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Tel: 92-42-36314510, 99203573, & Fax: 92-42-36314496

Email. iqbalreview@iap.gov.pk Website: www.allamaiqbal.com

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OUR CONTRIBUTORS

Mr. Ghulam Sabir

Thyrasvej 17, DK-4173,
Fjenneslev
Denmark

Dr. M. H. Qazi

Ex-Vice Chancellor
University of Lahore,
Lahore

Dr. Musarrat Jabeen

Professor International Relations,
Faculty of Contemporary Studies,
National Defense University,
Islamabad.

Dr. Mohammed Maruf

Ex-Principal
Government Islamia College
Civil Lines,
Lahore

Dr. Sardar Fayaz ul Hasan

The Smile School System,
Western Bypass Road,
Gojra Muzaffarabad, AJK

SOCIETY AND UNITY – ORGANISMIC
MODEL: MUTUALITY AND HARMONY
BETWEEN MEN AND WITH NATURE*

Dr. Mohammed Maruf

* Paper presented at The meeting of The International Society for Metaphysics held At the Halliday Hall, London SW4, 19-22. July, 1980. This paper was presented in the evening session of 21-7-1980

ABSTRACT

If society were a mere addition or conglomeration of individuals, one would directly take a start from the 'individual'; but the things are not so simple, for what complicates the matter is that the 'individual' and 'society' both need a mutual reference inasmuch as they are reciprocal and interdependent. It is, however, customary, and also in line with the scheme of the programme of current meeting of the ISM, to take a start from the individual, and to decide upon the nature of 'society' in the light of our view on him. Our theory of the society, then, will draw on whatever view we take of the individual and the 'interrelations' which obtain among the individuals constituting the society. On the organismic model, in any of its forms, the individual is pushed back into the background. On its individualistic interpretation, the individual being the basic component, he is relegated to a secondary position; while on the ecological interpretation, he is pushed back one step farther inasmuch as now the basic components are the 'sub-groups' rather than the individuals, who compose the sub-groups. The social organization, on this model, is the result of mutual interaction of the components, individuals or sub-groups, which moves towards a more and more stable equilibrium. Such a position tends to over-organization of the society which Iqbal has condemned on the ground that in an over-organized society "the individual is altogether crushed out of existence".

In dealing with such a subject as the nature of social organization it is not easy to decide upon the point of departure. If society were a mere addition or conglomeration of individuals, one would directly take a start from the 'individual'; but the things are not so simple, for what complicates the matter is that the 'individual' and 'society' both need a mutual reference inasmuch as they are reciprocal and interdependent. It is, however, customary, and also in line with the scheme of the programme of current meeting of the ISM, to take a start from the individual, and to decide upon the nature of 'society' in the light of our view on him. Our theory of the society, then, will draw on whatever view we take of the individual and the 'interrelations' which obtain among the individuals constituting the society. I must sound a warning at the very outset that any approach from the individual to society is at best only tentative, for there may be conceivable an ideal society the members whereof have yet to be discovered (we may call such a society a 'null society' after the fashion of the concept of a 'null class' in class-algebra or a 'null set' in modern mathematics). George H. Mead has suggested a very concrete start, i.e., we should rather begin with an 'interactional field' of interdependent organisms in an environment.¹ I, however, chose to make a start, a tentative one though, from the individual.

As said before, our view on society will, in large measure, be dependent on our view of the individual. If we were to conceive of an individual as a colony of 'windowless monads' after the fashion of Leibniz, then there would be no genuine social set-up even thinkable, for there would be no 'interaction' among the individuals in any intelligible sense. There is, however, a rich wealth of the views which permit of the requisite interaction, and these views may be broadly classified into three kinds:

(i) the materialistic views, culminating in mechanism, which conceive of the individual as a rigid, discrete entity, or at best, system explicable in terms of laws of dynamics or the behaviouristic 'stimulus- response' frame-work, hardly allowing any place to mind except, at best, if any, as an 'epiphenomenon'. Some extreme mechanists like A. M. Turing have gone to the extent of conceiving such devices as 'digital computers' and 'learning machines'² capable of performing higher human functions of 'memory', and 'thinking'.

All such theories reduce the individuals to rigid and ‘closed-off’ systems with ‘inter-relations’ introduced from outside. Moreover, such a scheme of things can hardly account for social behaviour and situation, for no arrangement of machines, however artfully made, can ever give the look of a social situation, still less of a ‘community’, even if so devised as to interact with each other.

(ii) the mentalist views as advocated by the followers of George Berkeley, according to which the individual is a ‘spirit’ or mind, with body only a constellation of ‘perceptions’ or ‘ideas’, to use Berkeleyan terminology. Such a view, however, fails to account for the resistance put up by the body as experienced in daily life. It is no less one-sided than the materialist views.

(iii) the organic or ‘organismic’ view, which treats of the individual as a unit of mind-body.

In the words of Adolf Meyer, “In this unit the development of the mind goes hand in hand with the anatomical and physiological development, not merely as a parallelism, but as a one-ness with several aspects”.³ This view is complete insofar as it considers both mind and body. Iqbal,⁴ however, advocates an organic view of individual with primacy still going to the mind.⁵

It is the last view which appears to succeed in accounting for social ‘interactions’ whence a true society stems. Following the lead of Herbert Spencer, some sociologists have propounded the ‘organismic’ model of society, the basic principle whereof is “the mutual dependence of parts” which makes society like an organism.⁶ This model has been interpreted in two different forms:

(i) society may be conceived as an individual organism after the manner of Spencer and his followers:

(ii) society may be conceived as an ecological system or a species as done by Lester Ward and the Social Darwinists.

