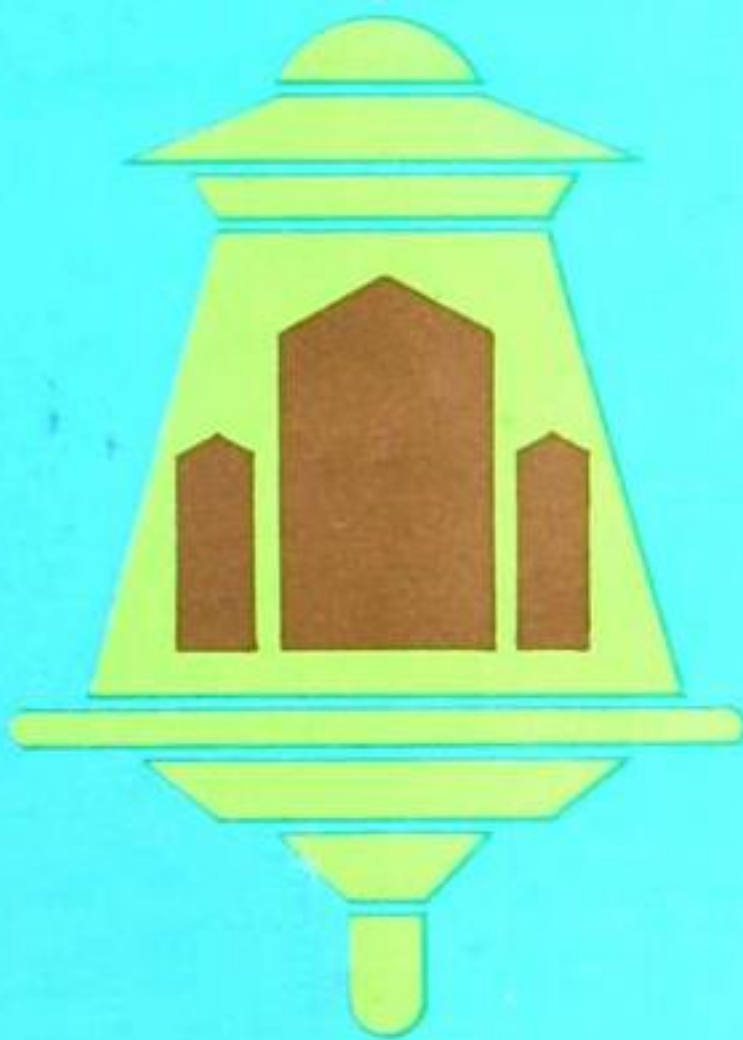


# Dimensions Of IQBAL



PROF.  
MUHAMMAD  
MUNAWWAR

Iqbal Academy Pakistan

# Dimensions of Iqbal

By

Prof. Muhammad Munawwar



**IQBAL ACADEMY PAKISTAN  
LAHORE**

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Ist Edition	1986
Copies printed:	1000
Price	Rs. 65/-

Published by:  
IQBAL ACADEMY PAKISTAN  
LAHORE

Supervised by:  
Farrukh Danial

Printed at:  
M/s. Metro Printers,  
Panj Mehal Road,  
Lahore.

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## FOREWORD

Dimensions of Iqbal is Mirza Munawwar's seventh, but third to appear in English, book devoted exclusively to Iqbalian Studies. Forewords for his previous works were written by such distinguished figures of our academic world as A.K. Brohi, S.A. Rehman, Dr. G. Mustafa Khan, Dr. Sayyid Abdullah, Khalid M. Ishaque and Dr. Siddique Shibli.

Iqbal, for Mirza Munawwar, is a passion and not a profession. The depth and breadth of scholarship that he brings to bear on the topics he undertakes and his remarkably refreshing treatment of his subject always leads the reader towards a wider and better understanding of the Islamic tradition itself which is the sap and life blood of Iqbal's poetry and thought. Moreover he is extremely well qualified for the task. Equally at home in Urdu, English, Persian and Arabic, well versed in literature, philosophy, history and Sufism and himself a gifted poet of three languages, he represents a rare synthesis of devotion and scholarship. Articles contained in the present volume amply speak of these qualities. Each article opens new vistas of thought and, in a sense, all these articles could be regarded as so many paths leading to the same summit of understanding.

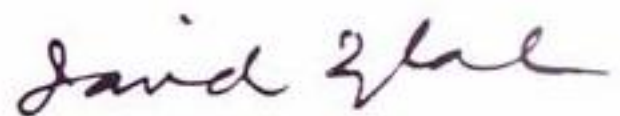
It is interesting to note that Mirza Munawwar has selected an article for the opening of this volume that recapitulates the process of growth of Iqbal's mind and offers a brief overview of his literary achievements and political impact. The same theme flows into Chapter 5, 'Iqbal-Epoch-Making Philosopher' but here it has been approached from a different and somewhat more profound standpoint since it tries to identify, with reference to Iqbal's thought, the factors that go to make up great personalities and, gives us a glimpse of their action vis-a-vis Iqbal's own life and environment.

'Iqbal on Man's Self-Evasion' and 'Iqbal on Man's Metaphorical death' along with 'Iqbal and the Test of Faith' touch upon the subject of self-realization, its stages and different obstacles that hamper the way to realize one's self, that is, the pre-ontological principle of all existence.

The articles mentioned above are related to the 'little world', the microcosm, whereas the articles, 'Iqbal's idea of Democracy' and 'Iqbal and the World of the Quran' address themselves to the microcosm. The latter is an exposition of Iqbal's hope, "that the realm of the Quran was about to emerge" and the former discusses a problem which has occupied the attention of contemporary scholarship and advances Mirza Sahib's views on Iqbal's concept of democracy.

'Iqbal and the Words of the Quran' has broached a subject that has given rise to many a discord among Muslim intellectuals over the ages. Mirza Munawwar thinks that Iqbal's standpoint, in this regard, is in complete accord with the orthodox Muslim stance.

I hope that *Dimensions of Iqbal* would be a welcome addition to the ever growing body of Iqbalian studies.



Justice Dr. Javid Iqbal  
Chief Justice,  
Lahore High Court, Lahore.

## IQBAL'S CONTRIBUTION TOWARDS LITERATURE AND POLITICS

(A general survey)

Allama Iqbal was born on November 9, 1877 at Sialkot. His ancestors were Brahmins. It was Baba Lol Haj who embraced Islam during the fifteenth century, may be about a hundred years before Zahir-ud-Din Babar, the founder of the Moghal Empire in India, entered the Sub-continent. It was Iqbal's grandfather Sheikh Muhammad Rafiq who came to Sialkot and settled down there. Allama Iqbal's fore fathers had a predilection for mysticism and both his father, Nur Muhammad and his mother, Imam Bibi, were known for piety. Iqbal started his education in a mosque where he learnt Arabic and Persian. His thorough grounding in these languages was due to Sayyed Mir Hasan (later Shams-ul-Ulema). Sayyed Mir Hasan, one of Sir Sayyed's friends, was a deeply religious man with leanings towards Sufism. Like Iqbal's father, Sayyed Mir Hasan left a lasting effect on Iqbal for which Iqbal remained grateful to him all his life.

After passing Intermediate Examination at Sialkot in 1895, Iqbal moved to Lahore and joined the Government College. He graduated in 1897 and obtained his M.A. Degree in 1899. At the Government College, Lahore he came under the influence of Professor Thomas Arnold who taught him philosophy. He went to England in 1905. He graduated from the Trinity College of Cambridge University in 1907. He was called to the Bar in the Trinity Term 1908. Between 1905 and 1907 he went to Germany for a Doctorate in Philosophy because the British Universities at that time had nothing more than Master's Degree in Philosophy. He submitted a thesis on the "Development of Metaphysics in Persia" at Munich University in Germany in November, 1907 (the residence requirements of two years being waived in his case) for the Doctorate of Philosophy.

Iqbal was an heir to a very rich literary, mystic, philosophical and religious tradition. He imbibed and assimilated all that was best in the Islamic and Oriental thought and culture both of the past and the present. His range of interests covered Religion, Philosophy, Art, Politics, Economics, Nationalism, the revival of Muslim life and the universal brotherhood of man. He was capable of writing powerful prose not only in his own national language but also in English. The language of his two books in English is that of a skilled English-writer. But he continued to use poetry as his medium of expression because he was a born poet and everything that he thought and felt, almost involuntarily shaped itself into verse.

His first book *Ilmul-Iqtisad* was on economics written in Urdu in 1903. His first poetic work was *Asrar-i-Khudi* (1915), followed by *Rumuz-i-Bekhudi* (1917). *Payam-i-Mashriq* appeared in 1923 and *Zabur-i-Ajam* in 1927. *Javid Nama* in 1932. *Pas Cheh Bayad Kard – Ai Aqwam-i-Sharq* in 1936. And *Armughan-i-Hijaz* in 1938. All these books were in Persian. The last one was published after Allama Iqbal's death. It is mainly in Persian, only a small portion comprises Urdu poems and Ghazals.

His first book of poetry in Urdu language *Bang-i-Dara* was published in 1924. *Bal-i-Jibril* in 1935 followed by *Darb-i-Kalim* in 1936.

*Bag-i-Dara* consists of selected Urdu poems belonging to three preliminary phases of Iqbal's poetic career. *Bal-i-Jibril* is the peak of Iqbal's Urdu poetry. It consists of ghazals, poems, quatrains, epigrams etc. In this book Iqbal conveys all those realities, fore sights and teachings which help to foster sincerity and firm belief in the heart of the nation and thus turn its members into true believers. *Dar-i-Kalim* was described by Iqbal himself "as a declaration of war against the present era". The main topics of the book are Islam and the Muslims, education and upbringing, woman, literature and fine arts, politics of the East and the West etc. In *Asrar-i-Khudi*, Iqbal has explained his philosophy of self. He proves by various means that whole universe obeys the will of the self. Iqbal



condemns self-destruction. For him the aim of life is self-realization and self-knowledge. Here he acquaints us with the stages through which the self has to pass before finally arriving at its point of perfection, enabling the knower of the self to become the Vicegerent of Allah on earth " خليفۃ اللہ فی الارض ". In *Rumuz-i-Bekhuri*, Iqbal proves that Islamic way of life is the best code of conduct for a nation's viability — A person must keep his individual characteristics intact but once this is achieved he should sacrifice his personal ambitions according to the needs of the nation. Man cannot realize his self out of society. Therefore, society has lot of claims upon him. *Payam-i-Mashriq* is an answer to *West-Istlicher Divan* by Goethe, the famous German poet. Goethe bemoaned that the West had become too materialistic in outlook and expected that the East would come up with a message of hope that would resuscitate spiritual values. A hundred years went by and then Iqbal gave a lesson to the Western countries reminding them of the importance of morality, religion and civilization and by underlining the need for cultivating feeling, ardour and dynamism. He explained that life could never aspire for higher stages unless it learnt what spirituality was.

*Zabur-i-Ajam* includes Mathnavi *Gulshan-i-Raz-i-Jadid* and *Bandgi-Nama*. In *Gulshan-i-Jadid*, he follows the famous Mathnavi *Gulshan-i-Raz-i-i-Jadid* by Sayyed Mahmood Shabistri. Here like Shabistri, Iqbal first propounds questions and then answers them with the help of ancient as well as modern insight and shows how it affects and concerns the world of action. *Bandgi-Nama* is in fact a vigorous campaign against slavery and subjugation. He explains the spirit behind the fine arts of the enslaved societies. In *Zabur-i-Ajam*, Iqbal's Persian Ghazal is at its highest as his Urdu Ghazal is in *Bal-i-Jibril*. Here as in othr books, Iqbal insists on remembering the past, doing well in the present and preparing for the future. His lesson is that one should be dynamic, full of zest for action and full of love and life. Here he proves implicitly that there is no form of poetry which can equal the ghazal in

vigour and liveliness. In *Javid Nama*, Iqbal follows Ibn-Arabi, Ma'arri and Dante. Here Iqbal depicts himself as "Zinda Rud" (a stream, full of life) guided by Rumi the master, through various heavens and spheres and has the honour of approaching Divinity and coming in contact with the divine illuminations. Several problems of life are discussed and answers are provided to them. It is an exceedingly enlivening study. His hand falls heavily on the traitors to their nation like Mir Jafar from Bengal and Mir Sadiq from the Deccan, who caused the defeat and death of Nawwab Siraj-ud-Daula of Bengal and Sultan Tipu of Mysore respectively at the hands of the British and thus delivered their country to the shackles of slavery. At the end, by addressing his son Javid, he speaks to the young people at large and provides guidance to the "new generation" which harmonizes with its inclinations and demands.

*Pas Cheh Bayad Kard-ai-Aqwam-i-Sharq* includes *Mathnavi Musafir*. Here Iqbal makes Rumi, the master, utter this glad tidings "East awakes from its slumbers" "خوابِ غفلت". The reader finds the most inspiring detail of commentary on voluntary poverty and free man, followed by an exposition of the mysteries of Islamic laws and Sufic perceptions. He laments the dissention among the Indian as well as Muslim nations. *Mathnavi Musafir*, is a moment of a journey to Afghanistan. In this *Mathnavi* the people of the Frontier (Pathans) have been counselled to learn the "secret of Islam" and to "build up the self" within themselves.

*Armughan-i-Hijaz* consists of two parts. The first contains quatrains in Persian, the second contains some poems and epigrams in Urdu. The Persian quatrains convey the impression as though the poet is travelling through Hijaz in his imagination. Profundity of ideas and intensity of passion are the salient features of these short poems. The Urdu portion of the book contains some categorical criticism of the intellectual movements and social and political revolutions of the modern age.

Iqbal wrote two books in English language, the first being *The Development of Metaphysics in Persia* in which continuity of Persian thought has been discussed. Sufism has been dealt

with in detail. In Iqbal's view true Islamic Sufism awakens the slumbering soul to a higher ideal of life.

The second book is titled *The Reconstruction of Religious Thought in Islam*. It is a collection of Iqbal's six lectures which he delivered at Madras, Hyderabad and Aligarh. These were first published from Lahore in 1930 and then by Oxford University Press in 1934. Some of the main subjects are: Knowledge and Religious Experience, the Philosophical Test of Religious Experience, the Conception of God and the Meaning of Prayer, the Human Ego, and Predestination and Free Will, the Spirit of Muslim Culture, the Principle of Movement in Islam (*Ijtihad*). He has discussed these issues pithily but in a thought provoking manner in the light of Islam and modern age. These lectures were translated into Urdu by Sayyed Nazir Niazi.

In addition to these books he wrote hundreds of letters in Urdu as well as in English. Urdu letters have been published in ten different books. He issued statements pertaining to burning topics relating to various departments of social, religious cultural and political problems of India, Europe and the World of Islam. He served for a few years as a Professor of Philosophy and Oriental Learning at the Government College, Lahore and the Punjab University Oriental College. He delivered dozens of speeches in his life. A number of speeches and statements have been compiled and published in book form. He practised at the Lahore High Court Bar except for about four last years of his life. He met visitors freely. Anybody could come to him to listen to what he said and he listened to what visitors said. In spite of all this he could spare time for poetry so rich in meanings and so artistic in its exposition. In fact his poetry made philosophy sing.

Says A.K.Brohi:

"Dr. Iqbal is undoubtedly a renowned poet-philosopher of Islam and may have in his writings a never failing source of inspiration, delight and aesthetic wonder. He has made signal contribution

to our understanding of the Holy Writ of Islam and offered his evaluation of the remarkable example of which the life of the Prophet of Islam (PBUH) has presented to the world at large and the high water-mark of excellence, it provides of how best our earthly lives can be lived here below".<sup>1</sup>

As for his politics he joined the London Branch of the All India Muslim League while he was in London studying Law and Philosophy. It was in London when he saw some phenomena with the eye of his intuition. The ghazal containing those divinations is the only one whose year and month of composition is expressly mentioned. It is March 1907. No other ghazal, before or after it has been given such an importance. Here is the translation of some verses of that ghazal:

سنادیا گوشِ منظر کو حجاز کی خامشی نے آخر!  
جو علمد صحرا بیوں سے باندھا گیا تھا پیر استوار ہوگا!<sup>2</sup>

At last the silent tongue of Hijaz has announced to the ardent ear the tiding that the covenant which had been given to the desert-dwellers is going to be renewed in strong terms.

نکل کے صحرا سے جس نے روم کی سلطنت کو الٹ دیا تھا  
سنا ہے یہ قدسیوں سے میں نے وہ شیر پھر ہوشیار ہوگا!<sup>3</sup>

The lion who had emerged from the desert and had toppled the Roman Empire is, as I am told by the angels, about to get up again.(from his slumbers).

دیارِ مغرب کے رہنے والو! خدا کی بستی دکان نہیں ہے  
کھرا جسے تم سمجھ رہے ہو وہ اب زرِ کم غیب رہوگا!<sup>4</sup>

You the dwellers of the West, should know that the world of God is not a shop (of yours). Your imagined pure gold is about to lose its standard value (as fixed by you).

تمہاری تہذیب اپنے خنجر سے آپ ہی خودکشی کرے گی  
جو شاخِ نازک پہ آشیانہ بنے گا ناپائیدار ہوگا! <sup>5</sup>

Your civilization will commit suicide with its own dagger. A nest built on a frail bough cannot be durable.

سفینہٴ برگِ گل بنالے گا قافلہٴ مورینا توں کا!  
ہزار موجوں کی ہوشکاشش مگر وہ دریا کے پار ہوگا! <sup>6</sup>

The caravan of feeble ants will take the rose petal for a boat and inspite of all blasts of waves, it shall cross the river.

میں غلمتِ شب میں لے کے نکلوں گا اپنے در ماندہ کارداں کو  
شررِ فشاں ہوگی آہ میری، نفسِ مرا شعلہٴ بار ہوگا! <sup>7</sup>

I will take out my worn out caravan in the pitch darkness of night. My sighs will emit sparks and my breath will produce flames.

To Iqbal it was something received from above. This he disclosed to his listeners also in December 1931, in London, when he was invited to Cambridge to address the students. In those days Iqbal was in London, participating in the Second Round Table Conference. At Cambridge, he referred to what he had proclaimed in 1907. The Urdu translation as laid by Mr. Rafiq Afzal can be translated into English as under:

"I would like to offer a few pieces of advice to the youngmen who are at present studying at Cambridge . . . . . I advise you to guard against atheism and materialism. The biggest blunder made by Europe was the separation of Church and State. This deprived their culture of moral soul and diverted it to the atheistic materialism.

I had twenty-five years ago seen through the drawbacks of this civilization and therefore had made some prophecies. They had been delivered by my tongue although I did not quite understand them. This happened in 1907 - - After six or seven years, my prophecies came true, word by word. The European war of 1914 was an outcome of the afore-said mistakes made by the European Nations in the separation of the Church and the State.<sup>8</sup>

The point to stress is that Iqbal felt he had received something as a message from Above in 1907 which even to himself was at that juncture not clearly understandable. He came to know its meanings afterwards. In the verses quoted above, Iqbal had made manifest that he had taken a decision about himself as well. That decision was very bold and high sounding keeping in view the contemporary circumstances. He had determined upon giving a lead to the Muslim Ummah and bringing it out of the dark dungeon of slavery to the shining vasts of Independence. He repeated this theme in many poems afterwards, for example, 'Abdul Qadir Kay Nam', 'Sham-o-Shair', 'Javab-i-Shikwa', 'Khizr-i-Rah', 'Tulu-e-Islam' etc. He never wavered. He never lost heart. His first and foremost concern, naturally, were the Indian Muslims. He was certain that the dawn of the Islamic resurgence was about to appear and the Muslims of the Pak-India Sub-continent were destined to play a prominent role in it.

It was Iqbal who, confident in Allah's workings in history and with His aid, he created a new world and imparted a new life to our being. Building upon Sir Sayyed's Two-Nation Theory, absorbing the teachings of Shibli, Ameer Ali and other great Indo-Muslim thinkers and politicians, including Hasrat Mohani, listening to Hindu and British voices, and watching the fermenting Indian scene closely for approximately 60 years, he knew and ultimately convinced his people and their leaders, particularly Jinnah that:

“We both are exiles in this land.  
Both longing for our dear home's sight!”

“That dear home is Pakistan, on which he harpended like a flute-player, but whose birth he did not witness”<sup>9</sup>

There are many verses in Iqbal's poetry which carry similar meanings. I quote only one ghazal here. It is from *Zabur-i-Ajam* published in 1927 i.e. about eight years before *Bal-i-Jibril*

خضرِ وقت از خلوتِ دشتِ حجاز آید بر دُون  
کاروانِ زمینِ وادیِ دوردراز آید بر دُون<sup>10</sup>

The Guide of the Era is about to appear from a corner of the desert of Hijaz. The caravan is about to move out from this far flung valley.

من به سیمائے غلامان سلطان دیده ام  
شده محمود از خاکِ ایاز آید بر دُون<sup>11</sup>

I have observed the kingly majesty on the faces of the slaves. Mahmud's splendour is visible in the dust of Ayaz.

عمر با در کعبه دبت خانہ می نالد حیات  
ماز بزمِ عشق یک دانا ئے راز آید بر دُون<sup>12</sup>

Life laments for ages both in the Ka'abah and the idol-house so that a person who knows the secret may appear.

طرحِ نومی انگند اندر ضمیرِ کائنات  
نالہ با سینہ ابل نیاز آید بر دُون<sup>13</sup>

The laments that burst forth from the breasts of the earnestly devoted people are going to initiate a new principle in the conscience of the world (of man).

چنگ را گیرید از دستم کہ کار از دست رفت  
نغمہ ام خون گشت و از رگمائے ساز آید بروں<sup>14</sup>

Take this harp from my hand. I am done for.  
My laments have turned into blood and that blood  
is going to trickle from the strings of the harp.

The five couplets quoted above are prophetic. In the first couplet Allama Iqbal indicated clearly that the appearance of the Guide of the Era was just round the corner. And the Caravan was about to start and emerge from "this" valley. Allama Iqbal did not say that the awaited Guide had to emerge from the centre of Hijaz. He said he was going to appear from a far flung valley. For Allama Iqbal the desert of Hijaz, at times, serves as a symbol for the Muslim Ummah. This meant that Muslims of the Indian Sub-continent were about to have a man who was destined to guide them to the goal of victory and that victory was to become the starting point of the resurgence of Islam.

In the second couplet, he breaks the news of the dawn which was near at hand. The slaves were turning into magnificent masters. In the third couplet he stresses the point that the Seers come to the world of man after centuries. He himself was one of those Seers. In the fourth couplet he refers to some ideology or principle quite new to the world which would affect the conscience of all humanity. And what else could it be, if it was not the right of self-determination for which the Muslims of the Sub-continent were about to struggle. After the emergence of Pakistan this right became a powerful reference. It served as the advent of a new principle. The Muslims of the Philippines, perhaps, would not have strived for the achievement of their Pakistan in their Muslim majority Islands. Muslims of Thailand's seashore areas with Muslim majority regions, perhaps, would not have demanded a separate state for themselves, had Pakistan not come to be. Muslims of United States, it looks will demand their Pakistan in North America before long.



Then in the fifth couplet Allama Iqbal clearly indicated that he would die before the advent of freedom. He was sure that his verses which epitomized his most earnest sentiments would stand in good stead in respect of exhorting the Muslims of the Sub-continent on to the goal of freedom.

And it was Allama Iqbal who at Allahabad Session of the All India Muslim League, in his Presidential Address, put forward the idea of a Muslim State in the North-Western Muslim majority regions of India. It was in December, 1930.

"I would like to see the Punjab, North-West Frontier Provinces, Sind and Baluchistan into a single State. Self-Government within the British Empire or without the British Empire. The formation of the consolidated North-West Indian Muslim State appears to be the final destiny of the Muslims, at least of the North-West India."<sup>15</sup>

In the beginning, as was but natural, this idea was vague. That State could be a big autonomous Muslim province within Indian Federation. It could be out of India but within the British Commonwealth. And so on. It went on evolving until it assumed the shape of Muslim State or States in the Western and Eastern Muslim majority zones as is obvious from the following lines, occurring in Iqbal's letter of June 21, 1937 to the Quaid-i-Azam, only ten months before his death.

"A separate federation of Muslim provinces, reformed on the lines I have suggested above, is the only course by which we can secure a peaceful India and save Muslims from the domination of Non-Muslims. Why should not the Muslims of North-West India and Bengal be considered as nations entitled to self-determination just as other nations in India and outside India are."<sup>16</sup>

There are some critics of Allama Iqbal who assume that

Allama Iqbal after delivering the Allahabad Address had slept over the idea of a Muslim State. Nothing is far from the truth. The idea remained always alive in his mind. It had naturally to mature and hence had to take time. Allama Iqbal was sure that the Muslims of Indo-Pakistan sub-continent were going to achieve an independent homeland for themselves, although he himself was not to remain alive to see the morn of freedom, as he made manifest in the fifth verse of the Ghazal quoted above.

On 21st March, 1932, Allama Iqbal delivered the Presidential address at Lahore at the annual session of the All-India Muslim Conference. In that address too Allama Iqbal laid stress on his view point in respect of nationalism in India and the situation of the Muslims under the circumstances prevailing in the Sub-continent. He had attended the Second Round-Table Conference in September, 1931 in London. He, therefore, was now in a position to say things even more expressly and positively than he had said in 1930. At the Round-Table Conference he had seen the attitude of the Hindu, Sikh and the Muslim delegates. He had observed the mind of the British Government as well. Hence he repeated his apprehensions and suggested safeguards in respect of the Indian Muslims.

“In so far as the fundamentals of our policy are concerned, I have got nothing fresh to offer. Regarding those I have already expressed my views in my address to the All-India Muslim League. In the present I propose among other things to help you in the first place in arriving at a correct view of the situation as it emerged from a rather hesitating behaviour of our delegation at the final stages of the deliberations of the Round-Table Conference. In the second place I shall try, according to my lights to show how far it is desirable to construct a fresh policy now that the

Premier's announcement at the last London Conference has again necessitated a careful survey of the whole situation."<sup>17</sup>

We should keep in our minds a hard fact. Maulana Muhammad Ali had died in January, 1931. Quaid-i-Azam had stayed behind in London. The responsibility of providing a sober lead to the Indian Muslims had fallen on him alone. He had to assume the role of a jealous guardian of his nation till Quaid-i-Azam returned to the Sub-continent in 1935.

"The League and the Muslim Confernece had become the play-thing of petty leaders, who would not resign office even after a vote of non-confidence. And of course, they had no organization in the provinces and no influence with the masses".<sup>18</sup>

During the Third Round-Table Conference, Allama Iqbal was invited by the London National League where he addressed an audience which included foreign diplomats, members of House of Commons, Members of the House of Lords, Muslim members of R.T.C. delegation and several other dignitaries. In that gathering too he described the situation of the Indian Muslims. He explained why he wanted the communal settlement first and then the constitutional reforms. Allama Iqbal laid stress on provincial autonomy because autonomy gave the Muslim majority provinces some power to safeguard their rights, cultural traditions and religion. Under one Central Government the Muslims were bound to lose their cultural and religious entity by submerging in the overwhelming Hindu majority. In his speech here, he again referred to what he had said at Allahabad in 1930. He reiterated his belief that before long people were bound to come round to his viewpoint based on cogent reason.<sup>19</sup>

On the same page an extract from a dialogue between Dr. Ambedkar and Allama Iqbal is given in which Allama Iqbal is stated to have expressed his desire to see Indian

provinces as autonomous units under the direct control of the British Government and with no central Indian Government. Obviously he through autonomy, wanted Muslim Provinces in India to have a bit of liberty to have their own way. Under one Union centre which naturally had to be in the long run very strong, Muslims feared to suffer in many respects especially with regard to their existentially separate entity as Muslims.

