

# **IQBAL TODAY**

Dr. Nazir Qaiser  
M. A., Ph.D.

# **IQBAL ACADEMY PAKISTAN**

*All Rights Reserved*

Publisher:

**Muhammad Suheyl Umar**

Director, Iqbal Academy Pakistan

6th Floor, Aiwan-i-Iqbal Complex,

Off Egerton Road, Lahore.

Tel:[+ 92-42] 6314-510

Fax:[+ 92-42] 631-4496

Email: iqbalacd@lhr.comsats.net.pk

ISBN : 969-416-318-8

1st Edition : 2003

Quantity : 1000

Price : Rs. 150

Printed at : Print Expert Lahore.

---

Sales Office: 116-McLeod Road, Lahore. Ph. 7357214

### **Dedication**

To late Dr. Ashfaq Hussain  
A great friend, humanist and  
passionate lover of music and poetry

## CONTENTS

Preface	i
Foreword by Dr. Naeem Ahmad	iii
<i>Chapter One</i>	
Iqbal's Monism And Twentieth Century Physics	1
<i>Chapter Two</i>	
Iqbal's Universalism And Government of Earth	23
<i>Chapter Three</i>	
Iqbal's Philosophy of Religion in the Modern Context	39
<i>Chapter Four</i>	
Iqbal's Thought Implemented in Montessori System	53
<i>Chapter Five</i>	
Iqbal's Theory of Personality and Western Psychology	61
<i>Chapter Six</i>	
Iqbal and Western Psychotherapy	93
<i>Chapter Seven</i>	
Iqbal's Purposive Activism and Logotherapy	113

*Appendices*

Sources of Iqbal's Monism	127
Psychotherapy and Philosophy	145
Bibliography	153
Index	163

## PREFACE

A close friend of mine once put to me a very pertinent question: what is the relevance of Iqbal's thought to the present age? The question was somewhat ironical. Anyhow, I replied to him. He was probably satisfied but I was not. The question was so important and thought provoking that I made up my mind to work on it as a researcher. Probably it is the question which rests in every scholar's mind who is interested in Iqbal's thought.

It is my considered view that Iqbal's thought, in one form or other, will remain relevant for years to come. Iqbal stands on safer ground because he bases his thought on the tenets of the Qur'an. About the Qur'an Iqbal rightly said:

“A hundred worlds  
Which are unseen as yet its verses hold  
And aeons in its moments are concealed.  
Encompasses this modern age, believe  
If thou dost own a comprehending mind”

Iqbal is acknowledged as a great philosopher, eminent religious scholar, and distinguished poet. I add, he is also a great psychotherapist. Being a great humanist, with a universal message, his heart throbs for the ills and problems of ailing humanity; and puts balm on the wounds of suffering human beings. His diagnosis is veritable and his treatment is valuable this dawned upon me during some of my research work on Iqbal's thought a long ago. I introduced him as such in my paper: 'Therapeutic Aspect of Iqbal's Thought' which I contributed as a delegate at the Allama Muhammad Iqbal International Congress, held at Lahore in 1977. It was later

*Iqbal Today*

published in Centenary Papers Vol. 1 by University of the Punjab.

In the present work, I have taken two aspects of Iqbal's thought: Philosophical and Psychotherapeutic. These are seven articles and two appendixes. If God permits I will add more in the future edition of this book. However, I have shown the way to the future researchers to produce more and better material than this humble work. I hope they will explore other fields of Iqbal's thought also.

I express my appreciation to my son Dr. Shahzad Qaiser who read through the manuscript and made certain valuable suggestions. He also helped me with the proof reading.

I am grateful to Mr. Shahzad Ali, Hafiz Hafeez Ahmad and Mr. Zaheer Ahmad for typing, computerizing the material respectively.

I am thankful to Mr. Muhammad Suheyl Umar, Director, Iqbal Academy, Pakistan for taking keen interest in publishing the book.

May Allah bless you all, Ameen.

**21-C/2, Gulberg-III,  
Lahore, 2003**

**DR. NAZIR QAISER**

## FOREWORD

The very title of Dr. Nazir Qaiser's present book is indicative of its objective, treatment and tenor. As he himself has stated in the foreword, he was inspired to undertake this research project when one of his friends put him the question as to the relevance of Iqbal's thought to the present age. Then Dr. Nazir Qaiser did answer this question to the entire satisfaction of his friend, but he himself felt highly dissatisfied and decided to undertake a thorough probe into this matter. The result now is before us which speaks volumes of the dedication and devotion with which Dr. Qaiser has been working on this topic for several years.

This is an indubitable fact that the scenario of knowledge is changing very rapidly. Every day new researches are coming forth. Old theories are continuously being subjected to rigorous criticism and are being replaced by new ones. Old Newtonian Absolute Space disappears in Einsteinian physics. After Einstein, scientists are now working on "Super Symmetry" theories of Space-time. This is true not only of Physics but of almost all branches of knowledge. Thus the knowledge context is perpetually changing and expanding.

Naturally, then, the question arises how the thought of Iqbal can be regarded as relevant to the present age? Iqbal himself was well aware of the fact that knowledge cannot remain static. Old theories and paradigms give way to new postulates and interpretations. That is why he remarked in *The Reconstruction of Religious Thought in Islam*:

*"As knowledge advances and fresh avenues of thought are opened other views, and probably sounder views than those set forth in these lectures, are possible".*

One can legitimately discard those metaphysical and ontological formulations which Iqbal put forth on the basis of the scientific background of his times and which no longer hold.

The fact of rapid and perpetual advancement of knowledge, however, should not be taken to mean that the wisdom of the past has lost all its significance for us today. The pyramid of knowledge is erected on the older bricks and stones which serve as the support of the newer construction. Old weapons and instruments are no longer in use. But still they are as useful and serviceable as they were once upon a time. Moreover, there are certain aspects of man and his social life which remain unaffected by the passage of time. Human nature does not change. Similarly social behaviour patterns do not change. Fundamental needs, emotions and instincts of modern man are the same as they were of the ancient man. Only the means of their satisfaction and the modes of their expression have changed or improved. Thus any story, poem or piece of literature that touches upon the inner nature and fundamental predicament of man, breaks through the fetters of space and time and becomes everlasting.

The main objective of Iqbal's thought and art is to show how man can realize his unlimited potentialities by absorbing the divine attributes in his personality and become the vicegerent of God on earth. Thus, the value of his teachings will not diminish with the passage of time. Moreover, Dr. Nazir Qaiser thinks that Iqbal has drawn inspiration from the Qur'an. That is also one of the reasons why his thought is relevant to the present age and will continue to be relevant to the ages to come.

The book comprises seven chapters and two appendixes. All the chapters are written in a lucid and chaste language highlighting the various aspects of Iqbal in the modern context.

The most important point about the value of this book is that psycho-therapeutic value of Iqbal's Philosophy has been very skilfully highlighted. This is an aspect which was not properly treated in the past. Dr. Nazir Qaiser deserves special appreciation for presenting Iqbal as a psychotherapist.

I believe that this book will go a long way in understanding Iqbal and in disseminating his ideas in the present age.

**Dr. Naeem Ahmad**

Chairman, Dept. of Philosophy  
University of the Punjab, Lahore.

Feb. 15, 2003

## Chapter One

# IQBAL'S MONISM AND TWENTIETH CENTURY PHYSICS

Monism is a doctrine according to which there is but one fundamental Reality.<sup>1</sup> It holds that the underlying basis of all existence is one source. The views of the materialists and the idealists are diametrically opposed to each other. The materialists consider matter to be the foundation of the world; while the idealists consider it to be the spirit. However, dualism, “regards material and spiritual substances as equal principles.”<sup>2</sup> In other words, dualism is a theory “Which admits in any given domain, two independent and mutually irreducible substances.”<sup>3</sup> Applying to soul and body, the dualistic doctrines regard the soul “as something that has an independent existence that exists along side the body (Descartes, Spencer, Wundt, and James. q.v.)”<sup>4</sup> In Greek philosophy Anaxagoras regarded matter and mind as ultimate and un-derived principles, existing side by side from the very beginning.

### **Iqbal**

#### **Ultimate Reality**

#### **Unitary Nature**

Iqbal, a great thinker of the twentieth century, is a spiritual monist. According to him, the Ultimate Reality is only one and it is essentially spiritual.<sup>5</sup> The universe is its manifestation. There is no dichotomy between the Ultimate Reality and its manifestation.

According to Iqbal, Reality has two aspects – noumenon and phenomenal. There is no duality in Reality. The noumenon is not separate from the phenomenon. The latter is the empirical aspect of reality. “To Him the not-self does not present itself as a

confronting 'other', or else it would have to be, like our finite self, in spatial relation with the confronting 'other'. What we call Nature or the not-self is only a fleeting moment in the life of God. His 'I-am-ness' is independent, elemental, absolute."<sup>6</sup> Again, "Now a self is unthinkable without a character, i.e. a uniform mode of behaviour. Nature, as we have seen, is not a mass of pure materiality occupying a void. It is a structure of events, a 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 Qur'an it is the habit of Allah."<sup>7</sup> Sheikh Saeed rightly says that Iqbal "...believes that reality is essentially one even though it has various levels or grades of its manifestation. It manifests itself variously at the levels of matter, life and mind, and it best manifests itself in the selves of human beings. But in every case it is the manifestation of the same one reality—more at this level and less at that—and not of many realities."<sup>8</sup> He has beautifully summed up the idea in these emphatic words: "The essential basis of Iqbal's entire philosophical thinking is the fundamental Islamic doctrine of Divine Unity (tawhid) and as ontologically he is primarily a monist."<sup>9</sup>

### **Time and Space**

Next, Iqbal regards the Ultimate Reality as Pure Duration. "A critical interpretation of the sequence of time as revealed in ourselves has led us to a notion of the ultimate Reality as pure duration in which thought, life, and purpose interpenetrate to form an organic unity. We cannot conceive this unity except as the unity of a self – an all embarrassing concrete self – the ultimate source of all individual life and thought."<sup>10</sup>

### **Cause and Effect**

There is no cause and effect in the Ultimate Reality. When proving the existence of God with cosmological argument, the law of causation loses its efficacy. Iqbal's argument is self-explanatory. "The cosmological argument views the world as a finite effect, and passing through a series of dependent sequences, related as causes and effects, stops at an uncaused first cause, because of the unthinkability of an infinite regress. It is, however, obvious that a finite effect can only give a finite

cause, or at most an infinite series of such causes. To finish the series at a certain point, and to elevate one member of the series to the dignity of an uncaused first cause, is to set at naught the very law of causation on which the whole argument proceeds.”<sup>11</sup>

### **The Universe**

#### **Matter and Energy**

According to Iqbal there is no inert matter. “The universe which seems to us to be a collection of things is not a solid stuff occupying a void.”<sup>12</sup> He believes reality to be spiritual and the universe as free creative movement. Nature or not-self is “a systematic mode of behaviour, and as such organic to the ultimate Self.”<sup>13</sup> He regards things as “events in the continuity of Nature, which thought spatialises and thus regarded as mutually isolated for purpose of action.”<sup>14</sup>

Iqbal considers the position of objects as relative. He believes that the object observed is not invariable. It changes with the different position of the observer. He says, “The object observed is variable; it is relative to the observer; its mass, shape and size change as the observer’s position and speed change. Movement and rest, too, are relative to the observer.”<sup>15</sup>

The universe is finite, dynamic, and capable of increase. “It is a growing universe and not an already completed product which left the hand of its Maker ages ago, and is now lying stretched in space as a dead mass of matter to which time does nothing, and consequently is nothing.”<sup>16</sup>

### **Man**

#### **Mind and Body**

According to Iqbal, mind and body belong to the same system. He says “... the body is not a thing situated in an absolute void; it is a system of events or acts. The system of experiences we call soul or ego is also a system of acts. .... The characteristic of the ego is spontaneity; the acts composing the body repeat themselves. The body is accumulated action or habit of the soul; and as such undetectable from it. It is a permanent element of consciousness, which, in view of the permanent element, appears from the outside as something stable”.<sup>17</sup> Iqbal maintains, “The unity called man is body when you look at it as acting in regard to what we call the external world; it is mind or

soul when you look at it as acting in regard to the ultimate aim and ideal of such acting.”<sup>18</sup>

Iqbal pointedly regards parallelism and interactionism as unsatisfactory. He is critical of Descartes, to whom mind and body were two distinct things. He says, “I believe his statement and final view of the problem were largely influenced by the Manichaeian inheritance of early Christianity. However, if they are mutually independent and do not affect each other, then the change of both run on exactly parallel lines, owing to some kind of pre-established harmony, as Leibniz thought. This reduces the soul to a merely passive spectator of the happenings of the body.”<sup>19</sup>

For Iqbal, the body is an objectified ego. He gives beautiful expression to this idea in a poetic form:

پیکر هستی ز آثار خودی است

ہرچہ می بینی ز اسرار خودی است<sup>20</sup>

“The form of existence is an effect of the Self,  
Whatsoever thou seest is a secret of the Self”

وجود کیا ہے؟ فقط جوہر خودی کی نمود

کر اپنی فکر کہ جوہر ہے بے نمود ترا<sup>21</sup>

“What is existence? It is manifestation of the  
essence of ego hood.”

Iqbal states that the body and soul are not two separate entities. He says:

تن و جاں را دو تا گفتن کلام است

تن و جاں را دو تا دیدن حرام است<sup>22</sup>

“To talk of body and soul as two separate  
entities is wrong;  
To see them as two is sinful.”

He critically examines the West for the dualism of body and soul by dint of which it separated religion from state. He says:

بدن را تا فرنگ از جاں جدا دید

نگاہش ملک و دیں را ہم دوتا دید<sup>23</sup>

“Since the West viewed body and soul as separate,

It also regarded State and Religion as two.”

Iqbal states that ‘desire’ and ‘need’ are vital source of all physical expressions. He says:

چیست اصل دیدۀ بیدار ما؟  
بست صورت لذت دیدار ما  
کبک پا از شوخی رفتار یافت  
بلبل از سعی نوا منقار یافت  
دست و دندان و دماغ و چشم و گوش  
فکر و تخیل و شعور و یاد و هوش  
زندگی مرکب چو در جنگاه باخت  
بهر حفظ خویش این آلات ساخت<sup>24</sup>

“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 endeavour to sing.

Nose, hand, brain, eye and ear,

Thought, imagination, feeling, memory and understanding—

All these are weapons devised by life for self-preservation

In its ceaseless struggle.”

Iqbal pertinently discusses the unity and qualitative nature of the self. “The unity of the appreciative ego is like the unity of the germ in which the experience of its individual ancestors exist, not as a plurality, but as a unity in which every experience permeates the whole.”<sup>25</sup>

### **Time and Space**

There is no duality of time and space. According to Iqbal, the self has two sides – the efficient and the appreciative, though it

retains its 'unity as a totality.' The efficient side of the self deals with practical side of daily life and is concerned with ordinary time and space. The time of the efficient self is perceived as long and short. It is so closely related with space that it is difficult to distinguish it from the latter. Iqbal says, "We can conceive it only as a straight line composed of spatial points which are external to one another like so many stages in a journey."<sup>26</sup> Time thus regarded is not true time. The appreciative side of the self is hidden 'I' which appears only by deeper analysis of conscious experience. "It is only in the moments of profound mediation, when the efficient self is in abeyance, that we sink into our deeper self and reach the inner centre of experience."<sup>27</sup> The time of the appreciative self is duration, change without succession, which is a single now, and unadulterated by space. Iqbal calls it pure time or true time. Its unity has "non numerical distinctiveness of states in the totality of the ego."<sup>28</sup> Further, the duration is an organic whole. The past, the present and the future are not separate in it. "Pure time... 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..."<sup>29</sup> Again, "True time-duration belongs to the ego alone."<sup>30</sup> Iqbal pertinently discusses the unity of the qualitative nature of the self. "The unity of the appreciative ego is like the unity of the germ in which the experiences of its individual ancestors exist, not as a plurality, but as a unity in which every experience permeates the whole"<sup>31</sup>. As the time of the ego is 'duration,' the space of the ego is an infinite continuum. Its structure is continuous and not discrete. The thought of space is unique. It 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."<sup>32</sup> Iqbal agrees with Whitehead and maintains, "Nature is not a static fact situated in an a-dynamic void, but a structure of events possessing the character of a continuous creative flow which thought cuts up into isolated immobilities. ...."<sup>33</sup>

Iqbal does not consider space and time as separate. They are not different categories. It is a single space-time continuum. He

appreciates Professor Alexander's views of space-time as "the matrix of all things" and time, being more fundamental, is the mind of space.<sup>34</sup>

Iqbal believes in relativity of space-time. While describing the angel 'Zarwan' in *Javid-Nama* he asserts that Mi'raj (Heavenly journey) is a change of consciousness:

از شعور است این که گوئی نزد و دور  
چیست معراج؟ انقلاب اندر شعور  
انقلاب اندر شعور از جذب و شوق  
وا رپاند جذب و شوق از تحت و فوق  
این بدن باجان ما انباز نیست  
مشت خاکه مانع پرواز نیست<sup>35</sup>

"What is Ascension? A revolution in sense, a revolution in sense born of rapture and yearning; rapture and yearning liberate from under and over. This body is not the associate of the soul; a handful of earth is no impediment to flight."<sup>36</sup>

#### **Cause and Effect**

We have seen that the efficient side of the self lives in serial time. This is concerned with physical science. Here law of cause and effect is essential instrument to understand the environment, which is a complex phenomenon. According to Iqbal, "Indeed in interpreting Nature in this way the ego understands and masters its environment, and there by acquires and amplifies its freedom."<sup>37</sup> In the realm of efficient self, 'cause' is relative to the subject matter of physical science. "The concept of 'cause', for instance, the essential feature of which is priority to the effect, is relative to the subject-matter of physical science which studies one special kind of activity to the exclusion of other forms of activity observed by others."<sup>38</sup>

In the domain of the appreciative self, however, there is another form of activity, which is above the law of cause and effect. Iqbal considers this as a special activity, which is applicable to higher form of activity concerned with life and

mind. On the level of life and mind, the concept of cause does not work. It acts from without as compared with the concept of living organisms, which inspired by end and purpose, act from within. Both are diametrically different. "When we rise to the level of life and mind the concept of cause fails us, and we stand in need of concepts of a different order of thought. The action of living organisms, initiated and planned in view of an end, is totally different to causal action. The subject matter of our inquiry, therefore, demands the concept of 'end' and 'purpose', which act from within unlike the concept of cause which is external to the effect and acts from without."<sup>39</sup> Iqbal maintains, "The essential feature of purposive act is its vision of a future situation which does not appear to admit any explanation in terms of Physiology<sup>40</sup>."

There is no before and after on higher level. The future discloses open possibilities with the passage of time. It is destiny, which is open possibility free from cause and effect. Iqbal explains that the law of causation does not apply to it. "Destiny is time regarded as prior to the disclosure of its possibilities. It is time freed from the net of causal sequence – the diagrammatic character which the logical understanding imposes on it. In one word, it is time as felt and not as thought and calculated."<sup>41</sup> He further says, "If you ask me why the Emperor Humayun and Shah Tahmasp of Persia were contemporaries, I can give you no causal explanation. The only answer that can possibly be given is that the nature of Reality is such that among its infinite possibilities of becoming, the two possibilities known as the lives of Humayun and Shah Tahmasp should realize themselves together."<sup>42</sup>

### **Evaluation**

Iqbal is a great thinker of the twentieth century. He is a spiritual monist. According to him, the Ultimate Reality is one and spiritual<sup>43</sup>. It is the Self. The universe or the phenomenal world does not confront God as the 'other'. It is the habit of Allah. Thus there is no duality between God and the universe as such. Further, there is no duality in matter and energy, mind and body, time and space, cause and effect.

Iqbal considers thought and being as one. "The true significance of the Ontological and the Teleological arguments

will appear only if we are able to show that human situation is not final and that thought and being are ultimately one. This is possible only if we carefully examine and interpret experience, following the clue furnished by the Qur'an which regards experience within and without as symbolic of a reality described by it, as 'the First and the Last, the visible and invisible.'<sup>44</sup>

Thought and intuition do not oppose each other. "Nor is there any reason to suppose that thought and intuition are essentially opposed to each other. They spring up from the same root and complement each other. The one grasps Reality piecemeal, the other grasps it in its wholeness. The one fixes its gaze on the eternal, the other on the temporal aspect of Reality. The one is present enjoyment of the whole of Reality; the other aims at traversing the whole by slowly specifying and closing up the various regions of the whole for exclusive observation. Both are in need of each other for mutual rejuvenation."<sup>45</sup>

Iqbal lays a great stress upon understanding the visible aspect of Reality. Matter, serial time and space are real. Similarly, he does not negate the importance of Law of Causation. These are the essential categories / tools of visible aspects of Reality but the Ultimate Reality and appreciative self are beyond these categories. Religion deals with the former and science with the latter. Knowledge of man is conceptual with which man approaches the physical aspect of Reality. Both religion and science have the same aim that is reaching the most real. Iqbal highlights the domains of science and religion. He says, "We must make a distinction between experience as a natural fact, significant of normally observable behaviour of Reality, and experience as significant of inner nature of reality. As a natural fact it is explained in the light of its antecedents, psychological and physiological; as significant of the inner nature of reality we shall have to apply criteria of a different kind to clarify its meaning. In the domain of science we try to understand its meanings in reference to the external *behaviour* of reality; in the domain of religion we take it as representative of some kind of reality and try to discover its meaning in reference mainly to the inner *nature* of that Reality."<sup>46</sup>

### **Twentieth-Century Physics**

It is interesting to note that the twentieth-century physics is moving towards Monism. According to modern physics, there is no duality in matter and energy, space and time, cause and effect.

In its strict sense, twentieth-century physics refers to Einstein's theory of Relativity and Planck's Quantum theory. Thus the theory under discussion is restricted to the views of Einstein and Planck in order to enunciate the matter more precisely. "In twentieth-century physics, rigorous application of the experimental method has required the physicist to reconceive his or her conceptual framework and to envision a new world that goes beyond the dualisms of nineteenth-century physics and thought. In large measure, these changes have come about through the vast implications of Einstein's theory of relativity and subsequent quantum theory."<sup>47</sup>

### **Matter and Energy**

The Nineteenth-century physics, headed by Newton, believed in inert matter. It considered Nature as pure materiality and space as absolute void in which things were situated.

Einstein (1879-1955) put forward a different idea of the world by putting his theory of Relativity, which has given detrimental blow to the traditional notion of substance. For him, the material articles, which move in absolute and fixed energy and inertia, are mutually convertible. These are actually two different states of one thing "just as water and ice are two different states of the same substance." Now matter is concentrated energy or manifestation of energy. In the words of Barbara Engler, "The basic building blocks of the universe, the protons, neutrons, and electrons of the atom, have lost their distinct identity as matter."<sup>48</sup> Matter, which was regarded as persisting in time and moving in space has lost its credibility. According to modern relativity physics as Bertrand Russell says, "A piece of matter has become not a persistent thing with varying state, but as system of inter-related events. The old solidity is gone, and with it the characteristics that to the materialists made matter seem more real than fleeting thought."<sup>49</sup> The observer is not separate from inter-related events. There is no absolute description of the objects. The universe is 'indivisible energetic whole'. There is no dichotomy of matter

and energy. Further, the theory recognizes the universe as boundless, though it is finite. "The universe, according to Einstein, is not a kind of island in an infinite space; it is finite but boundless: beyond it there is no empty space. In the absence of matter the universe would shrink to a point."<sup>50</sup>

It is important to discuss mind and body relation in the light of the above findings of energy and matter. The implications are obvious. In the nineteenth-century science, which observed bifurcation in a total experience into mind and matter carries no credit now. Today mind and body is one unit. They are not opposed to each other. Appreciating the theory of Relativity, Barbara rightly says that, "the concept of the self as an isolated consciousness within a physical body is called into question. Mind is no more distinct from body than matter is distinct from energy. Gag's theory the only theory to date that has been able to deal with both relativity and quantum theory suggests that weak and electric forces are ultimately part of the same force."<sup>51</sup> Barbara Engler here endorses the stance of Heisenberg, a renowned physicist, who held that consciousness is one but appears in variety of consciousness.

Planck (1858-1947) another great physicist regards the universe as flow and transformation of energy. The units of atom possess a dual character. "At times, they appear to be participles of matter; and other times, they appear to be matter; and the times, they appear to be waves of energy. They appear to change from particles of matter to energy and from energy to matter. Actually these are "a shift in our constructor the way in which we perceive them."<sup>52</sup> Dr. Razi-ud-Din Siddiqui rightly says that according to quantum theory, as in case of theory of relativity, "every thing in the universe has a dual character. It behaves sometimes like a wave and sometime like a particle."<sup>53</sup>

Again, according to quantum theory matter and energy are two aspects of the same thing. "Quantum theory has further illustrated that the minute units that make up the atom have a dual character. At times, they appear to be particles of matter; at other times, they appear to be waves of energy. According to traditional thought, this represents a case of matter changing into energy, or vice versa. However, the fact that one can change into the other forces us to consider the possibility that mater and

energy are actually two aspects of the same thing. The distinction between matter and energy may be artificial and illusory in the light of how readily elementary units appear to switch from one form to the other. Moreover, what is important is not that they change, but that there is a shift in our construct or the way in which we perceive them.”<sup>54</sup>

### **Time and Space**

According to the theory of relativity, there is no absolute time and space. Both are relative. There is no absolute simultaneity in two events. It is subjective to the observer. Similarly space, though real, is also relative. It is different to different observers who measure the distance between two moving bodies. The distance must vary more so when time itself is relative. Time and space are not two categories. These are single space-time continuum. Time and space are not separate from each other. They are mutually dependent. Movement and rest, too, are relative to the observer. Its contours change with the change of observer’s position and speed. It may be explained as follows: “If you were to drop an object while riding a motorcycle, it would appear to you that the object fell almost straight to the road. But a friend standing behind at the side of the road would see the object fall in a distinct arc. From different points of view we perceive things differently. A purely objective description of nature is impossible. We cannot speak of the observed without also speaking of the observer.”<sup>55</sup>

Further, according to the theory of relativity our three dimensional world has now become four-dimensional. The theory adds time with the triad of length, breadth, and height. Without fourth element of time no event can be determined completely. The event happens somewhere at some time. The theory of relativity considers space-time as real though it is relative to the observer.

The space is finite though unbound. “The theories of space-time and relativity offer a new approach that seems to eliminate the older paradox. In this view, space may be finite though unbounded, for, in addition to the curvature of space in the neighbourhood of matter that is said to produce a gravitational attraction, there is a curvature of space that is inherent in its nature. Let us use an example that is inexact since it takes our

thoughts from the nature of space to a physical object, yet may help us to understand the point. The surface of the earth is limited, yet it is unbounded, since it curves back on itself. There is no edge or end to the earth's surface. We are told that, apart from irregularities or a "puckering" near matter, the curvature of space is uniform, so that space is spherical."<sup>56</sup>

### **Cause and Effect**

The twentieth century physics has made the law of causation as untenable. Cause may appear to be the effect with the change of perspective. Tachyons, hypothetical particles move faster than light. These can be received before they are transmitted. Such scientific findings led human insight peep into human conditions. Barbara rightly observes, "In a global sense, events are interconnected, but the relationship between them is not necessarily causal. When space and time are limited and events are perceived in a temporal sequence, it is possible to perceive certain events as preceding causes and others as consequent effects. However, in the space-time continuum taken as a whole, there is no before and no after."<sup>57</sup> For Barbara, and rightly so, we strictly stick to our law of causation only due to our limited conception and narrow experience of the world. In support of this view Barbara refers to Anthropologist Dorothy Lee who "points out that other cultures, such as the Trobrianders, do not experience sequence in the same casual way that we do. We experience one and the same fruit as changing from ripe to overripe. For the Trobriander, there is no such temporal connection. A *taytu*, or ripe yam, remain a ripe *yam*. Should an overripe yam appear, it is a totally different being, a *yowana* (1950). Our concept of causation applies only to a limited conception and experience of the world."<sup>58</sup> Iqbal, endorsing the theory of Relativity says, "If mathematical time is serial time, then on the basis of the theory it is possible, by a careful choice of the velocities of the observer and the system in which a given set of events is happening, to make the effect precede its cause."<sup>59</sup>

Replying to an argument, Barbara rightly says, "Obviously, there are sequences of behaviour but sequence does not in itself imply causality."<sup>60</sup>

### **Evaluation**

Iqbal has great appreciation for twentieth century physics especially for its monistic values. It has effaced the distinction of ego and non-ego as two separate things. It negates the concept of inert matter. Now, the matter is a system of inter-related events. The Relativity Physics “destroys, not the objectivity of Nature, but the view of substance as simple location in space—a view which led to materialism in Classical Physics. ‘Substance’ is for modern Relativity Physics, is not a persistent thing with variable states, but a system of inter-related events. In Whitehead’s presentation of the theory the notion of ‘matter’ is entirely replaced by the notion of ‘organism’”.<sup>61</sup>

According to the theory the universe is boundless. Iqbal highly appreciates this point of view. He says, “Einstein is quite right in saying that the Universe is finite, but boundless. It is finite because it is a passing phase (*shan* in the Qur’anic language) of God’s extensively infinite consciousness, and boundless because the creative power of God is intensively infinite. The Qur’anic way of expressing the same truth is that the Universe is liable to increase.”<sup>62</sup>

The most important feature of the twentieth century physic is that it served the cause of spiritual monism by stressing the vital role of empirical side of Reality, which has two aspects – physical and spiritual. The modern physics has successfully explored the working of physical aspect of Reality. It is interesting to note that modern physics has independently reached the empirical side of Reality and has put forward the theory of relativity according to which there is no absoluteness in mind and matter, space and time, cause and effect. The twentieth-century has negated the earlier dichotomies of matter and energy, space and time, cause and effect, thought and being. Iqbal comments, “Happily it is not a Metaphysician but a Scientist who justifies Metaphysics – I mean Einstein, who has taught us that the knower is intimately related to the object known, and that the act of knowledge is a constitutive element in the objective reality...”<sup>63</sup>

However, Iqbal does not approve Einstein’s concept of time as fourth dimension of space. It makes time unreal. It does not regard time as creative movement and, thus denies the place of

'open possibility' in the scheme of Reality. However, Iqbal appreciates Einstein's theory, where it faithfully manifests the real nature of things and events. He writes a beautiful poem in admiration of Einstein's views. In last verse of his poem, Iqbal compares him to Zarathustra, who is considered to be the first philosopher, acquainting the world with the importance of light. Iqbal says:

من چه گویم از مقام آن حکیم نکته سنج  
کرده زردشته ز نسل موسی و ہارون ظہور<sup>64</sup>

What I can say of the place of that thoughtful philosopher  
(Einstein)

Who was another Zarathustra born in the lineage of Moses  
and Haroon.<sup>65</sup>

The main cause of Iqbal's appreciation for Einstein is the latter's monistic views, which have brought science nearer to religion. It was perhaps Einstein's scientific quest which made Iqbal observe thus: "The scientific observer of Nature is a kind of mystic seeker in the act of prayer. Although at present he follows only the footprints of the musk-deer, and thus modestly limits the method of this quest, his thirst for knowledge is eventually sure to lead him to the point where the scent of the musk-gland is a better guide than the foot-prints of the deer."<sup>66</sup>

### **Overview**

Iqbal is a great thinker of the twentieth-century. One of his distinctive contributions is his spiritual monism. According to Iqbal, Reality is spiritual and one, which has two aspects -- noumena and phenomena. Iqbal emphasizes both the aspects of Reality. He is spiritual monist because he does not regard phenomenon separate from noumena. Also, he champions the cause of monism. There is no dichotomy of matter and energy, time and space and cause and effect. Iqbal's philosophical treatment of the matter establishes the importance of empirical side of Reality besides its divine aspects. On the other hand, the twentieth-century physics as science, though it deals only with phenomenal aspect of Reality due to its limited and restricted field, renders a great service by exploring this aspect of Reality.

Iqbal highly appreciates this contribution of the twentieth century physics. The findings of twentieth century physics obviously appear to endorse Iqbal's view of phenomenal aspect of reality. Iqbal believes in future as an open possibility. The modern quantum theory also appears to be moving in the same direction.

The twentieth-century physics brought revolutionary changes in the entire domain of human thought. The most important of the matter in hand are science, religion, philosophy and psychology. It is erroneous to regard *science* as anti religion. Science is not antagonist to religion; it is essential part of it. The twentieth-century physics thus, has tremendously served the cause of science as well as of religion. It has brought religion and science nearer. The concept of monism paves the way for spiritual monism. The findings reveal that problem of matter is rooted elsewhere. "The greatest service that modern thought has rendered to Islam, and as a matter of fact to all religions, consists in its criticism of what we call material or natural—a criticism which discloses that the merely material has no substance until we discover it rooted in the spiritual. There is no such thing as a profane world. All this immensity of matter constitutes a scope for the self-realization of spirit. All is holy ground. As the Prophet so beautifully puts it: 'The whole of this earth is a mosque.'<sup>1</sup>

The principles of relativity pave the way to recognition of God as the Ultimate Reality. "If, then, in view of the principle of relativity, the object confronting the subject is really relative, there must be some self to whom it ceases to exist as confronting other. This self must be non-spatial, non-temporal--- Absolute, to whom what is external to us must cease to exist as external."<sup>2</sup>

Though, science is not 'a single view of Reality' yet its approach to the phenomenal side of Reality is commendable. Science has begun to take right stride towards religion. Keeping this in view we feel modern science will eventually recognize the possibility of the noumenal side of Reality. Despite its ever-changing concepts science will essentially remain in consonance with religion.

Philosophy and science are interrelated. The philosophical theories are bound to react with the change of scientific findings.

“Since the science furnish philosophy with a large part of the factual, descriptive, and theoretical knowledge on the basis of which philosophy formulates its interpretations of life and the world, the philosophy of any age is always inseparable connected with the science of that age. Any basic changes in scientific outlook are likely to produce reactions in philosophy”.<sup>3</sup>

The twentieth century physics, has changed the trend of philosophy towards monism. The monistic view of Einstein's twentieth century Physics has tremendously changed the stance, which was taken by the modern philosophy with the advent of Descartes (1596-1650). He said, ‘I think therefore I am’. His philosophy “led people in the West to equate the self with consciousness and posit the locus of a person in the mind, rather than in the entire organism. The view that the self is an isolated ego or mind within a body became common”.<sup>4</sup> It gave rise to distinction of mind versus body, energy versus matter, cause versus effect.

Iqbal's philosophy itself is one of the glaring examples, which break the spell of Descartes' dualism. Religious experience is integrated with all forms of genuine experiences. Faith and reason are not opposed to each other.

In Western *philosophy*, Martin Buber (1875-1965) a famous existentialist philosopher took positive step in putting forward monistic theory by writing his book ‘I-Thou’ in 1937. He put forward the theory of transjective knowledge, which is a primal knowledge of objective and subjective knowledge.<sup>5</sup> The knowledge of human relationships give birth to objective and subjective knowledge. “In transjective knowledge, the stance is that of person to person and relationship is one of meeting, confronting, and encounter...The transjective mode underlies our subsequent objectivity and subjectivity”.<sup>6</sup>

In the field of *psychology*, especially scientific psychology, the ideas of dichotomy are losing ground. Now the views based upon teleological concepts and interpersonal relationship are emphasized for understanding human behaviour. Victor Frankl lays the foundation of his logotherapy on will to meaning, will to life, self-transcendence and freedom. This involves vision, which cannot be explained in terms of physiology. Barbara says, “Erich Fromm distinguishes between existential dichotomies, which are

inevitable, and historical dichotomies, which are self-imposed and unnecessary. Henry Stack Sullivan recognizes the need to translate conception of personality into interpersonal times and terms that reflect the modern concept of energy in physics, Carl Rogers picks up directly on Martin Buber's concept of transjective knowledge in his discussion of interpersonal relations and their importance for personality development therapy".<sup>7</sup>

However it is pertinent to note that the view of the twentieth-century physics is highly supportive of Iqbal's view on the subject. Iqbal bases his philosophy on the Qur'an and the Sufism of Rumi and thus the piecemeal method of science cannot go against the findings of the intuitive method.