Ward argues that “neither species nor societies “die”, as do “organisms”.⁷ Iqbal, however, agrees with the Spencerian view when he says, “Like to a child is a Community...”,⁸ and proceeds to explain how the communal life follows the same laws as an individual, drawing a very close parallel between the two.⁹ Against the above argument of Ward Iqbal will contend that societies die like organisms as is obvious from the old societies which have been completely wiped out by the passage of time. There is a clear indication in the Book of God that nations are punished en bloc¹⁰ from which Iqbal draws the conclusion that nations are collectively judged and suffer

for their ‘misdeeds’.¹¹ Iqbal, however, does not agree with Spencer that creatures and societies alike exhibit cooperation among their components for the benefit of the whole.¹² He would agree with the Darwinists that the fundamental principle of social cohesion is ‘competitive struggle’¹³ insofar as he believes that the life of an individual is “a kind of tension” caused by the mutual invasion of the individual and his environment.¹⁴ He quotes the verse, “Descend ye as enemies of one another”¹⁵ to prove that the principle of life and evolution is struggle and strife. Iqbal presents a more dynamic view of society through his synthesis of Spencer’s individualistic view of society with the Darwinist principle of struggle in life and evolution.

Now, whichever of the above positions, individualistic or ecological, is taken, two implications follow from it:

(i) the components of a social system, as well as the system itself, are ‘fixed’ and rigid; and

(ii) the individual is relegated to the second or third remove.

Taking the implication (i) first. On the individualistic view, the components are individuals which are rigid entities like the organs of the body; while on the ecological view, the components are themselves social ‘units’ or sub- groups which also retain more or less ‘fixed’ boundaries. Mario Bunge, while commenting on the organismic view of Mace, writes that by interdependence he did not mean genetic interrelation but rather mutual dependence among existents, a static net of reciprocal dependence like that among the parts of a steel frame.¹⁶ Again, Ward contends that the struggle in evolution is not for “survival” of the organism, but more fundamentally “a struggle for structure”.¹⁷ Talcott Parsons also lays emphasis on “a stable structure” as a reference point for change, but in due course this becomes the structure of the system...¹⁸ He presents social system “as tending to maintain a relatively stable equilibrium by way of continuous processes which “neutralize” endogenous and exogenous sources of variability...”¹⁹ Thus, the organismic model, though basically functional, remains static so long as it is ‘structure-bound’, and even the introduction of concepts like ‘equifinality’ and ‘multifinality’,²⁰ of purpose or goal-seeking, self-regulation, adaptation; and Neil Smelser’s theory of “value-added process”²¹ fails to make the notion of society more ‘fluid’ and dynamic.

Taking the implication (ii) next. On the organismic model, in any of its forms, the individual is pushed back into the background. On its individualistic interpretation, the individual being the basic

component, he is relegated to a secondary position; while on the ecological interpretation, he is pushed back one step farther inasmuch as now the basic components are the 'sub-groups' rather than the individuals, who compose the sub-groups. The social organization, on this model, is the result of mutual interaction of the components, individuals or sub-groups, which moves towards a more and more stable equilibrium. Such a position tends to over-organization of the society which Iqbal has condemned on the ground that in an over-organized society "the individual is altogether crushed out of existence".²² He adds that the ultimate fate of people depends, not so much on organization as on the "worth and power of individual men";²³ Also, such a scheme of things is self-abnegating insofar as it may tend to the abolition of the society itself, for no social set-up is conceivable without any reference to individuals. Moreover, it leads on to the 'process model' so popular with the Marxist school of thought.

The organismic model shall become more promising if we conceive of an individual as a mental unit rather than as a part of 'a steel frame', with 'body' being, at best, a mere frame of local reference. Iqbal suggests a purely mental view of the individual when he says that "to be self is to be able to say, 'I am'. Only that truly exists which can say, 'I am'".²⁴ The world or environment is there to help in the emergence and growth of this feeling of 'I am-ness' or 'self-awareness' by putting up an opposition to the individual. Same is the mechanism, says Iqbal, which works in the case of the society also, for society develops on the selfsame lines as an individual.²⁵ The feeling of 'self-awareness' needs two preconditions, which Iqbal has beautifully summed up in the following verses:

 'But when with energy it falls upon
 The world's great labours, stable then becomes
 This new-won consciousness; it raises up
 A thousand images, and casts them down;
 So it creates its own history.

 The record of the past illumines
 The conscience of a people; memory
 Of past achievements makes it self-aware.'²⁶

Thus, it is interaction between an individual and his environment which stabilizes the social consciousness of a people and creates its history but for which, Iqbal adds, “the folk again is lost in nothingness”.²⁷ This renders the ‘interactional field’ a very complex one wherein the individual, the society, and the environment all combine to interact with a view to forming a true and genuine social set-up. It also requires an ‘internal’ dynamism so that no external ‘inter-relationship’ need be imposed; else the whole set-up will turn out to be superficial and labour under the self-same defects as the ‘mechanical model’ of society.²⁸

Summing up the whole discussion, then, a truly organismic model can be formed if the following preconditions are met:-

(i) the society is conceived as an organic whole wherein the parts and the whole mutually and continually interact, and are not fettered within ‘fixed’ boundaries,

(ii) the components, which are individuals in the long run, are themselves conceived as ‘fluid’ and capable of ‘internal’ interaction:

(iii) the individuals, in order to fulfil the above condition, are to be conceived as mental or ‘spiritual’ entities, with ‘body’ serving for a mere ‘local reference’; and

(iv) there exists an intimate relationship of mutual invasion between the individual (and for that matter, the society) and the environment, causing ‘tension’ and leading to the emergence and sharpening of the sense of ‘self-awareness’, which determines an individual as well as a society.