Then we come to Allama Iqbal's statement explaining the attitude of Muslim delegates to the Round-Table Conference issued in December, 1933. This was in fact a rejoinder to what Jawahar Lal Nehru had said about the attitude of the Muslim delegation characterizing it as "reactionarism". The last paragraph contains the gist of what the Muslims stood for then, and Allama Iqbal's endorsement to the effect:

"In conclusion I must put a straight question to Pandit Jawahar Lal, how is India's problem to be solved if the majority community will neither concede the minimum safeguards necessary for the protection of a minority of 80 million people, nor accept the award of a third party but continue to talk of a nationalism which work out only to its own benefit? This position can admit of only two alternatives. Either the Indian majority will have to accept for itself the permanent position of an agent of British imperialism in the East, or the country will have to be redistributed on a basis of religious, historical and cultural affinities so as to do away with the question of electorate and the communal problem in its present form."<sup>20</sup>

As expressed already, the idea of a Muslim State became clearer by and by in the mind of Allama Iqbal. During the rule of Hindu Congress ministries established in Hindu majority provinces under Act 1935, Muslims in those provinces were given dastardly treatment. This deplorable phenomenon added to the apprehensions of Allama Iqbal regarding the future of

Indian Muslims in case India remained united. He in his letters to the Quaid-i-Azam written during the year 1936 and especially in 1937 referred to the Independent Muslim State he visualized as comprising North-Western and Eastern Muslim majority zones. Now it was not the North-Western zones only as alluded to in Allahabad Address.

There are some friends within Pakistan and without who insist that Allama Iqbal never meant a sovereign Muslim country outside India, he rather desired a Muslim State within Indian Union. A State within a State. This is absolutely wrong. What he meant was understood very vividly by his Muslim compatriots as well as non-Muslim. Why Pandit Nehru and others had then tried to show that the idea of Muslim nationalism had no basic reality at all. Pandit Nehru states:

“This idea of a Muslim nation is the figment of a few imaginations only, and but for the publicity given it by the Press few people would have heard of it. And even if many people believed in it, it would still vanish at the touch of reality.”<sup>21</sup>

And then who could understand Allama Iqbal better than the Quaid-i-Azam himself, who was his awaited “Guide of the Era”. The Quaid-i-Azam in the Introduction of Allama Iqbal’s letters (published in 1943) addressed to him, admitted that he had agreed with Allama Iqbal regarding a State for Indian Muslims before latter’s death in April, 1938. The words of the Quaid are as under:

“His views were substantially in consonance with my own and had finally led me to the same conclusions as a result of careful examination and study of the constitutional problems facing India and found expression in due course in the united will of Muslim India as adumbrated in the Lahore Resolution of the All-India Muslim League popularly known as the “Pakistan Resolution” passed on 23rd March, 1940”.<sup>22</sup>

Nothing more. It was Allama Iqbal who called upon the Quaid-i-Azam Mohammad Ali Jinnah to lead the Muslims of India to their cherished goal. He preferred Quaid-i-Azam to all other Muslim leaders although amongst them were giants of politics who had lot of political experience and vision, for example, Sir Aga Khan, Maulana Hasrat Mohani, Nawab Muhammad Ismail Khan, Maulana Shaukat Ali, Nawab Hamid Ullah Khan of Bhopal, Sir Ali Imam, Maulvi Tameez-ud-Din Khan, Maulana Abul Kalam, Allama al-Mashriqi and others. But Allama Iqbal's vision had its own reasons. He had found his Khizr-i-Rah, the veiled guide in Quaid-i-Azam Mohammad Ali Jinnah who was destined to lead the Indian branch of Muslim Ummah to their goal of freedom. Allama Iqbal's words in this regard are as follows:

"I know you are a busy man but I do hope you won't mind my writing to you often, as you are the only Muslim in India today to whom the community has right to look up for safe guidance through the storm which is coming to North-West India, and perhaps to the whole of India."<sup>23</sup>

Similar sentiments were expressed by Allama Iqbal about three months before his death, regarding Quaid-i-Azam Jinnah, Sayyed Nazir Niazi in his book *"Iqbal Ke Hazoor"*, has stated that the future of the Indian Muslims was being discussed and a tenor of pessimism was visible from what his friends said. At this Allama Iqbal observed:

"There is only one way out. Muslims should strengthen Jinnah's hands. They should join the Muslim League. Indian question, as is now being solved, can be countered by our united front against both the Hindus and the English. Without it our demands are not going to be accepted. People say our demands smack of communalism. This is sheer propaganda. These demands relate to the defence of our national existence".

And then continuing he said:

“The united front can be formed under the leadership of the Muslim League. And the Muslim League can succeed only on account of Jinnah. Now none but Jinnah is capable of leading the Muslims.”<sup>25</sup>

And as is stated by Matlubul Hasan Sayyed, Quaid-i-Azam after the Lahore Resolution was passed on March 23, 1940 talking to him said:

“Iqbal is no more amongst us. But had he been alive he would have been happy to know that we did exactly what he wanted us to do.”

But the matter does not end here. Allama Iqbal in his letter of March 29, 1937 to the Quaid-i-Azam had expressed as under:

“While we are ready to cooperate with other Progressive parties in the country, we must not ignore the fact that the whole future of Islam as a moral and political force in Asia rests very largely on a complete organization of Indian Muslims”.

It means that according to Allama Iqbal the future of Islam as a moral and political force not only in India but in the whole of Asia rested on the organization of the Muslims of India led by the Quaid-i-Azam.

Allama Iqbal had believed in the emergence of the Guide of the Era and had declared accordingly in about 1926. He found that Guide in the person of Mohammad Ali Jinnah as elucidated above. The Guide organized the Muslims of India under the banner of the Muslim League. He then put up a strong opposition to both the Hindus and the English, who wanted a United India, where Hindus had an over-whelming majority i.e. seventy five per cent of the total population of the Sub-continent. Muslims through their united efforts under

the able guidance of Quaid-i-Azam succeeded in getting India divided into Pakistan and Bharat. The Muslims achieved their independent homeland. But as has been laid down above in Allama Iqbal's view, the organization of Indian Muslims who achieved Pakistan have also to defend other Muslim societies in Asia. The caravan of the resurgence of Islam has to start and come out of this Valley, far off from the centre of the Ummah. Let us see if how and when, Pakistan prepares itself to shoulder that august responsibility. We are sure it has to be like that. It is Allama Iqbal's prevision.

The Holy Prophet has said:

“Beware of the foresight of a believer for he sees;  
with the Light Divine”



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## IQBAL ON MAN'S SELF-EVASION

It is not the beginning that counts. It is the "upper-most reach of the emergent that matters". At the animal level a human being is incapable of becoming self-conscious. To outgrow animality is not an easy job. It needs lot of determined effort on the part of the "grower". Man naturally, as is the wont of every earth-treading animal feels comfortable in proportion to his nearness to earth. Nearer the earth the lesser the discomfort. Lethargy getting the better of energy. Says Iqbal:

دے چوں صحبت گل می پذیرد
ہاں دم لذت خوابش بگید  
شود بیدار چوں من آفریند
چو من محکوم تن گردد بگرد

"A spirit, on accepting the companionship of earth, is taken hold of by the luxury of sleepiness. It wakes up when it creates "I" i.e. ego or self. And when the self succumbs to flesh it dies out".

What Iqbal tries to explain is, his feeling that the physical part of man which is normally predominant, keeps man in a state of forgetfulness. He remains away from self-consciousness. Yet, through effort, he may shed forgetfulness and come to his own. This "coming to his own" is in Iqbal's words, the emergence of his "I", his ego, his self. For a while his ego may get the better of his carnal companion. As long as this state continues all is not lost. A person asleep, anyway, is not a person dead. But when spiritual element surrenders to that of physical then the "I", ego or self, meets its death. To remain sleepy is onething, to sleep away, the other.

The gist of Iqbal's thought is the problem of man's self-consciousness. Does man try to know his station and rank in the universe? *The Reconstruction of Religious Thought in*

*Islam*, opens with the following words:

“What is the character and general structure of universe in which we live? How are we related to it? What place do we occupy in it, and what is the kind of conduct that befits the place we occupy?”

Man does not know his status in the universe. Rather he does not dare to know it. He avoids to know of his own greatness. His real splendour is too big. He cowers before his grandeur. He shrinks from the very thought of his expanse. He feels comfortable within his limits, especially the limits of his sense-perception. Even when the scope of sense-perception expands to limits to which an individual is not accustomed it becomes awesome. Let an enormously vast stretch of land burst upon an unfamiliar eye. Let a person ascend a high minaret for the first time in his life. Let there be a blast causing a loud sound. Let a person experience some unusual smell. In short, whatever a person is not used to and for him is not normal or familiar, creates fear. It makes him shrink shiver and crouch. Yet it is the same two-legged animal who through training and determination surmounts the Mt. Everest. He flies to the moon and alighting on it establishes dialogues with friends and advisers on the earth.

Man's capabilities unfold to him by and by and that also with determined effort on his part to this effect. But Man's knowledge, as such, deals with the material world. It is attained with the help of sense-perception. It is the outer world being dealt with by the outer weapons of man. His sense-perception is his outer world. His inner world remains hidden from him. Man's outer capabilities have been progressing and hence accordingly have been discovering and conquering the outer world steadily. Man, no doubt, works wonders in the field

of material world. And whatever he performs, he tries to proclaim, propagate and institutionalize. All material progress which in other words, is the advancement of scientific knowledge, is in reality the extension and enhancement of man's faculties of sense-perception. All inventions and discoveries are performances of sense-perception. Not only that they all turn to a sort of "foreign aid" to man's senses and enlarge his possibilities by opening up new vistas before him.

Man's inner senses are much more acute and far reaching than outer ones. His potentialities remain un-realized. Those who know themselves and hence try to become what they should, are a rarity. Hardly one in millions. It is a pity. Every animal reaches its ceiling because he lives instinctively. Animals have no choice hence no animal can commit a sin. Every animal has been vested with the nature of the specie to which it belongs. No animal can be other than itself. A jackal cannot be anything other than a jackal. A tiger is a tiger. Lamb is a lamb. This shows that every animal is a dependable entity. Hypocrisy is beyond the capacity of animals. They are true to their respective natures. But what about a kind called mankind? Mankind has been equipped with the faculty of choice. A human being is responsible for his deliberate actions. Therefore, he is accountable to God for what he does. To attain to his true self, he has to work hard. He has to out-grow animality. He has to rise above his material surroundings in the sense that he has to live not according to the animal instincts, he, rather has to bridle the fiery horses of his desires, emotions and ambitions. He has to conquer his material self. He has to be the captain of his fate and master of his soul. But this he would not do. He will try to gain the knowledge of the world. He will calculate. He will criticise. He will analyse. He will establish scientifically, this fact and that. He will philosophize. He will do every thing imaginable. But he will not seriously try to probe his own person. He persistently and deliberately will remain far aloof

from himself. He is too big for himself to comprehend. A human being may be a fighter, a student, a scientist, a physician, an explorer and astronaut and what not. He may be anything but he will not dare survey his own self, and will never get to know what he potentially is and to what spiritual heights he can rise. His inner world is much more expansive than the outer one. Says Iqbal and pathetically so :

تا چند نادان غافل نشینی!	بہی جہاں را خود را نہ بینی
دست کبھی در آستینی!	نور قدیمی شب را بر افروز
تو ہمیش از زمین تو ہمیش از زمین! <sup>2</sup>	بیرون قدم نہ از دور افدک

“You behold the world but you do not behold your own self. How long will you remain sitting (wrapped) in ignorance.”

“You should enlighten the night with divine light in you. You are the hand of Moses but hidden in the sleeve.”

“You should set your foot out of the boundaries of the circling world. You are older than it, you are greater than it.”

Jacques Maritain states :

“In the flesh and bone of man there exists a soul which is a spirit and which has greater value than the whole physical universe. Dependent, though he may be upon the slightest accidents of matter, the human person exists by virtue of the existence of his soul, which dominates time and death. It is the spirit which is the root of personality.”<sup>3</sup>

Person is concrete, tangible, hence “Sensible”. Personality

is abstract, intangible, hence for a scientist it is "non-sense". Person is matter. Personality is value. Values stand out of the ken of science. Person is body. Personality is spirit bestowed on our body by the soul. Person is one. Personality should also be one. But we observe, generally more than one personalities possessed by one person. This shows that the great majority of human beings do not possess one integrated "self". Self has to be one. Self means one entity. If there are selves in one person then he is a person without a self ——— without unity, without inner and outer truth becoming one. Such a person has "split personality" ——— He remains unrealized as a human being. Oneness begins to take shape when soul begins to overwhelm a person's existence. If the case is otherwise then the result also is otherwise. And the tragedy is that human beings try and go on trying to know what is out there. They seldom try to know what is within them. But the question is, does man really know even the outer world? Every mystery which is solved points to a multitude of mysteries. What is within is much more mysterious, a thousand time more mysterious. Therefore, a being who partakes of both the microcosm and the macrocosm is his own greatest mystery as long as he does not dare to comprehend his reality.

Lincoln Barnett states:

"He (man) does not understand the vast veiled universe into which he has been cast for the reason that he does not understand himself. He comprehends but little of organic processes and even less of his unique capacity to perceive the world about him to reason and to dream. Least of all does he understand is his noblest and most mysterious faculty; the ability to transcend himself and perceive himself in the act of perception."<sup>4</sup>

This ability to transcend himself enables man to perceive himself in the act of perception i.e. he can sit in judgment on his own self. He is the critic of his own critical sense. This means he possesses that something also which he got from above. It is a particle of divine light. It is a particle of something definitely unearthly. This shows man is neither soul nor body. Man is above both because he possesses them. Here it is that we come face to face with the question as to who says "I" and "My". Iqbal puts the same question and offers the answer as well:

اگر گوئی کہ من و ہم و گمان است  
بگو با من کہ دارا سے گماں کیست؟  
نمودش چوں نمود این و آن است  
یکے در خود نگر آں بے نشان کیست؟

جہاں پیدا و محتاجِ دل سے!  
خودی پنہاں ز حجت بے نیاز است  
نمی آید ب فکرِ جبر سے!  
خودی را کشت بے حاصل پسندار<sup>6</sup>

Translation of these verses is given by Iqbal himself and it is as under:

"If you say that the "I" is mere illusion — an appearance among appearances. Then tell me who is the subject of this illusion?"

Look within and discover

The world is visible.

Not even the intellect of an angel can comprehend it;

The "I" is invisible and needs no proof. Think awhile and see thine own secret.

The "I" is truth, it is no illusion.

Do not think self to be a field  
without yield. ( I have ventured to add the last  
line)<sup>6</sup>

As expressed by Iqbal the "I" is truth. It does not belong to the realm of appearances. According to Lord Northbourne the "I" entails as follow:

"I am not anything that I can observe or feel or think about, since observation, sensation and mentation imply a duality between myself and some subject that is not myself. We commonly speak of "my body" or "my soul" as we speak of "my feelings" or "my hand" or "my dog".

I am, however, certainly nothing that I can be said to possess. We also commonly use phrases like "I said to myself" or "I am ashamed of myself." Then who or what is the "I" that says these things. It is not my body: it is not my soul. It cannot be myself of which I am ashamed nor can it be said to be anything in particular other than these — what am I?"<sup>7</sup>

This is why Iqbal has to say:

ظلم بود و عدم جس کا نام ہے آدم	خدا کا راز ہے قادر نہیں ہے جس پہ سخن
زمانہ صبح ازل سے رہا ہے محوِ سفر	مگر یہ اسکی ہنگ و دوس سے ہو سکا نہ کہن
اگر نہ ہو تجھے الجھن تو کھول کر کہہ دوں	وجودِ حضرتِ انساں نہ رُو ح ہے نہ بدن <sup>8</sup>

"This magic play of being and nothingness, called Adam is God's secret.

Since the morn of eternity, time is on the move but all its forceful dashes could not render him



archaic". (Man has retained his vigour).  
If you are not perturbed, I may tell you in clear words, that man is neither body nor soul."

Man being the master of his body, soul, intellect and imagination, is surely much more than all these put together. This is demonstrated by his saying "my body", "my brain", "my heart", "my thought", "my reason", "my argument", "my honour", "my shame", "my emotions", "my ambitions", "my spirit", "my soul" etc. If he is a genuine human being then he possesses all these phenomena, otherwise he is possessed by them. In that case his "I" and "my" is just a voice, a sound and a statement carrying no significance. Normally these faculties remain dormant and these potentialities lay idle. When ego comes to itself it shakes off this dust of idleness and dormancy. Ego's coming to itself means the state of transcending the realm of sense-perception. In the words of Jacques Maritan:

"It is this mystery of our nature which religious thought designates when it says that the person is the image of God."<sup>9</sup>

Iqbal in his "Notes on Nietzsche" explains the expanse of man as under:

"The slender "I" which appears to be capable of dissolution by the smallest of shocks appears to have a future and can achieve permanence as an element in the constitution of the universe, provided it adopts a certain mode of life. It has the quality of growth وقد افلح من زكها as well as the quality of corruption وقد خاب من دلسها. It has the power to expand by absorbing the elements of the universe

of which he appears to be an insignificant part, it has the power of absorbing the attributes of God'' *تخلقوا باخلاق الله* and thus attain to vicegerency of God on earth. The various stages of his spiritual expansion are described in *Asrar-i-Khudi* as follows:

- 1) Complete surrender to the Law ( اطاعت )  
This is symbolized by the Camel.
- 2) Self Control ( ضبط نفس )
- 3) Vicegerency of God ( نيابة الهية )<sup>10</sup>

It is vividly obvious that the Law here means the last revelation of Allah to the last Prophet (S.A.S.) which is the complete and perfect code for the guidance of humanity of all ages to come. Iqbal in respect of the stage of "Self Control" clearly states that through following the Shariah of Prophet (Muhammad S.A.S.) a man can realize his true "Self".

Man commensurate with the extent of self-consciousness enjoys worshipping Allah. His soul or his inner self feels invigorated and enhanced through conscious remembrance of God *الابذكر الله تطمئن القلوب* I would make bold to state that even to breathe consciously — — accepting life as a gift of Providence — — is also a sort of worship. And then every breath elevates. Every breath becoming God's Grace. Should a man not be possessing more refined sensibilities than a flower is supposed to possess? This is how Wordsworth puts it:

And'tis my faith that every flower,  
Enjoys the air it breathes.

Worship sprouting from the love of Allah is a sure mode of self-affirmation which becomes pronounced proportionate with the quantum of absorption of Allah's attributes. In the

words of Iqbal which

از ہمہ کس کنارہ گیر صحبت آشنا طلب  
ہم ز خدا خودی طلب ہم ز خودی خدا طلب<sup>11</sup>

Professor Arberry has rendered into English thus:

“Far, far from every other go, with the one friend  
upon the road,  
Seek thou of God, thyself to know  
And seek in selfhood for thy God”.<sup>12</sup>

Iqbal does not mean by these words that man should run away from his society and dwell in some forlorn corner or a cave. Far from it. What Iqbal means, is the dependence on God of man as a true believer. Man can learn manhood only in a society. But a man should maintain strong communion with — God — the Supreme Ego — so that an upward pull within him may not grow weak. It is in his capacity to subjugate his material, surroundings which, with their strong demands, can bring man down and then keep him confined to materiality breaking his link with the Highest. The choice is his no doubt, but there should always be some method operative which may keep reminding him that he has the power to choose and that his choice should always be such as to benefit his status as a genuine human being.

This status — consciousness is in reality self-consciousness which cannot be kept alive without consciousness of nearness of God. Iqbal says:

“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 a constant and undiminish-

ing factor in the life of ego. The timings of daily prayer which according to Quran restore "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 effect of sleep and business. Prayer in Islam is the ego's escape from mechanism to freedom.

The ideal of Islamic mysticism is a stage beyond the stage of *فنا* i.e. *فنا* which from my point of view is the highest stage of self affirmation. When I say "Be as hard as the diamond" I do not mean as Nietzsche does, callousness or pitilessness. What I mean is the integration of the elements of the ego so that it may be able to obstruct the forces of destruction in its means towards personal immortality".<sup>13</sup>

The "I" of man has the innate quality to soar to the "Supreme I" and in that, along its essence, shows itself. It cannot apprehend itself without that. The answer to "who says I", "who says my" lies here. This is how Iqbal puts it;

خودی را از وجودِ حق و جودِ سے  
خودی را از نمودِ حق نمودِ سے  
نہی دانم کہ این تابندہ گوهر  
کجا بودے اگر دریا نمودے<sup>14</sup>

"Self comes to be on account of the Supreme Being. Self's manifestation depends on His manifestation. I do not know how could this glittering jewel have emerged without the Sea".

According to C.E. Rolt:

"God is nearer me (or rather in me) and yet I may be far from God because I may be far from my own true self".<sup>15</sup>

The Quran directs every human being to worship God and tells him that by lying prostrate before God he becomes nearer to Him (al-Quran 96:19). To be into closer touch with God is the consciousness of being above things mundane. That implies the absorption of God's attributes. This state is the status of genuine believer who has the capacity to rise to the vicegerency of God on earth. This is within men's reach. There is nothing abnormal in it. It is only man's self-evasion which makes it look abnormal. Man is his own fugitive. His earth-rootedness is the general rule to the extent that anyone who perchance, seems looking inward or pondering over the meanings of self, soul, spirit or ego is called a mystic. And by a mystic is meant one who indulges in something mysterious. What is mysticism after all? To my mind it means just to "know God and through God know one's own self" — For those who tend to this inner call of theirs find it quite ordinary and elementally human. It is man's effort to bring about reunion with his own self. Man does it rarely, therefore, a kind of mystery seems surrounding it. To think deeply and rationally should have been man's common behaviour. In that case none could have been called a mystic. Dr. Harley Williams puts it lightly on the analogy of psychology:

"Modern psychology gives us the fascinating illusion of being above to comprehend the abnormal — — just as a new corrected pair of spectacles appears, at first to give printed sentences a fresh meaning. On second thoughts, we realize that all we can really say about the abnormal is that it is not normal."<sup>16</sup>

Man's spiritual powers are unlimited. And yet it is only one department of his which to our convenience we call extra-sensory perception. Khawaja Nizam-ud-Din Aulia of Delhi, for example, mentions that Sheikh-ul-Islam Bahau-ud-Din Zakariva

of Multan, on a certain day, coming out of his residence said *انا لله وانا اليه راجعون* (Allah's we are and to Him we return) when asked what had happened, he stated that Sheikh Sa'd-ud-Din Hamavaih had passed away that very moment.

Later on, the news was substantiated. It was no surprise for those who understood that there were persons who had developed their senses through purity of heart and mind and through some exercise prescribed for the purpose. It is the realization of just one potentiality out of innumerable potentialities of man. We know that Sheikh Sa'd-ud-Din had died in 625 A.H. in Khurasan at a town Bahrabad while Sheikh-ul-Islam Baha-ud-Din was at Multan — distance between two places being more than one thousand miles.

We are told that Zia-ud-Din Abdul Qahir-b-Abdullah Suhrawardi (uncle of Sheikh Shehab-ud-Din Suhrawardi) passing through a certain bazar in Baghdad stopped before a butcher's shop and pointing to a suspended lump of meat said:

“This goat tells me it is a corpse, a dead one, and not a slaughtered one. On hearing these words the butcher who was selling the meat of a dead goat swooned and fell down”.<sup>17</sup>

Biographies of our Sufis contain hundreds of such instances. Lives of saints as written by those who were themselves truthful and God-fearing persons, are certainly reliable. It is a galaxy of men who were learned guides and selfless servants of Muslim societies. Psychologists of our era can learn lot of things from their life stories. Psychology by and by, has reached a stage where it now can at least understand to what extent sensory powers could be enhanced by human beings. Whatever the saints saw, said or performed, could not be termed as miracles. For them it had become just normal. There had remained no element of surprise for observers as well. They

believed that men of God through purity of their hearts and strong belief in God could, on account of some specific spiritual exercise, attain such perfection easily. All matter is subservient to soul. Soulful people are masters of the world of matter, be it their own body or the bodies of others. Even animals and insensate matter can be made to obey the will of man. After all what else is the significance of man's most sophisticated inventions in different departments of knowledge? It is the will of man that makes matter take the shape of a missile and a computer. If matter can be made to work wonders why then human beings cannot themselves perform much more, if they exert their spiritual powers. They can perform lot of things without the aid of any sort of wireless set or aeroplane or a computer. We know there have been physicians in Islamic and Indian societies who could just smell and tell all the components of a medicine even if they were so many. Now we have made machines for doing this job for us and machines are certainly always more reliable in their analysis than what some physicians did without any "foreign aid" in the shape of machines and then became slaves to our inventions. Here is a quotation from Mr. Niaz Erfan's article:

"Previously the metals were there but only their particular arrangement was wanting to make them capable of receiving distant sounds and pictures. When scientists discovered the right type of the arrangement of the metallic parts of the instruments, they acquired the power to receive distant sounds and pictures. Therefore, there is a clear possibility that human brain, which is definitely superior to metals, if properly trained and in some individuals even without any training, can become capable of receiving distant sounds and pictures. In other words, people who are capable of E.S.P.

and of contact with the spirits of the dead, may be considered as human wireless, radio and television sets. Dr. Ghulam Jilani Burq has told the story of a French couple who had become human wireless sets. The husband worked in an office. Whenever a guest came to him he used to close his (his eyes and with powerful concentrated thought would telepathically tell his wife to prepare meals for the guest, which she did. Similarly, we may say that Hadrat Sariya, were both human wireless sets".<sup>18</sup>

No doubt, man is adorned with refined intellectual and intuitive faculties. And above all this, and inspite of all this, man is not left to himself. God's grace reached him in the shape of Prophets who brought revealed guidance to their societies. Prophets were always the embodiments of God's commands and prohibitions. This was to teach man as to what it was good for him and what it was evil. Man not being his own creator, could not know what he potentially was, and hence, could not behold what was beneficial to him as against what was harmful. In spite of it man did not try to gain and attain at his real status as the vicegerent of God on earth. Then it was he who was responsible. His going against God's commandments is tantamount to declaring war on his true self. An unbelieving man is an ungrateful man. An unbelieving man is an incomplete man. Life bewails such a loss. Says Iqbal:

اس موج کے ماتم میں روتی ہے بھنور کی آنکھ!  
 دریا سے اٹھی لیکن ساحل سے نہ ٹکرائی<sup>19</sup>

"The eyes of the whirlpool weep over the fate of the current which rose from the bosom of the river but could not reach the shore".