The Qur'an is precursor of Einstein's scientific thought in recognizing the place of the concrete. "The Quran has no liking for abstract universals. It always fixed its gaze on the concrete, which the theory of Relativity has only recently taught modern philosophy to see. All activity, creational or otherwise, is a kind of limitation without which it is impossible to conceive God as a concrete operative Ego."<sup>8</sup> Again, the Qur'an regards the universe as boundless. Iqbal rightly says, "According to the teachings of the Qur'an, the universe is dynamic in its origin, finite and capable of increase..."<sup>9</sup>

The Qur'an awakened the empirical spirit in an age, which gave no importance to the visible aspects of reality. "The point to note is the general empirical attitude of the Qur'an which engendered in its followers a feeling of reverence for the actual and ultimately made them the founders of modern science. It was a great point to awaken the empirical spirit in an age which renounced the visible as of no value in men's search after God."<sup>10</sup>

Rumi is well known for his concept of monism. He laid equal emphasis on the physical side of reality. He is a scholar to whom matter is not inert. He anticipated most of the findings of the twentieth century Physics. Rumi reached reality through intellect and intuition. Khalifa Abdul Hakim's remarks, "The inertia of matter on which Newton based his physics and astronomy is declared to be an illusion, the reality of which is infinite motion or restlessness of what Democritus and the thirteenth nineteenth-

century physical call atom Rumi call egos.”<sup>11</sup> Again, “There is also a hint in the verses that follow that our concept of time is interlinked with space, an idea which has been mathematically and scientifically developed in modern times by Einstein.”<sup>12</sup> Appreciating Rumi’s contribution in the fields of philosophy, Khalifa Abdul Hakim says that modern thought finds a great appeal in his views. “Neither modern philosophy nor modern science has left him behind. For instance, for about a century now the entire philosophical and scientific thought has been dominated by the concept of evolution,...Rumi performed this task six centuries ago, in manner that can offer guidance to all who want to reconcile religion with philosophy and science.”<sup>13</sup>

## NOTES AND REFERENCES

### Iqbal

---

- <sup>1</sup> . Dagober, *Dictionary of Philosophy 'Monism'* p.201
- <sup>2</sup> . M. Rosenthal and P.Yudin, *A Dictionary of Philosophy*, Dualism, p.130
- <sup>3</sup> . Dagober, *op., cit.*, p.84
- <sup>4</sup> . *Ibid.*, 424
- <sup>5</sup> . Iqbal, *The Reconstruction*, p.155
- <sup>6</sup> . *Ibid.*, p.56
- <sup>7</sup> . *Ibid.*, p.56
- <sup>8</sup> . M. Saeed Sheikh, ‘Iqbal as a Modern Interpreter of Islam, in *‘IQBAL’ A Journal of Bazm-i-Iqbal*, Lahore p.76.
- <sup>9</sup> . *Ibid*
- <sup>10</sup> . Iqbal, *The Reconstruction*, p.55
- <sup>11</sup> . *Ibid.*, p.28
- <sup>12</sup> . *Ibid.*, p.51
- <sup>13</sup> . *Ibid.*, p.56
- <sup>14</sup> . *Ibid.*, p.51
- <sup>15</sup> . *Ibid.*, p.37
- <sup>16</sup> . *Ibid.*, p.55

- 
- <sup>17</sup> . *Ibid.*, 105 – 106
- <sup>18</sup> . *Ibid.*, Referred to by M. Razi-ud-Din Siddiqui, ‘Iqbal’s Conception of Time and Space’ in *Iqbal As thinker*, p.37
- <sup>19</sup> . *Ibid.*, 104-105
- <sup>20</sup> . *Kulliyat-i-Iqbal* (Persian), Iqbal Academy Pakistan, p. 32
- <sup>21</sup> . *Kulliyat-i-Iqbal* (Urdu), Iqbal Academy Pakistan, p. 546
- <sup>22</sup> . *Kulliyat-i-Iqbal* (Persian), Iqbal Academy Pakistan, p.438
- <sup>23</sup> . *Ibid.*, p.439
- <sup>24</sup> . *Ibid.*, pp. 36, 37.
- <sup>25</sup> . Iqbal, *The Reconstruction*, p.48
- <sup>26</sup> . *Ibid.*, p.47
- <sup>27</sup> . *Ibid.*, pp.47-48
- <sup>28</sup> . *Ibid.*, p.48
- <sup>29</sup> . *Ibid.*, p.49
- <sup>30</sup> . *Ibid.*, p.99
- <sup>31</sup> . *Ibid.*, p.48
- <sup>32</sup> . *Ibid.*, p.99
- <sup>33</sup> . *Ibid.*, p.34
- <sup>34</sup> . *Ibid.*, p.137
- <sup>35</sup> . *Kulliyat-i-Iqbal* (Persian) Iqbal Academy Pakistan, p. 498.
- <sup>36</sup> . Arberry, trans. of Iqbal’s *Javid Nama*, p.33
- <sup>37</sup> . Iqbal, *The Reconstruction*, p.108
- <sup>38</sup> . *Ibid.*, p. 42
- <sup>39</sup> . *Ibid.*
- <sup>40</sup> . *Ibid.*, p.108
- <sup>41</sup> . *Ibid.*, p. 49
- <sup>42</sup> . *Ibid.*, pp. 49-50
- <sup>43</sup> . *Ibid.*, p. 38
- <sup>44</sup> . *Ibid.*, p. 31
- <sup>45</sup> . *Ibid.*, pp. 2-3
- <sup>46</sup> . *Ibid.*, p.196
- Twentieth-Century Physics**
- <sup>47</sup> . Barbara Engler, *Personality Theories: An Introduction*, p.453
- <sup>48</sup> . *Ibid*
- <sup>49</sup> . Bertrand Russell, qt. in *The Reconstruction* by Iqbal, p.34
- <sup>50</sup> . Iqbal, *The Reconstruction*, p.38
- <sup>51</sup> . *Ibid.*, p.454
- <sup>52</sup> . *Ibid.* p. 453
- <sup>53</sup> . Razi-ud-Din Siddiqui ‘Iqbal’s Conception of ‘Time and Space’ in *Iqbal As Thinker*, p.27
- <sup>54</sup> . Barbara Engler, *op., cit.*, p. 453
- <sup>55</sup> . *Ibid.*, p. 454

- <sup>56</sup> . Harold H. Titus, Living Issues in *Philosophy*, p. 118
- <sup>57</sup> . Barbara Engler, *op. cit.*, 454
- <sup>58</sup> . *Ibid*
- <sup>59</sup> . Iqbal, *The Reconstruction* p.39
- <sup>60</sup> . Barbara, *op. cit.*, p. 456
- <sup>61</sup> . Iqbal, *The Reconstruction*, p.38
- <sup>62</sup> . Iqbal, 'Self in the Light of Relativity in *Thought and Reflection of Iqbal* by S.A. Vahid, p.112
- <sup>63</sup> . *Ibid.*, P.111
- <sup>64</sup> . *Kulliyat-i-Iqbal* (Persian) p. 328
- <sup>65</sup> . Translation is my own
- <sup>66</sup> . Iqbal, *The Reconstruction*, p.91

**Overview**

- <sup>1</sup> . Iqbal, *The Reconstruction*, p.155
- <sup>2</sup> . Iqbal, Self in the Light of Relativity, *op., cit.*, pp. 111-112
- <sup>3</sup> . Harold H. Titus, *op., cit.*, p. 116
- <sup>4</sup> . Barbara, *op. cit.*, p. 451
- <sup>5</sup> . *Ibid.*, p. 455
- <sup>6</sup> . *Ibid.*, p. 455
- <sup>7</sup> . *Ibid.*, p. 459
- <sup>8</sup> . Iqbal, *The Reconstruction*, p. 80
- <sup>9</sup> . *Ibid.*, p. 128
- <sup>10</sup> . *Ibid.*, p. 14
- <sup>11</sup> . M.M. Sharif, *A History of Muslim Philosophy* ed., Intro. P. 835
- <sup>12</sup> . *Ibid.*, p. 830
- <sup>13</sup> . *Ibid.*, p. 839

## Chapter Two

# IQBAL’S UNIVERSALISM AND GOVERNMENT OF EARTH

### Iqbal’s Universalism

Iqbal is a great poet-philosopher. His message is universal. It is for the whole world because it centres around man at large and not restricted only to his certain geographical behaviour. He says:

درویش خدا مست نہ شرقی ہے نہ غربی  
گھر میرا نہ دلی نہ صفاہاں نہ سمرقند!<sup>1</sup>

“Not East nor West my home, nor Samarkand,  
Nor Isphahan nor Delhi, in ecstasy, God-Filled, I roam”.<sup>2</sup>

Two main pillars of Iqbal’s universalism are (I). Respect for humanity and (II). Love as basis of religion.

### Humanity

Iqbal is a true humanist. His heart throbs for the whole mankind. He ardently seeks to promote the welfare of the entire humanity. He yearns to reduce pain and suffering in the realm of human beings. He says:

ہوس نے کر دیا ہے ٹکڑے ٹکڑے نوع انساں کو  
اخوت کا بیاں ہو جا، محبت کی زباں ہو جا<sup>3</sup>

Greed has split up mankind;

so teach the lesson of brotherhood and speak the language of love.<sup>4</sup>

He says:

بهر انسان چشم من شبها گریست  
تا دریدم پرده اسرار زیست<sup>5</sup>

“Many a night I wept for man’s sake  
That I might tear the veil from Life’s mysteries.”<sup>6</sup>

Iqbal made this observation in the mature year of his life:  
“Remember, man can be maintained on this earth only by honouring mankind, and this word will remain a battle-ground of ferocious beasts of prey unless and until the educational forces of the whole world are directed to inculcating in man respect for mankind.”<sup>7</sup> He said:

برتر از گردون مقام آدم است  
اصل تهذیب احترام آدم است<sup>8</sup>

The station of man is superior to that of the sky;  
the base of civilization is man’s respect.<sup>9</sup>

According to Iqbal man is not only honourable and respectable but is also very important in the scale of existence. He is the roof of creation. The universe is subservient to man. By developing his ego, he is capable of overpowering all obstacles.<sup>10</sup>

Iqbal has a balanced approach to the West. He heartily praises the West because of her contribution in the field of science and technology. He says:

علم اشیا داد مغرب را فروغ<sup>11</sup>

The knowledge of things elevated the West.<sup>12</sup>

Further, “The extension of man’s power over Nature has given him a new faith and a fresh sense of superiority over the forces that constitute his environment.”<sup>13</sup> He praises Napoleon, Mussolini, Shakespeare, Tolstoy, Nietzsche, and Karl Marx which proves that he accepts the positive aspects of the Western world. Notwithstanding the genuine dimensions of the West, Iqbal criticizes the West because of its materialistic outlook, and its economic and political set up which are devoid of spiritual roots. His criticism is actually a guideline for the West. Luce-

Claude Maitre says that Iqbal criticized Europe because he thought Europe as “oblivious of spiritual values. He also stressed that material progress can be really fruitful only if it is accompanied by moral progress.”<sup>14</sup>

Iqbal is critical of the forgotten aspects of the Eastern civilization. He admits that the East is both spiritually and materially dead.

He says:

خودی کی موت سے مغرب کا اندروں بے نور  
خودی کی موت سے مشرق بے مبتلائے جذام<sup>15</sup>

With the death of ego the East is suffering from Leprosy.<sup>16</sup>

Iqbal expresses that the East has become blind to reality because of slavery and imitation thus:

نظر آتے نہیں بے پردہ حقائق ان کو  
آنکھ جن کی ہوئی محکومی و تقلید سے کور<sup>17</sup>

They (the Easterners) cannot see the obvious facts  
Because their eyes have become blind due to slavery and imitation.<sup>18</sup>

Thus, he criticizes both the East and the West because of their respective limitations. He says:

نه ایشیا میں نه یورپ میں سوز و سازحیات  
خودی کی موت ہے، یہ اور وہ ضمیر کی موت<sup>19</sup>

Neither in Asia nor in Europe is flame of life; This is death of ego and that is death of conscience.<sup>20</sup>

He embraces the positive aspects of both the East and the West. He says:

مشرق سے ہو بیزار، نه مغرب سے حذر کر  
فطرت کا اشارہ ہے کہ ہر شب کو سحر کر!<sup>21</sup>

Do not get disgusted from the East, nor shun the West.  
Nature demands every night be converted into morning.<sup>22</sup>

He does not narrow the parameters of humanity. He advises the new generation of the Muslims to have universal respect for man without any prejudice of caste, colour and creed.

حرف بد را بر لب آوردن خطاست  
کافر و مومن همه خلق خداست  
آدمیت، احترام آدمی  
باخبر شو از مقام آدمی  
آدمی از ربط و ضبط تن به تن  
برطریق دوستی گامے بزن  
بنده عشق از خدا گیرد طریق  
می شود بر کافر و مومن شفیق<sup>23</sup>

To bring bad word on lip is sin  
Infidel and 'Momin' all are the creation of God.  
Humanity is to respect man  
Beware of the place of man  
The slave of Ishq receives laws from God.  
And becomes kind both to infidel and 'Momin'.<sup>24</sup>

In his poem "Sheikh-o-Brahman" in *Asrar-o-Ramuz* a Sheikh advises an infidel youth to develop ego after sticking to his own way of life. He says:

من نگویم از بتان بیزار شو  
کافری شائستہ زَنار شو<sup>25</sup>

"I do not bid thee abandon thine idols.  
Art thou an unbeliever? Then be  
Worthy of the badge of unbelief!  
If a people's life is derived from unity,  
Unbelief too is source of unity".<sup>26</sup>

Again, in *Javid Nama* he admires Vishwamitter (Jahan Dost), Bhartari Hari, Zoroaster, and Gautama Buddha and others for their jewels of wisdom. It is imperative to note that a considerable part of his writings deals with the wrong doings and limitations of the Muslims. He says:

تری نماز میں باقی جلال ہے، نہ جمال  
تری اذان میں نہیں ہے مری سحر کا پیام<sup>27</sup>

There is no *Jalal* (Divine majesty) and *Jamal* (Divine beauty) in your prayer; not there is message of my morning in your 'Azan' (call for prayer).<sup>28</sup>

### **Love as Basis of Religion**

Iqbal's views emanate from his love and right understanding of religion. He calls it higher religion. It is religion in its advanced form, which does not remain merely restricted to its conventional aspects.

The foundation of higher religion is essentially love of God, which is far from bigotry, conventionalism, sectarianism and theological hair-splitting.

### **Love and Religion:**

According to Iqbal, religion in its higher manifestation is "neither dogma, nor priesthood, nor ritual. It is not a departmental affair. It is expression of the whole man".<sup>29</sup>

Iqbal believes that love is the true religion, which is an above all religious form. He says:

عشق ہم خاکستر و ہم اخگرست  
کار او از دین و دانش برتر است<sup>30</sup>

"love is straw as well as burning ember,  
It is far above conventional religion and reason."<sup>31</sup>

It is significant to note that Iqbal in his imaginary flight with Rumi in *Javid Nama* makes the latter says:

زندگی را شرع و آئین است عشق  
اصل تهذیب است دین، دین است عشق<sup>32</sup>

"Love is the law and ritual of life,  
religion the root of education; religion is love."<sup>33</sup>

Iqbal attaches much more importance to love of God than mere worship and theological argumentation.

### **Place of Heart:**

According to Iqbal heart occupies a very high place. He maintains, "In the interests of securing a complete vision of Reality... sense-perception must be supplemented by the perception of what the Qur'an describes as '*Fuad*' or '*Qalb*', i.e.

heart.”<sup>34</sup> In a beautiful poem written by Iqbal in praise of (heart),<sup>35</sup> He says that the heart is the seat of great treasure. Its status is as high as the ‘Arsh’ and as exalted as the ‘Kaaba’ because God dwells in it:

حسن کا گنج گرانمایہ تجھے مل جاتا  
تو نے فرہادا! نہ کھودا کبھی ویرانہ دل<sup>36</sup>

You would have got the priceless treasure of beauty ‘O Farhad’.

Alas! You have not dug the desert of your heart.  
Sometimes it looks ‘Arsh’ and sometimes ‘Kaaba’.  
O God! whose destination is the nest of heart.<sup>37</sup>

Iqbal again says:

عشق کے دام میں پھنس کر یہ رہا ہوتا ہے  
برق گرتی ہے تو یہ نخل ہرا ہوتا ہے<sup>38</sup>

The heart is set free when it is entangled in the love of God.

This is a tree, which gets green or throbs when lightning falls on it.<sup>39</sup>

Besides, there is not even a single book of Iqbal in which he has not emphasized the importance and value of heart.

According to Iqbal, religion accompanies a pure heart. The life of religion is with the life of heart. Lamenting the state of present Muslims, he says:

دل ما مرد و دین از مردنش مرد  
دو تا مرگی بیک سودا خریدیم<sup>40</sup>

Our heart had died, and religion died due to this death.  
Thus we purchased two deaths in one bargain.<sup>41</sup>

### Anti Sectarianism

Iqbal had respect for different schools of thought. His poetry is replete with his remarks against the narrow minded and quarrelsome ‘mullas’ who quarrel over petty differences of views. For instance, he says under the caption of “Mulla aur Bahisht”.<sup>42</sup> (Religious fanatic and paradise)

میں بھی حاضر تھا وہاں، ضبط سخن کر نہ سکا  
حق سے جب حضرت ملا کو ملا حکم بہشت!  
عرض کی میں نے الہی مری تقصیر معاف  
خوش نہ آئیں گے اسے حور و شراب و لب کشت  
نہیں فردوس مقام جدل و قال و اقوال  
بحث و تکرار اس اللہ کے بندے کی سرشت<sup>43</sup>

I was also present there, and could not withhold my utterance when 'Mullah' was ordered to go to paradise.

I uttered, O God, excuse me for my fault (of expressing opinion)

Houri, wine, and edge of garden will not suit him.

Paradise is not a place of fight and arguments

whereas the nature of this 'Mullah' is to indulge in disputation and quarrel.<sup>44</sup>

He further says:

میں جانتا ہوں جماعت کا حشر کیا ہوگا  
مسائل نظری میں الجھ گیا ہے خطیب<sup>45</sup>

"I know, when subtle quirks ensnare its teachers,  
On what sharp reefs my people must be wrecked."<sup>46</sup>

He was critical of the ignorant 'Mullahs' (religious professionals) who were fighting with one another over very trifling matters and labelled one another as infidels. He said:

مجھ کو تو سکھا دی ہے افرنگ نے زندقی  
اس دور کے ملا ہیں کیوں ننگ مسلمان!<sup>47</sup>

Why are the 'Mullahs' of this time source of shame for the Muslim Faith.<sup>48</sup>

### **Religion**

According to Iqbal Islam is neither dogma, nor priesthood, nor ritual. He calls it religion in its higher manifestation. The aim of higher religion is to transform and guide man's inner and outer life. He endorses Professor Whitehead who says that

religion is “a system of general truths which have the effect of transforming character when they are sincerely held and vividly apprehended.”<sup>49</sup>

Personal character, thus transformed by the religion, affects the whole society because religion is not restricted only to the individual development. It “moves from individual to society.”<sup>50</sup> Ultimately it brings peace to the whole world.

The message of higher religion is for all. It promotes respect for the whole mankind. It teaches tolerance and creates regard for all religions.

Islam fosters a true respect for humanity. Islam believes in the unity and equality of all human beings. The Qur’an says that mankind is a single nation and men’s division into tribes and families and the diversity of their tongues and colours have nothing to do with their superiority or inferiority. The superiority is only due to good deeds.<sup>51</sup> The Qur’an bestows great respect on human life irrespective of creed, colour, race and speech. Again, according to the Qur’an Allah is not God of some chosen sect or sects. He is *Rab-ul-Alamin*<sup>52</sup> (the Lord of the Worlds). The Qur’anic verdict is clear. God says, “We do not make a distinction between one prophet and the other.”<sup>53</sup> Allah categorically states the preciousness of all human life. The Qur’an says, “That whatsoever kills a person, unless it be for manslaughter or for mischief in the land, it is as though he had killed all men. And whoever saves a life, it is as though he had saved the lives of all men.”<sup>54</sup>

The Prophet of Islam has highly emphasized this point. He said, “Mankind is the family of God. The dearest among men with God is one who is good to His family”.<sup>55</sup> He pointedly said, “The whole earth is made a mosque for me and pure.”<sup>56</sup> Further, notable are the Holy Prophet’s words: “Be kind to all living beings, so that God may be kind to you”, God is never kind to a person who is not kind to the people.<sup>57</sup>

Iqbal’s message is universal. He is undoubtedly a poet of the East but simultaneously he is poet of the world. He aims at a society, which would combine the wisdom of both the East and the West. He says, “Islam does not recognize caste or face or colour. In fact Islam is the only outlook on life which has already solved the colour question, at least in the Muslim world, a

question which modern European civilization, with all its achievement in science and philosophy, has not been able to solve. Pan-Islamism, thus interpreted was taught by the Prophet and will for ever. In this sense Pan-Islamism is only Pan-Humanism. In this sense every Muslim is a Pan-Islamist and ought to be so".<sup>58</sup>

Iqbal's universalism is an established fact. His reply to Dickenson, when the latter objected that Iqbal's message of *Asrar-i-Khudi* lacked universality, is precise and clear. Iqbal says, "The object of my Persian *Masnavis* is not to attempt an advocacy of Islam. My real purpose is to seek a better social order and to present to the world a universally acceptable ideal (of life and action), but it is impossible for me, in the effort to define this ideal, to ignore the social system and values of Islam whose most important objective is to demolish all artificial and pernicious distinctions of caste, creed, colour and economic status. Islam is violently opposed to the idea of racial superiority, which is the greatest obstacle in the way of international unity and cooperation; in fact, Islam and racial exclusiveness are absolutely antithetic. The racial idea is the greatest enemy of mankind and it is the duty of all well-wishers of the human race to eradicate it. When I realized that the conception of nationalism based on differences of race and country was beginning to spread to the Islamic world also and that the Muslims were in danger of giving up the universality of their ideal in favour of a narrow patriotism and false nationalism, I felt it my duty, as a Muslim and a well-wisher of humanity, to remind them of their true role in the drama of evolution. No doubt, I am intensely devoted to Islam But I have chosen the Islamic community as my starting point not because of any national or religious prejudice but because it is the most convenient way to approach the problem."<sup>59</sup> Thus Iqbal's deepest thought and love for humanity have made his message immortal and universal. Undoubtedly he belongs to all times and to the entire humanity.

This is precisely the reason that Iqbal's message has spread far and wide. "No other poet or thinker in any country, in the East or West, during this century (20<sup>th</sup>), has influenced a larger portion of humanity than Iqbal-----. None has rivaled Iqbal in

successfully arousing intellectual-cum-emotional response in large message of humanity, at all levels, and in diverse countries. In fact, he has influenced and continues to influence an ever-growing number of souls and minds in search of truth and spiritual happiness.”<sup>60</sup>

It is pertinent to note that the main principles enshrined in the concept of Government of Earth are in a certain sense continuation of Iqbal’s vision of the human society.

#### **Government of Earth**

The concept of Government of Earth, which has grasped the attention of contemporary thinkers, is gaining ground. It is ‘Government of Earth’ beyond all creeds, colours, prejudices and geographical boundaries. It is not political. Its sole interest is the welfare of humanity. It aims at having natural resources, which are not under any Government of the world, to bring these for the service of humanity.

#### **The World Constituent Assembly**

The above move went forward during the years since World War II. In 1958 ‘Agreement to call a World Constitutional Convention initiated by four persons, circulated worldwide for signatures, requesting both national governments and people of each country to send delegates.’<sup>61</sup> As a result of several meetings, sessions, efforts, the World Constituent Assembly came into being. The World Constituent Assembly held its four main sessions the first in August–September, 1968, at Interlaken, Switzerland, and Wolfach, Germany; the second in June, 1977, at Innsbruck, Austria; the third in 1978-79 at Colombo, Sri Lanka; and the fourth Assembly in Troia, Portugal, in May, 1991. These Sessions devised for the Federation of Earth for a Global Ratification and Election Campaign.

#### **The World Constitution**

The World Constitution was, however, drafted and finalized after due debates and notification by the World Constituent Assembly. According to the experts, “This is the only comprehensive World Constitution ready to serve the needs of humanity today and for coming centuries, with mandatory review every 20 years to keep up-to-date.”<sup>62</sup> The delegates and the participants are determined to implement the World

Constitution. The following few lines give expression to their views and throw more light on the World Constitution. They maintain, "Let us move toward with courage and humanity in the spirit in which these sessions of the World Constituent Assembly have been conceived, knowing that we are fully justified by the circumstances of World crises, the conditions of world-wide political turmoil and de facto global anarchy, and the recognized right and authority of people to act in the creation of democratic forms of government to serve their safety and welfare, as provided by the Constitution for the Federation of Earth. Although time may reveal the need for some amendments to this Constitution, it has been prepared by a broad global representation of qualified people and it is ready for ratification and implementation now. So let us build on this solid base which has been prepared over the last 25 years and unite our energies in achieving ratification and implementation."<sup>63</sup>

For detailed study one can study Constitution for the Federation of Earth. It gives comprehensive study of its Basic Structure, Board Functions of the World Government, Basic structure of World Federation and World Government, Organs of the World Government, Grant of Specific Powers to the World Government, The World Parliament, The World Executive, The World Administration, The World judiciary, etc. Also, it gives brief history and Partial list of World Problems. Most important for our present study is the preamble and broad functions of the World Constitution, which are self-explanatory, and are jotted down in original form.

#### **Preamble**

*Realizing that Humanity today has come to a turning point in history and that we are on the threshold of a new world order which promises to usher in an era of peace, prosperity, justice and harmony;*

*Aware of the interdependence of people, nations and all life;  
Aware that man's abuse of science and technology has brought humanity to the brink of disaster through the production of horrendous weaponry of mass destruction and to the brink of ecological and social catastrophe;*

*Aware that the traditional concept of security through military defense is a total illusion both for the present and for the future;*

*Aware of the misery and conflicts caused by ever increasing disparity between rich and poor;*

*Conscious of our obligation to posterity to save Humanity from imminent and total annihilation;*

*Conscious that Humanity is One despite the existence of diverse nations, races, creeds, ideologies and cultures and that the principle of unity in diversity is the basis for a new age when war shall be outlawed and peace prevail; when the earth's total resources shall be equitably used for human welfare; and when basic human rights and responsibilities shall be shared by all without discrimination;*

*Conscious of the inescapable reality that the greatest hope for the survival of life on earth is the establishment of a democratic world government;*

*We, citizens of the world, hereby resolve to establish a world federation to be governed in accordance with this constitution for the Federation of Earth.<sup>64</sup>*

There are six categories of foundation of the Federation of Earth. These may be read as:

#### **Article I**

##### **Board Functions of the Federation of Earth**

The board functions of the Federation of Earth shall be:

- 1. To prevent war, secure disarmament, and resolve territorial and other disputes, which endanger peace and human rights.*
- 2. To protect universal human rights, including life, liberty, security, democracy, and equal opportunities in life.*
- 3. To obtain for all people on earth the conditions required for equitable economic and social development and for diminishing social differences.*
- 4. To regulate world trade, communications, transportation, currency, standards, use of world*

*resources, and other global and international processes.*

5. *To protect the environment and the ecological fabric of life from all sources of damage, and to control technological innovations whose effects transcend national boundaries, for the purpose of keeping Earth a safe, healthy and happy home for humanity.*
6. *To devise and implement solutions to all problems which are beyond the capacity of national governments, or which are now or may become of global or international concern or consequence.*<sup>65</sup>

### **Overview**

There is no denying the fact that Government on Earth is a universal idea having practical ramifications. The initiators and workers of this project genuinely deserve all commendations. I have the honour of attending 3<sup>rd</sup> Session of this Organization in Colombo, Sri Lanka in 1977. I see a great relevance of Iqbal's thought with the philosophy of preamble and functions of the Federation of Earth.

According to Iqbal, however, the modern Europe bases its idea on pure reason and not on religion, which elevates individuals and consequently transforms society at large. Iqbal says that to modern Europe, "...truth revealed through pure reason is incapable of bringing that fire of living conviction which personal revelation alone can bring. This is the reason why pure thought has so little influenced men, while religion has always elevated individuals, and transformed whole societies. The idealism of Europe never became a living factor in her life, and the result is a perverted ego seeking itself through mutually intolerant democracies whose sole function is to exploit the poor in the interest of the rich. Believe me, Europe today is the greatest hindrance in the way of man's ethical advancement."<sup>66</sup> All the schemes ultimately fail unless and until these have spiritual bases. He says, "Humanity needs three things today - a spiritual interpretation of the universe, spiritual emancipation of the individual, and basic principles of a universal import directing the evolution of human society on a spiritual basis."<sup>67</sup>

According to Iqbal, the spiritual democracy, which is the ultimate aim of Islam, is “the Kingdom of God on earth (which) means the democracy of more or less unique individuals, presided over by the most unique individual possible on this earth.”<sup>68</sup> He says, “Let the Muslim of to-day appreciate his position, reconstruct his social life in the light of ultimate principles, and evolve, out of the hitherto partially revealed purpose of Islam, that spiritual democracy which is the ultimate aim of Islam.”<sup>69</sup>

He continues to throw further light on the spiritual basis of life in Islam. “The Muslim.. is in possession of these ultimate ideas on the basis of a revelation, which, speaking from the inmost depths of life, internalizes its own apparent externality. With him the spiritual basis of life is a matter of conviction for which even the least enlightened man among us can easily lay down his life; and in view of the basic idea of Islam that there can be no further revelation binding on man, we ought to be spiritually one of the most emancipated peoples on earth.”<sup>70</sup>

The idea of Government of Earth is a modern attempt to realize universalism, which is the need of the hour. Though there are certain theoretical and practical difficulties of the idea, the idea itself demonstrated the need of the modern world to move in consonance with the spirit of higher religion. Here, Iqbal’s philosophy lends support to any more for universalism, which emancipates humanity from the clutches of exploitation, hatred and destruction.

## NOTES AND REFERENCES

### **Iqbal’s Universalism**

- 
- <sup>1</sup> . *Kulliyat-i-Iqbal* (Urdu), p. 304
  - <sup>2</sup> . V.G. Kiernan, *Poems From Iqbal*, p. 28
  - <sup>3</sup> . *Kulliyat-i-Iqbal* (Urdu), P. 273
  - <sup>4</sup> . Translation is my own
  - <sup>5</sup> . *Kulliyat-i-Iqbal*, (Persian) p. 31

- 6 . Translation is my own
- 7 . Qt. by S.A. Vahid, in *Thoughts and Reflections of Iqbal*, pp. 374-75
- 8 . *Kulliyat-i-Iqbal*, (Persian) p. 541
- 9 . Translation is my own
- 10 . Iqbal, *Bal-i-Jibril*, pp. 178-9
- 11 . *Kulliyat-i-Iqbal* (Persian), p. 201
- 12 . Translation is my own
- 13 . Iqbal, *The Reconstruction*, p. 7-8
- 14 . Luce – Claude Maitre, Article, “Iqbal – A Great Humanist”, in *Iqbal Review* of April, 1961
- 15 . *Kulliyat-i-Iqbal* (Persian), p. 593
- 16 . Translation is my own
- 17 . *Kulliyat-i-Iqbal* (Urdu), p. 583
- 18 . Translation is my own
- 19 . *Kulliyat-i-Iqbal* (Urdu), p. 649
- 20 . Translation is my own
- 21 . *Kulliyat-i-Iqbal* (Urdu), p. 621
- 22 . Translation is my own
- 23 . *Kulliyat-i-Iqbal* (Persian), p. 673
- 24 . Translation is my own
- 25 . *Kulliyat-i-Iqbal* (Persian), p. 73
- 26 . Dr. R.A. Nicholson, pp. 110-111
- 27 . *Kulliyat-i-Iqbal* (Urdu), p. 563
- 28 . Translation is my own
- Love as Basis of Religion**
- 29 . Iqbal, *The Reconstruction*, pp. 2, 189
- 30 . *Kulliyat-i-Iqbal* (Persian), p. 496
- 31 . B.A. Dar, *Iqbal and Post-Kantian Voluntarism*, p. 155, trans.
- 32 . *Kulliyat-i-Iqbal* (Persian), p. 585
- 33 . A.J. Arberry's translation of *Javid Nama*, p. 89
- 34 . Iqbal, *The Reconstruction*, p. 15
- 35 . *Kulliyat-i-Iqbal* (Urdu), p. 93
- 36 . *Ibid*
- 37 . Translation is my own
- 38 . *Kulliyat-i-Iqbal* (Urdu), p. 94
- 39 . Translation is my own
- 40 . *Kulliyat-i-Iqbal* (Persian), p. 865
- 41 . Translation is my own
- 42 . Iqbal, *Bal-i-Jibril*, p. 117
- 43 . *Kulliyat-i-Iqbal* (Urdu), p. 445
- 44 . Translation is my own
- 45 . *Kulliyat-i-Iqbal* (Urdu), p. 403

<sup>46</sup> . V.G. Kiernan's trans., *op. cit.*, p. 36

<sup>47</sup> . *Kulliyat-i-Iqbal* (Urdu), p. 356

<sup>48</sup> . Translation is my own

**Religion**

<sup>49</sup> . Professor Whitehead, quoted by Iqbal in his *The Reconstruction*, p.2

<sup>50</sup> . Iqbal, *The Reconstruction*, p.1

<sup>51</sup> . *Ibid.*, 2:2

<sup>52</sup> . *Ibid.*, 2:2

<sup>53</sup> . The Quran, qt. by Dr. Khalifa A. Hakim, in the *Metaphysics of Rumi*, p. 14

<sup>54</sup> . *Ibid.*, xx 35

<sup>55</sup> . *Mishkat* Chap. "Shafaqat Wa'L Rahmat 'Ala al-Khalq

<sup>56</sup> . *Bukhari*, Sahih, I, pp. 91 & 119

<sup>57</sup> . *Mishkat* op., cit.,

<sup>58</sup> . Iqbal's letter K.G. Sayyidain Of 21 June in *Letters and Writings of Iqbal*, ed. by B.A. Dar, p. 56

<sup>59</sup> . Quoted by Luce Claude Maitre, in *the Introduction to the Thought of Iqbal*, pp. 19-20

<sup>60</sup> . Khawaja Abdur Rahim, *Iqbal the Poet of Tomorrow*, foreword, p. iii

**Government of Earth**

<sup>61</sup> . *A Constitution for the Federation of Earth*, p. 51

<sup>62</sup> . *Ibid.*, p. C

<sup>63</sup> . *Ibid.*,

<sup>64</sup> . *Ibid.*, p. F

<sup>65</sup> . *Ibid.*, p. I

<sup>66</sup> . Iqbal, *The Reconstruction*, p. 179

<sup>67</sup> . *Ibid*

<sup>68</sup> . Iqbal, qt. by R.A. Nicholson in *The Secrets of the Self* (trans) p. xxviii-xxix

<sup>69</sup> . Iqbal, *The Reconstruction*, p. 180

<sup>70</sup> . *Ibid*, p. 179-180

## **Chapter Three**

### **IQBAL'S PHILOSOPHY OF RELIGION IN THE MODERN CONTEXT**

Philosophy, according to Iqbal is critical. It judges for and against a thing to pass a final verdict. He says, "The spirit of philosophy is one of free inquiry. It suspects all authority. Its function is to trace the uncritical assumptions of human thought to their hiding places. And in this pursuit it may finally end in denial or a frank admission of the incapacity of pure reason to reach the Ultimate Reality."<sup>1</sup>

The aim of religion is to transform and guide. It cannot be based on illusions. Reason plays a vital part in understanding its tenets rationally. Emphasizing the place of rational understanding in religion. Iqbal says, "Now, since the transformation and guidance of man's inner and outer life is the essential aim of religion, It is obvious that the general truths which is embodied must not remain unsettled. No one would hazard action on the basis of doubtful principles of conduct... Religion can hardly afford to ignore the search for a reconciliation of the oppositions of experience and a justification of the environment in which humanity finds itself."<sup>2</sup>

Religion occupies a central position, which must be reckoned with by philosophy. Iqbal maintains, "Religion is not a departmental affair; it is neither mere thought, nor mere feeling, nor mere action; it is an expression of the whole man. Thus, in the evaluation of religion, philosophy must recognize the central

position of religion and has no other alternative but to admit it as something focal in the process of reflective synthesis.”<sup>3</sup>

According to Iqbal there are three periods of religious life: ‘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.”<sup>4</sup>

Rational understanding is the second period where one understands religion rationally. Reason becomes integral part of religion. 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.”<sup>5</sup>

Religious experience or discovery, the third period, is the period of realization. This is the most important and distinctive feature of Iqbal's philosophy of Religion. Here the seeker directly sees the Ultimate Reality. Iqbal says that religion, "...which is only a search for a larger life, is essentially experience and recognized the necessity of experience. It is critical of its level of experience as Naturalism is of its own level.”<sup>6</sup> "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 the discovering the ultimate source of the law within the depths of his own consciousness.”<sup>7</sup> It is the period when one has faith with understanding. Here religion is "synonymous with Sufism or mysticism which stands for a deep knowledge of and personal contact with (or experience of) God.”<sup>8</sup>

Iqbal emphasizes the place of reason in religion. According to him, rational understanding of religion is exceedingly important. In the domain of religious life the importance of thought and idea cannot be ignored.<sup>9</sup> Thought is identical with life.<sup>10</sup> On its discursive side, which is concerned with efficient side of the self,

though is unable to capture the Infinite, but "...in its deeper movement, however, thought is capable of reaching an immanent infinite in whose self-unfolding movement the various finite concepts are merely moments."<sup>11</sup> That thought in its deeper movement is the integral part of religious experience is regarded as the most original contribution of Iqbal's philosophy. Dr. Maruf rightly says, "The most important of all, and also the most original of Iqbal's contributions to philosophy of religion, is his treatment of thought as operative in the mystical knowledge of God. Most of the Western and also some of the Eastern theologians disavow that thought plays any part in religious knowledge; they, on the contrary, urge that in this knowledge thought is reduced to the minimum. They are, of course, right in their disclaimer so far as discursive thought is concerned. But for them all thought is discursive."<sup>12</sup>

Iqbal maintains that thought and intuition is identical. Both "...thought and intuition are organically related."<sup>13</sup> He says, "Nor is there any reason to suppose that thought and intuition are essentially opposed to each other. They spring up from the same root and complement each other."<sup>14</sup> Iqbal pointedly differs from Ghazali who made a gulf between thought and intuition. "He failed to see that thought and intuition are organically related and that thought must necessarily simulate finitude and inconclusiveness because of its alliance with serial time."<sup>15</sup>

Iqbal's philosophy of religion is essentially based on the Qur'an. It also takes its inspiration from the authentic Hadith literature. His emphatic work, *The Reconstruction of Religious Thought in Islam* is replete with quotations from the Qur'an. Repeatedly the Qur'an asks man to understand God's signs. The Qur'an says: 'we have not created the Heavens and the earth and whatever is between them in sport. We have not created them but for a serious end: but the greater part of them understands it not'.<sup>16</sup> (44:38-39) 'God caused the day and the night to take their turn. Verily in this is teaching for men of insight' (24:44).<sup>17</sup> 'The vilest of the animals in Allah's sight are the deaf and the dumb, who do not understand'.<sup>18</sup> Ijtihad is the principle of movement in the structure of Islam. The Qur'an says, "And to those who exert we show our path."<sup>19</sup> Sheikh Saeed says: "According to the Qur'an, though revelation as a source of knowledge is higher

than reason and though it is through revelation alone that the fundamental principles of Islam are made known to the believers, there is also an ample provision, particularly through the institution of Ijtihad, for the exercise of one's rational faculties."<sup>20</sup> "Ijtihad is a jurist's exerting the faculties of mind to the utmost for arriving at the legal opinion concerning doubtful and difficult point. The importance and the value of the exercise of one's judgement or, in other words, the use of one's reasoning faculty is expressly recognized by the Holy Qur'an."<sup>21</sup> Iqbal says, "The search for rational foundations in Islam may be regarded to have begun with the Prophet himself. His constant prayer was: 'God grant me knowledge of the ultimate nature of things. The work of later mystics and non-mystics rationalist forms an exceedingly instructive chapter in the history of our culture, inasmuch as it reveals a longing for a coherent system of ideas, a spirit of whole-hearted devotion to truth, as well as the limitations of the age, which rendered the various theological movements in Islam less fruitful than they might have been in a different age."<sup>22</sup>

Thus Iqbal's philosophy of religion gives due place to reason. Iqbal structures a comprehensive philosophy of religion, which embraces the trio of God, Man and Universe. His philosophical discussion of various religious concepts is an instructive chapter on the subject. For our purposes, we shall present a few examples, which shall spell out his philosophical approach to religion.