Now, a society so determined is one that is free of all territorial, linguistic, nationalistic, and ‘blood’ relationships; in short, a universal society or ‘the Kingdom of God on earth’.

Notes and References

¹ A position taken in *Mind, Self, and Society* (Chicago: University of Chicago Press, 1934); cf. Walter Buckley's *Sociology and Modern Systems Theory* (N.J., Prentice-Hall, 1967), p.100.

² “Computing Machinery and Intelligence”, *MIND*, vol. LIX, No. 23 (1950); rep. *Mind and Machines* (ed.) Alan Ross Anderson (N.J., Prentice-Hall) PP. 25ff.

³ “The Role of the Mental Factors in Psychiatry”, *AMERICAN JOURNAL OF INSANITY*, (1908), p.65.

⁴ Iqbal, Dr. Mohammad (1877-1938), the national philosopher of Pakistan who advocated the idea of a separate Muslim home-land in the Sub-continent.

⁵ He was very emphatic in advocating the primacy of mind: cf. *Asrar-i- Khudi*,

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- 'The partridge's leg is derived from the elegance of its gait, The nightingale's beak from its endeavour to sing'- [Eng. Tr. by R.A. Nicholson, *The Secrets of the Self*, Lahore: M. Ashraf, rep. 1975), p.25]
- ⁶ Buckley, op. cit., p.12.
- ⁷ Ward, Lester, *Pure Sociology*, (N.Y., Macmillan, 1903), p. 184.
- ⁸ Arberry, A.J., *The Mysteries of Selflessness*, [an Eng. Tr. of Dr. M. Iqbal's *Ramuz-i-Bekbud*] (London: John Murray, 1953), p. 60ff.
- ⁹ *Ibid*, p. 59ff.
- ¹⁰ The Holy Quran, VII, 25.
- ¹¹ Iqbal, Dr. M., *The Reconstruction of Religious Thought in Islam*, (Lahore: M. Ashraf, rep. 1977), p. 138. Ibn Khaldun (1332-1406 A.D.), the great Muslim thinker, advocated similar views in *The Muqaddimal*, Eng. Tr. Franz Rosenthal, (N.Y., Pantheon Books, 1958) in two volumes.
- ¹² Spencer H., *Principles of Sociology*, 3d, ed., (N.Y., Appleton-Century- Crofts, 1897), Pt. 2, p.592.
- ¹³ Buckley, op. cit., p. 13.
- ¹⁴ Iqbal, op. cit., p. 102.
- ¹⁵ *Ibid*, p. 88.
- ¹⁶ *Causality: the Place of the Causal Principle in Modern Science*, (Cambridge, Mass; Harvard University Press, 1959), p. 91.
- ¹⁷ Ward, op. cit., p. 184.
- ¹⁸ Buckley, op. cit., p. 15.
- ¹⁹ "Some Considerations on the 'Theory of Social Change'", *Rural Sociology*, quoted by Buckley, op. cit., pp. 13-14.
- ²⁰ Bertalanffy, Ludwig von, *Problems of Life*, (N.Y., Harper & Row, 1960), pp. 142ff.
- ²¹ *The Theory of Collective Behaviour*, (N.Y., Free Press of Glencoe, 1963), p. 382.
- ²² Iqbal, op. cit., p. 151.
- ²³ *Ibid*.
- ²⁴ *Ibid*, p. 56.
- ²⁵ Arberry, op. cit., it is the basic theme of Iqbal's book.
- ²⁶ *Ibid*, p. 61.
- ²⁷ *Ibid*.
- ²⁸ Buckley, op. cit., pp. 8 ff.

TIME—AS UNDERSTOOD IN EAST AND
WEST

Ghulam Sabir

ABSTRACT

The importance of time has always been there in the mind of Man from the very beginning. Even Greeks and after them Muslim philosophers belonging to pre-scientific period tried to understand the reality of time. The Ikhwan rejected the Aristotelian notion of time as being nothing but a measure of movement. They considered that time is related to the motion of heavenly bodies in the physical world. But at the same time they maintained that from metaphysical point of view time is a pure form, an abstract notion, simple and intelligible, elaborated in the soul by the faculties of the spirit. To them it is an abstract simple and intelligible idea, a form abstracted from matter and existing only in consciousness. Kant concludes, "I can also say from the principle of inner sense, that all appearances whatsoever, that is, all objects of the senses, are in time, and necessarily stand in time-relation." Novikov remarks that 'Time is a uniform 'river' without beginning or end, without 'source' or 'sink', and all events are 'carried' by the river's flow. Time has no other property except the only property which is 'of always being of the same duration. To him the 'absolute time' is identical throughout the universe.' Henry Bergson writes that Plato expresses in his magnificent language when he says that God, unable to make the world eternal, gave it Time, "a moving image of eternity." Bergson offers a practical example of the real Time: "If I want to mix glass of sugar and water, I must, willy-nilly, wait until the sugar melts. Iqbal relates the issue of time with human self. He says that 'on the analogy of our inner experience, then, the conscious existence means life in time. A keener insight into the nature of conscious experience, however reveals that the self in its inner life moves from centre outwards. It has, so to speak, two sides which may be described appreciative and efficient.' Elaborating both the sides of human self Iqbal tells us that the efficient self is the subject of 'associationist psychology' and this is the practical self of our daily life 'in its dealing with external order of things which determine our passing states of consciousness and stamp on these states their own spatial feature of mutual isolation.