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## IQBAL'S IDEA OF DEMOCRACY

I make bold to deal with a topic which has assumed a form of bitter controversy charged with emotions. The topic is democracy. Arguments are being advanced for and against democracy, and references are lavishly being made to what Iqbal thought of it. Interpretations of Iqbal's idea of democracy are being offered, duly twisted to suit the stance of the arguers. Excitement on both sides, i.e. for an against, is generally, out of all proportions to the subject. No respect is shown to the opinions of those who differ. Usually in our society, and especially, over the last two decades, the level of mutual toleration of those who entertain contrary ideas, has touched the lowest ebb. Those who differ are often called insincere, dishonest and even treacherous folk.

We have tried in the following pages to lay down our findings regarding Iqbal's opinion about democracy. Democracy, no doubt, has many facets. Iqbal liked some of them while disliking others. Iqbal was an independent thinker. He observed things dispassionately. He did not accept things because of their popularity and vice versa. His mind was never static. His thoughts and ideas, constantly kept evolving till the last moments of his life. For him to live was to progress. Hence he loved change, not change for the sake of change but change for the better. The following verse does appreciably epitomize this aspect of his outlook:

بر لفظ نیا طور نئی برقِ تھکی !!      اللہ کرے مرحلہ شوق نہ ہو طے!

(We, every moment seek a new Sinai Mountain and a new illumination.

By the grace of Allah, our love-journey may never come to an end.)<sup>1</sup>

Similarly his ideas regarding democracy kept evolving. He

had not picked them up ready-made, as we would see. But to have an idea of what democracy means and what it stands for we put down here a substantial quote:

“A word originating in the classical Greek city states, and meaning the rule of the demos, the citizen body: the right of all to decide what are matters of general concern. The size of modern nation states has meant that (part from those which include provision for a referendum in their constitutions) democracy is no longer direct but indirect, i.e. through the election of representatives; hence the term representative democracy. The criteria of democracy are therefore; (a) whether such elections are free: i.e. whether they are held frequently and periodically, whether every citizen has the right to vote, whether candidates and parties are free to campaign in opposition to the government of the day, and whether the voter is protected against intimidation by the secrecy of the ballot; (b) whether such elections provide an effective choice: i.e. whether the choice of the electors is not limited to a single party, and whether a majority vote against the government in power leads to a change of government; (c) whether the elected body of representatives variously known as parliament, congress, national assembly has the right of legislation, the right to vote taxes and control the budget (deciding such matters by majority vote), and the right publicity to question, discuss, criticize and oppose government measures without being subject to threats of interference or arrest.

Democracy is based on a belief in the value of the individual human being and a further criterion is therefore the extent to which certain

basic rights are guaranteed (in practice, not just on paper) to every citizen. These are: security against arbitrary arrest and imprisonment; freedom of speech, of the press, and of assembly (i.e. the right to hold public meetings), freedom of petition and of association (i.e. the right to form parties, trade unions, and other societies), freedom of movement; freedom of religion and of teaching. As a corollary, democracy is held to require the establishment of an independent judiciary and courts of an independent judiciary and courts to which everyone can have access.

Critics of democracy fall into two groups. The first is opposed to democracy root and branch, on the grounds that it is the least efficient form of government and one in which the stability of the State is threatened by faction, complex issues are distorted by popular discussion, difficult decisions evaded or put off, and matters of judgement reduced to the lowest common denominator acceptable to a majority of the voters. The second, in favour of the principles of democracy, argues that these are inadequately realized unless carried further, e.g. by extending equal rights for all citizens from the political and legal to the economic sphere, without which democracy remains at best incomplete, at worst a sham (formal democracy) disguising the reality of class rule.

A variant of this type of criticism argues that, with the growth of bureaucracy and the power of 'governments, decisions are no longer effectively influenced by the view of the government or the elected representatives; hence the demand for greater participation at all levels of decision-making and the problem of how to reconcile this demand with the need for prompt

and effective decision on complex and controversial issues.<sup>2</sup>

We pursue the lines quoted above and we find that many good and positive points can be added to it. But the glaring drawback that transpires is the non-visibility of any moral fibre in this system. Rights are mentioned whereas the question of right and wrong is ignored. What sort of people as human beings are to be elected? Certainly they must be suitable individuals but are they suitable morally as well? What sort of people as human beings are those who elect their representatives? Are they upholders of human values and hence they elect those who have respect for what is good for humanity? Are they elected because they can spend lavishly on election campaign, can brow-beat others into voting for them on account of their muscles or just due to their positive capabilities? Does, in the Western democracy, even legal equality prevail? Are there no racial and territorial prejudices at work? Does Western democracy stand for teaching man's respect for man and thus try to make human beings genuinely human? Does it create feelings of sympathy and sacrifice for others? It is quite obvious that Western democracy is not essentially for forming a government of good people, elected by good people, for promoting good and making people good.

Allama Iqbal in an article "Political Thought in Islam" published in 1910, referring to al-Mawardi, states that he (al-Mawardi) divides the Ummah into two classes; (1) the electors and (2) the candidates for election. The qualifications absolutely necessary for a candidate were (1) spotless character (2) freedom from physical and moral infirmities (3) Necessary legal and the theological knowledge (4) Insight necessary for a ruler (5) Courage to defend the empire (6) Belonging to the family of Quraish (Modern Sunny lawyers do not regard this as indispensable) (7) Full of age (al-Ghazali) (8) Male sex (al-Baidawi)."

Just as the candidate for Caliphate must have some quali-

fications, so according to al-Mawardi the elector must also be qualified. (1) He must possess good reputation as an honest man (2) Necessary knowledge of state affairs (3) Necessary insight and judgement.<sup>4</sup>

From a legal standpoint the Caliph does not occupy a privileged position. In theory he is like other members of the commonwealth. He can be directly sued in an ordinary court of law.<sup>5</sup>

2. The Caliph may indicate his successor who may be his son but the nomination is invalid until confirmed by the people. The caliph cannot secure the election of his successor during his lifetime.<sup>6</sup>

3. If the Caliph does not rule according to law of Islam, or suffers from physical or mental infirmities, the Caliphate is forfeited.<sup>7</sup>

Democracy of Iqbal's liking requires the candidate whose first and foremost qualification is "spotless character; freedom from physical and moral infirmities, whereas the elector is required to possess above all other qualifications the attribute of "good reputation as an honest man". Western democracy does not lay down such conditions.

For Iqbal, Islamic government has to be God's kingdom on earth. Such government can be established only in the light of what Islam stands for. Obedience to God and loyalty to the Holy Prophet (Peace be upon him) is to be the pivotal point in the overall behaviour and conduct of the governmental machinery. And, as is obvious, he who is devotedly obedient to God and loyal to the Holy Prophet (Peace be upon him) cannot be other than an essentially moral man. Such an individual has to be free from mundane and base considerations. His behaviour is not to be determined by lust and covetousness, treachery and deceit. He has to act as to how he can deserve God's Grace. If persons of such attitude and way of life establish their rule it can't be but a benevolent rule where spiritual brotherhood and justice must be the order of the day. On the contrary, in secular democracies the elected as well as the

electors conform to the policy of behaving honestly if and when honesty looks to be the best policy. Iqbal, writing to Prof. Nicholson had made the meanings of Islamic government manifest thus:

“The Kingdom of God on Earth means the democracy of more or less unique individuals, presided over by the most unique individual possible on this earth.”<sup>8</sup>

Iqbal, by “The Kingdom of God on Earth”, means the government of *Shariat-i-Islamia* which is according to him the best government. It is God and then His Prophet (Peace be upon him) who know what is most suitable for human beings. Human reason howsoever, developed and human farsightedness howsoever acute, stands absolutely nowhere as compared to the Creator’s wisdom. Hence the way of life revealed through the Last Book, i.e. Quran and elucidated by the practical example of the Prophet (Peace be upon him) is the best and the most congenial way of life for mankind. This “way of life” is called *Shariah* by the Muslims (and non-Muslims too). Prof. Hasan Askari elaborates this point in the following lines:

“The *Shariat* regime is superior to rational regimes in all respects. The ideas and the beliefs it enjoins, the institutions it prescribes, the type of coercion it practices, the centre of loyalty it identifies, the common norm it engenders, are all superior to the principles and instruments of the rational orders. *Shariah* regime is the only stable and wholesome form of cultural and political existence. Rational regimes are given to fluctuations, rise, fall and death. Man can escape these cycles by putting his trust in the *Shariah* and adopting a political form that is based on revealed law.”<sup>9</sup>

Mian Muhammad Shafi states:

“He (Iqbal) desired to dictate an introduction to the study of Islam in which Islamic philosophy of jurisprudence were to be brought into bold

relief. His eyesight was declining day by day hence he intended to dictate that book to me. Had that book been written out, it would have proved to be the most authentic and the best book on Islamic form of government, social system and the philosophy of Islamic jurisprudence."<sup>10</sup>

Similarly, Khawaja Abdul Waheed relates what Iqbal once said to him:

"I have expressed my ideas thoroughly in verse. But something much greater than that is still in my mind which I want to produce in the form of an interpretation of the Quran."<sup>11</sup>

Whether the desired book was to be called "An Introduction to the Study of Islam" or "An Interpretation of the Quran", the fact remains that Iqbal ardently desired to deal with some very important topics concerning Islam, for the benefit of the Ummah Islamia. He knew the significance of such a work which in his opinion was to be far more valuable than what he had expressed in his poetry. One topic to be dealt with was Islamic form of government as indicated by Mian Muhammad Shafi. But the sad reasons of health did not allow Iqbal to realize that eager aspiration.

What Islamic form of government could be like? Could it be called a monarchy, aristocracy, theocracy, oligarchy, dictatorship, democracy, or still what? Dr. Taha Hussain in his book '*al-Fitnat-ul-Kubra*' (الفتنة الكبرى) Vol. I, has compared all known forms of government, pertaining both to past and present era, one by one, with — Islam. His conclusion is that Islamic method of governing human societies could not be likened to any form of rule established by different nations of the world in different ages including those in vogue in the contemporary world of man.

Whether Iqbal liked democracy is a controversial topic. Was democracy, according to Iqbal, a form of governance nearest to Islam? But the question arises what sort of democracy? Democracy itself is not a plain and simple phenomenon.



There can be direct democracy, indirect democracy, constitutional democracy, monarchical democracy, social democracy, totalitarian democracy, democracy of the aristocracy, democracy of the proletariat. Democracy as an abstract phrase gives no clearly understandable meanings. Democracy needs some qualifying clause. Yet democracy, as against monarchy and dictatorship attracts sympathy. Iqbal also had a soft corner for democracy. In an article "Islam as an Ethical and Political Ideal" written thirty years before his death i.e. in the year 1908, he took up the question of Islamic Democracy. We should keep in mind that Iqbal had returned to India after completing his education in Europe that very year and was thirty one years of age. This is how he deals with Islam, Muslim Community and Democracy:

"Having thus established that Islam is a Religion of peace, I now proceed to consider the purely political aspect of the Islamic ideal – the ideal of Islam as entertained by a Corporate Individuality.

### Three Main Problems

1. Given a settled society what does Islam expect of its followers regarded as a community?
2. What principles ought to guide them in the management of communal affairs?
3. What must be their ultimate object; and how is to be achieved?

You know that Islam is something more than a creed, it is also a community, a nation. The membership of Islam is not determined by birth locality or naturalization; it consists in the identity of belief.

Islam is Above all Considerations of Time and Space. The expression "Indian Muhammadans", however convenient it may be, is a contradiction in terms since Islam in its essence is above all conditions of Time and Space.

Nationality with us is a pure idea: it has no geographical basis. But in as much as the average man demands a material centre of nationality the Muslim looks for it in the holy town of Makkah so that the basis of Muslim nationality combines the real and the ideal, concrete and abstract.

When therefore, it is said that the interests of Islam are superior to those of Muslims it is meant that the interests of the individual as a unit are subordinate to the interests of the community as an external symbol of the Islamic principle. This is the only principle which limits the liberty of the individual who is otherwise absolutely free.

### Democracy of Islam

The best form of government for such a community would be democracy, the ideal of which is to let a man develop all the possibilities of his nature by allowing him as much freedom as practicable.

The Caliph of Islam is not an infallible being like other Muslims he is subject to the same law, he is elected by the people and is deposed by them if he goes contrary to law. An ancestor of the present Sultan of Turkey was sued in an ordinary court of law by a mason who succeeded in getting him fined by the town Qazi. Muslims Failure to Improve the Political Ideals of Asia Democracy, then, is the most important aspect of Islam as a political Ideal. It must, however, be confessed that the Muslims, with their idea of individual freedom could do nothing for the political improvement of Asia. Their democracy lasted only thirty years, and disappeared with their political expansion. Democracy has been

the great mission of England in modern times, and English Statesmen have boldly carried this principle to countries which have been for centuries groaning under the most atrocious form of despotism."<sup>12</sup>

I may kindly be excused for this elongated quote. But in my opinion it was necessary. This article which he wrote when he was only 31 years of age shows clearly his idea of Muslim nationalism. In express terms he has laid down that the Muslim community is a spiritual brotherhood and its members are bound to one another on account of common beliefs and ideals. Muslim Community according to Iqbal was thus supra-territorial, supra-racial and supra-lingual. It was a brotherhood which could accommodate any individual and society from whatever ethnic stock it came and from whatever territory, provided it shared their essential Islamic beliefs. Such an individual or society which may be free from all material and earthly shackles could be nurtured only by Islam. In Islam there were no racial, territorial, lingual, material distinctions on account of which a particular class or caste of people entitled them to rule others and condemn others to remain subjugated and in a state of servitude. Here the standards were different from other societies. Here it was not as a rule the best who belonged to the most powerful clan or the most wealthy family. In a Muslim society the best were those who feared God most; who were purest in respect of character. And the most prominent feature of an Islamic society was the law based on Quranic injunctions and prohibitions as enforced by the Holy Prophet (Peace be upon him) and amplified by his immediate successors. That law epitomized the egalitarian principles of a spiritual fraternity. These laws had the capacity to beat down all kinds of discrimination and injustice. Let justice be administered, was the most vital fibre of Islamic structure. Iqbal has stressed this point in the excerpts quoted above. But the example laid down of Islamic justice pertains to Sultan Salim, who was not the elected head of a Muslim state, who rather was the most powerful emperor of the sixteenth century. Islamic law is essentially democratic hence cannot spare any one even the

highest authority in hierarchy of administration. In Islamic law none is above law. Here a question inevitably arises. What would Iqbal prefer, a king who administers justice or an elected head of the state who is unjust? I hope the reply is obvious.

We have seen in the above quotation from Iqbal's article that he had named the Islamic form of government as Islamic Democracy. This shows his sympathy with the word democracy, although what he presumably meant was Islamic spirit of equality before law, Islamic spirit of equality in respect of opportunities and Islamic spirit of equality irrespective of class or ethnic differences.

And we have observed that for Iqbal, in 1908, it was democracy at work in Britain that he felt was comparatively better than other forms of rule then prevalent in the world. But perhaps the article written in 1908 was the last thing written by him in support of British type of democracy.

Anyway, it was the British type of democracy which had its impact on Indian political and administrative life. It was naturally the British type of democracy then that became the focal point of Iqbal's critical observation. The way, the British Imperialism bestowed political rights and brought about legislative reforms, was castigated by Iqbal in unequivocal terms. From 1909 on, some progress on the road to Self Rule was apparently taking place. After World War-I and Act of 1919, the British Government looked more benign, constitutionally, in spite of Jalianwala Bagh tragedy, Khilafat and Non-cooperation Movements launched by Indians, Muslims and Hindus forging a sort of unity although a short-lived one. What was the spirit of those Reforms, is depicted by Iqbal in the following verses, composed in 1922, forming part of his famous poem *Khizr-i-Rah* (حضرتِ راہ):

بے دہی سازِ کمن مغرب کا جمہوری نظام  
 جس کے پردے میں نہیں غیر از نوائے قیصری  
 دیوِ استبداد جمہوری قبائیں پائے کوب  
 تو سمجھتا ہے یہ آزادی کی ہے نیم پری

مجلسِ آئین و اصلاح و رعایاتِ حقوق  
 طبِ مغرب میں مزے میٹھے، اثرِ خوابِ آوری  
 گرمی گنہگارِ اعضائے مجلسِ الامان !  
 یہ بھی اک سرمایہ داروں کی ہے جنگِ زرگری  
 اس سرابِ رنگ و بو کو گلستاں سمجھا ہے تو  
 آہ اسے ناداں نفس کو آسٹیاں سمجھا ہے تو<sup>13</sup>

1. Western democratic system is the same old musical instrument which contains no tunes other than Imperial ones.
2. It is the demon of autocracy dancing in the garb of democracy. And you think it is a fairy of freedom come from Paradise.
3. Legislative Councils, Reforms, Concessions and Grants, Rights etc are the Western medicine which tastes sweet but in effect is opiate.
4. This eloquence of the members of the Legislative Council is irresistible. It is (in reality) nothing but a warfare of Capitalists to make more money.
5. You take this mirage of colour and smell for a garden. I am sorry for you. You on account of your foolishness, see cage as your nest.

These verses so clearly declare about and warn against Western sham democracy, by which he meant the British form of it, because it was the British Government that were granting Reforms and Rights to Iqbal's countrymen. Iqbal characterized all that democratic process and apparatus as deceptive. Outwardly it was granting of freedom, inwardly it was tightening of the rope around the neck of the slaves. Appearance was democracy, reality was imperialism and the most cruel type of autocracy. Moreover these playthings of democracy were meant only for the aristocratic and capitalist classes, who through this democratic exercise aimed at nothing but earning more wealth.

Thus earning more, the capitalists served the purpose of their masters in a more handsome and more artful manner.

Around this very period i.e. 1922, Iqbal was compiling his Persian poetry in the form of payam-i-Mashriq which was published in 1923. In it under the caption "Jumhuriat" he wrote:<sup>14</sup>

متاعِ معنی بیگانه از دوز فطرتماں جوئی  
 ز موراں شوخیِ طبعِ سلیمانے نمی آید  
 گریند از طرزِ جمہوری غلامِ اہجنتہ کارے شو  
 کہ از مغزِ دو صد خر فکرِ انسانے نمی آید<sup>15</sup>

"You seek the treasures of an alien philosophy  
 From common, low grade people, themselves  
 poor of mind. Ants crawling on the ground can-  
 not attain

The heights of wisdom of a Solomon.

Avoid the method of democracy

Become the bondman of some one of ripe  
 intelligence

For a few hundred donkeys cannot have com-  
 bined

The brains of one man, of one homosapiens.

These and other verses containing the same derogatory strain regarding democracy were written, as is obvious before he himself entered the arena of practical politics in 1926, when he fought elections to the Punjab Legislative Council and won a seat for himself. This he probably did to see the democracy work from still closer quarters. To suppose that he was misguided and was provoked into fighting an election by ill-guided people because it was below his dignity to become a member of an Assembly, does not carry much weight. He gained personal experience and due to it could afterwards talk of the devious and deceptive nature of that democracy more vehemently. He wrote the following verses around the time he was a member of the Punjab Legislative Council:

فرنگ آئینِ جمہوری نہاد است      رسن از گردنِ دیوے کشاد است

چور ہزن کاروانے درنگ دتاز  
شکم تھا بہر نانے درنگ دتاز  
گر دھے راگر دھے در کمین است  
خدایش یار اگر کارش چنن است  
زمن ده اہل مغرب را پیامے  
کہ جمہور است تیغ بے نیامے<sup>16</sup>

1. Europe has enforced Democracy and has thus unleashed a demon.
2. A caravan is actively in search of some other caravan, like a robber. It is stomachs out to snatch a loaf.
3. A group of people is sitting in ambush to fall upon some other group. God help it if this be its performance.
4. Impart this message from me to the Westerners that government of the people is like a sword out of its scabbard, killing ruthlessly.

And during this very period Iqbal was preparing his Lectures which he later on delivered at Madras and Aligarh. He referring to Turkish *Ijtihad* in respect of Khilafat had stated:

“Turkey’s *Ijtihad* is that according to the spirit of Islam the Caliphate or Imamate can be vested in a body of persons or an elected Assembly. Personally I believe that the Turkish view is perfectly sound. It is hardly necessary to argue this point. The republican form of government is not only thoroughly with the spirit of Islam, but has also become a necessity in view of the new forces that are set free in the world of Islam.”<sup>17</sup>

As is obvious, Iqbal was a supporter of democracy but was against the amoral way of its exercise.

How could he reconcile with what the Western democracy stood for and what it brought about. Where fifty one meant one hundred and where it were the number of votes and not the worth of voters that were to be the deciding factor, then how good and truth could find support. Iqbal had expressed such forebodings in as early as 1908. He had said:

“The democracy has a tendency to foster the spirit of legality — This is not in itself bad; but unfortunately it tends to displace the purely moral standpoint and to make the illegal and wrong identical in meaning.”<sup>18</sup>

Where there are persons to count and not personalities, anything can be voted for and then given authority. The other day we read in a newspaper that a certain gentleman had sought permission of the British Parliament to marry his mother-in-law and the permission was granted — as a special case though. Thus any moral requirement can be done away with, under democratic permit. Where voters have the final authority, no sin can remain sin, no crime can remain crime, even Divine Writ can be voted down and defied. We know that about a year ago a marriage between two adults belonging to the masculine gender was ceremonised at a Church in England and Priest bestowed his benedictions on the couple and prayed for the success of the marriage. Tomorrow all kinds of incest can be voted through and thus brought in vogue. — Any aggression and highhandedness, on the international level can be validated. The world forum, United Nations, too, is apparently working democratically but it is the vote that sells away the souls of inhabitants and homelands of Palestinians, Eriterans, South-Africans, Namibians and so on and so forth to others with a permission to perpetrate all kinds of imaginable and unimaginable atrocities on the biped herds handed over to the cruel masters. Members of Parliaments and World Forums, with no morals and no notion of values are masters, more ferocious than carnivorous animals. But they are “heads” occupying parliamentary seats, nobody bothers about what the heads contain. Iqbal not without reason chastised this inhuman way of constituting legalities. He says:



اس راز کو اک مردِ فرنگی نے کیا فاش  
 ہر چند کہ دانا اسے کھولا نہیں کرتے  
 جمہوریت اک طرزِ حکومت ہے کہ جس میں  
 بندوں کو گنا کرتے ہیں تو لائیں کرتے<sup>19</sup>

1. A European gentleman has disclosed this secret although men of wisdom as a rule, do not give away what they have in their minds.
2. Democracy is a form of government in which persons are counted and not weighed.

As has already been stressed one reason why Iqbal was against European democracy, in whatever country it worked and under whatever cover, was that it were the number of votes that characterized a thing right or wrong. And those who voted were not worthy of doing that job.

In his very famous poem, "Devil's Advisory Council" written hardly one year before his death, contained in his *Armughan-i-Hijaz*, published after his death, he expressed his utter disgust with the so-called "Democracy". He makes an advisor of the Arch Devil after to the European democratic method of rule in these words;

تو نے کیا دیکھا نہیں مغرب کا جمہوری نظام  
 چہرہ روشن اندروں جنگیز سے تاریک تہ<sup>20</sup>

"Have you not observed the Western democratic system? The face of this democracy is bright but the soil is darker than that of Chengis Khan"

And now we come to his statement which was broadcast from All India Radio, Lahore as the New Year Message on January 1st, 1938 i.e. only three months and twenty days before his death. A part of that message is being given below:

"The modern age prides itself on its progress in knowledge and its matchless scientific developments. No doubt, the pride is justified. Today

space and time are being annihilated and man is achieving amazing successes in unveiling the secrets of nature and harnessing its forces to his own service. But in spite of all these developments, tyranny of imperialism struts abroad, covering its face in the masks of Democracy, Nationalism, Communism, Fascism and heaven knows what else besides. Under these masks, in every corner of the earth the spirit of freedom and the dignity of man are being trampled underfoot in a way of which not even the darkest period of human history presents a parallel. The so-called statesmen to whom government had entrusted leadership have proved demons of bloodshed, tyranny and oppression. As I look back on the year that has passed and as I look at the world in the midst of the New Year's rejoicings, it may be Abyssinia or Palestine, Spain or China, the same misery prevails in every corner of man's earthly home and hundreds of hundreds of men are being butchered mercilessly. So long as this so-called democracy this accursed nationalism and this degraded imperialism are not shattered, so long as men do not demonstrate by their actions that they believe that the whole world is the family of God, so long as distinctions of race, colour and geographical nationalities are not wiped out completely, they will never be able to lead a happy and contented life, and the beautiful ideals of liberty, equality and fraternity will never materialize<sup>21</sup>

Mention has been made in the foregoing pages that the Caliph who did not rule according to the *Shariah*, forfeited his right to rule. This shows that between Islamic government and the Muslim society, there exists a tacit understanding, or to be more manifest, a contract. Iqbal understands the nature of relation between the elected and the electors according to

al-Mawardi's view who defines this relationship as "Aqd" binding together, a contract in consequence of which the caliph has to do certain duties — If he fulfils his duties, Muslims obey him and assist him.<sup>22</sup> Otherwise the "Aqd" or the contract stands broken. This is certainly a spirit of government akin to that of democracy, in other words a form of government tacitly democratic. It is neither purely, this form, nor that. It is an amalgam of forms of rule. I has always to abide by the broad based principles of *Shariah*. No democracy has the liberty to tamper with them. Similarly no kingship or dictatorial regime can set aside what has been laid down by *Shriah* hence Islamic form of rule cannot be any specific mode of polity known to the West. To make this point clearer I quote Ilyas Ahmad:

"The Islamic state is Theocratic Democracy. Thus to summarize: Islam was not merely a Revolution; it was a revelation also. It was not mere solution; it was full and complete Salvation. Hence if the Islamic state was the work of man in one sense it was also the work of God in another. If it was a democracy in one sense, it was also a theocracy in another. In fine, as it was both theocracy and democracy, it was a theocratic democracy as well as democratic theocracy and as has been already said, it not only represented a democratic conception of divine government but also the divinely ordained method of democratic government. Religion and politics could never be separated in Islam and to this day Religion remains the basic foundation of Islamic social and political structure."<sup>23</sup>

We can conclude that according to Iqbal the spirit of Islamic government was akin to democracy but with a rider that only men of sound moral character and acute understanding of the affairs of the society could be declared candidates for the election as the Head of the State. Similarly it were

individuals who commanded good repute could be the electors. This shows that adult franchise had no place in Islamic polity. Moreover party-system is not visible or at least cannot be visualized in Iqbal's writings.

Keeping these points in view we can safely say that the Parliament in Iqbal's view turns into a *Shura* of the *Shariah* whereas the structure of the government takes the shape of *Khilafat*.

It no longer remains Western democracy as such; when Iqbal says "سلطانی جمہور کا آتا ہے زمانہ" he clearly means that time for dynastic rule of kings is over. Now the people will rule. But the rule by the people does not necessarily mean the Western Democratic System of Government. This means government by good people according to the *Shariat*.

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## IQBAL ON MAN'S METAPHORICAL DEATH

One of the most renowned poets of Egypt, late Ahmad Shauqi ( احمد شوقي ) had said:

الناس صنفان موتى فى حياتهم !!  
وآخرين بمطن الارض احياء

"Human beings are of two kinds, those who are dead in life, and others who are alive in their graves."

By metaphorical death, here, is meant the first kind of death. Dead, metaphorically, are persons who exist but are not counted among the living. They are rather counted out. They are "breathing-dead" bodies on foot, sorry creatures, rejected by their graves and always in search of graves. They do not walk on God's earth; they only drag their corpses. Their breathing is only a process of evaporation. If someone insists on calling them alive, then they are so only figuratively. They are far removed away from the reality of life. Their souls are as good as dead wood. Their perception is petrified. No aim, no determination. For them nothing is good, nothing bad. They cannot discriminate good from evil. Their vision is sightless. They are for ever astray and know not. How can such persons be called human beings? They are not unlike the dancers depicted in Oscar Wildes' poem 'The Harlot's House'.

"Sometimes a clock-work puppet pressed.

A phantom lover to his breast.

Sometimes they seemed to try to sing.

. . . . .

Then turning to my love I said,

"The dead are dancing with the dead,

The dust is whirling with the dust".

Such persons whose actions are not of their determined

choice have aptly and justly been called puppets by Oscar Wilde. They hug each other but they do so as robots. They do not qualify even for Hawthorne's description, 'Sensuous sympathy of dust for dust'. They seem to be human beings but are in fact, nothing more than solidified dust.

A society is alive if the individuals belonging to that society are exceptionally animated and have definite goals to win and ideals to achieve. But a society clogged with puppets, shadows and phantoms, is a dying society, if not already dead. Whirling phenomena of dust, breathing existences with no soulful activity, put together do not make a living and energetic community. A multitude of zeroes put together, do not come to more than zero.

To live means living in a responsible manner, to be accountable for deeds done. Puppets move but their movements are not actions. A senseless deed is not a role. Only a conscious act of one's own choice is a responsible performance. And how rarely do persons perform acts of their own. To be responsible entails self-knowledge. Without self-knowledge, a person cannot attain cognizance of his station in the process of creation and as such cannot realize himself fully. Without self-knowledge there can be no notion of duties and rights. Self-knowledge is, in other words, the perception of man's ultimate function and final stage of his achievement. But to grow from a homo sapien to a man is a long and arduous journey. He is born as a lump of matter. Innumerable material elements build his physique. But in his material frame or form is deposited a soul-particle as well.

That soul-particle grows into what is called man's spiritual aspect. Man hungers for food and other sensual materials. That is his material aspect. Then comes a stage when a faculty of discrimination begins to operate and the question of what, how much, through which means, raises its head. It means a person begins to distinguish what is good, just and suitable to aspire for and what is evil, unjust and hence not

suitable to aspire for. This discriminating faculty when it comes to operate in a person's conscious behaviour entitles him to be called the captain of his fate and the master of his soul.

Man's material aspect is always after dragging him down to dust by conquering the spiritual. The spiritual aspect, on the contrary, is always after subjugating the material and soaring to higher spheres. This tussle goes on. Where there is spiritual dominance, there is life because values are upheld. Where there is material in command, there is death because values are not operative. Says Allama Iqbal :

دے چوں صحبت لگی می پذیرد      ہاں دم لذت خواہش بگیرد!  
شود بیدار چوں من آفریند      چوں من محکوم تن گرد بمیرد!<sup>1</sup>

"A spirit which accepts clay as an associate, begins to take pleasure in sleep, without delay.

It wakes up whenever it creates "self." But when "self" becomes a slave to the body, the spirit dies out."

As is clear, it is not actual death. It is rather death in life or say death operative in life – death dominating life.

God Almighty defining the Quran declares:

ان هو الا ذکر وقرآن مبین لینذر من کان  
حياً و یحق القول علی الکافرین<sup>2</sup>

"This is no less than a Message and a Quran, making things clear that it may give admonition to any one who is alive and the charge may be proved against those who reject".

Explaining the world "alive" Abdullah Yusuf Ali states:

"Alive, both in English and Arabic, means not only 'having' physical life but having all the active qualities which we associate with life. In religious



language, those who are not responsive to the realities of the spiritual world are not better than those who are dead. The Message of God penetrates the hearts of those who are alive in the spiritual sense.”<sup>3</sup>

Those who are spiritually alive are impressed by the Quran and hence take to the right path. Those who are not alive in the Quranic sense do not pay heed to what the Book of God enjoins. They remain astray and take pride in it. But the Quran admonishes and also warns in clear words and thus stands as a proof against those who are rebellious willfully. They, on the Day of Judgement, will not be able to say that they had not received guidance or that they were not warned.

Similarly, the Quran while addressing the Prophet explains:

وما يفتوى الاحياء ولا الاموات ان الله يسمع من يشاء  
وما انت مسمع من في القبور ان انت الا نذير<sup>4</sup>

“Those that are living and those that are dead are not alike. God can make any that He will, to hear. But you cannot make hear those who are buried in graves.”

Here it has been made clear that persons who are spiritually dead cannot be expected to accept guidance. In this regard they are like those buried in graves. Thus it is obvious that the Prophet of God had only to inform, teach, direct, admonish and warn. He was not to compel them to comply with his directions or act according to what he imparted to them. Those who were not alive were to be left alone. Those who were spiritually alive would listen. An Arab poet says in a similar vein, addressing, perhaps, himself:

لقد اسمعت لونا ديت حياً      ولكن لاجيال لمن تنادى

“Had you addressed someone alive, you would have been listened to. But he whom you address, is lifeless.”

The Quran explaining the inner condition of unbelievers sets forth:

لهم قلوب لا يفقهون بها ولهم آذان لا يسمعون بها  
ولهم آذان لا يسمعون بها ولهم آذان لا يسمعون بها  
اضد اولئك هم الغافلون<sup>5</sup>

“They have hearts wherewith they do not understand. They have eyes wherewith they do not see. They have ears wherewith they do not hear. They are like cattle. Nay, they are more astray than cattle. It is they who heed not.”

Such persons who eat, drink, and loiter hither and thither, are merely like animals. As human beings they are lifeless. They do not perceive though they look. They do not listen though they hear. They do not understand though they observe. Alive they are, but as animals even worse than animals. They are left alone. God has nothing to do with them. Says Iqbal:

تیرا تن روح سے نا آشنا ہے      عجب کیا آہ تیری نارسا ہے!  
تن بے روح سے، میزار ہے حق!      خدا سے زندہ زندوں کا خدا ہے!<sup>6</sup>

“Your body has no soul. No wonder if your sighs are not answered. The Creator is disgusted with a soulless frame. God is all life and He is God of those who are alive.”

Allama Iqbal has repeated the same theme in the following verse:

خدا سے زندہ دل زندہ کی تلاش میں ہے  
شکارِ مردہ سراوارِ شہباز نہیں!<sup>7</sup>

“The living God is in search of a living soul. A dead prey does not deserve an eagle’s assault.”

It is obvious that a society is not something suspended in the air. It is a concrete collection of wide awake and soulful individuals. It merits being called a living society if harmony between the spiritual and material, physical and mental and above all . . . . the individual and collective aspirations is maintained. No doubt different individuals possess different qualities. Standards are also different. All cannot be equal in every respect. Yet it is incumbent upon every individual that whatever one attains is aimed at the collective good of the society or the nation to which he or she belongs. No individual should, on account of his higher faculties of attainment pounce upon and appropriate the rights and fortunes of others. If some person or a group of persons does so it is done to the detriment of the society or the nation. This creates imbalance which in sociological terms is a kind of disease. Hence Iqbal’s message to every person is to always keep in mind that:

افراد کے ہاتھوں میں ہے اقوام کی تقدیر!  
ہر فرد ہے ملت کے مقدر کا ستارا!<sup>8</sup>

“The destiny of nations is vested with the individuals. Similarly every person belonging to the Muslim Ummah is its destiny’s star.”

Every star should be an ascending star of collective well-being. Charles W. Morris explains :

“The individual must know what he is about; he himself and not merely those who respond to him, must be able to interpret the meaning of his own gesture. Behaviouristically, this is to say that the biological individual must be able to call out in himself the response his gesture calls out in the other and then utilize this response of the

other for the control of his further conduct. Such gestures are significant symbols. Through their use the individual is taking the role of the other in the regulation of his own conduct. Man is essentially a role-taking animal. The calling out of the same response in both the self and the other, gives the common content necessary for community of meaning.”<sup>9</sup>

Man is not only a social animal, it is in the opinion of Charles Morris a role-taking animal. When this role-taking process slackens or comes to a stop it indicates bad omen. Gestures are then not exchanged. Individuals become egotists. They eat one another. The society is consumed by the mutual egotistic exchange of individuals' wrath. A lustful over-ambitious person or a group of persons is like dead limbs of a body. They are as dangerous as the lazy and idle hippies or their coterie of cocaine high persons. Individual physical health rests on the harmony amongst all constituting elements. Loss of harmony is illness. If not cured properly and in time it results in death. Similarly, societies where balance is lost, cannot last. This is leprosy of covetousness. This is anarchy of emotions. This is paralysis of foresight. This is no self which is strengthened. This is short-sightedness that finds an opportunity for free play, rather a free for all. To shrink towards self-seeking, gradually leads to death. Allama Iqbal explains thus:

تن بخویش اندر کشیدن مردن است  
از جهان در خود رسیدن مردن است!  
برتر از فکر تو آمد این سخن!  
زانکه جان تست محکوم بدن!<sup>10</sup>

“To shrink within oneself is tantamount to death. Leaving the world and receding towards self is to

accept extinction.

These words are beyond your ken because your soul is over-powered by your body. (Within you it is material aspect that rules)."

Albert Schweitzer, in the following lines discusses almost the same subject i.e. what it is that promotes life and what it is that diminishes it;

"My life carries its own meaning in itself. This meaning lies in my living out the highest idea which shows itself in my will-to-live, the idea of reverence for life. With that for a starting point—I give value to my own life and to all the will-to-live which surrounds me. I preserve in activity, and I produce values. Ethics grow out of the same root as world and life affirmation for ethics, too, are nothing but reverence for life. That is what gives me the fundamental principle of morality, namely that good consists in maintaining, promoting, and enhancing life, and that destroying, injuring, and limiting life are evil."<sup>11</sup>

Egotists and self-seekers look as if they were alive though in actual fact they are worthless and as dead as a dodo. All sorts of advice falls flat on them. Even if they join colleges and universities and obtain enviable certificates and Degrees, testifying to their acumen and scholarship, in this field of knowledge or that, yet if they are lust-ridden, they cannot be counted amongst the living ones. To be a scholar is one thing. To be human is something else. Scholarship is not a surety of a scholar's integrity, sincerity, truthfulness, good neighbourliness, kindness and magnanimity. A person may possess a character in inverse proportion to the height of his educational qualifications. Purity of heart cannot be had through instructional institutions where knowledge is imparted but morals are neither taught nor practised. And according to

those who have been leading moral lives, it is only through purity of heart that moral teaching leaves lasting impact. Without the diligent receptivity of a pure heart all pieces of advice and ethical demonstrations run out leaving almost no effect as if all teachings in that regard, were like water poured on duck's back. Abd-al-Qahir, (عبد القاهر) b. Abdullah al-Suhrawardi explains the above subject in examples as follows:

“A grain-sower went with grain. He picked up a handful of it. Some of the seeds fell on the path. In no time birds descended and picked them up. Some of the grains fell on a slab of stone covered with a thin layer of earth and a bit wet on account of dew drops. The grain sprouted and grew a little. Then the roots touched the stone. They could not penetrate it hence dried up. Some grains of seed fell on a good earth where there was a thorny growth. When seeds sprouted and the seedlings gained some height, they were strangulated by the thorny growth. Thus they became useless and got intermingled with thorns. And some of the seeds fell on a good earth which was neither a path, nor a layer on a stone, nor replete with thorny growth. Here the seeds grew into what they should.”<sup>12</sup>

Abd-al-Qahir, proceeding further elucidated these examples and told the readers that the heart which is like a path cannot retain good lesson. The devil descends and takes it away in no time. The listener forgetting all of it. The other who listens but has been likened with a slab of stone, is a person who listens diligently but his heart has absolutely no intention to act accordingly. Therefore, the lesson does not take root in his heart and vanishes. He likened the grain that fell on a good earth but with thorny growth, to a person who listens and intends to act accordingly, but his lusty ambitions prevent him from translating his good intentions into actions, there-

fore, he turns away from the desire to do good. His desire becomes unaffactive like the seedling strangulated by the thorns. Abd-al-Qahir likens the seed falling on good earth without thorns, to the listener who understands and acts according to the advice he listens to and keeps aloof from lusts. He likes and keeps to the right path — Such a person is a Sufi. Sufis define Sufism, as purity of heart and shunning all sorts of pollution. In short all these examples are degrees of being alive — to what extent and how much.

People are alive in proportion to good deeds done by them and they are dead according to the quantum of their misdeeds. And those who do nothing, neither good nor evil, are worst among the dead in the particular sense, operative in this article. There are people who cannot discriminate between good and evil. There are others who can, but still do evil, and cannot overcome evil temptations. Socrates is often quoted as saying that people do not know evil otherwise they would not have indulged in it. Our observation and experience proves quite the contrary. To know and to understand evil is one thing but to overcome the unbridled desire to do evil is quite a different matter. People know the dangers of over-smoking. They know the dangers of cocaine and marijuana. Everybody understands to what gambling leads. Every addict to strong drinks knows what the addiction results in. All such helpless people are slaves to their material selves. They cannot exert their will. They cannot implement their determinations. Such persons are not alive in reality. They say, if not all of them, millions, of them certainly, that it was their luck. They were made to remain earth-rooted. Palmists had told them like that. Astrology had indicated that they could not rise above a certain level of will power. But Iqbal declares :

تو اپنی سرنوشت خود اپنے قلم سے لکھ!  
خالی رکھی ہے خامہ حق نے تیری جہیں!

نہ نیلگوں فضا جسے کہتے ہیں آسماں!  
ہمت ہو پڑکشا تو حقیقت میں کچھ نہیں!<sup>13</sup>

"You should write your destiny with your own pen. God's pen has left your brow blank."

"This azure atmosphere which we call sky is in reality nothing provided we muster courage to fly."

At another place Allama Iqbal again lays stress on the same point :

تیرا زمانہ تاثر تیری!      ناداں نہیں یہ تاثرِ فلک!  
ایسا جنوں بھی دیکھا ہے میں نے      جس نے سٹے ہیں تقدیر کے چاک<sup>14</sup>

"Your age (Time) must have your impact. You are ignorant of the fact that it is not under the influence of stars."

"I have seen such madness as well (determination that looked like madness) which has sewn what the destiny had torn up."

Apparently things do look impossible. There are hurdles which people find unsurmountable. Yet there are individuals determined, unswerving and sure who take upon themselves to prove they can defy any opposition to their will. And History stands witness to the fact that such intents as were termed a definite mark of madness, turned the impossible into possible. Perhaps it was G.B. Shaw who stated that all progress of the world was due to the unreasonable persons. When self-confident persons resolve to do something then cowardly calculations of reason do not stand in their way. Life is will. Where there is no will there is death.

And there are persons and groups who become mentally lethargic. They do what others especially the well-to-do, usually do. They do not apply their mind whether what they do or



desire to do is correct or plausible in itself. And the majority of people are blind followers of others, individuals as well as societies. Sometimes people do something and the reason for their doing so is that many others were doing the same. Care should always be taken in copying others. Sometimes, the great majority of the members of a society may choose a wrong path and thus bring about destruction. Mirza Ghalib, one of the most celebrated poets of Urdu and Persian, very rightly had said:

ازاں کہ پیروی خلق گم رہی آرد!  
نہی رویم برا ہے کہ کارواں رفت است

“As following others can result in putting ourselves to a wrong path—hence we are not going to choose the path for us only because the whole caravan had taken to it ( the whole caravan could go wrong).”

Allama Iqbal States:

اگر تقلید بودے شیوہ خوب  
15 پیغمبر ہم رہا جہاد رفتے!

“If to copy others, (without critical analysis) were a good habit and profitable mode of life then the Prophet (S.A.S.) would have gone the way his forebears had gone.”

Therefore, according to Islam the leaders, dignitaries and celebrities in all walks of life are advised to act with utmost responsibility. People follow the big ones whether they be big as academicians, as religious scholars, politicians or rulers. If they adopt an evil mode of life and uppish manners, they misguide thousands, rather millions of people belonging to the lower strata who take pride in looking and behaving like those who are at the higher pedestal. All those who are looked

upto for standards should set beautiful standard. They should uphold positive and life-enhancing values. If they set bad examples they will have to account for those who followed them out of awe or respect.

Anyway to follow others blindly is a sort of mental slavishness. A person who has a self i.e. confidence in himself, acts responsibly. He follows where he should. He goes his own way where he should. He does not go against others on account of sheer malice or conceit, even if others do the right. A conceited person is also a slave — a slave to his own animal self. In short, it is not easy to act independently in the real sense of the word. The majority of the individuals and groups act as slaves. And hence they are not fully alive.

In the field of literature too it is observed that a person who becomes a "celebrity" assumes the status of a reference. His ideas, words, terms and sentences are quoted uncritically. If he gains much in fame, then his pet sentences and phrases become quotes. To follow him and to quote him becomes rather a literary fashion. Gradually, there emerges a circle of like minded people who give airs to themselves for belonging to each other, the integrating element being the reverence for that particular "celebrity". For some years they treat themselves as high-brows and those who lack confidence crouch before them. But Allama Iqbal would like to ask them whether they were sure that they had not fallen in the traps of something flashy and flaunting. This is why he admonishes :

کر بیل و طاؤس کی تقلید سے توبہ!  
بیل فقط آواز ہے طاؤس فقط رنگ<sup>16</sup>

"Foreswear, following the nightingale and the peacock. The nightingale is nothing more than voice and the peacock is nothing more than colour."

The "literary high-brows" and "bullies" are selling their

aphorisms, symbols and pet idioms. There is nothing in them. It is all flashy, beautiful crust and no kernel. An Arab poet, addressing a friend of his, who was following a group of cultural high-brows rightly castigated this kind of complex:

يا بن سعيد يا ابا جعفر !  
 اظہرت دیناً غیر ما تخفی  
 لت بذندیتک و کلمتک !  
 احببت ان تعرف بالظرف

“O Aba Ja’fer b. Saeed, you show off a religion which is not your real creed.

You are not an atheist but you crave for renown as a liberal person.”

Such slavish attitude diminishes self. One should be independent and not slavishly “liberal”. One should look at things with one’s own eyes and should obtain lesson, pleasure and vision of his own. Lacking independent vision is a mark of diminished self-confidence and denotes diminished life.

Societies and nations who become politically enslaved and subjugated by other societies and nations present the worst kind of death in life. They are the most wretched form of breathing dead bodies. Politically enslaved people lose all confidence in themselves. They look with utmost reverence upon whatever belongs to their masters, howsoever, inferior or abominable, in actual fact, that might be. They look down upon whatever is their own howsoever valuable and worthwhile that might be. The potentialities of the enslaved societies remain unrealized:

از غلامی مرد حق ر نار بند !  
 کور ذوق و نیش دانستہ لزش  
 از غلامی جو ہر ش نار جہند !  
 مردہ بے مرگ و نیش خود بدوش  
 چوں خراں باکاه و جو در ساختہ<sup>17</sup>  
 آبرو سے زندگی در باختہ !

"In slavery, a believer in one God, adopts the manners of idol worshippers. In slavery, a believer's potentialities remain dormant"

"His taste dies out hence he takes poison for honey. He is a corpse without death carrying his dead body on his shoulders."

"He has gambled away the respect for life and has reconciled filling his belly with trash like donkeys."

According to Allama Iqbal slavery, of all deaths is the worst death. Slaves are the most miserable breathing dead bodies:

موت بے اک سخت تر جس کا غلامی بے نام  
نکر و فن خواجگی کا کشش سمجھت غلام<sup>18</sup>

"There is more brutal kind of death. Name of that death is slavery. Would that the slave could understand the trickery and artifice of the masters."

Allama Iqbal doubts the capacity of a slave to experience resurrection:

بانگِ امرا فیل ان کو زندہ کر سکتی نہیں!  
روح سے تھا زندگی میں بھی تھی جن کا جسد:  
مر کے جی اٹھنا فقط آزاد مردوں کا ہے کام  
گرچہ ہر ذی روح کی منزل ہے آغوشِ لحد<sup>19</sup>

"Israfil's trumpet cannot resurrect those whose body remained soulless even when they were alive."

"All who possess life have to go to the lap of the grave but it is only the free and emancipated who will regain life after experiencing death."

And, then there is a dialogue between the dead body of a slave and the grave. Several times Allama Iqbal has used the technique of making others express his opinions. It has a dramatic tinge

and is meant to add strength to his exposition. He succeeds, invariably:

قبر — (اپنے مردے سے)

آہ ظالم تو جہاں میں بندہ محکوم تھا!  
 میں نہ سمجھی تھی کہ کیوں ہے خاک میری سوزنا  
 تیری میت سے مری تاریکیاں تاریک تر!  
 تیری میت سے زمیں کا پردہ ناموس چاک  
 الحذر محکوم کی میت سے سو بار الحمد!  
 اے سراپیل، اے خدائے کائنات اے جانِ پاک<sup>20</sup>

“Grave (addressing the corpse it contained) O you gloomy impact of oppression — were you a slave person in the world? I could not understand why my frame had kept burning. Your corpse has turned the darkness that surrounds me, still darker. On account of your corpse earth has suffered utter disgrace.”

“I shun the grave of a slave vehemently. I declare it a hundred time to you O Israfil ! O the Creator of the universe ! and O the Sacred spirit!”.

In the same vein Allama Iqbal alludes to the youngmen who were being educated in the institutions where instruction was imparted and subjects were taught with a view to kill the spirit of the students so that they would begin to think as their Masters thought and start looking at things as their masters did. They would even adopt the morals, tongue and the costume of those who ruled them. They do so uncritically just to copy their rulers. Emerson was right when he said: “Slavery is an institution for converting men into monkeys.” And they did so without being conscious of the loss they incurred. They got

transformed in such a tricky way that instead of feeling ashamed of their transformation they took pride in looking like their western chiefs. Allama says and the rub of these words cannot be fully tasted by us now as we are no longer slaves. Yet the reflection of an injured sense of self-respect experienced by an enslaved society, vividly expressive:

گرچہ مکتب کا جواں زندہ نظر آتا ہے!  
 مردہ ہے ہنگ کے لایا ہے فرنگی سے نئس!<sup>21</sup>

"This college-going young man looks alive. In fact he is a dead body who has borrowed breath from the West."

The over all policy of the conquerors in respect of subjugated peoples is always meant to weaken the spirit of slaves so that, by and by, they reconcile to their slavish plight, rather they start looking with pride at things which are in fact the token of their enslavement. This is how Allama Iqbal shows his utter disgust with the educational policies of the colonialists:

چومی بینی کہ رہزن کارواں کشت  
 چہ پرسی کاروانے را چان کشت  
 مباحثش این ازاں علمے کہ خوانی  
 کہ از دوسے روح قومے را توال کشت<sup>22</sup>

"You are looking at how the plunderer has destroyed the whole caravan. Then why should you ask me of the way in which he did so. Do not feel yourself immune from the effects of the knowledge you are obtaining. With this kind of knowledge the spirit of a whole nation can be killed."

There are poisonous foods or at least foods that do not suit the requirements of a physique. If no change in the menu takes

place in time, the body dies. Similarly there are philosophies, thoughts, principles and theories that diminish mental and spiritual vitality and inch by inch lead to a mental and spiritual demise. It is the positive and invigorating bringing up which changes the outlook for the better and the negative and attenuating indoctrination which brings about a change for the worse. Through one mode societies gain courage and vitality and through the other they attain despair, langour and cowardice.

We have seen that improper food results in disease and death of the body. We have perceived that incongruous education kills the spirit of individuals and societies. Foreign rulers impose particular syllabi on the subject peoples to mould their outlook in a mode that would suit colonial interests. A slave society cannot run away from this calamity easily. This is why, according to Allama Iqbal slavery is the worst kind of death.

But Allama Iqbal saw that sermons emanating from the mosques and monastries were also not life-giving. They were life-killing. This is why Allama Iqbal castigated the religious leaders, with not less biting phrases than those used against the foreign rule. If the religious leaders and scholars begin to inject into the soul of their society, the feeling of despondency and an inclination towards relinquishing the battle-field of life to seek comfort in seclusion, it is clearly a bad omen and it suits the purpose of the alien authority. Speakers and writers who teach and propagate defeatism, are in a way allies of foreign masters. All such teachers, preachers, writers and speakers are, according to Allama Iqbal, accursed persons:

سخت باریک ہیں امراضِ امم کے اسباب!  
 کھول کر کیسے تو کرتا ہے بیان کوتاہی!  
 دین شیریں میں غلاموں کے شیوخ اور امام!  
 دیکھتے ہیں فقط اک نفسِ روہا ہی!

ہو اگر قوت فرعون کی در پردہ مرید!  
 قوم کے حق میں ہے لعنت وہ بھیم الہی! <sup>23</sup>

“Causes of ailments of nations are extremely subtle. Words fail us if we try to state it openly. Preachers and saints of enslaved peoples discern only fox-philosophy in the life-style of lions. If Mosaic revelation be inwardly devoted to pharaoh's power and authority, it surely is a curse for the nation (of Moses).”

At another place Allama chastises the defeatist attitude of both the religious leaders who preach in mosques and saints who teach in monasteries, in the following quatrain:

فرنگی سدبست از کعبہ و دیر!      سدا در خانقاہوں رفت لاغیر!  
 حکایت پیش سدا باز گفتم!      دعا فرمود یارب عاقبت خیر!

“The Europeans bagged their game from the Sanctuary of Ka'abah and other places of worship, but the voice that was raised in the monasteries spoke. None else (God Himself ordains all things). I related this story to the Mullah who prayed, “O, Lord make end (life hereafter) pleasant.”

Similarly, Allama Iqbal addressing the Mullah says ironically:

سنن زنامہ و میزان دراز تر گفتی!      بجز تم کہ نہ بیستی قیامت موجود! <sup>25</sup>

“You have delivered prolonged lectures on the book (of man's deeds) and the balance (of God's Justice).

I am amazed you do not look at the Doomsday which is already upon us.”



The turmoil in our society and injustice prevalent here and now, was not being discussed by our preachers and scholars. How the nation could fight its battles of day to day life, was not their concern. They only talked of what could happen on Doomsday when human beings would be called upon to account for their deeds performed in this world. They dwelt much more upon the description of God's Balance and Record of men's deeds than upon the inculcation in the minds and souls of their listeners as to how to be brave, how to be just, how to live a life free of the shackles of slavery, how to mould the lives of their pupils and devotees according to the ego-strengthening principles of Islam.

Teachers, preachers and mentors told their devotees to adopt the mode of seclusion which meant monasticism, inertia, languor and a reluctance to face realities. Such guides according to Allama Iqbal, were preachers of death ,

گر صاحب ہنگامہ نہ ہو مہر و محراب !  
دین بندہ مومن کے لیے موت ہے یا خواہ

<sup>26</sup> اے دادی لولاب !

“If mosques be unstimulating then the religion of a believer can be nothing more than a dream or death

Listen ! O, the Valley of Laulab.”

تیرے دین و ادب سے آرہی ہے بوئے رہبانی  
یہی ہے مرنے والی امتوں کا عالمِ پیری<sup>27</sup>

“Your way of life and your literature smack of monasticism. This verily marks the decay of dying nations.”

Allama Iqbal has an idea of his own regarding abandonment. In

his view abandoning the world does not mean seclusion from day to day problems of life, it is rather abandonment of greed, lust, covetousness, unbridled and sinful ambitions to pose as a bully to society. For Allama Iqbal Islam is the only means of enabling human beings to become truly human. And this he cannot be unless he is the master of his own self. A man who stands emancipated from all wantonness and carnality, is in fact the conqueror of the lower world. To forsake is one thing and to be free of worldly avidity is another, says Allama Iqbal:

کمال ترک نہیں آب و گل سے مہجوری!  
 کمال ترک ہے تسخیرِ خاکی و نوری!<sup>28</sup>

“Height of abandonment lies not in forsaking the world. Height of abandonment lies in subjugating the terrestrial as well as the celestial.”

In Allama Iqbal's opinion, the alive and truly so, are persons who willingly accept the challenge of life and fight against various types of evil. They do not mind whether they succeed in their mission or fail. A believer knows that there is yet a life after death which is everlasting. Such a person lays down his life trying to strengthen the forces of good. A man of conviction never surrenders before untruth and injustice. Therefore, according to the Quran such a person lives on. To live, for dying on the path of righteousness, is living genuinely. Life is a constant toil for the preservation and implementation of good. And a life sacrificed for the preservation and implementation of good is not cut short. It attains constancy, martyrdom makes life ripe for eternity. In the words of Allama Iqbal :

نہ پنداری کہ مرد امتحان مرد!  
 نمیرد گھر چہ زیر آسمان مرد!

ترا شایان چنیس مرگ است درخ  
 زہر مرگے کہ خواہی می توان مرد!<sup>29</sup>

"Never consider a man as dead who stood the test. He does not in reality expire although he passes you can die in whatever manner you like."

A believer strives in the path of Allah. When he succeeds he says : "Allah be praised". When he fails he says : "Allah be praised". This behaviour is the hall-mark of a believer. He neither feels elated nor frustrated. His conviction is that everything belongs to Allah, including life. From Allah to Allah. Elation and frustration indicate a feeling of personal gain and personal loss, whereas a believer is a trustee of Allah regarding whatever apparently is his. A trustee, a real trustee, is one who is always ready to return what is entrusted to him to the owner. Life also is a trust and can be claimed back by the Master. Then why should a believer be afraid of death. Allama Iqbal says:

مسلمانے کہ مرگ ازوے بلنزد  
 جہاں گر دیدیم و اورا ندیدیم<sup>30</sup>

"I have not been able to find out a single Muslim of whom death be afraid, although I have travelled far and wide in the world."

Life can never flourish under constant fear of death. That is not a full life. It is always the good practical examples which inspire hearts to do good. It is the example of bravery that inspires bravery. But in a society where inspiring examples be not available life begins to shrink. High hopes lie scuttled and sink into the mind's unconscious layer. Under such despondent circumstances a voice of hope sounds odd. Allama Iqbal had to shake his despairing society into becoming awake to their appalling condition. They were to be made aware of the fact that they were not alive. They were dead and they did not know it. Says Allama Iqbal :

دائے قومی دل زحق پر داختہ! مرد و مرگ خویش را شناختہ<sup>31</sup>

"Woe be to a nation which stands far removed from Truth (God) and hence has died but is not aware of her death."

Such persons are fugitives from life. They enjoy the society of only those who do not talk of life. Like-minded people are a fraternity. Lovers of escape from the challenges of reality are also a closely-knit brotherhood. Tavern tots have their own circles. Hunters like hunters. Lovers are fond of lovers. "Birds of a feather flock together" Hazrat Sheikh Abd-al-Qadir al-Jilani states :

انت میت و صحبتت ایضا لموتی القلوب، علیک بالنجباء  
والبدلاء و انت قبره تاتی قبراً مثلك، انت زمن یقورک  
زمن مثلك انت اعمی یقورک اعمی مثلك<sup>32</sup>

"You are spiritually dead hence you keep company of those who are spiritually dead. You should adopt the company of the alive, the noblemen and the sons of noblemen. But you are a grave hence you come to a grave like you. You are a corpse you come to a corpse like you. You are a cripple and a cripple like you is your leader. You are blind and a blind man like you is your guide."

Allama Iqbal had admonished the Muslim Ummah, the enslaved people, for their death-like lethargy. He exhorted them to be up and doing and urged them to check the account of their deeds everyday to know whether they found themselves better than what they were the day before.

اگر امروز تو تصویر و کوشش است بخاک تو شمار زندگی نیست!<sup>33</sup>

“If your today is a true copy of your yesterday then your body of clay contains no spark of life.”

Breathing-dead bodies can be reenlivened and Allama Iqbal tells us how. But it is a different subject and demands separate treatment.

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## IQBAL--EPOCH-MAKING POET-PHILOSOPHER

There are human beings who are born so that they may die. Just that. They do not live. They only exist. And then are simply extinct. Their birth is of no sequence. Their death also is without consequence. They, during their existence make no mark. They are not felt. And when they depart they do not leave behind "foot-prints on the sands of Time." They are persons only, having no personality. Their being is similar to what Abu Said Abul Khair conveys in the following verse:

”مرغی مہر کو ہے یہ نشست و برخاست  
بلکہ کہ دران کوہ چہ افزود و دچہ کاست“

“A bird sat on the top of a mountain and then flew away. Look as to what the bird added to the mountain and what it curtailed.”

But there are others who mean and matter. They perform something, positive be it or negative. Their lives create a commotion in their circle of society. That commotion expands commensurate with the life-force of such meaningful individuals. And when they die, they leave the world richer or poorer than that they had found.

Yes, there are men and men. They live differently. They die differently. There are who remain folded. There are who unfold themselves and thus expand their being i.e. they begin to live in others. Hence, we see a certain person whose death is just one death. And we see another person whose death is the death of many. According to and proportionate with the expansion of personality, the affected circle of the departing soul is to be small or large. Sometimes, one death means the death of a family, sometimes, it is the death of a clan and sometimes it is the death of a whole society. Such a death

causes a sort of crisis in a society. There still is a kind of death that may shake the whole world of man.

Looking at these different phenomena we find that human societies are obliged to progress on account of individuals who possess individuality. Similarly it were individuals who retarded the onward march of a society on account of their overbearing negative influence. In short what essentially matters is the person blessed with a personality. Willam James in his article "Great Men And Their Environment" has dealt with this subject elaborately. It is a tight article, every sentence tied to the other, making it difficult to extract a portion to quote. Yet a few lines are penned down here. And thus says William James:

"There can be no doubt that the reform movement would make more progress in one year with an adequate personal leader than as now in ten without one. Were there a great citizen, splendid with every civic gift to be its candidate who can doubt that he would lead us to victory? But at present, we, his environment, who sigh for him and would so gladly preserve and adopt him, if he came, can neither move without him, nor yet do anything to bring him forth. — — — The lesson of the analyst that we have made (even on the completely deterministic hypothesis with which we started) forms an appeal of the most stimulating worth to the energy of the individual. Even the dogged resistance of the reactionary conservative to changes which he cannot hope entirely to defeat is justified and shown to be effective. He retards the movement, deflects it a little by the concessions he extracts; gives it a result and momentum, compounded of his inertia and his adversaries' speed and keeps up, in short a lateral pressure, which, to be sure, never



heads it round about, but brings it up at last at a goal far to the right or left of that to which it would have drifted had he allowed to drift alone.”<sup>1</sup>

Thus in William James' opinion it is energetic individuals who push a society on to the path of progress. Society, no doubt, strengthens them by supporting and following them. Similarly it is the powerful individuals who mislead a society or retard the pace of its progress. But William James' view is deterministic, for he believes that such promoters or demotors of societal cause are persons made like that. They, according to him, just serve a purpose assigned to them from above.

Hegel too is almost of the same opinion in respect of persons who bring about a revolution or transformation in human societies. Hegel gives away that such extraordinary persons serve the World-Spirit like ready tools. According to Hegel these persons usually meet a pathetic end. This is how he lays down:

“If we go on to cast a look at the fate of these World-Historical persons whose vocation it was to be agents of the World-Spirit—we shall find it has been no happy one. They attained no calm enjoyment; their whole life was labour and trouble; their whole nature was nought else but master passion. When their object is attained they fall off like empty hulls from the kernal. They die early like Alexander; they are murdered, like Caesar; transported to St. Helena like Napoleon”.<sup>2</sup>

For Hegel, as we have seen, the World-Historical persons are fighters or rulers whereas William James' view is much vaster and “accommodating”. According to him a Hero could emerge from any department and stratum of a society. He can be a political leader, a social reformer, a religious preacher, a poet etc. It is obvious that a Hero's stature as an epoch-making individual can always be commensurate

with the scope of change brought about by him — — Anyway one thing is clear that it is not societies or communities which are historically consequential, it is rather the individuals who by transforming communities become milestones on the highways of human expedition.

But here we are addressed by an intriguing question. Were persons so momentous in the annals of history who reform, transform and revolutionize communities, designed and moulded according to what they were to perform or were they willful persons, self-conscious, determined aspirants and hopeful of achieving something great? Similarly, were the individuals who hindered the onward march of these people or led them astray, just agents to their fate or World-Spirit (as Hegel believed)? Did they serve the Divine purpose only in a state of will-less rather unconscious docility?

The study of the Quran shows that human beings were born with unlimited potentialities which needed guidance from Allah, Almighty, the Creator of man. It is Allah who knows what the nature of man is in need of. Man's nature is energy compressed. If properly guided it can do lot of good and if misguided it is capable of bringing about lot of havoc upon himself as well as upon his fellow human beings. Therefore, Allah sent down Messengers for the guidance of human beings who preached to them revealed lessons. This shows that Man was not cast in a hard and frigid mould. He could form, reform and build himself into a good individual if he so desired. Allah's guidance was not clamped upon humanity. They were not compelled to follow the personal examples of Allah's Prophets whose personality set before them the model of a fully realized human self. Human beings were free to accept the Messengers or to reject it. They were free even to kill Allah's Messengers. And they did kill several from amongst them, as is stated by the Quran. This shows that human beings were cast neither as believers nor as unbelievers. They were not machine-made.

Theirs was not a mass-production. Every individual was born as an individual. Hence, he or she had individual personality as their potential – which it was he or she who had to unfold through conscious efforts.

This makes manifest the fact that persons who became historically momentous had become so on account of their self-conscious and willful momentum. By dint of hard but positive labour, human beings could rise to solar heights and because of their negative efforts could stoop to the abyss of darkness. They look extraordinary because they trampled on "ordinary". — — The extraordinaries are individuals who really matter. Poor "mediocrities" matter not. Mediocrity is of no consequence. It makes no difference whether a mediocrity is positive or negative. But the deplorable fact is that human societies are replete with, or rather composed of altogether mediocrities. They float helplessly alongwith the ordinary flow of life around like straws because they do not exert their will-power and do not assert themselves. Such societies as do not produce extraordinary entities, in a way, maintain status quo and live in "peace". Mirza Ghalib expresses this idea in his peculiar ironical manner and subtle style!

رہا آباد عالم اہل ہمت کے نہ ہونے سے!  
بھرے ہیں جس قدر جام و سبوتاغ نہ خالی ہے

"The world of man remains populous due to the absence of determined aspirants. A tavern becomes empty in proportion to the number of cups and jars filled with wine" (If there are no wine-biblers the flagons remain full).

Prolonged status quo leads to stagnation and deterioration. Determined aspirants who uphold positive values are thus imperative need of every society. Such persons are real figures Others are zeros. It is obvious that zeros become valuable on

account of figures otherwise they are nothing even if they be one hundred million.

No doubt, it were figures like Sir Sayyid, Hali, Akbar, Zafar Ali Khan, Ali Brothers, Allama Iqbal, Quaid-i-Azam M.A. Jinnah and several other stalwarts who jolted the Muslims of the Sub-continent into awareness and then gradually to self-awareness. Thus they transformed one hundred million zeros into a nation of as many individuals possessing will and might, alive, up-and-doing, ready to fight for the defence of their rights.

Allama Iqbal was a late-developer. He developed into a poet and a thinker of great consequence by dint of hard labour. He did not mind calling himself a thinker or even a seer. But he avoided calling himself a poet although the poet in him had got the better of that of the philosopher. No doubt, Allama Iqbal was a poet first and a philosopher afterwards. He entered the inner chambers of the souls of his devotees through poetry and not philosophy. It was his poetry that inflamed the spirit of the Muslim nation in South Asia. It was not the Six Lectures that brought about a change in the psyche of his enslaved people. "The Reconstruction" was essentially meant for the elite of learning. It addressed only a small circle of scholars and intellectuals. But his poetry impressed the elite as well as the ordinary students in the sphere of learning.

Anyway, Allama Iqbal was a rare example of a great poet avoiding to be known as a poet. The cause of this avoidance was the fact that his contemporary poets, barring exceptions, were just professionals. They were not serious about anything. Their poetry was a medium for the manifestation of an assumed and so-called artistic skill. And their art was only for the sake of art. They had no ideology to preach, no message to disseminate, no moral to communicate and no cause to support. They just versified the modes of their flitting moods or simply recorded their fleeting reflection in flimsy phrases. Allama Iqbal

stood apart. He had to teach and guide the Muslims of the Sub-continent and through them had to transmit his hortatory tidings to the Muslim Ummah, which for him, was neither a racial nor a territorial and linguistic entity. Muslim Ummah stood for spiritual brotherhood of mankind. Thus Allama Iqbal's message was like Islam, extra-territorial and non-racial. Only a genius, well-versed in poetic art, could make theological, philosophic, social, economic, political, ethical and instructional contents sing like love-lyrics. His lyrics worked as swords. His verses were a clarion call against slavery, blind following, languor, aimlessness both in thought as well as in action. He waged war on despondency, defeatism and faithlessness. He was a voice of Hope. He conquered and is still conquering. He was a hero among poets.

Still it cannot be maintained that poetry was the sole or main occupation of his life. He was a very busy man. He was a practising lawyer, hence had to devote lot of time to the preparation of cases. He was deeply involved in various matters concerning Muslims of the Sub-continent as well as the Muslim Ummah. He worked as examiner and paper-setter in different subjects and for different universities. He took practical part in his country's politics. He delivered dozens of lectures, presided over several functions, issued hundreds of statements of political, historical, educational and religious nature. He wrote thousands of letters, the great majority of which dealt with serious topics. He contributed many articles to so many papers. He met people freely from morn till late in the night. Everybody, from an ordinary college student to a scholar of high calibre and a politician of high standing, could come to meet and talk with him at leisure. He did not keep aloof from the hub of life. He was not a hermit-thinker. He remained in the battle-field of life. He led the leaders of Muslim India towards the pathway to Pakistan. Studied thus, he emerges as a great hero. There is hardly any other poet-philosopher in the

world who developed his thought and art so steadily and tangibly and who left such a deep and transforming impact on the minds of his people. Allama Iqbal's circle of popularity is widening day by day, especially among the people who have to fight against slavery, despotism, despondency, demagoguery, injustice, high-handedness and lethargy. His is a stirring message. Sincere recipient of that message cannot but be the master of his fate and the captain of his soul.

But Allama Iqbal's progress was no sudden. It was slow, and gradual but continuous and sustained. The conflict between the surroundings and the revolutionizing stalwart is always stern and unrelenting. For a determined person, a sustained state of tension is a source of unmitigating stimulant. To fight to conquer is an invigorating and rejuvenating enterprise. A thinker and a poet with no firm belief in some high ideology is always at much ease than the one who finds the surroundings absolutely different from what he liked or wanted them to be. An ordinary poet is seldom involved in some harsh conflict based on principles. An ordinary poet does feel the itch of conflicting circumstances but he does not go beyond expressing what he felt at a certain moment. Such expressions may be very impressive even without the fibre of a doctrine or belief or aim. But all these expressions remain scattered elements of emotions. They cannot make an integrated whole hence cannot create compact impression. Poets without a philosophy may also gain popularity. There have been innumerable poets who possessed artistic skill and enticing style. Yet it goes without saying that the great majority of poets left the works which can be characterized as accumulation of stray thoughts, scattered and contradicting sentiments. It is not something concentric. Hence, there is no unity of effect. Here is a quotation from an essay by David Daiches :

“Out of our quarrel with others we make rhetoric.  
Yeates once remarked: “Out of our quarrel with

ourselves, poetry". Instead of the two poles being personality and tradition, they become opposing aspects of personality. A self-made tradition can only be of value to the literary artist when it contains self-contradiction — — My thesis has been, as will, I hope, be clear by now that a religious tradition is of value to the literary artist as providing a challenge to individual experience out of which art may result. When that tradition disintegrates, the poet can take refuge in elegiac introspection or he can create or discover a tradition of his own. The former practice may produce much that is valuable, but in the nature of things it cannot be maintained for long, its potentialities being limited and its possibilities soon exhausted. The latter can only work when the created or discovered tradition is complex enough to contain within itself the tensions which the great artist needs; if it does not contain those tensions, then the artist is merely shadow boxing, being the product of his own imagination, it cannot at the same time be a challenge to his imagination"<sup>3</sup>

When a person yields to obstacles and reconciles not to subjugate the opposition, his state of tension comes to an end. He begins to relax. Compromise means dying down of the spirit of confrontation. It is sustained state of tension which makes Heroes of uncompromising individuals. It is a sustained state of tension that sublimates resolute seekers into artists — poets included. The stronger the conflict, the higher the art. Allama Iqbal's personality had nourished upon a concrete and well-integrated religious, historical and cultural tradition. For him Islam, Islamic history and culture was never some ordinary object of learning. For him it was his life-blood. He lived it. He lived on it. But surroundings were completely

antagonistic to whatever Islam stood for. Islam stood for freedom whereas Allama Iqbal found the Muslim Ummah in a state of abject servitude all the world over, his own homeland included. There was thus a harsh conflict between what he believed and what prevailed around. Allama Iqbal held Islamic moral values very dear whereas Western lax modes of culture had taken them by storm. Contribution of Muslim communities to the evolution of scientific research and enquiry had been laudable over the centuries whereas Allama Iqbal saw his contemporary Muslim societies given to all sorts of langour. They had become oblivious of the fact that theirs was a glorious past and what their forebears did, could be done by themselves as well—and certainly more than that. But the Muslims, as it looked, had struck a compromise with their existing ignoble circumstances. As such future could offer no hope to them. Hope had not to come from outside, it had to surge out from within. That prevailing state of insensate non-chalance could be called a state of death in life. In other words the Muslim societies were composed of individuals who were, in fact, breathing dead bodies. Muslims who were ordained by Allah to learn, study, search, research and ponder over the principles of nature at work and the natural phenomena all around, had lost interest in all this. The great majority of them consisted of illiterate persons, whereas they were directed by the Holy Prophet (S.A.S.) to keep on learning from the the very infancy to the last breath. They were, as believers in one Almighty, Lord, told not to fear anything and anyone except Allah. But Muslims had lost faith in Allah and hence were afraid of everything and everyone except Allah. Allama Iqbal could hardly withstand such a deplorable sight. In short it was for Allama Iqbal all challenge, all around, his surroundings rather milieu invaded him from all sides but he did not give way. He stood his ground. He had to guide his people. He had to resuscitate their dying spirits. In spite of all what he stood confronted with, he never



lost hope. He was sure it was not impossible. War could be waged and had to be fought till victory, howsoever far away, the goal might look. And till the last breath he could not relax. He did not like to. This unbroken tension strengthened his self i.e. ego. This state of constant challenge added to the power of his determination and resoluteness. It boosted his philosophy of Self.

Allama Iqbal generalized the meanings of tension and eulogized all kinds of challenges focussed on self-conscious, resolute and soul-ful persons. He relates the story of a youth from merv who had come to Sayyed Ali Hujwairi and had complained of the high-handedness of his enemies. In Sheikh Hujwairi's reply lies the point Allama Iqbal wished to make:

راست می گویم عدد و هم یارِ تُست!  
 هستی اُد، ردنی بازارِ تُست  
 هر که دانائے مقاماتِ خودی است  
 فضلِ حقِ داند اگر دشمنِ قوی است!  
 سنگِ ره گردد دفسانِ تیغِ عزم!  
 قطع منزل، امست ان تیغِ عزم!  
 چیت مردن از خودی غافل شدن!  
 تو چه پنداری فسراقِ جانِ تن؟

"I tell you the truth, your enemy too, is your friend.  
 His existence adds to your glory."

"Whosoever knows the stations of the self, considers  
 a powerful enemy to be a blessing from Allah."

"The sword of resolution is whetted by the stones  
 that block the path."

"Traversing stage after stage is the test of the sword

of resolution.”

“What is death—it is to be oblivious to the self  
Do you imagine it is parting of soul and body?”

Thus the significance of tensions created by various challenges of life is explained by Allama Iqbal while writing to Professor R.A.Nicholson on the meaning of the self and his philosophy aimed at it:

“In man the centre of life becomes an Ego or Person. Personality is a state of tension and can continue only if that state is maintained. If the state of tension is not maintained relaxation will ensue. Since personality or the state of tension is the most valuable achievement of man, he should see that he does not revert to a state of relaxation. That which tends to maintain the state of tension tends to make us immortal. Thus 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. Art, religion, and ethics must be judged from the stand-point of personality — — Personal immortality is an aspiration: you can have it if you make an effort to achieve it. It depends on our adopting in this life modes of thought and activity which tend to maintain the state of tension—Thus, if our activity is directed towards the maintenance of a state of tension, the shock of death is not likely to affect it. After death there may be an interval of relaxation, as the Quran speaks of *barzakh*, or intermediate state which lasts until the Day of resurrection.”<sup>5</sup>

Does tension exist and is available for everybody? Is it felt by everybody? Obviously, tension is only for those who confront it. It is not for those who yield to it — — Here again the

question raises its head. Are the great men moulded to become not less than heroes? Or: Are men made great by certain circumstances amidst which they are thrown? If they are born as and are destined to be great men then credit will go to the Maker who made them as such. To eulogize them for their great performance would be only a miscredit because in that case they were nothing more than puppets in the iron-hand of Fate, greatness being thrust upon them. On the contrary if they earned greatness through their untiring endeavours and relentless resolution then and only then they are genuinely great. As for the circumstances it is thousands into thousands of persons who apparently are in the similar situation. Then why is it that only a few emerge as conquerors or at least as laudable fighters. The world of man is a vast, rather limitlessly vast, war-ground and a perpetual war of existence is on. Innumerable battles and skirmishes are taking place, here and there in every part of the ground. Here is the gun-battle and there the pen-battle. Here is the battle of stone, brick, metal and wood, while there is that of colour, sound and rhythm. All fighters do not emerge as heroes although there may have been among them persons much more valiant than the emergent hero or heroes—Life's battle is always on and is a challenge to everybody. The question is as to who takes part in it willlessly and who is there to fight willfully rather aggressively. That makes all the difference. It discriminates between one who exists and the other who lives.

Carlyle in "On Heroes Hero-Worship and the Heroic in History" deals with this subject and has his own particular angle to look at it. He states thus, "Hero, Prophet, Poet — many different names, in different times and places, do we give to Great Man; according to varieties we note in them, according to the sphere in which they have displayed themselves. We might give many more names, on this same principle. I will remark again however, as a fact not unimportant to be under-

stood, that the different sphere constitutes the grand origin of such distinction; that the Hero can be Poet, Prophet, King, Priest, or what you will, according to the kind of world he finds himself born into. I confess, I have no notion of a truly great man that could not be all sorts of men—True there are aptitudes of nature too. Nature does not make all great men, more than all other men in the self-same mould. Varieties of aptitude doubtless: but infinitely more of circumstances; and for oftenest it is the latter only that are looked to. But it is as with common men in the learning of trades. You take any man, as yet a vague capability of a man, who could be any kind of crafts-man; and make him into a smith a carpenter, a mason: he is then and thenceforth that and nothing else.—The Great Man also to what shall be bound apprentice? Given your Hero, is he to become Conqueror, King, Philosopher, Poet? It is an inexplicably complex controversial calculation between the world and him. He will read the world and its laws; the world and its laws will be there to be. What the world, on this matter shall permit and bid is, as we said, the most important fact about the world.”<sup>6</sup>

All persons born at Sialkot between 1870 and 1980 did not become harbingers of Islamic Renaissance. All Muslims who got education in Lahore or Cambridge did not progress into “Seer”. All poets born in India of yore around those years did not become harbingers of Islamic Renaissance. All educated Muslims of the Sub-continent belonging to Allama’s contemporary era did not react to the slavish plight of his society in such a fascinating and encouraging manner. All Muslim Barristers were not as conscious and worried about the rights of Muslims as Allama Iqbal, barring a few honourable exceptions. All students of Mauiana Sayyad Mir Hassan did not rise to become historic personalities. All circumstances are not equal for all but mainly or on the average may be equal. Some may be better in some respects than others. A certain mean might

be detected. But Allama Iqbal and Quaid-i-Azam rose exceptionally and disproportionably higher than their compatriots who educationally were equally qualified and had almost equal or better opportunities. Intellectually too, perhaps there did not exist much essential difference. Then why had such a great distance transpired in the long run? Perhaps these two leaders were more sincere, more steadfast, more truthful, more reliable and more well-meaning than others. Hence, they proved to be more deserving recipients of Allah's Grace than others. They expanded into Great Personalities for others to look up to them with respect, love and awe. Such straightforward and reliable individuals grow into rallying point for the will and determination of their people who follow such worthies faithfully and thus undergo an imperceptible transformation. The Divine Message is being broadcast every moment but it is received only by those who keep their apparatus on the receiving end. Forbearance and sustained struggle with sincerity of purpose makes one rise above other in life's categorical competition; a trader making more money than others in the same trade; a lawyer amassing more wealth and fame than his numerous colleagues; an administrator earning more respect than many of his fellow administrators; a soldier winning more medals than his mates. But such examples of progress, rise and reward seldom build the persons concerned into great men of history or heroes of all times. Such persons will be called successful ones in their respective spheres of struggle. Their ambitions were personal and similarly their achievements. That too is commendable. That too in a limited circle sets a good example to follow, for those who are at a comparatively much lower level of affluence and influence. Such persons may earn millions of rupees, may rise as administrators to the highest rank in their country, yet they may not be lauded as great men. Greatness has its own measures and standards. Magnitude of greatness can be judged in proportion to the realization of

high impersonal ideals.

High ideals are not personal or familiar goals. One wedded to high ideals, for example, strives to become beneficial for the society at large with no axe of his own to grind. He strives to set personal example of sacrifice for opening the pathway to progress for millions. He strives to teach mankind that the gist of morality lies in man's respect for man. He strives to infuse sense of confidence and self-respect in weaker elements of his society or in weaker societies of the world and exhorts them to fight for their legitimate rights.

A fighter who fights for the sake of conquering territories may retain his name in the annals of history as a great conqueror but not as a Great man. Superior killing skill is one thing but fighting to do away with high-handedness, to mitigate miseries of the down-trodden and enslaved peoples is quite another. Nietzsche's superman may be a killer, a despot, a conqueror and a ruthless mighty ruler. For Allama Iqbal, he may not perhaps be more than a big pirate, a robber or a murderer as we see in the following dialogue between a pirate and Alexander the Great—great as a conqueror

سکندر

صلہ تیرا تری زنجیر یا شمشیر ہے میری!  
کہ تیری رہزنی سے تنگ ہے دریا کی پستانی

قزاق

سکندر! جیف تو اس کو جو انفرادی سمجھتا ہے  
گوارا اس طرح کرتے ہیں ہم جسموں کی رسوائی؛  
ترا پیشہ بھی سفاکی، مرا پیشہ بھی سفاکی  
کہ ہم قزاق ہیں دونوں تو میدانی میں دریائی

Alexander: Your reward is your chains or my sword.  
Your piracy has straitened the spacious-  
ness of ocean.

Pirate: Alexander ! I am sorry do you think your treat-  
ment of me is chivalrous? Equals do not tolerate  
dishonour of their equals in this manner.  
My profession is spilling blood. Your profession  
also, is spilling blood. We both, are pirates, your  
field of action is earth and that of mine water.

Allama Iqbal's hero, on the contrary, is the best man, perfect man, a genuine human being, fully realized self—an incarnation of all that is positive and good, an embodiment of Allah's Commandments and Injunctions. Allama Iqbal fondly awaited the emergence of such a benign person, every inch a man, hence fit to rule the world and capable of bringing to light the hidden potentialities of human beings. Mankind, according to Allama Iqbal, were ever in need of such heroes who give the message of love, peace, progress, fraternity, equality and add to the beauty, vitality and grandeur of the world of man. Of that Hero, Allama Iqbal spoke thus:

اے فریغ دیدہ امکانِ بیا!	اے سوارِ اشمب دورانِ بیا
در سوار دیدہ ہا آباد شو!	رونقِ ہنگامہ ایجاب شو!
نغمہ خود را بہشتِ گوش کن	شورشِ اقوام را خاموش کن
جامِ صہبائے محبت باز دہ!	خیزو قانونِ اخوت ساز دہ!
جنگجویاں را بدہ پیغامِ صلح	باز در عالمِ بیار ایامِ صلح!

نوعِ انسان مزرع و تو حاصلی!

کاروانِ زندگی را منزلی!<sup>8</sup>

“Appear O! the ruier of the world.

Appear O! the light of the eyes of all that is to be.”

“Illumine the ever-creating scene of world’s activity. Dwell in the pupils of our eyes (you are so fondly awaited)”.

“Silence the tumultuous noise of nations. Imparadise our ears with your music.”

“Arise and tune the harp of Fraternity. Give us back the cup of the wine of love.”

“Bring once more days of peace to the world. Give the message of peace to war-mongers.”

“Mankind are the corn-field and you are the harvest. You are destination of the caravan of life.”

This Hero is not greedy of gold and rubies. He is not thirsty of blood. He does not side with the powerful. He does not hate the poor. He suffers from no prejudice, He is the human model for mankind to get at. In Dr. Yusuf Hussain Khan’s opinion the Perfect Man or the genuine and real man “resuscitates life by his miraculous actions. He gives fresh and new interpretation to the confused and vague life-philosophy. He bestows new significance on ancient terms and gives new direction to the facts. He changes the course of the creative current of history as he wills. Through him the best human qualities appear in the form of best characters in history. Although he is beyond the possibilities and activities of history yet his struggle harmonizes with it. He is the soul of the world and quintessence of all that exists.”<sup>9</sup>

We will never dare call Allama Iqbal a Superman. He never was. But we can make bold to say that to some extent, some qualities of the Best Man or the Real Man did reflect in him. He saw life around him with a critical eye. He did not agree to the prevalent materialist mode of behaviour. He was never overawed by the shoddy culture of the western nations who then ruled the world. As a true believer in the truth of human values of Islam he could never suffer from even a slightest feeling of inferiority. All around him threw a challenge to him. He



accepted the challenge and tried to mould the surrounding mode of fashionable ideas according to what he believed to be right. He could not be taken in by the glamour of the west. He was sure the glittering diamonds of western civilization were phoney. It was not Allama Iqbal's blind prejudice, for according to him whatever was good for mankind was "the lost property" of the Muslims and hence had to be obtained. Everything pro-human according to him, belonged to Islam. Similarly everything anti-human was anti-Islam. His likes and dislikes had no territorial or ethnic basis, they pertained only to what was good and what was evil. He had studied the European way of life from close quarters. He was sure that a culture bereft of human values could not last long. Advanced technology could equip Europe with superior killing devices and enable her to subjugate the unadvanced nations and societies but could never furnish them with the prestigious attributes enabling them to be known as upholders of human values. He was sure, the materialistic attitude of the conquering nations was about to bring about their tragic doom. He was certain that nothing was wrong with Islam. Islam was the eternal Truth. Islam, hence could never become obsolete. It was ever fresh. That eternal Truth was revealed to the last Prophet of Allah and was contained in the Quran. It was Allama Iqbal's firm belief that the best practical model of best human qualities for all human beings till the Resurrection was the Prophet (S.A.S.) who was the best embodiment of Quranic Commandments and Injunctions and all other direct and indirect teachings of the Quran. European culture at its zenith, supported by all that the most advanced scientific discoveries could offer in the field of knowledge, in the form of decorous inventions, glamorous out-fit, pompous banks, imposing buildings, fascinating clubs and dancing halls alongwith a general phenomenon of prosperity and mirth all around, could not even for a moment dazzle the penetrating eyes of Allama

Iqbal. For him all that looked like a spreading and flourishing tree with rotten roots. A deplorable glory. He made a declaration to this effect in March, 1907 when he was in London. He warned the West that the edifice of their culture was about to fall to the ground like a nest on a frail bough. It was the materialist, racist and territorial outlook of European societies which was about to array one society against the other and thus cause mutual devastation which Allama Iqbal called Europe's attempt at cultural suicide. He, simultaneously, told the Muslims that 'Renaissance of Islam was just round the corner.'<sup>10</sup> And said so in unequivocal terms thirty one years before his death. This was his firm belief and not a kind of poetic trance or momentary fits of optimism or a reflection of wishful-thinking. He did not budge even in apparently the darkest moments of defeat. In November, 1918 the last Flag of Muslim rule went down. That was the Flag of Ottoman Turks. Allama Iqbal termed that disaster as last twinkling of stars and explained that when the stars become dim it shows the morn is about to dawn. This he had told in 1923 in his famous poem *Tulu-e-Islam*<sup>11</sup> – And that year was the turning point in the contemporary history of Muslim nations. It was not easy to awake Muslims from their deep slumbers. But Allama Iqbal went on issuing his clarion call. Slowly and slowly, Muslims of the Sub-continent began to react to the surrounding circumstances. Allama Iqbal left the trodden path of Urdu poetry when he was in England. It was a sudden jump upwards. He turned a new leaf as a poet, and a thinker. He was not a limelight-monger as generally the poets are. His poetry had turned into a mission and that too an august mission. He had to look to the pace of the success of the Mission and not to the pace of personal popularity won. This is why he shunned calling himself a poet. He did a great job and became great on account of it. Professor Muhammad Mujib states:

“Dr. Iqbal could not get absorbed in petty matters.

People may admit it or may not but the fact is that he completed his great mission. Between the man<sup>12</sup> he dreamt of and himself, there existed the difference of situation only. A deed he thought good, was if we ponder over it, an aspect of his own performance. He had infused within himself such a strong conviction as generates all the burden of life—He had come to know of many secrets which are the soul of faith and honour for humanity. He had qualities which denote true faith, genuine humanity and authentic knowledge. In other words, the sincere future-building and life-forming sentiments of a nation had become concentrated in his heart. This had built him into a model or example about which history proclaims. Yet it is genuine and upto the mark. Religion gives its verdict by declaring that it ought to be as it is. People belonging to every age desire to become like him.”<sup>13</sup>

Allama Iqbal knew that the foresight and insight with which he had been endowed, was not for his personal benefit alone. It was for the good of humanity, for the good of Muslim Ummah and particularly for the good of the Muslims of the Sub-continent. His was, as Professor Muhammad Mujib has observed, an encompassing personality. An Arab poet epitomized this wide subject in the following verse:

ليس من الله بمستكران يجمع العالم في واحد

“It would not be unbecoming of Allah if He deposit the world in the person of one man.”

No person can grow into a useful individual of his society unless he gains experience pertaining to social problems by throwing himself into the turmoil of life's trials. A person is truthful only theoretically unless proved practically as such. And he cannot do it without living in a society and without

dealing with its people in different concerns. A person puts up with others if he lives in and with others. He is tolerant only when he tolerates vagaries of others with grace. He has a spirit of sacrifice but this spirit cannot be put into practice by a hermit who dwells in a cave. The spirit of sacrifice has to be demonstrated in a society. An individual can be accepted as a man of integrity with reference to his deeds and dealings with other individuals or groups--Then and then only it transpires that a particular person led a useful life—life of truthfulness, forbearance, tolerance, integrity and selflessness. All these traits strengthen self—a man becoming man genuinely, a self realized veritably. Hermits cannot concretize morals, cannot set good models of it. Morals deal with actions. Morals are not preserves of philosophy and hence are not kept at a respectable distance, high and dry like philosophy itself. Dr. Yusuf Hussain Khan observes:

“Even collective efforts of a society are essentially individual enterprise, strength and courage. Originality and inventiveness are purely individual tracts. Generally the outcome of individual creativity takes the form of collective one. It is always one who makes scientific discovery, but afterwards on account of its impact and results, it assumes the shape of something collective. Cultural values too, are created by individuals which then spread in a society. Abstract and unlogical society which in fact is a cumulation of individuals, has till today neither created or caused a scientific discovery, nor has given birth to a cultural value. In the opinion of individualists, the measure of all things is the “individual”. A society takes shape according to the way its individuals arrange and integrate mutual relations. Individuals are tangible centres

around which collective perceptions and emotions get together.”<sup>14</sup>

Muslims of the Sub-continent sustained an all-embracing defeat around the middle of the 19th century. Sir Sayyed Ahmed Khan deserves our homage on account of his determination, faith, sincerity, steadfastness, courage, statesmanship and firm belief in the truth of Islam. He struggled hard and performed alone, what perhaps a huge army could not have done. He resuscitated the dying spirits of the Muslims—one individual fashioning many others who in turn became rallying points for thousands of their co-religionists. Among these pillars were Maulana Hali, Akbar Allahabadi, Allama Shibli, Waqar-ul-Mulk, Mohsin-ul-Mulk etc. Then as a younger contemporary Allama Iqbal accepted the challenge. He also tread the path of his Godly predecessors who followed the footprints of the Prophets of Allah. The traits of such wayfarers are perseverance, hopefulness, purity of heart, love for all—good of others, being the supreme ambition. Such persons do not measure their success in material terms. They feel successful if they are sure they did their duty faithfully according to the best of their capabilities. Hardships do not discourage them. Applauded, they do not become proud. Applaud adds to their humility and they are more thankful to Allah who enabled them to perform something laudable. Great Men on account of their lofty aims face hardest challenges, rather deserve it. Small challenges are meant for the small people. Life amplifies itself through conquering hardships and surmounting difficulties. Says Allama Iqbal :

To live means to conquer, that is all. To desire is to dissipate the spell of victory and nothing else.”

Allama Iqbal refers to a saying of Hazrat Abdul Quddus Gangohi and then offers his own observations relating to that

saying. It is as under :

“Muhammad (peace be upon him) of Arabia, ascended the highest Heaven and returned. I swear by God that if I had reached that point, I should never have returned.”<sup>15</sup>

“These are the words of a great Muslim saint, Abdul Quddus of Gangoh. In the whole range of Sufi literature it will be probably difficult to find words which in a single sentence disclose such an acute perception of the psychological difference between the prophetic and mystic types of consciousness. The mystic does not wish to return from the repose of “unitary experience” and even when he does return, as he must, his return does not mean much for mankind at large. 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>16</sup>

Allama Iqbal too, took to the path the prophets of Allah had taken. He had to bring about a change in his society by injecting into the spirits of its individuals fresh ideals and an ever strong hope to achieve them. He was sure of his success. He knew his sincere efforts relating to the good for the Muslim Ummah and for human beings at large will attract the attention of people who would appreciate the revolution brought about by him, although the revolution was not brought about for the sake of winning applaud:

پس از من شعر من خوانند و دریا بند و می گویند !  
 17 جمانے را دگر گوں کر دیک مرد خود آگاہے !

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

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## IQBAL AND THE WORLD OF THE QUR'AN

For Iqbal the Quran is the last revealed book of Allah embodying eternal wisdom, a guide unto eternity. In his view, therefore, the Quran is for all mankind. It is not limited to or meant for some particular country, race or ethnic group. All human beings are essentially one. They are off-shoots of the same root. They are descendents of Adam, created out of clay. Spiritually they are one, enthused with the same spirit or soul, *ونفخت فيه من روحي* (and I have breathed in him a part of My own soul). Man is related on one side, with the selves and on the other with the universe. His is an existence spiritual as well as spatial. And every human being has got to return to the same Refuge. *واليد المصير* He is the source and origin. He is the point to which all must return. Says Sa'di:

بنی آدم اعضائے یکہ گیرند      کہ در آفرینش ز یک جوهر اند

“Human beings are like limbs to one another because they, in respect of their creation, belong to the same essence”.

Iqbal, explaining the unity of the origin of life states ;  
“No doubt Christianity, long before Islam brought the message of equality to mankind : but Christian Rome did not rise to the full apprehension of the idea of humanity as single organism. As Flint rightly says “ No Christian writer and still less, of course, any other in the Roman Empire can be credited with having had more than a general and abstract conception of human unity.”  
— And since the days of Rome the idea does not seem to have gained much in depth and rootage in Europe. On the other hand the growth of territorial nationalism with its emphasis on what is called national characteristics, has tended rather to kill the broad human element in the art and literature of Europe. It was



quite otherwise with Islam. Here the idea was neither a concept of philosophy nor a dream of poetry. As a social movement, the aim of Islam was to make the idea a living factor in the Muslim's daily life and thus silently and imperceptibly to carry it towards fuller fruition".<sup>1</sup>

If we look upon the Quran from this viewpoint it turns out to be manifesto of Allah for the unity of mankind. And Allah directed Muhammad (P.B.U.H.), to whom the Quran was revealed to announce:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

"Say O : men! I am sent, as the Apostle of Allah, to you all".<sup>2</sup>

If this religion had anything to do with a homeland then it were the Makkans who deserved to be addressed and especially the Quraishites. But Allah called upon all the human race to listen to the divine message he had brought for them.

According to Montgomery Watt; "The deeper reason, however, is that in this world which in a material sense has become one world, men are not likely to be attracted to any religion except one which claims to have a message for the whole world.

"If we look at Islam, then, from this point of view, we see that it is not unfitted to be a religion for the whole world. It has throughout its history been a missionary and universalistic religion. In seeking to win the whole world it would be acting congruently with its past record. It could make a good case, too, for thinking that its idea of a religious community based on revelation and following a divinely given code of conduct is the only satisfactory basis for a world society. In Islam's conception of itself and its function in the world, these are elements of truth which could be developed."<sup>3</sup> On the next page Mr. Watt lays down;

"There is a 'blind' and ineffective movement towards harmony between the nations and within each nation; or

perhaps we should say that there is a desire for this without any clear perception of how that desire may be realized”.

Anyway, it is only a religion which to Watt can unite the world of man.<sup>4</sup> — Allama Iqbal, in his *Javid Namah* has ascribed a lament to Abu Jahl in his verses under the caption “Tasin-i-Muhammad” denouncing the fraternal basis of the Prophet's teachings.

از قریش دمنگر از فضل عرب  
با غلام خویش بر یک خوال نشست  
با کفتان جیش در ساخت<sup>5</sup>

مذہب او قاطح ملک و نسب  
در نگاہ او یکے بالا و پست!  
قدر احرار عرب نشناخت

His, i.e. the Holy Prophet's (Peace be upon him) religion, is a deadly enemy of possessions and blood relationship. Himself a Quraishite (a proud Arab tribe) he denies the superiority of the Arabs (to other peoples).

In his view high and low are equal. He sits for meals, with his servant, on the same table.

He has not made a correct estimate of the free Arabs and has developed friendship with thick-built (or thick-lipped) Negroes.

In spite of all advancement, human societies are still slaves, or rather worshippers, of race and colour. Racism, infact has assumed the status of faith—an idolatrous faith. Joseph R. Washington puts this idea thus :

“This worship of one race and the will to the destruction of others is considered a diabolically artificial division of humanity one which the author can only account for as an idolatrous faith. Racism is a faith in the sense that the racist trusts and values race as an ultimate concern to which he gives supreme loyalty. That is, the ultimate concern is faith in one race as superior to another. The idolatry, is its exaltation of “purity of blood” and “racial homogeneity”.<sup>6</sup>

If a Muslim takes pride in lineage and race he practically works against the fundamental belief reflected in

خلقناكم من نفس واحدة

(We have created, all of you, from one breath of life). That is why Salman-i-Farsi narrated his lineage in these words, Salman ibn Islam, ibn Islam — when Islam came to be the Great Grandfather, other fathers were reduced to non-entitling position. Islam does not address itself to a race, a language or a geographical territory : it addresses itself to mankind in general ; brotherhood in Islam is the essence of the Quranic teachings. This brotherhood is in fact an affectionate name of humanity.

The Holy Prophet preached this fraternity. He left his birth-place and native town in order to disseminate and fulfil its demands. So the order of priority in case of a conflict between one's native place and religion, tilts on the side of religion because country is finite while religion is infinite. Allama Iqbal stresses this concept thus:

مِجْرَتِ آئِنِ حَيَاتِ مُسْلِمِ اَسْت  
 اِيں اَز اسبابِ ثَبَاتِ مُسْلِمِ اَسْت  
 مَعْنَى اَوْ اَز تَنگِ آبِی رَمِ اَسْت  
 تَرْکِ شَبَنَمِ بَهْرِ تَسْوِيحِ يَمِ اَسْت<sup>7</sup>

“Migration is the rule of a Muslim's life. It is one of the causes of his stability. Its meaning is to leap from shallow waters. It is to quit the dew for conquering the ocean”.

The Prophet (Peace be upon him) himself set an example by migrating from Makkah to Madinah and thus taught us that (Islam is a stranger). Islam is not earth bound. God was as much powerful at Makkah as at Madinah. God is All-mighty everywhere. In order to make Islam a universal religion our Prophet (Peace be upon him) sacrificed his native land, for the love of Islam. The infidels as well as orientalist see the migration as a 'flight' due to their usual cupidity. If this were

a "flight" what obstacles could prevent our Holy Prophet from resettling at Makkah, after its surrender before him.

But migration was a great trial for the sake of a principle and an ideology. Our Prophet has said:

احب شئى عند الله الغرباء قيل من الغرباء - قال الفرارون بدىٰنهم  
يحبتمون الى عيسى بن مريم يوم القيامة<sup>8</sup>

Strangers are dearest to Allah. What sort of "Strangers" he was asked. "Those who migrate to safeguard their religion; Such persons would rank with Jesus on the Day of Judgment". was the Prophet's reply (Peace be upon him). It was an apt question. No doubt, people become strangers for so many reasons, for trade, for education, for marriage and for so many other purposes.

After native land comes lineage. In this respect the battle of 'Badr' is significant. Historically viewed, it amounts to a small battle. Ideologically weighed, it has enormous significance. One decision was arrived at through migration viz. Muslim Ummah is not limited to the geographical but it is based on the spiritual. The other decision was made manifest through the battle of Badr viz. Islam's protagonists are spiritual and ideological brotherhood. Muslims are cohesive not on account of blood relationship. Therefore, the nation concept was on one side and the Ummah concept was on the other. On the side of Ummah there were 'helpers' (Ansars) who were non-Quraishites and non-Arabs like Hazrat Bilal. On the side of nation were Makkans, all Quraishites and blood relations. This battle proclaimed that in Islam it was the ideological relationship which had the better of blood relationship. Here a brother faced a brother, a father faced a son, an uncle faced a nephew and a father-in-law faced a son-in-law: Ideology won. Blood lost. Ummah had thrown aside nation.

دل به محبوب جازى بسته ایم      زین جنت با یکدیگر پیوسته ایم<sup>9</sup>

“Since Prophet Muhammad (Peace be upon him) is the beloved of us all hence through his love we are tied to each other”.

In modern definition of a nation, language also holds a high position. It is quite clear that the Quran had been revealed in the language of the Quraish i.e. the language of Makkah. Quran's language was in the words of the Quran itself “لسان عربى هينى” — a very clear plain and evident Arabic. The Prophet (Peace be upon him) himself spoke the same language. He was, as he himself declared, more eloquent than any other Arab. انا فصيح العرب It means the Quran gave birth to a society which hit at all the material bases of nationalism, at the very out-set. The Quran is a message of liberty, of freedom and self-confidence to humanity at large maintaining that race, lineage, colour, language, riches etc. are no measures of human nobility or honour. According to the Quran whosoever is God-fearing and checks himself from evil-doing is nobler and more honoured near Allah—the farthest from evil is it the nearest to Allah and hence the noblest.

ان اكرمكم عند الله اتقاكم<sup>10</sup>

Thus the Quran has altogether changed the yardstick of human greatness and smallness and every other value was made subservient to humanity, ethics and morality. The root of human corruption and evil lies in lack of his self-knowledge and self-consciousness. Man becomes a slave of his possessions and hence a predatory. The more powerful and resourceful, he is the more harmful and dangerous. Hence the real evil is not the poverty in material wealth, the real evil is the poverty in moral stock. Once Allama Iqbal was asked about his idea of a Supreman. His reply was every true believer is a superman and Islam is the only mould in which supermen are cast.<sup>11</sup>

And here is a saying of Hazrat Umar-ibn-al-Khattab:

والله لئن جأت الاعاجيم بالاعمال وجئنا بغير عمل فهم اولى بمحمد منا  
 يوم القيمة فان من قصر عمله لا يسرع به حسبه<sup>12</sup>

By God if the non-Arabs came with good deeds and we (the Arabs) without good deeds then the non-Arabs will be nearer to the Prophet on the Day of Judgement than us. One slowed by his actions cannot be expedited by his lineage''.

Good is not restricted to a particular class of a society. It has nothing to do with some specific race. Besides it has nothing to do with the degree of knowledge. Evil and good are moral problems. They are classless. The difference is that the corruption or brutality of the weaker ones is limited in its harmfulness. It does not mean that such persons are by nature God-fearing whereas those who are stronger are by nature evil-seekers and corrupt. It is however a fact that the corruption of stronger ones affects a much larger circle. Every person unschooled in morals must transgress his limits like savage animals although as far as appearances go they could be presumed to be cultured and sophisticated persons.

The crux of all schooling ought to be driving away all bestiality from human temperament. And that can be aimed at only when his spiritual potentialities are stirred and strengthened. Our material maladies have no material remedies. Swedish society is materially an affluent society. If all wrong emanated from poverty then there should have been no crimes in Sweden. But the fact is that people are murdered there. They commit suicide too. In New York about a dozen years ago, electricity failed. Dark prevailed for some hours. All notions of man's respect for man were drowned in darkness. Culture went out alongwith light. Legal morality gave way. Savagery in man came to surface. Hundreds of shops, houses and stores were ransacked. Hundreds of women were assaulted. It proved to the utmost that a person not schooled in morals was nothing more than a law-abiding animal as long as he feared

punishment if he broke the law. And the whole structure of "legal morality" crumbles if there may occur a vacuum in the administration of law. A human being should behave as a human being. His law should be within him. Darkness should not deprive him of moral light. Material well-being without moral training does not turn "Social animals" into genuine human beings. Administration of law for such social animals is similar to a big cage in which ferocious existences are placed. Let the cage break and see the result. Failure of electricity in New York had broken that same cage. "Civilization" played well, proud and arrogant civilization based on scientific advancement. It is advancement and not progress. Science has no values. Values stand out there. Says Huston Smith:

"Some time ago Bertrand Russel acknowledged that the sphere of values stands outside science, except insofar as science consists in the pursuit of knowledge, and even his exception is not truly such, for the value of pursuing knowledge, though assumed by science, is not itself scientifically derived. Science can deal with instrumental values but no intrinsic ones — Again science can deal with values descriptively but not prescriptively. It can tell us what men do prize, but not what men should prize. Market research and opinion polls are sciences, but as the word is used today there can be no science of the summum bonum. Normative values elude its grasp".<sup>13</sup>

Man is not his own creator. Far from it. He in fact is only a manipulator of things created by the Creator. Elaborating on this theme says Lord Northbourne :

"In that connection let it be clearly understood that no man ever created anything whatsoever; not a speck of dust and not even an idea, for all ideas are derived from pre-existing material. The most that man can do and that only to a very limited extent, is to arrange what is already there".<sup>14</sup>

Not being creator of his own self, man can never know himself fully and hence never come to comprehend as to what

is good for him and what is evil. In Allama Iqbal's words,

آدمی اندر جهان خسیب و شتر!  
کم شناسد نفع خود را از ضرر

"Man, in the universe where there is good as well as evil can seldom distinguish between what is profitable for him and what is harmful."

Rene Guenon says the same thing much more vehemently and eloquently – and rightly so for being a "Son of the Western soil".

"Neither persons nor things are any longer in the position which they should normally occupy; men no longer recognise an effective authority in the spiritual order nor any legitimate power in the temporal order; the "profane" permit themselves the discussion of sacred things contesting their nature and even their very existence; what is this but the inferior judging the superior, ignorance imposing its limitations upon wisdom, error overtaking truth, the human substituting itself for the divine, earth in ascendancy over heaven, the individual setting himself up as the measure of all things and claiming to dictate laws for the universe drawn entirely from his own limited and fallible reason? "Woe unto you, ye blind guides" the Gospel says; and indeed everywhere today one sees these blind leaders of the blind, who, unless restrained by some timely check, will inevitably lead their followers into the abyss, there to perish in their company."<sup>15</sup>

Hence man cannot do without God's guidance revealed to Prophets from time to time and perfected in the form of the Quran which is the last revelation of Allah sent down to the last Prophet Muhammad (Peace be upon him). According to Allama Iqbal:

"In Islam prophecy reaches its perfection in discovering the need of its own abolition".<sup>16</sup>

As there was none to come as a Prophet of Allah after



Muhammad, the Prophet (Peace be upon him) hence no other revealed book could ever be expected after the Quran. Thus Quran is the last and permanent code of life for all humanity. Life i.e. all deeds, sayings, prohibitions and directions shaped in accordance with the Quran could for ever serve as the best practical model of behaviour for all races and climes. Muhammad (peace be upon him) was the embodiment of the Quran.

The Quran contains clear injunctions and prohibitions besides legends. Legends have their own specific import. Allama Iqbal explains:

“The Quranic method of complete or partial transformation of legends in order to besoul them with new ideas, and adopt them to the advancing spirit of time, is an important point which has nearly always been overlooked both by Muslim and non-Muslim students of Islam. The object of the Quran in dealing with these legends is seldom historical; it nearly always aims at giving them a universal moral or philosophical import.”<sup>17</sup>

Allama Iqbal saw the Russian Revolution and heard the voices proclaiming equality, fraternity of human beings and hence for all subjugated peoples of the world. What the Revolution turned out to be is obvious. Allama Iqbal also expressed his dissatisfaction with its results. The man made principles and theories kept the Russian revolution areas earthbound. They could not rise higher than the level of race, and colour. Russian communism in the long run became a tool for the service of Russian nationalism. Broad based principle of Brotherhood of man was, thus, set aside. Moreover, the Russian revolution could bring about nothing which could enhance the idea of man's respect for man. Whatever the revolution dealt with was material. Morals stood replaced by laws — man-made laws based on convenience and national expediency. Man's spiritual schooling was ignored, rather mocked. Such a revolution, no doubt created commotion in the world of man but did not

serve any moral, thus could not turn man into a better human being.

Allama Iqbal addressed the Soviets through Maulana Jamal-ud-Din Afghani and told them what the Quran offered to humanity. He asked them to look at the message of the Quran and the revolution it had brought about in human societies. He told the Soviets that it was the Quran that still could lead to the genuine revolution for the good of man by doing away with racial and territorial prejudices. It was according to Allama Iqbal the Quranic teachings which could bring about the spiritual evolution of human beings enabling them to look at all the human societies as different segments of one expansive brotherhood.

دل زد دستورِ کمن پر واختی	تو کہ طرح دیگر سے انداختی
بگنڈر ازلا، جانب الاخرام	کردہ کار خداونداں تمام
جستہ اُو را اساس ممکنے؟	اے کہ می خواہی نظام عالمی
فکر راروشن کن از ام الکتاب	واستان کمنہ شستی باب باب
مژدہ لا قیصر و کسری کہ داد؟	پاسیہ فاماں بدر بیضا کہ داد؟
فقر قرآن مسل شاہنشاہی است	جز بہ قرآن فیغنی رو باہی است
فکر را کامل نہ یدیم جز بہ ذکر	فقر قرآن اخلاط ذکر و فکر
دستگیر بندہ بے سادو برگ	چیت قرآن خواجہ را پیغام مرگ
لن تنالوا البر حتی تنفقوا	بیچ خیر از مردک زرکشس مجو

کس نداند لذت قسرض حسن!  
دودہ آدم کنفسب قاصدہ

از ریا آخر چہ می زاید، فتن!  
آب دنان ماست از یک مائدہ

ایں کتابے نیست چیز دیگر است  
جان چو دیگر شد جہاں دیگر شود<sup>18</sup>

فانش گویم آنچه وردل مضمراست  
چوں بجاں در رفت جان دیگر شود

O thou who buildest on foundations new  
Has torn thy heart from ancient ways ?

Since thou hath done away with ancient Gods,  
Proceed from "no" towards "except" God.

O thou that seekest an order for the world  
Hast forged for it a basis all secure?

Thou hast erased all ancient tales, thy thought  
Illumine now with the Quran's who gave  
The dark complexioned men the Shining Hand?  
Who blazoned for the news 'No Caesars now?'

Divested of the sanction of the book,  
All prowess is but crooked, jackal like,  
The Quran inculcates a quality  
Of *Faqr*, which is the very quintessence  
Of sovereignty, a *Faqr* which indicates  
The fusion of prayer and thought,  
No thought completes its reach except by aid  
Of prayer.

A fatal warning for the rich, a sure  
And certain succour for the destitute  
Is what the book implies. Seek thou no good

From money seekers for no righteousness  
 Shall thou attain untill in Charity  
 Thou spend thy store. The gifts of usury  
 Are strife, and systems that know not the joy  
 Of noble lending.

A common Source provides our Sustenance.  
 Man's family is 'like a Single Soul'.  
 What dwells within the heart I may disclose:  
 'Tis no mere book, it is a different thing.  
 Which, when it soaks the soul, doth change it all,  
 And, with the Soul transformed, the world as  
 well is shaped anew."<sup>19</sup>

If human origin and destination are one and same why then the livelihood should not be the same. Human life, its problems, its resources, have to abide by certain rules. And the most useful and successful rules are those which have been enunciated by our Prophet in accordance with the injunctions and prohibitions of the Quran. The pious Caliphs harmonized these rules with chief requisitions of their times, leaving guidelines for future generations to abide by these rules. It would not be in the interest of humanity at large to educate it spiritually and morally on the Quranic principles and leave its livelihood to the non-Quranic. This tantamounts to partial belief in the Quran.

افتونوق ببعنر الكتاب وتكفر رن بعنر<sup>20</sup>

"Then is it only a part of the Book that you believe and do you reject the rest".

Human ills can be set right only if world of man becomes Quranic world in all practical purposes. And that Quranic world is effectively brought to light in the following verses.

زندہ رود

کس نداند عالم قرآن کتب است! زروق ما خاکیاں بے ناخداست!

## افغانی

عالمے در سینہ ما گم بنوز  
 عالمے در انتظارِ تم بنوز  
 عالمے بے امتیازِ خون و رنگ!  
 شامِ اوروشن تر از صبحِ فرنگ

عالمے پاک از سلاطین و عبید!  
 چون دل مومن کراشش ناچہ پیر!

عالمے رعنا کہ فیض یک نظر!  
 تخم او افکند در جانِ سر!  
 لایزال و وارداتش نو بنوا  
 برگ و بار کماشش نو بنوا  
 باطن او از تغتیر بے غم!  
 ظاہر او انقلابے ہر دمے  
 اندرون تست آں عالمِ نگر!  
 من و ہم از نکمات او خبر!<sup>21</sup>

## The Living Stream

The boat of earthly man is rudderless,  
 None knows the path towards the Quranic realm.

## Afghani

All hidden in our breasts yet lies a world,  
 That waits the bidding of the Lord to rise,  
 A world without distinctions, free from race  
 and pigment, with an eye far brighter than

The western morn : a world unprofaned  
 By kings and slaves ; a world, coastless sea  
 That can be likened to the faithfuls' heart,  
 It is a world so beauteous that its seed  
 Was sown in Umar's soul but by a glance  
 Its roots are constant, but its leaves and fruits  
 Are never fresh ; experiences new  
 It yields. Inside its heart a changeless realm,  
 A central peace doth dwell, though outwardly  
 Each instant brings a revolution new  
 To it. Behold this world in thy own Self.  
 I shall now tell thee of its principles.<sup>22</sup>

In short Allama Iqbal did hope that the realm of the Quran was about to emerge. Its manifestation could not be withheld any longer. In such a world there would be no distinctions of blood, colour, master and slave etc. A single glimpse of that world had transformed the heart of Hazrat 'Umar. The Quranic society was to be a lasting reality where new shapes and spectacles were to take birth, its principles being self evident and forceful, capable of tackling new situations that might come to the fore. Therefore, in Allama Iqbal's opinion Muslims would be able to cope with the challenges of modern times only if they acted anew upon the Quranic directions whole-heartedly.

Allama Iqbal has emphatically elucidated this point in the Devil's Advisory Council. In *Javid Namah* he has elaborated on the world of the Quran, and we have seen a bit of it in the foregoing pages, through Jamal-ud-Din Afghani. In the Devil's Advisory Council he has forcefully laid down his ideas about the bright future of Islam but has employed Devil to say this. In the Advisory Council, Islam has been declared as the only religion of humanity. Devil has been made to declare that the emergence of true Islamic society would mean the doom of all forms, methods, institutions and establishments that kept human beings divided in the shape of slaves and masters,

exploiters and the exploited, bank-owners and the bankrupts, discriminators and the discriminated against, whites and the non-whites etc. The Master Devil beveled that the possibility of Islamic resurgence could not be ruled out and if that happened it would mean the end of all devilish sway. Imperialism, race and colour conflicts, exploitation, man sucking blood of man in different manners of trade and commerce etc. were all solidly established institutions which even communism could not demolish. Devil's government could not be toppled through any nationalistic revolution. Nationalism instead strengthened anti-man bastions. Hatred based on geographical and territorial prejudices made things easy for all the clans of Devilish community.

Devil has been shown in his Advisory Council as tremendously afraid of Islam. Islam is shown as elementally opposed to all what the Devil wished to see prevalent. As far as the most significant revolution of the contemporary era i.e. communism is concerned, the Devil disposes of its threat to his ascendancy thus.

دستِ قدرت نے کیا ہے جن گرہبانوں کو چاک  
مزد کی منطق کی سوزن سے نہیں ہوتے رفو  
کب ڈراکتے ہیں مجھ کو اشتراکی کو چہ گردا  
یہ پریشاں روزگار، آشفست مغز، آشفستہ ہوا<sup>23</sup>

When Nature's hand has rent the seam, no needle-  
working logic

Of Communism will put the stitches back,  
I be afraid of Socialists? — street-bawlers,  
Ragged things, tortured brains, formented souls.\*

And then turning to Islam and the Muslim Ummah he  
states with a doleful tone :

ہے اگر مجھ کو خطر کوئی تو اس امت سے ہے  
 جس کی خاکستریں ہے اب تک شرابِ آرزو  
 خال خال اس قوم میں اب تک نظر آتے ہیں وہ  
 کرتے ہیں اٹکِ سحرگاہی سے جو ظالم وضو  
 جانتا ہے جس پر روشن باطنِ ایام ہے  
 مزدکیتِ فتنہ فردا نہیں اسلام - ہے

No, if there is one monster in my path  
 It lurks within that people in whose ashes  
 Still are ambers of an infinite hope,  
 Even yet scattered among them. Steadfast ones  
 Come forth, who make lustration of their hearts  
 Within contrite tears in the pure hours of dawn;  
 And he to whom the anatomy of the age,  
 Shows clear, knows well, the canker of tomorrow  
 Is not your Communism : it is Islam.<sup>24</sup>

After having given his comments on Communism Allama Iqbal makes the devil describe those principles which guarantee riddance from all diabolic snares under provision that the Quran is followed and lived as it ought to be

جانتا ہوں میں کہ مشرق کی اندھیری رات میں!  
 بے یار بیضا ہے پیرانِ حرم کی آستیں!  
 عصرِ حاضر کے تقاضاؤں سے ہے لیکن یہ خوف!  
 ہونہ جائے آشکارا شرعِ پیغمبر کہیں  
 الحذر آئینِ پیغمبر سے سو بار الحذر!!  
 حافظِ ناموسِ زن مرد آزما، مردِ آفریں!



موت کا پیغام ہر نوبہ غلامی کے لیے ! !  
 نے کوئی خفقور و سلطان نے گدائے راہ نشیں  
 کرتا ہے دولت کو ہر آلودگی سے پاک صاف  
 منعموں کو مال و دولت کا بناتا ہے امیں !  
 اس سے بڑھ کر اور کیا فکر و نظر کا انقلاب !  
 پادشاہوں کی نہیں اللہ کی ہے یہ زمین  
 چشمِ عالم سے رہے پوشیدہ یہ آئین تو خوب !  
 یہ غنیمت ہے کہ خود مومن ہے محسوس !  
 ہے ہی بہتر الہیات میں الجھتا رہے !  
 25 یہ کتاب اللہ کی تائیدات میں الجھتا رہے !

I know that in this dark of the East  
 No Shining hand that Moses raised to Pharaoh  
 Hides, under his priests sleeve. Yet, none the less,  
 The opportunities of the hour conceal  
 One peril that Prophet's ordinance, that keeps safe,  
 The honour of woman, that forges men and tries  
 them,  
 That bears a death-warrant to every shape  
 Of servitude, admits no Dragon Thrones,  
 Knows neither emperor nor road-side beggar,  
 It cleanses wealth of every foulness, making  
 The rich no more than stewards of their riches;  
 What mightier revolution could there be  
 In thought or deed than it proclaims—Earth's soil  
 Belongs to no earth-monarch, but to God ?  
 And well for us if those enactments still  
 Lie burried smugly out of sight and mind !  
 Felicity it is, that the Believer

Himself has lost all faith. Long way he has  
Entangled in maze of Theology  
And glazing comment on the sacred Word.<sup>26</sup>

In the last verse there is a pungent irony. Muslims who had to rule the world under the manifesto bestowed on them by the Quran lost themselves in the quibblings related to latent, literal, metaphorical, implied, real or deferred meanings of the Quranic verses. Allama Iqbal tells Muslim scholars, especially the religious ones, that they had given up struggle of life thus vacating the field of action for non-believers. For this defeatism they tried to find out justification from the Quran. In the perspective of these verses Allama Iqbal's statement published in the *Zamindar*, a renowned Urdu Daily of the twenties and thirties, becomes categorically obvious and unequivocal in which he refuted the allegation levelled against him that he championed the Bolshevik ideas. The statement was published on June 24, 1923. It is clear that till 1923, humanitarians all over the world had not felt disgusted with Communism. They still hoped some good to come from that revolutionary ideology. Communism till then had not been visualized as it really was or because it had as yet not appeared in its true colours and its essential opposition to basic principles of Islam had not till then been appreciated in detail. Even then Allama Iqbal resented the allegation. The last paragraph of the statement reads thus:

"I am sorry that Muslims have not studied the economic aspects of Islam. Had they done so they would have found it a great blessing in this regard *فما صبحتم بنعمة اخوانا* — points towards the same blessing. Individuals of a nation cannot be really linked together in the bond of true and practical brotherhood until and unless they were equal in all respects. The aim of the present Soviet economic system may in itself be however, praise worthy but no Muslim can sympathise with its methodology and practical difficulties. On the mind of Indian Muslims

and the Muslims elsewhere the political economy of Europe leaves a profound impact. But it is imperative for them to study the Islamic economic system in this age. I am sure they will find the solution of their problems".<sup>27</sup>

Not to speak of having adopted Bolshevik ideas Allama Iqbal on the contrary, persuades the Bolsheviks themselves to take advantage of the light of the Quran so that they may come to know of the fragile nature of their system.

آفریدی شرع و آئین دگر  
اندکے ہانور قرآنش نگر  
ازہلم و ذیر حیات آگہ شوی!  
ہم ز تقدیر حیات آگہ شوی!<sup>28</sup>

An Order and a law  
Entirely new, thou hast created, now  
Let it be focussed in the Quran's light  
And so examine it again a while  
Do listen to the silent notes of life  
Its high and low, and know its destiny<sup>29</sup>

Allama Iqbal felt aggrieved to find that a section of the Muslims were impressed by theoretical discussions of European political economy, on account of its superficial study. Greek philosophy had penetrated into the temperament and psychology of the Europeans to such an extent that Christianity could not get rid of it — ontrariwise Christianity fell a victim to Hellenism. For Muslim philosophers and rationalists the mystifying Hellenism created lot of confusion in so many matters. Explicit teachings of the Quran, thus, became obscure because of the application of Hellenistic logic, to the Islamic beliefs. In this respect we can further see Allama Iqbal's own explanation.

"As we all know, Greek philosophy has been a great

cultural force in the history of Islam. Yet a careful study of the Quran and the various schools of scholastic theology that arose under the inspiration of Greek thought discloses a remarkable fact that while Greek philosophy very much broadened the outlook of Muslim thinkers, it on the whole obscured their vision of Quran. Socrates concentrated his attention on human world alone. To him the proper study of mankind was man and not the worlds of plants, insects and stars. How unlike the spirit of the Quran, which sees in the humble bee a recipient of Divine inspiration and constantly calls upon the readers to observe the perpetual change of the winds, the alternation of day and night, the clouds, the starry skies and the planets swimming through infinite space. As a true disciple of Socrates, Plato despised sense-perception which in his view, yielded mere opinion and no real knowledge. How unlike the Quran which regards hearing and seeing as the most valuable Divine gifts and declares them to be accountable to God for their actions in this world. This is what the earlier Muslim students of the Quran missed under the spell of classical speculation. They read the Quran in the light of the Greek thought. It took them over 200 years to perceive – that too not quite clearly – that the spirit of the Quran was essentially anti-classical.”<sup>30</sup>

That there emerges no clear concept of God in the Greek philosophy is no ordinary shortcoming. The God of Greeks is not the Creator of the Universe out of nothing. He is an unmoved mover but cannot enforce this will because if He desires change in the universe then, He is needy. He set the great machine of the universe into motion once and for all and has settled down since then. Such a God cannot be responding to human prayers. The God of the Quran listens to prayers of every suppliant when he calls Him.

وإذا سألك عبادي عني فاني قريب اجيب دعوة الداع إذا دعان<sup>31</sup>

“When my servants ask thee concerning me, I am indeed close (to them) : I listen to the prayer of every suppliant. when he calls on Me.”

Moreover, the God of Greeks is not the creator of the heavens and earth who created life and death, and created all existences out of nothing. He in Greek thought is shorn of creativity because according to Greek philosophers, matter co-existed with God. Matter was out there already when God used it in giving shape to things, inanimate as well animate. God in a way, looked like an artisan who first manipulated the available material. For example the wood is already there, the carpenter has to turn it into a chair, idol or crucifix. In this perspective the Greek God emerges as a great artisan and not the creator. There is a world of difference between the two positions. The God of the Quran, on the other hand, has not only created everything, he rather has appointed a principle for its working. Everything should conform to this principle and fulfill its destiny. Everything obeys Him.

سُبْحَانَ اللَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ<sup>32</sup>

“Whatever is in the heavens and on earth, let it declare the Praises and Glory of God”

الْأُولَىٰ تَخْلُقُ وَالْآخِرَىٰ<sup>33</sup>

“Is it not His to create and to govern”.

If then everything has to fulfil its destiny, it is clear that it has been created with an end in view. By analogy it appears that the universe has been created with a collective end in view.

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا عِبْرَةً<sup>34</sup>

“Not for (idle) sport did We create the heavens and the earth and all that is between”.

The creation of the universe is not :

“As flies to wanton boys, are we to the gods,

They kill us for their sport”.

In this perspective man assumes the role of an actor who cannot choose but play it out willy nilly. Hence he is not responsible for what he does and is aloof from all concepts of punishment and reward. His creative forces find no expression. But the Quran makes everybody accountable to Allah for all that he does or intends to do, and warns him of the reckoning.

“Certainly to us will be their return then it will be for us to call them to account.”

ان الينا ايابهم ثم ان علينا حسابهم<sup>35</sup>

And then everybody shall be accountable all alone.

وكلهم آتية يوم القيامة فردا<sup>36</sup>

“And everyone of them will come to Him singly on the Day of Judgment.”

Sins of others are not debited to our account. In Islam there is no concept of original sin nor of expiation at the expense of others. In short the Greek God and the God (Allah) of the Quran are poles apart. We cannot but admit that Muslim philosophers were so overwhelmed by the Greek classical philosophy that they read, understood and disseminated the verses of the Quran in its light. Their Allah, like the God of Greeks, lost command and hence individuals lost sense of responsibility. Allama Iqbal's persuasion, on the contrary is as follows.

اپنی دنیا آپ پیدا کر اگر زندوں میں ہے،  
 سر آدم ہے، ضمیر کن فکاں ہے زندگی!  
 آشکارا ہے یہ اپنی قوتِ سخنیر سے؛  
 گرچہ اک مٹی کے پکیڑ میں نساں ہے زندگی!

قلزمِ ہستی سے تو ابھرا ہے مانندِ جناب  
 اس زیاں خانے میں تیرا امتحان ہے زندگی  
 یہ گھڑی محشر کی ہے تو عرصہ محشر میں ہے!  
 3) پیش کر غافلِ عمل کوئی اگر دفتر میں ہے!

If you are amongst those who are (really) alive,  
 You should create your world  
 Yourself. Life is the secret of humanity and conscience  
 of universe.

“Life makes itself manifest through its power to conquer,  
 although it is hidden in a (small) frame of clay.”

“You have emerged as a bubble from the sea of existence,  
 Life means your test (spiritually) in this abode of loosing  
 bargain (materially).

“This is the hour of turmoil. You are on the plane of  
 resurrection.

Show up, O ! you negligent individual, if there is on  
 record, some good deed done by you.”

Abbass Mahmood al-Aqqad throws light on man's  
 personal accountability in the following words:

فالا سلام لا يعرف المخطیئة الموروثة، ولا يعرف السقوط من طبیعة الی ما  
 دونها۔ فلا یجاسب احد بذنب اُبیہ ولا تذر وازدک و ذراخری و لیس مہایدین  
 بہ المسلم ان یرتد النوع الانسانی الی ما دون طبیعة وکنہ، مہایومن بہ ان  
 ارتفاع الانسان وهبوط منوطان بالتکلیف و قوامہ الحریة فهو بامانة التکلیف  
 قابل للصعود الی قمة الخلیقة۔ وهو بالتکلیف قابل للهبوط الی اسفل سافلین  
 وھذہ ہی الامانة التي رفعة مقاما فوق مقاما الملائکة وھبطت مبد  
 مقاما الی زمرة الشیطین۔ 38

"Islam does not place any ring of inherited sin around man's neck. None is called upon to account for what his father did. None bears the burden of other's sin. A Muslim believes that he would never be debased into any lower form of creatures. Man's upward or downward journey depends on his own choice. This *Amanat* (Choice) is his own responsibility. He is capable of attaining the highest stations of his choice as well as falling lower than the lowest. This responsibility of choice, on the one hand lifts him higher than the Angels and on the other, throws him down to the level of Devil's coterie.

Against this freedom of Choice we see what Communism gives to man. Aslam Abdullah and Javed Ansari in their detailed article on "Marxism" lay down as under:

"The consciousness which is created by the change in material conditions as described by Marx, is a false consciousness from the Islamic perspective because it denies man the role assigned to him by the creator. It compels man to surrender to his self (*Nafs*), instead of controlling it — Islam does not define the individual as a by Product of a collective phenomena and outer environment but as a responsible being. The individual in Islam has an identity. No one in this life or in the hereafter is held responsible for his deeds. His place in this world and life hereafter is determined according to his responses to the message and mercy of God. The Quran says, 'O you who attained to faith. Remain conscious of God and seek to come close unto Him, and strive hard in His cause so that you might attain a happy state' (6 : 35). Elsewhere it says: Follow that (which) has been sent down unto you by your sustainer and follow no masters other than Him.

The Islamic ethics, enables individual to seek the mercy and pleasure of God in his familial, social, political and economic life. Marxist ethics envisaged him as being compelled to remain at the mercy of social aggregates and the outer



environment in all walks of life.”<sup>39</sup>

Man's potentialities are boundless. Man can learn and achieve what no animal can. But the beginning of man is not different from other animals. His growth towards his destiny as a human being is slow, physically as well as spiritually, spiritual growth being slower still. Man's real evolution is his spiritual evolution. In the words of Allama Iqbal:

“Indeed the evolution of life shows that though in the beginning, the mental is dominated by the physical, but the mental as it grows in power, tends to dominate the physical and may eventually rise to a position of complete independence.”<sup>40</sup>

To begin with, man is a spatial aspect, and thus bound to be governed by material pulls only. This state manifests the dominance of instincts. There is nothing wrong with instincts. Their running riot is wrong. All forces need control, but control does not mean elimination. Controlled instincts are like broken horses, who are much more useful than the unbroken ones. And it takes long to reach the stage where instincts bow before the commanding rational self, which means the “dominance” of spirit over matter. The impulse of change is an ingrained quality of man. Factors from outside only shake it into wakefulness, the slumbering inner possibilities. Without inner capacity no foreign aid can be of any use. Man must achieve his destiny. Religion should mould man's attitude into fighting his way out of all sorts of apparent chases. But man is not his own creator. He does not know himself fully. He can know himself only through God's guidance. And that guidance has been revealed to the Holy Prophet (Peace be on him) in the form of the Quran. It is the Quran which can make man rise to his potential spiritual height yet man has not been compelled to do so. He is at liberty to reject the Guidance and remain earth-rooted i.e. at the animal level. It is for his own good if he abides by the directions contained in the Quran. It is the Quran which makes man conscious of himself and thus enables him to

understand others. This mutual understanding inculcates in human beings the sense of respect for man. Man's respect for man is the real basis of all social ethics. Thus man becomes a social being and in fact is far above the social animal.

Life means, life of a human being. The biped has to outgrow his material self. By conquering the material self, a person can become capable of progressing towards a stage where conquest of the Universe may look possible. It is man's Godward journey only which frees him, by degrees, from earthly bondage. By living according to God's commands contained in the Quran man rises above flesh. He fears God only. Fear of material loss or hope of material gain by and by loose their grip and significance. That is the stage where man feels he is his own master. His intellect, moral sense and determination begin to shape his personality.

Man's Godward journey is a unifying experience. His unity within, grows in proportion to his freedom from the dominance of matter. He should become One provided he imbibes attributes of the One, a state attainable only through abiding by God's law and thus becoming God-centred. A man who does not believe in God remains only at the animal level, rather according to the Quran can be characterized, as the worst of animals.

ان شر الدواب عند الله الذين كفروا وهم لا يؤمنون<sup>41</sup>

“The worst of all animals in God's sight are human beings who reject Him. They will not believe in Him.”

It is clear that every animal has its limits commensurate with the species it belongs to. All the potentialities of an animal can well be defined. The extent of an animal's intelligence, according to its species is obvious. The utmost that can be done by a certain animal is always clearly understandable, hence manageable. But what about a man's expanse of mischief, if he plays the animal? This biped can achieve humanity only if he sincerely lives according to the last and most perfect guidance

of God that is the Quran. And according to Allama Iqbal, wisdom and guidance offered by the Quran is eternal, everlasting.

اَلْكِتَابِ الَّذِي نَزَّلْنَا فِيهِ الْحِكْمَ  
 حَكْمًا اَوَّلًا زَوَالًا اَسْتَدِيمُ  
 نُوْعِ اِنْسَانٍ رَا بِرَاسِ الْاٰخِرِيْنَ  
 حَامِلٍ اَوْ رَحْمَتٍ لِّلْعٰلَمِيْنَ  
 حَرْفٍ اَوْ رَا رِيْبَ نَعْيٍ تَبْدِيْلٍ  
 اَيُّ اَشْخَاشٍ تَشْرَمِنْدُوْهُ تَاوِيْلٍ<sup>42</sup>

“It is the everliving book,  
 The Holy Quran,  
 Whose Wisdom is antique,  
 And eternal.”

“Last Message of God  
 To Humanity,  
 And its Messenger is one :  
 A great Blessing  
 For the two worlds”.

“There is no doubt,  
 About the meaning  
 Of its words,  
 Nor can they be changed !  
 It does not allow misinterpretation  
 Of its Verses.”

Allama Iqbal was sure that men cast in the Quranic mould were about to emerge into — genuine human beings — conquerors of the material universe — the ideal realized at last.

43 اے سوارِ اشہبِ دوراں بیا اے فرودِ دیدِ امکان بیا

“Appear ! O the rider of  
The steed of whirling time !  
Appear ! O the light of eye  
Of possibilities”.

The world as desired by Allama Iqbal is to be the world inhabited by such type of persons, obedient to God, high-thinking conquerors of material as well as spiritual universe.

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## IQBAL AND THE WORDS OF THE QUR'AN

There is no doubt that the first verse of the Quran revealed to the Holy Prophet (Peace be upon him) was

إِذَا قَرَأْتَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

“Read in the name of thy Sustainer, Who has created.”

Interpreting Muhammad Asad writes:

“The imperative Iqra may be rendered as “read” or “recite”. The former rendering is to my mind, by far preferable in this context inasmuch as the concept of “reciting” implies no more than the oral delivery — with or without understanding — of something already laid down in writing or committed to memory, whereas reading primarily signifies a conscious taking-in, with or without an audible utterance but with a view to understanding them, of words or ideas received from an outside source: in this case the message of the Quran.”<sup>1</sup>

Whether it be “read” or “recite”, one thing is obvious that the Message was being conveyed in words. Telepathically also things can be conveyed, messages can be imparted but without words no message can take a form it cannot be understood without words uttered or unuttered. *There can be no thought without words.* Then how could only the meaning be inspired in respect of the Book which had to offer clear guidance to mankind till eternity with injunctions, prohibitions and commands meant to be made to home to them.

Iqbal does not bother about what the Mu'tazilites (معتزلة) and the Ash'arites (أشاعرة) held in this regard. For him the words of the Quran were also eternal and beyond any shadow of doubt. They being words of Allah could not entertain any change, doubt or falsehood. He says:

حرف اور ارب نے تبدیل نے! آیہ اش شرمندہ تاویل نے!<sup>2</sup>

“There is no doubt about the meaning of its words. Nor can they be changed.

It does not allow misinterpretation of its verses.”

This is what God Almighty Himself proclaims about the Quran, in the words of the Quran:

انا نحن نزلنا الذكر وانا له لحافظون<sup>3</sup>

“Behold ! it is We Ourselves Who have bestowed from on high, step by step, this reminder (i.e. Quran) and behold ! it is We Who shall truly guard it (from all corruption).”

لا ياتيه الباطل من بين يديه ولا من خلفه

تنزيل من حكيم حميد<sup>4</sup>

“No falsehood can ever attain to it openly and neither in a stealthy manner, it is bestowed from on high by One who is truly wise, ever to be praised.”

Thus Quran is the only revealed book which remained free from all sorts of changes and alterations. Nothing was added to it nor was anything deleted from its text, since the moment it was revealed to the Holy Prophet (Peace be upon him). From the very first verse to the last, it retains its form, every word as it was. Nobody could dare tamper with the Quran openly nor could one corrupt its words surreptitiously in order to confuse its meanings.

Iqbal in the verses quoted above has laid down his belief in and appreciation of the Quran. It was his firm faith that the Quran being the last revealed book had to be guarded against all corruptions. It was his ardent conviction that as the Quran was the everlasting wisdom for the guidance of man

till eternity hence its every word was a living word. No word could become obsolete because it neither contained any doubtful word in its original text nor could it ever afterwards entertain an iota of questionable expression.

There have been theologians as well as philosophers who addressed the question whether it were the meanings only which were revealed to the Prophet (Peace be upon him) or the words also came from God. In other words we may say that the question baffled some critics, logicians and analysts because according to them the purpose, the object, and meanings were inspired but the words were from the Prophet (Peace be upon him). As far as Iqbal's stance is concerned, he unquestioningly believed that the Quran was revealed to the Prophet (Peace be upon him) in the very words it contained. Not the sense only, the vocabulary also was Divine. In this regard Faqir Sayyed Waheed-ud-Din relates:

"Once Iqbal was in jolly mood of talking. I availed of the opportunity and put him a question as to how he composed verses. He answered that I had started an interesting discussion but asked me to listen to an anecdote first. He narrated that the Annual Meeting of the Forman Christian College was being held. Dr. Lucas, the then Principal of the college invited him also. Tea was served at the end of the meeting. Dr. Lucas approached him and asked him not to go away after tea because he wanted to discuss with him something very important. When the tea was over Dr. Lucas came to him and took him to a corner and stated that he wanted to know whether it was only the sense and meanings of the Quran that were revealed to his (Iqbal's) Prophet (Peace be upon him) which he translated in his own language or the words of the Quran also were revealed to him. In brief, was the



Quran revealed to his (Iqbal's) Prophet (Peace be upon him) in words or in "meanings". Iqbal's answer was that words of the Quran were also revealed. And according to him the verses of the Quran were revealed to the Prophet (Peace be upon him) in Arabic language. On hearing this unexpected reply Dr. Lucas was taken aback and remarked amazedly, "I wonder how a man of your wisdom can believe without any reason that the words of the Quran were also revealed". Iqbal's explanation was that when he composed a verse it was revealed to him as a whole. Then how could it be possible that the last of Prophets who was sent for the guidance of the worlds, the Quran should not have been revealed as a whole, meanings and words. In Iqbal's view there was nothing extraordinary about that. Thus, Iqbal stated that he silenced Dr. Lucas on the strength of that argument."<sup>5</sup>

It was quite obvious that Iqbal when composed verses it was not thought without words that came to his mind. No thought can ever be visualized without words, especially when the thought is to be conveyed to somebody else and then on to others. It was the Angel who was the medium of the revelation. As though God put the message into the Angel's mind without words, who in turn conveyed it to the Holy Prophet (Peace be upon him) without words, a Message aiming at transforming the whole lot of humanity from every walk of life, individually and collectively. Not only that but to prepare them for the Day of Judgment and for life-after-death. Either one should believe in the revelation or one should reject it as a whole.

Professor F.K. Hitti endorses Iqbal's view and supports his faith in respect of this aspect of the Quran:

"Bible, as is evident from the very word, is a

'library' written in different languages, places and times. Its writing extends over eight hundred years. But the Quran was revealed to a person within a few years and almost at a place. The Bible was inspired, the Quran was dictated. You can quote the Quran by saying "'God said"'. Bible has undergone editorial and amendment changes but not so the Quran."<sup>6</sup>

Quran's own declaration about itself is clear, no ambiguity of any kind.

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْعَرَبِيِّ ۚ وَاللَّهُ يَذَّكَّرُ ۞  
 وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْعَرَبِيِّ ۚ وَاللَّهُ يَذَّكَّرُ ۞  
 عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ۚ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ۗ<sup>7</sup>

"Now behold this (divine book) has indeed been bestowed from on high by the Sustainer of all worlds, trustworthy divine inspiration has alighted with it from high upon your heart (O, Muhammad) so that you may be among those who warn and preach, in clear Arabic language."

And for Iqbal the words of the Quran being divine contained light, blessing, benediction. This is why Iqbal says addressing Niaz-ud-Din Ahmad Khan:

"One should read Quran more and more so that the heart may find a relation with Muhammad (Peace be upon him). To get at this relation the knowledge of its meanings is not necessary. To read the Quran with a sincere heart is sufficient."<sup>8</sup>

An incident related by Professor Rashid Ahmad Siddiqui throws ample light on Iqbal's belief in the blessings of the words of Quran. In an article the Professor writes:

"Iqbal intensely loved Sir Ross Masood and vice-versa. Lady Ross Masood too had great respect for Iqbal and looked after his health. Lady Masood was pregnant. Iqbal got appointed a Qari who

with a sweet voice recited the Quran to the Lady everyday early in the morning for half an hour. Iqbal believed that during pregnancy, it was highly beneficial to the child if the mother listened to the Quran being recited melodiously.”<sup>9</sup>

Since the Quran contains words of God hence when a person reads it he, in fact, establishes contact with God. Quran serves as a medium between God and man. Abu-Saeed al-Khudri has reported a saying of the Holy Prophet:

کتاب اللہ هو الجبل العمد و من السماء الى الارض<sup>10</sup>

“The Book of God is the rope extending from the heavens to the earth.”

Iqbal has expressed the same idea in the following verses:

ما ہمہ خاک و دل آگاہ اوست !  
چوں گھر در رشتہ اوست شو  
اعتصامش کن کہ جبل اللہ اوست  
ورنہ مانند غبار آشفست شو!<sup>11</sup>

“We are all dust and a heart, wide awake, is the Quran.

Hold on to it firmly, this is God’s rope.

Knit yourself well in it like jewels in a thread, otherwise you will scatter and vanish like dust.”

Iqbal’s belief in the Gracefulness of the Revelation as a whole leads him to the conclusion that the words of the Quran themselves are a Light, a Benediction and a Blessing. Does not the Quran itself declare about its status, for example:

نزل من القرآن ما هو شفاء و رحمة للمؤمنين<sup>12</sup>

“And We reveal of the Quran that which is a healing and a mercy for believers.”

يا ايها الناس قد جاءكم برهان من ربكم و انزلنا اليكم خورا مبينا<sup>13</sup>

"O, mankind, now a proof from your Lord has come unto you, and We have sent unto you a clear Light."

هذا كتاب أنزلناه مبارك فاتبعوه واتقوا لعلكم ترحمون<sup>14</sup>

"And this a blessed Book which We have revealed. So follow it and ward off evil, that you may find mercy."

It means that it is not only the meanings of the Quran which are a Light, a Healing and a Blessing which purify and enlighten human hearts and souls and lead human beings to the righteous path but its words also disseminate their heavenly influence over and above their contents. Even a baby in the womb of the mother could benefit from the words of the Quran. This is how Iqbal looked at the Quran.

In *Armughan-i-Hijaz*, while addressing the "Daughters of the Ummah", Allama Iqbal spotlighted this fact with reference to Umar's acceptance of Islam. History stands witness as to how Umar had left his house and made for the abode of the Prophet (Peace be upon him) with a determination to put an end to his life. But on his way to the Prophet (Peace be upon him) he was told that his own sister had embraced Islam, the religion preached by Muhammad (Peace be upon him). In order to sweep before his own door first he returned towards his sister to take her to task. At his sister's dwelling the words of the Quran which were being recited by the sister fell on his ears. The words moved him (Umar), who till that moment was an arch enemy of the Prophet (Peace be upon him) went straight to him and declared with all earnestness and in a state of submission that he had come for the sake of embracing Islam. Says Iqbal:

ز شام ما بروں آدر سحر را  
تو میدان که سوز قراءت تو  
به قرآن باز خواں اہل نظر را  
دگر گوں کرد تقدیر عمر را<sup>15</sup>

“From our evening dust get a dawn anew; To seeing eyes read the Quran anew; From your readings warmth you know that you changed altogether the destiny of Umar.”

There transpired a complete change in Umar's destiny. And he had heard only the words of the Quran. As is obvious he till then did not know the meanings of what the Quran contained and what the principles of Islam were—-. It was Umar who had intended to kill the Prophet (peace be upon him). And it was the same Umar who became one of his best companions who was nominated Caliph by Hazrat Abu Bakr-i-Siddique to succeed him, who was the first to assume the title of the “Commander of the Faithful”, and who set the brightest examples in the art of governing, administering justice and evolving practical shape of collective fraternity and social equality unsurpassed in human history.

As to the luminosity of the words of the Quran, Khawaja Nizam-ud-Din of Delhi once related how a God-fearing man and gnostic Hassan Afghan, although absolutely illiterate could distinguish the words of the Quran from other writings. People would come to him and show him some piece of writing in Arabic and Persian, and ask him as to where was the Quran in those lines. Hassan always put his finger correctly on the Quranic verse or verses. Whenever asked how could he so correctly distinguish the Quran from other text although he had not read the Quran, his reply always was that the words of the Quran were luminous whereas the others were not.<sup>16</sup> This shows that even an illiterate person can avail of the Blessings of the Quran according to the degree of his inner purity. A saintly person was asked whether one could benefit from reading the Quran without knowing its meanings. The answer was that a medicine works even if the patient might not be knowing the ingredients of the medicine. The Quran is much more than a medicine prepared by human hands.

We should not refute such facts in a hurry. On the contrary, we should accept that God has stored in man subtle delicacies and endowed him with infinite possibilities. So far we have not been able to comprehend the scope of our sense-perception.

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## IQBAL AND TEST OF FAITH

It was February 1951. Late Professor Ala-ud-Din Siddiqui hosted a dinner in honour of Professor Muhammad Sarwar Khan Goya who had come to Lahore from Kabul on a friendly visit. It was a gathering of scholars belonging to both Science and Arts Faculties of the Punjab University, including late Dr. Maulvi Muhammad Shafi, Dr. Sayyed Muhammad Abdullah and Dr. Bashir Ahmad who then was the Vice-Chancellor of the Punjab University.

During the post-dinner conversation Dr. Niaz Ahmad, Chairman, Department of Chemical Technology related to the gathering what transpired between him and Allama Iqbal in the wake of a meeting at the latter's house. Allama Iqbal was impressing upon Dr. Niaz the fact that it were the difficulties and not the comforts which strengthened man's personality. Man is put to test in many ways. For example his ability and capability is examined in the field of knowledge. He advances step by step clearing tests and passing examinations. His religious beliefs are put to test by things which can entice him, make him go astray, on to sin. His adversaries stand in his path to progress. His opponents sometimes in the garb of friends flatter him to slacken his energies. His ill-intentioned superiors try to browbeat him into submission and thus to kill his conscience. So on and so forth. But a soulful person faces all difficulties smilingly and works hard to surmount them. Every hard-won success adds to the spiritual strength and self-confidence of the person concerned. Every impediment removed means a step or steps further towards the goal. This means that a life without confrontation is an easygoing life which moulds a person into a docile existence. Such an unhardened existence would cave in before challenge and would give way. On the contrary one who stands up to the challenge

and gives good account of one's potentialities proves that he possesses will, personality, self. He may fail, not once or twice but many times yet as long as he continues his endeavours he would be called a warrior. To succeed is onething, to not to accept defeat quite another. Without a challenge and combat "self" could not have steeled. Therefore, all contests and tests are the hidden boons of God for man. Had there been no Satan, the story of Man would have remained without glory. Dr. Niaz, here, paused for a few seconds and resuming discourse explained that on hearing the word Satan he had asked Allama Iqbal that Satan being a permanent opponent of man was then, a boundless boon of God for man. Allama Iqbal smilingly affirmed but warned that it was a Divine Secret and was not to be disclosed to the Mullah (Muslim clergyman).

The Quran has off and on impressed upon its readers that oral declaration of Islam would not be acceptable to God unless authenticated by deed. Faith has to be put to test:

احسب الناس ان يتركوا ان يقولوا آمنا وهم لا يفتنون<sup>1</sup>

"Do men think that on their (mere) saying, "We have attained to faith" they will be left to themselves and will not be put to test".

And in the next verse the Quran stressing this very point explains the why of it:

ولقد فتنا الذين من قبلهم فليعلمن الذين صدقوا وليعلمن الكاذبين<sup>2</sup>

"Yes indeed we did test those who lived before them (and so now too. He will test the people now living). Most certainly will God mark out those who prove themselves true, and most certainly will He mark out who are lying."

God examines the truth of faith by putting the faithful to trials which mark out the true believers as well as those who only protest they are Muslims. — — And then God makes it



manifest that true believers, whenever face to face with some stubborn danger in the cause of God, find their faith in God stronger than it was in peaceful circumstances:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ  
إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ<sup>3</sup>

“It is they (believers) whom people (agents of unbelievers) told that they (unbelievers) were gathering against you hence fear them. But it only increased their faith. They said “For us God is sufficient. And He is the best disposer of affairs.”

This means the stronger enemy is needed. Weak opposition would not add to the potential of faith. Weaker adversary must cause weakness.

Loving an ideology should mean living it so that if ideology goes, life goes along with it. Faith is not a detachable article. True and genuine faith is much more valuable than all valuables, be they even blood relations. The purpose of faith is not to inform only, the purpose of faith is rather to transform. Faith brings about a definite change in the outlook and behaviour of the believer. Faith is one love above all other loves. And that one love is demonstrated in obeying the commandments and injunctions of the one who is above all else, in the universe in all respects. All other considerations which take the better of what is ordained by Allah are in the language of the Quran false gods. Idols are not of material shapes only. They are also such ideas, notions and ambitions which run counter to what faith in Allah demands. Iqbal puts it thus:

شیخِ ما از برہنِ کافر تراست  
زانکہ اورا سونمات اندر تراست<sup>4</sup>

“Our leader in religious instructions is worse than a Brahman because his idol-house is in his head.”

Iqbal wants to make us understand the fact that there are idols which are different from those made out of some tangible and concrete matter. Material idols are visible bodies hence can be destroyed more easily than the hidden idols placed in one's mind. Idol-worshippers are not those only who have their idols out there.

There are others who are hidden idolators. Hidden idols are more difficult to break than the apparent ones. What Iqbal conveys is that one should not be taken in by appearances only. May be a person who looks like a religious scholar, inwardly bows before ambitions which are in direct conflict with the principles of faith in Allah. Iqbal elucidates this point in an other way:

تو عرب ہو یا عجم ہو تیرا لا الہ الا  
 لغت غریب جب تک ترا اول نہ دے گواہی<sup>5</sup>

“Whether you be an Arab or a non-Arab, your reciting, “No god but Allah” is simply Greek to you unless your heart stands a witness to what your tongue utters.”

It is the sincerity of the heart that matters and not lip-service. Faith has to be heart-felt. The Quran makes manifest that slaughtering of sacrificial animals is a symbol of Ibrahim's (peace be on him) readiness to sacrifice his all at the behest of Allah. Ibrahim (peace be on him) had proved his sincerity. We Muslims are asked to commemorate by sacrificing animals, the height of Ibrahim's firmness in faith. Allah through His last revealed book, the Quran announces that He does not bother about the blood and meat of the sacrificial animals. He rather looks at the degree of sincerity felt by the hearts of those who offer sacrifice.<sup>6</sup> Are the Muslims prepared to sacrifice all what

is very dear to their hearts when called upon to do so in the cause of Allah. Belief, in fact, becomes the dominant sentiment of the believer. Therefore, whatever belongs to him, in reality belongs to his Allah. Such a person is never possessed by his belongings. It is he who possesses them on behalf of Allah, ready to give them away to Allah when a situation to do so should arise. This readiness for sacrifice can be substantiated only through putting it to test.

Wakefulness of one's faith in Allah bestows a sort of unity on the faithful. If ideology or faith become sluggish, the personality of the individual concerned undergoes a kind of disintegration. Wakefulness of the spirit of belief keeps the believer face to face with so many challenges. As is explained by Allama Iqbal, all the five pillars of Islamic faith are a clarion call to make some sacrifice. A person says his prayers five times a day. For this purpose he sacrifices his time and comfort especially when he gets up early in the morning. Paying Zakat is another sacrifice one has to make for the sake of Allah. To keep fasts of Ramazan also means a big sacrifice of one's lust for eating and drinking during the fixed hours. One may have a variety of delicious dishes and drink at one's disposal with none to prevent him from eating and drinking except the commands of Allah. Similarly, the performance of pilgrimage to the sanctuary of Ka'abah is also a big sacrifice on the part of the pilgrim. He endures separation from his dears and nears. He spends lot of money. He suffers lot of inconvenience. Yet he does it all with pleasure to please his Lord. Besides this a believer is asked to remain in a state of preparedness for war against the enemies of Allah and the Muslim Society ready to lay down his life. In short, in Iqbal's view, Islam is a permanent call demanding sacrifice from the Muslims.<sup>7</sup>

Thus to observe tenets of Islam is to put oneself into a perpetual inconvenience. Man is raised from dust hence feels comfortable when nearest to dust. Inactivity, inertia and

indetermination keep man's affinity with dust intact. To begin to move and grow is the starting of trouble. All movement denotes separation from earth and commensurate with the quantum of efficiency. Seedlings and creepers grow and move but their growth and movement is so slow. Should a man remain at the level of plants and creepers we say he vegetates. By this we mean he does nothing. He is in a state of langour. Then comes the animal stage and inconvenience enhances in proportion to its needs and obligations. But an animal's life is nothing except a breathing lump of dust. Animal lives instinctively or we may say just naturally. Animal is not a self-conscious and an analysing entity. Animal begins with his body and ends with it: A matter going back to matter. No plant can sin. No animal can commit a crime.

With man the phenomenon changes. Man is not a physical entity only. He has a soul which equips him with unlimited potentialities. His physical growth comes to a stop at a certain point whereas his spiritual growth can continue. Man's spirit is a huge possibility and therefore a big responsibility. Man has to maintain himself consciously and cautiously. He has the qualities of plants and creepers within him. Similarly, the animal also lives in him. The animal within him is his strength and vigour. But that animal is not to be left alone to do what he will. It is rather to be tamed and trained into recognising limits. If a man does not tame the animal within him he lives then only instinctively. He is apparently a human being and inwardly an animal. He can be ferocious to any extent, and equipped with mental talents of human beings can do much more harm than the most ferocious of animals.

A man is a person by birth but a personality he has to choose and achieve. This he cannot do unless the physical side of his being is governed by his spiritual entity. To live as one will is animal. To live according to some set rules and to show respect to limits is human, — genuinely — human. Reality is

that man actualizes himself only if he lives as a consciously ethical entity. The late Khalifa Abdul Hakim during a lecture had once said that man in fact was a religious animal.

As a social animal he could lead a life according to the laws of the society concerned and hence could curtail his covetousness bringing it up to the stage where he would begin to show respect to the rights of others.

Yet man cannot become a really moral being without believing in Allah and living according to the commandments and injunctions given by Allah. Man is not his own creator, therefore he can never know himself fully. If that be the fact then it is not man who would be able to decide what is best for man.

It is only Allah who would do so. And Allah never left man to himself only. He, since the very beginning had been sending His guidance to human societies not only that. Allah sent his Prophets who were the practical models of the revealed guidance. Revelation attained perfection in the shape of Muhammad(peace be on him).

As explained in foregoing paragraphs with refernece to the elucidations made by Allama Iqbal to live like a true Muslim is apparently a strenuous affair. One has to invite inconvenience and to make sacrifice in so many manners. This inconvenience is the outcome of man having given himself to lethargy and langour. To live up to moral laws of Islam and worshipping Allah as commanded by Him and as guided and demonstrated by the Holy Prophet (peace be on him) is a device of training man into becoming a truly human being. But this training is an uphill task.

Man's spiritual awakening makes him hunger for the love of Allah. He is created like that. His spiritual nourishment cannot take place except through worship. After becoming conscious as a human being he craves after some object of his veneration. If guided properly he would worship Allah and

would try to abide by His laws. If misguided he would worship idols of different kinds. The idols can be of wood, stone, clay, etc. They can be some species of animals also. They can be tribal chiefs and party Chairman. But be they must. Man must have some object or objects to bow to. But to worship is one thing and to accept the life-discipline given by or ascribed to the objects of veneration is another. No untamed fiery horse can accept a bridle easily. Instincts are whipped into bowing before rules and manners.

A believer in Allah and a follower of the Prophet (peace be on him) has to make constant efforts, and consciously so, to become a true Muslim. We know, to enhance physical strength or keep it intact, a person has to do some suitable exercise daily. If a person becomes languorous his strength dwindles by and by and he begins to lose shape also. Similarly for the upkeep of spiritual strength, a person is always in need of exercise. The exercise lies in saying prayers regularly and with attentive heart. It lies in studying the Quran because its study refreshes in the minds of readers the commandments and injunctions revealed to the Holy Prophet (peace be on him) for the betterment of human beings. It lies in giving away to the needy things which are dear to us.

Besides, the whole surroundings in a human society are full of challenges of different kinds. A man who leads a moral life and breathes consciously, finds himself surrounded by elements of falsehood, evil and injustice. One has to face at almost every step a dilemma. Should he speak truth or play false? What does expediency call for? A person finds himself stuck in a situation where asking for justice will do him or some near relative or friend of his, a lot of harm. A person finds someone in dire need of his material or moral help. Should he make this sacrifice or put the needy man off, offering him lame excuses? All such situations are a trial of spiritual strength. Whosoever comes out of such trials successfully enhances his

spiritual vitality and proceeds a step further towards his goal i.e. achievement of his real self.

Allama Iqbal in his essay "Islam as a Moral and Political Ideal" written in 1909 explains man's position in the universe as viewed by Buddhism, Christianity and Islam. He lays down thus:

- 1) "There is pain in nature and man regarded as an individual is evil (Buddhism)".
- 2) There is sin in nature and the taint of sin is fatal to man (Christianity).
- 3) There is struggle in nature, man is a mixture of the struggling forces and is free to range himself on the side of the powers of good which will eventually prevail. (Zoroastrianism).<sup>8</sup>

A question now is, what is the Muslim view of the universe and man? What is the central idea of Islam? We know that sin, pain and sorrow are constantly mentioned in the Quran. The truth is that Islam looks upon the universe as a reality and consequently recognizes as reality all that is in it. Sin, pain, sorrow, struggle are certainly real, but Islam teaches that evil is not essential to the universe, the universe can be reformed, the elements of sin and evil can be gradually eliminated. All that is in the universe is God's and the seemingly destructive forces of nature become sources of life, if properly controlled by man, who is endowed with the power to understand and control them.

The forces of evil, as explained by Allama are not essential to the universe. They can be subjugated by man and these can become sources of strength.

خطر پسند طبیعت کو سازگار نہیں  
وہ آشیاں کہ جہاں گھٹ میں نہ صیاد ہو<sup>9</sup>

“A disposition attained to living in dangerous situations would never like a garden (to live in) where there is no hunter in ambush.”

This is how Almighty Allah exhorts believer to remain perpetually in a state of preparedness for war:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ  
وَعَدُوَّكُمْ وَأَخْرِيْنَ مِنْ دُونِهِمْ لَا تَعْلَمُوهُمْ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ  
شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ<sup>10</sup>

“Against them make ready your strength to the utmost of your power including steeds of war, to strike terror into the hearts of the enemies of God and your enemies. And others besides whom you may not know but whom God doth know. Whatever you shall spend in the cause of God, shall be repaid unto you and you shall not be treated unjustly.”

When challenged the spirit of a true Muslim does not cow down. He faces challenge mirthfully for he knows that it is in a test that his “faithfulness” is proved. It is in a test that a believer gains honour or loses it.

Feeble-minded people are believers as long as all goes well. They are believers in Allah as long as they are not called upon to make some genuine sacrifice in His cause. They recite the name of Allah only mechanically. They exhibit devotion but they would never defend the object of their devotion if the defence involves some risk. Comfort is not to be imperilled. Wealth is not to be parted with. Their own lives and the lives of their kith and kin are far too valuable to be endangered for the sake of faith. Their belief is not even skin-deep. Says Ailama Iqbal:

خردنے کہہ بھی دیا لا الہ تو کیا حاصل !!  
دل و نگاہ سماں نہیں تو کچھ بھی نہیں<sup>11</sup>



“Recitation by reason of ‘no god but Allah’ is of no avail. If both vision and heart do not surrender before Allah faith has no meaning.”

And this is why the Quran directs the attention of its readers to the following phenomenon:

“There are among men who serve Allah as if it were on the verge. If good befalls them they are, therewith well-contented. But if a trial comes to them they turn their faces. They loose both the world and hereafter. This is a loss for all to see.”<sup>12</sup>

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