#### **God is Individual**

According to the Qur'an:

"Say: Allah is One:

All things depend on Him,

He begetteth not, and He is not begotten;

And there is none like unto Him."<sup>23</sup>

According to Iqbal the verse points towards the Absoluteness of God. God is the peerless and unique Ego. He is above reproduction. Iqbal argues that "...the perfect individual, closed off as an ego, peerless and unique cannot be conceived as harbouring its own enemy at home. It must be conceived as superior to the antagonistic tendency of reproduction." The

description of God as light has to be interpreted differently in the perspective of modern thought. The Qur'an says:

"God is the light of the Heavens and of the earth. His light is like a niche in which is a lamp – the lamp encased in a glass, - the glass, as it were, as a star"<sup>24</sup>

Iqbal states, "The development of the metaphor is meant rather to exclude the suggestion of a formless cosmic element by centralizing the light in a flame which is further individualized by its encasement in a glass likened unto well defined star."<sup>25</sup> He argues, "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. The metaphor of light as applied to God, therefore, must in view of modern knowledge, be taken to suggest the Absoluteness of God and not His Omnipresence which easily lends itself to a pantheistic interpretation."<sup>26</sup>

### **Personal God**

Iqbal believes in Personal God which means that God is Ultimate Ego and responds to our calls. He quotes the Qur'an in this content:

"And when my servants ask thee concerning Me,  
then I am nigh unto them and answer the  
cry of him that crieth unto Me."<sup>27</sup>

Iqbal argues, "Our criticism of experience reveals the Ultimate Reality to be a rationally directed life which, in view of our experience of life, cannot be conceived except as a organic whole, a something closely knit together and possessing a central point of reference. This being the character of life, the ultimate life can be conceived only as an ego."<sup>28</sup> Further, he states, that God is "a Unique Other Self" with whom the mystic state has a possibility of close association. Replying to the question as to how God can be experienced as an Independent Other Self, Iqbal refers to the analogy of our daily social experience. He says, "It is obvious that we know our own self and nature by inner reflection and sense-perception respectively. We possess no sense for the experience of other minds. The only ground of my knowledge of a conscious being before me is the physical

movements similar to my own from which I infer the presence of another conscious being.”<sup>29</sup>

### **Human Freedom**

According to Islam, man is not determined. He has freedom of choice. Iqbal quotes the Qur’an:

"And say: The truth is from your Lord: Let him, then who will, believe: and let him who will, be an unbeliever.”<sup>30</sup>

"If ye do well to your own behoof will ye do well: and if ye do evil against yourselves will ye do it.”<sup>31</sup>

Man shares in the life and freedom of God, who has limited His own free will by permitting freedom of choice to man.

Iqbal in support of his view refers to the legend of the Fall of man. He argues that man's first act of disobedience which was forgiven proves that man is capable of exercising free choice.<sup>32</sup>

Iqbal further states that prayer in Islam is an escape from mechanism to freedom. "Indeed Islam recognizes a very important fact of human psychology, i.e. the rise and fall of the power to act freely, and is anxious to retain the power to act freely as constant and undiminished factor in the life of the ego. The timing of the daily prayer which according to the Qur’an restores 'self possession' to the ego by bringing it into clear touch with the ultimate source of life and freedom, is intended to save the ego from the mechanizing effects of sleep and business. Prayer in Islam is the ego's escape from mechanism to freedom.”<sup>33</sup>

### **Immortality**

Iqbal believes in life after death. The question is whether or not man will re-emerge with his physical medium? Iqbal refers to the Qur’an, which replies:

'What' when dead and returned to dust, shall we rise again?

Consumeth of them with us is a book in which account is kept.”<sup>34</sup>

Iqbal's analysis is highly revealing. He says, "To my mind this verse clearly suggests that the nature of the universe is such that it is open to it to maintain in some other way the kind of individuality necessary for the final working out of human action, even after the disintegration of what appears to specify

his individuality in his present environment. What that other way is we do not know. Nor do we gain any further insight into the nature of the 'second creation' by associating it with some kind of body, however subtle it may be."<sup>35</sup> Further, "Philosophically speaking, therefore, we cannot go farther than this – that in view of the past history of man it is highly improbable that his career should come to an end with the dissolution of his body."<sup>36</sup>

### **Finality of Prophethood**

One of the most important tenets of Islam is the belief in the finality of prophethood. The Qur'an has repeatedly emphasized the point. Iqbal rationally understands the idea of finality in Islam. To Iqbal, with the birth of reason, critical faculties, which were dormant in early stages of human evolution, non-rational modes of consciousness, are inhibited. "Now during the minority of mankind psychic energy develops what I call prophetic consciousness – a mode of economizing individual thought and choice by providing ready-made judgments, choices and ways of action. With the birth of reason and critical faculty, however, life, in its own interest, inhibits the formation and growth of non-rational modes of consciousness through which psychic energy flowed at an earlier stage of human evolution. Man is primarily governed by passion and instinct. Inductive reason, which alone makes man master of his environment, is an achievement; and when once born it must be reinforced by inhibiting the growth of other modes of knowledge."<sup>37</sup>

Again, "In Islam prophecy reaches its perfection in discovering the need of its own abolition. This involves the keen perception that life cannot for ever be kept in leading strings; that in order to achieve full self-consciousness man must finally be thrown back to his own resources."<sup>38</sup> It is why Islam is in favour of abolition of priesthood and hereditary kingship. The Qur'an repeatedly makes appeal to reason and experience and regards Nature and History as sources of human knowledge.

Iqbal further argues that the intellectual value of the idea of finality of prophethood "is that it tends to create an independent critical attitude towards mystic experience by generating the belief that all personal authority, claiming a supernatural origin, has come to an end in the history of man. This kind of belief is a psychological force, which inhibits the growth of such authority.

The function of the idea is to open up fresh vistas of knowledge in the domain of man's inner experience."<sup>39</sup>

### **Religious Experience**

According to Iqbal, a true religious man after passing the stages of 'Faith', and 'Thought' (rational understanding) reaches the stage of Discovery (the highest stage of religious life i.e. where he sees Reality face to face). It is the phase where "metaphysics is displaced by psychology and religious life develops the ambition to come into direct contact with the Ultimate Reality."<sup>40</sup>

The experience is not a mystery. Nor it is an emotional experience. It is essentially a unique sort of feeling, but not devoid of cognitive aspect. Its content, however, is not communicable to others except in the form of judgments. It is a natural experience, which is likened to other levels of human experience. It is the ultimate basis of religion. That religious experience is incommunicable does not mean that it is futile. It has a great biological significance for the ego: "it is the human ego rising higher than mere reflection, and mending its transiency by appropriating the eternal..."<sup>41</sup> Again, "The final act is not an intellectual act, but a vital act which deepens the whole being of the ego, and sharpens his will with the creative assurance that the world is not something to be merely seen or known through concepts, but something to be made and re-made by continuous action."<sup>42</sup> Further, "The contact with the Most Real enables ego to discover its "uniqueness and its metaphysical status."<sup>43</sup>

According to Iqbal, mystic experience is subject to critical scrutiny like other kinds of human experience. He argues, "The function of Sufism in Islam has been to systematize mystic experience; though it must be admitted that Ibn Khaldun was the only Muslim who approached it in a thoroughly scientific spirit"<sup>44</sup>

Iqbal considers it as a valid experience. "The evidence of religious experts in all ages and countries is that there are potential types of consciousness lying close to our normal consciousness. These types of consciousness open up possibilities of life giving and knowledge-yielding experience."<sup>45</sup> The experience is amenable to verification by experts. He says:

“In the history of Islamic mysticism we find many recorded instances in which some mystics have been reported to have travelled thousands of miles for the verification of a single experience. This is technically known as "Tasdiq" i.e. verification by an appeal to another man's experience.”<sup>46</sup>

However, Iqbal lays down two tests – Intellectual and Pragmatic – to demonstrate the validity of religious experience. Intellectual test means "...critical interpretation, without any presuppositions of human experience, generally with a view to discover whether our interpretation leads us ultimately to a reality of the same character as is revealed by religious experience. He critically examines three main levels of experience, 'as unfolding itself in time' - the level of matter (physics), the level of life (biology) and the level of mind and consciousness (psychology). He concludes that the findings of thought and intuition are essentially the same. He says that 'the facts of experience justify the inference that the ultimate nature of Reality is spiritual, and must be conceived as an ego'.<sup>47</sup> The pragmatic test judges the experience by its fruits. About the pragmatic test, Iqbal says that the prophet's return is creative. "He returns to insert himself into the sweep of time with a view to control the forces of history, and thereby to create a fresh world of ideals."<sup>48</sup> His return transforms the human world at a large. His aim is to see the world transformed according to his experience. "In its creative act the prophet's will judges both itself and the world of concrete fact in which it endeavours to objectify itself."<sup>49</sup> Also, the value of the prophet's experience is judged from the type of manhood and the cultural world, which the prophet's experience produced. "Another way of judging the value of prophet's religious experience, would be to examine the type of manhood that he has created and the cultural world that has sprung out of the spirit of hiYA 5@  
ð ì 0 ¶u

bjbjİ2İ2  
Š” -X -X e  
O  
ÿÿ  
ê ê ê Š □ ê Š □  
Š □ \$ r P Â < le examples. Iqbal  
emphatically says, “The idea that thought is essentially finite,  
and for this reason unable to capture the Infinite, is based on a  
mistaken notion of the movement of thought in knowledge.”<sup>1</sup>

0 ¶u

bjbjĪ2Ī2  
Š” -X -X e  
O                   ÿÿ                   ÿÿ  
ÿÿ  
ê                   ê                   Š□                   ê                   Š□  
Š□ \$                   ®                   r                   r  
r P Â < le examples. Iqbal  
emphatically says, “The idea that thought is essentially finite,  
and for this reason unable to capture the Infinite, is based on a  
mistaken notion of the movement of thought in knowledge.”<sup>1</sup>

bjbjİ2İ2  
Ş” -X -X e  
O yy yy  
yy  
ê ê ê Š Š  
Š \$ ® r r  
r P Â < le examples. Iqbal

emphatically says, “The idea that thought is essentially finite, and for this reason unable to capture the Infinite, is based on a mistaken notion of the movement of thought in knowledge.”<sup>1</sup>

In modern philosophy of religion the intrinsic value of thought and reason is vividly recognized. According to William P. Alston philosophy of religion is "...the rational scrutiny of the claims of religion." Discussing the role of reason in religion, he says, "That reason is an intrinsic part of religion. In itself it is the ability to identify, to discriminate, to evaluate, to interpret, to order, to test and to direct experience."<sup>2</sup>

The function of philosophy of religion is to critically evaluate or judge the position of various fundamental religious beliefs. Its enterprise is the rational scrutiny of the claims of religion. Alston explains thus, "A highly developed religion presents us with a number of important claims on our belief, our conduct, our attitudes and feelings. It gives answers to questions concerning the ultimate source of things, the governing forces in the cosmos, the ultimate purposes (s) of the universe, and the place of man in this scheme. It tells us what a supreme being is like, what demands he makes on men, and how one can get in touch with him."<sup>3</sup> "It offers a diagnosis of human ills, and it lays down a "way of salvation" that, if followed, will provide a way to remedy these ills and satisfy man's deepest needs. All this is very important. If the claims of a given religion on these points are justified., discovering this is a matter of the greatest moment. At bottom the philosophy of religion is the enterprise of subjecting such claims to rational criticism."<sup>4</sup>

The philosophy of religion particularly gives due place to the investigation of the nature of religious experience in order to "...survey of the types of religious experience and the questions of their psychological bases." In the words of N.F.S. Ferre, "Philosophers of religion also investigate the nature of religious

experience because it is often claimed that such experience provide direct warrant for the existence of God, or of other objects of religious worship. One is naturally led into survey of the types of religious experience and into questions of their psychological basis.”<sup>5</sup> Again, "Philosophy deals with meaning both as the inner consistency of thought and as the consistency of thought to the world of fact and to the world of the spirit.”<sup>6</sup>

It is a matter of significance to note that most of the renowned thinkers have realized the importance of faith and rational understanding in religion. N.F.S. Ferre says, “Faith as the characteristic expression of religion is the whole self-trusting what is beyond ordinary experience. Faith is an attitude and activity of a self and a community”.<sup>7</sup> He pointedly says, "Taught faith is never real until it becomes lived faith.”<sup>8</sup>

Emphasizing the nature of rational understanding in religion John Macquarie says that reason removes conflict even on scientific and common sense grounds. He maintains, "In asking for a reasonable understanding of religion, we simply mean that it should involve no *sacrificism intellects*, no flagrant contradiction, no violation of natural reason, no conflict with what we believe about the world on scientific or common-sense grounds.”<sup>9</sup>

The function of reason in religion is explained by N.F.S. Ferre thus, "Reason is an indispensable part in the religious life and thinking, but reason in every part of life, and especially in religion, is not master and judge, but servant and judged. The function of reason is to provide clarity and consistency within man's totality of experience in relation to reality. If our religious claim is right, such service is more goal than attainment. The truest knowledge of religion is only a signpost to help.”<sup>10</sup>

The main task of critical reason is to strive for consistency of thought. Without reason faith becomes shaky. "The critical reason labours to keep the self unified within and in right relation to the outside world. Without the proper world of the critical reason, faith in the long run becomes unbalanced and unrelated. It neither satisfies the self nor works, even though one who shuns the truth may want to make himself believe that faith satisfies and works effectively apart from the critical reason. The drive of the critical reason is to find self-consistency of

interpretation and correct relation of such ordering of thought to what is outside self.”<sup>11</sup>

Faith blended with reason becomes creative and source of discovery. "Thus the religious experience of a devoted life of worship and prayer, of concern and rectitude, have yielded the fullest finding for the religious claim. In such lives reason has become creative and has accompanied faith into its highest flight of discovery.”<sup>12</sup>

Such faith is true faith, which stands the test of critical reason. Ferre says, "The critical reason can be developed into a sharp tool of analysis to guard self and society against false faiths. However complex and far-reaching faith becomes and however important it is to keep open and courageous the creative reason, no faith will be strong and real that has not passes through the hottest fires of the critical reason.”<sup>13</sup> He further argues, "Faith relates itself to the religious reality; it reaches up and out beyond ordinary experience for that which can help man and, if abused, harm him as well. Reason identifies what is there and distinguishes this from the rest, but only within the full process of evaluation and the ordering of experience as whole.”<sup>14</sup>

Again, Ferre believes in the organically more or less working together of faith and religion. " Man's continual knocking at the doors of outside experience to find and to accept more truth and help from it illustrates the organic working together of faith and reason. Obviously, such outreach uses description and involves man's commitment, but the fullest drive and direction of reason is led by faith.”<sup>15</sup>

John Macquarrie emphatically says that both religion and rational approach go together. One is incomplete without the other, "I think that religion and philosophy need each other. Without a philosophical basis, religion degenerates into superstition; while a bare religious philosophy, for the great majority at least, cannot be fruitful for life without the revelatory symbols and the communal worship of a concrete religion.”<sup>16</sup>

Iqbal's philosophy of religion lends a great support to a dominant trend in the contemporary philosophy of religion, which deals with the rational understanding of religion in its wholeness.

## NOTES AND REFERENCES

- 
- <sup>1</sup> . *The Reconstruction of Religions Thought in Islam*, p.1
  - <sup>2</sup> . Ibid., p.
  - <sup>3</sup> . Ibid., p. 2
  - <sup>4</sup> . Ibid., p. 181
  - <sup>5</sup> . Ibid., p.181
  - <sup>6</sup> . Ibid., p. 182
  - <sup>7</sup> . Ibid., p. 181
  - <sup>8</sup> . Azisan Baharuddin, Reason and Faith in the Natural Theology of Iqbal, *Iqbal Review*, October 1992,, p. 27
  - <sup>9</sup> . Iqbal, *The Reconstruction*, p. 1-2
  - <sup>10</sup> . Ibid., p. 52
  - <sup>11</sup> . Ibid., p.6
  - <sup>12</sup> . Maruf, Iqbal's Philosophy of Religion p. vi
  - <sup>13</sup> . Ibid. p. 4-6
  - <sup>14</sup> . Iqbal, *The Reconstruction*, op., cit. p.
  - <sup>15</sup> . Ibid., p. 5-6
  - <sup>16</sup> . The Qur'an, qt. by Iqbal, *The Reconstruction*, p. 10
  - <sup>17</sup> . Ibid.,
  - <sup>18</sup> . Ibid.,
  - <sup>19</sup> . Ibid.,
  - <sup>20</sup> . Sheikh Saeed, Iqbal as a Modern Interpreter of Islam, Iqbal, (A Journal of Bazm-i-Iqbal), p. 70
  - <sup>21</sup> . Ibid.
  - <sup>22</sup> . Iqbal, *The Reconstruction*, op., cit., p. 3
  - <sup>23</sup> . Ibid., p.62
  - <sup>24</sup> . The Qur'an, (24-35) in *The Reconstruction*, p.63
  - <sup>25</sup> . Iqbal, *The Reconstruction*, p.63
  - <sup>26</sup> . Ibid., p. 63-64
  - <sup>27</sup> . The Qur'an (2:18) in *The Reconstruction*, p. 20
  - <sup>28</sup> . Iqbal, *The Reconstruction*, p.78

- 29 . Ibid., p. 19
- 30 . The Qur'an (8 : 28) in *The Reconstruction*, p.109
- 31 . The Qur'an (17 : 7) in *The Reconstruction*, p. 109
- 32 . Iqbal, *The Reconstruction*, p. 85
- 33 . Ibid., p. 109
- 34 . The Qur'an (5:3:4) qt. by Iqbal in *The Reconstruction*, p.122
- 35 . Iqbal, *The Reconstruction*, p. 122
- 36 . Ibid., pp. 122-123
- 37 . Ibid., pp. 125-126
- 38 . Ibid., p. 126
- 39 . Ibid., p. 127
- 40 . Ibid., p. 181
- 41 . Ibid., p. 197
- 42 . Ibid., p. 198
- 43 . Ibid., p. 184
- 44 . Ibid., p. 127
- 45 . Ibid., p. 185
- 46 . *Thought and Reflection* of Iqbal by S.A. Vahid, p. 120
- 47 . Iqbal, *The Reconstruction*, p. 61
- 48 . Ibid., p. 124
- 49 . Ibid
- 50 . Ibid., pp. 124-125

**Modern Context**

- 1 . Iqbal, *The Reconstruction*, p.6
- 2 . William P. Alston, *Philosophy of Religion, Problem of* Encyclopaedia of Philosophy, Volumes 5 and 6. p. 287.
- 3 . William P. Alston, op., cit., p. 285
- 4 . Ibid., p. 285
- 5 . N.F.S. Ferre, *Reason in Religion*, p. 287
- 6 . Ibid., p. 106
- 7 . Ibid., p. 28
- 8 . Ibid., p. 29
- 9 . John Macquarrie, *Twentieth Century Religious Thought*, p. 373
- 10 . N.F.S. Ferre, op., cit., pp. 116-117
- 11 . Ibid., p. 36
- 12 . Ibid., p. 36
- 13 . Ibid., p. 37
- 14 . Ibid., pp. 34-35
- 15 . Ibid., p. 35
- 16 . John Macquarrie, *Twentieth Century Religious Thought*

## **Chapter Four**

### **IQBAL'S THOUGHT IMPLEMENTED IN MONTESSORI SYSTEM**

The philosopher sets the goal; and the teacher or the educationist, with the help of psychology or practical experience, determines the appropriate educational method to reach that goal. The educationist invents methodology and techniques to achieve his ends. Such work is still more needed in the field of child education up to Primary level that is the foundation on which the edifice of secondary and higher education is laid.

Iqbal was a poet philosopher of the East. In the East and especially in the Muslim world Iqbal's philosophy, which aims at producing personality in its wholeness, marks a great influence. But neglectfully, we have not invented or adopted any method in child education, for the development of personality as visualized by Iqbal. In the light of my study of different methods of child education in the country and abroad, I find that Montessori Method, which if adopted in true sense, will produce many characteristics of personality as advocated by Iqbal. It is very much in harmony with the educational implication of Iqbal's thought. Of course, we can add to it our own religious education. Not that Dr. Montessori was not religious, but because our requirements are different.

Dr. Montessori was an Italian lady who tremendously worked for the development of the child's personality by inventing sound methodology and techniques of teaching. She was a contemporary of Iqbal. The interesting point is that their countries, fields, culture, society, political environment and even

religions were different, but their findings were immensely in alignment. Dr. Montessori started with the free child busily working with material objects; and independently arrived at conclusions, which were in consonance with Iqbal's philosophy. Probably this was the need of the time in the field of education.

Let us briefly see some traits of Iqbal's philosophy with its educational implications and as to how these are endorsed and implemented by Dr. Montessori.

### **Personality and its Development**

According to Iqbal personality (selfhood, or ego) is real and not an illusion. According to the views of Hume, the Behaviourists and Madhyamika ego is a mere illusion of the mind. Iqbal, on the other hand, considers the ego as real. Further, to him every ego has individuality and uniqueness.<sup>1</sup> The self is not a datum; it is to be developed by effort. "If he (man) does not take the initiative, if he does not evolve the inner richness of his being, if he ceases to feel the inward push of advancing life, then the spirit within him hardens into stone and he is reduced to the level of dead matter."<sup>2</sup>

The educational implication of the idea is that the education should make the child feel himself important as person and develop the hidden potentiality of his personality.

Dr. Montessori maintains, "The child like all other human beings, has personality of his own."<sup>3</sup> In her method the child is not taught in the conventional ways, where he is passive and the teacher has given him a ready made material to mug up; and, as a result, the child does not feel his own importance. Here the child himself learns by working on Montessori apparatuses. Especially invented for "Auto-education". The teacher of course, gives demonstration; but in order to let the child feel the importance of his own personality he is let alone. He takes initiative and overcomes the obstacles himself. With this and through many other exercises we lead "the child to the fullest development of his powers."<sup>4</sup>

### **The Role of Action**

Iqbal emphasizes that action is one of the most important factors for the development of personality. Passivity and inactivity is alien to Iqbal. Even immortality and freedom are

won through effort and struggle.<sup>5</sup> “The life of ego is a kind of tension caused by the ego invading the environment and the environment invading the ego.”<sup>6</sup>

This implies that the students must be infused with active life and prepared for the struggle of life.

According to Dr. Montessori “Growth and development through self-activity is nature’s greatest miracle.”<sup>7</sup> She believes that “without work his (child’s) personality cannot organize itself, and deviates from the normal line of construction.”<sup>8</sup> She has introduced different kinds of ‘Practical Exercises’ and ‘Apparatuses for Motor Education’, aiming that the child should learn to become active for future struggle. There is no place in her method for mere contemplation, which benumbs action.

### **Individual and Community**

The development of the individual who has to prepare for life through struggle, does not take place in a void or seclusion. Unlike Buddhism and pseudo-mysticism, Iqbal advocates a proper adjustment of man’s relation to society. He says,

فرد قائم ربط ملت سے ہے، تنہا کچھ نہیں  
موج ہے دریا میں، اور بیرون دریا کچھ نہیں<sup>9</sup>

“The individual owes his existence to social cogency and it is nothing aloof

The wave exists only in the river and is absolutely nothing outside.”<sup>10</sup>

This implies that no one is truly educated and developed after being cut off from other fellow students. The potentialities of the child are to be realized in the midst of other children.

According to Montessori, “It is plain that human society should direct its wisest and most perfect care to the child, to receive from him greater strength and greater values in the humanity of the future.”<sup>11</sup> Besides other apparatuses, ‘The exercises of Practical Life’ make great contribution to create this spirit. For Instance, while “...laying the table the children are seen quiet by themselves, dividing the work among themselves, carrying the plates, spoons, forks and knives, etc. and, finally, sitting down at the tables where the little waitresses serve the hot soup.”<sup>12</sup> Thus they learn how to be tolerant. They have no notion

of false prestige, and do not suffer from inferiority complex. They understand the importance of others' rights and become truly social.

### **Freedom and Free Choice**

According to Iqbal, personality is not a datum, man is free to act. He is capable of shaping his own future. He is not determined from without. His view of teleology, unlike that of Bergson, means that our life is determined by our desires, purposes, and ends and future is an 'open possibility'. Iqbal argues that, "Man's first act of disobedience was also his first act of free choice."<sup>13</sup> Thus, Iqbal is lover of freedom. He believes that personality or ego cannot develop unless it is free. He says:

بندگی میں گھٹ کر رہ جاتی ہے اک جوئے کم آب  
اور آزادی میں بحر بیکراں ہے زندگی<sup>14</sup>

It is reduced to a small rivulet,  
And, in freedom, life is a boundless ocean.<sup>15</sup>

Thus in schools we have to make the students feel free and not suppressed. The teachers should not mar the initiative of the students. Iqbal regrets:

گلا تو گھونٹ دیا اہل مدرسہ نے ترا  
کہاں سے آئے صدا لا الہ الا اللہ<sup>16</sup>

The school authorities have stifled your voice, from where will arise (now) the utterance: There is no god but God!<sup>17</sup>

Dr. Montessori believes that "The principle of free choice made it possible to observe the tendencies and psychic needs of the children."<sup>18</sup> "Many illnesses and morbid states, like many moral defects, may disappear when children are placed in a free environment and allowed to engage in normalizing activities."<sup>19</sup> This spirit of freedom works in all the veins of Montessori method. She provides in her schools a free environment suitable to the psychological and physical needs of the children. The children in this environment have their special preferences, choose their own occupations, and freely get apparatuses from the pretty cupboards corresponding to their inner needs. The teachers are 'directresses' and not 'authorities'.

### **Creative Evolution**

Man has been given a free personality and intellect not only to develop his own personality through his struggle but also to shape the fate of the universe. Iqbal does not believe in closed and predetermined universe. It is not a block universe; it is growing universe and is capable of infinite increase and extension. Being created in the image of God, man is to create in order to improve upon this world. Imagine! What a world was given to man in the beginning. It is man who, through his inventions and discoveries, has made it like this.”<sup>20</sup>

This implies that creative spirit should be nurtured in the child. He should be put on the track to conquer new realms of art and science.

Dr. Montessori asserts that man’s “evolution never ends but always continues.”<sup>21</sup> To her “a man always makes new things and new inventions... The child is means of evolution and we should give him necessary assistance.”<sup>22</sup> Montessori believes, “The body has a creative aptitude”<sup>23</sup> and his “work is made up of activity, he creates by continual experience.”<sup>24</sup> For this an environment is prepared. This environment provides, according to the needs of children’s stages of development, with various objects and things from the realms of Art, Science and Nature. Under the guidance of ‘directress’ and the inspiration of congenial atmosphere, which is full of freedom, the child attains active knowledge. He rediscovers the world by independently interpreting the environment. And is always anxious to create new things. This naturally is continued in adult life also.

### **Intellect**

To Iqbal intellect is one of the potential factors for integrating personality. He is against over-intellectualism or mere intellect without *Ishq* or intuition. He calls it *Nur* (light), which guides to our destination.<sup>25</sup> Iqbal acknowledges the values of sense perception and experimental knowledge. Realizing the importance of sense perception, he says, “Plato despised sense perception which, in his view, yielded mere opinion and no real knowledge. How unlike the Qur’an, which regards ‘hearing’ and ‘sight’ as the most valuable Divine gifts and declares them to be

accountable to God for their deeds in this world.”<sup>26</sup> About experimental knowledge, he says, “The life of a finite ago in an obstructing environment depends on perpetual expansion. And the experience of a finite ago, to whom several possibilities are open, expands only by the method of trial and error.”<sup>27</sup>

It implies that we should use method to develop intellect in children. We should make the child wholly conscious of his environment to derive the maximum benefit out of it. It will favour the method of self-activity, learning by doing, and awaken critical and questioning attitude. There should be no reliance on mere memory and passive learning.

Dr. Montessori believes, “Man is given intelligence in rich measure, because he is destined to accomplish an essential work of creation, more than any other expression of life that has evolved.”<sup>28</sup> She gives special place for sense perception and experimental knowledge for the development of intellect. She says, “There is obvious value of training and refinement of the senses which, by widening the field of perception, furnish an ever more solid and richer basis to the development of the intelligence.”<sup>29</sup> In this connection, children’s five senses are developed, with colour tablets, geometric insets and other sensorial materials. The methods of learning Arithmetic, Drawing, Writing, Reading, Geometry, Biology and Geography also help develop the child’s five senses. Further, the fundamental underlying significance of ‘auto-education’ is to let the children learn through experiments. They learn discriminations and the subjects especially Geometry and Arithmetic through trial and error. “The control of error lies in the material itself and the child has concrete evidence of it.”<sup>30</sup>

#### **Humanism and Universalism**

Iqbal was a great humanist. His message is universal. He was most anxious that the future social order be built on the broadest human and universal foundations. He regarded race, caste, colour, narrow patriotism and false nationalism “the greatest enemy of mankind.” He said, “The object of my Persian poem is not to make out a case for Islam; my aim is simply to discover a universal social reconstruction; and in this endeavour, I find it philosophically impossible to ignore a social system which exists with the express object of doing away with all the distinctions of

caste, rank and race; and which, while keeping a watchful eye on the affairs of this world, fosters a spirit of un-worldliness so absolutely essential to man in his relations with his neighbours.”<sup>31</sup>

This implies that education should discourage the racial, sectional and narrow political loyalties. Human and universal outlooks are to be nurtured in children.

Dr. Montessori believed, “If human unity-which is a fact in nature-is going at least to be organized, it will be done only by an education that will give appreciation of all that has been done by human co-operation, and readiness to shed prejudices in the interests of common work for the cosmic plane,”<sup>32</sup> She was a staunch believer of humanism and universalism. She went even to under developed countries to train the teachers. She also taught in many asylums. When she championed the cause of ‘the child’ she did not mean a particular child of any country or race or class, but all the children of the world. The children of different nations and classes, while working at her designed apparatuses and doing ‘practical exercises’, learn consciously and unconsciously the high spirit of brotherhood and humanism.

I have discussed Montessori system as a specimen. From my point of view, this comparison is thought provoking. No system of child education can be called sound and comprehensive by ignoring – consciously or unconsciously – the educational implications of Iqbal’s philosophy which considers education as the development of the whole personality.

## NOTES AND REFERENCES

### **Iqbal And Montessori**

---

<sup>1</sup> . Iqbal, *The Reconstruction*, p. 95

<sup>2</sup> . *Ibid*, p. 12

<sup>3</sup> . Montessori, *The Child*, pp. 7-8

- 4 . Montessori, *About Your Child*, p. 68
- 5 . Iqbal, *The Reconstruction*, 'Human Ego – His freedom and Immortality,' p. 95
- 6 . *Ibid*, p. 102
- 7 . Montessori, *About Your Child*, p. 19
- 8 . Montessori, *The Secret of Childhood*, p. 230
- 9 . *Kulliyat-i-Iqbal* (Urdu), p. 217
- 10 . A. Anwar Beg, Trans., in *The poet of the East*, p. 254
- 11 . *The Secret of Childhood*, p. 266
- 12 . Montessori, *Montessori's Own Handbook*, p. 27
- 13 . Iqbal, *The Reconstruction*, p. 85
- 14 . *Kulliyat-i-Iqbal* (Urdu), p.288
- 15 . Translation is my own
- 16 . *Kulliyat-i-Iqbal* (Urdu), p. 377
- 17 . Translation is my own
- 18 . Montessori, *The Secret of Child*, p. 152
- 19 . *Ibid*, p. 220
- 20 . Iqbal, *Piyam-i-Mashriq*, p. 132
- 21 . Montessori, *About Your Child*, p. 66
- 22 . *Ibid*, p. 68
- 23 . Montessori, *The Secret of Child*, p. 37
- 24 . *Ibid*, p. 239
- 25 . Iqbal, *Bal-i-Jibril*, p. 119
- 26 . Iqbal, *The Reconstruction*, pp. 3-4
- 27 . *Ibid*, p. 87
- 28 . Montessori, *To Educate Human Potential*, p. 66
- 29 . Montessori, *The Discovery of the Child*, p. 177
- 30 . Montessori, *Montessori's Own Handbook*, p. 35
- 31 . Iqbal's letter to Dr. Nicholson, qt. in *The Poet of the East*, by A. Anwar Beg, p. 318
- 32 . Montessori, *To Educate Human Potential*, p. 74

## Chapter Five

# IQBAL'S THEORY OF PERSONALITY AND WESTERN PSYCHOLOGY

### **The Characteristics and Destiny of Ego Efficient and Appreciative Self**

Iqbal considers human personality or ego as having two aspects – one phenomenal and the other nominal which he calls “efficient” and “appreciative” sides of the self respectively. “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.”<sup>1</sup>

According to Iqbal, ‘ego is a spiritual reality’. It proceeds from God’s “Amr” (Command). Iqbal quotes the Qur’an in this context:

‘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 (17:87)’<sup>2</sup>

Iqbal explains: “The Arabic language ....has two words ‘Khalq’ and ‘Amr’ to express the two ways in which the creative activity of God reveals itself to us. ‘Khalq’ is creation; ‘Amr’ is direction. As the Qur’an says: ‘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...’<sup>3</sup>

### **Objectified Ego**

Iqbal considers, body as an objectified ego. In other words body is the expression of ego. He gives beautiful expression to this idea in poetic form thus:

پیکر ہستی ز آثار خودی است  
ہرچہ می بینی ز اسرار خودی است<sup>4</sup>

“The form of existence is an effect of the Self,  
Whatsoever thou seest is a secret of the Self.”<sup>5</sup>

Again,

وجود کیا ہے، فقط جوہر خودی کی نمود<sup>6</sup>

“What is existence” It is the manifestation of the essence of ego-hood.”<sup>7</sup>

Body and soul are not two separate entities. He says:

تن و جاں را دو تا گفتن کلام است  
تن و جاں را دو تا دیدن حرام است<sup>8</sup>

“To talk of body and soul as two separate entities is wrong  
To see them as two is sinful.”<sup>9</sup>

Iqbal understands Reality as spiritual.. There is no dualism of mind and body. The latter is the expression of the self. There is no bifurcation between matter and energy.

In support of his view, He elaborately refers to Einstein’s theory of relativity and Planck’s quantum theory, which regard matter and energy as inseparable. He elaborately discusses mind, matter and energy. He says that the things are events in the continuity of Nature. Thought specializes the things and makes them mutually isolated. But, in fact, the things are acts and not solid stuff occupying a void.<sup>10</sup> Referring to Einstein’s theory in this respect, he says, “. The concept of matter has received the greatest blow from the hand of Einstein...whose discoveries have laid the foundation of a far reaching revolution in the entire domain of human thought.”<sup>11</sup> He quotes Russell, to whom, “The theory of Relativity by merging time into space time...has damaged the traditional notion of substance more than all the

arguments of the philosophers...”<sup>12</sup> He says that according to modern physical science all things have been reduced to movement, and “essential nature of the atom in modern science is electricity and not something electrified.”<sup>13</sup> Similarly, the physical body “is not a thing situated in an absolute void; it is a system of events or acts. The system of experiences we call soul or ego is also a system of acts.”<sup>14</sup> He regards body as “accumulated action” or “habit of the soul”. It is permanent element of consciousness. Both mind and body become one in action.<sup>15</sup> He disregards both parallelism and interactionism.<sup>16</sup> He criticizes Descartes who bifurcated life and self.<sup>17</sup> He is critical of Leibniz who advocated parallelism between the actions of the body and the mind due to some ‘pre-established harmony’.<sup>18</sup> He questions Lange’s theory of emotion, which gives supremacy to the body over the mind. He asserts “Suffice it to indicate that even if the body takes initiative, the mind does enter as a consenting factor at a definite stage in the development of emotion, and, this is equally true of other external stimuli which are constantly working on the mind. Whether an emotion will grow farther, or that a stimulus will continue to work, depends on my attending to it. It is the minds consent which eventually decided the fact of an emotion or a stimulus.”<sup>19</sup>

Iqbal considers need as a force behind all phenomena. He says:

چیست اصل دیدۀ بیدار ما؟  
بست صورت لذت دیدار ما  
کبک پا از شوخی رفتار یافت  
بلبل از سعی نوا منقار یافت  
دست و دندان و دماغ چشم و گوش  
فکر و تخیل و شعور و یاد و هوش  
زندگی مرکب چو در جنگاه باخت  
بهر حفظ خویش این آلات ساخت<sup>20</sup>

“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 devour to sing.  
Nose, hand, brain, eye and ear,  
Thought, imagination, feeling, memory and understanding  
All these are weapons devised by life for self-preservation  
In its ceaseless struggle."<sup>21</sup>

### **Not Space and Time Bound**

The ego unlike phenomenal bodies is not time and space bound, in ordinary sense of the word. Iqbal states that the ego has its own space and time. The level of time of the ego is 'Duration' – a continuous time without succession. It is single 'now', which the efficient self, in its traffic with the world of space, pulverizes into a series of 'nows' like pearl beads in a thread. Here is, then, pure duration unadulterated by space. The "mental and physical events are both in time, but the time-span of the ego is fundamentally different to the time-span of the physical event. The duration of the physical event is stretched out in space as a present fact; the ego's duration is concentrated within it and linked with its present and future in a unique manner. The formation of a physical event discloses certain present marks which show that it has passed through a time-duration; but these marks are merely emblematic of its time-duration..."<sup>22</sup>

In the same way, the ego has a different level of space. It is not spatially related to space. "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."<sup>23</sup> In the same way as the time of the ego is 'duration', space of the ego is an infinite continuum. Iqbal agrees with Whitehead according to whom. "Nature is not a static fact situated in a dynamic void, but a structure of events possessing the character of a continuous creative flow which thought cuts up into isolated immobilities..."<sup>24</sup>

Thus, according to Iqbal, personality is not a thing, which can be perceived in space or a set of experiences in temporal order. It is to be interpreted, understood and appreciated in its “judgement, will-attitudes, aims, and aspirations.”<sup>25</sup> He believes in spontaneity and creativity in life. “To exist in real time is not to be bound by the fetters of serial time, but to create it from moment to moment and to be absolutely free and original in creation. In fact all creative activity is free activity.”<sup>26</sup> Again referring to Einstein’s theory of relativity, He says, “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.”<sup>27</sup> It is because matter has become “a system of inter-related events.”<sup>28</sup>

### **Supra—Rational**

The ego, which is not bound by phenomenal time and space, is *supra-rational*. Iqbal says, “Natural Science is by nature sectional; it cannot, if it is true to its own nature and function, set up its theory as a complete view of Reality. The concepts we use in the organization of knowledge are, therefore sectional in character, and their application is relative to the level of experience to which they are applied.”<sup>29</sup> He asserts “The finite centre of experience, therefore, is real, even though its reality is too profound to be intellectualized.”<sup>30</sup> He says in beautiful verses:

خودی از کائنات رنگ و بو نیست  
حواس ما میان ما و او نیست  
نگه را ور حریمش نیست راهی  
کنی خود را تماشا بی لگاہی  
حساب روزش از دور فلک نیست  
بخود بینی ظن و تخمین و شک نیست<sup>31</sup>

“But the ego does not belong to the universe of colour and smell,  
Our senses do not intervene between us and it.  
Eyesight has no access to its sacred precincts.

You can see 'self' without eyesight.

The calculation of its days is not through the revolution of the sky,

If you look within, there is no doubt or misgiving about it."<sup>32</sup>

Dr. Ishrat Hasan explains it thus: "We know by intuition that it is most real. We can intuit its reality directly. Intuition of the Self thus gives us a direct and an unflinching conviction of the reality of our own experience. And, further, intuition not only affirms the reality of the Self but discloses to us its essence and nature also."<sup>33</sup>

### **Uniqueness**

Iqbal recognizes the personal individuality of man. The self is unique. The "important characteristics of the unity of the ego is its essential privacy which reveals the uniqueness of every ego. 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. My feelings, hates and loves, judgements and resolutions, are exclusively mine. God himself cannot feel, judge, and choose for me when more than one courses of action are open to me. My recognition of a place or person means reference to me 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'..."<sup>34</sup>

He writes to Dr. R. A. Nicholson about these aspects of the self: "The moral and religious ideal of man is not self-negation but self affirmation, and he attains to this ideal by becoming more and more individual, more and more unique."<sup>35</sup>

### **Degrees of the Self**

Now all the selves are not alike. They have different values. As there are different expressions of different selves so also there are different degrees of the self. In every thing from lower to higher there runs a note of ego hood. "The world, in all its details, from the mechanical movement of what we call the atom of matter to the free movement of thought in the human ego, is the self-revelation of the 'Great I am'. Every atom of Divine

energy, however low in the scale of existence, is an ego.... Throughout the entire gamut of being runs the gradually rising note of ego hood until it reaches its perfection in man.”<sup>36</sup> Iqbal beautifully says in a verse:

پرواز ہے دونوں کی اسی ایک فضا میں  
کرگس کا جہاں اور ہے، شاپین کا جہاں اور!<sup>37</sup>

The flight of both is in the same sphere  
But the worlds (of vision) of both the kite and the eagle differ.<sup>38</sup>

Again,

الفاظ و معانی میں تفاوت نہیں لیکن  
ملا کی اذان اور مجاہد کی اذان اور!<sup>39</sup>

There is no difference between the words and the meaning, yet the ‘Azan’ (call for prayer) of ‘Mullah’ (imitator of conventions) is different from that of ‘Mujahid.’<sup>40</sup>

### **Purposiveness**

Iqbal says that the ego “is a rationally directed will”. Thus, purpose and aim form a very important part in the philosophy of Iqbal. “Life is only a series of acts of attention, and an act of attention is inexplicable without reference to a purpose, conscious or unconscious. Even our acts of perception are determined by our immediate interests and purposes. Thus ends and purposes, whether they exist as conscious or subconscious tendencies, form the warp and woof of conscious experience.”<sup>41</sup>

Not only this, it is purpose which preserves life. He says:

زندگانی را بقا از مدعا است  
کاروانش را درا از مدعا است<sup>42</sup>

“Life is preserved by purpose:

Because of the goal its caravan-bell tinkles”.<sup>43</sup>

### **Freedom of the Ego**

Iqbal believes in the freedom of ego. The ego is neither preconditioned nor indetermined.<sup>44</sup> It is self-determined. Self determinism holds “...that man as a self-conscious being has the

ability for personal initiative and response, that he is a centre of creativity, and that within limits he is able to reshape himself, to influence the behaviour of his fellows, and to redirect the processes of the outer world.”<sup>45</sup> He upholds this position of ego’s power of choice. The ego’s aim is to select some way out of various alternatives in order to develop himself and make his destiny. He maintains on the analogy of consciousness, that “to live is to shape and change ends and purposes and to be governed by them. Mental life is teleological in the sense that, while there is no far-off distant goal towards which we are moving, there is a progressive formation of fresh ends, purposes, and ideal scales of value as the process of life grows and expands. We become by ceasing to be what we are. Life is a passage through a series of deaths.”<sup>46</sup> In this respect, he refers to the episode of Adam’s Fall. “Man’s first act of disobedience was also his first of free choice; and that is why, according to the Qur’anic narration, Adam’s first transgression was forgiven.”<sup>47</sup>

The words “with limits” in the definition of self-determinism, as cited above are significant. The ego is not free in its absolute sense. “The Ego attains to freedom by the removal of all obstructions in its way. It is partly free, partly determined....”<sup>48</sup> Iqbal says:

چه گویم از چگون و بی چگونش  
بروں مجبور و مختار اندرونش  
چنیں فرموده سلطان بدر است  
که ایمان در میان جبر و قدر است<sup>49</sup>

“What should I say about its character?

Outwardly it is determined, inwardly it is free.

Such is the saying of the Lord of Badr,

That faith lies between determinism and indeterminism”.<sup>50</sup>

The “limits” refers to these aspects of human life, which bind man geographically and biologically etc.

The human personality cannot be explained mechanically. The law of cause and effect, which is mechanical action, is least applicable to life. Human life is creative, spontaneous, opposed to repetition and “constitutes a centre of indetermination”. Thus,

it is not possible to explain life with the law of causation. Iqbal says, "Destiny is time regarded as prior to the disclosure of its possibilities. It is time freed from the net of causal sequence – the diagrammatic character which the logical understanding imposes on it. In one word, it is time as felt and not as thought and calculated. If you ask me why the Emperor Humayun and Shah Tahmasp of Persia were contemporaries, I can give you no causal explanation. The only answer that can possibly be given is that the nature of Reality is such that among its infinite possibilities of becoming, the two possibilities known as the lives of Humayun and Shah Tahmasp should realized themselves together."<sup>51</sup> But experimental Science cannot understand it. He criticizes the view of explaining life mechanically and applying the results of the study of lower forms of life to human life. Iqbal remarks about the scientist who works on these lines thus: "...if he studies life as manifested in himself, i.e. his own mind freely choosing, rejecting, reflecting, surveying the past and the present, and dynamically imagining the future, he is sure to be convinced of the inadequacy of his mechanical concepts."<sup>52</sup> Besides modern physics, Iqbal refers here to the modern theory of Emergent Evolution. He says, "The emergent, as the advocates of the Emergent Evolution teach us, is an unforeseeable and novel fact on its own plane of being, and cannot be explained mechanistically."<sup>53</sup>

#### **Immortality of the Ego**

Iqbal believes in personal or individual immortality, which means that the physical death of a person or individual does not cause annihilation of the individual self. "It is highly improbable that a being whose evolution has taken millions of years should be thrown away as a thing of no use."<sup>54</sup> Immortality is progressive i.e. every time the ego is progressing. He believes in "the ego's past achievements and his future possibilities".<sup>55</sup> Further, immortality is not the lot of every ego. He believes in conditional immortality, which means that immortality is earned through good deeds and self-realization. In other words, immortality does not fall to the lot of the self from external agencies without its personal efforts. This would benumb the struggle with its pseudo promise of security; and thus would not be in consonance with the concepts of Iqbal, who is a staunch

believer of self-realization and development of the self. "Life offers scope for ego-activity, and death is the first test of the synthetic activity of the ego... It is the deed that prepares the ego for dissolution, or disciplines him for a future career.... Personal immorality, then, is 'not ours as of right; it is to be achieved by personal effort. Man is only a candidate for it.'"<sup>56</sup>

### **3.2: The Values Of The Ego**

Iqbal thinks that there are certain values, among many others, which are conducive to the achievement of higher degrees of ego. The Western psychologists have started realizing the value of religion, art, philosophy and science in reference to the development of human personality.

#### **Religion**

Religion "is a potential type of consciousness lying close to our normal consciousness."<sup>57</sup> It is a type of consciousness which opens up "possibilities of life-giving and knowledge yielding experience...."<sup>58</sup> Further, "it is essentially experience and recognized the necessity of experience as its foundation long before science learnt to do so. It is genuine effort to clarify human consciousness, and is, as such, as critical of its level of experience as Naturalism is of its own level."<sup>59</sup>

By religion, Iqbal means higher religion "which is only a search for larger life."<sup>60</sup> It is a way of actual living. It is "a capacity to centralize the forces of the ego and thereby to endow him with a new personality."<sup>61</sup> "The climax of religious life.... is the discovery of the ego as an individual deeper than his conceptually describable habitual selfhood.... Strictly speaking, the experience which leads to this discovery is not a conceptually manageable intellectual fact: it is a vital fact, an attitude consequent on an inner biological transformation which cannot be captured in the net of logical categories."<sup>62</sup> It takes man in his wholeness. It "is not a departmental affair; it is neither mere thought, nor mere feeling, nor mere action; it is an expression of whole man."<sup>63</sup>

Iqbal is a great upholder of the validity of religious experience. He maintains "The whole religious literature of the world, including the record of specialists' personal experiences, though perhaps expressed in the thought-forms of an out-of-date

psychology, is a standing testimony to it. These experiences are perfectly natural, like our normal experience. The evidence is that they possess a cognitive value for the recipient..."<sup>64</sup>

God's role is very important in the search for larger life. God is a personal God with attributes, the absorption of which is the source of personality integration. Iqbal says, "It is in contact with the Most Real that the ego discovers its uniqueness, its metaphysical status, and the possibility of improvement in that status."<sup>65</sup>

Morality Possesses great importance for integrating personality. According to Iqbal "the idea of personality gives us a standard of value: it settles the problem of good and evil." "That which fortifies personality is good, that which weakens it is bad."<sup>66</sup> According to him, conduct decides the ultimate fate of a person. Thus it has no place for illusions. He says, "The mere concept affects life only partially; the deed is dynamically related to reality and issues from a generally constant attitude of the whole man towards reality."<sup>67</sup>

### **Art**

Art also contributes to the integration of personality. It inspires personality for struggle and action, which is so important in religion. "The ultimate end of all human activity is Life—glorious, powerful, exuberant. All human art must be subordinated to this final purpose, and the value of everything must be determined in reference to its life-yielding capacity. The highest art is that which awakens our dormant will-force and nerves us to face the trials of life manfully. All that brings drowsiness and makes us shut our eyes to Reality around, on the mastery of which alone Life depends, is a message of decay and death. There should be no opium ending in Art. The dogma of Art for the sake of Art is a clever invention of decadence to cheat us out of life and power."<sup>68</sup>

### **Philosophy**

Being a philosopher himself, Iqbal gives due place to philosophy. He says, "The spirit of philosophy is one of free inquiry. It suspects all authority. Its function is to trace to uncritical assumptions of human thought to their hiding places, and in this pursuit it may finally end in denial or a frank

admission of the incapacity of pure reason to reach the ultimate reality.”<sup>69</sup> Emphasizing the importance of its role, Iqbal says that philosophy corrects “our concepts of philosophical theology or at least makes us suspicious of the purely rational process which forms these concepts.”<sup>70</sup> Whereas on the other hand, “A wrong concept misleads the understanding.”<sup>71</sup>

Even in the realm of religion, idea plays a vital role. Though the essence of religion is faith, Iqbal says, “...it cannot be denied that faith is more than mere feeling. It has something like a cognitive content, and the existence of rival parties - scholastics and mystics – in the history of religion shows that idea is a vital element in religion.”<sup>72</sup>

Iqbal pointedly defines the places of philosophy and religion. He says, “Philosophy, no doubt has jurisdiction to judge religion, but what is to be judged is of such a nature that it will not submit to the jurisdiction of philosophy except on its own terms. While sitting in judgement on religion, philosophy cannot give religion an inferior place among its data.... Thus, in the evaluation of religion, philosophy must recognize the central position of religion and has no other alternative but to admit it as something focal in the process of reflective synthesis.”<sup>73</sup> Further, “...the aspiration of religion soars higher than that of philosophy. Philosophy is an intellectual view of things; and as such does no care to go beyond a concept, 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.”<sup>74</sup> The main trouble, according to Iqbal, starts when philosophy takes thought and being as distinct. Critically examining Cosmological and Theological arguments for the existence of God, he says, “.... the reason of their failure is that they look upon ‘thought’ as an agency working on this from without. This view of thought gives us a mere mechanic in the one case, and creates an unbridgeable gulf between the ideal and the real in the other. It is, however, possible to take thought not as a principle, which organizes and integrates its material from

the outside, but as potency, which is formative of the very being of its material. Thus regarded thought or idea is not alien to the original nature of things; it is their ultimate ground and constitutes the very essence of their being, infusing itself in them from the very beginning of their career and inspiring their onward march to a self determined end.... The true significance of the Ontological and the Teleological arguments will appear only if we are able to show that the human situation is not final and that thought and being are ultimately one. This is possible only if we carefully examine and interpret experience, following the clue furnished by the Qur'an which regards experience within and without as symbolic of a reality described by it, as 'the First and the Last, the visible and the invisible'."<sup>75</sup>

According to Iqbal, philosophy and religion are not opposed to each other. Rather, they complement each other. "They spring up from the same root and complement each other. The one grasps Reality piecemeal, the other grasps it in its wholeness. The one fixes its gaze on the eternal, the other on the temporal aspect of Reality. The one is present enjoyment of the whole of Reality; the other aims at traversing the whole by slowly specifying and closing to the various regions of the whole for exclusive observation. Both are in need of each other for mutual rejuvenation. Both seek visions of the same Reality which reveals itself to them in accordance with their function in life."<sup>76</sup>

### **Science**

Iqbal gives due place to science. "The theories of science constitute trustworthy knowledge, because these are verifiable and enable us to predict and control the events of Nature". But it cannot take a single systematic view of Reality. It is a departmental affair. Iqbal explains, "It is mass or sectional views of Reality – fragments of a total experience which do not seem to fit together. Natural science deals with matter, with life, and with mind; but the moment you ask the question how matter, life, and mind are mutually related, you begin to see the sectional character of the various sciences that deal with them and the inability of these sciences, taken singly, to furnish a complete answer to your question."<sup>77</sup>

However, science does not stand in opposition to religion. There is no conflict between science and religion. Iqbal states,

“The conflict between the two is due not to the fact that the one is, and the other is not, based on concrete experience. Both seek concrete experience as a point of departure. Their conflict is due to the misapprehension that both interpret the same data of experience. We forget that religion aims at reaching the real significance of a special variety of human experience.”<sup>78</sup> Their processes are identical in their final aim, despite their different methods. “Both aim at reaching to most real.... The scientific and the religious processes are in a sense parallel to each other. Both are really descriptions of the same worlds with this difference only that in the scientific process the ego’s stand-point is necessarily exclusive, whereas in the religious process the ego integrates its competing tendencies and develops a single inclusive attitude resulting in a kind of synthetic transfiguration of his experience. A careful study of the nature and purpose of these really complementary processes shows that both of them are directed to purification of experience in their respective spheres.”<sup>79</sup> And they should be complementary for the spiritual expansion of humanity. “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 kind of mystic seeker in the act of prayer. This alone will add to his power over Nature and give him that vision of the total-infinite which philosophy seeks but cannot find. Vision without power does bring moral elevation but cannot give a lasting culture. Power without vision tends to become destructive and inhuman. Both must combine for the spiritual expansion of humanity.”<sup>80</sup>

### **Evaluation**

Iqbal’s theory of personality is unified and comprehensive. It is unified because in it we find no dualism and bifurcation. According to Iqbal, the self is a spiritual reality; and there is no inert matter. The physical body is not separate from the self. The former is the objectified form of the latter. Similarly there are no dichotomies of energy and matter, subject and object, space and time, cause and effect, thought and being and so on. Iqbal’s

theory of personality is far from Descartes' subjective philosophy and Newtonian's objectivism, which make the theories of personality lopsided. Besides the above features of unification, Iqbal's concept of ego's values fits artfully into the organic whole of his theory of personality. His concepts of religion, morality, art, philosophy and science do not clash with any of the characteristic of personality or with one another. These are complementary to each other, and contribute to the formation of higher degree of ego.

Next, it is multidimensional and comprehensive because it includes all the important aspects of human personality. Iqbal takes into account both the aspects of the self-efficient and appreciative. The efficient self is properly attuned to the objective world. It opens new channels of communication with the appreciative self. This makes tremendous difference because human personality cannot be completely judged without taking into account the appreciative self which is much more important than the phenomenal self.

Iqbal's thought grasps human personality in its wholeness. It keeps in entirety, all the features of the self like ego's relationship with body, its time and space, degrees of ego, purposiveness, uniqueness, individuality, potentiality, freedom and immortality, and ego's other experience like – religion, philosophy and science.

Thus, Iqbal offers a unified and comprehensive view of personality based on the fundamentals of higher religion, which have not been totally grasped by different Western schools of psychology.

### **Western Psychology**

The Western world has taken keen interest in growth of psychology. Human personality has assumed pivotal role in this respect and numerous psychologists have converged on this fundamental point. A bulk of books has been written in the West. Here a question arises: Has modern psychology succeeded in understanding the true nature of personality and corresponding process of development? It is a question, which at the moment can only be answered in the negative for this discipline has severed personality from its transcendent root and has captivated

it in certain limits, which are essentially of an empirical character.

The main limitations of personality theories, which we commonly find in the schools of psychology, are 1. Concepts of disunified personality 2. Lopsided and incomprehensive concepts of personality.

Freud, for instance, the father of the school of psychoanalysis has divided personality into three parts – id, ego, and superego. This does not make personality unified. R.S. Woodworth rightly maintains, “This dividing of the individual into distinct entities which are always warring against one another gives an unreal picture of what actually goes on in thought, feeling and behaviour.”<sup>1</sup> Barbara Engler also criticizes Freud’s theory of personality for its lack of unification. To Barbara, “Originally, Freud’s work rendered the Cartesian dualism more vigorously. His theory emphasized psychic determinism in addition to physical determinism. The dichotomies of mind versus body and cause and effect pervade his work.”<sup>2</sup> Also, it is lopsided. Freud’s concepts are not comprehensive. Individually and collectively, they are lopsided. He fails to take even the most important facts of personality into consideration. Andrew Salter pointedly remarks about him, “Soldiers worrying about death. Mothers worrying about children. Men worried about success and failure. Freud sexualizes them all”.<sup>3</sup> Freud has deplorably ignored that patriotism, sacrifice, sincere friendship and creativeness have their own values. Above all the parental love, which is so touching and at bottom so childish, is nothing but parental narcissism.

Human personality, according to psychoanalysis is not free at all. It is only unconscious which controls it. The slips of tongue, forgetting of names, and many others such acts are determined by the unconscious.

Again, determinism tends to make man free from responsibilities, which is contrary to reality.

Freud gives no proper place to human values like religion, morality and art, which are so important in human life. According to Freud, religion arises from child’s helplessness. Hence his desire for a protecting father. He asserts that religious beliefs are only primitive theories of Nature and the result of

wishful thinking, which is closely connected with sex impulse. Again, morality and art are the forms of sublimation of repressed desires. Whereas it may be true in certain cases, it is not true of all forms of morality and art.

Further, despite the fact it claims to be based on science, this school of psychology ignores the results of the modern scientific researches. As such it is not in alignment with Einstein's theory of Relativity and Planck's Quantum theory, which paved way for freedom and a concept of unified personality. This limitation gives place to dichotomies of energy and matter, subject and object, space and time, cause and effect, and so on.

Next, the scientific psychology has restricted its understanding of comprehensive personality. "The mainstream psychology in America emphasizes extrospective observation and a rigorous scientific methodology. These are the means by which we have sought to understand ourselves in the twentieth century."<sup>4</sup> It has limited the scope of psychology and has partially dealt with human personality due to its undue stress on extrospection, objective knowledge and experimental method. They have ignored the fact that human personality is not too simple to be encompassed by the law of causation. Again, Behaviourism leaves no place for human freedom.

The Humanist school also presents lopsided theory of personality. The Humanists like Abraham Maslow and Carl Rogers are on the opposing side of scientific psychologists or behaviourists. They represent subjectivism whereas the latter are the upholders of objectivism. The humanists have been very critical of a narrow delimitation of psychology as an experimental science. Their critiques have fostered trends towards more humanistic approach. They are right to a great extent. But unfortunately as Robert Ornstein points out, humanistic psychology has also become a divisive force. It has created another camp of its own not to be realized in "scientific" camp. This school not only belittles the useful place of science but also makes no considerable research to support its concepts.

### **Reactionary Movement**

*Disunified Concept of Personality*

*The Westerners' Realization*

Several Western thinkers in general and many psychologists in particular are conscious of such shortcomings of their assumptions, perspectives and methodologies. They openly realize and react against the personality theories. Most of the Western psychologists, as said above, realize that their theories of personality lack unification because of their beliefs in dichotomies of mind and body; energy and matter; subject and object; cause and effect; feeling and thought. Barbara Engler, realizing the need of conceiving personality as unified deeply regrets this situation, as we shall see in the following discussion. Again, Ludwig Biswanger says, "The cancer of all psychology up to now (is) the cancer of doctrine of subject-object cleavage of the world."<sup>5</sup>

### **Causes**

#### *(i) Wrong Philosophical Thought Behind the above dichotomies*

It is the wrong philosophical thought, which is the basis of dichotomies. The dichotomies in Western philosophical thought started from Rene Descartes (1596-1650) who emphasized ' I think therefore I am'. "This position led people in the West to equate the self with consciousness and posit the locus of a person in the mind, rather than in the entire organism. The view that the self is an isolated ego or mind within a body became common."<sup>6</sup> To Descartes, the self was the first and the only thing that he could know directly and certainly. Thus his knowledge of himself was based on introspection and intuition. However, Descartes' strong subjective position gave way to certainty. But it drove later generations to uncertainty, feeling of isolation and aloneness.<sup>7</sup> The later thinkers have been heir to Descartes' dichotomies, "Subsequent Western philosophers and psychologists, even when they have opposed the Cartesian view, have tended to think through their arguments in the terms that Descartes laid down for them. Our thinking reflects the Cartesian dualisms."<sup>8</sup>

#### *(ii) The scientific stance of Newton*

Descartes's philosophy exerted its impact also on Physics, which influenced psychological thought from yet another angle. Isaac Newton (1642-1727) regarded the world made of material particles. This world moved in absolute and unchanging space

and time.<sup>9</sup> This created the dichotomy of matter and energy. It gave birth to scientific psychology with its special emphasis on extrospective observation and rigorous scientific methodology, which behaviourism strictly followed.

### **Remedy Suggested**

To Western thinkers and psychologists the remedy naturally lies in the removal of above causes, which unfortunately continue to persist.

#### *(i) Transcending Cartesian Dualism:*

Realizing the need of transcending the Cartesian philosophy in order to understand accurate portrait of personality, Barbara Engler says, "It is vitally important that we attempt to avoid the Cartesian picture of a person as a mind to which a body is attached, operating according to the laws of cause and effect, and restore the unity of the human personality... The problem is that of freeing the concept of personality from the conceptual structures in which we have tended to enclose it for analysis."<sup>10</sup>

#### *(ii) Harmony with the 20<sup>th</sup> Century Scientific Findings:*

According to modern physics there is no hard, solid and constant matter. It is only 'manifestation of energy' or 'high concentration of energy'. According to Einstein's (1879-1955) theory of relativity the protons, neutrons, and electrons of the atom which are the basis building block of the universe are not inert matter; and the mass of a body changes with its velocity or speed'. Further, according to Einstein's theory of relativity, space and time are not unchanging as once thought by Newton. "They flow at different rates relative to the speed to the observer". This relation includes the observer. Also, the law of causation is equally untenable. "From a different perspective, the event labelled "Cause" may appear to be the effect. However in the space-time continuum, taken as whole, there is no before and no after."<sup>11</sup>

In the light of the above research, "The concept of the self as an isolated consciousness within a physical body is called into question. Mind is no more distinct from body than matter is distinct from energy."<sup>12</sup> However, the twentieth century physics has challenged the foundations of scientific psychology, and paved the way to formulate the concept of unified personality, by falsifying the concepts of the above-mentioned dichotomies.

Thus, these findings should have a deep impact on the understanding of human personality, these imply that human personality is not like the material things, which we see and touch. Life is mental, speculative, creative, purposive, and teleological. Also ethical and religious consciousness is real and cannot be ignored. Man is to create something new. He is not determined like inert matter. He is free, of course, with limits.

But it is strange that today's psychology, instead of changing its wrong concept of dichotomies in line with the findings of 20<sup>th</sup> century physics, has gone far from the idea of a unified personality. It turned to be 'scientific psychology' of which behaviourist psychology is one of the subtle expressions. It is now "the mainstream of psychology in America". It believes in objectivism and stresses extrospective observation and rigorous methodology, which is not a perfect way of conceiving a unified personality. Actually, it still sticks to Newtonian physics. To C.E.M. Joad, it is an "ironical commentary". He says, "The concepts in terms of which Behaviourist psychologists have sought to explain the workings of mind, the concepts of mechanism, causation, motion, energy, matter, are taken from physics; yet the moment when they are being applied with the greatest confidence to psychology is also the moment when they are being abandoned or declared to be meaningless by the physicist."<sup>13</sup>

Thus, numerous Western psychologists firmly believe that unless psychology changes its stance, founded on Descartes' subjective philosophy of dichotomies and Newtonian objective physics, it will remain impossible for it to have a concept of unified personality.

### **Theory of Incomprehensive and Lopsided Personality The Westerners' Realization**

The Western psychologists criticize their personality theorists, with equal force, for the latter's incomprehensive and lopsided views.

Erich Fromm (1900-1980) openly admits, "...despite the wealth of data offered by anthropology and psychology, we have only a tentative picture of human nature."<sup>14</sup>

Gordon Allport (1877-1967), acknowledges the limitations of psychology for not visualizing personality in entirety, as a result

of which the psychologists disagree with one another. He says, "Theories, we know, are ideally derived from axioms, and if axioms are lacking, as in our field they are, from assumptions. But our assumptions regarding the nature of man range from the Adlerian to the Zilborgian, from the Lockean to the Leibnitzian, from Freudian to the Hullian and from the cybernetic to the existentialist. Some of us model man after the pigeon; others view his potentialities as many splendored. And there is no agreement in sight."<sup>15</sup> According to Barbara Engler, "Mainstream psychology has been insufficiently concerned with understanding the person as a whole. An individual is not simply an object of knowledge or a subject that knows, but a totality."<sup>16</sup>

Victor E. Frankl, (1905-...), the father of Logotherapy, woefully regrets that 'pleasure principle' and 'will to power' are emphasized at the cost of 'meaning in life' by psychologists. He feels, "The time has come to complement the so called depth psychology with what one might call height psychology."<sup>17</sup>

### **Causes**

According to the Western psychologists themselves, there is no school of psychology, which comprehends personality in entirety. But the psychologists have not so far offered any integrated view of personality.

Here, again, we find subjectivism and objectivism (championed by Descartes philosophy and the scientific philosophy) responsible for dividing personality theorists into two main camps. Humanists like Abraham Maslow and Carl Rogers are on the opposing side of scientific psychologists, behaviourists. They represent subjectivism whereas the latter are the upholders of objectivism. The humanists have been very critical of a narrow delimitation of psychology as an experimental science. "Their critiques have fostered trends towards a more humanistic approach." They are right to a great extent. But unfortunately as Robert Ornstein points out, 'humanistic psychology has also become a "divisive force". It has created another camp of its own not to be realized in 'scientific' camp. This school not only belittles the useful place of science but also makes no considerable research to support its concepts.<sup>18</sup> On the contrary, the scientific psychology has gone too far from taking the view of a comprehensive personality. In

this respect, some Western psychologists have made a keen study of the situation. One American psychologist cogently maintains: "Since Watson founded the behaviourist movement in the 1920s behaviourism has come to be the dominant position of psychology in the American University. The mainstream psychology in America emphasizes extrospective observation and a rigorous scientific methodology. These are the means by which we have sought to understand ourselves in the twentieth century."<sup>19</sup> The writer continues to say, "Those theorists who choose not to imitate the mainstream run the risk of being considered less respectable, because of a lack of allegiance to a pure scientific approach and methodology."<sup>20</sup>

The difficulty with the scientific psychologists is that they bar the way of seeing the other ways of experience. Barbara maintains that scientific psychology "circumscribes the study of personality to merely those aspects about the person that can be comprehended in specifically scientific terms. Because of this, many questions about the ultimate meaning, purpose, and goal of human living, questions that traditionally have been and could be included in the study of personality, are ruled out of inquiry".<sup>21</sup>

C.E.M. Joad also regrets that we cannot describe a man scientifically. Even as a science it cannot claim to understand man as a whole. Rather, even if all the branches of science join hands together, will fail to do so "because they would remain only a set of separate accounts of different parts or aspects, and a man is more than the different parts or aspects which are ingredients of him".<sup>22</sup>

Thus neither subjectivism nor objectivism leads us anywhere to conceive comprehensive personality. Barbara concludes thus: "Most of us assume that knowledge is either subjective or objective. Yet neither objectivism nor subjectivism can bring us into touch with our real selves, because objectivism merely leads to the para-person of the scientist and subjectivism to an isolated individual."<sup>23</sup>

### **Remedy Suggested**

The Western psychologists and thinkers have, however, emphasized the need of taking in view the following factors in order to propound a comprehensive theory of personality:

(i) *Wholesome and open System in Psychology:*

Thus in order to combat the above limitations, the Western psychologists realize that they should not take one-sided view of personality. On the contrary, they believe that there should be some integrated or open system in psychology to understand personality in its wholeness. It should take into account "the originality and importance of the ideas of other theorists or to the reality of the phenomena that they draw to our attention."<sup>24</sup> Next, Gordon W. Allport suggests that our thinking should be free from the shackles of conventional ways of psychology. Instead of sticking to a particular school of psychology, we should not ignore the useful findings of other schools. Allport further maintains, "Our condemnation is reserved for that peculiar slavery to fashion which says that conventionality alone makes for scientific respectability. We still have much to learn from our creative fumbling with the open system."<sup>25</sup>

(ii) *Place of other experience:*

The Western psychologist further emphasize that the experience of other branches of knowledge and other experiences of human mind must not be ignored in order to propound a comprehensive theory of personality. Barbara Engler says, "It is not wise for a field of investigation that claims to deal with human understanding to refuse to deal with a wide variety of concepts and data simply because they are difficult to cope with in our present and scientific terms. A true portrait of personality must come to terms with all of the experience that are central to being a person. It needs to grapple with and express all of the facets of personality, even though they may be difficult to conceptualize, test, or express. To ignore or deny anything that is part of the human condition is not only not to come to grips with it, but to miss or lose an important aspect of what it means to be human."<sup>26</sup>

In this connection, the Western psychologists suggest that we should not ignore the place of philosophy, science, religion and other experiences for understanding human personality in its wholeness.

**Philosophy**

The importance of philosophy cannot be overemphasized. The word philosophy comes from the Greek words 'phelein' which means love, 'Sophia' meaning wisdom. "Philosophy has

been both the seeking of wisdom and the wisdom sought.”<sup>27</sup> Though there is philosophy behind every personality-theory and no psychologist or personality theorist can remain without being a philosopher, yet personality theorists should give more places to philosophy in their system. It goes to the credit of philosophy that it takes view of life and the universe as a whole as compared with other branches of knowledge such as biology, chemistry, physics which are sectional studies of reality from different angles. C.E.M. Joad rightly says that the philosopher “takes into account all branches and aspects of human knowledge and experience. The inspiration of the artist, the vision of the mystic, the social urge of the reformer, the emotions of the lover and the moral intuitions of the plain man, all are grist to the philosopher’s mill. He must also take into consideration the conclusions and discoveries of the scientist.”<sup>28</sup> It makes reasoned inquiry and clarifies concepts to solve problems.

Philosophy holds a very important place in all the fields of Art and Science especially in the realm of personality development. Harold H. Titus pointedly says, “The life of a person who is matured mentally is integrated around a philosophy of life.”<sup>29</sup> Philosophy sets ends and purposes, which are highly important for the forward push of our life. Again, philosophy gives us values. Jacques Maritain justly observes, “Men do not live only by bread, vitamins, and technological discoveries. They live by values and realities which are above time and are worth knowing for their own sake.”<sup>30</sup> Next, philosophy helps man construct his beliefs with due deliberation and analysis, which are the integral parts of personality. According to Hug Stevenson Tigner, “This capacity to believe is the most significant and fundamental human faculty, and the most important thing about a man is what he believes in the depth of his being. This is the thing that makes him what he is; the thing that organizes him going in the face of untoward circumstances; the thing that give him resistance and drive. Let neutrality, confusion, indifference or scepticism enter this inner glance, and the very springs of life will cease to flow. Men will quit, lose heart, yield, give up, become bitter or cynical, become sunk in bleakness or emptiness, commit suicide, turn to criminality or retreat into a realm of phantasy.”<sup>31</sup> Further,

philosophy constructs normal behaviour by creating realistic attitude toward life. Normal life makes man live in the actual world. He does not live in a world of unreality or wishful thinking. He develops balanced interpersonal relations with other human being. Harold. H. Titus expressly says; "A realistic attitude toward one's personal problems, towards one's relationship with other people and toward the world is a condition of mental health."<sup>32</sup>

### **Science**

Personality theorists also acknowledge the pragmatic value of scientific studies. "Scientific studies rely on assumptions that can only be established philosophically. The desire to be scientific, however, reflects itself in an effort to test constructs by validating evidence rather than by simply relying on the compelling character of philosophical assumption."<sup>33</sup> Experimental method has also served as a tool to understand facts. Again, "...while it may be true that the experimental method cannot establish truth, it has provided a very pragmatic means of testing some of our assumptions."<sup>34</sup> Thus the pragmatic value of scientific studies cannot be denied in personality theorizing.

But science has not to take its course without philosophy. The difficulty arises when the scientific psychologists restrict their method to an objective experimental methodology only by ignoring philosophical assumptions. "Some psychologists have erred in that they have narrowed the scientist's activity to an objective experimental methodology and ignored the philosophical assumptions on which all scientific work is based."<sup>35</sup> It is unfortunate that today sound training in experimental design and statistical methods have shaped psychology in America, and "many psychologists, particularly of a behaviourist orientation, are suspicious of recent efforts by personality theorists to defy strict scientific methodology and reassert the philosophical character of psychology."<sup>36</sup>

Science, therefore, should be regarded as complementary to philosophy. "Science and philosophy are complementary methods of investigation. Each has its own rules and procedures for establishing information, and each has its own criteria for judging the validity of soundness of its finding. Both are

necessary for the personality theorists.”<sup>37</sup> It is important to note that philosophy and science alone are not enough to express the ultimate meaning of personality. “In the final analysis, however, neither the intellectual speculations of science nor philosophy can express the ultimate meaning of personality. The ultimate expression of personality does not lie in the constructs of science or philosophy, but in the art of living.”<sup>38</sup> Thus other experiences like Religious and Eastern thought cannot be ignored.

### **Eastern Thought**

Some of the Western psychologists now look toward Eastern thought for their better understanding of human personality. Barbara Engler says, “It may be possible for us to integrate the insights of Eastern philosophy with the heritage of the West. In so doing, we might be able to come to a closer realization of shared humanity of all human beings and the possibility of increased communication and understanding among people of themselves and their places in the cosmos.”<sup>39</sup> Further, it is cogently realized, “The framework of early Western philosophy and Eastern thought may prove to be far more amenable to understanding human nature than the bulk of current Western objectivist science and psychology.”<sup>40</sup>

### **Religion**

Here we briefly expound the views of some psychologists, who emphasize the importance of religion.

Among many others, Ludwing Binswanger? emphasizes the need of religion to understand human personality. To him, with change of point of view, one can also see the upper storey where live “distinguished guests as religion, art, etc...”<sup>41</sup>

The pragmatic value of religion cannot be denied. Erich Fromm says, ‘Particularly concerning the sincerity of the postulate of love the words hold true by their fruit shall ye know them. If religious teachings contribute to the growth, strength, freedom, and happiness of their believers, we see the fruits of love. If they contribute to the construction of human potentialities, to unhappiness and lack of productivity, they cannot be born of love regardless of what the dogma intends to convey.’<sup>42</sup> Further, it turns stonehearted human beings into

benevolent persons. (The history is full of such changes and conversions).

Humanistic religion is “centred around man and his strength. Man must develop his power of reason in order to understand himself, his relationship to his fellow men and his position in the universe. He must recognize the truth, both with regard to his limitations and his potentialities. He must develop his powers of love for others as well as for himself and experience the solidarity of all living beings. He must have principles and norms to guide him in this aim. Religious experience in this kind of religion is the experience of oneness with the All, based on one’s relatedness to the world as it is grasped with thought and with love. Man’s aim in humanistic religion is to achieve the greatest strength, not the greatest powerlessness; virtue is self-realization, not obedience. Faith is certainty of conviction based on one’s experience of thought and feelings, not assent to propositions on credit of the proposer. The prevailing mood is that of joy, while the prevailing mood in authoritarian religion is that of sorrow and of guilt.”<sup>43</sup>

According to the humanistic religion, God is the pivotal point. It is conducive to form a firm belief in God. It is a belief, which plays dominating part in shaping human personality. Erich Fromm says, “Indeed, this would be so if religion had succeeded in moulding man’s character according to its stated ideals.”<sup>44</sup> Again, in humanistic religion God needs man as vehemently as man needs Him.<sup>45</sup> To Fulton J. Sheen, “Alienation from self and from one’s fellow men has its root in separation from the spokes, which are men, fall apart. God seems very far away from the modern man: this is due to a great extent, to his own Godless behaviour.”<sup>46</sup>

The creative role of Muhammad has duly been recognized by a number of important Western thinkers who are committed to humanistic religion. They recognize him as a great upholder of humanistic religion. Erich Fromm, for instance, acknowledges “On Arabian soil, Mohammad, taught the ideas of the unity of man, of reason, love and justice as the goals man must strive for.”<sup>47</sup>

Reviewing the whole matter one can easily say that today’s Western thinkers in general and psychologists in particular

realize the inability of psychology to conceive human personality in its entirety. As discussed above, they have not only traced back the reasons but also suggested the remedies. But no one, due to materialistic background, could put forward a theory of personality in its wholeness. If they were aware of Iqbal's concept of personality, which is most comprehensive and unified, they would have readily accepted a number of his insights regarding human personality. However, they in one way or the other have endorsed the views of Iqbal who had expressed his ideas about the limitations of psychology much earlier than these Western thinkers and psychologists.

Thus, Iqbal's philosophy of religion is very much relevant to current thought much desired and cherished for by the Western philosophers and psychologists.

### **Overview**

We have seen that Western psychology (the main schools of which we have discussed as specimen) does not present a theory of unified and comprehensive personality. The Western concepts of personality are not unified because these are not free from dichotomies of mind and body, energy and matter, subject and object, cause and effect: These are not comprehensive because these do not possess the most important characteristics of human personality; each of their theories are lopsided. The reason is very simple to understand. The approach of the Western psychologists is inherently materialistic, which does not let them think beyond the empirical aspects of personality. This is a fact, which has been pointedly realized by the Western psychologists and thinkers themselves. But unfortunately they do not go beyond a mere realization. No psychologist has pronounced such comprehensive theory of personality as we find in Iqbal.

Iqbal is very right in his estimation that modern psychology cannot "surpass the world of thought". Hence it cannot reach the depth of the self. And it is because modern psychology "has not yet touched even the outer fringe of religious life, and is still far from the richness and variety of what is called religious experience."<sup>1</sup>

Iqbal, while critically examining the Western psychology, has propounded a unified and comprehensive theory of personality himself, and thus has done a great service in promoting human

thought in general and providing the track for the psychologists in particular.

In the words of Dr. Ajmal, "Iqbal's self surpasses the modern psychology's concept of the ego. It is a self, which is the centre of light within us, which creates purposes and ends, both logically and metaphysically. It gives us the power to act, because, according to Iqbal, Self is itself an act of God, a divine direction (amr). It is in action that man defines himself. It is his self directed movement which gives him responsibility and initiative, and in a world which is unjust and oppressive, the self fights in order that the last man "may be surpassed, and a new image of man may emerge who does not surrender easily to the temptations of slavery."<sup>2</sup>

Iqbal can be rightly considered as the precursor of a positive trend in modern psychology, which has started realizing the truth of a unified and comprehensive theory of personality. It is in this context that one appreciates the address of Iqbal to the modern psychologist.

## NOTES AND REFERENCES

### **Iqbal's Theory of Personality**

---

- <sup>1</sup> . Iqbal, *The Reconstruction of Religious Thought in Islam*, pp. 98-99
- <sup>2</sup> . *Ibid.*, p.103
- <sup>3</sup> . *Ibid*
- <sup>4</sup> . *Kulliyat-i-Iqbal* (Persian), Iqbal Academy Pakistan, P. 32
- <sup>5</sup> . R.A. Nicholson, *The Secrets of the Self* (trans. of Iqbal's *Asrar-i-Khudi*), p. 16
- <sup>6</sup> . *Kulliyat-i-Iqbal* (Urdu), Iqbal Academy Pakistan, P.546
- <sup>7</sup> . B.A. Dar, *Iqbal and Post-Kantian Voluntarism*, (trans. of Iqbal's *Zerb-i-Kalim*), p. 379
- <sup>8</sup> . *Kulliyat-i-Iqbal* (Persian), Iqbal Academy Pakistan, P. 438
- <sup>9</sup> . B.A. Dar's trans, of Iqbal's *Gulshan-i-Razi-i-Jadid*, p.24
- <sup>10</sup> . Iqbal, *The Reconstruction*, p. 51
- <sup>11</sup> . *Ibid.*, p.34
- <sup>12</sup> . *Ibid.*
- <sup>13</sup> . *Ibid.*, p.51
- <sup>14</sup> . *Ibid.*, pp. 105-106
- <sup>15</sup> . *Ibid.*, p. 105
- <sup>16</sup> . *Ibid.*

- 
- <sup>17</sup> . *Ibid.*, p. 104  
<sup>18</sup> . *Ibid.*, p. 105  
<sup>19</sup> . *Ibid.*  
<sup>20</sup> . *Kulliyat-i-Iqbal* (Persian), Iqbal Academy Pakistan, pp. 36-37; *op. cit.*, p.17  
<sup>21</sup> . Dr. R.A. Nicholson, *The Secrets of the Self* (trans. of Iqbal's *Asrar-i-Khudi*), pp.25-26  
<sup>22</sup> . Iqbal, *The Reconstruction*, p. 99  
<sup>23</sup> . *Ibid.*  
<sup>24</sup> . *Ibid.*, p. 34  
<sup>25</sup> . *Ibid.*, p. 103  
<sup>26</sup> . *Ibid.*, p. 50  
<sup>27</sup> . *Ibid.*, p. 34  
<sup>28</sup> . *Ibid.*  
<sup>29</sup> . *Ibid.*, p. 42  
<sup>30</sup> . *Ibid.*, p. 98  
<sup>31</sup> . *Kulliyat-i-Iqbal* (Persian), Iqbal Academy Pakistan, p. 452; *op. cit.*, pp.236-237  
<sup>32</sup> . B.A. Dar's trans. of Iqbal's *Gulshan-i-Razi-i-Jadid*, p.51  
<sup>33</sup> . Dr. Ishrat Hasan, *Metaphysics of Iqbal*, p.31  
<sup>34</sup> . Iqbal, *The Reconstruction*, pp. 99-100.  
<sup>35</sup> . Dr. R.A. Nicholson, *The Secrets of the Self* (trans. of Iqbal's *Asrari-i-Khudi*), *Intr.*,p.xviii  
<sup>36</sup> . Iqbal, *the Reconstruction*, pp.71-72  
<sup>37</sup> . *Kulliyat-i-Iqbal* (Urdu), Iqbal Academy Pakistan, p. 486  
<sup>38</sup> . My own trans. of Iqbal's *Bal-i-Jibril*, p. 208  
<sup>39</sup> . *Kulliyat-i-Iqbal* (Urdu), Iqbal Academy Pakistan, p. 486  
<sup>40</sup> . *Ibid.*  
<sup>41</sup> . Iqbal, *the Reconstruction*, pp.52-53  
<sup>42</sup> . *Kulliyat-i-Iqbal* (Persian), Iqbal Academy Pakistan, p. 35  
<sup>43</sup> . Dr. R.A. Nicholson's trans. *op.*, *cit.*, p. 23  
<sup>44</sup> . B.A. Dar's trans. of Iqbal's *Gulshan-i-Razi-i-Jadid*, p. 41  
<sup>45</sup> . Harold H. Titus, *Living Issues in Philosophy*, p. 194  
<sup>46</sup> . Iqbal, *The Reconstruction*, p. 54  
<sup>47</sup> . *Ibid.*, p. 85  
<sup>48</sup> . Dr. R.A. Nicholson's trans. *op.*, *cit.*, p. xx  
<sup>49</sup> . *Kulliyat-i-Iqbal* (Persian), Iqbal Academy Pakistan, p. 446; *op.*, *cit.*, p.228  
<sup>50</sup> . B.A. Dar's trans. of Iqbal's *Gulshan-i-Razi-i-Jadid*, pp. 40-41  
<sup>51</sup> . Iqbal, *The Reconstruction*, pp.49-50  
<sup>52</sup> . *Ibid.*, pp. 50-51  
<sup>53</sup> . *Ibid.*, p. 106

- 54 . *Ibid.*, p.119
- 55 . *Ibid.*, p. 120
- 56 . *Ibid.*, p. 119
- 57 . *Ibid.*, p. 185
- 58 . *Ibid.*
- 59 . *Ibid.*, p. 182
- 60 . *Ibid.*
- 61 . *Ibid.*, p. 189
- 62 . *Ibid.*, p. 184
- 63 . *Ibid.*, p. 2
- 64 . *Ibid.*, p. 184
- 65 . *Ibid.*
- 66 . Dr. R.A. Nicholson (trans. op., cit.,) p.xxi
- 67 . Iqbal, *The Reconstruction*, p.185
- 68 . Dr. R.A. Nicholson (trans. op., cit.,)xxii
- 69 . Iqbal, *The Reconstruction*, p.1
- 70 . *Ibid.*, p. 184
- 71 . *Ibid.*, p. 185
- 72 . *Ibid.*, pp. 1-2
- 73 . *Ibid.*, p. 2
- 74 . *Ibid.*, p. 61
- 75 . *Ibid.*, p. 31
- 76 . *Ibid.*, pp. 2-3
- 77 . *Ibid.*, pp. 41-42
- 78 . *Ibid.*, pp. 25-26
- 79 . *Ibid.*, p. 196
- 80 . *Ibid.*, pp. 91-92

**Western Psychology**

- 1 . Robert S. Woodworth, *Contemporary School of Psychology*, p.284
- 2 . Barbara Engler, *Theories. of Personality*. P.457
- 3 . Andrew Salter, *A Case Against Psychoanalysis*, p. 129
- 4 . Barbara Engler, op., cit., p.445
- 5 . Qt. By Alan W. Watts, in *Psychotherapy East and West*, p.95
- 6 . Barbara, Engler, op., cit., p.451
- 7 . *Ibid.*
- 8 . *Ibid.*, p. 452
- 9 . *Ibid.*, p. 453
- 10 . *Ibid.*, p. 457
- 11 . *Ibid.*, p. 454
- 12 . *Ibid.*
- 13 . C.E.M. Joad, *Guide to Modern Thought*, p.69
- 14 . Erich Fromm, *Man for Himself*, p.24

- 
- 15 . Gordon W. Allport, Article: *The Open System in Personality Theory* in *Theories of Personality* ed. By Gardener Lindzey / Calvin S. Hall, p.238
  - 16 . Barbara, Engler, op., cit., p.457
  - 17 . Victor E. Frankl, *Psychotherapy and Existentialism*. pp. 20-21
  - 18 . *Ibid.* 445
  - 19 . Robert Barbara 445
  - 20 . Barbara op., cit., 446
  - 21 . Barbara, Engler, op., cit., p. 447
  - 22 . C.E.M. Joad, op., cit., p. 111
  - 23 . Barbara, Engler, op., cit., p.452
  - 24 . *Ibid.*, p. 460
  - 25 . Gordon W. Allport, article: *The Open System in Personality*, in *Theories of Personality Primary Sources and Research*, ed. By Gardener Lindzey / Calvin S. Hall, p.239
  - 26 . Barbara, Engler, op., cit., p.460
  - 27 . Dagobert D. Rune, *Dictionary of Philosophy*, p.235
  - 28 . C.E.M. Joad, *Guide to Modern Thought*, p.16
  - 29 . Harold H. Titus, *Ethics for Today*, p.239
  - 30 . Jacques Maritain, *On the Use of Philosophy*, p.109
  - 31 . Huge Stevenson Tigner, *No Sign shall Be Given*, p. 109
  - 32 . Harold E., Titus, op., cit., p.239
  - 33 . Rychalk, *A Philosophy of Science for Personality Theory* referred to by Barbara Engler, op., cit., p.21
  - 34 . Barbara Engler, op., cit., p.460
  - 35 . *Ibid.*, p. 21
  - 36 . *Ibid.*, p. 460
  - 37 . Barbara Engler, op., cit., p.21
  - 38 . *Ibid.*, p. 461
  - 39 . *Ibid.*, p. 414
  - 40 . *Ibid.*, p. 456
  - 41 . Colin Wilson, *New Pathways in Psychology*. p. 193
  - 42 . Erich Fromm, *Psychoanalysis and Religion*, p.64
  - 43 . *Ibid.*, p. 37
  - 44 . *Ibid.*, p. 33
  - 45 . *Ibid.*, p. 49
  - 46 . Fulton J. Sheen, *Peace of Soul*, pp. 9-10
  - 47 . Erich Fromm, *The Sane Society*, p.354

### Overview

- 1 . Iqbal, *The Reconstruction*, p. 192
- 2 . Dr. Muhammad Ajmal, *Muslims Contribution to Psychotherapy and other Essays*, p.63

## Chapter Six

### IQBAL AND WESTERN PSYCHOTHERAPY

#### 1. Higher Nature of Man

Iqbal thinks that man is basically a spiritual agent. He is the crown of all creation. He regards him with great esteem. He says, "Hard his lot and frail his being, like a rose-leaf, yet no form of reality is so powerful, so inspiring, and so beautiful as the spirit of man."<sup>1</sup> Man with all his failings is superior to nature.<sup>2</sup> He says:

برتر از گردون مقام آدم است  
اصل تهذیب احترام آدم است<sup>3</sup>

"Loftier than the heavens is the station of man,  
and the beginning of education is respect of man."<sup>4</sup>

Iqbal believes in the purity of heart, which also speaks for his belief in the higher nature of man. He says:

درون سینۀ آدم چه نور است  
چه نور است این که غیب او حضور است  
من او را ثابت سیار دیدم  
من او را نور دیدم نار دیدم!<sup>5</sup>

"What a light there is within the heart of man!  
A light that is manifest in spite of its invisibility.  
What a life-illuminating and heart kindling light!  
The sun is nothing in face of a single ray of this light."<sup>6</sup>

The heart is inner intuition, which enables us to contact Reality directly. This is an experience, which is not possible by dint of sense perception.

The more one develops one's personality, the more perfect one becomes. He has the power to create a better world around. Iqbal says, "Man, therefore, in whom egohood has reached its relative perfection, occupies a genuine place in the heart of Divine creative energy, and thus possesses a much higher degree of reality than things around him. Of all the creations of God he alone is capable of consciously participating in the creative life of his Maker. Endowed with the power to imagine a better world, and to mould what is into what ought to be, the ego in him aspires, in the interests of an increasingly unique and comprehensive individuality, to exploit all the various environments on which he may be called upon to operate during the course of an endless career."<sup>7</sup>

Psychotherapy, unfortunately, has not essentially recognized the real status of man. Freud fails to take even the most important facts of personality into consideration. To Freud, sex instinct is dominating force in human personality. He bases everything on sex. He can rightly be called a sex-intoxicated psychologist. Freud says, "Psychoanalysis shows us that those persons whom in real life we merely respect or are fond of may be sexual objects to us in our unconscious minds still."<sup>8</sup> Andrew Salter pointedly remarks about him, "Soldiers worrying about death. Mothers worrying about children. Men worried about success and failure, Freud sexualizes them all."<sup>9</sup> Freud has deplorably ignored that patriotism; sacrifice, sincere friendship and creativeness have their own values. Above all the parental love, which is so touching and at bottom so childish, is nothing but parental narcissism.

Several psychotherapists realize the limitations of Freudian psychology and hold that "psychology at the moment is concerned chiefly with the sub-normal; never with the higher ranges of human possibility."<sup>10</sup> Frankl feels "The time has come to complement the so called depth psychology with that one might call height-psychology."<sup>11</sup> Frankl's scheme of thought "does not confine itself to the instinctual unconscious but is also concerned with man's spiritual aspirations..."<sup>12</sup>

Behaviour Psychology cannot understand the higher nature of man. It erroneously compares human behaviour to that of an animal. To Ellis, a human being, unlike an animal “can be rewarded or punished by this own thinking, even when this thinking is largely divorced from outside reinforcements and penalties.”<sup>13</sup> Again, according to Behaviour therapy man’s behaviour is subject to principle of learning, stimulus-response and formula of reinforcement (reward and punishment). And that “human neuroses are like those of animals in all essential respects.”<sup>14</sup> But the main objection is that there are several complex aspects in human life, which stand outside of the animal world. In this connection, I quote Arnold A. Lazarus who says in his wonderful book, *Behaviour Therapy and Beyond*, “When confronted by people intent on self-destruction, torn asunder by conflicting loyalties, crippled by too high a level of aspiration, unhappily married because of false romantic ideas, or beset by feelings of guilt and inferiority on the basis of complex theological beliefs, I fail to appreciate the clinical significance of Wolp’s neurotic cats and sometimes wish that life and therapy were really as simple as he would have us believe.”<sup>15</sup>

#### **Existential Psychotherapy**

It is positive sign that the current trend of psychotherapy has started to recognize the higher nature of man. Existential psychotherapy is worth mentioning here. Disgusted from traditional psychoanalysis, the psychotherapists banked upon the existential movement. “The existential movement in psychiatry was formed by a number of Europeans who were dissatisfied with the orthodox psychoanalysis. Realizing that the most common problems of the modern individual was a feeling of alienation from “the world, a loss of the sense of identity or belonging, these psychiatrists and psychologists felt that psychoanalysis often tended to increase the problem by fragmenting the individual still further.”<sup>16</sup>

Existentialism is philosophical movement, which emphasizes the existing human being, as he or she is emerging or becoming, as the base of existential psychotherapy. The core of “existential therapies are the concept of the whole person in the continual process of changing and of becoming. Although environment and heredity place certain restrictions on the process of

becoming, we remain always free to choose that we will become by creating our own values and committing ourselves to them through our decisions. However, along with this freedom to choose comes the burden of responsibility. Since we are never fully aware of all the implications of our actions, we experience anxiety and despair. We also suffer from guilt over lost opportunities to achieve our full potential.”<sup>17</sup>

## **2. Purpose and Aim**

Iqbal states that the ego “is a rationally directed creative life.”<sup>1</sup> Both purpose and aim form a very important part in the philosophy of Iqbal. “Life is only a series of acts of attention, and an act of attention is inexplicable without reference to a purpose, conscious or unconscious. Even our acts of perception are determined by our immediate interests and purposes.... Thus ends and purposes, whether they exist as conscious or subconscious tendencies, form the warp and woof of conscious experience.”<sup>2</sup> Not only this, it is purpose which preserves life. He says:

زندگانی را بقا از مدعا است  
کاروانش را دراز از مدعا است<sup>3</sup>

“Life is preserved by purpose:

Because of the goal its caravan-bell tinkles.”<sup>4</sup>

The Life of community is also preserved by purpose.

The man who has madness to achieve his purpose will have no fear of any kind. He beautifully says:

مثل کلیم ہو اگر معرکہ آزما کوئی  
اب بھی درخت طور سے آتی ہے بانگ لاتخف<sup>5</sup>

Even now the voice from Sinai’s tree may cry ‘Fear Not’

If some one like Moses will undertake expedition.<sup>6</sup>

Teleology does not determine man as Bergson erroneously claims. Iqbal says, “Mental life is teleological in the sense that, while there is no far-off distant goal towards which we are moving, there is a progressive formation of fresh ends, purposes, and ideal scales of value as the process of life grows and purpose, and expands.”<sup>7</sup>

### **Goal-Directed Psychotherapy**

Goal-Directed Psychotherapy helps cure mental maladies. The patients are set on the road of self-actualization in order to reach their goals. Carl Rogers (1961) has considerably worked in this field. He calls this way of treatment as Goal-Directed Psychotherapy, according to which “The concept of a limited goal and limited success as the building blocks for enhancing self-esteem is very valuable in moving toward a healthier psychological functioning.”<sup>8</sup> His process starts with a series of small steps “by which the patient progresses toward major personality changes; he also describes the sequence in which such steps are taken. The acceptance of limited goals as part of the foundation for stable progression was a major step toward increasing therapeutic options. The neurotic patient generally brings with him a high degree of cognitive, conative, and affective functioning so that he responds well to Goal-Directed Psychotherapy.”<sup>9</sup>

This brings change and generates emotional growth. It paves the way to more integrated pattern and “higher levels of responsiveness and improved responses in other areas of social functioning.”<sup>10</sup>

Stanley E. Slivkin says about the Goal-Directed Therapy: “Goal-Directed Therapy has a wide range of applications. It can be used to develop insight in the neurotic patient. At the same time it offers aid, comfort, and renewed coping skills to as diversified a group as the mentally retarded, chronic schizophrenic, organically impaired, and even the terminally ill. Since it requires the setting of a limited, attainable goal by patient and therapist together, it is applicable in all cases where there exists some potential for employing cognitive, conative, or affective patient skills. The results of Goal-Directed Therapy can be wide-ranging, since the pyramiding of limited goals can lead to extensive personality and functioning changes.”<sup>11</sup>

### **Future Oriented Psychotherapy**

In this respect there is another school of psychotherapy, which emphasizes the importance of good direction in psychotherapy. As the name signifies, this school gives importance to future as compared with past or present. It ‘helps patient to crystallize what to do next and how to go about it’.<sup>12</sup>

Fredrick Meleges first explicitly described it in 1972. According to this school of psychotherapy behaviour is controlled by consequences. The up holders of this view are Kelly (1955) and G.A. Miller (1960) according to whom “With the human capacity for foresight and planning, human behaviour appeared to be controlled largely by extensive anticipated consequences.”<sup>13</sup>

The clarification and extension of future vision contributes to shun away mental confusion and inspires to lead normal life. “Also, research dealing with human psychopathology had indicated that disturbances in psychological time and misconstructions of the personal future were involved in various psychiatric symptoms and syndromes-such as depersonalization, inner-outer confusion, paranoia, depression, low self-esteem, suicidal thoughts, and impulsive behaviour. In contrast, adaptive behaviour and high self-esteem could be predicted from evaluating a person’s degree of detailed future planning in which the person viewed himself, rather than luck or other people, as the agent of change (Ezekiel, 1968).”<sup>14</sup>

Jerome Frank (1974) has pointedly summed up the ‘Application’ of this method. He “...points out that the central task underlying all forms of psychotherapy is to combat demoralization and to instil hope. Since the aim of Future Oriented Psychotherapy is to provide specific ways of restructuring the ego ideal and for enhancing self-reinforcement in the future, it is designed to instil hope and self-direction. As such, it has wide applications to patients who are demoralized. Future Oriented Psychotherapy is particularly useful for patients with low self-esteem identity diffusion, and impulsive characters, especially those believe that the future is beyond their control.”<sup>15</sup>

### **3. Personal Growth**

Iqbal believes in man’s capacity and power. He says that man is capable of building a vaster world in his inner being on one hand, and has the power of shaping and directing the forces around him on the other. <sup>1</sup> Again, Iqbal has deep-rooted trust in every body’s hidden potentialities. He beautifully says:

سبزه چون تاب دمید از خویش یافت  
ہمت او سینئی گلشن شگافت<sup>2</sup>

“When the grass found a means of growth in itself,  
Its aspiration clove the breast of the garden.”<sup>3</sup>

The remedy of weakness lies in self-actualization and development of ego. He says:

ای کہ می خواہی ز دشمن جان بری  
از تو پرسم قطرئی یا گوہری؟<sup>4</sup>

“O thou that wouldst deliver thy soul from enemies.  
I ask thee “Art thou a drop of water or a gem?”<sup>5</sup>

Again, man in his inmost being, “is a creative activity an ascending spirit who, in his onward march, rises from one state of being to another.”<sup>6</sup>

According to Iqbal, the self is not a datum: it is to be developed. In his philosophy, he emphasizes the importance of self-realization and development of the self. “If he (man<sup>7</sup>) does not take the initiative, if he does not evolve the inner richness of his being, if he ceases to feel the inward push of advancing life, then the spirit within him hardens into stone and he is reduced to the level of dead matter.”<sup>8</sup> Thus Iqbal believes in the progressive development.

Iqbal believes in man’s capacity and power. “His (man’s<sup>9</sup>) career, no doubt, has a beginning, but he is destined, perhaps, to become a permanent element in the constitution of being... When attracted by the forces around him, man has the power to shape and direct them; when thwarted by them, he has the capacity to build a much vaster world in the depths of his own inner being, wherein he discovers sources of infinite joy and inspiration.”<sup>10</sup>

### **Humanistic Psychotherapy**

Like existential movement, the humanistic psychotherapy “grew out of a reaction to the pessimistic view of human nature afforded by psychoanalytic determinism and the mechanistic view taken buy early radical behaviourists.”<sup>11</sup> In line with the existential approach, the humanistic psychotherapy recognizes human values and potentials for self-actualization. Humanistic

therapy advocates for growth and personal development of man. “We are seen as not only responsible for actualizing our potential, but as having a positive drive and need to do so. The humanistic view also places heavy emphasis on the value, dignity, and worth of the individual with a correlated focus on positive aspects of human behaviour such as love, joy, creativity, friendship, play, fun, ecstasy, and so forth.”<sup>12</sup>

The client-centred therapy that was originally developed by Carl Rogers (1940) is non-directive therapy. It is the glaring example of Humanistic psychotherapy. According to client-centred therapy the clients, inspired by motivation, get rid of their problems. To sum up, the client-centred therapy, ‘is regarded as a “growth process” in which clients utilize their own potentialities to achieve a more mature level of emotional adjustment. From the beginning, they are responsible for their own behaviour and decisions, as well as for the course of therapy. The idea that “the doctor knows best” is unheard of in this form of therapy. Superficially the role of the therapists is that of “reflecting” the feelings the client has expressed. Actually, however, the therapist’s attitude of acceptance and concern is probably of greatest significance, for it helps the client develop the self-confidence and strength to handle difficult problems of adjustment’.”<sup>13</sup>

In Humanistic psychotherapy Abraham Maslow is regarded as “the spiritual father of American humanism.”<sup>14</sup> In contrast to psychoanalysis and Behaviourism “Maslow sought to emphasize the positive rather than the negative side of human nature. The brighter side of humanity is emphasized in his concept of the self-actualized person.”<sup>15</sup> According to Maslow, “Everybody is potentially a self-actualizer, and the choice is largely a matter of free-will and courage, not of circumstances.”<sup>16</sup> Again, to Maslow, neurosis is a failure of growth. He says, “...general illness of the personality is seen as any falling short of growth, or of self-actualization. And the main source of illness (although not the only one) is seen as frustration of the basis needs, idiosyncratic potentials, of expression of the self, and of the tendency of the person to grow in his own style, especially in the early years of life.”<sup>17</sup> Wilson asserts that for Maslow “Neurosis is the feeling of being cut off from your own powers.”<sup>18</sup>

#### 4. Action

Iqbal states that action is one of the most important factors, which integrate personality. Through it we attain our purpose. It opens the doors of our destiny. He says, "It is the lot of man to share in the deeper aspirations of the universe around him and to shape his own destiny as well as that of the universe, now by adjusting himself to its forces, now by putting the whole of his energy to mould its forces to his own ends and purpose."<sup>19</sup>

Again, in a beautiful verse, he says:

راز ہے، راز ہے تقدیر جہان تگ و تاز  
جوش کردار سے کھل جاتے ہیں تقدیر کے راز<sup>20</sup>

"The destiny of this world of strife is mystery, indeed; Zeal for action unfolds the secrets of the destiny unknown."<sup>21</sup>

According to Iqbal, self-realization and self-transcendence are due to action. He warns against passivity and inactivity. He relates the tale of certain lions that gave up exertion due to the sermons of the sheep; and eventually met their doom.<sup>22</sup> It is why he does not recommend art for the sake of art. To him, the highest art is that which encourages us to face the hardships of life manfully.

Iqbal discourages passivity and inactivity. Mere contemplation is contemptuous. Contemplation without action is passivity. He beautifully says, "In great action alone the self of man becomes united with God without losing his own identity, and transcends the limits of space and time. Action is the highest form of contemplation."<sup>23</sup>

Iqbal encourages and inspires the seeker by saying:

جہاں اور بھی ہیں ابھی بے نمود  
کہ خالی نہیں ہے ضمیر وجود  
پر اک منتظر تیری یلغار کا  
تری شوخی فکر و کردار کا  
یہ ہے مقصد گردش روزگار  
کہ تیری خودی تجھ پہ ہو آشکار<sup>24</sup>

"There are as yet many worlds to be manifested,

For the womb of Being is not empty.  
Every world is waiting to be attacked by you,  
To feel the sharpness of your thought and deed.  
This is the object of the revolutions of day and night.  
That your self may reveal itself to you.”<sup>25</sup>

He emphasizes the importance of action so much that he abhors even the inherited wealth because it is taken without personal efforts. Iqbal says:

پشیمان شو اگر لعلی ز میراث پدر خواهی  
کجا عیش بروں آوردن لعلی که در سنگ است<sup>26</sup>

“Shame on thee, only to desire  
Rubies bequeathed thee by thy sire!  
Is there not one delight alone –  
To win thee rubies from the stone:”<sup>27</sup>

### **Occupational Therapy**

The current schools of psychotherapy give great importance to patient’s activity. They modify patient’s behaviour and feeling toward participation in activities. The school of occupational therapy is one of the prominent examples. The patients are kept busy. Historically, “in 1917, a group of nurses, psychiatrists, and therapists formed the American Society for Occupational Therapy. The two world wars increased the need and scope of Occupational Therapy. The American Occupational Therapy Association now represents over twenty-three thousand Occupational therapists who work with emotionally, physically, and developmentally disabled client of all ages.”<sup>28</sup>

Different techniques are used for changing the client’s behaviour for the better “by knowing how and being able to do basic life task.”<sup>29</sup> Occupational therapy is used for ‘a client’...poorly groomed, socially remote, and unable to attend any task, with sufficient skill to secure and keep a job...”<sup>30</sup> The occupational therapy instructs the client in specific job skills. “When the client learned to perform work tasks, the therapist would then teach grooming skills and help the client to find a job. Instruction would be given, for example, in using classified advertisements, employment agencies, preparing for an interview, and writing a resume...The emphasis is placed upon

how the client should be functioning, given his position and responsibilities in life. Skill acquisition activity programmes are usually graded at levels that maximize the chances for success.<sup>31</sup> The main idea is to make the client better functioning and accepting responsibilities.

#### **Activity Group Therapy**

Activity Group Therapy works for latency age group. This means the modern psychotherapy gives immense importance to action from the beginning. This school of therapy emphasizes the place of action for development of personality. The activity makes children aware of the acceptance or rejection by other members of the group. "This therapy helps the individual to deal with problems of self-esteem, authority, ego control, sibling rivalry, and the issues of overcoming fear in social situation, learning how to accept both success and defeat, taking turns, and having needs gratified. This approach relies most heavily on the desire of a human organism for acceptance by, and association with, other. The presence of an adult, the therapist, symbolically adds elements of family life."<sup>32</sup> The role of the therapist in this way of healing is 'relatively permissive and responsive to the needs of the children.'<sup>33</sup> The therapist creates the atmosphere, which offers 'healing, corrective, maturing process that result eventually in intrapsychic change'.<sup>34</sup> "S. Scheidlinger and M. Schiffer in particular, while still adhering to psychoanalytic theory, shifted their focus somewhat to deal with the use of activity groups with children in the public school system and with children experiencing pronounced cultural and emotional deprivation."<sup>35</sup>

The therapist of this school aims at treating the children who are "defiant., dependent, socially fearful, compulsive, withdrawn, and aggressive, but with adequate impulse controls."<sup>36</sup>

#### **Existential-Humanistic Therapy**

Existential-Humanistic Therapy must particularly be mentioned in this respect. Frankl states that inactivity generates neurosis. He says, "Ever more frequently psycho-analysis report that they are confronted with a new type of neurosis that is characterized mainly by loss of interest and by lack of

initiative.”<sup>37</sup> There are mental crises in retirement and on holidays when one has nothing to do. He calls them “unemployment neurosis” and “Sunday neurosis.”<sup>38</sup> To Maslow, “Striving, the usual organizer of most activity, when lost, leaves the person unorganized and un-integrated.”<sup>39</sup> Further, Maslow, among others, realizes the importance of frustration, conflict and suffering. According to him, “We learn also about our own strength and limits by overcoming difficulties by straining ourselves to the utmost, by meeting challenges, even by failing. There can be great enjoyment in a great struggle and this can displace fear.”<sup>40</sup> Further, “Adjustment is, very definitely, not necessarily synonymous with psychological health.”<sup>41</sup> Dr. Schimmel says; “The fact that he (Iqbal) likes to show Iblis as the active principle in life, and even more as the spirit which is required for man’s individualities leads the reader close to the standpoint of modern psychologists.”<sup>42</sup>

### **5. The Role Of Society**

The society plays a dominating role in developing human personality. Disconnected from environment man’s capacities remain undeveloped. The ego cannot develop without the mutual invasion of the ego and the environment.<sup>1</sup> “It is our reflective contact with the temporal flux of things which trains us for an intellectual vision of the non-temporal. Reality lives in its own appearances; and such a being as man, who has to maintain his life in an obstructing environment, cannot afford to ignore the visible.”<sup>2</sup>

Again, according to Iqbal, man who has to combat the obstructing forces around him cannot ignore the visible world, without which it is impossible to build a durable civilization. He says, “The cultures of Asia and, in fact, of the whole ancient world failed, because they approached Reality exclusively from within and moved from within outwards. This procedure gave them theory without power, and on mere theory no durable civilization can be based.”<sup>3</sup> It is why Iqbal does not appreciate the thoughts, which teach lessons of renunciation from society. He dislikes pseudo mysticism, which teaches renunciation. He emphatically says:

کر سکتی ہے بے معرکہ جینے کی تلافی

اے پیرحرم تیری مناجات سحر کیا  
ممکن نہیں تخلیق خودی خاتقہوں سے  
اس شعلہ نم خورہ سے ٹوٹے گا شرر کیا!<sup>4</sup>

O' Pir can your morning prayers  
Compensate the life without adventure?  
The creation of the ego is not possible in monasteries.  
What spark will issue from this damp flame?<sup>5</sup>  
Iqbal regards community as *Rahmat* (boon). He says:

فرد را ربط جماعت رحمت است  
جوہر او را کمال از ملت است<sup>6</sup>

“The link that binds into individual  
to the society a Mercy is;  
His truest Self in the Community  
Alone achieves fulfilment.  
Again, he says:

فرد قائم ربط ملت سے ہے، تنہا کچھ نہیں  
موج ہے دریا میں اور بیرون دریا کچھ نہیں<sup>7</sup>

“The individual owes his existence to social  
Cogency and is nothing aloof,  
The wave exists only in the river and is  
Absolutely nothing outside.”<sup>8</sup>

Professor A.J. Arberry maintains that Iqbal “was not interested merely in the individual and his self-realization; he was equally concerned with the evolution of an ideal society, or community.....”<sup>9</sup>

### **Relationship Enhancement Therapy**

Without the relationship with other society members, individuals cannot develop their personality. Relationship Enhancement Therapy came into being for dysfunctional interpersonal interaction. It aims to build constructive and socially harmonious relations of individuals. “In essence, the goal is to have each person learn to be honest and compassionate with the people who are important to him, and to elicit honesty

and compassion from them. The theoretical underpinnings of RE derive much from Carl Rogers, B. F. Skinner, Albert Bandura, Harry Stack Sullivan, and Timothy Leary.”<sup>10</sup> To Sullivan, for instance, normal personality consistent in what a person does in relation to other people.

This school of psychotherapy teaches to improve interpersonal communication and problem solving. “The participants learn to express themselves in constructive ways to avoid arousing defensiveness and hostility in others. Participants practice stating their own feelings about issues rather than making accusations or analyzing each others’ motives. They are taught to express underlying positive feelings associated with implied criticisms and to state their desires and wishes as a basis for negotiating problem/conflict resolution. The program participants learn to interact with others through understanding and acceptance rather than by argument and hostility. They learn to discuss and resolve important relationship issues in such a way as to increase harmony, trust, empathy, and mutual satisfaction.”<sup>11</sup>

The application of this therapy has beautifully been described in these words: “The method can be applied with and for single individuals, dyads, small groups of individuals, families, or other social groups. It can be applied with in-patients as well as outpatients. Relationship Enhancement has been tested outcome and follow-up research that has demonstrated its durable effectiveness with a variety of populations, including married couples, dating couples, fathers and their adolescent sons, and mothers and their adolescent daughters. It has been shown to be effective in improving the skills of the participants and enhancing relationship satisfaction and adjustment in all these instances (Guerney, 1977). The method also has been adapted and successfully used in high school (Hatch and Guerney, 1975) and in business contexts. The method has been judged extremely promising in the rehabilitation treatment of addicts in residential and halfway-house settings and with out-patient alcoholics and their wives.”<sup>12</sup>

Among other eminent psychotherapists of the West, Frank Fish condemns segregation from society and asserts that it generates Schizophrenia. “It has been found that Schizophrenia

is more common in urban areas where there are a large number of people living alone. It has, therefore, been claimed that social isolation, is because of schizophrenia.”<sup>13</sup>

Further, Erich Fromm regards relatedness and rootedness as two of the five basic needs. Without meeting these basic needs we either die or become insane.

Relatedness is not innate or instinctive. We ourselves create relationship in sane society. It is only productive love, which acquires for us integrity of the self and not through submission and dominance. It brushed aside narcissism and self-isolation. Fromm says, “In fact, the insane person is the one who has completely failed to establish any kind of union, and is imprisoned, even if he is not behind barred windows. The necessity to unite with other living beings, to be related to them, is an imperative need on the fulfilment of which man’s sanity depends. This need is behind all phenomena which constitute the whole gamut of intimate human relations, of all passions which are called love in the broadest sense of the word.”<sup>14</sup> About love Fromm states, “There is only one passion which satisfies man’s need to unite himself with the world, and to acquire at the same time a sense of integrity and individuality, and this is *love*. *Love is union* with somebody, or something, outside oneself, *under the condition of retaining the separateness and integrity of one’s own self*.”<sup>15</sup>

Relatedness is a need of belongingness, which starting from our natural ties to our mother reach universal comradeship with all human beings. Erich Fromm says, “Man’s birth as man means the beginning of his emergence from his natural home, the beginning of the severance of his natural ties. Yet this very severance is frightening; if man loses his natural roots, where is he and who is he? He would stand alone, without a home; without roots; he could not bear the isolation and helplessness of this position. He would become insane. He can dispense with the *natural* roots only insofar as he finds new *human* roots and only after he has found them can he feel at home again in this world.”<sup>16</sup>

## **6. Iqbal’s Philosophical Psychotherapy**

Iqbal is a great poet, eminent religious scholar, and a versatile philosopher. His philosophy is full of inspiration. He is a great humanist who recognizes high status of man with high purpose and potential. Man by dint of action is ever growing. He is self-transcendent. We have discussed these concepts earlier. There are many more concepts like creativity and uniqueness, which Iqbal has rightly emphasized. These are likewise regarded utterly important for today's psychotherapy.

***Philosophical Psychotherapy***

Philosophical Psychotherapy is an independent school of thought in the field of psychotherapy. It is a cognitive type of psychotherapy. It maintains that our mental health is greatly influenced by our beliefs, intellectual setup and the way we perceive our life. With the change of our behaviour, concepts, philosophical outlook or attitude we can bring change in our personality. These changes are in response to a particular situation. William S. Sahakian explains: "To alter personality it is necessary to effect changes in a person's philosophy of life. While a certain type of philosophy predisposes one to pessimism, depression, or moroseness, another philosophical view on life can dispose a person toward being optimistic, exuberant, and content. What is so remarkable about Philosophical Psychotherapy is that it often succeeds when a number of other psychotherapeutic techniques have failed."<sup>17</sup>

The philosophical therapist firstly tries to know the patient's attitude towards life. Often a person's philosophical stance, belief, or outlook adversely affects his emotional or mental health'. Then the therapist aims at changing the unhealthy concepts and views. "The therapist aids the client in changing his attitude or assists him in becoming more philosophical about his condition—even in cultivating an attitude of philosophical indifference."<sup>18</sup>

The application of the Philosophical Psychotherapy is very important. "Philosophical Psychotherapy is most effective in those recalcitrant cases that do not yield to other forms of therapy. Its value is best appreciated in dealing with those long-term cases where common forms of psychotherapy have proved fruitless.

Other applications include cases in which more fundamental forms of personality change are sought – where a complete change of life-style or a new attitude on life will benefit the individual. Those with various emotional problems—especially people plagued with anxieties and other fears and those facing life’s crises and other distressing situations—benefit most from Philosophical Psychotherapy. It is a boon to so-called normal people seeking to maintain their slim hold on “sanity.” It comes as a relief to neurosis of long standing.”<sup>19</sup>

In the field of psychology all the psychologists especially personality theorists are philosophers. They have their own assumptions. Barbara Engler rightly observes, “No psychologist or personality theorist can avoid being a philosopher of sorts. As we have seen, the science of personality theorizing has its origin in philosophy. The very act of theorizing, or thinking about what we see, entails making certain assumptions about the world and human nature. Every thinking person, not to speak just of personality theorists, entertains and holds basic philosophical assumptions as he or she reflects on the world and his or her existence. These basic philosophical assumptions deeply and profoundly influence the way in which we perceive the world and theorize about it.”<sup>20</sup> Barbara concludes that personality theorists “in their psychologizing they raise philosophical issues, and, in doing so, reflect philosophical assumptions.”<sup>21</sup>

## NOTES AND REFERENCES

### 1. Higher Nature Of Man

---

- <sup>1</sup> . Iqbal, *The Reconstruction*, p. 10
- <sup>2</sup> . *Ibid.*, p. 9
- <sup>3</sup> . *Kulliyat-i-Iqbal* (Persian), Iqbal Academy Pakistan, p. 541
- <sup>4</sup> . A.J. Arberry, Trans. of *Iqbal’s Javid Nama*, p. 60
- <sup>5</sup> . *Kulliyat-i-Iqbal* (Persian), Iqbal Academy Pakistan, pp 207-8
- <sup>6</sup> . B.A. Dar’s, transl. of *Iqbal;s Gulshan-i-Raz-i-Jadid in Zabur-i-Ajam*, p. 9

7. Iqbal, *The Reconstruction*, p. 72
8. Freud, *Collected Papers*, p. 319
9. Andrew Salter, *A Case Against Psychoanalysis*, p. 129
10. Colin Wilson, *New Pathways in Psychotherapy*, p. 238
11. Viktor E. Frankl, *Psychotherapy and Existentialism*, p. 21
12. *Ibid.*
13. Ellis, *A Reason and Emotion in Psychotherapy*, p. 5
14. J. Wolpe, *Learning Theories* in J.G. Howells (Ed.), *Modern Perspectives in World Psychiatry*, pp. 557-576
15. Arnold A. Lazarus, *Behaviour Therapy & Beyond*, p. 6
16. Philip G. Zimbardo, *Essentials of Psychology and Life*, p. 436
17. *Ibid.*, p. 435

## 2. Purpose And Aim

1. Iqbal, *The Reconstruction*, p. 60
2. *Ibid.*, pp. 52-53;
3. *Kulliyat-i-Iqbal* (Persian), Iqbal Academy Pakistan, p. 35
4. R.A. Nicholson's Trans. of *Asrar-i-Khudi*, p. 23
5. *Kulliyat-i-Iqbal* (Urdu), Iqbal Academy Pakistan, p. 373
6. My own translation
7. Iqbal, *The Reconstruction*, p. 54
8. Stanley E. Slivkin, 'Goad-Directed Psychotherapy', in *The Psychotherapy Handbook*, p. 256
9. *Ibid.*, pp. 256-257
10. *Ibid.*, p. 257
11. *Ibid.*, p. 258
12. Frederick Towne Melges and Patricia Blenvins Webster, 'Future Oriented Psychotherapy' in *The Psychotherapy Handbook*, p. 245
13. *Ibid.*,
14. *Ibid.*, p. 245
15. *Ibid.*, p. 247

## 3. Personal Growth

1. Iqbal, *The Reconstruction*, p. 12
2. *Kulliyat-i-Iqbal* (Persian), Iqbal Academy Pakistan, p. 34
3. R.A. Nicholson, *The Secrets of the Self*, trans. of Iqbal's *Asrar-i-Khudi*, p. 21
4. *Kulliyat-i-Iqbal* (Persian), Iqbal Academy Pakistan, p. 70; *op. cit.*, p. 62
5. R.A. Nicholson, *op. cit.*, p. 102
6. Iqbal, *The Reconstruction*, p. 12
7. Explanation is my own
8. Iqbal, *The Reconstruction*, p. 12
9. Explanation is my own

- 
- <sup>10</sup> . Iqbal, *The Reconstruction*, pp. 9-10  
<sup>11</sup> . Philip G. Zimbardo. *Essentials of Psychology and Life*, p. 435  
<sup>12</sup> . *Ibid.*  
<sup>13</sup> . *Ibid.*, 437  
<sup>14</sup> . Barbara Engler, *Personality Theories*, p. 334  
<sup>15</sup> . *Ibid.*  
<sup>16</sup> . Colin Wilson, *New Pathways in Psychology*, p. 164  
<sup>17</sup> . A.H. Maslow, Article: *Some Basic Propositions of Growth and Self-actualization Psychology in Theories of Personality: Primary Sources and Research*, ed., by Gardener / Calvin, p. 308  
<sup>18</sup> . Colin Wilson, op., cit., p. 203
- 4. Action**
- <sup>19</sup> . Iqbal, *The Reconstruction*, p. 12  
<sup>20</sup> . *Kulliyat-i-Iqbal* (Urdu), Iqbal Academy Pakistan, p. 479  
<sup>21</sup> . Iqbal, Trans., of *Bal-i-Jibril* by Anwar, Poet of the East, p. 148  
<sup>22</sup> . Iqbal, *Asrar-o-Rumuz*, pp. 29-33  
<sup>23</sup> . Iqbal, *Self in the Light of Relativity* in *Thought And Reflection of Iqbal* by Syed Abdul Wahid, p. 115.  
<sup>24</sup> . Iqbal, *Bal-i-Jibril*, p. 174  
<sup>25</sup> . Iqbal, *Bal-i-Jibril*, trans. by B.A. Dar in *Iqbal and Post-Kantian Voluntarism*, p. 90  
<sup>26</sup> . Iqbal, *Zubur-i-Ajam*, P. 182  
<sup>27</sup> . A.J. Arberry, *Persian Psalms*, p. 116  
<sup>28</sup> . Diane Shapiro, *Occupational Therapy in The Psychotherapy Handbook*, p. 438  
<sup>29</sup> . *Ibid.* p. 439  
<sup>30</sup> . *Ibid.*,  
<sup>31</sup> . *Ibid.*,  
<sup>32</sup> . Alvin I. Gerstein, *Activity Group Therapy*, in *The Psychotherapy Handbook*, p. 259  
<sup>33</sup> . *Ibid.*, p. 259  
<sup>34</sup> . *Ibid.*  
<sup>35</sup> . *Ibid.*  
<sup>36</sup> . *Ibid.*, p. 261  
<sup>37</sup> . Viktor E. Frankl, *Psychotherapy and Existentialism*, p. 19  
<sup>38</sup> . *Ibid.*, pp. 124-125  
<sup>39</sup> . A.H. Maslow, op. cit., p. 315  
<sup>40</sup> . *Ibid.*, p. 310  
<sup>41</sup> . *Ibid.*, p. 314  
<sup>42</sup> . Schimmel, *Gabriel's Wing*, p. 215
- 5. The Role of Society**
- <sup>1</sup> . Iqbal, *The Reconstruction*, p. 102

2. *Ibid.*, p. 14
3. *Ibid.*, pp. 14-15
4. *Kulliyat-i-Iqbal* (Persian), Iqbal Academy Pakistan, p. 686
5. Translation is my own
6. *Kulliyat-i-Iqbal* (Persian), Iqbal Academy Pakistan, p. 99
7. *Kulliyat-i-Iqbal* (Urdu), Iqbal Academy Pakistan, p. 217
8. A. Anwar Beg, *The Poet of the East*, p. 254
9. A.J. Arberry, *The Mysteries of Selflessness*, trans. of Ramuz-i-Bekhuri, p. xi (Preface)
10. Bernard Guerney, jr. and Edward Vogelsong, *Relationship Enhancement Therapy*, p. 562
11. *Ibid.*, p. 563
12. *Ibid.*, p. 565
13. Frank Fish, *Clinical Psychiatry for the Layman*, p. 3
14. Erich Fromm, *The Sane Society*, p. 30
15. *Ibid.*, p. 31
16. *Ibid.*, p. 38
- 6. Iqbal's Philosophical Psychotherapy**
1. William S. Sahakian, 'Philosophical Psychotherapy', in *The Psychotherapy Handbook*, edited by Riche Herink p. 474
18. *Ibid.*, p. 175
19. *Ibid.*, p. 476
20. Barbara Engler, *Personality Theories*, p. 5
21. *Ibid.*, p. 6

## Chapter Seven

### IQBAL'S PURPOSIVE ACTIVISM AND LOGOTHERAPY

Iqbal traced the roots and offered psychological treatment for the modern man's predicament. He states that "the modern man with his philosophies of criticism and scientific specialism finds himself in a strange predicament. His Naturalism has given him an unprecedented control over the forces of nature, but has robbed him of faith in his own future."<sup>1</sup> It requires the modern man to reconstruct his personality. In this respect Iqbal gives great importance to purpose, self-transcendence, self-determinism, action. Even stress, tension, suffering taken in positive sense, contribute to the development of personality. Attitude toward life is another factor, which carries a great value in Iqbal's thought.

#### 1. Purpose:

The ego "is rationally directed will." Thus purpose and aim form a very important part in Iqbal's thought. It is purpose which preserves life. Iqbal says:

زندگانی را بقا از مدعا ست  
کاروانش را درا از مدعا ست<sup>2</sup>

"Life is preserved by purpose:

Because of the goal its caravan-bell tinkles"

Even the life of community is preserved by purpose. He says:

مرگ قوم از ترک مقصود حیات<sup>3</sup>

“The nation dies if it loses hold of the purpose of life.”

It is due to its purposive nature that the self chooses and rejects certain values and disvalues for itself. Without purpose, the self cannot earn development, freedom and immortality. Iqbal says “...ends and purposes, whether they exist as conscious or subconscious tendencies, form the warp and woof of conscious experience. And the notion of purpose cannot be understood except in reference to the future ..... Purposes colour not only our present states of consciousness, but also reveal its future direction. In fact, they constitute the forward push of our life, and thus in a way anticipate and influence the states that are yet to be. To be determined by an end is to be determined by what ought to be.”<sup>4</sup> Further, “there is a progressive formation of fresh ends, purposes and ideal scales of value as the process of life grows and expands. We become by ceasing to be what we are. Life is passage through a series of deaths.”<sup>5</sup>

## **2. Self-Transcendence:**

Iqbal believes in self-transcendence, and not merely in self-actualization as championed by Abraham Maslow. Iqbal has envisaged the height of a developed personality. This is the result of his deep confidence, which he has posed, in man’s hidden capacities. Man has potentialities, which are much more in scope than what self-actualization psychology has conceived. According to Maslow one achieves self-actualization only according to the qualities, which are already present in the human nature. Man, thus, is only a container of inherent qualities. Iqbal, on the other hand, wants man to create in himself tremendous potentiality, which ultimately leads to the formation of a perfect man.

Self-transcendence possesses a unique pleasure. Iqbal says:

عجب مزہ ہے، مجھے لذت خودی دے کر

وہ چاہتے ہیں کہ میں اپنے آپ میں نہ رہوں<sup>6</sup>

It is a strange pleasure that by giving me the taste of ego  
God wants me not to remain in my habitual self.

Iqbal takes self-transcendence in the meaning of gathering quality for becoming perfect man, who can see reality face to face. The perfect man attains capacity to build a much vaster world in the depths of his own inner world, develops intuition, transcends the limits of space and time and earns immortality through action. He says:

خودی میں ڈوب جا غافل! یہ سر زندگانی ہے  
نکل کر حلقہٴ شام و سحر سے جاوداں ہو جا<sup>7</sup>

O ignorant, absorb yourself in ego; this is the secret of life.  
Come out of the circle of evening and morning (serial time);  
and become eternal.

### **3. Self-Determinism:**

Now a subtle question arises: Is man free to choose the way to self-transcendence? Can he develop himself according to his purpose or goal? Iqbal upholds the position of ego's power of choice. Ego's aim is to select some way out of various alternatives in order to develop himself and make his destiny. In this respect Iqbal refers to the episode of Adam's Fall. He says, "Man's first act of disobedience was also his first act of free choice; and that is why, according to the Qur'anic narration, Adam's first transgression was forgiven."<sup>8</sup>

Iqbal believes in self-determinism, which holds "that man as a self-conscious being has the ability for personal initiative and response, that he is a center of creativity, and that within limits he is able to reshape himself, to influence the behaviour of this fellow, and to redirect the processes of the outer world."<sup>9</sup>

The words "within limits" in the definition of self-determinism, as cited above, are significant. Ego is not free in its absolute sense. He says, "The Ego attains to freedom by the removal of all obstructions in its way. It is partly free, partly determined..."<sup>10</sup>

### **4. Action:**

Attainment of goal requires constant action and strenuous effort. Iqbal vehemently emphasizes the adoption of active life. He says, "in great action alone the self of man becomes united with God without losing his own identity. And transcends the

limits of space and time. Action is the highest form of contemplation.”<sup>11</sup>

Iqbal states that the closed doors of destiny, are opened through action:

راز ہے راز ہے تقدیر جہان تگ و تاز  
جوش کردار سے کھل جاتے ہیں تقدیر کے راز<sup>12</sup>

“The destiny of this world of strife is mystery, indeed; zeal for action unfolds the secrets of the destiny unknown!”

Iqbal asks man to reveal his potentialities through strenuous action. He says:

جہاں اور بھی ہیں ابھی بے نمود  
کہ خالی نہیں ہے ضمیر وجود  
پر اک منتظر تیری یلغار کا  
تری شوخی فکر و کردار کا  
یہ ہے مقصد گردش روزگار  
کہ تیری خودی تجھ پہ ہو آشکار!<sup>13</sup>

“There are as yet many worlds to be manifested,  
For the womb of Being is not empty.  
Every world is waiting to be attacked by you,  
To feel the sharpness of your thought and deed.  
This is the object of the revolutions of day and night.  
That yourself may reveal itself to you.”

Iqbal relates the tale of certain lions that gave up exertion due to the sermons of the sheep, and eventually met their doom.<sup>14</sup>

Iqbal states that even nations who abandon strife are doomed. He says:

وہ قوم نہیں لائق ہنگامہ فردا  
جس قوم کی تقدیر میں امروز نہیں ہے!<sup>15</sup>

“Unworthy the tumult and strife of tomorrow  
That nation to whose will today does not bow.”

As activism necessarily entails tough fight, Iqbal recommends struggle for shaping the surroundings according to our wishes:

حدیث ہے خیراں ہے تو بازمانہ بساز  
زمانہ بائو نسازد، تو بازمانہ ستیز<sup>16</sup>

“It is the ignorant who says: “adjust yourself to your surroundings.”

If the surroundings (your times) as not conform to your wishes, you must fight against them.”

He says:

گفتند جہان ما آیا بتومی سازد؟  
گفتم کہ نمی سازد گفتند کہ برہم زن<sup>17</sup>

“They said, “Is our world agreeable to you?”

I said, “No”; they added, “Upset it”

He does not like stillness in life. Only right action and strife can earn immortality. He asserts:

میارا بزم بر ساحل کہ آنجا  
نوی زندگی نرم خیز است  
بدریا غلت و باموجش در آویز  
حیات جاوداں اندر ستیز است<sup>18</sup>

“Feast not on the shore, for there

Softly breathes the tune of life.

Grapple with the waves and dare!

Immortality is strife.”

According to Iqbal, even destination should not satisfy man because immortal life lies in constant travelling. Iqbal says:

بیایاں نارسیدن زندگانی است  
سفر مارا حیات جاودانی است<sup>19</sup>

“Not to reach the end is life;

Immortal life for us lies in constant traveling.”

## **5. Positive Impact of Suffering, Stress, Tension, And Enemy:**

Iqbal states that hardships and dangers bear blessings also. Facing difficulties and dangers reveals man's potentialities. He says:

آزماید صاحب قلب سلیم  
زور خود را از مهفات عظیم<sup>20</sup>

“He that hath a sound heart  
Will prove his strength by great enterprises.  
The potentialities of men of action  
Are displayed in willing acceptance of what is difficult.”  
Again, Iqbal says:

خطر تاب و توان را امتحان است  
عیار ممکنات جسم و جان است<sup>21</sup>

“Danger test one's strength and capacity  
And in the touchstone of the power of the mind and the  
body.”

Iqbal believes in the universal tension and struggle. “The life of ego is a kind of tension by the ego invading the environment and the environment invading to ego.” He regards the existence of tension as a necessity for further development. He says:

اگر یک ذره کم گردد ز انگیز وجود من  
باین قیمت نمی گیرم حیات جاودانی را!<sup>22</sup>

“If even a jot is lessened from the tension of existence,  
I will not buy eternal life at this cost.”

Iqbal considers evil as necessary for it provides opportunity for the realization of human potentialities. Admitting the importance of enemy, he says:

راست میگویم عدو هم یار تست  
بستی او رونق بازار تست<sup>23</sup>

“I will declare the truth: thine enemy is thy friend:  
His existence crowns thee with glory,  
Who so ever knows the states of the self  
Considers a powerful enemy to be a blessing from God.  
To the seed of Man the enemy is as a rain-cloud

He awakens its potentialities.”

He acknowledges the importance of Satan Thus:

مزی اندر جہانے کور ذوقی  
کہ یزدان دارد و شیطان ندارد<sup>24</sup>

“Do not live in a world of blind taste,  
Which has only a God and not a devil.”

## 6. Attitude

Iqbal is a great philosopher and reformer, who aims at awakening the slumbering *millat* from the shackles of slavery. He emphasizes the *millat* in developing the ego and changing its slavish attitude. The spirit of most of his ideas is the role of change for the attainment of healthy attitude. His philosophy of *Faqr* is one of the specific examples in the attainment of higher personality. To him, *Faqr* is a way of life. It is a particular attitude toward life irrespective of man's monetary position. It is an attitude towards religion, moral, economic and social aspects of life. To Iqbal, *Faqr* is not necessarily a state of poverty. It is not beggary either. *Faqir* does not extend his hand to others for any thing. Further, *Faqr* is honest earning and contentment. Iqbal considers '*Kasb-i-Hilal*' (lawful or honest earning) and contentment as the most important factors of economic life. As regards *Kasb-i-Hilal*, Iqbal rejects that earning which is made without effort. Contentment does not mean that one should not try to earn more. It means that if one cannot be rich despite one's effort one must have the attitude of *Istighna* (contentment). One must try to earn by lawful means and never be oblivious of higher things of life.

Next, Iqbal believes that a disciple needs a 'Murshid' (guide) in mystic life. The later through his vision, enlightens the way of the disciple. Without this guidance one can get astray. Nearly every sufi has stressed the need of getting the lead of a 'Murshid'. The 'Murshid' changes the attitude of the disciple. Iqbal selects Jalal-ud-Din Rumi as his guide. He says:

مرشد رومی حکیم پاک زاد  
سر مرگ و زندگی پرما کشاد<sup>25</sup>

The guide Rumi who is Murshid (guide) with purity  
has opened the secrets of life and death on me.

### **Logotherapy**

Victor Frankl (1905—) the father of logotherapy, based the whole system of his school of psychotherapy on certain philosophical assumptions instead of psychological concepts. He says, "Psychotherapy can only have a unconditional belief in the meaning of life, every life, if it starts with the right kind of philosophy, if it chooses the right philosophy."<sup>1</sup>

Frankl thinks that every age has its own neurosis and needs its own therapy. Today the patients face human problems rather than neurotic symptoms; and the doctors are confronting with philosophical questions more than emotional conflicts. The neurosis is not mainly and necessarily due to anxiety, childhood traumas, and other factors, emphasized by psychoanalysis. Actually, it is because of wrong concepts in life and unhealthy attitude towards problems, which are detrimental to mental health.

The philosophical foundations of Frankl's system are will to meaning; meaning of life; freedom of will; and other interconnected links such as self-transcendence, action, suffering and attitude towards suffering.

### **Will To Meaning**

Will to meaning is a driving force in logotherapy. Irrespective to pleasure and power or adverse circumstances, one should be willing and able to suffer for a cause to which one is committed. The cause may be for the sake of a loved one, or for the sake of God.

Logo is a Greek word that denotes 'meaning'. Logotherapy focuses on the human existence, and emphasizes search for meaning which is the primary motive in man. Actually, man is motivated by the will to meaning, which is satisfied only by meaning in life. Thus as Frankl maintains, "Logotherapy is a psychotherapy that is oriented toward meaning and reorient the patient toward meaning."<sup>2</sup>

Meaning of life is not an abstract phenomenon. It is a concrete assignment for fulfillment. Also, it is not general. It differs from person to person. It is specific and unique meaning

of a person's life. The meaning may change from time to time but it never ceases to be.

We make life meaningful by (1) what we give to the world in term of our creation; (2) what we take from the world in shape of our experiences and (3) what stand we take toward the world or what attitude we choose toward suffering.

### **Freedom of Will**

A meaning in life necessitates that man must be free in choosing his meaning. What one has to develop depends on his decision. "The emphasis lies on free choice...If this freedom is denied to him he becomes a cogwheel that has a function to carry out but no opportunity to choose it."<sup>3</sup> It is erroneous to believe that man is determined. He is actually self-determined. Man becomes what he is by constructing himself. True that human being is not free from biological, psychological, sociological conditions. But he can take a stand towards these conditions. This very fact reveals that man is free to exercise freedom. Frankl says, "The conditions do not determine me, but I determine whether I yield to them or brave them. There is nothing conceivable that would condition a man wholly, i.e., without leaving to him the slightest freedom. Man is never fully conditioned in the sense of being determined by any facts or forces. Rather man is ultimately self-determining. He determines not only his fate but also his own self..."<sup>4</sup>

According to logotherapy even a neurotic or a psychotic is not devoid of freedom. Frankl maintains, "a residue of freedom, however limited it may be, is left to man in neurotic and even psychotic cases. Indeed, the innermost core of the patient's personality is not even touched by a psychosis."<sup>5</sup>

### **Self-Transcendence**

'Meaning in life' is not restricted. It does not coincide with being. Its flight is ahead of being. It is torchbearer of being. One of the most important aims of man is self-transcendence. Man's existence goes unsteady unless it transcends toward something above his self. Man transcends his being toward an ought. He is above somatic and the psychic realities. By transcending himself he enters human dimension. For Frankl, the airplane is worth its

name when it rises into the third dimension. Similarly, man manifests his human qualities by transcending himself.

Frankl disagrees with A.H. Maslow who champions the cause of self-actualization. Self-actualization is not enough. It cannot be the aim of human existence. It is just to actualize the potential within man. According to Frankl, self-actualization is an effect and not object of intension. In other words, it is an outcome or by product and not end in itself. Frankl refers to Socrates and beautifully sums up the idea in these words: "But what would be result if a man should merely actualize the potentials within himself? An answer comes to mind in the case of Socrates. He confessed to the potentiality within him to become a criminal and, therefore, if he had succeeded in fully developing his potentialities, the great defender of law and justice would have been a common law breaker."<sup>6</sup>

### **Action**

To achieve meaning in life constant action and strenuous struggle are needed. Passivity does not lead to goal, on one hand, and creates 'existential frustration on the other. Action offers man possibilities of meaning and also helps him achieve the goal. Besides, a purposive activity is not only conducive to good health but also to longevity of life. Frankl fervently quotes Harvey Cushing who said, "The only way to endure life is always to have task to complete."<sup>7</sup>

The lack of direction toward goal, which entails struggle and action, creates neurosis. One must seek other life task after one's professional task is over. The psychological crisis of unemployment and retirement play havoc in one's life. The pensioners and aging persons also become victims of this condition. It leads to permanent neuroses. There are, however, temporary neuroses also, which are experienced on a holiday. This he calls "Sunday Neurosis." The Sunday Neurosis "is a depression which afflicts people who become conscious of the lack of content in their lives...when the rush of the busy week stops on Sunday and the void within them suddenly becomes manifest."<sup>8</sup>

### **Suffering, tension and frustration**

Where there is action and struggle to achieve a goal, there one certainly confronts suffering. For logotherapy, suffering is not negative in itself. Its positive role is highly emphasized. Man is ready and wills to suffer for achieving his meaning of life. Frankl says, "It is a tenet of logotherapy that meaning can be found in life not only through acting or through experiencing values but also through suffering. This is why life never ceases to have and to retain meaning to the very last moment. Even facing an ineluctable fate, e.g., an incurable disease, there is still granted to man a change to fulfill even the deepest possible meaning."<sup>9</sup>

Actually, the basic concern of man is to see a meaning in his life, He is ready to forego pleasure and prepared to suffer pain for his meaning of life. Logotherapy is based neither on the principle of will to pleasure as pleaded by Freud, nor the theory of will to power as put forward by Nietzsche. Frankl states that "Both the will to pleasure and the will to power are derivatives to the original will to meaning. Pleasure is an effect of meaning fulfillment; power is a means to an end."<sup>10</sup>

Logotherapy recognizes the positive role of tension. It does not regard every tension necessarily neurotic. To a certain degree some sort of tension is normal. A good deal of tension paves way to mental health. It is dangerous to remain in the state of equilibrium or a tensionless plight. Frankl says, "And what we have to fear in an age of existential frustration is not so much tension *per se* as it is the lack of tension, that is created by the loss of meaning."<sup>11</sup>

### **Attitude Toward Suffering**

Logotherapy gives great importance to attitude. What attitude we take toward suffering and how we take our suffering upon us are the facts, which actually count, and not the facts themselves. Suffering dwindles into insignificance with one's healthy attitude toward suffering. "Through the right attitude unchangeable suffering is transmuted into a heroic and victorious achievement. In some fashion, a man who has failed by a deed cannot change what happened, but by repentance he can change himself. Also, one gets rid of suffering in some way when one finds the meaning of sacrifice. Frankl gives an example of a

Doctor of medicine whose wife died leaving him in great distress and depression. How Frankl changed the attitude of the Doctor is obvious from the following dialogue.

Frankl: "What would have happened, Doctor, if you had died first, and your wife would have had to survive you?"

Doctor: "Oh, for her this would have been terrible how she would have suffered.

Frankl: "You see, Doctor, such a suffering has been spared her, and it is you who has spared her this suffering, but how you have to pay for it by surviving and mourning her."<sup>12</sup>

Though brief but it went to a long way in order to give solace to the sufferer, according to Frankl.

## **TREATMENT**

### **The Cause**

Frankl claims that existential vacuum is the cause of neurosis. Existential vacuum is a form of nihilism when one has no meaning of life. It is mass neurosis of the present time. The patients today face lack of awareness of a meaning worth living for they experience inner emptiness and a void within themselves. This state creates the existential frustration.

According to logotherapy existential frustration is the frustration of the will to meaning and meaning of life. This is in itself neither pathological nor pathogenic. It is a spiritual disease. He says, "Man's search for a meaning is not pathological but rather the surest sign of being truly human. Even if this search is frustrated, it cannot be considered a sign of disease. It is spiritual distress, not mental disease."<sup>13</sup>

### **Noogenic Neurosis**

Existential frustration results in different problems like phobias, juvenile delinquency, and alcoholism. It generates temporary and permanent neurosis. Logotherapy introduces the term "Noogenic Neurosis." It is from the word "noos" which means mind in Greek language. Logotherapy takes it in the sense of dimension of the human existence. Frankl himself explains, "I call such neurosis "noogenic neurosis. When neurosis is noogenic, that is when it has its roots not in psychological complexes and traumata but in spiritual problems, moral

conflicts, and existential crises, then such spiritually rooted neurosis requires a psychotherapy focusing on the spirit.”<sup>14</sup>

### **Symptoms**

According to Logotherapy the symptoms appear in the form of boredom. Existential vacuum takes the shape of will to power, will to money or will to pleasure and often eventuates in sexual compensation.

### **Treatment**

Logotherapy treats the patient by making him conscious of his aspirations and meaning of life “It tries to elicit his striving for a meaning of life, and it tries also to elucidate the meaning of his existence.”<sup>15</sup>

The logo-therapist takes into consideration not only man's aspiration for meaningful existence but also frustration of this aspiration. In contrast with psychoanalysis, which traces the trouble back to unconscious logotherpay considers the lack of philosophical coordination as the source of problems. Also, with the change of the patient's attitude toward suffering the logo-therapist cures the patients.

### **Resume**

We have seen the philosophical assumptions on which logotherapy has built up its system. Frankl maintains that the doctors today face philosophical questions rather than emotional conflicts of patients. They confront human problems rather than neurotic symptoms or psychological complexes. The phobia, anxiety, depression and other problems are due to existential frustration as result of meaninglessness in life. In their treatment the doctors enable the patient to see the meaning in his or her life and change the patient's attitude towards the problems.

Iqbal's vision of man and his problems are being realized in the positive trends of modern psychology including the school of Logotherapy.

## NOTES AND REFERENCES

### Iqbal's Purposive Activism and Logotherapy

- 1 . Iqbal, *The Reconstruction*, p. 186
- 2 . *Kulliyat-i-Iqbal*, (Persian) Iqbal Academy Pakistan, p. 35
- 3 . *Ibid.*, p. 128
- 4 . Iqbal, *The Reconstruction*, p. 53
- 5 . *Ibid.*, p. 54
- 6 . *Kulliyat-i-Iqbal*, (Urdu) Iqbal Academy Pakistan, p. 364
- 7 . *Kulliyat-i-Iqbal*, (Urdu) Iqbal Academy Pakistan, p. 304
- 8 . Iqbal, *The Reconstruction*, p. 85
- 9 . Harold H. Titus, *Living Issues in Philosophy*, p. 194
- 10 . R.A. Nicholson, trans. *The Secrets of the Self*, p. xx
- 11 . Iqbal, *Self in the Light of Relativity*, in *Thought and Reflection of Iqbal* by Syed Abdul Wahid, p.115
- 12 . *Kulliyat-i-Iqbal*, (Urdu) Iqbal Academy Pakistan, p. 479
- 13 . *Ibid.*, p. 457
- 14 . Iqbal, *Asrar-i-Khudi*, pp. 29-33
- 15 . *Kulliyat-i-Iqbal*, (Urdu) Iqbal Academy Pakistan, p. 653
- 16 . *Ibid.*, p. 354
- 17 . *Kulliyat-i-Iqbal*, (Persian) Iqbal Academy Pakistan, p. 639
- 18 . *Ibid.*, p. 219
- 19 . *Ibid.*, p. 449
- 20 . *Ibid.*, p. 65
- 21 . *Ibid.*, p. 276
- 22 . *Ibid.*, p. 378
- 23 . *Ibid.*, p. 53
- 24 . *Ibid.*, p. 283
- 25 . *Ibid.*, p. 119

### Logotherapy

- 1 . Viktor E. Frankl, *Psychotherapy and Existentialism*, p. 130
- 2 . *Ibid.*, p. 134
- 3 . *Ibid.*, pp. 82-83
- 4 . *Ibid.*, pp. 60-61
- 5 . Viktor E. Frankl, *Man's Search for Meaning*, p. 210
- 6 . Viktor E. Frankl, *Psychotherapy and Existentialism*, p. 46
- 7 . Harvey Cushing, qt. by Frankl, p. 124
- 8 . *Ibid.*, p. 125
- 9 . *Ibid.*, p. 24
- 10 . *Ibid.*, p. 6
- 11 . *Ibid.*, p. 83
- 12 . Viktor E. Frankl, *Man's Search for Meaning*, pp. 178-179
- 13 . Viktor E. Frankl, *Psychotherapy and Existentialism*, p. 72
- 14 . *Ibid.*, p. 122
- 15 . *Ibid.*, p. 21

## Appendix-I

### SOURCES OF IQBAL'S MONISM

According to Iqbal there is no dichotomy in the Ultimate Reality. He is a great upholder of spiritual monism. The sources of his views are the Qur'an and the thought of Jalal-ud-Din Rumi, whose Mathnavi, he regards as the Qur'an in Persian language.<sup>1</sup>

#### THE QUR'AN

##### **The Ultimate Reality**

##### **Unitary Nature**

The Qur'an is a great upholder of the unitary nature of Reality. The following two words of the Qur'an are very important to note.

*Khalq* and *Amr*<sup>2</sup>

The Ultimate Reality is one and spiritual.<sup>3</sup> The creative activity of God is revealed in two way - *Khalq* (creation ) and *Amr* (direction) which belong to God.<sup>4</sup> There is no duality in the Ultimate Reality.

Again, according to the Qur'an

“To Him belongs the creation and direction.”<sup>5</sup>

God is “First and the Last, the visible and invisible.”<sup>6</sup>

The Qur'an sees signs of the Ultimate Reality in phenomena of Nature:

“Verily in the creation of Heavens and the earth, and in the succession of the night and the day, are signs for men of understanding.”<sup>7</sup>

However, the creation is not separate from God. It is a systematic mode of behaviour, which is organic to the Ultimate Self.

### **The Universe**

#### **Inert Matter**

The creation is not separate from God. It is a systematic mode of behaviour, which is organic to the Ultimate Reality. "The universe is habit of Allah.<sup>8</sup> The Ultimate Reality is spiritual and lives in its temporal activity. " The Ultimate Reality, according to the Qur'an is spiritual, and its life consists in its temporal activity. The spirit finds its opportunities in the natural, the material, and the secular. All that is secular is, therefore, sacred in the roots of its being.<sup>9</sup>

#### **It is expandable,**

"He adds to His Creation what He wills"<sup>10</sup>

"Say – go through the earth and see how God hath brought forth all creation; hereafter will He give it another birth."<sup>11</sup>

#### **Time and Space**

The Qur'an is clear in respect of time and space of the Ultimate Reality.

Reality lives in duration "untouched by wariness" and unseizable by "slumber or sleep."<sup>12</sup>

"And it is He who hath ordained the night and the day to succeed another for

those who desire to *think* on God or desire to be thankful'  
(25:63)<sup>13</sup>

"The East and West is God's: therefore which every way turn, there is the face of  
God."<sup>14</sup>

According to the Qur'an the Ultimate Reality lives in duration, where there is no successional time; and manifestation of Reality appears in serial time. Both duration and serial time are organically related. Iqbal explains, "On the one hand, the ego lives in eternity, by which term I mean non-successional change; on the other, it lives in serial time, which I conceive as organically related to eternity in the sense that is a measure of non-successional change. In this sense alone it is possible to

understand the Qur'anic verse: ' "To God belong the alternations of day and night." <sup>15</sup>

**Cause and Effect**

"Every day doth some new work employ Him"(55:29)<sup>16</sup>

"God adds to His creation what He wills." (35:1)<sup>17</sup>

The law of causation does not apply to the Ultimate Reality who lives in real time (pure duration) "If time is real, and not a mere repetition of homogeneous moments which make conscious experience a delusion, then every moment in the life of Reality is original, giving birth to what is absolutely novel and unforeseeable."<sup>18</sup>

The ultimate Reality is all-inclusive and all comprehensive Ego. The future pre-exists in His creative life as an open possibility. "The future certainly pre-exists in the organic whole of God's creative life, but it pre-exists as an open possibility, not as a fixed order of events with definite outlines."<sup>19</sup>

In Him act of knowledge and object are one. "Divine knowledge must be conceived as a living creative activity to which the objects that appear to exist in their own right are organically related."<sup>20</sup> He creates from within. He creates as He knows and He knows as He creates.

The law of cause and effect does not help us to prove the existence of God either. Iqbal says "The Cosmologically argument views the world as a finite effect, and passing through a series of dependent sequences, related as causes and effects, stops at an uncaused first cause, because of the unthinkability of an infinite regress. It is, however, obvious that a finite effect can only give a finite cause, or at most an infinite series of such causes. To finish the series at a certain point, and to elevate one member of the series to the dignity of an uncaused first cause, is to set at naught the very law of causation on which the whole argument proceeds."<sup>21</sup>

**Man**

**Soul and Body**

**The Qur'an Says:**

"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."<sup>22</sup>

“God hath made everything which He hath created most good; and began the creation of man with clay; then ordained his progeny from germs of life, from sorry water; then shaped him, and breathed of His spirit unto him, and gave you hearing and seeing: what little thanks do ye return.”<sup>23</sup>

“Then He made him complete and breathed into him of His spirit.”<sup>24</sup>

From the above, the following facts are obvious according to the Qur’an. Iqbal beautifully explains thus:

Man is divine and not material. As human soul proceeds from God’s *Amr* (Command) its essential nature is direction. From this Iqbal infers that human personality is an act, and not a thing. He explains, “My experience is only a series of acts, mutually referring to one another, and held together by the unity of 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 judgements, in my will-attitudes, aims, and aspirations.”<sup>25</sup>

The soul and body are not separate. These are organically related. *Khalq* is not separate from *Amr*. It is way of expression of the creative energy of God. In the same way mind and body are not separate. Iqbal refers to the Qur’an and says that mind and body “must belong to the same system and according to the Qur’an they do belong to the same system.”<sup>26</sup>

Again, that God breathed His spirit in man means, according to Iqbal that man is divine and his self is real from which his efficient self is not separate. He emphatically says that there is no inert matter according to the Qur’an. “All this immensity of matter constitutes a scope for the self-realization of spirit.”<sup>27</sup>

### **Soul: Time and Space**

According to the Qur’an, the soul’s time has two aspects: serial and non-serial. The Qur’an says:

“And behold a day with thy sustainer is as thousand year of your reckoning.”<sup>28</sup>

“And put thou thy trust in Him that liveth and dieth not, and celebrate His praise Who in six days created the Heavens and the earth, and what is between them, then mounted His throne; the God of mercy.” (25:58-59)<sup>29</sup>

“All things We have created with a fixed destiny: Our command was but one, swift as the twinkling of an eye.”(54:49-60).”<sup>30</sup>

The idea is explained thus: “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 Qur’an, as 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 indivisible act, ‘swift as the twinkling of an eye’.”<sup>31</sup>

“Pure time is regarded as organic whole, which is described by the Qur’an as Taqdir or the destiny. Destiny is time regarded as prior to the disclosure of its possibilities. It is time freed from the net of causal sequence – the diagrammatic character which the logical understanding imposes on it. In one word, it is time as felt and not as thought and calculated.”<sup>32</sup>

#### **Soul: Cause and Effect**

God is creator and lives in pure duration, and soul proceeds from the ultimate Reality, as discussed before. Thus mechanical law of cause and effect does not bind the soul. The characteristic of the ego is spontaneity. “To exist in real time is not to be bound by fetters of serial time, but to create it from moment to moment and to be absolutely free and original in Creation. In fact all Creative activity is free activity: Creation is opposed to repetition, which is a characteristic of mechanical action.”<sup>33</sup> That is why it is impossible to explain the creative activity of life in terms of mechanism. Life is spontaneous and undetermined. “Life with its intense feelings of spontaneity constitutes a centre of indertmination, and thus falls outside the domain of necessity.”<sup>34</sup>

There is no mechanism in the realm of the soul. Iqbal gives a good example of the significance of the daily prayer. “The

timing of the daily prayer which, according to the Qur'an, restores 'self-possession' to the ego by bringing it into closer touch with the ultimate source of life and freedom is intended to save the ego from the mechanizing effects of sleep and business. Prayer in Islam is the ego's escape from mechanism to freedom."<sup>35</sup> Again, "The truth is that the causal chain wherein we try to find a place for the ego is itself and artificial construction of the ego for its own purpose... The view of the environment as a system of cause and effect is thus an indispensable instrument of the ego, and not a final expression of the nature of Reality. Indeed in interpreting Nature in this way the ego understands and master its environment, and thereby acquires and amplifies its freedom."<sup>36</sup>

### JALAL-UD-DIN RUMI

In the world of Islam, Rumi occupies a pivotal position in the realm of Sufism. He was a great scholar, renowned mystic poet and eminent religious leader. He is a great spiritual monist. He regards the Ultimate Reality and its manifestation as one. Also, to him there is no dichotomy within the manifestations of the Ultimate Reality both in the universe and man.

#### The Ultimate Reality

##### Unitary Nature

Referring to God's Command and Creation, Rumi says:

امرکن یک فعل بود و نون و کاف  
در سخن افتاد و معنی بود صاف

"The Divine Command *Kun* (Be) was single act, and the (two letters N and K occurred (only) in speech, while the (inward) meaning was pure (uncompounded)."<sup>37</sup>

پس له الخلق و له الامرش بدان  
خلق صورت امر جان راکب برآن

"Know, therefore, that (in the text) to Him belongs the creation and to Him the Command; 'the Creation' is the form and 'the Command' is the spirit riding upon it."<sup>38</sup>

Rumi considers the phenomenal world as the outer side of Reality and teaches man to recognize the noumenal world. Dr.

Nicholson says, "The higher Sufi mysticism as represented by Jalal-ud-Din Rumi, teaches that the phenomenal is a bridge to the Real."<sup>39</sup>

### **The Universe**

#### **Inert Matter**

Rumi denies the existence of inert matter. For him there is no dead matter. The objects seem to be dead and lifeless to the casual observer, but to Rumi, the whole of the universe and its material objects are full of life and spirit. He says:

باد و خاک و آب و آتش بنده اند  
با من و تو مرده با حق زنده اند

"Air and earth and water and fire are (His) slaves: with you and me they are dead, but with God they are alive."<sup>40</sup>

#### **TIME and SPACE**

According to Rumi, serial time and space do not exist in the realm of God. He says:

عالم خلقت باسوی جهات  
بی جهت دان عالم امر و صفات

"The world of creations is characterized by direction and space (but) know that the world of the (Divine) Command and Attributes is without (beyond) direction."<sup>41</sup>

Rumi regards God as light, which is spaceless, and beyond past, present and future. He says:

لامکانی که درو نور خداست  
ماضی و مستقبل و حال از کجاست  
ماضی و مستقبلش نسبت بتوست  
هر دو یک چیزند پنداری که دوست

"In the spaceless realm of the Lights of God, the past, present and the future do not exist. Past and future are two things only in relation to you; in reality they are one."<sup>42</sup>

*La sharqiyya wa la gharbiyya*

Rightly, “The Qur’anic verse about divine light which definitely states that it is non-spatial, supports this view, and Rumi’s intellect and experience must have been strengthened by this spiritual corroboration.”<sup>43</sup>

Again, according to Rumi, God is not bound by serial space and time. He affirms it by putting the questions:

حق نه قادر بود بر خلق فلک  
در یکی لحظه بکن بی هیچ شک  
پس چرا شش روز آنرا در کشید  
کل یوم الف عام است اے مستفید

“Was not God able to create heaven in one moment by (the word) “Be”?”

Why, then, O seeker of instruction, did He extend (the time) for it to six days, every day (being as) a thousand years?

A thousand year?<sup>44</sup>

#### Cause and Effect

The Law of Causation does not apply to God. God speaks, in a verse of Rumi:

کار من بی علتست و مستقیم  
هست تقدیرم نه علت ای سقیم  
عادت خود را بگردانم بوقت  
این غبار از پیش بنشانم بوقت

“My action is uncaused and upright (independent):

I have (the power of) pre-determination.

(I have ) no cause, 0 infirm one

I alter My custom at the time (I choose):

at the time (I will) I lay the dust (that rises)

in front.”<sup>45</sup>

That logic cannot grasp Reality and it is only worship, which helps man, Rumi puts it thus:

آن یکی را تو ندانی از قیاس  
بندگی کن ژاژ کم خا ناشناس

“That oneness you cannot know by reasoning. Do service (to God ) and refrain from foolish gabble. O undiscerning man.”<sup>46</sup>

Through mere thought we cannot understand God. Hence the law of causation fails here. Rumi says:

هر چه اندیشی پذیر اے فناست  
آنک در اندیشه ناپید آن خداست

“All that you may think of is liable to pass away: he that comes not into thought is God.”<sup>47</sup>

### Man

#### Soul and Body

Further, Rumi maintains that empirical body is the objectified self. To him “the body is not the cause of the mind but is created by mind as its instrument for working on the material or phenomenal plane.”<sup>48</sup>

باده در جوشش گدای جوش ماست  
چرخ در گردش گدای هوش ماست  
باده از ما مست شد نی ما ازو  
قالب از ما هست شد نی ما ازو

“Wine in ferment is a beggar suing for our ferment; Heaven in revolution is a beggar suing for our consciousness;

Wine became intoxicated with us, not we with it; the body came into being from us, not we from it.”<sup>49</sup>

Further, the object does not exist with the observer. “What we consider to be the qualities of an independently existing matter, according to Rumi, exists only in relation to the perceiving mind.”<sup>50</sup>

There is no duality in the noumenal self. The duality appears only due to our senses, which are in habit of compounding things and regard mind and body separate. He says:

ز آنک فصل و وصل نبود در روان  
غیر فصل و وصل نیندیشد گمان

“Because in the spirit there is no separating and uniting, while (our) thought cannot think except of separating and uniting.”<sup>51</sup>

Again,

علت تنگیست ترکیب و عدد  
جانب ترکیب حسهاسی کشد  
که ترازوی حق است وکیل او  
ز ان سوی حقست دایم میل او

“The cause of narrowness is composition ( compoundness ) and number (plurality) : the senses are moving towards composition.

“Know that the world of unification lies beyond sense: If you want

Unity march in that direction.”<sup>52</sup>

آں یکی زآن سوی وصفست و حال  
جز دومی ناید بمیدان مقال

“How should the intellect find the way to this connection? This intellect is in bondage to separation and union.”<sup>53</sup>

### Time and Space

Rumi believes in two sides of the self – phenomenal and noumenal. He says:

تو بتن حیوان بجانی از ملک  
تا روی هم برزمین هم برفلک  
تا بظاہر مثلکم باشد بشر  
بادل یوحی الیہ دیدہ ور

“Thou in (thy) body art an animal, and in (thy) spirit thou art of the angels, so that thou mayst walk on the earth and also in the sky;

So that the seer with heart divinely inspired may be, in appearance,  
a man like yourselves.”<sup>54</sup>

The phenomenal self is bound by space and time. It has the spatial and temporal dimensions. But the noumenal self is timeless and spaceless.<sup>55</sup>

Time and space are the categories of phenomenal consciousness and thus “do not apply to the realm of spirit.” Rumi says,

تو مکانی اصل تو در لامکان  
این دکان بریند بگشآن دکان  
این جهان از بی جهت پیدا شده است  
که ز برجائی جهان را جا شده است

“You are in space but your essence is in the Spaceless Realm, close your business here and open it there. This world (of space)

has come into existence out of the Spaceless, and out of Placenessless it has secured a place.”<sup>56</sup>

فکرت از ماضی و مستقبل بود  
چون ازین دو رست مشکل حل شود

“Thought is of the past and future; when it is emancipated from these two, the difficulty is solved.”<sup>57</sup>

Rumi considers that space and time is relative in the sphere of the phenomenal self. However, such a situation does not exist in the realm of the noumenal self. “Past and future are relative to the individual self. About space there are numerous verses in the Mathnavi and Rumi repeatedly points to his convictions, which may either be the result of spiritual experience or an epistemological thesis, that in the realm of the spirit the category of space does not hold and has no relevance.”<sup>58</sup>

چون ز ساعت ساعتی بیرون شوی  
'چون' نماند محرم 'بیچون' شوی

“When for an hour you escape from the hours, relation abide not: you become familiar with that which is without relation.”<sup>59</sup>

In the mystic experience, that is an experience of the noumenal self, the Sufi sees reality as unity devoid of all diversities of space and time. Rumi alludes to such spiritual experience.

ساعتی با آن گروه مجتبی  
چون مراقب گشتم از خود جدا  
هم در آن ساعت ز ساعت رست جان  
ز آنک ساعت پیر گرداند جوان  
جمله تلوینها ز ساعت خاستست  
رست از تلوین که از ساعت برست  
ساعت از بی ساعتی آگاه نیست  
ز آنکش آن سو جز تحیر راه نیست

“ When for a while I had taken part with that select company in contemplation (of God) and had been separated from myself,

At that very hour my spirit was freed from hours (of Time); ( I say

‘freed’) because hours make the young old.

All changes have arisen from the hours: he that is freed from the hours is freed from change.

The hours are not acquainted with hourlessness (timelessness), because for him (who is conscious of time) there is way thither except bewilderment.”<sup>60</sup>

#### **Cause and Effect**

Rumi does not consider soul as a product of body. Actually, it is the other way around. Here the law of causation of empirical world is reversed; effect precedes the cause. Cause and effect thus becomes relative. The cause and effect are not separate. According to him, “in Sufic experience “a man’s causal thinking, with the problems that it creates and attempts to solve, exists nor more.”<sup>61</sup> The categories of time and space, which belong to phenomenal realm, are the cause of causation. To understand this it needs inner eye, without which man’s knowledge remains

confined to visible law of causation. Rumi gives a beautiful example of a person who hears a voice from behind a curtain and thinks that the curtain is speaking, whereas there is another speaker who is speaking behind the curtain.”<sup>62</sup>

Actually, according to Rumi, God is the creator of law of causation. God is the doer of every thing. Reality cannot be confined in one being. It is, thus, beyond cause and effect. Many a time unusual things happen. Rumi gives several examples. For instance, he says that the characteristic of fire is to burn; but in case of Abraham, when Nimrode put him to fire, he was saved and fire assumed the shape of flowers. Rumi says,<sup>63</sup>

“It happens many a time that events go on according to the usual ways.

سنت و عادت پر طبقہ وجود میں مختلف انداز کی ہے، حیات نباتی، مادہ جامد پر اس کے اثرات کو بدلتی ہے، اور حیات نفسی جسم اور مادہ دونوں کی حالتوں میں اثر انداز ہو کر نتیجے کو توقع اور عادت کے خلاف پیدا کر سکتی ہے۔ مولانا کے نظریہ کے مطابق قوانین فطرت بھی اپنی جگہ قائم رہتے ہیں اور خرق عادت بھی انسان کا معمولی مشاہدہ بن جاتا ہے۔ عادت اور خرق عادت دونوں ہستی کے مستقل پہلو ہیں۔ زندگی میں سبب سازی بھی ہے اور سبب سوزی بھی۔ اعلیٰ مقاصد کے لیے ادنیٰ اسباب میں تغیر پیدا کرنا زندگی کا ایک لازمی فعل ہے، اور یہ خود ایک سنت ہے۔ اس بارے میں مولانا نے اپنی بابت کہا ہے کہ:

از سبب سازیش من سودائیم

وزسبب سوزیش سو فسطائیم

در سبب سازیش سرگرداں شدم

در سبب سوزیش ہم حیراں شدم

بیماری بھی قوانین فطرت کے مطابق پیدا ہوتی ہے، لیکن ہر بیماری کا علاج بھی فطرت ہی کے خواص سے حاصل کیا جاتا ہے۔ مسلمانوں میں تقدیر کا غلط مفہوم سمجھنے والے آغاز اسلام میں بھی موجود تھے۔ حضرت عمر فاروق ایک جگہ سے گزرے دیکھا کہ کچھ لوگ بے کار ہاتھ پر ہاتھ دھرے بیٹھے ہیں ان سے پوچھا کہ تم کون ہو؟ اور کیا کام کرتے ہو؟ انہوں نے جواب دیا کہ ہم متوکلیں ہیں اللہ کے توکل پر زندگی بسر کرتے ہیں، جو کچھ مقدر ہوگا، مل جائیگا۔

حضرت عمر نے فرمایا کہ تم توکل اور تقدیر کا بہت غلط مفہوم سمجھے۔ توکل یہ ہے کہ زمین میں کاشت کرو، بیج ڈالو، پانی دو، ہل چلاؤ، اور اس کے بعد نتیجے کو خدا پر چھوڑو۔ عقل- توکل۔ بر توکل زانوئے اشتر بہ بند، یہ تعلیم کہ قضائے الہی میں کئی قسم کی علتیں کار فرما ہیں، حضرت عمر ہی کے سوانح میں ملتی ہیں۔ انہوں نے ایک طاعون زدہ مقام سے فوج کو کوچ کر جانے کا حکم دیا۔ تاکہ وہ اس وبا کا شکار نہ ہو جائیں۔ قضاء الہی کا غلط مفہوم سمجھنے والے نے کہا کہ افرارا من قضاء اللہ۔ یہ تو قضاء الہی سے گریز کرنے کی بات ہے، جس سے گریز ممکن نہیں، حضرت عمر نے نہایت حکیمانہ جواب دیا جس سے اسلام کے نظریہ اسباب پر روشنی پڑتی ہے کہ ہاں قضا الہی سے فرار کر رہا ہوں، لیکن یہ فرار بھی قضاء الہی کی طرف ہے۔

But sometime Nature goes to the contrary to the usual way.

Usual ways and Tradition become insipid.

And miracle takes place contrary to the normal course.”<sup>64</sup>

According to Rumi, there is no duality between mind and body, space and time, cause and effect.

### Overview

According to the Qur'an the Ultimate Reality is one and spiritual. It manifests itself at different levels of natural phenomena and human selves. These levels are not separate from Him. There is no dichotomy in the Ultimate Reality or in its manifestations. We have seen the universal approach of the Qur'an. The Qur'an emphasizes spiritual monism at each and every level.

Rumi has faithfully followed the Qur'an. He has discussed the unitary character of the Ultimate Reality, and has distinctively emphasized the importance of the observable aspect of Reality. The latter is concerned with the field of science. Modern thought especially physics finds a great appeal in Rumi's views.

It is pertinent to note that the Muslim philosophers, in general, laid great stress upon phenomenal side of Reality and thus made tremendous services in the field of science.

R. Briffault in his book *The Making of Humanity* says that “the debt of our science to that of the Arabs does not consist in starting discoveries of revolutionary theories; science owes a

great deal more to Arab culture, it owes its existence. The ancient world was, as we saw, pre-scientific. The astronomy and Mathematics of the Greeks were a foreign importation never thoroughly acclimatized in Greek culture. The Greeks systematized, generalized, and theorized, but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation and experimental inquiry were altogether alien to the Greek temperament ... What we call science arose in Europe as a result of a new spirit of inquiry of new methods of investigation, of the method of experiment, observation, measurement, of the development of Mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs".<sup>65</sup> This fact brings science very close to religion. Here again we see no dichotomy between science and religion. Sheikh Saeed rightly says: "There is no dichotomy in Islam between being a great Muslim and a great scientist. There indeed has never been a conflict between science and religion in the history of Islam as is to be found in the history of Christianity in Europe. Because of the clearly pro-scientific teachings of the Qur'an the Muslims in the early era of Islam pursued the study of various science almost with a sense of religious devotion and soon became famous for their remarkable achievements in astronomy and mathematics, physics and chemistry, botany and zoology, geography and historiography, etc. It is not logically impossible to be a great Muslim as well as great scientist and philosopher; a Muslim on the contrary comes to have much deeper and richer vision of the teachings of his religion because of his greater scientific and philosophical understanding of things. It is indeed biologically necessary for the very inner unity and integrity of our personality that we should bring about some kind of coherence in our scientific, philosophical and religious worldviews. We as Muslims cannot possibly afford to keep them in watertight compartment."<sup>66</sup>

## NOTES AND REFERENCES

### Sources of Iqbal's Monism

- 
- <sup>1</sup> . Iqbal, *Asrar-o-Rumuz*, p.8
  - <sup>2</sup> . *The Qur'an*, L iv - 7
  - <sup>3</sup> . *Ibid.*, 17: 85
  - <sup>4</sup> . *Ibid.*, 32: 79
  - <sup>5</sup> . *Ibid.*, xxx ii.9
  - <sup>6</sup> . *Ibid.*, 57 : 3
  - <sup>7</sup> . *Ibid.*, 10 : 6
  - <sup>8</sup> . *Ibid.*, 33 : 62 ; 35:43; 48:23
  - <sup>9</sup> . Iqbal, *The Reconstruction* p 155
  - <sup>10</sup> . *The Quran* 35 :1
  - <sup>11</sup> . *Ibid.*, 29 : 20
  - <sup>12</sup> . *Ibid.*, 2 : 255
  - <sup>13</sup> . *Ibid.*, 25 : 62
  - <sup>14</sup> . *Ibid.*, 2 : 15
  - <sup>15</sup> . Iqbal, *The Reconstruction*, p.77
  - <sup>16</sup> . *The Qur'an* 55 : 29
  - <sup>17</sup> . *Ibid.*, 35 : 1
  - <sup>18</sup> . Iqbal *The Reconstruction*, p.50
  - <sup>19</sup> . *Ibid.*, op., cit., p.79
  - <sup>20</sup> . *Ibid.*, op., cit., pp.78-79
  - <sup>21</sup> . *Ibid.* p. 28
  - <sup>22</sup> . *The Qur'an*, 17 : 85
  - <sup>23</sup> . *Ibid.*, 32 : 7-9
  - <sup>24</sup> . *Ibid.*, *The Adoration*, xxx, ii.9
  - <sup>25</sup> . Iqbal, *The Reconstruction*, p.103
  - <sup>26</sup> . Iqbal , op., cit., p.105
  - <sup>27</sup> . *Ibid.*, p.155
  - <sup>28</sup> . *The Qur'an*, 22: 47
  - <sup>29</sup> . *Ibid.*, 25:58-59
  - <sup>30</sup> . *Ibid.*, 54:49-60
  - <sup>31</sup> . Iqbal, *The Reconstruction*, p.48
  - <sup>32</sup> . *Ibid.*, p.49
  - <sup>33</sup> . *Ibid.*, p.50
  - <sup>34</sup> . *Ibid.*,
  - <sup>35</sup> . *Ibid.*, p. 109
  - <sup>36</sup> . *Ibid.*, p. 108

**Jalal –Ud- Din Rumi**

- <sup>37</sup> .Rumi, *Mathnavi*, i,3098-3100
- <sup>38</sup> . Ibid., vi,78
- <sup>39</sup> . R.A. Nicholson *The Mystics of Islam*, p.109
- <sup>40</sup> . Rumi Mathnawi, i,838
- <sup>41</sup> . Ibid., iv, 3692
- <sup>42</sup> . Ibid., iii, 1151-1152
- <sup>43</sup> . Khalifa Abdul, Hakim, *Jalal-Din Rumi*, in *History of Muslim Philosophy*, Vol.7 Ed. by M.M.Sharif, p.830
- <sup>44</sup> . Rumi, *Mathnawi*, vi, 1213-14
- <sup>45</sup> . Ibid., ii, 1626-27
- <sup>46</sup> . Ibid., ii, 718
- <sup>47</sup> . Ibid., ii, 3107
- <sup>48</sup> . Khalifa A. Hakim, op., cit., p.838
- <sup>49</sup> . Rumi, *Mathnawi*, i, 1811-1812
- <sup>50</sup> . Khalifa A.Hakim, op., cit., p.838
- <sup>51</sup> . Rumi Mathnawi iv 3696
- <sup>52</sup> . Ibid., 3098-99
- <sup>53</sup> . Ibid., i, 3699
- <sup>54</sup> . Ibid., xx ii, 3776-78
- <sup>55</sup> . Ibid., ii 177
- <sup>56</sup> . Ibid., ii 687
- <sup>57</sup> . Ibid., ii 177
- <sup>58</sup> . Khalifa Abdul Hakim, op.cit., p.830
- <sup>59</sup> . Rumi, *Mathnawi*, iii, 2075
- <sup>60</sup> . Ibid., iii 2072-74, 2076
- <sup>61</sup> . Khalifa A.Hakim, op., cit., p.831
- <sup>62</sup> . Abdul Rashid Tabassam, *Malfozat*, (trans. of Rumi's *Fihi Ma Fihi*) p.112
- <sup>63</sup> . Rumi, qt. by Khalifa A. Hakim in *Hikmat-i-Rumi* p.220
- <sup>64</sup> . Ibid.,
- Overview**
- <sup>65</sup> . R. Briffault, qt. by Iqbal, in *The Reconstruction*, 130-3
- <sup>66</sup> .M. Saeed Sheikh *Iqbal as a Modern Interpreter of Islam* in *Iqbal- A Journal of the Bazm-i-Iqbal*, p,76

## Appendix-II

### PSYCHOTHERAPY AND PHILOSOPHY

Psychotherapy is “the application of specialized techniques to the treatment of mental disorders or to the problems of every day adjustment.”<sup>1</sup> It, in its different shapes, has been in practice from times immemorial. But its need is much more dire in modern age than ever. This modern world has given us several boons; but in return, has snatched tranquillity, peace of mind, and spiritual bliss. Erich Fromm says, “With all his knowledge about matter, he (modern man) is ignorant with regard to the most important and fundamental questions of human existence: what man is, how he ought to live, and how the tremendous energies within man can be released and used productively.”<sup>2</sup>

According to Fulton J. Sheen, “The modern man is no longer a unity, but a confused bundle of complexes and nerves. He is so dissociated, so alienated from himself that he sees himself less as a personality than as a battlefield where a civil war rages between a thousand and one conflicting loyalties...If the frustrated soul is educated, it has a smattering of uncorrelated bits of information with no unifying philosophy.”<sup>3</sup> Some other writers have understood the modern man as ‘complexed, stressed and frustrated’.

Iqbal, among many thinkers, is also much conscious of the modern man’s plight. He says that the modern man ‘wholly overshadowed by the results of his intellectual activity... has ceased to live soulfully, i.e. from within. In the domain of thought he is living in open conflict with himself; and in the

domain of economic and political life he is living in open conflict with others. He finds himself unable to control his ruthless egoism and his infinite gold-hunger which is gradually killing all higher striving in him and bringing him nothing but life wariness.”<sup>4</sup>

As a result of this state of affair a good number of psychotherapists, through the application of different psychotherapeutic techniques; have come forward to get man rid of abnormal or unhealthy personalities and psychic maladies. Hence the birth of many a school of psychotherapy like Psychoanalysis, Behaviour Therapy, Humanistic Therapy, Gestalt Therapy, and so on with different branches and sections.

Without discussing individually or collectively the limitations and useful contributions of such schools, which I have discussed in my book: *A Critique of Western Psychology and Psychotherapy and Iqbal's Approach*,<sup>5</sup> I take cognizance of the role of philosophy in the field of psychotherapy. One aspect, however, may be kept in mind that philosophy takes view of life in entirety as compared with the schools of psychotherapy. Philosophy “takes into account all branches and aspects of human knowledge and experience. The inspiration of the artist, the vision of the mystic, the social urge of the reformer, the emotions of the lover, and the moral intuitions of the plain man, all are grist to the philosopher’s mill. He must also take into consideration the conclusions and discoveries of the scientist.”<sup>6</sup> On the contrary, the schools of psychotherapy are lopsided. They deal with one or the other aspects of human personality and not personality on the whole. For instance, to Freud, sex instinct is dominating force in human personality. He bases everything on sex. He can rightly be called a sex-intoxicated psychologist. Andrew Salter pointedly remarks about him “Soldiers worrying about death. Mothers worrying about children. Men worried about success and failure, Freud sexualizes them all.”<sup>7</sup> Behaviourism emphasizes overt behaviour. All modes of investigation, except those, which can be tested experimentally, are discarded. In the zeal of emphasizing overt behaviour learning theorists have laid more stress on the process of learning than on personality structure.<sup>8</sup> The present narrow approach of psychotherapy appears more conspicuous when one finds the

stance of each school of psychotherapy as a departmental affair. The psychotherapists have divided themselves in different camps and do not give way to one another's findings. No matter how much these may be useful. Morris I Stein rightly says that there are several different orientations, approaches and techniques and each is confined to its own group, usually diametrically different from the other. But where they do not differ so much they involve duplication of work and wastage of energy, as they go about re-discovering each other's principles and techniques.<sup>9</sup>

### **Curative Side**

Philosophy of life creates mental health. "The life of a person who is matured mentally is integrated around a philosophy of life."<sup>10</sup> On the contrary, a man with mental disorder lacks aim in life and misconceives the values; and possesses confused concepts and immature attitude towards life. Philosophy has great potentials to change persons. Through philosophy morbid personalities are changed. "When the philosophy of Man (his nature, his goals, his potentialities, his fulfilment) changes, then everything changes. Not only the philosophy of politics, of economics, of ethics and values, of interpersonal relations and of history itself change, but also the philosophy of education, the theory of how to help men becomes what they can and deeply need to become."<sup>11</sup> Philosophy tremendously helps in this regard whether they exist as conscious or unconscious tendencies. To a thinker "ends and purposes, whether they exist as conscious or subconscious tendencies form the warp and woof of conscious experience...In fact, they constitute the forward push of our life, and thus in a way anticipate and influence the states that are yet to be. To be determined by an end is to be determined by what ought to be."<sup>12</sup> Again, philosophy gives us values. Human beings "do not live only by bread, vitamins, and technological discoveries. They live by values and realities which are above time and are worth knowing for their own sake."<sup>13</sup> Also, philosophy helps man construct his beliefs with due deliberation and analysis, which are the integral part of personality. "This capacity to believe is the most significant and fundamental human faculty, and the most important thing about a man is what he believes in the depth of his being. This is the thing that makes him what he is; the thing that organizes him and feeds him; the

thing that keeps him going in the face of untoward circumstances; the thing that gives him resistance and drive. Let neutrality, confusion, indifferences or scepticism enter this inner glance, and the very springs of life will cease to flow. Men will quit, lose heart, yield, give up, become bitter or cynical, become sunk in bleakness of emptiness, commit suicide, turn to criminality or retreat into a realm of phantasy.”<sup>14</sup>

It is pertinent to note that philosophy and religion are not poles asunder. “In its deeper movement thought is capable of reaching an immanent Infinite in whose self-unfolding movement the various finite concepts are merely moments.”<sup>15</sup> Dr. Mohammad Maruf says that this is the place where thought and intuition become identical.<sup>16</sup> Iqbal, rightly states that philosophy and religion are complementary to each other. “They spring up from the same root and complement each other. Both seek visions of the same Reality which reveals itself to them in accordance with their functions in life.”<sup>17</sup>

Next, philosophy restores normal behaviour by creating realistic attitude towards life. Normal life makes man live in the actual world. He does not live in a world of unreality or wishful thinking. He develops balanced interpersonal relations with other human beings. “A realistic attitude toward one’s personal problems. Toward one’s relationships with other people and toward the world is a condition of mental health.”<sup>18</sup>

Further, philosophy gives clear thinking and clarifies concepts, which lead to take right action. “A wrong concept misleads to understanding; a wrong deed degrades the whole man, and may eventually demolish the structure of the human ego.”<sup>19</sup>

It is heartening to note that some psychologists and psychotherapists have realized values of philosophical thinking. Rollo May says, “...there is growing recognition of the relationship between mental illness and one’s philosophy of life and death.”<sup>20</sup> Allport believes that nobody can be understood in entirety by separating himself from his philosophy. He says, “The philosophy of the person is inseparable from the psychology of the person.”<sup>21</sup> Abraham Maslow, who bases his concept of self-actualized person on his philosophy of human nature, believes in the curative values of a philosophy of life. He

says, "The state of being without a system of values is psychopathogenic, we are learning...The value-illnesses which result from valuelessness are called, variously anhedonia, anomie, apathy, amorality, hopelessness, cynicism, etc., and can become somatic illness as well."<sup>22</sup>

Even Behaviourism, which is strictly based upon scientific method, has changed its position. "Because of the earlier struggle to gain recognition as a science, many psychologists, particularly of behaviourist orientation, are suspicious of recent efforts by personality theorists to defy strict scientific methodology and reassert the philosophical character of psychology."<sup>23</sup> Lazarus says, "The bulk of therapeutic endeavours may be said to centre around the correction of misconceptions. The people who consult us tend to view innocuous events as extremely noxious, and may disregard objectively noxious situations."<sup>24</sup>

Again, Victor Frankl, the father of logotherapy, has based his school of psychotherapy on certain philosophical assumptions. "In contrast with many other therapies, however, logotherapy is based on an implicit philosophy of life. More specifically, it is based on three fundamental assumptions which form a chain of interconnected links: (1) Freedom of Will; (2) will to Meaning; (3) Meaning of Life."<sup>25</sup> He says, "...psychotherapy can only have an unconditional belief in the meaning of life, every life, if it starts with the right kind of philosophy, if it chooses the right philosophy."<sup>26</sup>

Besides, the over all impact of philosophy on modern psychotherapy may not be lost sight of. Moriss I. Stein openly admits that the philosophical orientations of our time have a great impact upon the contemporary development in psychotherapy. "The papers of Rollo May, Carl Rogers, and Otto Will bear the witness of having the philosophical influence of the modern movement of Existentialism. The influence of George Herbert Mead on Otto Will's approach and of transactional theory of Dewey and Bentley on Grinker's thinking are quite obvious."<sup>27</sup> It may also be noted that value of philosophy is getting recognition even in the field of medicine. Professor Farnsworth of Harvard University remarks that "...medicine is

now confronted with the task of enlarging its function...Physicians must of necessity indulge in philosophy.”<sup>28</sup>

### **Preventive Value**

But still lot of work is needed to make philosophy a real foundation of psychotherapy. Especially on its preventive side, the psychotherapists have given no emphasis worth the name. They seem to be concerned only with the curative side. But “Therapy is too good to be limited to the sick.”<sup>29</sup> Here philosophy can render a valuable service.

The irony of the modern society is that first it creates different complexes, mental maladies, and maladjustments because of different conflicts, frustrations, confused thinking, lack of meaning in life, wrong attitudes and unhealthy ways of life; and then it comes forward with remedies through psychiatry and psychotherapy. But such remedies do not ensure a real well being of a person. The importance of preventive measure should duly be realized. Most of the psychological problems of modern age will not arise if we reconstruct ourselves with sound philosophical assumptions. This will help save human personality from disintegration. For instance, many psychological problems can be removed if love of humanity is given due place in our heart and man creates harmonious relationship with his fellow men. A Reza Arasteh rightly says, “In the human situation love is a therapeutic means which prevents neurosis, greed, rivalry, and eliminates jealousy. In fact, true love does not stand in opposition to hate, as is generally thought, but absorbs it.”<sup>30</sup> Further, if attitude towards life is changed and *Faqr* is adopted in true sense many psychological problems, which are the result of our ‘gold hunger’, die before they raise their heads. True *Faqr* is a way of living, which is the result of a particular attitude toward economic and social aspects of life, irrespective of poverty or riches. It is neither a segregation from community nor a way to passivity. It is a life full of struggle and action. These characteristics are conducive to development of healthy personality. Reza Arasteh rightly says in this context, “The principles that Rumi practiced, are viewed by Erich Fromm as a necessary requirement for the development of a healthy and mature character.”<sup>31</sup>

The value of preventive measures is enhanced to a great extent when we understand that even if one is successfully and easily cured one does not attain developed personality or mature character, because the absence of disease does not ensure such results. This is a fact, which is acknowledged by prominent psychotherapists themselves. Erich Fromm, for instance, ‘does not believe that well-being is the absence of illness, nor does he limit the purpose of psychoanalysis to “the liberation of the human being from his neurotic symptoms, inhibitions and abnormalities of character”<sup>32</sup>, as did Freud. Rather “Fromm deduces his concept of well-being from the state of a matured and healthy man, that is, the presence of joy.”<sup>33</sup>

Thus, the psychotherapists must consider the utility of philosophy as a part and parcel of their treatment. They must help the client reconstruct his beliefs and values, reorientate his attitude toward life and universe. In the East, such thinking is not new. Methods of Sufis, yogis, and other mystics are based on religious philosophy. The day is not far off when philosophy will be widely recognized as an effective instrument of healing.

## NOTES AND REFERENCES

- 
- <sup>1</sup> . J.P. Chaplin, *Dictionary of Psychology*
  - <sup>2</sup> . Erich Fromm, *Man for Himself*, p. 4
  - <sup>3</sup> . Fulton J. Sheen, *Peace of Soul*, p. 7
  - <sup>4</sup> . Iqbal, *The Reconstruction of Religious Thought in Islam*, p. 148
  - <sup>5</sup> . Dr. Nazir Qaiser, *A Critique of Western Philosophy And Psychotherapy And Iqbal's Approach*,
  - <sup>6</sup> . C.E.M. Joad, *Guide to Modern Thought*, p.16
  - <sup>7</sup> . Andrew Salter, *The Case Against Psychoanalysis*, p. 129
  - <sup>8</sup> . Freud, *Collected Papers*, IV, 14, p. 319
  - <sup>9</sup> . Morris I. Stein, ed. *Contemporary Psychotherapies*. p. 6
  - <sup>10</sup> . Harold H. Titus, *Ethics For Today*, Third Edition, p. 239

- 
- <sup>11</sup> . A.H. Maslow, Article: *Some Basic Propositions of a Growth and Self-actualization Psychology*, in *Theories of Personality*; Primary Sources and Research, ed. By Gardener Lindzey / Calvin S. Hall, John Wiley & Sons, Inc., New York, p. 307
  - <sup>12</sup> . Iqbal, op., cit., p. 42-43
  - <sup>13</sup> . Jacques Maritain, *On The Use of Philosophy*, pp. 6-7
  - <sup>14</sup> . Hug Stevenson Tigner, *No Sign Shall be Given*.
  - <sup>15</sup> . Iqbal, op., cit., p. 5
  - <sup>16</sup> . Dr. Muhammad Maruf, Article '*Iqbal's Philosophy of Religion*,
  - <sup>17</sup> . Iqbal, op., cit., p. 2
  - <sup>18</sup> . Harold H. Titus, op., cit., p. 239
  - <sup>19</sup> . Iqbal, op., cit., p. 146
  - <sup>20</sup> . Rollo May, *Existential Psychology*, p. 63
  - <sup>21</sup> . Allport, G.W. *Pattern and Growth in Personality*.
  - <sup>22</sup> . A.H. Maslow, Article, op., cit., p. 312
  - <sup>23</sup> . Barbara Engler, *Personality Theories*, p. 460
  - <sup>24</sup> . Arnold A. Lazarus, *Behaviour – Therapy and Beyond*, p. 165
  - <sup>25</sup> . Victor E. Frankl, *Psychotherapy and Existentialism*, p. 2
  - <sup>26</sup> . *Ibid.*, p. 130
  - <sup>27</sup> . Morris I. Stein, ed. op., cit., pp. 4-5
  - <sup>28</sup> . Farnsworth, referred to by Victor E. Frankl, op., cit., p. 90
  - <sup>29</sup> . Erving & Miriam Polster, *Gestalt Therapy Integrated*, p. 23
  - <sup>30</sup> . A. Raza Arasteh, *Rumi The Persian*, p. 164
  - <sup>31</sup> . A. Reza Arasteh, op., cit., p. 186
  - <sup>32</sup> . Sigmund Freud , *Analysis Terminable and **Untersterminable*** collected papers, vol 5, 316
  - <sup>33</sup> . Referred to by Reza Arasteh, op., cit., p. 178

## BIBLIOGRAPHY

### 1. IQBAL

#### (A). Works of Iqbal

##### English

Letter to Dr. R.A. Nicholson, (rep. *In The Poet of the East* by A. Anwar Beg, Sh. Muhammad Ashraf, Lahore, 1939).

*Letters and Writings of Iqbal*, edited and compiled by B.A. Dar, Iqbal Academy, Karachi, 1967.

McTaggart's Philosophy, Journal of the India Society (rep. In *The Poet of the East* by A. Anwar Beg, Lahore) rep. 1961.

*The Development of Metaphysics in Persia*, (Thesis Much), Bazm-I-Iqbal (rep. 1964).

*The Reconstruction of Religious Thought in Islam* (lecturers), Sh. Muhamad Ashraf, Lahore (rep.) 1965.

Self in the Light of Relativity, The Crescent, Lahore, 1925. (Rep. in *Thought and Reflections of Iqbal* by Syed Abdul Vahid. Sheikh Ashraf Lahore)

*Speeches and Statements of Iqbal*, compiled by Shamloo, al-Manar Academy, Lahore (rep.) 1948.

*Stray Reflections*. A note book of Allama Iqbal (1910) Ed. by Dr. Javid Iqbal, Sh. Ghulam Ali & Sons, Lahore, 1961.

##### Persian

*Armghan-I-Hijaz* (Persian and Urdu), Lahore rep. 1955, published Posthumously. Sh. Ghulam Ali & Sons, Lahore.

*Asrar-i-Khudi*, Lahore, Combined under “Asrar-o-Ramuz” rep. 1954.

*Javid Nama*, Lahore, rep., 1959.

*Masnawi Pas Chah Bayad Kard*, Lahore 1958 rep. with Musafar. Piyam-i-Mashriq, Lahore rep. 1954.

*Ramuz-i-Bekhudi*, Lahore, Combined under Asrar-o-Ramuz rep. Sh. Ghulam Ali & Sons, Lahore, 1954.

*Zabur-i-Ajam*, Lahore, rep. 1958 with Gulshn-e-Raz-e-Jadid. and Bandgi Nama, Sh. Ghulam Ali & Sons, Lahore.

### **Urdu**

*Bal-i-Jibril*, rep. Sh. Ghulam Ali & Sons, Lahore, 1959

*Bang-i-Dara*, Lahore, rep. Sh. Ghulam Ali & Sons, Lahore, 1959.

*Makateeb-i-Iqbal*, Bazm-I-Iqbal, Lahore.

*Zerb-i-Kalim*, Lahore, rep., Sh. Ghulam Ali & Sons, Lahore, 1959.

### **(B). Translations and Commentaries**

#### **English**

Ahmad, Shaikh Mahmud, *Pilgrimage of Eternity*, Versified Eng. Tr. of Javid Nama, Institute of Islamic Culture, Lahore, 1961.

Arberry, A.J. *Notes on Iqbal's Asrar-I-Khudi*, ed. Lahore, Sh. Muhammad Ashraf, Khashmiri Bazar, Lahore, rep. 1968.

*The Mysteries of Selflessness*, John Murray, Albemala Street, London, W. 1953.

*Complaint and Answer*, trans., Sh. Muhammad Ashraf, Lahore, rep. 1971.

Persian Psalms, trans., *Zabur-i-Ajam*, Sh. Muhammad Ashraf, Lahore, rep. 1968.

*Javid Nama* trans. by A.J. Arberry. George Allen & Unwin Ltd., Ruskin House-Museum Street, London, 1966.

Dar, B.A. Iqbal's *Gulshan-i-Raz-i-jadid and Bandgi Nama*, with notes and explanations, Institute of Islamic Culture, Lahore, 1964.

Hussain, M. Hadi, *A Message from the East*, Iqbal Academy, Karachi, 1971.

Kiernan, V.G., *Poems from Iqbal*, John Murray, Albemala Street, London, W. 1955.

## Bibliography

Nicholson, R.A., *The Secrets of the Self*, trans., Sh. Muhammad Ashraf, Kashmiri Bazar, Lahore, rep., 1969.

### Urdu

Chishte, Yousaf Saleem, *Sharh-i-Asrar-i-Khudi*, Ishrat publishing House, Lahore.

—*Sharh-i-Rumuz-i-Bekhudi*, Ishrat publishing House, Lahore, 1953.

—*Sharh-i-Piyam-i-Mashriq*, Ishrat publishing House, Lahore, 1961.

—*Sharh-i-Zabur-i-Ajam*, Ishrat publishing House, Lahore, 1953.

—*Sharh-i-Javid Nama*, Ishrat publishing House, Lahore.

—*Sharh-i-Masnawi Pas Cheh Bayed Kard with Musafar*, Ishrat publishing House, Lahore, 1957.

—*Sharh-i-Armghan-i-Hijaz*, Ishrat publishing House, Lahore.

Mehr, Maulana Ghulam Rasul, *Matalab-i-Asrar-o-Rumuz*, Sh. Ghulam Ali & Sons, Lahore.

—*Matalab-i-Bang-i-Dara*. Sh. Ghulam Ali & Sons, Lahore.

—*Matalab-i-Zarb-i-Kalim*, Sh. Ghulam Ali & Sons, Lahore.

—*Matalab-i-Bal-i-Jibril*, Kitab Manzil, Lahore.

Niazi, Syed Nazir, *Tashkil-i-Jadid Ilahiyat-i-Islamia*, Urdu, Trans., of *The Reconstruction of Religious Thought in Islam* (Lectures), Bazm-i-Iqbal, Lahore, 1958.

### (C). About Iqbal and this thought

#### English

Beg, A.,A. *The Poet of the East*, Sh. Muhammad Ashraf, Lahore, rep. 1961.

Bilgrami, H.H., *Glimpses of Iqbal's Mind and Thought*, Sh. Muhammad Ashraf, Lahore, 1966.

Dar, B.A., *A Study of Iqbal's Philosophy*, Sh. Ghulam Ali & Sons, 1971.

—*Iqbal and Post-Kantian Voluntarism*, Bazm-i-Iqbal, Lahore, 1956. Ed., In Memoriam II, Iqbal Day Speeches and Articles, Iqbal Academy, Karachi, 1968.

Hussain, Ishrat, *Metaphysics of Iqbal*, Sh. Muhammad Ashraf, Lahore, rep. 1955.

Khatoon, Jameela, *The Place of God, Man and Universe in the Philosophic System of Iqbal*, Iqbal Academy, Karachi, 1963.

Krishen, Roop, *Iqbal*, New India Publications, Lahore, 1943.

Maitre, L.C., *Introduction to the Thought of Iqbal*, trans., by M.A. M. Dar, Iqbal Academy, Karachi.

Nuruddin, Abu Saeed, *Islami Tasawwuf Aur Iqbal*, Iqbal Academy, Karachi, 1959.

Saiyidain, K.G., *Iqbal's Educational Philosophy*, Lahore, rep. 1960. Sh. Muhammad Ashraf, Lahore.

Schimmel, A., *Gabriel's Wing*, Leiden, E.J., Brill, 1963.

Sharif, M.M. *About Iqbal and His Thought*, Institute of Islamic Culture, Lahore, 1964.

Siddiqi, Mazharuddin, *The Image of the West in Iqbal*, Bazm-i-Iqbal, Lahore, 1956.

*Iqbal as Thinker*, Collected Essays of eminent scholars, Rep. Lahore (1956) Sh. Muhammad Ashraf, Lahore.

Vahid, S.A., *Introduction to Iqbal*, Pakistan Publications, Karachi.

— *Studies in Iqbal*, Sh. Muhammad Ashraf, Lahore, 1967.

— *Thought and Reflection of Iqbal* edited Sh. Ashraf, Lahore

### **Persian**

Akram, Syed Muhammad, *Iqbal Dar-Rah-e-Maulvi*, Persian Department, Punjab University, Lahore.

Irfani, Khawaja Abdul Hameed, *Rumi Asr*, Kanun Marfat

### **Urdu**

Abid, Syed Abid Ali, *Talmihat-e-Iqbal*, Bazm-i-Iqbal, Lahore, 1959.

Akhtar, Qazi Ahmad Mian, *Iqbaliyat Ka Tanqidi Jaiza*, Iqbal Academy, Karachi, 1955.

Farman, Muhammad, *Iqbal aur Tasawwuf*, Bazm-i-Iqbal, Lahore, 1958.

Fazal, Syed Abdul Rashid, *Adara-e-Tanweer-e-Ilm-o-Adab*, Karachi.

Ghani, Shah Muhammad Abdul, *Qurani Tasawwuf aur Iqbal*, Feroze Sons, Lahore, 1961.

Hakim, Khalifa Abdul, *Fiker-i-Iqbal*, Majlis-e-Taraqi-e-Adab, Club Road, Lahore, 1957.

— *Iqbal aur Mullah*, *Bazmi-i-Iqbal*, Lahore.

## Bibliography

Khan, Yousaf Hussain, *Ruh-i-Iqbal*, Aena-e-Adab, Lahore, 1963.

*Manshoorat-i-Iqbal*, ed. Bazm-i-Iqbal, Lahore,

Masleh, Abu Muhammad, *Quran aur Iqbal*, Sang-i-Meel Publishers, Lahore.

Rafique, Saeed Ahmad, *Iqbal Ka Nazaaria-e-Ikhlaq*, Adara-e-Saqafat-e-Islam, Lahore, 1960.

Salik, Abdul Majid, *Dhikr-i-Iqbal*, Bazm-i-Iqbal, Lahore, 1955.

Taqarir-i-Yom-e-Iqbal, ed, *Bazm-i-Iqbal*, Lahore.

### 2. PSYCHOLOGY AND PSYCHOTHERAPY

Allport, G.W, *Pattern and Growth in Personality*, (New York, Holt Rine-Hart & Winston, 1961).

—Article: The General and the Unique in Psychological Science, in *Theories of Personality; Primary Sources and Research*, ed. by Gardner Lindzey/Calvin S. Hall.

Binder, Virginia, ed. *Modern Therapies* Prentice Hall, Inc, Englewood Cliffs Virginia, New Jersey.

Bishor, Ledford J. *Interpreting Personality Theories*,

Dorceel, J. *Philosophical Psychology* (Sheed and Ward: London 1955)

Ducker, E.N. *Psychotherapy, A Christian Approach*. George Allen and Unwin Ruskin House Museum St. London.

A, Ellis, *Reason and Emotion in Psychotherapy* (New York Lyle Stuart, 1962).

Engler, Barbara *Personality Theories*, Houghton Mifflin Company London New Jersey.

Polster, Erving and Mariam *Gestalt Therapy Integrated*, (Vintage Books, A division of Random House, New York, 1974)

Frankl, Viktor E. *Psychotherapy and Existentialism*, Souvenir Press London

—*Man's Search for Meaning* Published by Pocket Books New York.

Fish, Frank *Clinical Psychiatry for the Layman*, Bristol: John Wright & Sons Ltd. 1663.

Freud Sigmund, *Collected Papers*, (Hogarth Press, London) IV

—*New Introductory Lectures on Psychoanalysis*, (New York: W.W. Norton and Co., 1935).

—*The History of the Psychoanalytic Movement*. In the Basic Writings of Sigmund Freud, trans. and ed. by A.A. Brill, (Modern Library, New York, 1938),

—*The Interpretation of Dreams*, (New York: The Macmillan Co. 1913),

—*The Question of Lay Analysis*, (W.W. Norton and Co., New York 1950).

Fish, Dr. F.J. *Clinical Psychiatry for The Layman*, Foreword, (Bristol John Wright & Sons Ltd., 1963),

Fromm, Erich *Greatness and Limitation of Freud's Thought*. A Mentor Book New American Library New York.

—*The Sane Society*, Rinehart & Company New York, Toronto.

Lindzey, Gardener / Calvin S.Hall, *Theories of Personalities*, John Wiley & Sons, Inc., New York, London.

Calvin, Hall, S. *A Primer of Freudian Psychology*. A Mentory Book New American Library, New York.

Harper, Robert A. *The New Psychotherapies* (Prentice Hall Inc., Eaglewood Cliffs, N. J.)

—*Psychoanalysis and Psychotherapy*. A Spectrum Book Prentice Hall, Inc., Englewood Cliffs, N.J.

Herink, Riche Ed., *Psychotherapy*, The A to Z Guide, New American Library, New York.

Kagan, Jerome and Earnest Havemann *Psychology An Introduction* Harcourt, Brace & World Inc. New York.

Kimble, Gregory A. *Principles of General Psychology* (Renold Press New York, 1956), p. 355.

Lazarus, Arnold A. *Behaviour therapy and Beyond*, McGraw-Hill, New York.

May, Rollo *Existential Psychology*, (Random House, New York, 1966).

Maslow, A.H. Article: Some Basic Propositions of Growth and Self-actualization Psychology, in *Theories of Personality: Primary Sources and Research*, ed. by Gardener Lindzey / Calvin.

## Bibliography

Rachman, S. and J. Teasdale, *Aversion Therapy and Behaviour Disorders An Analysis*, (London: Routledge & Kegan Paul 1969)

Raskin, Nathaniel J. "Client Centered Therapy" in *Contemporary Psychotherapies*.

Reisman, John M. *Toward the Integration of Psychotherapy*, (Wiley Interscience 1971), 2.

Rim, David and H. Michail Cuning, "Behaviour Therapist" in *Contemporary Psychotherapies* ed. by Steven Jay Lynn and John P. Garske, (Charles E. Merrill Publishing Co., Columbus, Ohio, 1985.

Salter, *A Case Against Psychoanalysis* (The Citadel Press, New York)

Sten, Morris I. ed. *Contemporary Psychotherapies*, (The Free Press of Glencos, 640 fifth Avenue, New York).

Storms, Lowell H. Article: "Implosive Therapy: An Alternative to systematic Desensitization" in *Modern Therapies*, ed. by Virginia Binder, Arnold Binder and Bernard Rimland, (Prentice Hall, New Jersey, 1976).

Watt, Alan W. *Psychotherapy, East and West*, (Pantheon Books, Inc., 22 East 51 Street, New York 22)

Wilson, Colin *New Pathways in Psychology*, A Mentor Book, New American Library Times Mirror, New York),

Wolpe, J. *Learning Theories*, in J.G. Howels (Ed.) *Modern Perspectives in World Psychiatry*, Edinburg: Oliver & Boyd, 1968

Woodworth, Robert. S. *Contemporary Schools of Psychology*, London Methuen & Co. Ltd.

Philip, Zimbardos, G. Rich, Floyd, *Essentials of Psychology and Life*. 10<sup>th</sup> Edition. Scott, Foreman and Company, London.

### 3. Montessori

Montessori, Maria, *The Child*.

—*About Your Child*.

—*Montessori's Own Hand Book*.

—*To Educate Human Potential*, Kalakshetra Publication Madras, India.

—*The Discovery of the Child*.

—*Education for A New World*, Kalakshetra, Madras, India.

—*The Secret of Childhood*, Tran. And Edited by Barbara Barclay Carter, Longman, Green & Co. London.

—The *Formation of Man*, tran., A.M. Joosten, The Theosophical Publishing House, Madras, India.

Boyd, William *From Locke To Montessori*, London: George G. Harper & Company.

#### **4. Philosophy**

Titus, Harold H., *Living Issues in Philosophy*, American Book Company, New York.

A Constitution for the Federation of Earth 1480 Hoyt Street, Suite 31, Lakewood, Colorado 80215, U.S.A.

Alston, William P. *Encyclopaedia of Philosophy*, Vol. 5-6.

Ferre, Nels. F.S. *Reason in Religion*, London: Thomas Nelson, 1963.

J, Macquarrie John, *Twentieth Century Religious Thought*, New York: Harper and Row Publishers, 1963.

Fromm, Erich *Man for Himself*, New York, Hotly Rinehart and Wilson, Inc. (1947)

Joad, C.E.M. *Guide to Modern Thought*, Faber and Faber Limited 24 Russell Square, London.

Titus, Harold. H. *Ethics For Today*, Third Edition, American Book company, New York.

Maritain, Jacques *On The Use of Philosophy*, Princeton: Princeton U. Press, 1961.

Maruf, Muhammad Article '*Iqbal's Philosophy of Religion*'.

Sheikh, M. Saeed '*Iqbal as a Modern Interpreter of Islam*' in *Iqbal – a Journal of the Bazm-i-Iqbal*.

Sheen, Fulton J. *Peace of Soul*, Image Book, Doubleday & Company, Inc., Gardern City, New York.

#### **5. Jalal-Ud-Rumi**

Arberry, A.J. tr. *More Tales from Masnavi*, Allen & Unwin London, 1963.

Daste, Ali, *Saaray Dar Divan-i-Shams (Persian)*, Kitab Khana Ibn-i-Sina, Tehran.

Nazir, Naqshbandi Muhammad Masnawi (original)text with translation and commentary), *combined in Mifta-ul-aloom*, in XVII Volumes, Sh. Ghulam Ali and Sons, Lahore.

## Bibliography

- Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi*, Books I & II (Persian Text) Luzac & Co., London, 1925.
- The Mathnawi of Jalaluddin Rumi*, Books III & IV (Persian Text) Luzac & Co., London, 1929.
- The Mathnawi of Jalaluddin Rumi*, Books V & VI (Persian Text) Luzac & Co., London, 1933.
- The Mathnawi of Jalaluddin Rumi*, Books I & II (English Translation) Luzac & Co., London, 1960.
- The Mathnawi of Jalaluddin Rumi*, Books III & IV (English Translation) Luzac & Co., London, 1930.
- The Mathnawi of Jalaluddin Rumi*, Books V & VI (English Translation) Luzac & Co., London, 1934.
- The Mathnawi of Jalaluddin Rumi*, Books I & II Commentary, Luzac & Co., London, 1937.
- The Mathnawi of Jalaluddin Rumi*, Books III & IV Commentary Luzac & Co., London, 1940.
- Selected Poems from the Divani Shamsi Tabriz, Cambridge, 1898.
- Tabbasum, Abdur Rashid, Urdu tr. of *Fihi Ma Fihi Malfuzati-Rumi Adara-e-Saqafat-e-Islamia*, Lahore, rep. 1965.
- Wilson, C.E., *The Masnavi Jalalud'Din Rumi*, Two Volumes (Eng. Translation), Probsthain & Co., London, W.C. 1910.
- Winfield, E.H., tr. & abridged, *The Spiritual Couplets*, Trubner and Co.,m Lodgate Hill, 1887.

### (B) About Rumi and his thought

#### English

- Arasteh, A. Reza, *Rumi the Persian*, Sh. Muhammad Ashraf, Lahore, 1965.
- Arberry, A.J. *Discourses of Rumi*, John Murray, 1961.
- Davis, F. Halland, *The Persian Mystics—Jalaluddin Rumi*, Sh. Muhammad Ashraf, Lahore.
- Hakim, Khalifa Abdul, *The Metaphysics of Rumi* Institute of Islamic culture, Lahore, rep. 1959.
- Hastic, William, *The Festival of Spring from The Divan of Jalaluddin*, James Machehose & sons, Publishers to the University, Glasgow, 1903.
- Iqbal, Afzal, *Life and Work of Rumi*, Institute of Islamic Culture, rep., 1964.

Nicholson, R.A., *Rumi – Poet and Mystic*, George Allen and Unwin, London, rep., 1956.

**Persian**

Irfani, Khalifa Abdul Hameed, *Rumi Asr*, Tehran.

**Urdu**

Baqir, Mohammad, Maulvi, *Terghibat-e-Nafsi ka maher*, University of the Punjab, Lahore.

Hakim, Khalifa Abdul, *Hikmat-i-Rumi*, Institute of Islamic Culture, Lahore, 1955.

—*Tashbihat-i-Rumi*, Institute of Islamic Culture, Lahore, 1959.

Naumani, Shibli, *Swaneh Maulana Rum* (Urdu), Majlis-e-Taraqi-e-Adan, Lahore, 1961.

Sharif, M.M. *History of Muslim Philosophy*, ed. Vol. II (Otto Harrassowitz, Wiesbaden, W. Germany, 1963).

# INDEX

**PERSONS**

**PLACES**

**BOOKS**



## PERSONS

### A

Abdul Ghani, Shah Muhammad: 156.  
Abdul Hakim, Dr. Khalifa: 18, 19, 38, 143, 156, 161, 162.  
Abdur Rahim, Khawaja: 38.  
Abid, Syed Abid Ali: 156.  
Abraham: 81, 139.  
Adam: 68, 115.  
Adler: 81.  
Ahmad Shaikh Mahmud: 154.  
Ajmal, Dr. Muhammad: 89, 92.  
Akhtar, Qazi Ahmad Mian: 156.  
Akram, Syed Muhammad: 156.  
Alexander, Professor: 7.  
Allport, Gordon W.: 80, 3, 92, 148, 152, 157.  
Alston, William P.: 48, 52, 160.  
Anaxagoras: 1.  
Aneer Geg, A: 60, 111, 112, 153, 155.  
Arasteh, A. Reza: 150, 152, 161.  
Arberry, Prof. A. J.: 20, 7, 105, 109, 111, 112, 154, 160, 161.

### B

Baharuddin, Azizan: 51.  
Bandura, Albert: 106.  
Baqir, Muhammad: 162.  
Bentley: 149.  
Bergson: 56, 96.  
Bhartari Hari: 26.  
Bilgrami, H. H.: 155.  
Binder, Virginia: 157, 159.  
Bishor, Ledford J.: 157.  
Biswanger, Ludwig: 78, 86.  
Boyd, William: 160.  
Briffault, R.: 140, 143.  
Brill, A. A.: 158.

Buber, Martin: 17, 18.  
Buddha, Gautama: 26.

### C

Calvin: 111, 158.  
Chaplin, J. P.: 151.  
Chishte, Yousaf Saleem: 155.  
Cunning, Michail: 159.  
Cushing, Harvey: 122, 126.

### D

Dar, B. A.: 37, 38, 89, 90, 110, 111, 153, 154, 155.  
Daer, M. A. M.: 156.  
Daste, Ali: 160.  
Davis, F. Holland: 161.  
Democritus: 18.  
Descartes, Rene: 1, 4, 17, 63, 75, 78, 80, 81.  
Dewey: 149.  
Dickenson: 31.  
Donceel, J.: 157.  
Ducker, E. N.: 157.

### E

Einstein: iii, 10, 11, 14, 15, 17, 18, 19, 62, 65, 77, 79.  
Ellis, A.: 95, 110, 157.  
Engler, Barbara: 10, 11, 13, 17, 20, 21, 76, 78, 79, 81, 82, 83, 86, 91, 92, 109, 111, 112, 152, 157, 160.  
Ezekiel: 98.

### F

Farhad: 28.  
Farman, Muhammad: 156.  
Fazil, Syed Abdul Rashid: 156.  
Ferre, N. F. S.: 48, 49, 50, 52, 76, 81, 94, 160.  
Fish, Frank: 107, 112, 57, 158.  
Floyed: 159.  
Frank, Jerome: 98.

- Frankl, Victor E.: 17, 81, 92,  
94, 103, 110, 111, 120,  
121, 122, 123, 124, 125,  
126, 149, 152, 157.  
Farnsworth, Professor: 149,  
152.  
Freud, Sigmund: 94, 110, 123,  
146, 151, 152, 157, 158.  
Fromm, Erich: 17, 80, 86, 87,  
91, 92, 107, 112, 142,  
150, 151, 158, 160.  
Gag: 11.  
Garske, John P.: 159.  
Gerstein,, Alvin I.: 111.  
Ghazali: 41.  
Grinker: 149.  
Guerny, Bernard: 106, 112.
- H**  
Hadi Hussain, M.: 154.  
Hafeez Ahmad, Hafiz: ii.  
Hall, Calvin S.: 92, 152, 157,  
158.  
Haroon: 15.  
Harper, Robert A.: 158.  
Hastic William: 161.  
Hatch: 106.  
Havemann, Earnest: 161.  
Heisenberg: 11.  
Herink, Riche: 112, 158.  
Houri: 29.  
Howels, J. G.: 110, 159.  
Hug, Stevenson Tigner: 152.  
Hull: 81.  
Humayun (Emperor): 8, 69.  
Hume: 54.
- I**  
Ibn Khaldun: 46.  
Iqbal, Dr. Muhammad: i, ii, iii,  
iv, 1-9, 13-21, 23-25, 27-  
32, 35-47, 50-75, 88-94,  
96, 98, 99, 101, 102, 104,  
105, 108-111, 113-119,  
125-131, 142, 145, 148,  
151, 152, 156,  
Iqbal, Afzal: 161.  
Irfani, Khawaja Abdul  
Hameed: 156, 162.  
Ishrat Hasan, Dr.: 66, 90, 155.
- J**  
Jameela Khatoon: 156.  
James: 1.  
Joad, C. E. M.: 80, 82, 94, 91,  
92, 151, 160.  
John, P. Garske: 159.  
Joosten, A. M.: 160.
- K**  
Kagan, Jerome: 158, 159.  
Kant: 47.  
Kelly: 98.  
Kiernan, V. G.: 36, 38, 154.  
Krishen, Roop: 156.
- L**  
Lange: 63.  
Lazarus, Arnold A: 95, 110,  
149, 152, 158.  
Leary, Timothy: 106.  
Lee, Dorothy: 13.  
Leibniz: 4, 63, 81.  
Lindzey, Gardner: 92, 111,  
152, 157, 158.  
Locke: 81.
- M**  
Macquarrie, John: 49, 50, 52,  
160.  
Madhyamika: 54.  
Maitre, Luce-Claude: 25, 37,  
38, 156.  
Maritain, Jacques: 84, 92, 152,  
160.  
Maruf, Dr. Mohammad: 41,  
51, 148, 152, 160.  
Marx, Karl: 24.  
Masleh, Abu Muhammad: 157.

*Index*

Maslow, A. H.: 77, 81,100,  
104, 111, 114, 122, 148,  
152, 158.  
May, Rollo: 148, 149, 152,  
158.  
McTaggart: 153.  
Mead, George Herbert: 149.  
Mehr, Maulana Ghulam Rasul:  
155.  
Meleges, Frederick Towne: 98,  
110.  
Miller, G. A.: 98.  
Montessori, Dr. Maria: 53-60,  
159.  
Moses: 15, 96.  
Muhammad/Mohammad (the  
Holy Prophet) : 30, 31,  
42, 72, 87.  
Mussolini: 24.

**N**

Naeem Ahmad, Dr.: iv.  
Napoleon: 24.  
Nazir Naqshbandi,  
Muhammad: 160.  
Newton, Isaac: iii, 10, 18, 75,  
78, 79, 80  
Niazi, Syed Nazir: 155.  
Nicholson, Dr. R. A.: 37,  
38,60,66, 89, 90, 91, 110,  
126, 132, 133, 143, 153,  
155, 161, 162.  
Nietzsche: 24, 123.  
Nuruddin, Abu Saeed: 156.

**O**

Ornstein, Robert: 77, 81.

**P**

Philip, Zimbords: 159.  
Planck: 10, 11, 62, 72.  
Plato: 57.  
Polster, Erving & Mariam:  
152, 157.

**R**

Rachman, S.: 159.  
Rafique, Saeed Ahmad: 157.  
Raskin, Nathaniel J.:159.  
Razi-ud-Din Siddiqui, Dr. 11,  
20.  
Reisman, John M.: 159.  
Rich, G.: 159.  
Rim, David: 159.  
Robert, Barbara: 92.  
Rogers, Carl: 18, 77, 81, 97,  
100, 106, 149.  
Rumi, Jalal-ud-Din: 18, 19, 27,  
119, 120, 127, 132-140,  
143, 160.  
Rune, Dagobert D.: 19, 92.  
Russell, Bertrand: 10, 20, 62.  
Rychalk: 92.

**S**

Saeed Shaikh, M.: 2, 19, 41,  
51, 141, 143, 160.  
Sahakian, William S.: 108,  
112.  
Salik, Abu Majid: 157.  
Salter, Andrew: 76, 91, 94,  
110, 146, 151, 159.  
Sayyidain, K. G.: 38, 156.  
Scheidlinger, S.: 103.  
Schiffer, M.: 103.  
Schimmel, Dr. A.: 104, 112,  
156.  
Shahzad Ali,: ii.  
Shakespeare: 24.  
Shamloo: 153.  
Shapiro, Diane: 111.  
Sharif, M. M.: 21, 143, 156,  
162.  
Sheen, Fulton J.: 87, 92, 145,  
151, 160.  
Shibli Naumani: 162.  
Siddiqi, Mazharuddin: 156.  
Sinai: 96.  
Skinner, B. F.: 106.

*Iqbal Today*

Slirkin, Stanley E.: 97, 110.  
Socrates: 66, 122.  
Spencer: 1.  
Stein, Morris i.: 147, 149, 151,  
152, 159.  
Steven Jay Lynn: 159.  
Storm, Lowell H.: 159.  
Sullivan, Harry Stack: 18, 106.

**T**

Tabassam, Abdul Rashid: 143,  
161.  
Tahmasp, Shah: 8, 69.  
Teasdale, J.: 159.  
Tigner, Hug Stevenson: 84, 92.  
Titus, Harold H.: 21, 84, 85,  
90, 92, 126, 151, 152,  
160.  
Tolstoy: 14.  
Trobriander: 13.

**U**

Umar Farooq, Hazrat: 139,  
140.

**V**

Vahid, Syed Abdul: 21, 37, 52,  
111, 126, 153, 156.  
Vishwamitter (Jahan Dost): 26.  
Vogelsong, Edward: 112.

**W**

Watson: 82.  
Watts, Alan W.: 91, 159.  
Webster, Patricia Blenvins:  
110.  
Whitehead, Professor W.: 6,  
14, 29, 38, 64.  
Will, Otto: 149.  
Wilson, Colin: 92, 110, 111,  
159, 161.  
Winfield, E. H.: 161.  
Wolpe, J.: 95, 110, 159.  
Woodworth, Robert S.: 76, 91,  
159.

Wundt: 1.

**Y**

Yousaf Hussain Khan: 157.  
Yudin, P.: 19.

**Z**

Zaheer Ahmad: ii.  
Zarathustra (Zoroaster): 15, 26.  
Zarwan: 7.  
Zilborgian: 81.  
Zimbardo, Philip G.: 110, 111.

**PLACES**

**A**

Agra: 64.  
America: 83, 85.  
Asia: 25, 104.  
Austria: 32.

**B**

Badr: 68.  
Bahisht: 28.

**C**

Colombo: 32, 35.

**D**

Delhi: 23.

**E**

East: 23, 25, 30, 31, 53, 128,  
151.  
Europe: 25, 31, 35, 141.

**G**

Germany: 32.

**H**

Heaven: 134, 135.

*Index*

**I**  
Innsbruck: 32.  
Interlaken: 32.  
Ispahan: 23.

**L**  
Lahore: i.

**P**  
Paradise: 28, 29.  
Persia: 8, 69.  
Portugal: 32.

**S**  
Samarkand: 23.  
Sri Lanka: 32, 35.  
Switzerland: 32.

**T**  
Taj: 64.  
Troia: 32.

**W**  
West: 4, 5, 17, 23, 24, 25, 30,  
31, 75, 107, 128.

**BOOKS**

**A**  
A Case Against  
Psychoanalysis: 91, 110.  
A Constitution for the  
Federation of Earth: 38.  
A Critique of Western  
Psychology and  
Psychotherapy and  
Iqbal's Approach: 146,  
151.  
A History of Muslim  
Philosophy: 21.  
A Philosophy of Science for  
Personality Theory: 92.

A Primer of Freudian  
Psychology: 158.  
A Reason and Emotion in  
Psychotherapy: 110.  
A Study of Iqbal's Philosophy:  
155.  
About Iqbal and His Thought:  
156.  
About Your Child: 159.  
Active Group Therapy: 111.  
Analysis Terminable and  
Unterrminable: 152.  
Armughan-i-Hijaz: 153.  
Asrar-i-Khudi: 31, 89, 90, 110,  
126, 154.  
Asrar-0-Rumuz: 26, 111, 142.

**B**  
Bal-i-Jibril: 37, 60, 90, 111,  
154.  
Bandgi Nama: 154.  
Bang-i-Dara: 154.  
Behaviour Therapy and  
Beyond: 95, 110, 152,  
158.  
Bukhari, Sahih: 38.

**C**  
Clinical Psychiatry for  
the Layman: 112, 157, 158.

**D**  
Dhikr-i-Iqbal: 157.  
Dictionary of Philosophy: 19.  
Dictionary of Psychology: 92,  
151.  
Discourses of Rumi: 161.

**E**  
Education for A New World:  
159.  
Encyclopaedia of Philosophy:  
160.  
Essentials of Psychology and  
Life: 110, 111, 159.

Ethics for Today: 92, 115, 160.  
Existential Psychology: 152,  
158.

**F**

Fihi Ma Fihi: 143, 161.  
Fiker-i-Iqbal: 156.  
From Locke To Montessori:  
160.  
Future Oriented  
Psychotherapy: 110.

**G**

Gabriel's Wing: 112, 156.  
Gestalt Therapy Integrated:  
152, 157.  
Glimpses of Iqbal's Mind and  
Thought: 155.  
Good Directed Psychotherapy:  
110.  
Guide to Modern Thought: 91,  
92, 151, 160.  
Gulshan-i-Raz-i-Jadid: 89, 90,  
110, 154.

**H**

Hikmat-i-Rumi: 143, 162.  
History of Muslim Philosophy:  
143, 162.

**I**

Introduction to Iqbal: 156.  
Introduction to the Thought of  
Iqbal: 38, 156.  
Iqbal and Post-Kantian  
Voluntarism: 37, 111,  
155.  
Iqbal as Thinker: 20, 156.  
Iqbal aur Mullah: 156.  
Iqbal aur Tasawwuf: 156.  
Iqbal Dar-Rah-e-Maulvi: 156.  
Iqbal Ka Nazaria-e-Ikhlaq:  
157.  
Iqbal the Poet of Tomorrow:  
38.

Iqbaliyat Ka Tanqidi Jaiza:  
156.

Iqbal's Educational  
Philosophy: 156.  
Islami Tasawwuf aur Iqbal:  
156.

**J**

Javid-Nama: 7, 20, 26, 27, 37,  
109, 154.

**K**

Kulliyat-i-Iqbal (Persian): 20,  
211, 36, 37, 89, 90, 109,  
112, 126.  
Kulliyat-i-Iqbal (Urdu): 20, 36,  
37, 38, 60, 89, 90, 110,  
111, 112, 126.

**L**

Learning Theories: 110, 159.  
Letters and Writings of Iqbal:  
38, 153.  
Life and Work of Rumi: 161.  
Living Issues in Philosophy:  
90, 126, 160.

**M**

Makateeb-i-Iqbal: 154.  
Malfuzat-i-Rumi: 143, 161.  
Man for Himself: 91, 151, 160.  
Man's Search for Meaning:  
126.  
Mathnavi (Rumi): 127, 137,  
143, 160, 161.  
Masnavi Pas Cheh Bayed  
Kard: 154.  
Metaphysics of Iqbal: 90, 155.  
Metaphysics of Rumi: 38, 161.  
Mishkat: 38.  
Modern Interpreter of Islam:  
143.  
Modern Perspectives in World  
Psychiatry: 110.  
Modern Therapies: 157.

## Index

- Montessori's Own Handbook: 159.  
More Tales from Masnavi: 160.  
Muslims Contribution to Psychotherapy and other Essays: 92.
- N**  
New Introductory Lectures on Psychoanalysis: 158.  
New Pathways in Psychology: 111, 159.  
New Pathways in Psychotherapy: 92, 110.
- O**  
Occupational Therapy: 111.  
Old Testament: 131  
On the Use of Philosophy: 92, 152, 160.
- P**  
Pattern and Growth in Personality: 152, 157.  
Peace of Soul: 92, 151, 160.  
Persian Psalms: 111, 154.  
Personality Theories: 20, 111, 112, 152, 157.  
Philosophical Psychology: 157.  
Pilgrimage of Eternity: 154.  
Piyam-i-Mashriq: 60, 154.  
Poems From Iqbal: 36, 154.  
Principles of General Psychology: 158.  
Psychoanalysis and Religion: 92.  
Psychology—An Introduction: 158.  
Psychotherapy: 158.  
Psychotherapy and Existentialism: 92, 110, 111, 126, 152, 157.
- Psychotherapy East and West: 91, 159.  
Psychotherapy, A Christian Approach: 157.
- Q**  
Quran, the Holy: i, iv, 2, 9, 14, 18, 27, 30, 38, 41, 42, 43, 44, 45, 51, 57, 61, 73, 115, 127, 128, 129, 130, 131, 132, 134, 140, 141, 142.  
Quran aur Iqbal: 157.  
Qurani Tasawwuf aur Iqbal: 156.
- R**  
Reason and Emotion in Pschotherapy: 157.  
Reason in Religion: 160.  
Relationship Enhancement Therapy: 112.  
Rumi Asr: 156, 162.  
Rumi The Persian: 152.  
Rumi--- Poet and Mystic: 162.  
Rumuz-i-Bekhudi: 112, 154.
- S**  
Saaray Dar Divan-i-Shams: 160.  
Selected Poems from the Diviani-i-Shams Tabreiz: 161.  
Speeches and Statements of Iqbal: 153.  
Stray Reflections: 153.  
Studies in Iqbal: 156.  
Swaneh Maulana Rum: 162.
- T**  
Talmihat-e-Iqbal: 156.  
Taqaarir-i-Yom-e-Iqbal: 157.  
Tashbihat-i-Rumi: 162.  
Tashkil-i-Jadid Ilahiyat-i-Islamia: 155.

- The Case Against Psychoanalysis: 151.  
The Child: 59, 159,  
The Development of Metaphysics in Persia: 153.  
The Discovery of the Child: 60, 159.  
The Festival of Spring from the Divan of Jalaluddin: 161.  
The Formation of Man: 160.  
The History of the Psychoanalytic Movement: 158.  
The Image of the West in Iqbal: 156.  
The Interpretation of Dreams: 158.  
The Making of Humanity: 140.  
The Metaphysics of Rumi: 161.  
The Mysteries of Selflessness: 112, 154.  
The Mystics of Islam: 143.  
The New Psychotherapies: 158.  
The Persian Mystic Jalaluddin Rumi: 161.  
The Place of God, Man and Universe in the Philosophic system of Iqbal: 156.  
The Poet of the East: 60, 111, 112, 153, 155.  
The Psychotherapy Handbook: 110, 111, 112.  
The Question of Lay Analysis: 158.  
The Reconstruction of Religious Thought in Islam: iii, 19, 20, 21, 37, 38, 41, 51, 52, 59, 60, 89, 90, 92, 109, 110, 111, 126, 142, 143, 151, 153, 155.  
The Sane Society: 92, 112, 158.  
The Secret of Childhood: 60, 160.  
The Secrets of Self: 38, 89, 90, 110, 126, 155.  
The Spiritual Couplets: 161.  
Theories of Personality: 91, 92, 111, 152, 158.  
Theories of Personality; Primary Sources and Research: 157, 158.  
Thoughts and Reflections of Iqbal: 37, 111, 126, 153, 156.  
To Educate Human Potential: 60, 159.  
Toward the Integration of Psychotherapy: 159.  
Twentieth Century Religious Thought: 52, 160.
- Z**
- Zabur-i-Ajam: 110, 111, 154.  
Zarb-i-Kalim: 89, 154.