What then is time? If no one asks me I know what it is. If I wish to explain it to him who asks me, I do not know. (St. Augustine)

The realm of time is infinity; it has no past, no present and no future. (Immanuel Kant)

A deeper analysis into our conscious experience shows that beneath the appearance of serial duration lies is true duration. (Iqbal)

Iqbal as a contemporary of Einstein, wrote, 'What is the character and general structure of the Universe in which we live? Is there a permanent element in the constitution of the Universe? 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? These questions are common to religion, philosophy, and highest poetry.' The views of Iqbal about the existence of Time, which is a delicate and most important topic, will be taken up later. Let us first have a short glance on the ideas of a few of other great thinkers in this regard.

The importance of time has always been there in the mind of Man from the very beginning. Even Greeks and after them Muslim philosophers belonging to pre-scientific period tried to understand the reality of time. The Ikhwan rejected the Aristotelian notion of time as being nothing but a measure of movement. They considered that time is related to the motion of heavenly bodies in the physical world. But at the same time they maintained that from metaphysical point of view time is a pure form, an abstract notion, simple and intelligible, elaborated in the soul by the faculties of the spirit. To them it is an abstract simple and intelligible idea, a form abstracted from matter and existing only in consciousness.

Newton regarded Time as absolute. Iqbal D. Novikov says that 'in Newton physics time is a flow of duration which involves all processes without exception. It is the 'river of time', whose flow is not influenced by anything.' Novikov quotes Newton as saying:

Absolute, true and mathematical time, of itself, and from its own nature, flows equably without regard to any thing external, and by name is called duration.

(Newton *Mathematical Principles of Natural Philosophy*).¹

Immanuel Kant believes that the space and time are both forms of sensible intuition. Let us briefly quote here the metaphysical exposition of his concept of Time. He maintains:

1. Time is not an empirical concept derived by any experience.
2. Time is a necessary representation that underlies all intuitions.
3. Time has only one dimension; different are not simultaneous but successive.
4. Time is not discursive, or what is called a general concept, but a pure sensible intuition. Different times are but part of the same and one time; and the representation which can be given only through a single object is intuition.
5. The infinitude of time signifies nothing more than every determinate magnitude of time is possible only through limitation of one single time that underlies it.

Kant concludes, "I can also say from the principle of inner sense, that all appearances whatsoever, that is, all objects of the senses, are in time, and necessarily stand in time-relation."²

Novikov remarks that Time is a uniform 'river' without beginning or end, without 'source' or 'sink', and all events are 'carried' by the river's flow. Time has no other property except the only property which is 'of always being of the same duration. To him the 'absolute time' is identical throughout the universe."³

Henry Bergson writes that Plato expresses in his magnificent language when he says that God, unable to make the world eternal, gave it Time, "a moving image of eternity." Bergson offers a practical example of the real Time: "If I want to mix glass of sugar and water, I must, willy-nilly, wait until the sugar melts. This little fact is big with meaning. For here the time I have to wait is not that mathematical time which would apply equally well to the entire history of the material world, even if that history were spread out instantaneously in space. It coincides with my impatience, that is to say, with a certain portion of my own duration, which I cannot protract or contract as I like." He continues, "It is no longer something *thought*, it is something *lived*. It is no longer a relation, it is an absolute." According to him the duration is immanent to the whole of the universe and he says that 'the universe *endures*. The more we study the nature of Time, the more we shall comprehend that duration means invention, the creations of forms, the continual elaboration of the absolutely new."⁴

John Wheeler, a patriarch of modern theoretical physics, as described by Igor D. Novikov, visited him on the 5th. June 1992. They had very useful exchange of views particularly on problems of black hole physics. Before Wheeler left, he asked him: 'John, you pioneered several revolutionary developments in physics and in addition you are famous for your pithy, terse definitions of the most profound concepts of modern physics. Could you try to formulate what time is? I need for a physics popularising book, to be translated into English.' He says that 'John took a very long time to mull it over; I suspected that he had fallen asleep (we had just finished a very good dinner). Actually he was deep in thought.' When he opened his eyes he said very seriously that he would think about it and write to him. After a little more than a month Igor received a letter from him together with a copy of his book *Frontiers of Times* with his hand-written dedication: 'To Igor – May you be timeless! John. 25.IX.92.' In the letter he wrote: 'You asked for a phrase. There are graffiti on the wall of the men's room in Austin, Texas, and among them is this, "Time is nature's way to keep everything from happening all at once".'⁵

John Butler Burke says that we can avoid much futile discussion by recognising the difference between various concepts of time. He defines them as: (1) Absolute time, implying a definite *Now* common throughout the universe; (2) Physical time, which is relative but partly subjective; (3) Psychological time, purely subjective. Elaborating further he writes:

- (1) Absolute time, though implying a definite *Now* common throughout the Universe, can no more be determined physically than absolute space. The reality of either cannot be denied and need not be asserted, for in physical measurement they do not enter into experimental considerations. From the metaphysical standpoint the idea of absolute time is of importance. It is not necessarily inconsistent with idealism, for even if time be subjective it may be common to all minds, and, like truth itself, be a universal reality.
- (2) Physical time, however, depends upon simultaneity and the measurement of equal intervals, both of which are affected by the motion of bodies relatively to each other. Time as a measurable quantity cannot be reckoned without space. The two must be considered together as in the 'space-time continuum' of the physicist. But in so doing it still remains 'subjective'. (This corresponds to Bergson's 'spatialised' time).

- (3) Psychological time is purely subjective. This psychological time is what Locke called duration. It may be slowed down in moments of distraction, so that an hour may appear as a few minutes, or to the Buddhist as eternity; while the evidence of persons saved from drowning and similar cases shows that a few moments may appear as a lifetime.⁶

Hugo Ross, an astrophysicist, says that “by definition time is that dimension in which cause and effect phenomena take place. ... If time’s beginning is concurrent with the beginning of the universe, as the space-time theorem says, then the cause of the universe must be some entity operating in a time dimension completely independent of and pre-existent to the time dimension of the cosmos. This conclusion is powerfully important to our understanding of who God is and who or what God isn’t. It tells us that the creator is transcendent, operating beyond the dimensional limits of the universe. It tells us that God is not the universe itself, nor is God contained within the universe.” Rudolf Steiner (1861-1925) said that “cultivation of man’s evolving spiritual perception was the most important task facing humanity.”⁷

Henry Bergson, the French philosopher presents the idea somewhat similar to that of Hugo Ross in a different and more explicit manner. In his book *Creative Evolution* he says “that intuition and intellect represent two opposite directions of the work of consciousness: intuition goes in the very direction of life, intellect goes in the inverse direction, and this finds itself naturally in accordance with the movement of matter. A complete and perfect humanity would be that in which these two forms of conscious activity should attain their full development.”

Iqbal places real Time much higher than that described by other philosophers. These philosophers have admitted the existence of real time and everyone in his own way has also provided solid arguments supported by valid reasons of their claim. But the way of Iqbal is quite different in the expression through his powerful poetry. Iqbal is very clear in the difference between temporal time real Time. He expressed his view of temporal time in the following verses:

Khiraad huye hay zamaan-o makaan ki zunnari;
*Na hai zamaan na makaan La Ilaha Illallah..*⁸
(Human mind is worshipping time and space as idols;
In the Divine Order (such) time and space are non-existent.)

The above cited verses are actually a sharp reaction of Iqbal to Einstein’s declaration in which he says that there is no absolute or

real time but there exists only time which is part of space and has one dimension out of four of the space-time. Einstein's second remark was that space and time should be no more a subject for the poets and philosopher. The findings of Einstein created anxiety and disturbed the minds of philosophers such as Iqbal. We find that Iqbal is very much mindful to the existence of serial time and physical space. He admits that these are also real in the physical universe. He says that serial time is 'the time of which we predicate long and short' and also that the serial Time is divided into past, present and future. It is useful in our daily life in dealing with the external order of things. Iqbal agrees that it is hardly distinguishable from space, but adds that 'beneath the appearance of serial duration there is true duration.' And to him true duration is change without succession. This is what Iqbal sometimes calls real Time or pure time. We quote below extracts from Iqbal's extensive deliberation on the subject:

Pure Time, then, as revealed by a deeper analysis of our conscious experience, is not a string of separate, reversible instants: it is an organic whole in which the past is not left behind, but is moving along with, and operating in, the present. And the future is given to it not as lying before, yet to be traversed; it is given only in the sense that it is present in its nature as an open possibility. It is Time regarded as an organic whole that the Qur'an describes as *Taqdir* or the destiny – a word which has been so much misunderstood both in and outside the world of Islam. Destiny is time regarded as prior to the disclosure of its possibilities. It is time freed from causal sequence. ... In one word, it is Time as felt and not as thought and calculated.⁹

Einstein's scientific contribution to mankind cannot be ignored, but at the same time his denial of absolute or real time is a heavy blow to the believers as it caused the human brain to find refuge in the seen world and tried to liberate itself from the unseen, that includes Reality and things closely related to the Real (God). Iqbal, a philosopher of the East and Bergson a philosopher of the West were contemporaries of Einstein. Both of them, as so many others, since then, have refused to accept the idea of Einstein that there is nothing like absolute time. There is no doubt in the greatness of this person being one of the greatest scientists the world has known. He brought about a revolution in the world of science. His theory of relativity opened the doors of new fields in cosmology. It was Einstein who paved the way of man to be able to travel far away regions into the skies and explore nature's hidden secrets; it was Einstein who proved theoretically that energy and mass were equivalent, which meant that energy could be converted into mass and mass be converted into

energy; it was Einstein who managed to change the way of investigation for cosmologists in respect of movement of bodies in cosmos and measuring the time and distances to and in between these inhabitants of skies. But at the same time he failed to grasp the existence of real or absolute time. His total denial to absolute time demonstrated his lack of faith in the existence of God. A little before his death he had told that his body should not be buried but it should be burnt and the ashes should let be flown in the air. As a result of his aggressive attitude towards organised religion some people believe that Einstein was atheist. But this is an extreme view of the facts.

In fact religion also is a feeling or an instinct, which is built in the nature of Man, and Einstein was not an exception. This feeling when develops becomes faith and then turned into belief in the existence of God. All inventions of science have been the result of some sort of revelation from ‘unknown’ as indicated by most of the top scientists of the world. Their experiences are on record. As for Einstein he himself wrote in reply to a question of J. Murphy:

‘Speaking of the spirit that informs modern scientific investigations, I am of the opinion that all the finer speculations in the realm of science spring from a deep religious feeling and that without such feeling they would not be fruitful. I also believe that, this kind of religiousness, which makes itself felt today in scientific investigations, is the only creative religious activity of our time.’¹⁰

From the above cited caption of Einstein we find that Einstein though believed in religion, but his concept of religion is evident from his last sentence, in which he has limited the scope of religion to scientific investigations, stressing that this ‘is the only creative religious activity of our time.’ In 1936 Einstein clarified his concept of religion in a letter written in reply to the question of Phyllis Wright, a student in the Sunday school of the Riverside Church in New York. Phyllis asked whether scientists pray, and if so, what they pray for? Einstein wrote to him a detailed reply, from which we quote the last few lines which say:

...Everyone who is seriously engaged in the pursuit of science becomes convinced that the laws of nature manifest the existence of a spirit vastly superior to that of men, and one in the face of which we with our modest powers must feel humble. The pursuit of science leads therefore to a religious feeling of a special kind, which differs essentially from religiosity of more naive people.

With friendly greetings, yours Albert Einstein.¹¹

As a matter of fact Einstein's mind remained completely occupied in exploring nature's laws. He was mostly involved in the affairs of the world of matter and could never use his power of contemplation to look behind the visible screen of the seen world which is displaying wordily drama all of which is relative to the finite time and is itself finite. Whatever exists behind the screen is real and infinite, to which unfortunately some of the great minds like Einstein did not have visionary access. The knowledge of the unseen is only possible by looking at the depths of our own soul, and this is the mystical way that some of the great scientists and philosophers of the world have very successfully adopted. This is another source of knowledge, besides reason and sense perception, which is called 'inner perception' that reveals 'non-temporal and non-spatial planes of being' Here I would like to quote Bergson again, who says that 'we must strive to see in order to see, and no longer to see in order to act. Then the **Absolute** is revealed very near to us, and in a certain measure, in us. It is of psychological and not of mathematical nor logical essence. It lives with us.'¹²

Bertrand Russell, as quoted by Iqbal in his *Reconstruction of Religious thought in Islam*, said that 'the theory of relativity by merging time into space has damaged the traditional notion of substance more than all the arguments of the philosophers. ... The old solidity is gone, and with it the characteristics that to the materialist made matter seem more than fleeting thoughts'. Iqbal says that Einstein's Relativity presents one great difficulty, i.e. the unreality of time. 'A theory which takes Time to be a kind of fourth dimension of space must, it seems, regard the future as something already given, as indubitably fixed as the past. Time as a free creative movement has no meaning for the theory. It does not pass. Events do not happen, we simply meet them. It must not, however, be forgotten that the theory neglects certain characteristics of time as experienced by us; and it is not possible to say that the nature of time is exhausted by the characteristics which the theory does note in the interests of a systematic account of those aspects of Nature which can be mathematically treated. Nor it is possible for us laymen to understand what the real nature of Einstein's time is. It is obvious that Einstein's time is not Bergson's pure duration. Nor can we regard it as serial time. Serial time is the essence of causality as defined by Kant. The cause and effect are mutually so related that the former is chronologically prior to the later, so that if the former is not, the latter cannot be. If mathematical time is serial time, then on the basis of the theory it is possible, by a careful choice of the velocities of the observer and the system in which a given set of

events is happening, to make the effect precede its cause. It seems to me that time regarded as a fourth dimension of space-time really ceases to be time. A modern Russian writer, Ouspensky, in his book called *Tertium Organum*, conceives the fourth dimension to be movement of a three-dimensional figure in a direction not contained in itself.¹³

To Bergson Reality is a continuous flow, a perpetual Becoming and external objects which appear to us as so many ‘immobilities’ are nothing more than the lines of interest which our intellect traces out across this flow. They are, so to speak, constellations which determine the direction of our movement and thus assist us in steering across the over- flowing ocean of life. Movement, then, is original and what appears as ‘fixity’ or rest in the shape of external things is only movement retarded. This is as seen by a mathematically inclined intellect, which sees surface of things only, it has no vision of real change from which they are derived. The method of physical science, working with spatial categories does not and cannot carry us very far in our knowledge of Reality. Therefore, to catch a glimpse of ultimate nature of Reality a new method is necessary and that method is intuition, which according to Bergson is only a profound kind of thought, revealing to us the nature of life. This method discloses to us that the element of time, which physical science ignores in its study of external things, constitutes the very essence of living things; and this is another name for life. Thus the ultimate reality is time the stuff out of which all things are made – a Becoming, movement, life and time are only synonymous expressions. But this time which Bergson calls ‘Pure Duration’ must be carefully distinguished from the false notion which our mathematical intellect forms of it. Our intellect regards time as an infinite straight line portion of which we have traversed and a portion has yet to be traversed. This is only rendering time to a space of one dimension with moments as its constitutive points. This spatialised time is false and unreal time. Real time or ‘Pure Duration’ does not admit of any statically conceived today’s and yesterday’s. It is as actual ever present “now” which does not leave the past behind it, but carries it along in its bosom and creates the future out of itself. Thus Reality, as conceived by Bergson is a continuous forward creative movement with opposites implicit in its nature and becoming more and more explicit as it evolves itself.¹⁴

Bergson defining real time says: ‘Ones we place ourselves in the position of a disinterested observer and dismiss the natural habits of mind, we see easily that the movement and time are the reality we

deal with directly, in the simplicity of unmediated contact. ... We can go beyond ourselves and extend our time in both directions: the way down leads towards our homogeneity or pure repetitiveness, that is, materially; on the way up we come closer and closer to living eternity.¹⁵

All the way from Aristotle down to Newton's time most philosophers and a large number of scientists conceived time as absolute and real. They had well differentiated between the real time and unreal or clock time. But during the nineteenth and twentieth centuries, with all the achievements of man due to development of science, a part of the intellectuals became materialistic. To this Einstein's general theory of relativity worked like a hammer on hot iron. He declared time and space as one to which he named "space-time" having four dimensions consisting of three dimensions of space and one dimension of time. Obviously time related with the universe can only be finite and therefore unreal, as this began with the emergence of the universe and is going to end up at the future singularity, the ultimate destination of the universe as regarded by scientists.

Adolf Grunbaum, in his *Philosophical Problems of Space and Time* has quoted St. Augustine, from *Confession, Book Eleven*, reprinted as translated and edited by Albert C. Outler, in Volume VII of the Library of Christian Classics, Westminster Press and SCM Press, Philadelphia and London, 1955. We reproduce its as following:

'There was no time, therefore, when thou hadst not made anything, because thou hadst made time itself. And there are no times that are co-eternal with thee because thou dost abide for ever; But if times should abide, they would not be times.

For what is time? Who can easily and briefly explain it? Who can even comprehend it in thought or put the answer into words? Yet is it not true that in conversation we refer to nothing more familiarly or knowingly than time? And surely we understand it when we speak of it; we understand it also when we hear another speak of it. What then is time? If no one asks me I know what it is. If I wish to explain it to him who asks me, I do not know. Yet I say with confidence that I know that if nothing passed away, there would be no past time; and if nothing were still coming, there would be no future time; and if there were nothing at all, there would be no present time.

But, then, how is it that there are the two times, past and future, when even the past is now no longer and the future is now not yet? But if the present were always present and did not pass into past time, it obviously would not be time but eternity.'

Like all other concepts Iqbal has made time and space as one of the major themes of his poetry. It is his poetry that goes directly to the heart of matter and emphasise the fact that reality is there. In the following verses he is saying that the problem of not understanding the nature of true time originates from our ignorance of the very basis of everlasting life. We quote below four verses from his famous Persian book *Asrar-i-Khudi* (Secrets of the Self):

*Tu as asl-i zaman aagah naee,
Az Hayat-i Javidan aagah naee.
Ta kaja dar ros-o shab bashi aseer?
Ramz-i waqt az li-ma-Allah yaad gir.*¹⁶
(Knowing not the origin of Time,
Thou are ignorant of the everlasting life,
How long will you be a thrall of night and day?
Learn the mystery of Time from the words “I have a time with God.”)¹⁷

We have been studying the two kinds of time, the clock time or mathematical time and an absolute time or real time as viewed by different philosophers and scientists. Stephen W. Hawking has also commented on the issue of time. To him there is nothing like an absolute time, but at the same time he says that there are three sorts of time, to which he terms as 1) Thermodynamic arrow of time, 2) Cosmological arrow of time, and 3) psychological arrow of time. His idea of the three arrows of time follows a lengthy scientific discussion to which he has devoted a full chapter in his book *A Brief History of Time*. Out of the three arrows of time Hawking's Psychological arrow of time comes quite near to the absolute time, as he comments: “Our subjective sense of the direction of time, the psychological arrow of time, is therefore determined within our brain by the thermodynamic arrow of time.”¹⁸ Hawking has also talked on the idea of imaginary time but purely in scientific language. Inviting our reader's imagination we just quote him on his “imaginary” time, wherein he says: ‘When one tried to unify gravity with quantum mechanics, one had to introduce the idea of “imaginary” time. Imaginary time is indistinguishable from directions of space.’ It means that Einstein's one dimension of time out of four in Space-time is different from Hawking's imaginary time.

B.K. Ridley also refuses the existence of absolute time and believes only in Earthly time or clock time. But he is also compelled to think otherwise by concluding his argument in these words: “But then again perhaps time is imaginary, as religious mystics often claim. The idea of imaginary time might solve the problem of the beginning of time and the end of time. At any rate, there is time of thinking which believes it has a chance of doing so.”¹⁹

From the foregoing study we may assume that whosoever tries to deny real time must, by dint of their own arguments and reflections on the infinite, embrace this counterpoint argument and accept that there is an absolute time which is reflected in the metaphysical and the divine. Iqbal, however, is very clear in his concept of the difference between real or absolute time and false or unreal time. He calls clock time as unreal and the absolute time as real time, since the former belongs to the objective world and the later relates to subjective realm. Iqbal takes life as well as time quite seriously. Iqbal had a meeting with Bergson at France in which the problem of time also came under discussion besides other philosophical issues. Iqbal expressed his concern on the declaration of Einstein that there did not exist any absolute time. Bergson was in full agreement with the point of view of Iqbal on the existence of absolute time, which he called as 'pure duration'. Iqbal and Bergson had no two views on this issue, since both of them had faith in the existence of a personal God and they had a clear perception of real or absolute time.

Iqbal relates the issue of time with human self. He says that 'on the analogy of our inner experience, then, the conscious existence means life in time. A keener insight into the nature of conscious experience, however reveals that the self in its inner life moves from centre outwards. It has, so to speak, two sides which may be described appreciative and efficient.' Elaborating both the sides of human self Iqbal tells us that the efficient self is the subject of 'associationist psychology' and this is the practical self of our daily life 'in its dealing with external order of things which determine our passing states of consciousness and stamp on these states their own spatial feature of mutual isolation. The self here lives outside itself as it were, and, while retaining its unity as a totality, discloses itself as nothing more than a series of specific and consequently numerable states.' He concludes on the life and time of efficient self saying that 'the time in which the efficient self lives is, therefore, the time of which we predicate long and short. It is hardly distinguishable from space.' This is the time, which according to Einstein is the fourth dimension of space-time continuum. We can conceive it, says Iqbal, 'only as a straight line composed of spatial points which are external to one another like so many stages in a journey.' He, therefore, rules that such a time is not true time, because 'Existence in spatialised time is spurious existence.' And, then, he explains his viewpoint in this way: 'A deeper analysis of conscious experience reveals to us what I have called the appreciative side of the self. With our absorption in the external order of things, necessitated by our present situation, it is extremely difficult to catch a glimpse of the

appreciative self.’ The reason, according to him, is that ‘in our constant pursuit after external things we weave a kind of veil round the appreciative self which thus becomes completely alien to us.’ He concludes: ‘It is only in the moments of profound meditation, when the efficient self is in abeyance, that we sink into our deeper self and reach the inner centre of experience. In the life-process of this deeper ego the states of consciousness melt into each other.’ The unity of the appreciative self with efficient self is, as Iqbal puts it, ‘like the unity of the germ in which the experiences of its individual ancestors exist, not as a plurality, but as a unity in which every experience permeates the whole.’ At the end Iqbal says that ‘it appears that the time of appreciative self is a single ‘now’ which the efficient self, in its traffic with the world of space, pulverises into a series of ‘nows’ like pearl beads in a thread. Here is, then, pure duration unadulterated by space.’²⁰ Iqbal sings:

Kisi ney dosh dekha hai na farda;

*Faqat Imroz hai tera zamana.*²¹

(No one has seen yesterday or tomorrow,
It is only today which is your duration.)

Mustansir Mir, an imminent Iqbal scholar, now residing in Ohio, USA, says that the distinction between serial time and pure time also helps us to understand the important concept of *Taqdir* or destiny; which are commonly misunderstood as fixed and determinate future (called *Kismet*). To Iqbal ‘destiny is time regarded as prior to the disclosure of its possibility. It is time freed from the net of causal sequence – the diagrammatic character which the logical understanding imposes upon it.’ Iqbal adds: ‘In one word, it is time as felt and not as thought and calculated.’ Therefore, says Iqbal, ‘the appreciative self ‘is more or less corrective of the efficient self, inasmuch as it synthesises the ‘heres’ and ‘nows’ – the small changes of space and time, indispensable to the efficient self – into the coherent wholeness of personality. Pure time, then, as revealed by a deeper analysis of our conscious experience, is not a string of a separate, reversible instant; it is an organic whole in which the past is not left behind, but is moving along with and operating in, the present. And the future is given to it not as lying before, yet to be traversed; it is given only in the sense that it is present in its nature as an open possibility. It is time regarded as an organic whole.’²²

Seyyed Hossein Nasr in ‘the Gifford Lectures’ said that there are two modes of time, one objective and the other subjective. ‘Objective time is cyclic by nature, one cycle moving within another with a quaternary structure which manifests itself on various levels

ranging from the four parts of the day (morning, midday, evening and night). ... As for subjective time it is always related to the consciousness of past, present and future which flow into one another, each possessing its own positive as well negative aspects. The past is a reflection of the origin, the memory of paradise lost and the reminder of faithfulness to tradition and what has been already given by God. But it is also related to imperfection to that man has left behind in his spiritual journey, the world that man leaves for the sake of God. The future is related to the ideal which is to be attained, the paradise that is to be gained. But it is also a sign of loss of childhood and innocence and elongation and separation from the Origin which means also tradition. As for the present which is man's most precious gift it is the point where time and eternity meet; it symbolises hope and joy. It is the moment of faith and the door toward non-temporal. Contemplation is entry into the eternal present which is now.' He concludes that both objective and subjective time have a relative reality. ... 'As far as spiritual experience is concerned, the present moment as the gateway to the eternal is so significant that practically all the traditions of the world speak with nearly the same tongue concerning the present moment, the instant (*nu alẓemāle*), the present now (*gegenwärtig nu*), and the eternal now (*ewigen nu*) of Meister Eckhart in which God makes the world, the *waqt or aan* of Sufism whose "son" the Sufi considered himself to be (according to the well-known saying "the Sufi is the son of the moment – *al Sufi Ibn al Waqt*.²³

The Russian-German mathematician Hermann Minkowski, who happened to be a teacher of Einstein, said in 1908 during an interview in Cologne: "Henceforth space by itself and time by itself are doomed to fade away into mere shadows, and only a kind of union of the two will preserve an independent identity."²⁴ These remarks of Minkowski bear great importance and need to be taken seriously.

As stated above Minkowski said that 'henceforth space by itself and time by itself are doomed to fade away into mere shadows'. Iqbal also said the same but in different words. To him Time and Space are non-existent in the Divine Order even as relationship, modalities or dimensions of Being. Divine Order is timeless and spaceless or non-spatio-temporal. Time and Space are the categories that do not pertain to God. The verse of Iqbal "*Na hai zaman na mkan la-Ilaha Illallah*" means that in the Divine Order time (as part of space) is non-existent. Real time to Iqbal is more fundamental than

space; it is related to space as soul is to a body; it is the matrix of the heavens and the Earth

We have studied the physical as well as metaphysical aspects of Space and Time, which is now called space-time by our scientists. Time has lost its separate existence in the minds of our scientists; but the fact remains that the importance of ‘real time’ is far greater than the importance of the time attached to space-time. For scientists time has no existence separate from Space; it is just a fourth dimension of Space. In other words the name of a fourth dimension of Space is ‘Time’. Pure or true time being the real, as also called pure duration, has always remained beyond the scope of study by most of the modern scientists. What barred them from stepping in this arduous field, we feel, is the metaphysical aspect of the issue to which they are reluctant to recognise. Life, as Iqbal says, ