an effective opposition to it. He writes:

“A wise ruler must break the promise when he may see that keeping it would be harmful for him... it is not necessary for the ruler to possess all those qualities which have been mentioned above, but what is absolutely necessary is that these qualities should not but appear to be present in him. And I would say that to possess these qualities and to always use them is injurious but to display them is useful. When the interests of the state are in jeopardy we should not care what the words like justice and injustice, mercy and cruelty and praiseworthy and shameful mean.”

It is only because of similar contemptible ideas of Machiavelli that Iqbal writes:

آلِ فلارِ نساویٰ باطلِ پرست
 سرمهٔ او دیدۂ مردمِ شکست
 نسخۂ بہرِ شہنشاہانِ نوشت

در گل ما دانه پیکار کشت
 فطرت او سوائے ظلمت برده رخت
 حق ز تنغِ خامه او لخت لخت
 بُت گری مانند آذر پیشه اش
 بست نقش تازه اندیشه اش
 مملکت را دین او معبود ساخت
 فکر او مذموم را محمود ساخت
 بوسه تا برپای این معبود زد
 نقد حق را بر عیارِ سود زد
 باطل از تعلیم او بالیده است
 حیلہ اندازی فنی گرویده است
 طرح تدبیرِ زبون فرجام ریخت
 این خشک در جاده ایام ریخت

That Satan's messenger, the Florentine
 Who worshipped falsehood, whose Collyrium
 Shattered the sight of men, he wrote a scroll
 For Princes, and so scattered in our clay
 The seed of conflict, his fell genius
 Decamped to darkness, and his sword like pen
 Struck Truth asunder. Carving images
 Like Azar was his trade; his fertile mind
 Conceived a new design; his novel faith
 Proclaimed the State the only worship;
 His thoughts the ignoble turned to praise-worthy
 So when the feet of his adorable
 He kissed, the touch-stone that he introduced

To test the truth was Gain. His doctrine caused
Falsehood to flourish; plotting stratagems
Became an art. A sad and sorry end
Attended the regime which he devised
That caltrop which he scattered on the road
Of advancing days.

AR.

In his New Year message broadcast from the Lahore station of all India Radio on 1st January 1937 Iqbal said:

“So long as distinctions of race, colour and geographical nationalities are not wiped out completely, they will never be able to lead a happy and contented life and the beautiful ideals of liberty, equality and fraternity will never materialise.”³³⁸

³³⁸ *Speeches and Statements of Iqbal* by Latif Ahmed Sherwani, 5th Edition 2009, PP 299-300

CHAPTER XV

SELF AND SOCIALISM

The philosophy of socialism

Socialism, like nationalism, is also one of the most popular, the most influential and the most misleading of the wrong and impermanent ideologies of the modern times which causes the self to deviate from its goal. Just as the philosopher and the preacher of the ideal of nationalism is Machiavelli, similarly the philosopher and the preacher of the ideal of socialism is Karl Marx. Briefly speaking, the philosophy of socialism is that the Ultimate Reality of the universe is matter which has been evolving automatically, and acquired by chance a particular chemical composition and physical order at one stage of its evolution, owing to which signs of life appeared in it. The living matter then continued to progress until man made his appearance. After the appearance of man, the system and arrangement of satisfying man's material wants will go on progressing until it will reach socialism where the system of satisfying and completing his material wants will achieve initial perfection. With the evolution of the future, socialism, as a system of equal distribution of wealth, will not only reach its complete perfection internally, but also spread to the whole world by means of its external expansion. All the philosophies and isms, and all the ethical, scientific, artistic and political ideologies and beliefs of the world, are the

temporary charismata of man's economic conditions which have no intrinsic worth or value of their own, since there is neither mind nor God in the world, and the object of man's life is no other than the satisfaction of his physical wants as best as he can. This brief sketch of the philosophy of socialism shows that it is not merely an economic ideology, but also a complete philosophy of man and universe which also includes in itself the philosophy of the aim and object of the process of history. In all of these three aspects, it comes into a clash with Islam, since Islam is also a philosophy of man and universe which not only includes in itself an economic ideology, but also a philosophy of the objective of the process of history according to which it must achieve dominance over all religions and ideologies. The present Russian system is socialism. Its next developed form is communism in which, according to the belief of the Marxists, wealth will be distributed among every individual automatically according to his need without the intercession of the state. If nationalism deifies a material object by giving it the name of country, socialism deifies the human body by giving it the name of human wants. It ignores the needs of the real man, or rather, opposes them strongly.

The essence of man

The real man is not the body of man, but his self or mind. The self lives even after the death of the body. The body of man is an animal given to the control of the real man to serve under him temporarily which the real man uses to satisfy its needs in this world. The body is just like a pony which some wayfarer may hire from some one temporarily to reach his home, but then return it to him. The essence of the real man or self is that it is a powerful urge to love God. That is why all the desires and hopes of

the self, whether they are directly concerned with it or its pony, remain subservient only to this one urge and come into play only for its sake. All its intentions and decisions, and all its actions and activities, also manifest themselves only for the satisfaction of this single urge. Whenever, the self is motivated by any of its actions, its purpose is always to come nearer to the Divine beauty and to enrich itself still more by it otherwise it is not at all motivated. It is another matter that sometimes its god is, in fact, the True God. However, it sometimes also takes other than God as the True God out of ignorance, and attributes all the qualities of God wrongly to it. The satisfaction of the urge to love God is the only need of the self. The importance of the rest of its needs is that they sub-serve this only need. These subordinate needs also include the need for the maintenance and preservation of the body so that this animal which is the real man or the carrier of the self may stay alive, healthy and strong and continue to serve the self for a necessary period of time. But if a situation may arise at sometime when the protection or growth of the body may be against the need of the self, the self sacrifices the need of the body at the altar of its need, so that it gets ready to abandon the body. If the need of the body ceases to be the means of man's ideal, but itself becomes the ideal, it itself takes the place of God, and becomes an Idol or a false god and forgets the real need of man as a result of which he becomes unsuccessful and disappointed.

Draw-back of socialism

The draw-back of socialism is that it overlooks the need of the real man or the self, i.e., love for God, and tries to give priority to the satisfaction of those of its carrier, i.e., the maintenance and preservation of the body. An example of it is a traveller who is going to his

home on the back of a pony. Instead of preferring to reach his home quickly, he gets down to feeding and fattening up the pony forgetting his home. The result is that the evening sets in and the thieves rob him of his belongings. Addressing exactly such a short-sighted man who ignores the needs of the self for the sake of those of the body Rumi, the master of Iqbal, advises him not to build his house on the land of others lest he be ejected from it, and not to do the work of a stranger, but his own. And who is this stranger? None but his own earthen body which is a source of constant worry to him.

در زمین مرد مان خانه مکن
 کار خود کن کار بیگانه مکن
 کیست بیگانه تن خاکی تو
 کز برائے اوست غمناکی تو

Do not make your home in (other) men's land; do your own work,

Do not the work of a stranger.

Who is the stranger? Your earthen body, for the Sake of which is all your sorrow.

Masnavi Rumi (Book 2)

Translated by Raynold. A. Nicholson.

Nature's guidance

Though the urge to love God, which is the self's deepest nature, is extremely powerful, yet the self knows about it only this much that it is for some beloved which is the limit of beauty and perfection. But, it does not know exactly which, in fact, is that beloved? Hence, there was a possibility that the self will continue to make mistakes and stumble in understanding the real objective of its natural urge and satisfying it without any of its own

faults, and because of mere absence of the guidance of Nature. But nature never allows such situations to arise. Consequently, there is no innate desire of a living creature in the universe but nature has its own arrangements to provide for its satisfaction. The self's urge to love is no exception to this general rule. Besides, this urge was not created in vain, but its correct and complete satisfaction was to become the means of the whole later evolution of the universe. Hence, it was necessary for Nature to itself arrange for the guidance of this extremely important urge to love which has been created by its own self. The arrangement which nature has made for the proper satisfaction of this urge is called the phenomena of prophet-hood. The primary source of our knowledge of facts about the self is prophet-hood itself. God sent more than a hundred thousand prophets for the proper satisfaction of the urge of self to love and ultimately terminated the series of prophets on one Mercy to the Nations, revealed the Quran to him and terminated this prophets' guidance in the example of his theoretical and practical life. That is why Iqbal claims very strongly that the real source of his philosophy of the self is the Holy Quran, or rather, it is only the Holy Quran. Rather, there is no other source of it except the Holy Quran. Addressing the Prophet (peace be upon him) Iqbal says that if there is also any other thing in his words apart from the teachings of the Quran, and his heart is empty of God's love, he may be disgraced on the Day of Judgement by depriving him of the kiss of his holy feet.

گر دلم آئینہ بے جوہر است
 در بحر نم غیر قرآں مضمحل است
 روز محشر خوار و رسوا کن مرا

بے نصیب از بوسہ پا کن مرا

Be lustreless the mirror of my heart,
Or be my words by aught but the Koran
Disgrace me on the day of reckoning
Too abject to embrace thy Holy feet.
AR.

In order, therefore, to see what relationship an ideology of life like socialism bears with the self, and how does it affect it, we will also have to keep the real source of Iqbal's philosophy of the self, i.e., the teachings of the Holy Quran in view.

Teachings of the prophets

The prophets of God told the human beings that they must study natural phenomena to satisfy their urge to love, to see the Divine attributes in it, and through prayer and *zikr*, to reflect upon the beauty and perfection of these attributes. But to do so is not sufficient as the complete satisfaction of the urge to love God and the growth of self-consciousness to its perfection also requires that they should create in themselves the morals of God by expressing His morals in their actions. He is the Compassionate, so they should also be compassionate, He is the Generous, so they should also be generous to the people, He is the Just, so they should also be just, treat the people fairly, not usurp their rights or appropriate their wealth and property by unlawful means and pay to the labourer his wages for his hard work without delay, He is the Truth, so they should also be truthful, He is the Forgiving, so they should also be forgiving, He is the Preserver, so they should also take the responsibility to protect the people, He is the Responsive, i.e., satisfies the needs of the people, so they should also be responsive, i.e., satisfy the needs of the people, He is the Provider, and

provides for the needs of every human being to keep his body alive, healthy and strong, so they should also provide for the people from their subsistence to keep them alive, healthy and strong, He is the Curer and removes the diseases of the people, so they should also be curers and remove the diseases of the people by tending them, treating them and educating and advising them on the principles of health care and He is the Guide and conveys His guidance to the people by sending His prophets to keep their self alive, healthy and strong, so they should also convey the guidance given by the prophets to the people for this purpose etc.

Golden opportunities for the evolution of the self

The true believer does not waste any opportunity for the growth of his self. When the surrounding circumstances are demanding the expression of God's qualities of loving care, providence and justice, the true believer must express them in such circumstances otherwise several possibilities of creating the morals of God and many golden opportunities for the progress and evolution of the self slip out of his hand, with the result that he falls down from the level of a true believer, thereby entailing the punishment of God which He has prescribed for neglecting the needs of the self. That is why, the Holy Prophet (peace be upon him) said:

ليس بيوم من يشبع وجاره جائع من جنبه

An individual who himself has his fill of food knowing that his next door neighbour is without food, is not a true believer. (Bahiqi: Shubatul Iman)

When the dwellers of Hell will be asked why they were in Hell they will say that they neither prayed nor fed the poor knowing that they required food.

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٧٤﴾ وَلَمْ نَكُ نَطْعِمُ الْبِسْفِ كَيْنَ ﴿٧٥﴾

They will say: We were not of those who prayed, nor were we of those who fed the indigent. (74:43-44)³³⁹

Since the believer wishes to partake of the Divine qualities of loving care and providence for the sake of the growth of his self-consciousness, he understands that in his wealth there is not only the right of the individual who makes a request for satisfying the needs of his life, but also that of the one who does not make a request to preserve his dignity and honour, though he is deprived of the necessities of life.

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

And in their wealth and possessions (was remembered) the right of the (needy), him who asked and him who (for some reason) was prevented (from asking). (51:19)³⁴⁰

Because of this need of the believer it was enjoined to distribute booty in such a way that it does not circulate only among the rich but also reaches the poor and the needy.

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

In order that it may not (merely) make a circuit between the wealthy among you. (59:7)³⁴¹

³³⁹ *The Holy Quran (text, translation and commentary)* Vol. III by Abdullah Yousuf Ali.

³⁴⁰ *Ibid.* Vol. II

³⁴¹ *Ibid.* Vol. I

A misunderstanding and its causes

Since the prophets' teachings place emphasis on feeding the people and distributing wealth and subsistence to them as one of the several means of satisfying the urge to love God and creating the attributes of God, therefore, some people have misunderstood from it that the only purpose of the prophets' teachings is to make arrangements for the financial and economic assistance to the people in the name of fear or love for God so that poverty may be removed. In other words, they think that prophet-hood also says what socialism says. The only difference is that while prophet-hood mentions the name of God, socialism denies Him. Moreover, the benefit which is practically intended or the purpose which is in view in mentioning the name of God is only that the economic needs of the people should be satisfied which socialism is satisfying quite satisfactorily, or rather, (God forbid) what prophet-hood could not do socialism has succeeded in doing. Hence, we should accept socialism so that what prophet-hood actually aims at is fully realized. However, since we are Muslims, we should also keep the name of God or Islam along side it. The causes of this baseless physical, material and expediential explanation of the prophets' teachings are given below:-

Love for Socialism.

The Intellectual and moral godlessness of the contemporary period.

Unfamiliarity with the mysteries of the prophets' teachings and lack of knowledge of the facts of the nature of the self.

The fact of the matter is that prophet-hood does not make arrangement for the need of the body, but for the self or mind. If it also makes an arrangements for the need of the body ,it does so only with the end in view, and to

the extent, that the body may continue to help and assist the need of the self by staying alive. In its eyes the body is for the self , the self is not for the body.

خوردن برائے زیستن و ذکر کردن است

تو معتقد کہ زیستش از بہر خوردن است

Eating is for living and zikr;

Whereas you believe that living is for eating.

The purpose of the worldly life in the eyes of the prophets' teachings is that man should make use of it to evolve his love for God and not to indulge in luxury and pleasure considering it to be his permanent abode.

مقام پرورش آہ و نالہ ہے یہ چمن

نہ سیر گل کے لیے ہے نہ آشیان کے لیے

The garden is for painful strains;

Neither for enjoying the roses nor making a nest.

BJ

The self's and the body's needs

In other words, prophet-hood does not care for the pony, but for the rider. The idea that the rider has no separate need of its own, and if the need of the pony is satisfied, the need of the rider is also included in this need itself, is completely absurd. The fact of the matter is that the rider's own need itself is the secret of the universe, the aim and object of creation and the centre of the past and future evolution. It is decisive in the matter whether after death the real man will be completely alive and strong, will continue to be in a life and death struggle, will be prosperous or miserable , will be happy or unhappy or will go to Hell or to Heaven for good. And what is the rider's need? To receive nourishment from the food of Beauty, i.e., to satisfy its desire for Beauty through the

observation of the manifestation of Divine qualities in natural phenomena, God's sincere worship and moral action, i.e., the satisfaction of its desire for Beauty by expressing the beauty of the Divine qualities in its actions and the creation of Divine morals in itself and, as a result of it, the development of its own beauty to perfection, thereby making itself completely happy and contented, and the maintenance this condition until death. It is unfortunate that those who consider the need of the body as the need of the self are unfamiliar with the fact that just as the body has a life, similarly the self has also a life. Just as the body can die, similarly the self can also die. The body dies when the life force departs from it and it becomes incapable of distinguishing between the injurious and the beneficial. The self dies when love for God departs from it, and it becomes unable to discriminate between good and evil. Just as the body needs food by which it grows, similarly the self needs food by which it grows. If the food for the body is matter and pure and nice material articles of sustenance, the food of the self is Beauty and the attributes of Beauty. When the body grows, it becomes biologically strong. When the self grows, it becomes psychologically strong, i.e., its power of determination for Goodness and Truth increases. Just as at times the food for the body becomes useless and defective and is unable to nourish the body, similarly the food for the self is also at times useless and defective and is unable to nourish the self. Just as unhealthy food, which is not consistent with the need of the body, creates weakness and disease, similarly the self becomes morally and spiritually weak and diseased if it loves a defective ideal which in its qualities is not consistent with its needs. The food for the self is not the same as that for the body. It is just possible that an individual may feed the body

thoroughly and develop it, but may keep the self starved and weak. This is what many people do. When food of the body is healthy and complete, it contains protein, vitamins, minerals and starch etc in good quantity. When the food for the self is healthy and complete, it contains the qualities of Beauty to the utmost extent, in other words, its ideal is God. The body absorbs food and makes it its part by chewing and digesting it through the digestive system. The self makes the beauty of Divine qualities its part by absorbing it through its thought and action, i.e., worship and moral action. When the body is healthy and strong, it does not accept disease, is protected from it and resists it successfully in the event of illness. Similarly, when the self is strong and healthy, its belief is firm and strong, it is happy and contented, its determination is strong, it is not influenced by the wrong ideas, it is protected from its instinctive desires, greed and lust and resists them successfully when they dominate it. In short, the needs of the self are entirely different from the needs of the body. Hence, the arrangement which socialism makes for the body is not at all an arrangement for the needs of the self. In the words of Iqbal, It is a mistake on the part of socialism that it considers “filling of the belly” itself as the satisfaction of the “pure soul”.

The body is an instrument of the self

If we keep in view the fact that the human self is exactly the same God’s word “be” or the command of God, which was the cause of the creation of the universe from the beginning of time, and is the cause of the whole later evolution, it becomes quite clear that the human body is an instrument of the self which it has itself created so that it may be able to work in the world to realize its purposes. Iqbal has quoted a verse of *Rumi* which means that the body has come into being from us,

not we from it. The cup became intoxicated with wine, not wine with it. The real thing is wine. The cup has been made for wine, not wine for it.

قالب از ماہست شد ما نے ازو
ساغر از مے مست شد نے مے ازو

Wine became intoxicated with us, not we with it;
the body came into being from us, not we from it.
Masnavi Rumi (Book 1)

Translated by R. A. Nicholson.

While explaining this idea further in his verses, Iqbal himself says that the body is the cloak of the self which it has made to cover itself, just like the burnt refuse of coal which wears the cloak of its own ash.

عقل مدت سے ہے اس پچاک میں الجھی ہوئی
روح کس جوہر سے خاکِ تیرہ کس جوہر سے ہے
میری مشکل 'مستی و شور و سُرور و درد و داغ
تیری مشکل' مے سے ہے ساغر کہ مے ساغر سے ہے
ارتباطِ حرف و معنی 'اختلاطِ جان و تن
جس طرح اگلر قبا پوش اپنی خاکستر میں ہے

Since times antique the mind of man
In complex problems is involved:
What is the source of clay-born man
And how the soul has been evolved?
Pain, anguish, glee and rapture sweet
Are spiritual states that man must face:
What is of much worth, cup or wine,
Is knotty point you wish to trace?
What binds the words and their import,

What links the body and the soul?
 It wears the cloak of its own ash
 Just like the burnt refuse of coal.
 ZK

The purpose of physical pleasures

It means that the body is a servant of the self which the self has itself appointed. Its is not the self's master. Since, in this world the self's own need, i.e., the satisfaction of Love depends upon the fact that the body, which is the carrier of the self, should remain alive and safe while the life and safety of the body depends upon the fact that its need should continue to be satisfied up to the extent of the maintenance of life and race. And again since, because of the force of the urge of self to love, the probability was that the self will remain absorbed in the task of satisfying itself to an extent that it will ignore the needs of its carrier which will endanger its own needs, therefore, God has created two characteristics in the needs of the body, in His infinite wisdom, which are called the animal desires or the instincts in the terminology of the psychologists, which call the attention of the self towards their satisfaction forcibly. One that a biological kind of pressure or force has been created in them the result of which is that if the self does not or cannot satisfy them, it suffers from a temporary kind of restlessness or anxiety. The other is that if the self satisfies them not only is its restlessness or anxiety removed, but it also gets a temporary kind of pleasure.

Contradiction between the needs of the body and those of the self

This Divine arrangement helps and assists the satisfaction of the self's urge to Love. But it creates a contradiction between the needs of the self and those of

the body. Since the body cares only for its own need, and is oblivious of the need of the self, it continues to try by creating the fear of this temporary kind of restlessness or anxiety, and by tempting to this temporary kind of pleasure, that the self should always attend to its need by diverting its attention from its own need. The reason is that there is no limit either to poverty where an individual may become convinced that he and his children have now become safe from it forever or to the desires for physical pleasure where an individual may think that he does not need it any more. But, since the time which is available to man in this life is so limited, short and uncertain, and it is not known when it may come to a sudden end, and further, since this time is also only one and can be spent for only one activity at a time whether that activity is concerned with the body or with the self or whether it is the pursuit of the satisfaction of the lower desires or that of the needs of the self, therefore, if a man gives importance to these exaggerated demands of the body, he must neglect the needs of the self for their sake. In such a situation, the rider will not use the pony to reach his destination but the pony will mount the rider and drive him to whatever direction it likes.

Meaning of the term ‘*Nafs*’

The Quran has attributed the unlimited demands of the body to man’s animal nature using the term ‘*Nafs*’ for it. He has told that ‘*Nafs*’ directs man to act wrongly.

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي

The (human) soul is certainly prone to evil, unless

my Lord do bestow His mercy. (12:53)³⁴²

Iqbal has also used the term '*Nafs*' in obedience to the Quran and has emphasised that to hold '*Nafs*' in check is essential for the evolution and strength of the self. Man should hold the halter of this self-willed camel in his hand. Thereafter, if he is a potsherd, he will become a gem.

نفسِ تو مثلِ شترِ خودِ پرور است
 خودِ پرست و خودِ سوار و خودِ سر است
 مرد شو آور زمام او بکف
 تا شوی گوهر اگر باشی خزف
 هر که بر خود نیست فرمانش رواں
 می شود فرماں پذیر از دیگران

Thy soul cares only for itself, like the camel:
 It is self-conceited, self-governed, self-willed.
 Be a man, get its halter into thy hand,
 That thou must become a pearl albeit if thou are a
 potter's vessel.
 He that does not command himself
 Becomes a receiver of commands from others.

AR

The true believer pounces upon '*Nafs*' to save the self
 from its attack just as a panther falls upon a deer.

مرد مومن زنده و بانود بجنگ
 بر خود افتد همچو بر آهو پلنگ

The believer is living, and at war with himself

³⁴² *The Holy Quran (text, translation and commentary)* Vol. II by
 Abdullah Yousuf Ali.

he falls upon himself like a panther on a deer.

JN

Iqbal also uses words like *khaq-e-tirah* (black clay), *gil* (earth), *ab-o-gil* or *ma-o-tain* (water and clay), *badan* (body), and *ushtar-e-khaki* (camel of clay) for the body or 'Nafs'.

امتزاج ماء و طین تن پرور است
 کشته فحشاءِ هلاکِ منکر است
 اہل قوت شو زورِ دیا قوی
 تا سوارِ اُشترِ خاکی شوی

Man in whom, clay is mixed with water, is fond of ease,

Devoted to wickedness and enamoured of evil.

Draw might from the litany "O" Almighty One

That thou mayst ride the camel of thy body.

AR.

Circling around water and clay

The demand of wisdom and foresight is also exactly the same that man should satisfy the desires of the permanent self completely and perfectly by ignoring the unlimited demands of the body and should not put the betterment of his next life to danger for a temporary, unreal and imaginary benefit. But, if a man decides that he will give importance to the needs of the body exclusively, he will have to give up a religion whose purpose is the evolution and strength of the self and to invent a new religion which has no place for mind, self and God. He will also have to create a new knowledge which is godless to support it besides moulding the philosophies of ethics and politics in such a way that there is no mention of belief in God in them, and then

also to put reasoning and the sentiments at the service of only the body. At present, two major ideologies are in vogue in the world. They are socialism and capitalism. Both these ideologies support the view that the body is everything and the self is nothing. Therefore, in both of them the centre of religion, politics, knowledge, intellect and heart is the body. The only difference is that while socialism rejects God both theoretically and practically, capitalism rejects God only practically. The reason is that capitalism does not permit God to poke His nose in any aspect of life. And, if it does not deny God theoretically, it also does not accept Him. While mentioning exactly this situation, Iqbal writes;

علم و فن ، دین و سیاست ، عقل و دل
زوج زوج اندر طواف آب و گل

Art and science, religion and politics, reason and heart-

Each concerned only with water and clay.

JN

Partnership with God

Sometimes the demand of the self is that it should become indifferent to the protection and care of the body and to protect its own interests instead by sacrificing those of the body, for example, on the occasion of Jihad. But sometimes its demand is that it should protect the body and save it from dangers so that it may live on and continue to make itself strong and firm by worshipping God in this world, i.e., by practising for the creation of Divine morals in itself as a preparation for the next life. In such a situation, the demands of the body are also the self's own demands to the extent of the maintenance and preservation of life and not merely those of the body.

When these demands exceed this limit, they are regarded as the particular demands of the body. It's these demands which are also called the demands of 'Nafs'. If a man obeys the order of his body's or 'Nafs', it means that he has not obeyed the order of the self which is also the order of God and has made the desires of his body or 'Nafs', also called the low desires by the Quran, his god in place of the True God. Inviting attention towards the misfortune of such a man the Quran has said:-

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ

Hast thou seen him who takes his low desires for his god. (25:43)³⁴³

Could there be a clearer form of polytheism if not that which God Himself calls polytheism? Polytheism is a sin which God will not forgive, though He will forgive all other sins of any one he chooses:-

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Surely, Allah forgives not that a partner should be set up with Him, and forgives all besides that to whome He pleases. (4:48)³⁴⁴

That is why the Holy Quran says that to set up partner with God is a tremendous wrong. To associate anyone with God is like a man who falls down from the sky and is rent asunder. To prevent the demands of low desires fearing distance from and displeasure of God and to give the demands of the self the opportunity for satisfying them is a grand achievement of the true believer the reward for which is given to him in the form of Paradise:-

³⁴³ *The Manifesto of Islam*, page 72, published by Da'wah Academy, International Islamic University, Islamabad.

³⁴⁴ Ibid.P 81.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ (ۚ) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤٥﴾

And as for him who fears to stand before his Lord and restrains himself from low desires, the Garden is surely the abode (79:40)³⁴⁵

This exactly is the fear of God which makes a believer honourable and respectable in the eyes of God. There is no standard of respect and honour in the eyes of God except fear. Life is limited. Man can use it either to satisfy his self-consciousness or to satisfy his low desires. The satisfaction of both is not possible at the same time.

ہم خدا خواہی و ہم دنیائے دوں

ایں خیال است و محال است و جنون

You long for God as well as this contemptible world;

Realization of this goal (to have both) is impossible, a sheer thought and an insanity.

But it should be remembered that those people who will neglect the worship of God or the demands of the self in pursuit of the sensual desires will be cast into Hell:-

أَصَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا

Who missed Prayers and followed after lusts; soon then will they face Destruction (19:59)³⁴⁶

Mud seeking and mud eating

The body is a thing made from earth. An individual who neglects the demands of the self by hankering for physical desires, the light of his self is extinguished and it reaches near death. Such an individual is like the one who

³⁴⁵ Ibid.P 74.

³⁴⁶ *The Holy Quran (text, translation and commentary)* Vol. II by Abdullah Yousuf Ali.

seeks for the mud, purchases the mud and eats the mud, and thus spoils his health and makes his face go pale. Iqbal has explained this fact in the words of Rumi as follows:

گل مخر گل را مخر گل را مجو
زانکه گل خوار است دائم زرد رو

Seek not mud, eat it not and seek it not,
For the mire is foul and always pale in hue.
MK

Richness is a test

Since the satisfaction of the extraordinarily powerful and limitless demands of the body depends upon the fact that man should also have the financial resources, therefore, it is not easy to control these demands during richness. That is why, prophet-hood has regarded richness as a test from God, and has warned against it in order to prevent man from absorbing himself in the physical desires and pleasures and forgetting God until his life may pass and he may find himself in Hell:-

أَلْهَكُمُ الشَّاكِرُونَ حَتَّى زُرْتُمُ الْقُبُورَ ۝

The mutual rivalry (for piling up of worldly things) diverts you, until you visit the graves (i.e. till you die). (102:1-2)³⁴⁷

A rich man will be held strictly accountable for spending his wealth unlawfully :-

ثُمَّ تَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Then, on that Day you shall be asked about the

³⁴⁷ *The Noble Quran* by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

delights (you indulged in, in this world) (102:8)³⁴⁸

It is only because of similar consequences of richness that Iqbal writes:-

اے بسا مردِ حق اندیش و خیر
 مے شود از کثرتِ نعمتِ ضحیر
 کثرتِ نعمتِ گداز از دل برد
 ناز مے آرو نیاز از دل برد
 سالہا اندر جہاں گردیدہ ام
 نم بچشمِ منعمماں کم دیدہ ام

It so often happens that a man of insight and God oriented.

Becomes blind through affluence.

Abundance of wealth deprives man of compassion,

Produces pride and uproots submissiveness.

I have moved round the world for years,

I have never seen tears in the eyes of the rich.

JN

Participation of the Devil

When the Devil, who is the enemy of man, sees that a force in the form of his body is working to turn his self aside from its course, he also joins with it and begins to present exactly the same fear of poverty and the desire for pleasure by his evil suggestions exaggeratedly which had been presented by the body. He tells him that he should look after the needs of the body lest he becomes poor and destitute and not to forget that there is a great pleasure in

³⁴⁸ *The Holy Quran (text, translation and commentary)* Vol. III by Abdullah Yousuf Ali.

the satisfaction of the needs of the body the opportunities for which should not be lost. Consequently, the Quran says that the Devil frightens man away from poverty and calls him to the pleasure of shamelessness and indecency. But, if on the order of God and opposition to the Devil he satisfies the demands of the self instead of the exaggerated demands of the body, he will not only compensate for the loss of his previous acts of omission and commission (مَغْفِرَةٌ مِّنْهُ) but will also receive other invaluable rewards (فَضْلًا):-

الْشَّيْطَانُ يُعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۗ وَاللَّهُ يُعِدُّكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا

The Evil One threatens you with poverty, and bids you to conduct unseemly. God promiseth you His forgiveness and bounties and God careth for all. (2:268)³⁴⁹

That is why the true believer has been taught to pray that he may be given refuge from his “*Nafs*”, the Devil, and the association of the Devil with his “*Nafs*”.

اللهم انى اعوذ بك من شر نفسى وشر الشيطان وشر كه

O Allah! I seek refuge with You from the mischief of myself and the mischief of the devil and his (temptation to) polytheism. (Jame Tirmzi)

Arrangement for protecting the self through the body

Obviously, if the self has not been forewarned about the dangerous consequences of this inducement and temptation of the body and the help and assistance of the Devil there- in, it will remain attentive to the needs of its

³⁴⁹ *The Holy Quran (text, translation and commentary)* Vol. I by Abdullah Yousuf Ali.

carrier, that is, the body, not to the extent of need and what is sufficient but to an unlimited extent. This situation carries in itself a grave danger to the life, evolution and progress of the Self. Hence, God's mercy provides a solution to it through the agency of prophet-hood. Prophet-hood makes an arrangement for telling man and explaining to him completely and thoroughly, that his right ideal of life is God so that he may not be deceived and misled. It also tries to warn him fully about the imminent danger of the unnecessary demands of the body to it, so that, even after knowing his Beloved its actual object of love, he may not remain deprived of the satisfaction of the demands of his self by spending his whole life in feeding the body and his condition may again not become similar to a man who does not at all know as to who is his Beloved. Hence, prophet-hood, as stated earlier, tells him first of all that to satisfy the unjust demands of the body or 'Nafs' is to wrong his own soul and to commit a sin or an evil the punishment for which is built in it the record of which will not be destroyed, but will remain preserved in the self which the self will take with it to the next world. An individual who keeps the self purified of and safe from this sin and great wrong, will be successful. But a man who destroys it by sacrificing it for the sake of the earthen body, will remain unsuccessful and deprived.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ (وَقَدْ خَابَ مَنْ دَسَّاهَا) ۝

Truly he succeeds that purifies it, and he fails that corrupts it.

(91: 9-10)³⁵⁰

³⁵⁰ *The Holy Quran (text, translation and commentary)* Vol. III by
Abdullah Yousuf Ali.

Real life is life in the hereafter

Then, Prophet-hood tells man that the body for the nourishment and feeding of which he spends the precious hours of his life unnecessarily is temporary and mortal. On the other hand, the life of the self is permanent and everlasting. Therefore, it is not wise for him to sacrifice a permanent life for the sake of a temporary life and to give preference to the life of the body (the life of the world) over the life of the self (the life of the next world) as the life of the self is better and everlasting by virtue of its unending pleasures and delights.

بَلْ تُوْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ وَّابْتِغِ ﴿١٧﴾

May you prefer the life of this world, although the Hereafter is better and more lasting.

(87:16-17)³⁵¹

Besides, prophet-hood tells him, by analysing the life of the body or the life of this world, what it is ? If complete and proper arrangements for the needs of the self are not made in it, his activities are reduced to these: Getting involved in a sport or fun, making an effort to beautify his food, dress, house and other necessities of life to the maximum ,priding against one another, showing superiority over others, making an effort to earn more and more wealth and striving to make one's children more and more prosperous and happy.

An example of all these activities is the rain which may pour down by which the field may become green. It may then begin to thrive and flourish and turn pale after becoming ripe, thus making the farmer happy. But ultimately the same field may become straw. Similarly, if

³⁵¹ *The Noble Quran* by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

a man who prefers the life of the world gets everything according to all his desires, death even then brings his success to nought leaving nothing whatsoever with him. Rather, he under-goes a severe punishment in the next world for neglecting the needs of the self. But, if he confines these activities to the limits of need and what is just enough and satisfies the needs of the life of the self or the life of the next world, he earns the forgiveness and approval of God. This shows that the life of the world is a delusive enjoyment which is apparently good, but is, in actual fact, good for nothing and defective.

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ
وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهَيِّجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا
وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ³⁵² وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
مَتَاعٌ الْغُرُورِ

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children (it is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller, afterwards it dries up and you see it turning yellow then it becomes straw but in the Hereafter there is a severe torment (for the disbelievers-evil doers) and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers – good doers). And the life of the world is only a deceiving enjoyment” (57:20)³⁵²

³⁵² *The Noble Quran* by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

Prophet-hood explains that if there is any life, it is only that of the self. The life of the body is so short and fleeting that it is a no more than a mistake to call it life. Even if a man stays alive for a hundred years, it seems to him at the time of death that the time of his life was not more than a day or a fraction of a day. The Quran relates the story of a man whom God kept in a state of death for a hundred years, then made him alive. When, after coming to life he was asked how long he was in the state of death, he replied that for a day or a fraction of a day.

وَإِنَّ الدَّارَ الْآخِرَةَ لَهِمْ الْحَيَّوَانُ ۗ لَوْ كَانُوا يَعْلَمُونَ

But verily the Home is the Hereafter— that is, life indeed, if they but know (29:64)³⁵³

The Holy Prophet (peace be upon him) said that the world has been created for you, you have been created for hereafter. He, therefore, enjoined from making the life of this world or the life of the body an obstacle to the life of the next world or the life of the self, but a help to it. The people whose works are the most absurd, useless and harmful are no other than those whose efforts were wasted in beautifying and embellishing their bodily life but in spite of it they think that they are acquiring merit.

قُلْ هَلْ تَنْبِتُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٣٧﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ

يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٣٨﴾

Say (O Mohammad) “Shall We tell you the greatest losers in respect of (their) deeds? “Those whose efforts have been wasted in this life, while they thought they were acquiring good by their

³⁵³ *The Holy Quran (text, translation and commentary)* Vol. III by Abdullah Yousuf Ali.

deeds. (18:103-104)³⁵⁴

The true believer has given his life and wealth to God

Besides, prophet-hood also said that if you desire Paradise, you should believe in God, i.e., in the truth of what God conveys for your betterment through revelation. The condition for believing in God is that you should make over your life and wealth to God so that He may spend it when and however He may desire while he you yourself should show no concern whatsoever whether anything is left with you or not in return for which you will enter Paradise, which is the result of the successful life of the self.

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise (9:111)³⁵⁵

Need to keep one's self safe from the fear of poverty

Again, prophet-hood tries to rid man of the fear of hunger and poverty so that by overlooking the self for fear of them he may not get down to the satisfaction of the body by ignoring the self. It tells him that he should not care for bread to an unlimited extent because there is no creature on earth but its sustenance depends on God.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

And no moving (living) creature is there on earth

³⁵⁴ *The Noble Quran* by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

³⁵⁵ *The Noble Quran* by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

but its provision is due from Allah (11:6)³⁵⁶

God gives all sustenance. He commands all power of giving sustenance and His power to give it is steadfast.

هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْبَتِينُ

“Verily, Allah is the All Provider, Owner of Power, the Most Strong.” (51:58)³⁵⁷

The biological pressure of the physical needs and the urge to search for a livelihood arising out of it with which man has been endowed is one of those means which God puts to His use to provide sustenance to man. Therefore, search for livelihood has also been regarded as a duty. But search for livelihood is not an end in itself. Rather, it has been regarded as a means of keeping the body alive for prayer and obedience to God. Search for livelihood, as a means to an end, compels man to adopt foul means of earning it and to overlook the needs of the self one of which is also trust in God.

Again, prophet-hood directly also enjoins man to satisfy the needs of the self without caring for the fear of poverty believing strongly that God has the Power to make him rich if he so likes.

وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمْ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ

“And if you fear poverty, Allah will enrich you if He wills out of His Bounty.” (9:28)³⁵⁸

Poverty is a test

Poverty comes so that man may be tested whether during it he remains steadfast on the path of truth by exercising patience or begins to remove poverty by fair or

³⁵⁶ Ibid.

³⁵⁷ Ibid.

³⁵⁸ *The Noble Quran* by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

foul means for fear of it after leaving this path. The Holy Prophet (peace be upon him) said:

كاد الفقر ان يكون كفرا

“Poverty comes very near disbelief.” (Mashkāt-ul-Masabih)

That is why God uses poverty to subject man’s faith to a test. True and firm faith is alone that which does not waver even in poverty, and in the presence of which an individual does not react to it by disbelief and sin, but by patience. The self of a believer, who shows patience in his hour of trial and test and goes on satisfying the needs of the self without worrying takes a step forward towards a higher stage of its progress just like a student who is successful in an examination and is promoted to a higher class by making progress. The Quran has it that God will certainly test man through the fear of death, hunger, loss of lives and properties and shortage of agricultural produce, and those who will remain patient and steadfast during these difficulties should be given the good news that because of their success in this test, the stages of the evolution of their self will rise higher .

رَفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ

“We raise whom we will in degrees.” (6:83)³⁵⁹

Prophet-hood orders those unfortunate people who are so over-whelmed by the fear of poverty that they kill their children lest it be difficult for them to provide them with sustenance to desist from this practice, and in order to remove their fear, it assures them that their and their children’s provider is God and not they themselves. God enjoins them from killing their children because of the

³⁵⁹ Ibid.

fear of poverty as it is He Who is their and their children's provider.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ

“And kill not your children for fear of poverty. We will provide for them as well as for you.”
(17:31)³⁶⁰

Advice to spend economically

Then, in order to save the Self from the exaggerated demands of its carrier, i.e, the body, prophet-hood lays stress on spending on the needs of the body to the extent of what is needed and sufficient by which the body may remain alive and strong and may continue to be of use to the self. Those who spend more than this are the brothers of the Devil as they realize his purpose who wishes that man should ignore the needs of the self and give importance to those of the body or ‘*Nafs*’ instead to the maximum extent until his life comes to an end and he finds himself in Hell.

إِنَّ الْبُيُوتَ الَّذِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ

“Verily, the spend thrifts are brothers of Shayatins (devils)” (17:27)³⁶¹

Order to give surplus wealth in charity

Again, prophet-hood orders that whatever is enough and beyond need should not be kept with one's self but should be given in the cause of God.

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ

“They ask thee how much they are to spend; say:

³⁶⁰ *The Noble Quran* by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

³⁶¹ *Ibid.*

"What is beyond your needs." (2:219)³⁶²

The Prophets' teachings stress that wealth should be considered as a timely solution to the need of the body and should not be hoarded. For those who hoard wealth in the form of gold and silver coins or in any other form which can assume the form of gold and silver coins and do not give it in the cause of God, there is a grievous penalty. When gold and silver coins will be heated in the fire of Hell, their foreheads, flanks and backs will be branded with it and they will be told that this is exactly what they had hoarded for themselves, so they should now taste of it.

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ ۗ فَبَشِّرْهُمْ بِعَذَابٍ
 أَلِيمٍ ۚ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ
 هَذَا مَا كُنْتُمْ تَكْنِزُونَ ﴿٢١٩﴾

"And those who hoard up gold and silver [Al-Kanz: the money, the Zakt of which has not been paid], and spend it not in the Way of Allah, - announce unto them a painful torment. On the Day when that (Al-Kanz: money, gold and silver, etc., the Zakt of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them):-"This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." (9:34-35)³⁶³

³⁶² *The Holy Quran (text, translation and commentary)* Vol. I by Abdullah Yousuf Ali.

³⁶³ *The Noble Quran* by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

After the passing away of the Holy Prophet (peace be upon him) when his prominent companion Hazrat Abuzar Ghafari learnt that the people did not obey the order of God contained in the above verse and hoarded wealth, he used to feel distressed about it and to draw the people's attention towards this order.

Eradication of love for other than God

The charity of the true believer is counted a virtue only when it consists of those things in his ownership which he loves, for it is only then that he eradicates the love for others than God from his heart and perfects his love for Him by making it successful in the test. Consequently, God says that you will by no means attain righteousness unless you give all those things in charity which you love.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

“By no means shall you attain albirr (piety, righteousness— here it means Allah's reward, i.e., Paradise) unless you spend (in Allah's Cause) of that which you love.” (3: 92)³⁶⁴

When this verse was revealed Hazrat Talha told the Holy Prophet (peace be upon him) that he had a garden which he loved greatly and wished to give it in charity in obedience to this order. The Holy Prophet (peace be upon him) allowed him to distribute it to his relatives. This verse shows that the foremost and the real aim of charity is the progress and evolution of the self and the love of the alms giver and not the eradication of poverty, though by giving charity poverty is also eradicated. But to eradicate poverty by means of charity is a good deed, firstly, because by it the love of others than God leaves

³⁶⁴ Ibid.

the heart of the alms giver and a place for God's love is created in it. Secondly, the alms giver makes the attributes of loving care and providence of God his own by which his self-consciousness evolves. That is why the order to spend in the cause of God according to ability applies to both the poor man and to the rich man equally under all the states whether it is the state of prosperity or the state of adversity, though a man can give to others in adversity also only by sacrificing the legitimate needs of his body.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ

“Those who spend (in Allah's Cause) in prosperity and adversity.” (3:134)³⁶⁵

Seeking the approval of God

That is why the condition prescribed for the acceptance of alms and charity is that it should have the intention of seeking the approval of God behind it otherwise to give or not to give alms amounts to the same thing. Rather, to give alms without this intention is regarded as a sin like hypocrisy or polytheism, though the physical need of a needy person who receives the alms is satisfied by it even then exactly in the same way. But, since by giving such alms the self-consciousness of the giver does not evolve, this action has been considered to be useless and in vain, or rather, a sin. The Quran asks us not to render our alms in vain by reminding of our favour and kindness or by causing injury afterwards otherwise it will mean that we are also like an individual who does not believe in God and spends his wealth not for the sake

³⁶⁵ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

of the love and pleasure of God, but only for show and display.

لَا تُبْطَلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى ۗ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ

بِاللَّهِ

“Do not render in vain your Sadaqah (Charity) by reminder of your generosity or by injury, like him who spends his wealth to be seen of men and he does not believe in Allah.” (2:264)³⁶⁶

The believer has been enjoined to feed the poor, but not to waste his good deed expecting that the individual whom he has fed would be of use to him tomorrow or would be grateful to him. Rather, he should openly declare that he is feeding him only for the sake of God and wishes for no reward or thanks from him so that the urge to love God may find an expression in his action, with the result that the stages of the evolution of his self-consciousness may rise higher.

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

(Saying) “We feed you for the sake of God alone: no reward do we desire from you nor thanks.”
(76: 9)³⁶⁷

The distinguishing quality of the believers has been stated to be that they feed the orphans and the captives merely for the sake of God’s love.

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

“And they feed, for the love of God, the indigent,

³⁶⁶ Ibid.

³⁶⁷ The Holy Quran (text, translation and commentary) Vol. III by Abdullah Yousuf Ali.

the orphan and the captive.” (76: 8)³⁶⁸

The Holy Prophet (peace be upon him) said that an individual who harbours ill-will for the approval of God, gives for the approval of God and stops from giving for the approval of God, (for example when giving is for other than God) has completed his faith.

Purification of “*Nafs*”

The Prophet (peace be upon him) had said that zakat is a charity which is taken from the rich and given to the poor.

صَدَقَةٌ فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَعْيُنِيَّائِهِمْ وَتُرَدُّ عَلَىٰ فُقَرَائِهِمْ

“Zakat is to be taken from the wealthy among them and given to the poor”(Bukhari)

The real and the fundamental purpose of this charity is also the evolution of the believer’s self-consciousness. The meaning of the word “zakat” shows that its purpose is to purify someone — to purify someone’s self-consciousness by making him get a share from God’s qualities of loving care and providence, though it is obvious that this purification by zakat is for the reason only that by it the need of the needy is satisfied otherwise the giving of zakat can neither make him eligible for a share from God’s qualities of loving care and providence nor can purify the self. The Holy Prophet (peace be upon him) had been told to collect alms from the wealth of the Muslims “which may purify their souls”.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

“Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it.”

³⁶⁸ Ibid.

(9:103)³⁶⁹

It was not said “which may remove the poverty of the poor”, though by charity poverty is also removed indirectly. Further more, any alms which are given for other than God is disbelief and its acceptance is also unlawful, though such alms also remove poverty.

وَمَا أَهْلٌ بِهِ لغيرِ اللَّهِ

“And that on which any other name hath been invoked besides that of God.” (2:173)³⁷⁰

Development of the Self

In short, to feed the people and to bestow wealth upon them is no righteousness in itself unless there is an intention of seeking the pleasure of God behind it. Without such intention this righteousness entails punishment. The reason is quite clear. The basic aim of financial assistance to the poor in the prophets’ teachings is exactly the same as that of God’s worship, i.e., the satisfaction of the urge of self to Love through the creation of Divine morals, and then the development and progress of the self through this satisfaction. That is why *Zakat* is mentioned by in the Holy Quran together with *Salat* ,(i.e.,prayer five time a day). Those who will go to Hell will also mention both these sins together with one another, viz, that they neither prayed nor fed.

Socialism has no concern with goodness

The teachings of the Holy Prophet (peace be upon him) have lifted the veil from the invaluable fact that the importance and value and worth of every action depends

³⁶⁹ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

³⁷⁰ The Holy Quran (text, translation and commentary) Vol. I by Abdullah Yousuf Ali.

on the intention which motivates it. An action which is rewarding with one intention exactly the same action is unrewarding with another.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

(The value of) an action depends on the intention behind it. (Sahi Mulsim)

Behind the efforts of the socialists for creating economic equality there is no intention of seeking the pleasure of God nor can there be any. The reason is that socialism is based on the denial of God. Therefore, these efforts are neither of any use to the real man or to the self nor have they any goodness or merit in them. On the contrary, as they hide the real objective of the self from the eyes of man, they are a message of death for him.

Prophet-hood offers a solution to the difficulties of the self

The above clarifications show that the solution which prophet-hood offers first of all, and directly, is not how the nourishment of man's temporary and impermanent instrument (the body) should be accomplished, but it is how the life of the self, which is durable and an end in itself, should be protected from the encroachments of the excesses, self-interests and immoderations of the instinctive demands of the nourishment of his body so that it may continue to satisfy its urge to love God with complete freedom until death, and the process of evolution which is to reach its goal with this action of the self may continue to press forward without stopping, and the human self may also remain safe from fear and grief and get enjoyment and happiness after death i.e., may be safe from Hell and enter Paradise. The purpose of prophet-hood is the well-wishing and guidance of the real man. We have seen before that

the reality of man is an urge to Love, and except for it nothing else. Prophet-hood guides towards the satisfaction of this urge itself. It does not provide a solution to poverty directly, but to its fear so that the demands of this insignificant mud, called the human body, may not destroy that sparkling gem of permanent worth and value called the human self by gaining an upper hand.

True goodness is not possible in the socialist system

Some socialist Muslims are in the habit of saying that in the socialist system all kinds of evils are eradicated, and goodness prevails everywhere, since it is only hunger which is the root cause of theft, robbery, bribery, falsehood, deceit, murder, violence and prostitution etc. It is unfortunate that these people do not keep in mind the difference between good and evil and true goodness and false goodness an explanation for which we find in the Holy Quran. The Quran has distinguished true goodness from false goodness. It is established that goodness has as many kinds as there are ideologies of life in the world. The goodness of every ideology of life is different which is consistent with that ideology. What then is true goodness? Obviously, true goodness will only be that which will have compatibility with the Right Ideology. According to the Quran, true goodness is only that which flows from the fountain-head of Love and the purpose of which is the pleasure of God. True generosity and false generosity, real truth and unreal truth, true justice and untrue justice and true virtue and false virtue outwardly appear to be similar but, in fact, there is a world of difference between them.

Definition of true goodness

In the eyes of the Holy Quran, true goodness is only that the purpose of which is no other except the expression of God's love and seeking His approval. Such goodness develops the love of God further. But false goodness which can have thousands of kinds is the goodness of a man who denies and disobeys God which results from the love of a wrong ideal and develops the love for it alone. Since it misdirects the urge of self to love, it does not evolve the self, but harms the process of its evolution. In the terminology of the Quran, such goodness goes waste. It is like a heap of ashes on which strong winds may blow on a tempestuous day and blow it off. In this way, the disbelievers get nothing out of whatever they earn.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ

“The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day: they shall not be able to get aught of that they have earned.” (14:18)³⁷¹

The deeds of the disbelievers are exactly like a mirage which the man parched with thirst in a sandy desert mistakes for water until, when he comes up to it, he finds it to be nothing.

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهَا شَيْئًا

³⁷¹ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

“But the Unbelievers,- their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing.” (24:39)³⁷²

Their deeds go waste, and on the Day of Judgement when their deeds will be judged no weight will be given to them.

فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا

“vain will be their works, nor shall We, on the Day of Judgment, give them any weight..”

(18: 105)³⁷³

An hadith has it that when on the Day of Judgement an individual will seek reward for his generosity, God will say that he had given generously not to earn His pleasure, but because the people may praise him and call him generous, so they have made him generous and therefore, there is now no reward for him for this generosity with him. To be godless is essential for the socialist system. Rather, the socialist system can be established on the basis only of opposition to God. Hence, in the socialist system the existence of goodness is not possible. Goodness is an aspect or a part of Love which can have no existence independent of Love. Where its whole is not present, its constituent can also not be present. When the tree itself does not exist, how can it have any leaf, fruit or flower?

The motive power of moral evils

We should also consider the fact that the evils mentioned above have also other motives in addition to

³⁷² The Holy Quran (text, translation and commentary) Vol. II by Abdullah Yousuf Ali.

³⁷³ Ibid.

hunger and poverty. They become still more effective and powerful during prosperity and affluence. The day in and day out increase in the incidence of these evils in the West is due largely to a care free life, prosperity, love for variety and fun seeking. When there is no fear of God, there is no other effective internal force to create moral discipline and restraint in actions. In such a situation, well-being also becomes a heavy burden on man. But, where the cause of these evils is hunger and poverty true morality can not take their place if their cause, i.e., hunger and poverty, is removed, since with the return of poverty intention of going back to them will still exist which will continue to ruin their goodness. Hence if, with the removal of hunger and poverty any goodness has gained currency in the socialist countries, it is not real goodness. Real goodness is alone that the purpose of which is not richness, but the pleasure of God. Those who have become inclined to remove their poverty after committing all sorts of sins, during it, socialism can not make them good and virtuous by removing their hunger and poverty.

Soporific of sensual pleasures

The socialists are wont to say that religion which advises patience, contentment, gratefulness, love for peace and resignation to fate is a soporific which makes a man forgetful of his real needs. This attack by them on religion is pardonable because these poor fellows know only of the impermanent pony and its needs. They do not know about the rider and its needs which is immortal, which will live in the next world and which is pressing the evolution of the universe forward. If the real man had been the body of man, and if the real needs of man had been the needs of his body, this premise of the socialists could be right. But, the reality is different. The real man

is not the body of man, but his self. Hence, the believer has the right to say contrary to what the socialist say, that the pleasure of the desires of the body is a soporific which makes a person forgetful of his real needs. Hence, the more he ignores the needs of his body, the better it is for him because the more he is free to satisfy his real needs. That is why, the believer is at war with his *nafs* and does not allow it to raise its head.

مرد مومن زنده و با خود بجنگ

بر خود افتد همچو بر آهو پلنگ

The believer is living, and at war with himself
he falls upon himself like a panther on a deer.

JN

As against the the true believer, if a socialist thinks, out of ignorance, that the body is everything, and the self and its demands are mere superstitions, then it is but natural that he should think that the more he removes the idea of God from his mind, the better it is for him because the more he is able to satisfy the demands of the body freely. After adopting this baseless hypothesis, how should he regard religion if not that it is a soporific.

Theft of a page from the prophets' teachings

But, the call of countless prophets to mankind to devote their whole practical life to the worship of God is precisely consistent with the nature of man because the whole of his nature is nothing except a powerful urge to love God. Hence, this call which is known as religion is not a soporific, but a light without which man cannot see his path. Socialism has made its revolution successful and decorated its house by using a ray of this very light, for socialism claims that it enforces the principles of justice,

fair-play and honesty in the economic conditions of life, which are values first taught by prophet-hood. The reason is that these values are derived from the qualities of God and love or desire for them is a part of God's love. It is prophet-hood which first of all asked man to love God and to seek His pleasure. One necessary condition for seeking God's pleasure is to do justice, not to appropriate any one's property and to refrain from loot, plunder and dishonesty. Had these prophets' teachings not become prevalent socialism could never know what is injustice and where it is being done. In what way is the capitalist dishonest and what injustice is being done by him to the labourer. Had socialism not raised the slogan of fair-play and justice, it would have been impossible for any human being to listen to its voice. The result would have been that its revolution would not have achieved any success whatsoever. The reason is that the human self which is only an urge to love God and His qualities can be motivated to perform some action only to seek God and His qualities otherwise it cannot perform any action. Every revolution in history which met with success had behind it the call for the expression and enforcement of some quality of God. If the French revolution was a call for changing the political conditions according to God's quality of justice, the Russian revolution was a call for changing the economic conditions according to this very same quality of God. Socialism has thus unjustifiably attempted to use this urge to love God which is the urge of self by separating it from its natural environment. It has, so to say, made an attempt at stealing a page from the book of prophet-hood. But no page can be stolen from the book of prophet-hood. Socialism will be compelled to accept the whole book of prophet-hood or else to return that page also to it which it has stolen. When we desire to

express one quality of God, it is with the expressed or implied, conscious or unconscious immediate or ultimate support of all His other qualities that we can do so. The human self or the urge to love God is a whole. None of its qualities can be eliminated from it. If truth is eliminated from truth, it becomes untruth. For then its deficiency has to be made good by untruth. Mixture of truth and untruth becomes untruth.

باطل دوئی پسند ہے حق لا شریک ہے
شرکت میانہ حق و باطل نہ کر قبول

There can't be pool twist good and bad-
This fact is known from times antique.
ZK

That is why the Muslims have been enjoined to enter Islam perfectly and not to take certain things of their choice from it and certain other things from disbelief, for in such a case their Islam will also be reduced to disbelief itself.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً

“O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion).” (2:208)³⁷⁴

A complaint of God against the Israelites is that they mix wrong with right, and thus make right also wrong.

لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ

“Why do you mix truth with false-hood?” (3:71)³⁷⁵

³⁷⁴ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

³⁷⁵ Ibid.

The assertion of God's qualities alongside love for others than God is not possible

It is just not possible for man to manifest fully any quality of God by expressing it in his action without complete love for Him. It just can't be that someone's ideal may be some other than God, yet his action may be expressive of some quality of God. That false, low and ugly ideal of his will create different kinds of obstacles to the expression of that quality and will not but colour it with its lowness and ugliness, thereby making it false. And when his action will become false, it will vanish like the whole of false-hood. That is why, socialism is an impermanent and short-lived ideology of life to which human nature will react sooner or later.

The Islamic economic system is deeply rooted in God's love

Some Muslims show by comparing the Islamic economic system with the socialist economic system that the former is better than the latter. The question is not whether as an economic system, it is Islam or it is socialism which is better. Rather, the question is whether or not socialism can maintain economic equality which it asserts to establish without Islam. The answer to this question is in the negative. The superficial and temporary success of socialism cannot keep this answer behind the curtain of secrecy for long. Ultimately only that ideology of life will prevail which is completely consistent with human nature. The greatest and the fundamental need of man's nature is God. That is why, the economic principles of Islam are outwardly economic, but, in fact, they are spiritual, since their purpose is the evolution of the human self. Hence, in spite of their being more or less similar, they are

completely different from those of socialism a comparison between which is meaningless.

عقل و دل و نگاہ کا مرشدِ اولین ہے عشق

عشق نہ ہو تو شرع و دین بتلہدہ تصورات

Intellect, heart and vision all must take their first lesson from Love—

Religion and the religious law breed idols of illusion if there is no Love.

BJ

The Islamic economic system results from God's love and nourishes God's love. It is derived from God's love and is deeply rooted in it. If it is separated from God's love, it ceases to exist. Therefore, no comparison of it is possible with a godless system like socialism which is a pantheon of phantasies and a structure of lifeless principles.

The goal of the process of history is Islam

The claim of socialism that it has understood the process of history and its objective is wrong. The motivating force of human actions is also the motivating force of the process of history. That force is only the urge to love God. It is impossible for man to perform any action which is not for the completion and satisfaction of God's love. It is a different matter that sometimes the god of man is the True God and sometimes an idol. But, whatever wrong ideologies of life will go on emerging due to the working of this urge will also simultaneously go on vanishing. Ultimately a system of life will be created in the whole world which will be based upon the idea of God. This system will be Islam itself presented by Mercy to the Nations. This system is also itself the objective of the process of history. Would that those who call

themselves “progressive” had reflected upon this fact in the light of the sound facts of human nature and the process of history as to what direction the progress of human society is taking and what is its ultimate goal.

Baseless claim

Some socialists argue in favour of socialism that to satisfy the needs of the body is necessary in order to maintain life. Hence, until these needs are satisfied of the self cannot be satisfied because man will satisfy them only when he will stay alive. This argument is correct. But, the question is: Do we wish to satisfy the needs of the body as a means to the ends of the self, and to the extent of this means so that man may stay alive and continue to serve God or we wish to satisfy them not as a means but as end of life. If the second premise is correct, then this is the end of life of socialism and not that of Islam. If the first premise is correct then have we satisfied ourselves that the people would actually consider it as a means? Does a firm belief in the truth and importance of Islam, its aspirations and purposes really exist in the hearts of the people? Do the people at present, in fact, give primary importance to the needs of the self, and keep them foremost in their mind and are resolved to give them primary importance and to keep them foremost in their mind in the future too? Do the people really have so much fervour for and concentration on the work of completing and satisfying the needs of the self that it may be firmly believed that they wish to satisfy the needs of the body subservient to those of the self indirectly and compulsively and according to what is just enough. If this situation is not obtaining, what then is the need to say that until the needs of the body are satisfied, the needs of the self cannot be satisfied? It is then evident that there is, in fact, not some feeling of love for God behind the

mention of the self's needs, but that of love for the body. In this case, we should first of all create a strong belief in the mind of the people about the foremost importance of the truth of Islam and the needs of the self by means of education, otherwise the needs of the body will receive primary importance in the eyes of the people who will become like those mentioned in the verse of the Quran mentioned below leaving the demands of Islam and the needs of the self on their lips in all but name:-

ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا

“Those whose effort goes astray in this world's life” (18:104)³⁷⁶

Admonitory examples

The conditions of the Muslims who introduced socialism in their countries without the satisfactory development of love for God and Islam through the right type of education are before us. In these countries the belief in the truth and need of Islam had already become weak, temperaments were inclined towards revolt against the rigorous restrictions imposed by the Islamic code of ethics, motives for greed and lust were high due to failure in observing the tenets of Islam and social inequalities and injustices were on the increase. An ideological void was, therefore, being felt to fill which the socialist system was introduced instead of returning to Islam. Thereafter, the whole emphasis began to be placed on the satisfaction of the needs of the body on the pattern of socialism. The result was that the name of Islam was left on the lips in all but name because due to lack of knowledge and understanding of Islam it was supposed that socialism had

³⁷⁶ The Manifesto of Islam, page 39, published by Da'wah Academy, International Islamic University, Islamabad.

achieved exactly what Islam desired. Hence, what more will now be the practical use of Islam?

Means to the goal of life or goal of life itself

Some socialist Muslims hold the view that they wish to introduce the socialism not that of Russia or that of China but that of Hazrat Abu Dhar Ghaffari. The question is, have they first created in themselves Hazrat Abu Dhar Ghaffari's faith in God, His Apostle (Peace be upon him) and the accountability of actions after death? In fact, most of the socialist Muslims wish to make arrangement for the completion and satisfaction of the needs of the body not as a means of the satisfaction of the compelling needs of the self but as a goal of life. They think that this itself will cover Islam. Moreover, the purpose of Islam is also no other than the equitable and just satisfaction of the needs of the body. If it is not so they will first of all stress the importance of the Islamic education so that they may first make the people aware of the real goal of life for the sake of which they desire the satisfaction of the needs of their body. But, on the strength of the merit or the importance which the needs of the body carries as a means of the completion of the self in the eyes of the people, these people do not wish to attach to it the importance of a means to a goal of life but itself as a goal of life.

The only remedy for the economic inequalities

When it is said that the thing which those orders of Islam too which outwardly seem to be of economic nature nourish directly, and according to their primary object, is not the body of man but his self, the question which is generally asked is, has then Islam no remedy for poverty or economic inequalities, though if the orders of

Islam with regard to the nourishment of the self are enforced no such things as poverty, economic inequalities and feudalism can exist. Nor can even wealth remain from being equally distributed automatically. It is regrettable that the modern man continues to ignore this fact again and again that all the ills of the society which we see outside are created due to the internal wickedness of the human individuals. Rather, they are only a reflection of these ills, but because of his short-sightedness, he seeks a remedy for them from outside and uses mostly ineffective and useless external methods of law, though if the individual is given an education which is consistent with the demands of his self, hence correct, no social evil can arise. If any such social evil has already arisen, it is removed. The fact is not only this that Islam has remedy for poverty and economic inequalities but there is no other ideology of life even if it may be socialism which has any natural, successful and durable solution to them. Hence, because of creating the moral of God's he becomes the beloved of God. Islam first of all creates warmth of love for God in man's heart, indifference to and disgust for others than God, feeling about the impermanence and faithlessness of the life of the body and conviction in and fear for the accountability of actions on the Day of Judgement and in this way, prepares him for the loving and humble obedience to the orders of God, and then asks him to work hard. A person who works hard prepares the ground for the love and providence of God and thus partakes of his qualities of love and providence. Hence, because of creating the morals of God in himself he becomes the beloved of God (الكاسب الحبيب الله).

It is obvious that an individual who works hard will earn a lot of money, and will thus have a large amount of

wealth to spend. But, what other thing Islam tells him is that if he has surplus wealth, he should even then neither spend it in excess of his need nor be extravagant in spending. Obviously, if after it he spends to the extent of bare need he will save wealth and continue to accumulate it. But the third thing which it tells him is that he should not accumulate surplus wealth, and if it gets accumulated, he should give it in the cause of God. Besides, it frightens those who accumulate wealth and do not give it in the cause of God with a painful torment saying that their bodies will be branded with the hoarded coins which have been heated in the fire of Hell and they will be asked to taste of what they had hoarded. If some Muslim has already become an estate owner or rich, he is enjoined to distribute his estate and wealth to his relatives by dividing it in parts according to the law of inheritance. Aesthetic needs are not unlawful in Islam. But, their turn comes when the biological needs of all the people are being satisfied. However, in them too the other fellow Muslims must be included. Abundance of good things of life is a generous gift from God which is received in exchange for obedience to Him and living an entirely pious and moral life. But in this abundance we should also include all our brothers. If the aesthetic sense of a Muslim compels him to spend in excess on the niceties of food, dress and living Islam warns him that he will not be counted a believer unless he likes for every brother Muslim what he likes for his own self and that he should see whether he can make others co-sharers in what he gets for himself after spending in excess.

وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِجَارِهِ أَوْ قَالَ لِأَخِيهِ مَا يُحِبُّ

لِنَفْسِهِ

By Him in whose Hand is my life, no, bondsman (truly) believes till he likes for his neighbour, or he (the Holy Prophet) said: for his brother, whatever he likes for himself. (Sahi Muslim)

Now, I ask how poverty can be created and economic inequality can arise in a society whose people hate to spend more than their needs despite working hard, are sick of surplus wealth, do not feel contented without giving it to the needy as early as possible, go on distributing their former possessions and lands one after the other and consider the God-given bounties as an impediment to their faith without sharing them equally with the other individuals of their community? The readers may study my book entitled *Quran aur Ilm-i-Jadeed* for a fuller elucidation of this subject.

What is Islamic socialism

In such circumstances surplus wealth must automatically get distributed to the entire nation equally immediately after its creation. If equal distribution of wealth is alone the aim of socialism, then this exactly is that socialism which Islam wishes to create, and to which the term "Islamic socialism" can truly apply. And this is exactly also that Islamic socialism which Iqbal has mentioned in his letters by giving a reference to which we wish to introduce a socialism entirely of a different kind the dangerous ideological effects of which have already been tested by us in some countries. One of the distinguishing features of Islamic socialism is that it is first of all created from God's intense love and not from compulsion or external law. Its source is the heart of man which cannot be changed by force or by law, but only by education. The socialism of Iqbal can be brought about only together with the whole system of Iqbal and not independently of it. Why do we lovers of Iqbal, who wish

to bring about Iqbal's socialism, do not wish to establish Iqbal's education system together with it which evolves the self? After all what is the wisdom of it? We care about the body of the individual, but do not care about his self which is the central idea of the teachings of Iqbal and to explain the importance of which he has spent the whole of his life?

Need for the Islamic education system

The growth of self-consciousness needs an education system the distinguishing feature of which is the idea of God as the centre of all sciences, and which brings "love's valiant sword" back to the "empty scabbard of the hand of science" in the words of Iqbal. Iqbal's, Hazrat Abu Dhar Gaffari's and Islam's socialism can now come only through Islamic education. If we wish to introduce this socialism which, in the words of Iqbal, is hidden in the words *قُلْ الْعَفْوَ* (Say, that which is beyond your needs)³⁷⁷, we should for a moment also reflect upon what is the state of the faith of an individual in the providence and loving care of God who gets ready to give his whole surplus wealth in His cause and is not worried about his future, how much is his love for his life or the world in comparison with love for God, what kind of reality does life in hereafter and Divine reckoning seem to be to him, what is the colour of his freedom from and indifference towards the fear of poverty, what is the level of his trust in God and his faith in the guarantee of God that He has taken upon Himself the responsibility to provide sustenance to every creature? Do we have any one among us who can lay claim to such faith or trust in God? On the one hand we protect our heaps of gold and

³⁷⁷ (2:219) The Holy Quran (text, translation and commentary) Vol. I by Abdullah Yousuf Ali.

silver stacked in banks more than our lives so that not even a bit of them is removed, but on the other, hope for Islamic socialism and the socialism of Hazrat Abu Dhar Gaffari, and when asked our usual reply is that when all the people will give up their hoards, we will also give up our hoard. Could Hazrat Abu Dhar Gaffari's answer be also the same who deplored on his death bed why even a wooden bowl was present in his house, and why he was not going to meet his Lord empty handed? Is it not a proof that before introducing the socialism of Iqbal and Hazrat Abu Dhar Gaffari we need Islamic education which is able to create in our hearts the faith of Hazrat Abu Dhar Ghaffari in God, His Apostle and the Day of Judgment. And our claim at this time that we wish to introduce the Islamic socialism, and by introducing a superficial kind of external socialism, do not wish to do a poor imitation of some socialist countries is a complete self-deception.

By “Islamic socialism” Iqbal means Islam

After this discussion three distinguishing features of the socialism to which Iqbal had referred in his letters come before us.

“Islamic socialism” basically results from the intense love for God. Its source is the heart of man which cannot be changed through law but only through education. Nevertheless, law can help it if that love already exists.

“Islamic socialism” in itself is not the objective of the Islamic society. Rather, it is a means of the satisfaction of the love of the objective of the self, that is, God, and its indirect result.

“Islamic socialism” emerges completely when the whole of Islam has achieved its dominance not only over the education system but also over

every aspect of the life of the nation.

This shows that by “Islamic socialism” Iqbal means only Islam. By putting this definitive compound to use in the context of one of his personal letters, his purpose was nothing except to explain by utilizing the present day language a particular aspect of the Islamic system which has an attraction for some people during the modern times so that it is easily comprehensible to his addressee. All of his poetical and prose works go to prove that the system which he wishes to see in place, and the spread of which is predicted by throughout the world, is Islam itself for which he likes only the Quranic term “Islam”. When God says that He will not like any *deen* at all except Islam, it is obvious that He will also not accept any other name for this *deen* except Islam.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

“And Whoever seeks a religion other than Islam, it will never be accepted of him.” (3:85)³⁷⁸

Rather, He has laid special emphasis on the importance of this name by saying that the name which He has chosen for our *deen* was proposed by our spiritual father, Hazrat Ibrahim (peace be upon him).

مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّكُمُ الْمُسْلِمِينَ

“It is the religion of your father, Ibrahim (Abraham), (Islamic monotheism). It is He (Allah) Who has named you Muslims.” (22:78)³⁷⁹

³⁷⁸ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

³⁷⁹ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

It is obvious that if instead of Islam our name will be some other, we will also be named by some other name and not Islam.

An ideal loftier than God is not possible. Since Islam applies the idea of God to all the important activities of man's life, an ideology of life loftier than Islam is also not possible. Further, as the ideologies go on receding away from the ideal of God, they go on becoming gradually lower and lower until the ideology of life which is based upon the refusal of God, will be counted the ideology of the lowest level. Such an ideology is socialism. By joining the world's loftiest ideology of life to the world's lowest ideology of life in the terminology of "Islamic socialism" we only down grade the former. Just as the terminology of "Islamic Christianity" or "Islamic Judaism" or "Islamic atheism" is meaningless and ridiculous, so the terminology of "Islamic socialism" is meaningless and ridiculous. Those who insist upon this terminology fail to give an answer as to what is the difference between Islam and Islamic socialism. If Islamic socialism means Islam itself, what then is the need to attach an atheistic terminology like socialism to this sacred name. And, if it means socialism itself, what then is the need to attach the sacred name of Islam to this atheistic terminology. If this is a new compound of Islam and socialism, it is damned, because its proof is neither available in *deen* nor in the world.

Meaning of Iqbal's equation

Some socialist Muslims say that Iqbal had formed the equation that socialism plus God is equal to Islam. From it they conclude that he has advocated socialism because the only defect which he has seen in it is that God does not exist in it. But, in fact, they have not taken the trouble of reflecting upon what Iqbal has said. The equation of

Iqbal means that socialism becomes Islam in its totality by adding God to it . Obviously , when God is added to socialism, socialism will not regard matter but mind as the Reality of the Universe. It will then also not say that man is mere matter but, that the real man is mind or self while matter or body is its servant whose desire is only God, and His love itself is the dynamic power of all human activity. Hence, only those human actions can be right, good and consequential which arise from His love. Hence, it will establish its systems of education, politics, ethics and law on the idea of love for God. Besides, it will also say that love for God is alone that force which is the cause of the process of history, and, therefore, the goal of history is not socialism but God and every ideology of life other than the idea of God is impermanent. **And the Quran has it that God introduces Himself like this³⁸⁰** that God is He who guides man through a chain of prophets and terminates this chain on a Mercy to the Nations (peace be upon him) about whose *deen* He has promised that it will prevail over all ideologies and endure to the end of time, and unqualified submission to which is a source of great pride and honour for man. Now i ask : **will³⁸¹** socialism in this case not become Islam in its entirety? Even if any trace of it **will³⁸²** still be left in this case, it will only be in the form of those orders mention of which has been made before, and by following which wealth is automatically distributed equally in the Muslim society. **And this trace will also be simply**

³⁸⁰ This is a translation of the text added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

³⁸¹ This is a translation of the word substituted by the author in the text of his personal copy of the printed first edition of the Urdu book with his own hand.

³⁸² Ibid.

outward, for the primary and immediate purpose of these orders of Islam is, in fact, the worship of God and the heights of the self and not the economic equality, which is the incidental and chanced result of adherence to these injunctions.³⁸³ From this explanation of Iqbal's³⁸⁴ equation, it also becomes clear that a Muslim who regards himself as a true socialist and a true Muslim at the same time is unaware that if he is a Muslim he cannot remain a socialist of any degree whatsoever, let alone a socialist. **And if he is a socialist, he cannot remain a Muslim of any degree whatsoever, let alone a true Muslim. It is just not possible for any animal to be at once a horse and an ass.**³⁸⁵

Mode of action

It is said that because of the conditions created by the large scale industry during the modern times, the capitalist's view, simply because of his capital, is that the labourer should not be paid full wages for his hard work--and he does not give him full wages--Which is unjust. But, in order to do away with this injustice, do the followers of that religion the teachings of which enjoin from ignoring the demands of justice anywhere, eating and causing to be eaten the wealth of the people unlawfully and preventing the circulation of money among the rich need socialism? Can they themselves not see with their Islamic insight, in the presence of these sacred teachings, where injustice is being done at different

³⁸³ This is a translation of the text added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

³⁸⁴ This is a translation of the word substituted by the author in the text of his personal copy of the printed first edition of the Urdu book with his own hand.

³⁸⁵ This is a translation of the text added by the author to his personal copy of the printed first edition of the Urdu book with his own hand.

places and whether they cannot make new laws themselves to remove it? Some injustices of a similar kind were also prevalent before the rise of Islam to remove which it had made laws. An object of making these laws was also that the way may be cleared for the Muslims to make more such laws to the end of time when the need may arise. That is why the guidance of Islam suffices to the end of time, and the Holy Prophet (peace be upon him) is the Last Prophet. Every Muslim knows that we are permitted to make new laws in the light of the teachings of Islam where the orders of God and His Apostle (peace be upon him) do not exist. This is what we call *ijtihad* in the terminology of Islam. We can certainly make new laws quite freely without imitating others according to our Islamic expediencies and objectives in order to deal with the new conditions. In making such laws the light of our faith is sufficient to guide us. Socialism is plagiarising religion. But look at the simplicity of the people of religion, particularly the followers of a living and complete religion like Islam that they consider themselves to be dependent upon the plagiarisation of socialism!

سادگی مسلم کی دیکھ اوروں کی عیاری بھی دیکھ

Look at Muslim's simplicity, at other's cunningness also look.

BJ

But, such laws can come into existence only as a part of the Islamic system. They have no justification for and no worth and value of their existence in the Islamic society independent of this system. If they come into existence independent of it, they will drive the Muslims towards socialism by turning them aside from Islam. Justification for these laws will be created when we will have enforced the whole of Islam and given it complete

opportunity to create its influence, and yet feel that more laws are needed.

We should first of all introduce the whole of the Islamic system including the Islamic education system which also consists of Zakat and the laws of inheritance. Thereafter, if justice demands, we can also make other laws (*ijtihādi* laws), for example, laws to nationalise some industrial, trading and agricultural institutions. But, it will be possible to make these laws with the consultation only of the people who are virtuous and God fearing, understand the objectives of Islam from the scientific and intellectual point of view, believe in its glorious future and are adept in the ancient and modern sciences. After the enforcement of the modern Islamic education system there will be no lack of such individuals.

A distinct reality

We should not overlook this distinct reality that the so called economic reforms of the socialist kind which we will introduce by giving them the name of Islamic socialism prior to the introduction of the Islamic education system and the Islamic laws of *Zakat* and inheritance will not come through Islam, but as a representative system of the Islamic system. Their coming will be based on the hypothesis that the Islamic system, God forbid, has become obsolete and useless, hence fit to be done away with. In such a case, they will have the presence behind them of the entire socialist system which will come together with them, though it will come before us gradually. This socialist system will also include the socialist ethical code which will be the reverse of the Islamic ethical code, in its totality, and by virtue of which, in order to bring about the socialist system, acts like murder, loot, plunder, arson and damage to property which invite God's wrath will all be lawful. This code of

ethics will manifest itself in the method of introducing these reforms from the very beginning. In short, contradiction will be created between them and the Islamic system from the very day of the struggle for introducing them. The result will be that with their progress and stability, the Islamic system will continue to be suppressed in and effaced from the minds of the people, while with the possibility of the emergence of the Islamic system, the fear of the possibility of their suppression and effacement will continue to exist. Hence, to protect them and to suppress their rival Islamic system the law of socialism will go on becoming increasingly noticeable until the name of Islam will first be left simply on the lips and then disappear even from them altogether after a few generations.

March towards Islam or death

Thus, if we do not wish to be disrespectful to *deen* we believe in, or to be away from the blessings of God and to be disgraced in this and the next world like the other so called Muslim nations by detaching ourselves from the Prophet (Peace be upon him) or if we do not wish to resign ourselves and our generations to the influence of an ideology of life which is not consistent with the intellectual and scientific standards, whose concepts of Reality, the dynamic power of human activity, the cause of the progress of history, the philosophies of politics, education, ethics, the individual and social psychologies are all wrong and which itself is also temporary as a whole, or if we do not wish to become extinct like the race of the Dinosaurs and the followers of all wrong ideologies by the profound impacts of the forces of evolution and instead of it to become the Last Nation of the world completely attached to Mercy to the Nations, which will be the leader of mankind because of

its faith, and which will spread to the ends of the earth and bring to mankind the blessings of unity and peace, and further if we do not wish that God may bring an other nation in the world after destroying us which may realize the purposes of evolution by obeying Him and may rise to the magnificent position of the leadership of the nations of the world, and if we do not wish to make ourselves and our generations a fuel for Hell, we will have to move forward in the direction of that Islam which had been followed by the Prophet of Islam (Peace be upon him) and his companions, the central idea of which is God's worship, the first and the last purpose the evolution of God's love and the construction and evolution of the self of the whole of mankind so that we can reform our society. This exactly is that Islam about which Iqbal says that in the opinion of the Devil it is the "the mischief of tomorrow" to ruin his plans and has great potential for spreading to the four corners of the earth.

دل کی آزادی شہنشاہی ' شکم سامانِ موت
فیصلہ تیرا تیرے ہاتھوں میں ہے ' دل یا شکم

Free heart lends kingly state,
To belly death is due
decide which of the two;
Is better in your view.
BJ

The position of Iqbal

The position of Iqbal on socialism becomes clear from those verses in which he has made allusions to it. But, some people interpret these verses incorrectly. Since the fountain-head of Iqbal's philosophy of the self is Islam, therefore, if the readers keep in mind that view

point of Islam on socialism and the economic problem which has been presented in the above introductory statements and, moreover, to Iqbal's whole poetry, they will have no difficulty in understanding such of his verses.

Foolish search for the self in the stomach

When, in the *Javed Nama*, Iqbal makes it say through the mouth of “*Zinda Rud*”, in the presence of Jamal-uddin Afghani, that the East is experiencing injustices of the western imperialists and socialism has put an end to the splendour of our *deen* and *millat*, in reply to it Afghani describes the evils of socialism and says that some people have accepted the Jewish author of the book *Daskapital* as their prophet, though the Gabriel had not come to him with a revelation from God.

مشرق از سلطانی مغرب خراب
اشتراک از دین و ملت برده تاب!

East wasted by the West's imperialism
Communism taken the lustre from religion and
community.

JN

If he is to be called a prophet, he was a prophet who “knew not truth”. However, since like every falsehood, his falsehood also conceals truth in itself which cannot become practicable, because of his wrong plans, therefore, how it ought to be understood is that while his heart was a seeker of truth like that of a true believer, yet his atheistic head could not understand the essentials and demands of truth which he sought. For example, he believed in economic equality and wished to introduce it. But, he could not understand that economic equality is not established simply through external pressure or through the rod of law, but, for it, love for God in the

heart of the individual has to be nourished and developed to its perfection up to the maximum possible extent . A misguided person, who has strong tendencies for greed and lust, selfishness and egoism in him, can love others sincerely only for an extremely important and permanent purpose like love for God and can truly hope for others' betterment by forgoing his benefit. The desire for the betterment of others is an aspect of the desire for the approval of God. And God's approval is desired only by a man who has believed in Him and who loves Him deeply. There can be no other permanent and reliable motive for loving other human beings and wishing for their betterment completely, sincerely and selflessly by virtue of the unchangable nature of man. The people of the West are unconcerned with the metaphysical world, and are forgetting God the growth of Whose love is essential for the growth of the self or mind of man. They think that if they satisfy the needs of the stomach properly they will also achieve the growth of the self (pure spirit) together with the growth of the body, though this is not correct. The conditions and needs for the growth of the self are quite different. For example, the study and observation of natural phenomena as the signs of God, God's *zikr* and worship with sincerity and a loving adherence to the code of ethics and the actions of Perfect Prophet-hood.

صاحبِ سرمایہ از نسلِ خلیل
یعنی آں پیغمبرے بے جبرئیل
زانکہ حق و باطل او مضمحل است
قلب او مومن دماغش کافر است!
غریبانِ گم کردہ اند افلاک را

در شکم جویند جانِ پاک را!

The author of “*Das Kapital*” came of the stock of Abraham

that is to say, that prophet who knew not Gabriel;
since truth was implicit even within his error
his heart believed, though his brain was an infidel.

The Westerners have lost the vision of heaven,
they go hunting for the pure spirit in the belly.

JN

The health of the self does not depend upon the body

Mind or pure soul does not draw strength, beauty and perfection (colour and scent) from the satisfaction of the needs of the body. But, the whole striving of socialism is confined solely to the satisfaction of the needs of the body. The false religion of this “prophet who knew not truth” is based on the fact that all men have been given a stomach. Therefore, all men are equal and brothers to one another. But, this idea is completely wrong. Feeling of brotherhood is a spiritual or an ethical value, hence, an aspect of the desire for Beauty or Love which is a demand of the self or mind (heart). This means that the feeling of brotherhood is rooted in the human self and not in the human belly or in that mud from which it has been made. This feeling can become strong only by making the self strong by nourishing it. There is no doubt in it that all men are equal and brothers to one another, but only because the True and Ultimate Ideal of them is God Who wishes that the human beings should have feelings of brotherhood and live lovingly with one another. Equality of the belly does not lead to love and brotherhood, but hate and rivalry. The reason is that a thing which goes into the belly of one man does not go

into the belly of another. And every man's belly must be filled more and more and in a better and better way.

رنگ و بو از تن نگیرد جان پاک
 جز به تن کارے ندارد اشتراک
 دین آں پیغمبر حق ناشناس
 بر مساوات شکم دارد اساس
 تا اخوت را مقام اندر دل است
 بیخ او در دل نه در آب و گل است!

The pure soul takes not color and scent from the
 body
 and communism has nothing to do save with the
 body

The religion of that prophet who knew not truth
 is founded upon equality of the belly;
 the abode of fraternity being in the heart,
 its roots are in the heart, not in water and clay.

JN

Imperialism and socialism are both rooted in water and clay

After this Afghani criticizes imperialism, then describes the common and contradictory defects of both. Both ideologies are impatient and restless as both remain impatient for the expansion of the sphere of their influence, both are unfamiliar with God and His cherished principles of ethics, both are wont to deceive and misguide man. For one life is the name of rebellion—which is socialism, for the other, it is to extort tribute and to plunder other nations — which is imperialism, and man is but that glass which is being crushed between these two stones. Socialism is destroying knowledge, art

and religion, for it wishes to mould these three into its own wrong point of view while the condition of imperialism is that it takes the soul out of the body by reconciling to slavery, in other words, causes the demands of the self to be forgotten and robs man of bread through loot and plunder. Both are deeply rooted in mud, that is, they are slaves to the desires and the needs of the body which is made from mud. While the body of both is bright, the heart is dark, that is, both are successful and prosperous by virtue of the needs of the body, but unsuccessful and miserable as regards the needs of the self. Both are unaware that the purpose of life is that man should create in himself the warmth and ardour of God's love and add to it, and in this way sow the seed of God's love in this earthen universe by evolving and constructing his self that may grow and develop always. The words of Afghani are as follows;

ہر دو را جاں نا صبور و ناکلیب
 ہر دو یزداں ناشناس' آدم فریب!
 زندگی این را خروج آں را خراج
 درمیانِ این دو سنگ آدم ز جاج
 این بہ علم و دین و فن آرد شکست
 آں برد جان راز تن' ناں راز دست
 غرق دیدم ہر دو را در آب و گل
 ہر دو را تن روشن و تاریک دل!
 زندگانی سوختن با ساختن
 در گلے تخم دلے انداختن!

The soul of both is impatient and intolerant,

both of them know not God, and deceive mankind.

One lives by production, the other by taxation and man is a glass caught between these two stones.

The one puts to route science, religion, art,
the other robs body of soul, the hand of bread;
I have perceived both drowned in water and clay,
both bodily burnished, but utterly dark of heart.
Life means a passionate burning and urge to make,
to cast in the dead clay of the seed of a heart!

JN

Socialism is a remedy neither to greed nor to lust for power

From the nature of the self which only desires God the truth of Iqbal's idea is clear that the importance of the Russian revolution is no more than that the Russians have smashed one idol and fashioned another new one in its place. Since the Russians do not believe in God even now, and His sincere love is totally absent in Russia, therefore, lust for power will continue to exist in Russia with all its evil consequences despite the people's revolution. The result will be that the people's diseases like lust and greed for power will not be affected. He who will have power will alone be the people's absolute ruler, the king and the master, and the people will themselves become his subjects and oppressed slaves willingly. Idolatry is in the nature of the disbelievers because it is unavoidable for them. When they have forsaken God who they will worship to satisfy their urge to worship if not the idols! When they are compelled to break one idol on becoming sick of it, they must fashion another one for worship. Iqbal means that the remedy to these

diseases is that if the ruler and the ruled have the warmth and ardour of Love the distinction between the ruler and the ruled will cease to exist. In the words of Rumi, it is only *soda-e-ishq* (or love's madness) which is the physician of all our ills, our Plato and our Galen which can rid us of all kinds of spiritual and psychological diseases. Rumi says:

شادباش اے عشق خوش سودائے ما
 اے طیب جملہ علت ہائے ما
 اے دوائے نخوت و ناموس ما
 اے تو افلاطون و جالینوس ما

Hail, O Love that bringest us good gain-thou that art the physician of all of our ills,
 The remedy of our pride and vainglory, our Plato and our Galen!³⁸⁶

Iqbal has versified a dialogue between Lenin, the architect of the Russian socialist revolution, and Kaiser Wilenham of Germany. In this dialogue Lenin says to Kaiser Wilenham with great pride, that have you not seen how our hungry slave has torn to shreds the garment of authority of the capitalist which was dyed red with our blood? The flames of the fire of the people's rage have burnt to ashes that old and useless ware which consisted of the Pope's coverlet and the Emperor's robes. The result is that there is now neither the power of the Pope nor the authority of the Emperor.

غلام گرسنہ دیدی کہ بر درید آخر

³⁸⁶ This translation has been taken from *Studies in Iqbal* by Syed Abdul Wahid, Page 105, published by Sheikh Muhammad Ashraf, Kashmiri Bazar, Lahore.

تھیصِ خواجہ کہ رنگین ز خون مابود است
 شرارِ آتشِ جمہور کہنہ ساماں سوخت
 ردائے پیرِ کلیسا' قبائے سلاطین سوخت

Have you not seen the hungry slave at last
 Tear to shreds his lord's garment dyed red with
 His blood? Democracy's spark has burnt up
 The robes of the church elders and the kings.
 PM

Kaiser Wilenham replies to him that there is no need to take pride in it. The matter stands where it was before. You people, who have not believed in God, are idolaters. You have simply smashed one idol and fashioned another because to walk around the idols is in the nature of an idolater. The attraction and winsome ways of the idols are also not at fault for it. The disbeliever's only task is to fashion new gods on becoming sick of the old ones. These gods then continue robbing his world and faith like a high-way man. You say that the Pope and the Emperor were high-way men who used to oppress. Do not tell me that! The traveller himself is his own high-way man. The people who you have crowned after this revolution will themselves prove your high-way men. You have yourself made them your high-way men as you have not found a remedy to their greed and have given them power. The offence of the high-way man in his transgression is not as much as is that of the traveller's own who himself wishes his wares to be plundered. If power has now passed to the people the conflict between the oppressor and the oppressed will even then go on as usual on becoming disgusted with which you people had started this revolution. You have not been able to remove lust by means of this revolution. Just as fire must always blaze in

the fire temple, so greed must always remain alive in men's heart without God's love. Until man bows down to God, the beauty of the curly hair of the sorceress of power will constantly attract him to itself. The buyer of Shirin's dalliance will either be Khosroes or Farhad, as it cannot do without a buyer.

گناہ عشوہ و نازِ بتان چہست
 طواف اندر سرشتِ برہمن ہست
 دمام نو خداوندان تراشد
 کہ بیزار از خدایانِ کہن ہست
 ز جور رہزنان کم گو کہ رہرو
 متاع خویش را خود راہزن ہست
 اگر تاجِ کئی جہور پوشد
 ہماں ہنگامہ با در انجمن ہست
 ہوس اندر دلِ آدم نہ میرد
 ہماں آتش میانِ مرزغن ہست
 عروسِ اقتدارِ سحر فن را
 ہماں پیچاک زلفِ پُر شکن ہست
 نماں ناز شیریں بے خریدار
 اگر خسرو نباشد کو کہن ہست

Why blame idols for their winsome ways?
 It is in the Brahmin's nature to adore.
 He keeps fashioning new idols for
 He gets bored stiff with the one's he has
 Do not tell me of the high way men:

His own robber is the traveller here.
 If you crown the common people, then
 You will find oppression is still there.
 Never does greed die out of men's hearts;
 In a furnace fire must always blaze.
 Power's sorceress has the same arts
 Irrespective of the parts she plays.
 "Shirin's beauty never goes a begging:
 Khosroes or Farhads are never lacking".³⁸⁷
 PM

The future ideology of life is Islam

In his poem "*iblis ki majlis-e-shoora* (council house of Satan)" Iqbal has very effectively called attention to the fact that socialism lacks the ability to create obstacles in the path of the work of *iblis*, and the ideology of the future which will ruin the world of the wicked developing around the leadership of *iblis* is not socialism but Islam. Seeing the outward attraction of socialism, a counsellor of *iblis* misunderstands that perhaps the work of *iblis* will now not be able to make any head-way. But *Iblis*, replies to him that he has no fear of the socialists as they lack the ability to guide man correctly. The reason is that because of repudiating the True and the Ultimate ideal of life, i.e., God, they are "کُوجِه گرد", i.e., wanderers

³⁸⁷ The author has enlarged this sub heading in his personal copy of the printed first edition of the Urdu book by adding more material to it with his own hand to explain the matter contained in it more elaborately. The translation under this sub heading is an integration of the added and the printed material.

The translation of Iqbal's verses bearing reference number 383 has been taken from *Studies In Iqbal* by Syed Abdul Wahid (page 105). Printed and published by Shaikh Muhammad Ashraf, Kashmiri Bazar, Lahore. For the source of the rest of the verses of Iqbal mentioned in this sub heading the reader is advised to refer to the preface of the translator.

and restless, “پریشان روزگار” i.e., their lives are disturbed because of being deprived of the peace of mind , “آشفته مغز” i.e., their thought or philosophy is irrational and a collection of jumbled ideas, and they are “آشفته بُو”, i.e., they are using their urge to love wrongly.

کب ڈرا سکتے ہیں مجھ کو اشتراکی کوچہ گرد
یہ پریشان روزگار ' آشفته مغز' آشفته ہو

How could I be frightened by these socialists straying about the streets?

Wretched and straightened, distracted in mind, incoherent in speech!

AH

If there is a danger to me, it is from the Muslim nation in whose ashes the spark of Love is still shining. There are still people in this nation, though in a small number, who shed tears profusely in the pre-dawn prayers because of God's intense love. Every individual who has the knowledge of the “inner secrets of Time”, i.e., the goal of evolution, knows this fact that the revolution (mischief) of tomorrow which will unmake what *iblis* has made is not socialism but Islam.

ہے اگر مجھ کو خطر کوئی تو اس امت سے ہے
جس کی خاکستر میں ہے اب تک شرارِ آرزو
خال خال اس قوم میں اب تک نظر آتے ہیں وہ
کرتے ہیں اٹک سحر کا ہی سے جو ظالم وضو
جانتا ہے ' جس پہ روشن باطنِ ایام ہے
مزو کیتِ فتنہ فردا نہیں ' اسلام ہے

The only menace I anticipate may come that

community

Which still a spark of ambition hidden in the ashes
retains

Among this people there are still to be seen a few.
Who go so far as to perform their ablutions with
the tears of pre-dawn hours.

Knows he to whom are revealed the inner secrets
of Time

Not Mazdakism but Islam is to be the trouble of
the morrow.

AH

Duty to propagate the unity of God

To love God is the soul of the teachings of Islam. But, the demand of love for God is not confined to the individual. It also includes the obligation to inspire other servants of God with His love and not to sit idle until all of them are also inspired with it.

زانکه در تکبیر راز بود تست
حفظ و نشر لا اله مقصود تست
تانه خیزد بانگد حق از عالمے
گر مسلمانی نیا سائی دے

Thy purpose to preserve and propagate

No other god, if thou a Muslim art,

Till all the world proclaims the Name of God.

Thou canst not rest one moment, knowest thou
not.

AR

The true believer is ever bound to get freedom of action and to create other favourable conditions which may be necessary for this purpose. But, for doing so, he has to face several difficulties and to fight against many

foes who consider this call to Faith as a danger to their false gods and wish that its upholders should be wiped out.

خوگرِ مَنْ نیست چشمِ هست و بود
لرزه بر تن خیزم از بیم نمود

The eye of existence is not familiar with me.³⁸⁸

I rise trembling afraid to show myself.

AR

In such a situation the believer must encounter every resistance and over-come it without caring for his life and,if need be,to sacrifice his life in this effort.Unity of God does not only mean to recognize God as one.Rather it is also to have Him recognized as one by putting all the efforts of one's self to use--in other words,the unity of God means that a new world should be created by breaking this world into pieces which is at present based upon disbelief and polytheism.Such only is the definition of oneness of God in the sight of Iqbal.

خودی سے اس طلسم رنگ و بو کو توڑ سکتے ہیں
یہی توحید تھی جس کو نہ تو سمجھا نہ میں سمجھا

In deserts! By selfhood only are the spells

Of sense broken – that power we did not know.

BJ

The Islamic role

Then, as the servants of God continue to be filled gradually with the blessing of God's love, the law of God also continues to be gradullay enforced in the world, for God's love also includes obedience to the law of God.

³⁸⁸ This translation has been taken from an article of the author namely, *The Philosophy of Iqbal*, which appeared in *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1961.

Iqbal gives only such advocacy of God's unity the name of "role". He wishes that the Muslim should create this role. The Islamic role is not to establish a socialist kind of economic justice and then to think that Islam is now in place as is thought by some of our naive intellectuals. Islam gives importance to the needs of the body only to the extent of maintaining life and not more than this. In its eyes the whole importance is attached to the needs of the real man which also lives after death and with which its real life is concerned.

إِنَّ الدَّارَ الْآخِرَةَ لَهِىَ الْحَيَوَانُ ۗ لَوْ كَانُوا يَعْلَمُونَ³⁸⁹

But verily the Home is the Hereafter – that is life indeed, if they but know(29:64)

The monastic cult

However, the main obstacle to the playing of this role is that many a good Muslim has thought that the perfection of being a Muslim lies in the fact that the Muslim should follow the tenets of Islam, practise piety and virtue, develop God's love through *ziker* and *fiker* and optional prayers under the guidance of a perfect spiritual teacher and to create spritual experiences. The whole of this programme is good and essential. But in this programme they do not include this duty of the Muslim that he should make the world of God as He wishes to make it by changing it, though the Quran says that the Muslim nation has been created to guide other nations. The Holy Prophet (peace be upon him) himself risked his life again and again to discharge this duty. After his death, his companions and the early Muslims discharged this duty without caring for their lives. One

³⁸⁹ The Holy Quran (text, translation and commentary) Vol. II by Abdullah Yousuf Ali.

mode of action is to make an effort to evolve God's love to perfection through "zikr" and "fikr" sitting in a corner of the mosque and to consider it sufficient, the other is that this practice should not be considered as sufficient, but, the perfection of love should be made a means of a dynamic role and, if necessary, to put the life in danger to change the world according to the will of God. Iqbal calls the first mode of action the "monastic cult" and considers it insufficient while the second "the Islamic role". This Islamic role shakes the whole world.

یہ معاملے ہیں نازک جو تیری رضا ہو تو کر
کہ مجھے تو خوش نہ آیا یہ طریق خانقاہی

Thy monastic cult is a strait and narrow path;
Which I like not but thy freedom I respect.

BJ

Why Islam is the future ideology of life

The Islamic revolution of the future of which *iblis* is afraid will start as a result only of the believer's similar role. The effort of *iblis*, is therefore, that the true believer should not feel inclined to perform this role. *Iblis* explains the reasons for this idea of his why the last revolution is not socialism but Islam. He says that he knows that the Muslim at present does not follow the Quran. His *deen* is to amass wealth. He also knows that during these days of misguidance of the East the religious scholars lack the quality of God's sincere love. But the period of irreligiousness, misguidance, cruelty and violence through which the present human society is passing cannot continue for long. The human nature, which is good, must react against it. In such a situation, there is a danger lest the sharia of the Prophet (peace be upon him) about which the modern man does not have any knowledge up

till now should come to light. This sharia is such a thing that it is necessary to guard against it in every way, for it is a protector of the women's honour, makes a man experienced and perfect by testing him and is a message of death for all kinds of human slavery. It neither recognizes anyone as a king nor lets anyone remain poor. It purifies the wealth of the forbidden, unlawful and harmful elements by making the methods of wealth production pure and clean. Because of it a rich man does not consider himself to be the owner of wealth but as its trustee or manager and considers only God as its real and original owner. What greater revolution can be brought about in thought and action if not that it may be said that the earth does not belong to kings but to God. Better it is if such a law remains hidden from the eyes of the world. It is a blessing that the believer himself lacks the inner conviction whether he needs a powerful role or action to enforce this law. Better it is that he is unable to pay attention to this role and continues to obtain satisfaction by involving himself in the metaphysical problems and interpretations of the Quran that he has completed all the demands of *deen* and Faith, and is not required now to act in any other way to satisfy these demands.

جاننا ہوں میں یہ امتِ حاملِ قرآن نہیں
 ہے وہی سرمایہ داری بندۂ مومن کا دین
 جاننا ہوں میں کہ مشرق کی اندھیری رات میں
 بے یار بیضا ہے پیرانِ حرم کی آستین
 عصرِ حاضر کے تقاضاؤں سے ہے لیکن یہ خوف
 ہو نہ جائے آشکارا شرعِ پیغمبر کہیں
 الخذر! آئینِ پیغمبر سے سو بار الخذر

حافظِ ناموسِ زن ' مرد آزما ' مرد آفرین
 موت کا پیغام ہر نوعِ غلامی کے لئے
 نے کوئی فغفور و خاقان ' نے فقیر رہ نشین
 کرتا ہے دولت کو ہر آلودگی سے پاک صاف
 مُنعموں کو مال و دولت کا بنانا ہے امیں
 اس سے بڑھ کر اور کیا فکر و عمل کا انقلاب
 بادشاہوں کی نہیں ' اللہ کی ہے یہ زمین!
 چشمِ عالم سے رہے پوشیدہ یہ آئین تو خوب
 یہ غنیمت ہے کہ خود مومن ہے محروم یقین
 ہے یہی بہتر اٰلیات میں الجھا رہے
 یہ کتاب اللہ کی تاویلات میں الجھا رہے

I do know that this community is no longer the bearer of the Quran:

The same Capitalism is the religion of the believer now.

And I know, too, that, in the dark night of the East

The sleeve of the holy ones of the Sanctuary is bereft of the white, illuminating hand.

The demands of the present age, however, spell the apprehension:

Lest the Sharia of the Prophet should come to light one day.

Beware, a hundred times beware, of the Law of the Prophet!

The protector of women's honor; the tester of men's capacity, the rearer of worthy men!

The message of death to any kind of slavery!
 No sovereigns and monarchs, no mendicants
 begging!
 It does purify wealth of all pollution:
 It makes the wealthy trustees of wealth and
 property
 What greater revolution of thought and action
 will there be:
 Not to the crowned heads but to God alone does
 this earth belong!
 Better if this law is kept hidden from the world's
 eye:
 So much the better, the believer himself deprived
 of inner conviction.
 Better that he remains busy and entangled in the
 metaphysical theology:
 Better that he remains busy and entangled in the
 interpretations of the Book of God.

AH

From these verses of Iqbal it is clear whether to
 him the solution to social evils is socialism or
 shariah.

The longing of *Iblis*

Iblis counsels his pupils that they should work in
 such a way that, that lover of God, whose *takbirs* (i.e.,
 shouts of *Allahuakbar*) can create a new world by
 breaking the spell of time and space, can never wake up.
 He tells them to keep him away from the world of action
 so that he fails in everything, cannot earn honour in the
 world, remains a slave to the end of time so that the other
 people may run the affairs of this impermanent world
 and absorbs himself in poetry and mysticism so deeply
 that he is completely unaware as to what is happening in
 the world. He says that he is afraid of the awakening of

that nation whose *deen* (the religion of Islam) is to take account of the universe, i.e., to judge as to what is good and what is bad, what is truth and what is untruth, what is fair and what is foul and what is fit to be retained and what is fit to be destroyed in the universe. Keep the true believer busy in *ziker* and *fiker* and perfect him still more in the monastic cult, so that he may forget about his role in the world and is completely unable to think about the need for the Islamic role appropriate for changing the world of God according to His desire.

توڑ ڈالیں جس کی بتبیریں طلسمِ شش جہات
 ہو نہ روشن اُس خدا اندیش کی تاریک رات
 خیر اسی میں ہے قیامت تک رہے مومن غلام
 چھوڑ کر اوروں کی خاطر یہ جہان بے ثبات
 ہے وہی شعر و تصوف اس کے حق میں خوب تر
 جو چھپا دے اس کی آنکھوں سے تماشائے حیات
 مست رکھو ذکر و فکرِ صبحگاہی میں اسے
 پختہ تر کر دو مزاجِ خانقاہی میں اسے

Whose cries of *God is Most High* could break the charm of the universe:

May the dark night of that God thinking man not ever turn bright!

Our safety lies in that Believer remains a slave till Doomsday

Renouncing this transitory world for others' sake
 What is good in his case is that poetry and mysticism

Which may keep hidden from his eyes the game of life?

Keep him well absorbed in the thought and
contemplation of God in pre-morning hours

Ye all make him grow stronger in him monastic
disposition.

AH

The secret of God in the mutual struggle of nations

It has been explained before how, on the basis of the characteristics and qualities of the self, Iqbal thinks that the ideology of life which has the potential for dominating the world--and which must dominate the world--is only Islam and not socialism or any other ism. The process of history by which human ideologies continue to rise and fall together with their followers is, in fact, a process of ideological evolution near the end of which the spread of an ideology of life is essential which applies the Perfect Idea (i.e, the true and pure natural idea of God), to all the important aspects of man's natural practical life which also includes the political and the socio-economic aspects. Such an ideology of life is only Islam. All the historical events arising one after the other in which the endless mutual peaceful and violent struggle of the nations of the world carries the greatest importance, assist and help this process and are working to produce its final results as speedily as possible. The purpose of mutual struggle of nations (war of life) is that the Crescent of the Muslim nation should achieve perfection. This is the duty of the evolutionary process of the universe imposed upon it from the beginning of time which, like the prayer of the true believer, will not but be fulfilled at the appointed time.

غرض ہے پیکارِ زندگی سے کمال پائے بلال تیرا

جہاں کا فرضِ قدیم تو ادا مثال نماز ہو جا

The aim of life's struggle is perfection of your
Crescent's grandeur;
You are the world's oldest Divine Command, be
fulfilled like prayer.

BD

The mutual struggle of nations is paving the way for the universal emergence of Islam. The ways of God for realizing His purposes, which are among the secrets of the universe, and which sometimes cannot be understood by man are strange. One of them is that He sometimes destroys falsehood by means of falsehood so that the obstacles to truth continue to be removed one after the other.

Atheism in the sight of Iqbal is man's death. But, he is happy that the Russian atheism is breaking the Baals and Dragons of the modern Christianity. The universe certainly conceals in its consciousness some great purpose of the Creator which is being realized by the fact that falsehood has risen up against falsehood to defeat it. Moreover, the very same people who considered the protection of the cross as their deliverance have now been appointed to break it. Though Iqbal here does not say it directly, yet from his whole thought it is evident that he has in his mind the fact that the great purpose of the Creator is only this that the conditions may be favourable for the world domination of Islam. By asking a question and leaving an answer to it to the addressee (that it is not known as to what is there in the consciousness of the universe?) he is making a subtle hint to this purpose of the Creator. When he wishes to speak about the glorious future of Islam, he sometimes makes use of similar hints. For example, "a divine secret it is not for the lips to utter"

or “let us see what surfaces from the depths of the deep” or “none knows that tumult’s worth and price” or “its dawn is flashing before my mind’s eye” or “whatever the eye is seeing cannot be described by the lips” etc.

روشِ قضاۃِ الٰہی کی ہے عجیب و غریب
 خبر نہیں کہ ضمیرِ جہان میں ہے کیا بات
 ہوئے ہیں کسرِ چلیپا کے واسطے مامور
 وہی کہ حفظِ چلیپا کہ جانتے تھے نجات
 یہ وحیِ دہریت روس پر ہوئی نازل
 کہ توڑ ڈال کلیسیائیوں کے لات و منات

Unsearchable God’s edicts move; who knows
 What thoughts are stirring up deep in the world’s
 mind!

Those are appointed to pull down, who lately

Held it salvation to protect, the priests;

On godless Russia the command descends:

Smite all the Baals and Dragons of the Church!

ZK

Favourableness of conditions for the advocacy of Islam

Obviously, when every falsehood disappears from the world (no matter whether it disappears by the impacts of another falsehood) it becomes easy for mankind to accept truth. During the present times the Russian Revolution has created nearly a similar situation. The human heart becomes ready to believe in the True God only when it becomes devoid of the love of every false god. Russia has negated the Church, it has negated the kings and it has negated the God of Christianity which is one and three at the same time. But, it has to affirm some

objective any how. Unless affirmation of something is made alongside its negation, negation is, in fact, not at all possible. Negation demands affirmation. Satisfactory and long lasting affirmation of anything is not possible except that of the True God. Hence, there is time for the Muslim to have one True God affirmed. But, unfortunately at present the Muslim is himself receding from Islam impressed by the godless ideas of the West. In the words of Iqbal, the bowl of the western culture is brimming with the wine of *la* (no), but the *saqi* of the wine of Unity, that is, the Muslim, has no cup of *illa* (but) in his hands in which to pour this wine of *la* and given to drink, that is, to make this *la* a meaningful reality by mixing it with the affirmation of God.

لبالب شیشہ تہذیبِ حاضر ہے مئے لا سے
مگر ساقی کے ہاتھوں میں نہیں پیمانہِ الا

The bowl of faith finds none to pour. The beaker
Of modern thought brims with the wine of *No*.

BJ

Iqbal has explained at another place in a still greater detail the defect in the Russian socialism that it is stuck at the point of *la*. He says that the Russians raised the cry of *la* that they will not accept anything, but then destroyed the old order, denied the kings, the church and every deity. The cry of *la* is a fierce wind which blows off everything. The Russian thought remained confined to this fierce wind of *la*; it could not affirm the True God by coming towards *illa*. Since, the madness of the refusal and defiance of everything is unnatural, it must create a reaction sooner or later. Until this reaction assumes the form of belief in God, it can neither be satisfactory nor successful. Man has been endowed with an urge to Love which demands a Perfect Beloved. He cannot ignore this

urge, nor can he keep it unsatisfied for long. That is why, after making itself manifest in man, life does not stay at any station of absolute negation. Rather, it leaps forward towards the affirmation of some or other thing. After denying everything the denial of which is essential, it has to affirm some beloved which is in fact worthy of affirmation. That beloved is God alone. The whole of the universe is moving in the direction of God through an evolutionary process. How is it possible for Russia not to come towards God ultimately. The life and strength of every nation in the world depends both upon “*la*” and “*illa*”, as it makes one idea its ideal of life or beloved and denies every other opposite idea. If a nation says only “*la*” and not “*illa*”, there remains no possibility for it to stay alive and to act. After all for what purpose and for what task should it stay alive. “*Hazrat Ibrahim*”, the friend of God (peace be upon him) had affirmed the True God, after negating the star, the sun and the moon. It is only after this that his urge to love had been able to find satisfaction.

Need to give up the monastic cult

The believer sitting in the closet who considers only virtue and piety to be sufficient should come to the battle field after giving up the monastic cult and risk his life to change the world according to the will of God. There is no doubt in it that the world is in the possession of the idol worshippers, Nimrods, but, the believer should still raise the cry of “*la*” like Hazrat Ibrahim before Nimrod: The Nimrods will be unable to cause him any harm. This world of Nimrods which he sees is not worth two grains of barley. The might of *no god but He* is enormous. A man who sets out with the sword of “*la*” (No) in his hands becomes the master of the world.

روس را قلب و جگر گرویدہ خوں
 از ضمیرش حرف لا آمد برون
 آن نظام کہنہ را بر ہم زدست
 تیز نیثے بررگِ عالم زدست
 کردہ ام اندر مقاماتش نگہ
 لا سلاطین' لا کلیسا' لا اِلٰہ
 فکر او در تند بادِ لا بماند
 مرکبِ خود را سوئے الا نراند
 آیدش روزے کہ از زورِ جنوں
 خویش رازیں تند بادِ آرد بردوں
 در مقامِ لا نیاساید حیات
 سوئے الا می خرامد کائنات
 لا و اِلَّا ساز و برگِ اُمتان
 نفی بے اثبات مرگِ اُمتان
 در محبت پختہ کے گردد خلیل
 تاگردد درو لا سوئے الا دلیل
 اے کہ اندر حجرہ ہا سازی سخن
 نعرہ لا پیش نمرودے بزن
 ایں کہ می بینی نیرزد با دو جو
 از جلالِ لالہ آگاہ شو
 ہر کہ اندر دستِ او شمشیر لاست

جمله موجودات را فرمانرواست

As the heart of Russia was sorely afflicted, the
word

No came out of the depths of her being.

She has upset the old order

and applied a sharp scalped to the veins of the
world.

I have closely observed her position which is:

no kings, *no* church, *no* deity.

Her thought has remained tied to the wind storm
of *negation*.

and has not marched towards the affirmative *but*.

Maybe a day will come when through force of
ecstasy

She may extricate herself from this whirlwind.

Life does not rest at the station of *negation*,

The universe moves on towards *but*

negation and *affirmation* both are necessary for
nations:

negation without *affirmation* is their death.

How can Khalil (friend) be ripe in love

unless *negation* guides him towards *affirmation*?

O you who indulge in debate in your closet,

raise the cry of *negation* before a Nimrod.

What you see around you is not worth two grains
of barley,

be acquainted with the might of *there is no deity*

He who has the sword of *negation* in his hands

Is the ruler of all the universe?

MK

Road to the universal domination of Islam

Just as Iqbal is happy that God has sent the revelation
to the atheistic Russian socialists, i.e., put it in their mind

that they should break the cross because in this way the evolutionary movement of the universe will soon reach its goal i.e., the universal appearance of Islam, so, Iqbal is also happy about the fact that the ship of the Russian atheism is sinking because of capitalism, and now the human race will give up that show of the juggler which is called capitalism and will then never come back to it again, but will press forward in the direction of Islam.

گیا دور سرمایہ داری گیا
تماشا دکھا کر مداری گیا

The age of capitalism has passed.

The Juggler, having shown his tricks, has gone.

BJ

He thinks that, like the breaking of the cross, the decline of capitalism is also taking place through God's own plan Who has ordered His angels: "To exhort My poor and destitute servants to revolt and violence against capitalism, shake the mansions of the rich and create a firm conviction in the mind of the slaves so that they may fight against those who are powerful despite being weak, to change the old ways because the authority will now pass to the hands of the people. The land owner does not give reward to the farmer for his hard labour, therefore burn the produce of the field so that the land owner may also receive punishment for his misdoing. The papacy has separated the creation from the Creator by arrogating to itself the position of the Creator, hence, put an end to its power and authority, let the people have one last prostration of hypocrisy before Me and one final circumambulation of the idols, and thereafter, put an end to the whole religion so that the path for the True Religion is cleared. The Muslim decorates My house with marble slabs for show and ostentation, but does not love

Me sincerely. It would have been better if he had left the haram made only of mud, but created in his heart love for Me. Build for Me another haram of mud where there may gather no ostentatious people but only those who love Me sincerely because by this whole action the evolutionary movement will be quickened, with the result that the ideology of life of the future i.e, the Islam of the true and sincere Muslims which is not compatible with capitalism, hypocrisy and ostentation with spread to the whole world quickly”.

Iqbal's poem, "God's command (to the angels)" is an example of his poetic eloquence by which he wishes to tell that the revolt of the labourers against the capitalists as a result of which there has been a revolution in Russia is not meaningless and ineffectual, but is amongst those mysterious plans of God by which He realizes His purposes hidden in the universe. By this plan, God has removed, to a large extent, whatever obstacles existed in the way of the emergence of the sincere, honest and devout man of the future. One of these obstacles was capitalism and love for capitalism, the second, was the spiritual monopoly of the church which had driven a wedge between God and His servants, the third, was the hypocrisy and pretence combined with lack of sincerity, conviction and action on the part of those who talked of religion. But, now they have also come to know that it is not possible to face the challenge of Russia's open atheism and the tradition of irreligiousness without a completely sincere role in favour of religion and spirituality. And the fourth was, the craftiness, immorality, dishonesty and cruelty concealed in the outward dazzle of the modern culture to reveal which the ways and manners of God's true love have been made known to the poet of the East. Addressing the angels, God says:

اٹھو! میری دنیا کے غریبوں کو جگا دو
 کاخِ اُمرا کے در و دیوار ہلا دو
 گراماؤ غلاموں کا لہو سوزِ یقیں سے
 کنبشکِ فرومایہ کو شاہیں سے لڑا دو
 سلطانی جہور کا آتا ہے زمانہ
 جو نقشِ کُن تم کو نظر آئے! مٹا دو
 جس کھیت سے دہقان کو میسر نہیں روزی
 اُس کھیت کے ہر خوشہ گندم کو جلا دو
 کیوں خالق و مخلوق میں حائل رہیں پردے
 پیرانِ کلیسا کو کلیسا سے اٹھا دو
 حق را بسجودے صنماں رابطوانے
 بہتر ہے چراغِ حرم و دیر بجھا دو
 میں ناخوش و بیزار ہوں مرمر کی سلوں سے
 میرے لئے مٹی کا حرم اور بنا دو
 تہذیبِ نوی کارگہِ شیشہ گراں ہے
 آدابِ جنوں شاعرِ مشرق کو سکھا دو!

Rise, and from their slumber wake the poor ones
of My world!

Shake walls and windows of the mansions of the
great!

Kindle with the fire of faith the slow blood of the
slaves!

Make the fearful sparrow bold to meet the falcon's
hate!

Close the hour approaches the kingdom of the
 poor-
 Every imprint of the past find and annihilate!
 Find the field whose harvest is no peasant's daily
 bread-
 Garner in the furnace every ripening ear of wheat!
 Banish from the house of God the mumbling
 priest whose prayers
 Like a veil creation from Created separate!
God by man's prostrations, by man's vows idols
 cheated-
 Quench at once My shrine and their fane the
 sacred light!
 Rear for me another temple, build its walls with
 mud.-
 Wearied of their columned marbles, sickened is
 my sight!
 All their fine new world a work shop filled with
 brittle glass-
 Go! My poet of the East to madness dedicate.
 BJ

God's universal scheme and Khizer

Similarly, in "Khizer, the guide", Iqbal has exhorted the labourer, through the words of Khizer, that he should demand his rights as the crafty capitalist is gobbling up his earned wealth by unlawful means. But now the way of the world has changed. A new sun in the form of the Russian Revolution has appeared on the horizon which has, so to say, outwardly created an earthly Paradise in one part of the globe by bringing the western capitalism to an end. The labourer should know about his rights encouraged by these conditions and demand his rights from him instead of burning himself to death by circling around the candle of the capitalist like the poor firefly.

The meaning of the foregoing verses of Iqbal is also exactly the same that he thinks that a secret scheme of God is at work in the universe the purpose of which is that the idols of nationality, church, empire, civilization, and colour should be broken by creating an awakening in the labourer so that it may pave the way for Islam. Khizer helps this scheme, though violence is not proper and justified. It may be remembered that the Quran contains a story that Khizer had done three things which were premissible from the point of view of creating the world and consistent with God's hidden scheme in the universe, but were impermissible in sharia because of which Hazrat Musa (peace be upon him) objected to him everytime.

بندۂ مزدور کو جا کر مرا پیغام دے
 خضر کا پیغام کیا ہے یہ پیغام کائنات
 اے کہ تجھ کو کھا گیا سرمایہ دارِ حیلہ گر
 شاخِ آہو پر رہی صدیوں تلک تیری برات
 دستِ دولت آفریں کو مزدیوں ملتی رہی
 اہل ثروت جیسے دیتے ہیں غریبوں کو زکوٰۃ
 نسل، قومیت، کلیسا، سلطنت، تہذیب، رنگ
 خواجگی نے خوب چُن چُن کے بنائے مُسکرات

To the workman go, the toiler, and to him this message tell:

Words not mine alone, a message that the world's four corners swell-

Oh, the crafty man of capital has devoured you flesh and fell;

On the wild deer's horns for ages your reward has

run astray!

In the hand that forges all wealth he has dropped a
grudging pay,

As the poor receive in charity what their betters
throw away

For the bourgeoisie is cunning, and from country
and from creed,

Colour, culture, caste and kingdom has brewed
drugs to serve its need.

BD

Picture of the age to come

Obviously, the forging verses of Iqbal are purely descriptive. They absolutely cannot be taken to mean that he considered the Russian Revolution to be worthy of any praise by virtue of its own value and worth or gave it any importance against Islam or believed in its future, for his whole poetry refutes this conclusion. How can a society, which does not know even the name of God, and which is openly hostile towards Him, can be a Heaven on earth in the sight of Iqbal. At one place while explaining some of his verses he has himself said: "To consider the descriptive style of the poet as his real view is in no way correct". Examples of such descriptive styles exist in every literature of the world. Rather, even if we consider the poem "Khizer, the guide", as a whole, this meaning cannot be deduced from its verses, for in its next stanza, while expressing his ideas about the world of Islam, he says that if the Muslim ever receives dominion and polity by a stroke of fortune it will not be due to any socialist revolution, but the protection of haram. Therefore, he should lay the foundation of the Islamic caliphate in the world by creating the heart and spirit of his ancestors in whatever way possible, for here alone lies the remedy for all his ills. Then, after describing the peculiar momentary

and local circumstances of the Muslims, he reaches their universal role and makes a prediction about that glorious future of Islam which lies hidden in its nature. Continuing his address to the Muslims, he says: “Unless you look to yourself by remaining above your sectarian differences, (for example, whether the caliph should have been Hazrat Ali or Hazrat Abu Bakr) you will not be able to keep in view your glorious future as a nation as a whole and will be unable to distinguish the hidden from the manifest, i.e., you will continue to think that the reality is alone that which you are seeing despite the fact that some of the laws of God are such that they are secretly operating to make the Muslim nation dominant in the world. From the operation of these laws it outwardly appears that some other nation is in the process of dominating the world. But, in fact, God is paving the way for the domination of Truth through these laws by destroying falsehood through falsehood. That is why, in order to break the idols like race, nationality, church, dominion, civilization and colour He has used the falsehood of socialism. But, socialism is not the last revolution of the world. It is to be followed by the Islamic revolution. Grievance was, nevertheless, made because it was a demand of Love, otherwise the future of Islam is safe and secure because of the inexorable decree of God. The world must change in favour of Islam, and the hidden effect of this grievance will appear surprisingly. We have seen the great height of the tide of the power of the enemies, but some disturbed tides are also such that they will stem this tide by forming a chain around it. The dream of general freedom which Islam saw, and in which the Muslims had been given the glad tidings of victory, has also another interpretation which will soon come true. Just as salamander, the animal living in the fire, is

known to emerge alive again from its ashes after dying, similarly this world will also become alive again through Islam after having been burnt to death in the fire of disbelief---in other words its death through a false system like socialism is only temporary. That age of humanity is about to come which will be reflective of Islam's glorious future. The wonderful details of this age are beyond my description, but I am presenting only a hazy picture of it in my verses. The sky did not have only this Russian Revolution of the proletariat (mischeif): it has also another revolution which has been tested and tried before, and which will cover the whole of humanity. This is the revolution of Islam. You will see that the scheme of not even the biggest enemy of Islam will succeed against the decree of God. If you are Muslims, you should believe strongly that you only will dominate the world, for God's promise is that ³⁹⁰ وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ . And God never breaks his promise ³⁹¹ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

پھر سیاست چھوڑ کر داخل حصارِ دین میں ہو
 ملک و دولت ہے فقط حفظِ حرم کا اک شمر
 تا خلافت کی بنا دنیا میں ہو پھر اُستوار
 لا کہیں سے ڈھونڈ کر اسلاف کا قلب و جگر
 اے کہ نشناسی خفی را از کلی ہشیار باش
 اے گرفتارِ ابو بکرؓ و علیؓ ہشیار باش

³⁹⁰ “And you will be superior (in victory) if you are indeed (true believers) – 3:139”. The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

³⁹¹ “Verily Allah never breaks His promise (3:9)”. The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

عشق کو فریاد لازم تھی سو وہ بھی ہو چکی
 اب ذرا دل تھام کر فریاد کی تاثیر دیکھ
 تو نے دیکھا سطوتِ رفتارِ دریا کا عروج
 موجِ مضطر کس طرح بنتی ہے اب زنجیر دیکھ
 عام حریت کا جو دیکھا تھا خوابِ اسلام نے
 اے مسلمان آج تو اُس خواب کی تعمیر دیکھ
 اپنی خاکستر سمندر کو ہے سامانِ وجود
 مر کے پھر ہوتا ہے پیدا یہ جہاں پیرا دیکھ
 کھول کر آنکھیں مرے آئینہ گفتار میں
 آنے والے دور کی دھندلی سی اک تصویر دیکھ
 آزمودہ فتنہ ہے اک اور بھی گردوں کے پاس
 سامنے تقدیر کے رسوائی تدبیر دیکھ!
 مسلم استی سینہ را از آرزو آباد دار
 ہر زمان پیش نظر لایُخلفُ الحیعاد دار

Again abandon politics and enter the ramparts of faith;

Polity and dominion are only a fruit of the protection of the Shrine.

So that the foundations of the Caliphate may be once again firm in the world,

Search for and bring from somewhere the heart and spirit of your ancestors.

Ah! you who cannot distinguish the hidden from revealed, become aware!

You, caught up in Abu Bakr and Ali, become aware!

Lamentation was necessary, but now that is over. Now control your heart a little and see the effect of the lament.

You have seen the heights of the power of the river's current;

Now see how the agitated wave forms a chain.

The dream which Islam saw of general freedom-

Oh Muslim, see the interpretation of that dream.

Its own bed of ashes is the means of existence for the salamander;

See this old world dies and is born again.

Open your eyes and look at the mirror of my words;

See a hazy picture of the age to come.

The sky has another well tried plague to bring;

See the disgrace of scheming before fate.

You are a Muslim, fill your breast with desire.

At every time keep before your eyes the words *My Promise is never broken.*

BD

Call to the true believer to establish the Islamic order

The nature of the existing capitalist system is such that the capitalist himself devours a major part of the labourer's earnings. He gives the labourer much less reward against his toil. It is this fact which the greed of the capitalists had so far kept secret. Iqbal thinks that the present usual practice of nations which gives the capitalist licence to plunder the labourer as much as he likes shows that the Russian Revolution is not useless. God wishes

that people should pay attention through it to the fact as to how the labourer is being wronged by the capitalist. Hence, He has appointed some of His servants to reveal this secret fact through their bold ideas and to establish a new order in place of the old one by means of their ingenuity in which the capitalist is unable to mistreat the labourer. A response to the practice of these nations in the shape of an event like the Russian Revolution was necessary. But, there is no possibility of capitalism in the order which Islam gave long before the Russian Revolution. Hence, the Muslims need neither any reaction like the Russian Revolution nor the socialist order. Yet, the Russian Revolution may be useful to draw the attention of the Muslim nation which has been deputed to lead the other nations of the world, to the fact that the world at present needs the Islamic order according to which the Muslim should not only work hard and spend thriftily but also hoard nothing as far as possible and spend whatever is beyond their need in the cause of God. Just as the Russians have formulated a new secular order by combining the two opposite and conflicting ideas of atheism and economic equality by their ingenuity, similarly the Muslim nation should also put into practice by their ingenuity the Quranic injunction implicate in the verse "قل العفو"³⁹² and to establish an Islamic order according to which the true believer is bound not to accumulate wealth to win the pleasure of his Creator but to give it in the cause of God instead.

قوموں کی روش سے مجھے ہوتا ہے یہ معلوم

³⁹² (Say, That is beyond your means.(2:219)). The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

بے سُود نہیں رُوس کی یہ گرمیِ گفتار
 اندیشہ ہوا شوخیِ افکار پہ مجبور
 فرسودہ طریقوں سے ہوا بیزار
 انسان کی ہوس نے جنہیں رکھا تھا چھپا کر
 کھلتے نظر آتے ہیں بتدریج وہ اسرار
 قرآن میں ہو غوطہ زن اے مردِ مسلمان
 اللہ کرے تجھ کو عطا جدتِ کردار
 جو حرفِ "قُلْ الْعَفْوُ" میں پوشیدہ ہے اب تک
 اس دور میں شاید یہ حقیقت ہو نمودار!

From wont and ways of nations all
 These facts so clear with ease I learn,
 The Russians seem to be in haste
 To gain the goal for which they yearn.
 The world is red tip with the modes
 That aren't in vogue and are outworn,;
 My intellect, that was tame and mild
 Much pert and insolent had grown.
 These mysteries which the greed of man
 Had kept in veils of stuff so course
 Are step by step emerging now
 And coming forth by dint of force.
 O Muslim, dive deep in the Book,
 Which was revealed to Prophet's Seal;
 May God, by grace on you bestow
 Politeness, for good deeds much zeal!
 The fact concealed in words so far,
 "Spend what is surplus and is spare",
 May come to light in modern age

And make the meanings clear and bare.

ZK

Need to keep the whole thought of Iqbal in view

These clarifications show that the reality of those hints of Iqbal which, according to some people, support socialism because of an error is, in fact, no more than a descriptive style. Their purpose is simply to exhort the Muslims to create a sincere love for God in their hearts and to make Islam effective in the human world through the force of their action because socialism has now cleared the way for it. If we keep the whole thought of Iqbal in view such hints do not lead us to the conclusion at all that he supported socialism. There is no doubt about it that Iqbal does not consider the fire of speech and the boldness of ideas of socialism as useless. This is not because socialism has any value or worth. Rather, it is because the socialist revolution of Russia has effectively called the attention of the whole world to the capitalist's unfair treatment of the labourer in the existing economic order. But, the remedy for this unfair treatment of the labourer is not socialism. Rather, it is that deep and true morality, love for justice and disgust for greed and lust resulting from piety and devotion to God which is taught by Islam, and, moreover, the fact that socialism is a destructive force making a temporary appearance which will pave the way for the emergence and dominance of Islam which is in its nature after rooting out the wrong political, economic and religious ideologies and ultimately suffering destruction itself. It is obvious that if one disbelief destroys many other disbeliefs the task of the true believer of the future whom Iqbal calls "the white rider of the horse of time" and "the splendour of the eyes

of this world” becomes very easy. We have seen above that in the opinion of Iqbal the ideology of the future which will, in fact, ruin the business of Saturn in the whole world is Islam and not socialism. What greater indication of the impermanence of socialism can be there if not that it wishes to realize the ethical values like true brotherhood and true economic equality by means of the belly both of which form part of God’s true love and can result only from a “pure soul”, though it is only the demands of the belly which do not allow the spiritual demands of brotherhood, justice and equality to be satisfied. It had been stated at the beginning of this book that the thought of Iqbal is a unity every idea of which derives intellectual and scientific support from all its other ideas, and can be understood only in their light. If we attempt to understand any of the ideas of Iqbal by separating it from his whole thought, we will understand it wrongly. Whatever meaning of Iqbal’s verses may be derived by us, the standard of its correctness will be whether it is consistent with his whole thought or not. The cause of errors which some people commit in understanding the point of view of Iqbal about socialism is that they do not keep his whole thought in view.

Natural end to the misunderstanding

After the death of a great philosopher poet it can so happen at times that some people may start looking at some of his words after separating them from his whole thought and ignoring the hints contained in his descriptive style keeping in view their intellectual and ideological interests. Thus, they may present his clear teachings in support of their own ideas by making the somewhat outward and unreal contradiction in these words as an excuse. Then a discussion may ensue as to what he had said about such and such matter or what was

the meaning of what he had said etc. It is natural that at such a time his admirers will wish that would that he had lived to explain in plain and definite words as to what was meant by him. But, who comes back to this world after going out of it? It is fortunate for Iqbal and his admirers that certain people began to present his verses about socialism even during his life to prove that he was inclined towards the socialist ideas or liked socialism. This gave an opportunity to Iqbal (not only once but twice— once shortly before his death) to wind up this discussion forever by a forceful refutation of the criticism of such people through the newspaper statements. Hence, to continue this discussion like the village school master of Goldsmith is extremely unfair to Iqbal.

Synonymous with disbelief

Iqbal had sent a letter for publication to the editor of “Zamindar” which appeared in this paper’s issue of June, 24 . It reads as follows:

“To the respected editor,

Zamindar

Salam-Alaikum

I have just now heard from another friend that some gentleman has, in your and in some other newspaper (I haven’t yet seen the newspaper), imputed to me the Bolshevik ideas. Since, in my point of view, having Bolshevik ideas is synonymous with exclusion from Islam, therefore, it is my duty to refute this allegation. I am a Muslim. My belief is that— and this belief is based upon arguments and proofs— that the Quran has suggested the best solution to the economic ills of the human societies. There is no doubt in it that if the force of capitalism exceeds its proper limit it is a kind of curse for the world. However, the method of ridding the world of its harmful effects is not that this force should be

excluded from the economic system as the Bolsheviks suggest. The Quran has suggested the law of inheritance and Zakat etc. to confine this force to proper limits. Keeping in view the human nature this method is alone practicable. The Russian Bolshevism is a strong reaction against Europe's short-sighted and selfish capitalism. But, the fact is that the capitalism of the West and the Russian Bolshevism are both the result of going to the extremes. The way to moderation is alone that which the Quran has explained to us and to which I have made a passing reference before. The purpose of the Islamic sharia is that one group cannot dominate the other on the basis of capitalism. (The below mentioned verse of Iqbal explains the very same meaning:

کس نگرود در جہاں محتاج کس
نکتہ شرع مبین این است و بس

None need be dependent on another (for one's primary needs)

This is the sum and substance of the clear sharia.

MK

By virtue of my belief as well as that of the writer to realise this objective only that method is easy and practicable that has been explained by the Prophet (peace be upon him). Islam does not exclude power of the capital from the economic system. Rather, it maintains it after carefully considering the human nature and suggests a system for us by following which this power can never exceed its proper limits. I regret that the Muslims have not studied the economic aspect of Islam otherwise they would have known how great a blessing is Islam in this particular respect. My belief is—

فأصبحتم بنعمته إخوانا

(So that by His grace ye became bretheren –
3:103)³⁹³

My allusion is towards this very blessing, for the individuals of a nation cannot become brothers to one another till there is equality among them. This equality cannot be achieved without a social system the purpose of which is the creation and development of the above mentioned equality by keeping the power of the capital within proper limits. I am sure that the Russian people will also themselves be compelled to turn towards a system after finding the flaws in their present system by experiment whose fundamental principles are either purely Islamic or resemble them. In the present form howsoever praiseworthy may be the Russian economic ideal none of the Muslims can have any sympathy with their mode of action. The Muslims of India and those of other countries, who are immediately influenced by the western ideas on reading the political economy of Europe, must consider the economic teachings of the Quran carefully during this age. I am sure that they will find a solution to all of their problems in this Book. The Muslim members of the Lahore labour union should pay particular attention towards it. I have complete sympathy with their aims and objects, but I hope that they will not adopt any mode of action or ideal of the sort which is contrary to the Quranic teachings”

Mohammad Iqbal

Barrister-at-law. Lahore.

It is evident that in the above letter by Bolshevik ideas, Iqbal means precisely the ideas which exist in the Soviet Socialist Republic of Russia as a political force

³⁹³ The Holy Quran (text, translation and commentary) Vol. I by
Abdullah Yousuf Ali.

since his days and which are called “scientific socialism”. The word socialism is now taken to mean only the scientific socialism of Karl Marx throughout the whole world and not the socialism of the post Karl Marx days or any other kind of socialism. That is why, wherever there is socialism in the world now, there must also be the philosophy of Karl Marx alongside or behind it in one form or another sooner or later. And if that country is an Islamic one, socialism becomes a rival to Islam and its economic system and endeavours to suppress and wipe it out to popularize the philosophy of Marx in its place.

Iqbal’s hatred of socialism and all western isms

After fourteen years of this letter, and before one year of the death of Iqbal, Al-e-Ahmad Sarwar had sought some clarifications from him to which he had replied by a letter. This letter bears the date of 14th March 1937. It appeared in “Mah-e-Nau” of August, 1949. In this letter Iqbal writes:

“An answer to whatever questions have arisen in your mind is very long. In my present state I am unable to write a long letter. If I ever happen to pay a visit to Aligarh or if you ever find time to visit Lahore, there will be, Insha Allah, a one to one discussion. At present I would like to say a few words:-

1. Fascism, communism or other isms of the present age have no significance for me. According to my belief Islam is the only reality which can, from every point of view, be the cause of deliverance for the whole of humanity. Before casting a critical look at my kalam (poetry) a study of the Islamic facts is essential. If you undertake this study fully attentively and carefully it is just possible that you

may also reach the conclusions arrived at by me as a result of which all your doubts and suspicions may be removed. It is possible for your view to be different from that of mine or you yourself may think that the facts of the religion of Islamic are themselves faulty. In this latter case a friendly discussion can be made, and as to what is its result, is not known.

2. Your letter shows that you have not studied my kalam (poetry) too closely. If what I say is correct, my friendly advice to you is that you should pay attention to it, since by doing so many things will automatically be understood by you.
3. You are a lecturer in the Urdu department of the university. I am therefore certain that you are more acquainted with the literary descriptive styles than me. The purpose of making an appeal to the spirit of Taimur is not to make Taimurism alive but to awaken the Turks of central Asia. Dropping a hint to Taimur is only a style of description, and to consider the style of description of a poet as his personal view is in no way correct. Examples of such styles of description are available in every literature of the world.

Wassalam

Your sincerely
(Mohammad Iqbal)”

The law of Islam is a guarantee of sustenance

Again, in his letter of 28, May 1937, addressed to Quaid-e-Azam, Iqbal says;

“After a long and careful study of the law of Islam I have come to the conclusion that if this law is properly understood at least every one’s right to livelihood and sustenance can be secured.”

These three letters show that by “Islamic socialism” Iqbal means exactly the same Islamic economic equality which comes into being by enforcing that pure Islam and its laws relating to zakat, inheritance, prohibition of interest and usury and by implementing the orders relating to alms giving or charity or equality which have been presented by the Prophet (peace be upon him). It has not even the remotest concern with the imitation or plagiarism or grafting of any external ism. He calls this Islamic equality Islamic socialism metaphorically, just as someone may call a brave man a lion due to his bravery irrespective of whether he has the skin or the tail like that of a lion or the teeth or the claws similar to that of a lion or is a half lion and a half man. Iqbal did not know that some people will try to quote his metaphor as a fact. And if he will call some man a lion, they will truly try to deprive him of his status of being a human being by making him put on the skin, the tail, the claws and the teeth of a lion. If any Muslim had asked Iqbal during his life whether we should name our ideology of life Islamic socialism or Islam, he would have known about the extent of his wrath at it and his feelings on the state of his own faith.

Some misunderstandings

Our brothers who are called socialists think that the system which was established in Russia on the basis of the godless philosophy of Karl Marx is communism with which they are not concerned, though the system at present in place in Russia is socialism and not communism. Communism is a highly developed form of

socialism which has so far failed to gain popularity in Russia. But, sometimes the people give the name of communism to socialism itself because of its aspirations and purposes while sometimes give socialism the name of communism keeping in view its initial practical form. There is, therefore, not much difference between the two. If there is any, it is only that the purpose of communism was that every man should work according to his ability. But the wealth which will be thus produced will be in the joint ownership of all men, and no one will be able to say that he had put in more labour, hence entitled to get more. On the contrary, each man will be given according to his needs whether his need is more or less than his work. But, when the world's first socialist state came into existence in Russia, this principle was not considered workable because the spirit of brotherhood and equality which could make it workable was still absent there and an expectation was that this spirit will be created gradually automatically in due course of time. It was, therefore, decided that for the time being, every man should be given according to his work and their society should not be called the communist society but the socialist society. That is why, the Russian government is called the Union of Soviet Socialist Republic. Karl Marx was called a socialist philosopher even before the creation of the socialist state of Russia and his philosophy was known as scientific socialism, and it is so known even today. The Russians themselves give the name of socialism to the system currently in vogue in their country. Condemning the Russian invasion of Czechoslovakia on August, 21st 1968, sixteen intellectuals of Moscow issued a joint statement on August, 21st 1969, which was published in a news item of "Pakistan Times" on August, 22 1969, in which they did not use the word

communism but socialism for the system prevalent in their country. A translation of this news item is given below:

“Moscow, August, 21: A sixteen member dissenting group of the intellectuals of Moscow yesterday condemned the Warsaw Pact invasion of Czechoslovakia of previous August and has said that it had put the future of socialism in danger in there statement it has been said that the aim of this invasion was to put an end to a developing and flourishing democracy in Czechoslovakia. We announce at this deplorable annual function that we again oppose this decision as before which has endangered the future of socialism”. (Pakistan times, August, 22 1969)

Besides, our Islamic socialist brothers think that by socialism they mean Islam itself. If it is correct, then they should consider why some of them insist upon the word socialism, the red flag and the ethical code of socialism (by virtue of which activities and actions which are strictly prohibited in Islam are also permissible, or rather, necessary to start the socialist revolution) particularly when because of this insistence mistrust is created about them, difference is made in their popularity and the unity of the nation is shattered into pieces. The reason is that, as far as nationalization is concerned, nothing exists in Islam against it. And, even if, after adopting all the Islamic plans, a need is felt to nationalise some of the industrial projects to satisfy the demands of justice and worship, the majority of the Muslims of Pakistan can agree to it not as a demand of socialism at all, but that of Islam. It is also worthy of consideration that, if by Islamic socialism, they mean Islam itself, why do they insist upon only a single aspect of the Islamic teachings, i.e., economic justice and simultaneously why do they not make an effort to

remove the ills of the Islamic society, for example, sinfulness, impiety, falsehood, deceitfulness, habit of giving up prayers and lack of love for the Holy Prophet (peace be upon him)? Moreover, while emphasising economic justice too, why don't they wish to enforce the Islamic orders relating to the removal of economic inequalities, for example, Zakat and prohibition of usury etc. If by these things the other Muslims may doubt that by Islamic socialism they do not mean Islam but socialism then they will not be at much fault for it.

Can socialism be separated from the repudiation of religion and atheism

These brothers of ours also think out of simplicity that they have no concern with the atheistic philosophy of the socialists. Rather, they wish to adopt only the practical economic system of socialism. But, they do not consider that if the philosophy of socialism is wrong, any system which has been built in the light (or rather, in the darkness) of this philosophy must also be wrong— and is certainly wrong, for it is based upon the hypothesis that there is neither God nor self-consciousness in the world and the human individual through and through, and in respect of his outside and inside, is simply a statue of clay who has no seed of love for higher ethical values, nor can it develop in him, whose function is only to derive and absorb material benefit, who is born greedy, will die greedy and who is neither made for the highly responsible position of the ownership of the means of production, nor hold it (though some individuals who become the leaders of the socialists by chance or effort are capable of this position in spite of being the statues of clay— argument missing!). But the real position is completely the reverse of it. The reality of man is not this

statue of clay, but his self whose purpose, for the sake of its own evolution and construction, is to adopt and absorb the qualities of Love, Goodness and Truth by means of worship and obedience, and which uses this statue of clay temporarily as a servant for this purpose . Our socialist brothers permit the socialist philosophy to restrict their practical life to the narrow sphere of the temporary needs of their statue of clay by contracting and compressing them and to ignore their own or their self's needs completely. It is surprising that, despite it, that they also think that they have not accepted the philosophy of the socialists. When they have accepted practical result of this philosophy which is its final fruit or essence? Then how can they say that they have given up this philosophy. To affirm the self and not to plan for its construction and evolution is synonymous with its negation. In other words, to affirm God and to refuse to absorb the beauty of His qualities in the heart by means of His worship and total dependence on His Apostle (peace be upon him), or rather, to resign our selves to the contradictory influences of the restrictions of the godless socialist system is synonymous with the refusal of God. The refusal of God is not dependent simply upon the acceptance of a godless philosophy publically. Rather, it creeps into the heart of man by other means too except the tongue.

The genius of Karl Marx

The socialism of the period prior to that of Karl Marx is called the imaginary (utopian) socialism. But, ever since Karl Marx has given socialism the form of a philosophy, this philosophy has begun to appear as its inevitable natural basis, as a result of which it has not been possible to separate it from socialism. If it is separated from socialism, it becomes weak and ineffective

after being deprived of its scientific and rational foundations.

Hence, wherever there is a mention of socialism now, it only means socialism the philosophy of which has been given by Karl Marx. One reason is also that, now that the world's two magnificent empires have already come into existence on the basis of the philosophy of Karl Marx, no socialist society can remain unconcerned with these empires. Karl Marx has not grafted atheism onto socialism. Rather, his merit is that his genius has understood this natural intellectual and scientific graftage of socialism and atheism which no one else had been able to understand. That is why, though dozens of the socialist writers have gone before, yet none of them could make the socialist movement a revolutionary force. Religion emphasises the permanent life of the spirit or self. It opposes the life of pleasure and luxury (i.e., the mere bodily life), for the extent to which an individual buries himself in the impermanent life of the body, to that extent he will be deprived of the life of devoutness or the life of the soul. Conversely, it is also true that the extent to which an individual attaches an importance to the life of the soul or life of piety and virtue, to that extent he will consider merely the life of the body as insignificant. Therefore, to forget the soul and God and to consider them as non-existent on the basis of some so called rational logic gives all that importance to the call of socialism (no matter whether unjustifiably) which can be had by some higher purpose of life. Conversely, if mind and God are considered to be existent and effective, the importance of the mere bodily life and that of the force of the call of socialism are both vitiated. Socialism needs disbelief to establish its rationality.

Even if a socialist pretends to be a religious man out of expediency, the practical repudiation of religion or atheism is essential for socialism. Without it, and while keeping in view the needs of the self completely, no socialist can at all stress on socialism fully. The silent opposition to religion in Russia is not due to any enmity against it. Rather, it is due to the dire need of socialism. The orders of Islam which are thought to be similar to socialism are, in fact, the orders to worship God and their purpose is the evolution of the self.

Western democracy is not an Islamic concept

Our Islamic socialist brothers think that socialism is a culture and a word of wisdom like democracy. The Prophet (peace be upon him) said : “Wisdom is a tremendous good. Take hold of it wherever thou findest it” . Just as we have adopted democracy, so we should also adopt socialism. This idea is based upon several dangerous misunderstandings.

First, to adopt some belief or action by some of us originating in the West is not a proof that it is Islamic particularly during this period when there is a continuous lack of understanding of Islam and a tendency to imitate the West is growing stronger. In fact, Islam does not believe in the unnatural democracy of the fifty one percent majority invented by the West. What democracy in Islam only means is that whoever is acknowledged as the caliph by the people known for their religiousness, piety and trustworthiness should be acknowledged as the caliph by all. Obviously, a group of such people will always be present in the country who will automatically be regarded as the leaders of the people because of their faith and piety. It is necessary for the caliph to work in

accordance with the advice of such people after his accession to the caliphate. But, if he is not satisfied with the opinion of their majority it is not necessary for him to follow it. It is his discretion not to accept any one's advice, to work according to his own opinion and to take steps by accepting the opinion of some minority, if he so desires. However, it is important that everyone should accept the opinion of the caliph whatever it may be and to obey his order. Had the democracy of fifty one percent majority been an Islamic concept, when Hazrat Adu Bakr had seen that all the companions including Hazrat Umar were opposed to war with the rejecters of Zakat, he would not have said³⁹⁴ *والله لا جاهدتم منعو انى عقالا*. Later events proved that the opinion of Hazrat Abu Bakr was correct. If he had not waged war on the rejecters of Zakat by accepting the opinion of the majority, Islam could not reach us. It has been said in this book earlier how Iqbal has criticised the western democracy on the basis that it is not compatible with the nature of the self. The reason for wherever the western democracy has been introduced by us is our ignorance of and distance from Islam and love and liking for the western ideas. Our adoption of western democracy is just like our adoption of the western dress and a host of other western ways and manners.

To reject wisdom is no wisdom

Secondly, as Muslims, we cannot call any belief or action culture or wisdom which comes into conflict with the established laws and orders of Islam, and is aimed at replacing them. For example, we cannot introduce the laws of socialism by cancelling the laws on Zakat and

³⁹⁴ By Allah, even if they with-hold even a piece of string which they used to pay by way of Zakat, he will wage war on them.

inheritance. Where the laws of Islam already exist, we are bound to accept and follow them as Muslims. To seek any one's decision after the decision of God and His Apostle (peace be upon him) is total disbelief. The Quranic injunctions on this subject have been explained in this book before. Besides, while explaining the rational and practical foundations of these injunctions, it has been stated in the light of the characteristics of life and the needs of evolution, why unqualified submission to the Apostle (peace be upon him) is essential for the free and complete development of the self. The readers may keep these statements also in their mind. But, where the Islamic injunctions are already not in existence, we can frame the necessary non-existent laws in the light of the existing ones. For example, after enforcing the laws like Zakat and inheritance, we can make other laws, if required according to the existing conditions to satisfy the demands of economic justice, not by imitating some ism, but in the light of the teachings of Islam.

Consequences of ignorance about human nature

Thirdly, socialism, as a plan for removing social ills, is based upon total ignorance of human nature. A plan which is based upon such ignorance can indeed not be any wisdom, nor can it create any civilization or culture, but must involve man in different kinds of worries sooner or later by turning him aside from the thorough fare of evolution from which deliverance is not possible without returning to this thorough fare itself again. When the machine age started in Europe and in its wake large scale industry came into existence, the industrialist or the capitalist came to think that he should himself eat into a major portion of the labourer's hard earned earnings. The

result was that while he himself continued to become richer and richer, the labourer continued to become poorer and poorer every day. The question is, why, despite being rich, the industrialist treated the labourer unjustly? Why he could not think that he should take from the profit which accrued to him on account of the hard work of the labourer only as much as was rightfully due to him and give the rest to him? Why did he continue to work out of motives for lust, greed, miserliness and injustice? The reason was that he was unfamiliar with the “meaning of man”, or the facts of his own nature or self. Knowledge alone generates action and stops it. A person who knows that the fire burns will not put his hand into it. For example, the western industrialist did not know:

1. That his reality, as a human being, is his self-consciousness and not his body.
2. That his body is mortal and impermanent, but the life of his self or, in other words, his own life continues even beyond death.
3. That his self has only one desire, which is the desire for God’s love. Therefore, he gets complete and permanent peace of mind and total happiness and relief through the satisfaction of this desire alone.
4. That God is that Moral Personality Who is the beginning and end of beauty and all of Whose qualities are beautiful and excellent to the highest degree of perfection.
5. That all his other desires are not his own, but those of his body which is an instrument of his self given to it temporarily so that it may satisfy its only desire, i.e., the desire for God’s love by making use of it.
6. That if he does not satisfy, it he will remain internally unsatisfied, unhappy and worried.

Moreover, he will not be able to arrange for the satisfaction of some other physical desires, for example, richness or luxury and make atonement for the dissatisfaction of the desire for God. Nevertheless, the state of his internal anxiety, unhappiness and restlessness will be at its height when he dies, and his pleasures will come to an end.

7. That the method of satisfying the desire for God is that the beauty of the qualities of God should be absorbed in the heart and God should be loved as much as is possible. It has two major means, one contemplation of the qualities of God called “zikr” and “ibadah” and, two, action according to the qualities of God called moral action. Goodness, mercy and rearing of others are actions according to the qualities of God while greed, lust, miserliness, injustice to the labourer and usurpation of his right are not actions according to the qualities of God.
8. That the nature of self-consciousness is such that every action of it, good or bad, small or big, which it performs in this world is preserved in its unconscious mind and remains with it after its death. It gets a good reward for good deeds in the form of pleasure and happiness, and punishment for evil deeds in the form of grief and sorrow.
9. That the self also feels a kind of hunger like the body. If the hunger of the body is removed with healthy food which contains all the essential elements such as vitamins and proteins to the highest degree, the hunger of the self is removed by absorbing the beauty of an excellent ideal which contains the qualities of Beauty to the highest degree of perfection. This very ideal is God. If the body absorbs food by chewing, swallowing and digesting,

the self absorbs beauty by means of “ibadah” moral action, study and observation of beauty and enjoying and adopting beauty.

10. That the self becomes strong, alive and happy only by absorbing Beauty. If it does not absorb Beauty, it becomes weak, infirm, almost dead and sad. For an individual who is dying of hunger, it is not enough to know that a lot of candy is lying in his cupboard. If he is to save his life, he will have to take the trouble of eating this candy. Similarly, for an individual who is dying of thirst for Beauty, it is not enough to know that God exists, and He is Beauty. He should absorb this Beauty by means of worship and moral action.
11. That a characteristic of the self is that if, on account of man’s ignorance, it does not or cannot, satisfy the desire for the True God, its desire does not remain obstructed, but, adopts some wrong objective on being misdirected which has the capacity for making it weak, infirm, almost dead and sad. The greed of the industrialists and the capitalists and their unjust treatment of the labourers is only because their natural desire for Beauty is making wealth and love for luxury its objective instead of God on being misdirected, and they are themselves making simply the desires of the body the centre of their attention by giving up their own needs.

Primary and basic treatment

These facts of human nature are such that they cannot be denied. In view of these facts, the primary and basic solution to the injustice of the capitalists was that the desire due to whose misdirection it became possible was redirected towards the right path again by means of the education and training of the whole society and

returned to its real and natural objective, i.e., God, and then evolved to the degree of perfection by nourishing God's love by education and training itself so that such industrialists could not arise, or rather, no other moral evil could also arise in this society, and if a need arose laws were also made which helped the individuals against their weaknesses and did not let them do anything in the economic sphere of life which interfered with their desire for Beauty. If the Prophet of Islam (peace be upon him) had taken a degenerate nation to moral and spiritual heights, the reason for it was only that they were made to pass through this primary and basic treatment, though, to reinforce this treatment, laws like Zakat and inheritance were also made. Had there existed a true Islamic society in Europe at that time, the existence of capitalists could not be possible there. But, just as Europe is plunged into the darkness of ignorance about human nature today, so it was plunged into it even then. Therefore, who could be there, who could know the real cause of the injustice of the capitalist and the real remedy to it, and who could enforce this primary and basic remedy on the basis of the concrete knowledge of human nature. Not only were the capitalists there, but also those considered to be the intellectuals and philosophers, who were a victim of this very ignorance about human nature. Therefore, how could they guide others?

آن کس کہ خود گم است کرا رہبری کند

How can he, who is himself lost guide others.

To defer the disease is not the remedy

Some so called intellectuals who were later called the socialist thinkers and writers thought that the capitalist is greedy and unjust by nature. The remedy suggested to it by them was that his factory should be taken away from

him and given to the government. But, they did not understand that the government functionaries who would manage the factory from the top with their capital would themselves also be the capitalists. Hence, what is the guarantee that they would not be greedy and unjust like the other capitalists? Thus, as far as their proposition is concerned, they did not solve the difficulty but created it at another place in their own country. Nevertheless, no one accepted what they said. Later on another philosopher of socialism, Karl Marx, arose who made an addition to their proposition by saying that nothing will happen by the sweet dreams of the fascinating future. The labourer should take control of the factories of the capitalists and the whole of the government by means of violence, bloodshed, loot, plunder, arson and terrorism. But, the labourer is also, after all a human being whose actions are also governed by some rule or principle or a criterion of good and bad, the source of which may not be some clear scientific knowledge of human nature, but which does have an unclear kind of a religious belief mixed with fear. Thus, it was difficult for him to commit such kinds of heinous crimes merely for the sake of getting an increase in his wages specially when it was also not known as to what will be the result of these heinous crimes. What Karl Marx did to solve the mental difficulties of the labourers and their leaders was that he propounded a philosophy of socialism in which he made an effort to prove by reasoning, that there is neither God nor mind in the world, and neither any life nor even an accountability of actions after death. Man is but the name of a composition of matter which ends with death. Hence, the question of fearing any God by anyone or any accountability of actions does not arise. As regards the question as to what will be the result of these crimes, the

mechanical and material forces of evolution are working in such a way that the labourer will not but be dominant in the world, and his violence itself will become the means of his dominance. Would that Karl Marx had known that the forces of evolution are not mechanical and material but they are a manifestation of the loving care of a Creator, and that ultimately only that nation will dominate the world which will believe in this Creator sincerely, accept His love as the only correct natural and permanent means of removing the ills of the society and will put this means to use.

Marx's love for violence

In short, Karl Marx has given socialism the form of a philosophy so that it may become a successful motive for violence. Therefore, he did not add anything to the method of working of the previous socialist thinkers except violence. Like the other socialist philosophers before him, he also did not mistreat the capitalist. Rather, he has shifted him from one place to the other. The large scale industry cannot be run without capital. When there is capital, it must also have some owner to take care of it, to save it from being lost, to think about its interests and to use it properly. It is not correct to say that its owner is the proletariat, simply because it is written on some piece of paper. The labourer is concerned only with his wages. He wishes that his wages should be to the maximum. But, if the wages are more, the capital will become less. If the capital is required to be raised, the wages will have to be brought down. Thus, the interests of capital and those of the labourer can never be one. That is why, some people in Russia are even now workmen while others are supervisors. These workmen have supervisors over them while these supervisors have other supervisors over them, and so on and so forth until this process ends in the

Communist Party, who are Russia's real capitalists. The solution of Marx contains no surety that the labourer and his supervisor will remain absolutely safe from greed and dishonesty. If the intention is not good, the supervisor can be dodged and the law can be deceived.

If the law is not consistent with the natural desires of man, he can fear it for some time, but cannot respect it. Such fear is a sort of slavery, which is unnatural, and the human self-consciousness the peculiarity of which is freedom, cannot tolerate it for long. Hence, the defect in the Russian system is inherent in its construction. That is why, it is impermanent and cannot be the final revolution (mischief) of the world of which the Devil is afraid. The basic and natural solution to all the ills of the society is that, that desire of man i.e. the desire for God, which creates these ills on being misdirected should be re-directed to its real objective through education and training. That is why, the Holy Prophet (peace be upon him) had said that wisdom begins with the fear of God.

راس الحكمة معانته الله

Fatal guidance

The greatest disservice which Karl Marx has done to mankind is that he has implicated the very same desire for God which is the real man in the unlimited desires of the temporary body, though its objective is the light of man's eyes and the delight of man's heart, which is life for man--and elixir of life for him, the misdirection of which and without redirection of which to the right path all the ills of the society are created, humanity is turned aside from the road of evolution, the growth of the self is stopped and its future life is ruined. Thus he has set the seal on the final failure and misfortune of those who will take his guidance. Keeping in view the unchangeable facts

of human nature, can we call the Russian system established by Marx culture or a word of wisdom?

CHAPTER XVI

SELF AND THE CONTEMPORARY SCIENCES

Some facts about man and universe adduced above lead us to the inevitable conclusion that the reality of the universe is God, and the human self, which is the real man, is a powerful urge to love God which has manifested itself in a body called the human body and man is compelled to expend all his external and internal powers on the satisfaction of this urge rightly or wrongly according to his understanding. This concept of God and the self is the fundamental reality of the universe and the soul of the philosophy of the self. Obviously, unless the human and the cosmological sciences, (i.e., the physical, the biological and the human sciences) are written in the light of this central reality, their construction cannot be correct scientifically and intellectually because of ignoring this important fact and several errors must occur in it and it must remain incongruous, defective and incomplete in several respects. Unfortunately, these sciences have not been written in the West in the light of this fact. Therefore, their construction has not been on the correct lines. Any knowledge or science, which is unconcerned with that concept of God and the self which occupies a central and key position in the universe and all

the sciences is no more than an exhibition of inconsistent and meaningless thoughts.

علم کو از عشق بر خوردار نیست
جز تماشہ خانہ افکار نیست!

So long as knowledge has no portion of love
It is a mere picture gallery of thoughts.

JN.

The knowledge of the western scientist is based upon the observations of natural phenomena. But, his observations lack insight into the fact that these natural phenomena are the symbols and proofs of the existence and the qualities of God. Hence, his science is a sort of lack of sight. Had he not lacked this insight he would have seen the epiphany of God in every phenomenon of nature like Moses, and in this way his observations aided and assisted by the true concept of Reality would have proceeded towards its natural destination of Truth.

وہ علم بے بصری جس میں ہمکنار نہیں
تجلیات کلیم و مشاہدات حکیم

Knowledge in which the illuminating vision of Moses is not accompanied by the “observed facts” is sheer lack of sight.³⁹⁵

ZK.

A knowledge which is bareft of God’s love is like a soldier who has set out to fight in the battle field of good and evil but has simply a scabbard in his hand instead of the sword. Such knowledge cannot serve as an effective

³⁹⁵ This translation has been taken from an article of the author namely, *The Philosophy of Iqbal*, which appeared in *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1961.

weapon against the Devil. Rather, the Devil makes use of it as an effective weapon for himself.

عشق کی تیغ جگر دار اڑا لی کس نے

علم کے ہاتھ میں خالی ہے نیام اے ساقی

Who has borne off Love's valiant sword?

About An empty scabbard Wisdom's hand twine,
oh Saki.

BJ.

It is unfortunate, that despite this fact the science courses in force in our universities and colleges have all been constructed on the basis of the western sciences and the wrong western point of view about the universe, man and knowledge to this day. Rather, these books are generally exactly the same as have been written in the West by the western scientists and are in force in the western colleges and universities. These books are, therefore, exercising a detrimental effect upon the scientific growth and development of our educated young men, and due to them the soul of our nation is gradually becoming dead. But, we have enforced them in our country simply by following the West blindly, under the illusion that the West is superior to us in everything. While warning us about our mistake, Iqbal says;

مباش ایمن ازاں علمے کہ خوانی

کہ ازوے روح قومے میتواں کشت

No use to learn knowledge and skill

Which murders a nation's soul and will?

AH.

Self and the physical sciences

For example, take the physical sciences first. These sciences include physics, chemistry and astronomy etc.

The greatest defect in the course-books of these sciences is that the material contained in them consists in the wrong and baseless belief of the western physicists that truth is only that which we can discover directly by means of our five senses. Anything which we cannot discover by means of our five senses either does not exist at all or, if it exists, it falls in the category of non-existent. This belief is held not only by the physical sciences, but it is also the starting point of all the biological and human sciences of the West which includes several modern western philosophies and psychological theories like logical positivism and behaviourism. If this belief is wrong, it means that the very first brick of the western sciences is wrong and its wall, even if it stretches up to Pleiades, will not but remain wrong. It is obvious, that in this belief the denial of God is practically implied, and if it is stretched a little further, the human self and its favourite values can also be denied on this basis— and this is being done—, though we cannot have a more definite knowledge of even those things more than that of our own self the observation of which we make by means of our five senses. The possibility of error in observations always exists. But, I cannot have the least doubt that I exist, though I cannot observe myself by means of the five senses. What greater proof of the falsity of this belief of the western philosophers can be there if not that it itself refutes itself. For, if this belief is, in fact, correct and is based on truth, we cannot regard it as a truth. The reason is that no one has discovered this belief as a truth by means of his five senses. Rather, this belief is an assumption, a pretension or a claim and not any truth discovered by means of the five senses. Hence, this belief itself rebuts itself. The physicists of the West deduce this principle too from this belief as a conclusion that observational or scientific

knowledge should not start from any belief which is not proved by scientific methods and through the observation of the five senses directly. But, this principle of the physicists of the West is itself a belief which is derived from another belief and is not proved by the scientific methods. The reason is that this principle of these scientist is present before while the scientific research starts later on. Therefore, their scientific research does not prove this principle. Rather, this principle gives rise to their scientific research. Thus, when the western physicist starts his science with this belief that scientific research should not start with any belief, he refutes his own self and provides a proof that the belief from which he, in fact, starts his scientific research. Is not only wrong, but also impossible. That is why, contrary to his claims, he starts his science with a belief. But why, despite saying that science should not start with a belief, the scientist of the West is compelled to start his science with a belief. We get an answer to this question from the nature of the self. The human self is simply an urge to love God or some love which aids and help the love of God. Love is only another name for belief in the excellence or beauty of some ideal or beloved. Since it is impossible for any action of man to take place without this urge, it is impossible for any of his actions not to consist in some belief. For example, before every action, its doer entertains the belief that this action of his will realize such and such excellent and beautiful purpose, and such and such method of accomplishing it is excellent and beautiful. Though, this belief seems to be somewhat of an ordinary sort, yet it is derived ultimately from the love of some idea of Reality or some ideal. Since scientific research is also a human act, it is not exempt from this

general rule. Therefore, it is impossible for science not to start from some belief.

There is no alternative but to accept the nonsensory truths

The belief of the western scientists that truth is only that which we can discover with the help of our five senses is neither proved by scientific methods nor does it have any other scientific or rational basis. The need to invent it had arisen only to present science through it as an impure, non-religious and worldly kind of an endeavour by excluding the conception of God from it, and thus save science and the scientists from the tyranny of the Church. Who does not know that the enmity of the Church against science is a grievous chapter of the European history? That is why, the scientists of the West do not reject any nonsensory truth practically which is being proved by its effects and results despite being beyond observation except God. They use this belief only against the concept of God. The fact of the matter is that truth is not only that which we may discover directly by means of the observation of our five senses, but it is also that which, though we may not be able to discover by means of the observation of our five senses, yet which we may discover by means of its effects and results through the observation of our five senses directly. An example of it is the atom. The whole knowledge of the atom up to this day depends not upon its observation, but upon the observation of its signs and results. The existence of God is also only a similar fact. We do not acquire the knowledge of God by observing Him directly, but by observing the signs and results of His existence in the form of natural phenomena. If the scientists of the West consider the atom to be a scientific fact from the

observation of its signs and results, why do they not consider the existence of God as a scientific fact from the observation of His signs and results in the natural phenomena? The reason for it is the very same fear of the idea of God created by the enmity of Christianity against science and continues to this day. It's because of this fear that they even now feel nervous about admitting this distinct fact that in the phenomena of nature the existence and the qualities of God are manifest.

The signs and results of God in nature

It is worth considering that what has made the science of physics possible is that there is order in the universe. But, it is also a fact that the existence of order in nature shows the creative activity of a mind which possesses knowledge, wisdom, power and authority. If you are passing through a jungle about which it is known that none of the human being had ever entered into it upto this day, and you happen to come upon a beautiful cottage whose court-yard contains grass and flower beds, you will at once say that this is the work of a mind or a personality, and it is not correct to say that this jungle was never visited by any man. Many such cottages are seen at every step of this jungle of the universe. Rather, the whole of this jungle itself seems to have been built according to a plan. The order which is found in the physical phenomena of nature is so exact that we can describe it in the form of the mathematical laws. These mathematical laws were operating in the universe even when no human being knowing mathematics, or rather, no human beings are soul existed in the world yet. Which mind had conceived these laws? It is Obvious, that the researchist of physics continues to raise this question again and again by searching for order by means of his study and observation of nature and discovering it as to

whose mind is it, and who is this personality whose creative activity and purposiveness is visible in every atom of the universe. Since this question is raised by the book on physics, an answer to it should also be furnished by this book itself and by no other book. An answer to a question should be given at the time of the question itself. An answer to this question can only be that this universe has some Creator Who has the power to create and the qualities of knowledge and wisdom and love for beauty and perfection. Since the order created by Him remains uniform everywhere and at every time, that Creator of the universe is one. According to the research of modern physics matter is destructible. When it is shredded away what remains of the physical phenomena of nature is only structure and relations which can be expressed in terms of mathematic. It means that the Fundamental and Ultimate Reality of the universe is that very same Mind which has conceived this wonderful, eternal and immutable mathematical order. And since we have never known a mind up to this day thinking accurately and mathematically independent of the other qualities of a personality, for example, sentimental and aesthetic qualities, therefore, that is a Complete Personality, and that very same Complete Personality is the Creator of the universe;

بہ بزم ما تجلی ہاست بنگر
 جہاں ناپید او پیدا است بنگر

In our assembly there are divine manifestations
 behold!

The world is non-existent and He is existent
 behold!

ZA.

However, in his book about physics the physicist of the West neither admits this fact that this question arises nor makes an effort to answer this question. The only reason for it is that he is afraid that by doing so God will again be included in science, leaving no dividing line either between religion and the world or between the Church and science of which the results would again be the same as those experimented once before.

Definition of the science of physics

Based upon their wrong belief that truth is alone that which we can discover by means of our five senses, the physicists of the West define physics in the words that: "Physics is the science of matter". But, this definition is not consistent with the implications of the idea of the self because the view that matter is something which is self-existent is implicit in it the knowledge of which should be acquired by us for its own sake, though this view is not correct. The definition given above does not reject the possibility of disbelief, but clears the way for it. According to the philosophy of the self matter exists entirely due to the creativeness and loving care of the Creator. It is not self-existent but a symbol of the Creator's creativeness and loving care. Therefore, its knowledge will precede the knowledge of its Creator and Lord. We will need to have its knowledge basically so that we may know and recognize the creativeness and loving care of its Creator. Hence, according to the philosophy of the self, the correct definition of physics will be: "Physics is the science of the creative activity of the Creator in matter". The physicists of the West admit that matter, as we see it today, did not come into existence all of a sudden, but has acquired its present form and shape after passing through several stages of gradual evolution. It is obvious that not even one of the states of matter could

have the ability to turn into the form of another state by changing automatically. A lifeless thing should remain in its existing state unless some other force acts upon it. For example, oxygen and hydrogen had no property to produce water by combining together. Before the existence of water no physicist could draw the conclusion, on the basis of the properties of these two gases, that to acquire a chemical composition by them in a particular ratio was possible, and their chemical composition would result in the form of a liquid like water. Then, which was that force which continued to change matter from one state to another better and higher state again and again until it achieved the completion which was a necessary condition for the appearance of life. And again which was that force which caused it to reach the stage of perfection by making it pass through the different stages of evolution? The answer of the philosophy of the self to this question is that it was the creative will of God or the force of the word “be”, that is, the power of God Himself. It’s this power which Iqbal calls Life or Self. Turning of oxygen and hydrogen into water by combining together, or rather, acquiring by matter a new better and higher form, and a form nearer to the purpose of the universe at every step of its evolution had become possible because of God’s word “be”. Therefore, the correct definition of physics is precisely this that it is a science of God’s creative activity in matter.

Self and the biological sciences

The biological sciences includes zoology and botany etc. When biological sciences are constructed without the light of the philosophy of the self, they also get established on wrong footing and take a more incorrect direction than the physical sciences. Consequently, this is

what has happened in the West. The facts of the biological sciences of the West, because of being deprived of the light of the philosophy of the self, are under the pressure of the opinion of the biologists of the West that reality is alone that which we can discover directly with the help of our five senses. What makes the biological phenomena of nature possible is the presence of order, plan and purpose in the living organisms. The presence of plan and purpose in the living organisms points to the creative activity of a mind or a personality even more elaborately than order. A living animal organism is a wonderful master-piece of organization and purposiveness which is present in every cell of it. On the the wonders of knowledge, wisdom, and power which have come into play in the creation of the extremely intricate mechanism of the eye or the ear alone a big volume can be written. The internal biological functions of a living animal organism which are spontaneous and require no effort and attention on its part, for example, digestion, biochemistry of metabolism, industry of hormones and vitamins, blood circulation, respiration, automatic development towards a specifically pre-determined physical form, sex, spontaneous functioning of its vital organs like heart, liver, lungs and the kidneys maintain its life and race all joined together. What is surprising is that, in spite of their apparent difference, there is a perfect harmony, integration and coordination among these functions and between them and the external instinctive behaviour of the animal for the achievement of a single common purpose which is the maintenance of its life and race. The purposeful performance of these functions without the knowledge and feeling of the living being with such perfect harmony, concentration of attention and agreement proves that its birth and growth is

controlled by a wise and powerful mind which is not its own mind. This leaves no doubt that this mind is so powerful that it only needs to say that the ear drum or the eye lens or the organ of the heart should become so, and it is. When He intends a thing His command is that He says to it, “be” and it is.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

“Verily His Command, when He intends a thing, is only that He says to it, “Be” and it is” (36:82)³⁹⁶

Adaptation of the animal body to environment

Besides, we see that the bodies of the animals adapt themselves wonderfully to their environment automatically. A fish which has to swim in water has gills for water breathing . Its body is constructed in such a way that while swimming there is minimum resistance of water to it. It has fins on both sides of it and a feather at its head to push ahead while swimming. A bird which has to fly in the air possesses a system of feathers designed according to an intricate plan which facilitates it to fly. It has air filled pouches in its body and its bones are hollow from within and are filled with gas so that it remains light and can fly easily. In fact, it is a characteristic of living organisms to adapt themselves to environment. This is also visible in their physical structure and the smallest of the details of their instinctive activity of which there are numerous examples.

In short, the question which the course books of biology also raise is who has created that order and purpose which is visible in every part of the body of the

³⁹⁶ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

animal. A scientific and intellectual answer to this question is also only this that it is that of some All-Powerful Creator of the universe. But, like the physicist, the western writer of the book about biology also keeps quite in answer to this question. He either does not admit the presence of order and purpose in the biological phenomena of nature at all, or, if he admits it, he misrepresents it in such a way that the name of God cannot find a place in his book. The cause for it is again that the science of the West cannot cross the limits of the belief from which it starts and cannot consider any question to be worthy of attention the answer to which is God. An unfortunate result of this assumed compulsion has been that the process of biological evolution which is, in fact, another name for the loving care of God, has been thought to be the incidental result of the play of reckless and purposeless mechanical forces of Nature. Then, from this mechanical, material and godless theory several wrong philosophies have arisen. One of these philosophies is Marxism which has turned aside billions of men from the thorough fare of evolution and put them on to the wrong path from which they will have to return after paying a heavy price.

Definition of the science of biology

The scientists of the West have defined biology in these words: "Biology is the science of life (i.e. of the living bodies). But, like the definition of physics, their definition of biology is also incorrect, for in this definition too the fact that life is not self-existent but has been created by God and is a manifestation of His creativeness and loving care has been ignored. Hence, the correct definition of biology will be that: "Biology is the science of the creative and evolutionary activity of God which has manifested itself in the living bodies". After

adopting this unavoidable definition of biology, it is necessary for the science of biology to automatically change and develop in such a way that the rejection of plan and purpose in the phenomena of nature which is, for example, the usual habit of Julian Huxley and his other like-minded biologists, and the wrong mechanical explanation of the reality of evolution of which the foundation was laid by Darwin, may both be rendered impossible.

Self and the psychological sciences

It had been explained before in the example of twelve horses that, although there are several kinds of conflicting instinctive desires in man, yet in the human personality and the activities resulting from it there exist the qualities of unity, organization and concentration. But, the consciousness and the activities of the animal lack these qualities, even though the instincts of the animal and man are common. This distinction of man is a proof that he possesses a desire which rules all his other desires. Hence, it is ultimately the motivating force of all his activities. All the philosophers of the West, who are engaged on thinking over the human nature, admit this fact. Consequently, feeling that to discover this desire is extremely important, or rather, synonymous with solving the mystery of man, some of them have also endeavoured to discover it. But, since none of them has been able to offer any theory of this desire which may be consistent with all the facts of human nature, and is perfectly rational and satisfactory, it is generally believed in the intellectual circles of the world that the reality of this important desire of man is still shrouded in secrecy, and its ideal is such a riddle that it cannot be solved.

The nature of every human individual is the same, and in every individual the dynamic power of his

actions is also only one. It means that the true ideal of his activities is also only one. In spite of this, we see that mankind is divided into different nations, each with a different course of action and goal from the other because of which the planet earth has become the arena of their political rivalries and competitions and a field of their hot and cold wars. Because of disagreements among nations, the world has faced two World Wars till this day, and is preparing itself for facing the destruction of the third one. Again, we see that in the individuals too, the action of some is of a similar kind while that of some of a different kind. Some people like a life of morality and try to stick to it. But, some people prefer a life of luxury and criminality. The tendencies towards an ever increasing freedom of sex in the western countries, the tendencies of students towards debauchery, revolt and subversion which are now also affecting the Eastern countries are examples of it. As time is passing, the tendency of some nations for a life of luxury and debauchery is growing, though as a nation as a whole they wish that such a thing should not happen, since they are convinced that it is not the right course to follow as its result will not be good. But, they at the same time feel that they have set out on a path which they must continue to follow without any control over themselves. Such a life does not lend peace to even the individuals. Rather, as they continue to sink deeper into it, their peace of mind goes on decreasing still further so that a time comes when they begin to feel that further avenues of life are closed for them. Then, they either commit suicide or seek asylum in mental hospitals after suffering from mental diseases.

The cause of dissensions among mankind

These observational facts show that, though that desire of all the human individuals, which motivates their

actions, is only one and its natural and true ideal is also only one, yet they look at this ideal differently according to their intellect and knowledge and put different interpretations on it. The reason for it is their ignorance as they do not know what is this desire, in fact, is how is it and for which object is it. These facts also show that man is so made that when he does not know the natural ideal of this principal and ruling desire of his, he does not sit idle. Rather, he chooses some substitute ideal and makes an effort to realize it. The cause of all the troubles of man is this very aspect of his nature. Had it been the case that until he was fully satisfied about the natural and true ideal of his practical life he could withhold his action, then he would neither have been misled nor invited serious troubles due to it, but waited silently for the light of knowledge and the expansion of his chest, and when time for them came, set forth on the right path of peace and safety. But unfortunately, man's nature is such that to do so is not possible. This is precisely the reason why, after presenting the facts about the process of history, (وَ الْعَصْرُ) the Quran said that mankind is in great loss except for those who believe in the true ideal of their practical life, mould their actions according to it, call other men to this true ideal of their life, (i.e., the Truth), and advise them to stick to its path with patience and constancy so that by turning away from this path they may not invite troubles for themselves.

وَ الْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ تَوَاصَوْا
بِالْحَقِّ وَ تَوَاصَوْا بِالصَّبْرِ

“By the (Token of) time (through the Ages. Verily Man is in loss except such as have Faith, and do righteous deeds and (join together) in the mutual

teaching of Truth, and of Patience and Constancy”. (103:1, 2, 3)³⁹⁷

Keeping in view this very aspect of human nature the angels had considered man to be unsuitable for the magnificent office of God’s vicegerent, for it is only because of it that practical disagreements arise among human beings which incite them to mischief and bloodshed.

أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ

“They said; will you place therein those who will make mischief therein and shed blood”. (2:30)³⁹⁸

However, God knew that the period of disagreements among mankind will be very short. Another aspect of man’s nature is such that it will prevail over this aspect ultimately. This aspect is that he is thirsty of knowledge. It is impossible for his knowledge to stop from reaching a level sooner or later where he may know as to what is the true and natural ideal of his practical life on which the whole of mankind can agree?

An example of this aspect of man’s nature that, in spite of lack of knowledge about the ideal of his life, he cannot hold his action just as he works against it, is a man who has a costly and excellent motor car which he cannot keep idle by order and law. But, in spite of being forced to drive it, he does not know how to drive it correctly. The result is that, he faces serious accidents by falling into pits and colliding against rocks and trees again and again. The condition of the modern man is also exactly the same. He has also been given gratuitously a treasured

³⁹⁷ The Holy Quran (text, translation and commentary) Vol. III by Abdullah Yousuf Ali.

³⁹⁸ The Noble Quran by Dr. Mohammad Taqi-ud-Din Al-Hilali and Dr. Mohammad Muhsin Khan, Islamic University Al-Madina.

possession by Nature in the shape of the human self or human personality which is, so to say, a unique machine. If he uses it correctly, and according to the prescribed rules, it can bring him immense joy and happiness in this world and in hereafter. But, the difficulty is that if he does not know to use it correctly he cannot keep it idle even then. Rather, he is compelled to run it in any case. The other difficulty over and above it is that he, in fact, does not know to run it because of his unfamiliarity with its central part which can set it in motion along the right lines and therefore, by using it wrongly, he suffers the consequences of his action.

Dangerous ignorance of the philosophers of the West about human nature

The philosophers of the West fully admit their ignorance of human nature. They consider it dangerous (particularly in view of the remarkable advances made by the physical sciences) for the humanity and civilisation. Skinner, an eminent psychologist, in his book “*Science and Human Behaviour*” writes;

“Science has developed unevenly. By seizing upon the easier problems first, it has extended our control of inanimate nature without preparing for the serious social problems which follow..... There is no point in furthering a science of nature unless it includes a sizeable science of human nature because only in that case will the results be wisely used”³⁹⁹

In his book “*Man, the Unknown*” Alexis Carrel, who had also received Nobel Prize, writes:

“The making of man requires the development of

³⁹⁹ Page 5, Edition 2014, B.F Skinner Foundation, published by Pearson Education, Inc USA.

institutions wherein body and mind can be formed according to natural laws and not to the prejudices of the various schools of education--our civilization has created certain conditions of existence which render life itself impossible. The only possible remedy for this evil is a much more profound knowledge of ourselves."⁴⁰⁰

Dangerous inharmony in the psychological sciences of the West

The ignorance of the modern man about the dynamic power of man's actions has not only given a wrong direction to his individual and social activities, but also made the philosophies of his activities, as he has been able to construct them, jumbled collections of ideas. The philosophies of human activities are called human sciences which includes the philosophies of politics, ethics, history, law, education, economics, knowledge, art and individual and social psychologies. All these sciences are also called the psychological sciences as all of them, in fact, consist in some theory of human nature. Thus, in this respect they are the branches of the science of psychology or the science of human nature. Every activity of man results from the source of his nature. Hence, until we understand the nature of man, we cannot understand the nature, source, origin, purpose, object, ugliness, beauty, advantage and disadvantage of any of his actions. To know human nature means that the natural motivating power of man's actions should be understood. It means that we cannot construct any rational, logical and organized scientific theory of any action of man until we know as to what is his true and original natural desire which

⁴⁰⁰ Alexis Carrel Copy right 1939, 2nd edition, by Harper & Brothers.

causes his actions, and how, when he does not know about it, some of his wrong desires become his ruling desires in the guise of this desire, thereby creating various problems for him later on. It is obvious that if we construct a science of some activity of man without the knowledge of the dynamic power of human activity, our effort will be doomed to failure due to our lack of knowledge of the basis of that science, thus reducing our knowledge to a sheer display of ignorance. Since, the western sciences of human activities have been written without the knowledge of their dynamic power, their present condition is exactly the same. Instead of saying anything about this subject myself, I quote below extracts from a book of McDougall, an eminent psychologist of the West. McDougall writes;

“Our ignorance of the nature of man has prevented and still prevents the development of all the social sciences. Such sciences are the crying need of our time; for lack of them our civilization is threatened gravely with decay and perhaps complete collapse”.

“We talk of Psychology, of Economics, of Political science, of Jurisprudence, of Sociology and of many other supposed sciences; but the simple truth is that all these fine names simply mark great gaps in our knowledge — they vaguely indicate regions of vast wilderness hardly yet explored — yet regions which must be reduced to order if our civilization is to endure.

“My thesis is that in order to restore the balance of our civilization we need to have far more knowledge (systematically ordered or scientific knowledge) of human nature and of the life of society than we yet have.”

“Here then is the only road to remedy the parlous and ever more dangerous state of our civilization. We must actively develop our social sciences into real sciences of human nature and its activities — The talk of finding a basis and providing a methodology for the social sciences is far more pressing today than it has ever been”

“What then in practical terms is the remedy? I can give my answer, most concisely, by suggesting what do if I were a dictator — I would, by every means, seek to divert all our most powerful intellects from the physical sciences to research in the human and social sciences.”⁴⁰¹

Basic condition for the correct construction of human sciences

Certain facts have been described above to some extent which explain what different evil effects are produced by the ignorance of human nature and why? In the light of these facts, it can be easily understood why McDougall considers the ignorance of human nature as a grave danger for his civilization. His idea is correct that without the knowledge of human nature, it is not possible to know what is that “Ultimate Reality” of human and social sciences which can guide towards their “method of construction” and around the centre of which these sciences can be organised as rational and logical sciences. But, it is unfortunate that he does not know that, like the sciences of the external universe, the knowledge of the internal human nature, cannot be acquired simply through the mental efforts of the nation’s “best brains”. Rather, its primary condition is that man should himself see by looking at his nature as to what is

⁴⁰¹ World chaos by McDougall, Pages 9,59,113,115

there in it. The method for it is that he should nourish God's love completely through His worship which also includes obedience to Him. But this is not possible without following prophet-hood. Then, the success of this experiment will be a top rated clear proof that man's nature is an urge to love God, and nothing else besides it because this proof will be based on personal experience and a kind of an eye witness fact. Nevertheless, intellectual and scientific arguments and proofs for it will also be present which will be free from error. Says Rumi:

آفتاب آفتاب آد دلیل آفتاب
گر دلالت باید ازوے رومتاب

Sun itself is the proof of its existence

When you find such a proof and argument, you must not deny it.

The knowledge of human nature is not like that of other sciences that it can advance by using the modern methods of external experiences, thought and reasoning. Here we stumble into a field of knowledge where we are not concerned with the external physical and biological phenomena of the Reality of the universe, but directly with the Reality of the universe. Hence, in order to acquire the knowledge of human nature, we need to establish an intimate contact with the Reality of the universe which is the true ideal of our nature. Exactly this contact is known as prayer, and it is this intimate contact that leads to the personal affirmation of the real and natural ideal of our human nature. Despite the importance of the knowledge of human nature, it is because of this very difficulty of the way of its knowledge, that God sent more than a hundred thousand prophets and ultimately brought the prophets' teachings to a finality through a Last Prophet the essence of which is :

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

“O people! Adore and serve your Lord Who created you ⁴⁰²

so that you can know yourself and your Lord.
(the italics are a translation of the author’s words which have been added by him to this verse in the personal copy of the first edition of the Urdu book with his own hand) (2:21)

Without seeing the self clearly visible after reaching the highest stage of the evolution of the self by personal experience, the nation’s “best brain” will also give the name of human nature at the most to some thoughts and ideas by collecting them, yet by it the closely guarded mysteries and secrets of the self will not be revealed. Therefore, addressing the psychologist Iqbal says: “Come to the world of the experiences and feelings of the mind after moving past the world of mental thoughts and ideas, though this task needs a little courage and boldness. You perhaps thinks that you have understood the human self to a large extent, but you do not know that there are still many islands of secrets and mysteries hidden in the infinite sea of the self. The human self is a deep and silent sea. Until we see this sea by cleaving it with the stroke of the rod like Hazrat Moosa (peace be upon him), we cannot know what is there in it. But, this sea can be cleaved only with the stroke of *no lord but God*”.

جرات ہے تو افکار کی دنیا سے گزر جا

ہیں بحر خودی میں ابھی پوشیدہ جزیرے

⁴⁰² This translation has been taken from the author’s book entitled “The Manifesto of Islam” Page,15, published by Da’wah Academy, International Islamic university, Islamabad .

کھلتے نہیں اس قلزم خاموش کے اسرار
جب تک تو اسے ضرب کلیسی سے نہ چیرے

If you possess boldness, then pass on from this world of worries. There are still islands hidden in the ocean of the ego.

The secrets of this quiet see are not revealed until you smite it with the rod of Moses.”

BJ.⁴⁰³

The growth of God’s love by means of prayer is revelatory of the mysteries of the self because if it continues the man of God reaches a stage where he gets permanent and complete peace of mind, and comes to believe strongly that his heart had no other desire except Love. It is obvious that if God is not the beloved of man and the ideal and beloved of his nature, how can he get peace of mind by means of His Zikr. That is why the Quran has called the attention of man very forcefully towards the fact that the minds find rest only in the remembrance of God so that man may know that God (the Right Ideal) is alone the true ideal of his nature.

الْأَبْدَانُ كَمَا اللَّهُ تَطْبِينُ الْقُلُوبِ ۝۴

“Now surely in Allah’s remembrance do hearts find rest” (13:28)

Iqbal writes:

“Philosophy is an intellectual view of things; and as such does not care to go beyond a concept

⁴⁰³ This translation has been taken from the author’s article entitled *Iqbal’s Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)

⁴⁰⁴ The Manifesto of Islam, page 61, published by Da’wah Academy, International Islamic University, Islamabad.

which can reduce all the rich variety of experience to a system. It sees Reality from a distance as it were. Religion seeks closer contact with Reality. The one is theory, the other is living experience, association, intimacy. In order to achieve this intimacy thought must rise higher than itself, and find its fulfilment in an attitude of mind which religion describes as prayer — one of the last words on the lips of the prophet of Islam”.⁴⁰⁵

If man enters the region of prayer by transcending the bounds of science, he can have the good fortunes of both the sweets of Love and the blessing of the Beloved’s vision.

علم کی حد سے پرے بندۂ مومن کے لئے
لذتِ شوق بھی ہے نعمتِ دیدار بھی ہے

Beyond the bounds of science for faithful thrall
Is bliss of love and sight of God withal?
BJ.

Avoidance of the idea of God by the psychologists of the West

But the psychologist of the West is a product of an intellectual environment where the irrational dogma of sensory truth is the beginning and end of science and where neither God has any concern with science nor science with God. The result is that to establish direct contact with God by means of prayer, to understand the mysteries and secrets of human psychology and to have a vision of God apart, he does not believe that God has any

⁴⁰⁵ *The Reconstruction of Religious Thought in Islam*. Edition 2007, (New Typesetting), P: 63, Published by Sheikh Mohammad Ashraf, Publishers-Booksellers-Exporters, 7-Aibak Road, (new Anarkali), Lahore.

thing to do with science. Rather, to protect his science he shuns the idea of God so that when the flow of his natural and spontaneous reasoning and the force of undeniable facts is goading him on to the idea of God, he stops on becoming unnerved and tries to put another interpretation on facts by which his reasoning may divert from the path which is leading towards this idea. The central idea of the philosophy of the self is that the human self is an urge to love God. In other words, love for God is the dynamic power of all human activity. But, this idea is derived from another idea as a conclusion. It is that the human self is an urge to love the ideal, i.e., love for the ideal is the dynamic power of all human activity. In order to explain the meaning which is practically derived from the latter statement it is essential to insert the word "God" instead of the word "Ideal" from the scientific and intellectual point of view. The reason is that there is only one ideal that can satisfy man completely and permanently. Hence, this urge to love the ideal is only for God by virtue of man's nature. If someone may agree that the urge to love the ideal is the dynamic power of all human activity then there is no alternative for him but to concede that the urge to love God is the dynamic power of human activity. That is why the philosophers of the West avoid to accept the ideal as the motivating force of human actions in the nature of man. An example of it are the theories of the dynamic power of human actions themselves which have arisen in Europe, and which are ascribed to Freud, Adler, McDougall and Karl Marx and the other philosophers of the West. Every one of these philosophers agrees that human individuals have an urge for ideals. It is through this urge itself that outwardly all the activities of man take place. This universally acknowledged truth leads to the inescapable conclusion

that the urge for ideals in man is not created out of any instinct or a combination of instincts, but has a permanent existence of its own in human nature and is alone the sole motivating force for all his activities. But, the question which then arose was that the manner in which the instincts are satisfied is indeed known to all. It is also known to all that their purpose in nature is the growth of the individual's life. But, what is the method of satisfying the urge for the ideal, and what is the purpose of loving it in nature? A rational answer to this question could alone be that since the ideal is the idea of Beauty, Goodness and Truth, it is clear that permanent and complete satisfaction of the urge for it can only be through an ideal which has the qualities of Beauty, Goodness and Truth to the highest degree of perfection. Such an idea can be no other than God. The purpose of love for an ideal in nature is the growth of the personality of the individual which seeks Beauty, Goodness and Truth. But, in order to escape the result of the idea of God, every one of these philosophers thought that since it is not possible to deny the rule of the ideal over the human activity, therefore, what should be said is that the ideal has no value and merit of its own, but is a changed form of some or other instinct or a combination of all the instincts, sub-serves particularly this instinct or a combination of instincts and manifests itself only for its satisfaction. Thus, every one of them has attempted to prove and establish the importance of the instinctive or animal nature in man by rejecting the importance of the ideal as his special possession so that man may also be proved an animal and it may appear that, like the animal, he too does not need God. But, the facts cannot be denied. No one can prove either that man is an animal or that gold is dust simply through logical reasoning. That is

why the reasoning and logic of every one of these philosophers has been intellectually and scientifically wrong, faulty and unsatisfactory.

Self and Freudism

For example, Freud thinks that the real source of human activity is the sex instinct the centre of which is the unconscious of man. The purpose of whatever man does is to provide for the satisfaction of his unlimited sexual desires directly or indirectly in some way or the other. As regards the question what is the importance of the ideal in human nature and why, instead of the sex instinct, the ideal alone rules all the activities of man, Freud's answer is that the ideal has no worth or merit of its own. It is only a changed form of the sex instinct in the sense that when, owing to the fear of the barriers imposed by the society, man cannot give full and free expression to his sexual desires, he assumes that he desires intellectual, moral, religious or aesthetic ideal instead of the satisfaction of the sexual desires in order to escape mental worry and disgrace. Thus his sexual desires, after transforming themselves, assume the form of the ideal.

Since Freud ignores the correct place of man's ideal in human nature several deficiencies and weaknesses have arisen in his theory from the scientific and intellectual point of view which invite several well-grounded objections, for example;

What is the proof of the claim that the ideal has no intrinsic worth or merit of its own but is a changed form of the sex instinct. In the absence of any proof why should it not be understood that the desire for an ideal is man's original and real desire and not a changed form of the sexual desire. It is surprising that Freud does not face up to the difficulties of proving this claim. Nonetheless, he bases his theory only upon it.

It cannot be understood how those evil and shameful desires which man cannot satisfy for fear of the society, or rather, the mere thought of which is considered to be a sin by him can change into a higher religious or moral ideal.

If the ideal impulses are a changed form of the evil sexual desires why, during the process of change, they are transformed from the lower to the higher desires and do not change into some other kind of lower or instinctive desires. Moreover, why do they then oppose the ideal impulses despite having grown out of them and up to the extent that man sometimes avoids to gratify his legitimate sexual desires too for the sake of the ideal, for example, when he may refuse to marry for the sake of an elevated ideal purpose?

If the sexual impulse becomes the ideal by changing, why every one of the instincts of feeding, self-assertion, self-abasement, pugnacity, flight and concealment does not change. And when the sex instinct is present in both man and the animal, why does it change in man and not in the animal?

The sex instinct manifests itself only in adolescence. In that case, if it alone is the motivating force of human actions, how those actions can be the product of the sex instinct which take place before its manifestation? In answer to this question Freud says that this instinct is present from the earliest childhood. Hence, the sucking of the thumb and that of milk from the nipples of the mother by the child, swallowing of food or excreting, or boy's love for the mother or that of the girl for the father, or rather, in the case of his supposed inverted Oedipus complex, the boy's love for the mother and that of the girl for the father are all activities of sexual nature.

However, obviously Freud's answer, which stretches the sex instinct to a ridiculous extent, is not well-grounded.

Nature has attached a kind of pleasure and joy to man's natural and original desires. If man's ideal religious and moral desires are not his natural desires why does he derive pleasure and joy by satisfying them? And why do people like these sublimated unnatural desires? For if the people may not like them no one can be popular in society by taking refuge in them?

A rational answer to these questions which may also be consistent with the theory of Freud is not possible.

According to the philosophy of the self or selfism the urge to love the ideal is not the sublimated version or the changed form of the sex instinct, but is a permanent demand of man's nature which rules all his instincts and can be permanently and completely satisfied only by means of love for the ideal of God.

Self and Adlerism

Adler, a pupil and a co-worker of Freud has found it difficult to agree with his master's conjectures declaring them to be wrong. However, if according to Freud, the sex instinct is not the sole dynamic power of human activity, it is the instinct of self-assertion. He thinks that the object of all the actions and activities of man is to make himself better and superior in comparison with others and to dominate them by achieving more power. When a human individual comes into the world, he is dependent for all his needs and desires upon others because of being weak and powerless. But, he does not reconcile himself to an inferior position, but hopes to remove his inferiority by endeavouring to assert himself and to become the centre of the people's interest. It is this very hope which causes all the struggle of his life.

As to the question what then is the place of the ideal in the nature of man, and why only the ideal is the dynamic power of human activity instead of the instinct of self-assertion. Adler replies to this question exactly like Freud. He says that the ideal has no intrinsic value and merit of its own. Rather, it is only an illusory outcome of the desire for self-assertion. The ideal of man is exactly that idea which, according to his thinking, can compensate him for his inferiority, and make him strong and powerful. Since, the ideas of the individuals' own inferiority are different, those ideas of theirs are also different which, according to their thinking can remove their inferiority. Exactly the same ideas are their ideals since the people like the qualities of Beauty, Goodness and Truth, an individual who adopts these qualities becomes a favourite of the people, hence achieves power and strength. Adler's theory raises several questions, for example;

1. If, because of living among alders from the very beginning, the child becomes accustomed to his own sense of inferiority and the superiority of others, why is it that he does not reconcile himself to an inferior position taking it to be the only thing which is natural, and why does he start removing his inferiority by reacting to it. Quite obviously, love for greatness and superiority is already present in his heart as a necessary element of his nature from the very beginning. Does this fact not further confirm the philosophy of the self, according to which, man is an urge to love God and His qualities of Beauty, Goodness, Truth, Power and Greatness? Had man not been an urge to love God he would also not have any love for greatness, and could also not desire power and greatness. The child seeks appreciation

because appreciation is for Beauty and as man, he is desire for Beauty through and through. To seek beauty means that he knows that some qualities are praiseworthy while some are not praiseworthy. A criterion has been created in his consciousness by which he distinguishes beauty from ugliness. The idea of God alone can meet this criterion. Therefore, if this criterion is not the urge to love God what else is it then? Then why should it not be understood that the dynamic power of human activity is love for God and not the instinct of self-assertion?

2. Nature has kept the sphere of the instinct of self-assertion quite limited. The animal had been endowed with this instinct by nature in the biological or animal plane of evolution so that with its help it may over-power other enemy animals attacking it in order to preserve its life and race. The purpose of this instinct, like that of the other instincts, remains exactly the same, as it was in the biological plane, after reaching even the human plane of evolution, that is to say, the preservation of the physical and biological life of man as an animal. But, just as Freud has supposed the sex instinct to be all that matters to man by stretching it to a ridiculous extent, similarly Adler has supposed the instinct of self-assertion to be the absolute ruler of man by stretching it to a ridiculous extent so that the importance of the ideal in human nature may be ignored. The question is why it has so happened in the human plane and what is the proof that it has so happened that the instinct of self-assertion has assumed the form of the ruler of all the instincts of man after crossing its original biological sphere of activity?

When any of the followers of Adler will endeavour to furnish a rational and logical answer to these questions which is consistent with all the known and established facts about man and universe, his attention will certainly be towards those facts in the light of which he will arrive at the conclusion that the dynamic power of human activity is not the instinct of self-assertion, but God and love for His qualities (Beauty, Goodness, Truth, Power and Greatness etc.). It is this conclusion which is the essence of the philosophy of the self.

Self and McDougallism

According to McDougall, the dynamic power of human activity is his instincts. He writes; “The instincts are the prime movers of all human activity”.

McDougall concedes that the instincts of man and the animal are only one. It means that the natural tendencies and natural activities of man and the animal must also be identical. We know that some distinctive features of man are also such that they are not to be found in the animal. One of them is that man can oppose his instincts for the sake of some intellectual, moral, spiritual and aesthetic ideal. However, the animal cannot oppose the instincts. The reason is that the quality of love for the ideal is not present in it. But, from where this love for the ideal has come in man? What is its source, importance and function in human nature? Is it also an instinct? McDougall's answer is that it is not an instinct, but a sentiment which is created by a combination of the instincts. He calls this sentiment the sentiment of “self-regard”. He thinks that this sentiment is capable of opposing the other instinctive desires with the help of the instinct of self-assertion or self-display. McDougall's theory outlined above is open to several objections. For example:

1. If in man all his animal impulses, after combining together and forming a constellation or a group, create an ideal impulse, then why don't they create it in the animal, particularly when McDougall concedes that the thing which creates a distinction between man and the animal is reason alone which exists in man and not in the animal. Moreover, the human reason is not the cause of that combination of instincts which assumes the form of the sentiment of self-regard or self-display.
2. If the ideal impulse has resulted from a combination of instincts, why does it oppose the instincts, so that an individual sometimes not only sacrifices his instinctive needs for its sake, but also his life for the protection and preservation of which they exist? And then why does this ideal impulse look at the instinctive desires, in McDougall's own words, with "horror" and "detestation"?
3. Sometimes the purpose of the instinct of self-assertion is completely converse of the purpose of the ideal impulse. Needless to say, the instinct of self-assertion demands or desires only domination. However, sometimes an individual happily and willingly accepts poverty, weakness, powerlessness and disgrace, even death, for the sake of his ideal. Why, in such circumstances, the instinct of self-assertion, which desires domination, helps the sentiment of self-regard or the impulse for the ideal? If, for the explanation of the ideal impulse, this statement of selfism is accepted that love for the ideal is the permanent urge of human nature which has not resulted from any combination of instincts no such objections can be raised to this explanation.

Self and Marxism

According to Karl Marx the motivating force of human activities is fundamentally the instinct of hunger the purpose of which is that the animal should maintain its life by procuring food for itself. Since, the purpose of food is the maintenance of life, Karl Marx also adds other needs of man in the need for food the satisfaction of which is essential for the maintenance of life. For example, clothing commensurate with the season and a living accommodation for protection from heat and cold etc. He calls them the economic needs by combining them together. Karl Marx concedes that man is capable of loving moral, religious, spiritual, scientific, aesthetic and political ideals. He also concedes that the human activities take place outwardly for the sake of ideals. He uses the words “consciousness” or “contents of consciousness” for ideals. The question is, if the dynamic power of man’s actions is his economic needs, what is the importance of the ideals in the nature of man? And why is it that all the actions and activities of man are not created out of the economic needs, but seem to result from ideals? Karl Marx and his friend and co-worker in the creation of his philosophy of socialism, Engels, both offer a strange reason for this fact. They say that the economic needs are indeed the motivating force of man’s actions but man so feels that he is not struggling for his economic needs, but for some ideal! This statement is somewhat like this: A man is going on a horse-back and is simultaneously also telling the onlookers that they should be sure about the fact that he is walking on foot and it is simply their feeling that he is riding a horse. The question is, if what is felt is not a fact, it should not but have some proof as well that the fact is something else, otherwise what is felt will itself be construed as a fact. What can be the proof of the existence of a thing if not its personal feeling, particularly

in a situation when the feeling of everyone in the world is exactly the same, and there is not even a single exception to this general rule. An observation also become a fact only after changing into the personal feeling of the observer. These philosophers attempt to prove by means of their baseless claim that every religious, intellectual or moral change in history was, in fact, an economic change. Writes Marx:

“As little as one judges what an individual is by what he thinks of himself, so little can one judge such an epoch of transformation by its consciousness (i.e. the ideal) Similarly, Engels writes;

“Ideology is a process accomplished by the so called thinker consciously. It is true but with a false consciousness. The real motive forces impelling him remain unknown to him. Hence he imagines false and seeming motive forces. As all action is mediated by thought it appears to him that it is based on thought”

But, what is the proof of this claim that a person who strives after a moral or religious ideal, his thinking that he is doing so, is false, and he is, in fact, busy arranging for his economic needs? Why is it that a person sees his economic needs in the form of the demands of some moral or religious ideal which have no relationship with the economic needs, despite being mentally healthy, or rather, for the sake of which he is always ready to sacrifice his economic needs— even his life itself? When an individual feels hungry, he clearly says that he needs food. He does not say that he needs to go to the mosque. But, when he wishes to change the existing economic conditions to satisfy his hunger, then why does he not mention it clearly and Instead of it why does he mention some religious or moral ideal, and further why he does

not see reason and forgets what he, in fact, wants, why, in order to bring about an economic change of his liking, does he say, by adopting a crooked and hypocritical method, that he is striving for such and such religious or moral ideal, particularly when, according to Marx and Engels, man is simply an economic being and not a religious or moral being, and when there is no obstacle to his adopting a straight and non-hypocritical method? When all the desires of man are of economic nature, why does he also become a man of such unreal and hypothetical desires as are called spiritual and moral desires outwardly, unconsciously or hypocritically and in comparison with which he considers the economic needs to be insubstantial? And when no individual at all knows, nor can know, as to what are the real motive forces impelling him to action, how Marx and Engels came to know about them? Engels concedes that the “whole activity of man is accomplished by means of the ideal”. But, it is surprising that, despite this assertion, he does not agree that this action is based upon the ideal, though it is not possible to deny without a proof that it is accomplished by means of the ideal only because it is, in fact, based only upon it.

An idea well worth considering

It is worthy of consideration what after all is the reason that our contents of consciousness or ideals (even if the Marxists may consider them to be the product of the economic conditions or the false and distorted reflections of the economic needs) always develop around the abstract ideas of Beauty, Goodness and Truth? Why is it that they always partake of these very qualities in one form or another and approach these qualities more and more as our knowledge of our self is growing? Even when trying to remove economic maladjustments we express

our eagerness for justice, removal of injustice, equality, fraternity, liberty and democracy which are derived from Beauty, Goodness and Truth and the other qualities of God. The desire for Beauty is a part of the desire for God. These desires are our common desires, whenever we are struggling for a change whether economic or moral or religious or scientific or political. Does this fact not indicate that the desire for Beauty, Goodness and Truth is a permanent urge of our nature, our self, for the satisfaction of which we struggle from time to time to change our economic, moral, scientific and political conditions?

Marx has also counted intellect and reasoning in the contents of consciousness. Since reason is also the result of economic conditions, it is not free to seek for truth, hence cannot discover it. This point of view is completely irrational. It means that when man may think that he is doing intellectual reasoning after becoming free from the economic conditions around him, we should think that he is under an illusion. If truth cannot be discovered why do the Marxists present their philosophy as a truth?

Marx and Engels have based their philosophy upon intellectual reasoning. And they wish to convince others too only through intellectual reasoning. But it is obvious that, if man's reason is also forced to adopt a course which the prevalent economic conditions may determine, it can have no worth or merit of its own, nor can it be capable of guiding towards truth. If the socialist philosophy is also a distorted reflection of the economic needs, then it can neither be based upon reason nor can it be correct.

An undeniable fact

The important idea of the philosophy of the self that the ideal (which assumes the form of a philosophical

ideology of life) creates economic conditions and is itself not created by them is such a hard and undeniable fact that the pupils of Marx of the present age are feeling that it is impossible for them to get away from it, though they are compelled to believe in the contrary dictum of Marx too that it is the ideal that determines the economic factor and not the economic factor that determines the ideal. The result is that, they often begin to make conflicting statements. Marx clearly states; "Men are clearly determined by a definite development of their productive forces and that production relations are independent of their will". But, the fact of the matter is that man's will is all that matters. It alone creates productive forces and brings production relations into being, or if productive forces are automatically being created independent of man's will, it is man's will itself which decides whether these forces should be developed or not, maintained or destroyed or to what extent they should be maintained and to what extent they should be destroyed? Hence, like the inanimate objects man is not a play thing of the productive forces that they may play with him in whatever way they like. Man is a storm of living desires. He possesses the desire and the power to change the conditions around him in accordance with his will. He is not determined by the productive forces, but himself determines them. Man's will is exactly the same desire for Beauty which assumes the form of love for some ideal and is satisfied completely by the love of God.

It so appears that the present day pupils of Marx have made an attempt to change this basic hypothesis of their master not finding it consistent with facts without thinking that by doing so the entire superstructure of his philosophy will fall to the ground. A text book of Marxist philosophy written jointly by many outstanding

Marxists philosophers has been published in Russia. In this book these Marxists philosophers, after changing this hypothesis of Marx, have rewritten it in these words.

“Man is conditioned but not determined by social structure and stage of economic development”

Then, while explaining the mutual relationship of the ideal and the economic conditions, they write; “But, the Russian knows that a man’s creed matters, that it may be a positive force behind exploitation and parasitism and that you cannot destroy the social disease. If you do not accompany your political and industrial measures with the refutation of capitalist philosophy and propagation of an alternative — they know the fallacies of the system they repudiate and they have a system of their own to be the master light of all their seeing”

This will occasion surprise in those who have always understood that the first principle of soviet philosophy was the economic determination of ideas. But although no creed comes into existence as a mere development of thought and out of all relation to social needs, yet once a creed is born it has a force of its own. If it is believed, it will help to perpetuate the social system to which it belongs. If it’s overthrown one of the buttresses of that system will be taken away. Therefore, the Russian is inclined to believe with Chesterton that the practical and important thing about a man is his view of the universe

“We think that for a landlady, considering a lodger it is important to know his income but still more important to know his philosophy. We think that for a general about to fight an enemy it

is important to know the enemy's numbers, but still more important to know the enemy's philosophy" (Chesterton)

"There has been no great movement in history that was not also a philosophical movement. The time of big theories was the time of big results"

"It is indeed impossible to keep the mind free from philosophy. The man who says he is no philosopher is merely a bad philosopher"

A clear admission

The following facts which are plain to see have been admitted in this writing.

That it is indeed impossible to keep the mind free from philosophy, i.e., to believe in some or other ideology or ideal is the demand of the nature of every man.

That a man's creed is a positive force behind exploitation. The social disease cannot be eradicated unless a creed is destroyed and replaced by another one.

That the practical and important thing about a man is his philosophy or view of universe.

That big theories are the cause rather than the result of big events.

Can there be a clearer admission of this fact than this that it is the ideal or the creed which creates the economic conditions and maintains them. After admitting so emphatically the ideals to be a force that determines the economic conditions and maintains them, the statement of the writers of the text book that the ideal is a mere development of thought and out of all relation to social needs proves nothing contrary to the fact which has been admitted. Who says that a new creed is a mere development of thought and is independent of the economic conditions of the society? The natural and

correct relationship of the economic conditions and the creed (which the Marxists do not understand nor wish to understand) is that every creed creates social conditions which are consistent with it. When the creed is wrong, i.e., when it is not completely compatible with the qualities of Beauty, Goodness and Truth, these conditions are also wrong, and the defect in them indicates the defect in the creed and induces us to change it. The fact that to change the social conditions first, a change in the creed is suggested, proves that the creed creates or determines them. It is this fact towards which the nature of the self guides. It is neither possible to refute every creed nor to affirm it. Only a correct creed can be affirmed and a wrong creed refuted according to the established intellectual and scientific standards. It means that social disease is created only by adopting a creed which is wrong according to scientific and intellectual standards. And it can be eradicated only by adopting a creed which is consistent with the intellectual and scientific standards. By reflecting upon the facts of the universe and man it becomes clear that the Marxist philosophy is wrong on scientific and intellectual foundations and the philosophy of the self is correct, a successful refutation of which is not possible. Thus, it is this philosophy itself according to the view point of the Marxists themselves which has the capacity for eradicating the social disease.

The doctrine of Marx that the economic conditions are not created by the creed but create the creed has compelled him to adopt the baseless, dangerous and fatal concept that the reality of the universe is matter and not mind. This has made things worse as it has rendered his philosophy of Historical Materialism entirely wrong. It must be mentioned that when the people began to raise objections that the economic factor could not explain all

the activities of man, Engels, the friend of Marx, came out with the plea that they did not hold that the economic factor could explain all the activities of man. What they only said was that it is a very big factor which has been ignored. If this plea is correct, then Engels should also have told as to what is the share of other factors in the process of history. But, to tell this was impossible. Obviously, when the factor in the process of history is not one, none of the philosophies of history is at all possible. This excuse is, in fact, an admission that the Marxists have no philosophy of history whatsoever.

Self and behaviorism

So far mention was made of some of those western philosophers who had adopted the hypothesis of sensory truth to the extent of the idea that since God is a non-sensory concept, it should not come within the domain of knowledge. But, they believed in human consciousness in some or other form. However, as time passed the knowledge of the West, as was expected, became more and more grounded in this hypothesis. The result was that in the western intellectual world some so called philosophers also arose who raised the voice that human consciousness or mind is also a non-sensory concept as no one has observed it directly by means of his senses up to the present day. Hence, it also either does not exist at all or, if it exists, it falls in the category of the non-existent because of being super sensory. One of these philosophers is John Broadus Watson, the man who had laid the foundation of the psychology of behaviourism. One of his books *Behaviourism* was published in 1914. In this book, while writing what psychology means from the point of view of behaviourism, he writes:

“Introspection forms no essential part of its method, nor is the scientific value of its data

dependent upon the readiness with which they lend themselves to interpretation in terms of consciousness..... The time seems to have come when psychology must discard all reference to consciousness; when it need no longer delude itself into thinking that it is making mental states the object of observation..... I believe we can write a psychology, and never go back upon our definition; never use the terms consciousness, mental states, mind, content, introspectively variable, imagery and the like.... It can be done in terms of stimulus and response, in terms of habit formation, habit integrations and the like”.⁴⁰⁶

The subject of behaviourism is those activities of the animals which can be objectively observed. The animal (or man) is imagined in a way that it shows reaction called “response” against some incidents that take shape from external environment and internal biological processes and for which, on the whole, the term “stimulus” is used. Psychology was initially thought to be the science of consciousness, experiences of the mind and the mental states. Though, the study of bodily movements was not considered separate from it, yet the interest of the psychologist in these movements depended largely upon the fact as to what were their relations with the mental states. The specific method of the investigation of the psychologists used to be introspection. Since the behaviourism of Watson overlooks consciousness, therefore, it overlooks introspection and rejects the mental ideas like perception, feeling, attention, purpose and aim considering only the

⁴⁰⁶ Extracts from a partial reprint of an original work published in 1913 in the *Psychological Review* on the subject “Psychology as the Behaviorist Views It”, PP 248, 249 and 253.

observation of the external tangible movements of the animal as acceptable.

Watson's book appeared 50 years ago. Therefore, different psychologists have made several changes and carried out several corrections in it according to their respective point of view. Thus, it is now correct to say that the present theory of behaviourism does not represent any particular school of thought, world view or group of psychologists, but it is a general point of view on psychology which most of the psychologists have acknowledged with indebtedness to Watson in some form or other. That is why in most of the kinds of behaviourism two beliefs of Watson's original behaviourism are common, one that consciousness should be overlooked to understand human psychology and the other, which is its essential result, that introspection should be shunned. The cause for the general popularity of these two beliefs is also this fact itself that the psychologists of the West are not ready to accept the irrefutable truths like God and consciousness as scientific concepts considering them to be non-sensory.

A wrong idea

But, it is the naivety of Watson and his like-minded psychologists that they think that they can get away from consciousness or introspection, though it is due to their consciousness that they consider themselves to be alive. Consciousness is another name for the self. Just as brilliance is the property of gold, similarly introspection is the peculiarity of the self which cannot be separate from it. The self always looks to itself, and it is for this reason that it is also called self-consciousness. Whatever the self does, whether it does it for seeking Beauty or Goodness or for the knowledge of psychology or any other knowledge, it does so for its own self. If it does not

look to itself, it can do nothing for itself; It can neither know what it desires nor what it has achieved up to now and what remains for it to be achieved yet. Until an individual is alive and is giving a proof of his being alive by means of some action, he cannot flee from the sense of his consciousness and introspection.

از کہ بگریزیم از خود این مجال

از کہ روتائیم از خود این خیال

From whom shall we flee?

From ourselves? O absurdity! From

Whom shall we take (ourselves) away?

From God? Oh crime!

Mathnavi Rumi.

Translated by R.A. Nicholson.

To say that he is not satisfied with the present day psychology apart, Watson could not even say during his life without introspection that “he is”, is presenting a new concept of it, considers this method of investigation as right and that as wrong, believes in this thing and disbelieves in that. Who had told him, without introspection, that he is not satisfied with the existing psychology and is presenting a new concept of it? Who had told him that he considers this method of investigation as right and that as wrong, believes in this thing and disbelieves in that? His advice that the psychologists should acquire the knowledge of man’s psychology only by means of the actual observation and study of his movements is not practicable even for a while. As soon as a seeker after the knowledge of human psychology arrives at the conclusion through the objective study of man’s movements and announces that he has acquired some knowledge or discovered some fact, in other words, as soon as he gives anything the name of

knowledge or fact, he announces an internal decision of his the information about which is received by him by means of introspection. Then, the objective experiments and external observations by means of which he acquires the knowledge of the facts of human psychology can also not be carried out without his and his subject's introspection. When his subject says: "I am seeing the red colour", he is introspecting. The reason is that the feeling of seeing the red colour is an internal or mental state. Though, the experimenter records it as his external and objective observation thinking it to be a report, yet this report is not meaningless. Rather, it provides him with the knowledge that his subject has seen the red colour. This knowledge is a personal internal experience of the experimenter too which is not possible without introspection. Introspection is the only one means of acquiring the knowledge of the external or physical world with us. If we give it up we cannot acquire any knowledge even through objective observation and study. Every sentence of the text quoted by me above from Watson's book shows some knowledge or belief or internal impression of Watson. And this knowledge or belief or impression is a mental state which he could neither know nor describe without introspection. In other words, Watson is, so to say, inviting on the basis of introspection itself that introspection should be given up. How strange!

Contradiction between word and deed

Watson advises the psychologists that they should make an effort to avoid such concepts as purpose and aim, for these concepts are based upon the theory that man's movements result from consciousness, but curiously enough, he himself cannot avoid them even for a single moment. For example, his purpose is that he

should furnish an explanation of human behaviour wherein there is no mention of purpose. His purpose is that human behaviour should be understood in a way that there is no indication of seeking the purpose in it. His effort is that he should present human behaviour in a way that there is no place of effort in it. If the movements of man do not result from consciousness, it means clearly that, if an individual beats another individual in a fit of rage and hurts him grievously, he does not deserve any punishment. He should tell the judge that it is not his fault, but that of the muscles of his arms, his glands or his reflexes or his habits which are not controlled by his consciousness, and the judge should take them as correct and acquit him. But, the criminal law throughout the world is unanimous in the fact that the source of all the movements of man is his consciousness. If purpose is not the cause of man's movements, we come to the absurd conclusion that many of his big achievements (for example, the pyramids of Egypt, the Chinese wall and the remarkable political, educational, legal, financial, industrial, commercial, informational and military systems, the brilliant victories of the military generals, the wonderful inventions in the field of science and technology, and ultimately the reaching of man on the moon and his strolling on it) which are today the glorious pages of history all consisted of the involuntary and purposeless movements for which he deserves no recognition and praise.

Self and logical positivism

One of those wrong philosophies for which the irrational dogma of the philosophers of the West that truth is alone that which our senses can discover directly has been responsible is also the philosophy of logical positivism. Professor A.R. Ayer, Carnap, Ryle and

Wisdom etc are amongst its eminent exponents. According to this philosophy,

Scientific (i.e., sensory: author) knowledge is the only kind of factual knowledge and all traditional metaphysical dogmas are thought to be meaningless. The ultimate basis of knowledge is not the personal feeling but experiment and verification.⁴⁰⁷

Three claims have been made in this reference:

First, sensory knowledge is alone factual knowledge, and no other knowledge is factual besides it.

Second, Metaphysical doctrines are meaningless.

Third, the ultimate basis of knowledge is experiment and verification.

The question arises, how the philosophers of logical positivism came to know that sensory knowledge is alone factual knowledge, that metaphysical doctrines are meaningless and that the ultimate basis of knowledge is experiment and verification, for this knowledge has neither been acquired by anyone of these philosophers through scientific method of investigation or experiment nor has he made it pass through the process of verification. And nor anyone can count it amongst the sensory experiments on some other basis for that matter. Therefore, every one of these claims is itself a metaphysical doctrine and meaningless, according to the statement of these philosophers themselves. The followers of logical positivism consider the metaphysical doctrines as meaningless, but themselves believe in them. What they, in fact, mean is that the people should accept their metaphysical philosophies and reject those of others.

⁴⁰⁷ Encyclopedia Britannica

www.britanica.com/E.B.checked/topic/346336/logicalpositivism

Admittance of a sensory fact

The above reference from the encyclopaedia mentions knowledge which proves that the positivists concede that there is something also in this world which is called knowledge. For example, the knowledge of these positivists that sensory knowledge is itself factual knowledge or the knowledge that the metaphysical doctrines are meaningless, or the knowledge that the ultimate basis of knowledge is experiment and verification. We know about the existence of certain things by means of the five senses, but cannot know about the presence of their knowledge by means of the five senses. Lying before me at a particular place is a chair. Hence, it can be seen. But the knowledge of the presence of the chair which is the result of seeing the chair is not lying at a particular place. Hence, it cannot be seen. Nevertheless, like the other facts of the world, it is also a fact which has its existence. Rather, its existence is a necessary condition for knowing the other facts of the world. It cannot be denied that knowledge is a fact, but it is not a sensory fact; it is not a sensory truth even if it is the knowledge of the sensory truths. The statement of the positivists, therefore, that the whole knowledge is the knowledge of the sensory facts is not correct.

The denial of indirect knowledge is not possible

The positivists overlook the fact that we acquire knowledge of something not only by means of the observation of the five senses, but also by means of the direct observation of its signs and results. Fire and smoke are two different things as the properties of both are different. Moreover, we use different words for both of them and treat both of them differently. In spite of it, if

the fire is not visible from a far off distance, we acquire its definite knowledge by observing the smoke. The sensory knowledge of the smoke guides towards the non-sensory knowledge of the fire. In such a situation what positivism should say is that the knowledge of the fire is metaphysical. Nevertheless, the knowledge of the fire is no less definite than that of the smoke. Though, the atom has been seen in recent years through a specific kind of microscope, yet any knowledge of the atom which the scientists possess today has been acquired without seeing the atom directly and only by directly observing its signs and results. Who can say today that the knowledge of the atom is not certain? This knowledge is so certain that Hiroshima was destroyed by its help in a single moment. Despite it this knowledge is nonsensory. The knowledge of the self and that of God is also similarly certain, despite being non-sensory, because the sensory results and effects of the self and the existence of God guide towards it.

When I see a chair my senses accept some sensory effects. But, they are not the chair. What then is that thing which invests them with a meaning by organizing them and imparts them the form of a unity which I call a chair. This thing is my consciousness or self. The positivists consider the sensory effects as the basis of knowledge. But, if the self does not invest these effects with a meaning and gives the verdict that these effects become a chair by combining, no knowledge can result from them.

Suppose that only sensory knowledge is factual knowledge, and the metaphysical doctrines are meaningless. But who distinguishes between this being meaningless or that being meaningful or being knowledge or being non-knowledge. If, according to the proof-less claim of logical positivism, the self may be called the

sense contents, can these contents be that they may decide what is knowledge and what is not, what is meaningful and what is not? The positivists concede that the self remembers the previous mental states. But, if this self-consciousness is nothing else except the sense contents, is it possible for these sense contents to remember the previous mental states and to become the source of all the sentiments and feelings of man, the centre of his various big plans, his intentions and all the events of history?

Prejudice and arbitrariness

In his book “*A Critique of Logical Positivism*” Lord Joad writes;

“The preachers of the new revealed religions have two peculiarities, one prejudice and the other claims without proof. Logical positivism contains both these features. It is impossible that we may read books on logical positivism but may remain unaffected about the fact that proofless statements have been reiterating in them. For example, to describe the beliefs like the principle of verification, the sentimental theory of ethics or the theory of logical structures, has been considered enough as if they are excerpts from God’s revelation.”

Barrows Dunham in his book “*Man against Myth*” writes:

“If the philosophy of logical positivism is correct, then there is no human race, no search for benefit, no parties, no fascism, no hungry and destitute men, and no people in possession of insufficient living accommodation and no scientific and social issue”

In short, logical positivism is another fine example of the fact that whatever science or theory is written by

ignoring consciousness and its qualities and characteristics must contain different kinds of rational and logical inconsistencies and scientific flaws because of the exclusion of the basic scientific concept from it. It is only consciousness which is the beginning and end of all knowledge.

Self and existentialism

Existentialism is not any philosophy. It is a mode of thinking or a point of view which calls attention to the difficulties of the human personality and discusses practical solutions to them. That is why each of its writers gives his own account of his thoughts on it so that some of them believe in God and move forward after accepting the Christian Faith while some are avowed atheists and are disgustful of Christianity. Obviously, therefore, existential thinking is not an opposite of or a rival to selfism as a rational system in any form or shape whatsoever. Selfism is a rational and scientific system and understands and explains the difficulties of the human personality in the light of intellect and knowledge itself, and offers a single, correct and efficacious solution to them. On the subject of existentialism the correspondent of the Encyclopaedia Britannica writes:

“Existentialism is a mode of thinking or a point of view which took birth in Germany a few years after World War I. Thereafter, it spread to France and Italy until, immediately after World War II, it had established its foot-hold not only in the intellectual circles, but also generally came into discussion in literary coffee houses and semi popular newspapers and magazines there. Since it is not a philosophical school of thought, but the name of a mode of thinking or a point of view, such doctrines as are common to all its writers are

very few. But, a general characteristic of it that can be described is that it is a protest against those theories of the universe and modes of work in which human individuals have been considered as helpless playthings of the historical forces, or it has been believed that they are the result of the working of the natural laws. All the existential thinkers make an attempt in some or another form to support the freedom or the importance of man. Similarly, they all lay stress upon will by rejecting human reason”.

The thinking of Kierkegaard

The most important precursor of modern existentialism was Pascal who lived from (1623-1662). But, Soren Abye Kierkegaard (1813-1855) is the first philosopher who imparted those meaning to the word “existence” which are ascribed to it in the term existentialism today. Hence, he is alone the founder of the modern day existentialism. It is a fact that all the existential thinkers, whether atheists or religious men, have been influenced by him in spite of sharp disagreements among them. The writings of Kierkegaard could receive only local recognition during his life. But, when between 1909 and 1913, they were translated in the German language, their influence began to be felt in the whole of Europe. Kierkegaard differentiates between the essence and the existence of man. Just as to be brick is the essence of a brick, so to be man is the essence of a man. But the existence of man constitutes those experiences and states of the mind, those desires, feelings and sentiments, those hopes, wishes and longings, those regrets, yearnings, anxieties, despairs and shocks and those blessings, joys and pleasures through which the personality of man passes. The existence of man is an

inner or inward thing of which no one has any knowledge. It is the name of his inwardness or subjectivity and not that of his objective reality. The existence of every man is unique and unparalleled. His distinguishing feature is that he is free, takes his own decisions and chooses his own course of action. If every decision of man is wrong, it can destroy him. Therefore, it is his personal responsibility to see that his decisions are correct. Kierkegaard objects that the philosophers have held many discussions on the essence of man, but they have overlooked his being which is more important. But, obviously the philosophy of the self, which also solves the practical riddles of the difficulties of the human personality is above this objection. The thinking of Kierkegaard should be called the Christian mysticism. By revealing some hidden aspects of the human personality he has raised questions answers to which can be given only by selfism. Thus, his existential philosophy has, in fact, cleared the way for the advocacy of selfism or the philosophy of the self.

The thinking of Sartre

In recent years the word “existentialism” has gained popular currency mainly through the works of Jean Paul Sartre. People in Europe and America have seen his plays and read his novels and essays, and the idea has gotten abroad that existentialism means his particular brand of nihilism which includes denial of God, religion and morality. The common man at present knows very little that existentialism began as a form of Christian mysticism in the philosophy of Kierkegaard, and that alone is its origin. Since, original existentialism stresses the freedom of the human personality, some of the secular philosophers of the modern times like Sartre have found that the feeling of freedom should mean that man should

reach the conviction that he is independent and self-sufficient and his reliance on God is a sort of slavery. Until man is free from God, religion and morality, he cannot be completely free. Such existential thinking increases the difficulties of the human personality manifold instead of solving them, and invites man to destroy himself by facing extreme despair, misery, emptiness, tragedy and death. But, the philosophy of the self tells the mistaken and the misguided existential thinkers as to what direction the freedom of the dynamic thing like the human personality wishes to take. It also tells him that this direction can only be the direction of its perfection which points towards the perfect idea capable of satisfying its love completely. This idea is the idea of God alone. The freedom of man, therefore, means that he should be free to love God. The human personality ascertains this fact practically by means of God's love that it is only God Who is the satisfactory solution to all his difficulties.

Struggle between Christianity and secularism

Thus, the study of existential thinking presents a clear picture of the fundamental struggle between Christianity and secularism during the contemporary period. The thinkers of both side are taking part in this movement including some of those figures whose position is intermediate. On one extreme is Nicolas Berdyaev, the Russian orthodox lay theologian, Martin Buber, the Jewish philosopher and many protestant thinkers who found in this sort of reflection a powerful impetus driving them towards the affirmation and expression of religious faith. At the other extreme stand Martin Heidegger and Sartre who are avowed atheists.

Karl Jaspers is not an atheist, yet determinedly attacks the very centre of Christian belief.

Nevertheless, the feature which existentialism shares with selfism is that in all its forms it upholds the individual's freedom, and invites to think over the questions as to what is the human personality and what does it desire, how we can use our freedom and maintain it upto the end of our life? Why is it so that every individual can solve these issues only with his own effort and struggle and cannot borrow the solution of some other individual? But a correct and satisfactory answer to these questions can be had only from the philosophy of the self, an exposition of which has been presented in this book.

Confusion in existentialism

There is so much confusion in existentialism that it is difficult to define it, even provisionally. The reason is that **all of the existential thinkers adopt an attitude deliberately that there is not one of them**⁴⁰⁸ whose thinking is intellectually systematic. The correspondent of Encyclopaedia Britannica at the end of his article writes;

“The objection often raised to existentialism is that it is a sort of irrationalism. It is a stress upon freedom such as does not believe that any harmony can be created in the human society by the action of the natural laws, and it is almost despaired of man ever reaching his perfection through progress.”

⁴⁰⁸ This is a translation of the sentence added by the author to the text of his personal copy of the printed first addition of the Urdu book with his own hand.

As against existentialism the position of the philosophy of self is scientific and rational. It is that man is liable to make progress and will reach the heights of his progress one day. Everything in nature has been endowed with an order, a system and a purpose. Everything reaches perfection through progress. How is it possible for the human personality not to have any place for it in the natural order of things? Or it may be without an objective, a purpose and unable to reach any stage of perfection despite being dynamic. The misunderstanding of existentialism that the human personality cannot progress by the operation of the natural laws has, in fact, been transferred onwards after appearing in the thinking of its Christian founders. The cause for it is the Christian doctrine that there is a permanent contradiction between the human personality and Nature which cannot be resolved.

Existentialism is confused about the issue as to what is meant by being the human personality? But, selfism resolves this issue by saying that the human personality is a powerful urge to love God which is satisfied by continued "*Zikr*", "*Fikr*" and moral action. As will appear to the reader by a study of this whole book, the human self and the human body do not exist independent of each other in the philosophy of the self, but both combine into one. The philosophy of the self, after being furnished with every truth and knowledge and purged of every error and ignorance of existentialism gets far ahead of it.

Self and the philosophy of history

All human activity is the manifestation of the dynamic power of the self's action, while the process of history is a continuous activity of mankind. It is, therefore, also a manifestation of the dynamic power of human actions and can be rightly understood only from

this position of it. We have seen above that the dynamic power of human actions is the love for God which if it has taken a wrong course assumes the form of love for a wrong ideal. It means that all the events of history by which the lives of the individuals and the stories of the political, legal, moral, educational, intellectual and artistic activities of the human tribes, societies, nations, kings, empires and states take shape are the manifestation of the right or wrong quest for God which sometimes take place in connection with the quest for the True God and sometimes manifest themselves in connection with the satisfaction of the love for some substitute wrong ideal of God. Every state and every civilization is based upon some ideal. If it is based upon some wrong ideal, it will be unable to satisfy man's urge to love permanently and completely. Thus it will be short-lived. But, if it is based upon the Right Ideal, the ideal of God, then it will be permanent and durable to the extent to which it is based upon it. This fact constitutes the central idea of a correct, rational and logical philosophy of history. A philosophy of history which ignores this fact cannot be correct, rational and logical. But, it is unfortunate that none of the philosophies of history written in the West up to this day have kept this fact in view. Therefore, none of them meets the standards of correctness and rationality. The most famous of them are the philosophies of Spengler, Toynbee, Sorokin, Denilevsky and Kroeber. A detailed discussion on this subject has preceded before.

Self and ethics

The moral actions of man are also a manifestation of the motivating force of the self's action, that is, love for God. When the natural urge to love God finds an outlet in a wrong ideal on being misdirected, the actions of man also follow the very same wrong course in obedience to

that ideal after being misdirected. Thus, they also become wrong. Because of his love for his ideal, the lover of every ideal knows, what he should do and what he should not do to meet the demands of his ideal and to realise it, which action can satisfy the love for the ideal and which action cannot do so. Therefore, according to the point of view of this ideal, which action is right and which is wrong, which is good and which is bad, which is fair and which is foul and which is moral and which is amoral. It means that every ideal has a law of do's and don'ts or a code of ethics, which is as high or as low, as good or as bad and as right or as wrong, as the ideal of which it is a product is high or low, good or bad and right or wrong. The best and the most correct ethical code is that which has emanated from the loftiest, the best and the most correct ideal, and satisfies the demands of this ideal itself. This ideal, according to the nature of the self, is God.

The most important question of the philosophy of ethics of the West is, what is the determinant or the ultimate principle or summum bonum of the moral actions of man. It has not been possible to give a plausible answer to this question up to this day. The reason is that a plausible answer to it is God Whose idea can find no place in any science of the West. It is of utmost importance to note that man has been so made that he can neither love nor follow the moral codes of two ideals at one time. The Quran says that, every man has been given only one heart. No man has two hearts in his bosom that he may have two ideals and two codes of ethics. This fact needs consideration by those who wish to graft socialism onto Islam. This grafting is not possible because socialism and Islam are two different ideals. Their ethical codes are also different. If an attempt is made to graft socialism onto Islam both will lose their

effectiveness. A detailed discussion about the philosophy of ethics has passed before.

Self and the philosophy of politics

The nature of the self guides towards the fact that, like every activity of man, his political activity is also a means of the satisfaction of his urge to the search and love for God. When the self's urge to love cannot find a way towards the true ideal of its nature i.e., the Right Ideal, it finds an out-let in a wrong substitute idea. When men loving the same ideal become united and organized under a leader for the realization of their common ideal, they assume the form of a state. In order to maintain itself, the state establishes under it, and according to its needs and demands, the educational, moral, financial, agricultural, industrial, commercial, legal and military institutions. The function of these institutions, in respect of their aims, is as good or as bad, as the ideal upon which this state and its institutions are based. If a state is not based upon the ideal of God, it is not durable, since its ideal cannot satisfy the urge of its members to love permanently and completely. The reason is that the individuals of this state are compelled, sooner or later, to adopt some other more satisfactory ideal after giving up their existing ideal. A durable and a perfect state is only that which is based upon the ideal of God, since it is this single ideal which is both perfect and durable. The educational, moral, artistic, intellectual, industrial, commercial, financial, agricultural, informational, legal and military institutions of such a state are made to serve the elevated purposes of its elevated ideal. These institutions realize these purposes. The result is that the state reaches its perfection in every respect. But, unfortunately, because of their baseless and irrational belief in the sensory truth, the western political

scientists do not let idea of God have any place in their books, though this idea is the essence of the philosophy of politics, or rather, of all the philosophies of human activity.

Self and the philosophy of education

The educationists of the West agree that education is a process of growth and development by which something grows and develops in man. But, it is unfortunate that they have neither considered the scientific and intellectual results and implications of this fact nor have they made any attempt through scientific research and investigation to know what is that thing which grows in man through education, what are its qualities and characteristics, what kind of environment is conducive to and harmful for its growth, what constitutes its food and what serves as vitamins, proteins and minerals for it, and further why that thing grows after all and how is its growth related to the evolution of the universe? Just as for the growth of man's body, Nature has provided outside him the sun, the moon, the clouds which bring down the rain, air, water, earth and natural manure and inside him the desire for food and the capacities for cultivation and growing corn, has nature similarly made any arrangement for the growth of this thing too?

Evidently, the thing which grows by education is not the body of man but his personality. This personality is what constitutes the human self the central or the principal quality of which is that its ideal and beloved is God. It means that the correct educational growth of man is possible in only one direction, which is the direction of the ideal of God (i.e., the Right Ideal). This educational growth is the growth of the self as well as the growth of love for God at the same time. The growth of the self can

take place in an environment which is conducive for helping the progress of God's love. The body of man grows by absorbing food, but the human self grows by absorbing the qualities of beauty of the Divine Self. The beginning and end of beauty is the Divine Self. The qualities of beauty of the Divine Self are, so to say, the vitamins and proteins in the food of the self. If an ideal lacks these qualities (and every ideal other than God does lack these qualities), it will be unable to develop the self. It is, therefore, the responsibility of the teacher not to let any ideal except the ideal of God to become the basis of his teachings consciously or unconsciously. The success of the purpose of the completion and evolution of man as well as the evolution of the universe depends upon the growth of the self. Therefore, God has made His arrangement for the growth of the self. On the one hand He has endowed the nature of the self with the desire for Beauty which finds satisfaction in the love for God, and on the other, by creating a series of prophets, made prophet-hood reach its perfection in the personality of a particular prophet who is the Last Prophet (peace be upon him) so that every man may satisfy and evolve his self by learning the ways and means of loving Him by following the example of his complete theoretical and practical life. Absorption of love by the self becomes possible by worshiping the True God sincerely, by doing good to win the approval of the True God and by seeking knowledge in order to know the True God. Hence, these are the three main pillars of education, none of which can be pulled down without breaking the edifice of education and harming the evolution of the self. The educationists of the West also concede that the ideal of every nation or society is different. Its system of education is also different which is consistent with its ideal and comes into

existence for the growth of its love itself. By education, the individuals of every society make their new generation the heir to the abilities acquired by them through hard work for the love of their national ideal and its satisfaction. That is why a nation, as a lover of a particular ideal, endures for centuries. But, unfortunately, the philosophers of the West have so far not reached the conclusion that complete and free growth of the human personality is possible only under the ideal of God. The cause for it is again this very same baseless and irrational dogma of these philosophers that the concept of God is super sensory which, therefore, cannot be brought within the domain of knowledge.

When a nation's ideal is not God, the self of its individual grows in the direction of the nation's common wrong and defective ideal which lacks the qualities of Beauty, Goodness and Truth, and his educational growth is as wrong and as defective as this ideal is wrong and defective. He also says a prayer of a kind, but does not absorb Beauty from his prayer. The reason is that his prayer is for an ideal which lacks Beauty. He also involves himself in moral actions, but his moral actions are not harmonious with the qualities of Beauty. He also seeks knowledge, but he expects that the scientific facts discovered by him will be harmonious with his wrong ideal, will throw light only on it and will add only to its knowledge. Hence, he can either not reach several true scientific facts, or, if he reaches them, he rejects them considering them to be useless. Hence, his educational growth takes a wrong course and adds only to the love of his wrong and defective ideal.

Self and the science of economics

The science of economics is the science of that activity of man by which he produces, distributes and

consumes wealth. The economists of the West, including Karl Marx, have constructed the science of economics in a way that man is, so to say, nothing but an economic robot are a machine. The reason for it is their ignorance of the mysteries of the human self. If truth be told the source from which the economic activity of man emanates is exactly the same as his other activities, i.e., the urge of the self to love, the true ideal of whose nature is nothing except God. The natural aim and object of man's economic activity is also the satisfaction of the love for God by means of the maintenance and preservation of the body. The natural importance of actions and activities like wealth production, wealth distribution and wealth consumption is simply that they are the means of the completion of this main purpose itself.

The economic man is not merely an economic man; he is also an ethical, spiritual and political man. Each one of his economic, ethical, spiritual and political activities encompass all his other activities. Therefore, any study of man which is carried out by supposing him to be merely an economic man who is greedy, selfish and idolises wealth will not be correct. Resultantly, any conclusions which will be drawn on this basis will be unreliable. Sometimes, because of man's ideal being of the highest perfection or of an elevated character, the motivations and stimuli for his economic activities apparently so change that it is not possible to understand them simply from the economic point of view. When the economic activity of man is not subservient to the Right Ideal, it is subservient to some wrong, defective and false ideal. In such a situation there arise in it all those ills which are interpreted as profiteering, exploitation and injustice to the labourers. Consequently, all these ills arose in the economic activities of the secular West. The solution

which Karl Marx offered as a reaction to this situation in order to remove these ills is called “scientific socialism”. This solution is, however, artificial, unnatural, compulsive and external and interferes with human nature. Therefore, it must automatically fail sooner or later. The natural and successful method of removing these ills is that the society should be made God oriented by means of education, thus bringing their ideal, which is the motive power of all their actions, in conformity with their nature.

The doctrine of sensory truths and the inevitable destruction of the western culture

The doctrine of the philosophers of the West that truth is alone that which can be discovered by means of the five senses has made the sciences of the West lose their status of being the correct and standard sciences. This has given rise to philosophies which are irrational, illogical and misleading. They have, rather, brought the whole of the western culture face to face with destruction. Some of those who are deluded by the western culture will perhaps fail to understand it. I am, therefore, quoting a few lines below from the book of a prominent philosopher of the West, Professor Pitirim Sorokin, entitled “*The Crisis of our Age*” which will show that, as a result of his research, he has arrived at the conclusion that the western culture is facing a “grave crisis” which will soon bring about its “destruction”. This “destruction” will bring with it the message of “disgrace” and “shame” for the modern man. He writes;

“The cause of this crisis of the western culture is that the modern sensate culture emerged with major belief that true reality and true value were

mainly or exclusively sensory. Anything that was super sensory was either doubtful as a reality or fictitious as a value. It either did not exist or being unperceivable by the senses amounts to non-existent. Since true reality and true value were thought to be sensory, anything that was super sensory, from conception of God to the mind of man, anything that was non-material, that could not in the way of daily experience be seen, heard, tested or smelled had to be declared unreal, non-existent and of no value and that is what exactly happened.... The first poisonous fruit is a fatal narrowing of the realm of true reality.... Once the culture entered this path it had to move along it, towards a greater and greater sensorisation of the world of reality and of value.”⁴⁰⁹

Sorokin ultimately comes to the conclusion that there is only one way of saving the sensate civilization of the modern times from the Jaws of death which is that it should change its fundamental sensate hypothesis and make some spiritual hypothesis as its basis in its place. But, he says:-

“The shift implies the deepest re-examination of the main premises and values of sensate culture, rejection of its superannuated pseudo — values and re-enthronement of the real values it has discarded.... The present antagonism between science and religion is unnecessary, not to mention disastrous. In the light of adequate theory of true reality and value, they all are one and all serve one purpose, the unfolding of the Absolute in the relative empirical world to the greater nobility of

⁴⁰⁹ PP 252-253, One Word Oxford Publications, edition, 1992

man and to the greater glory of God.”⁴¹⁰

Those having an understanding of the nature of self can tell Prof Sorokin with complete confidence that the spiritual doctrine, which can replace the sensory and material doctrine of the West with enough of plausibility and can save the western civilisation from the jaws of death, is that *love for God is the motive power of human actions, which finds an expression in some wrong ideal on being misdirected*. This statement in the scientific language is the translation of *there is no lord but God alone*.

خودی کا سر نہاں لآ اِلہ الا اللہ

The secret of the ego is; “None” is worthy of worship except God; the ego is a sword and the whet-stone is “None” is worthy of worship except God”⁴¹¹

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The western civilization will, therefore, either disappear, or by adopting this doctrine will embrace the philosophy of the self which is the basic philosophy of the Quran, and will endure under the name of *Islamic civilization to the end of time*.

Note: (For more details about the scientific and intellectual flaws in the prevalent theories and sciences the readers may study my book “*ideology of the future*”)

⁴¹⁰ PP 256-257, One Word Oxford Publications, edition, 1992

⁴¹¹ This translation has been taken from the author’s article entitled *Iqbal’s Idea of the Self* which appeared in the *Iqbal Review Journal* of the Iqbal Academy, Pakistan, in the issue of Oct, 1963 (Vol. IV)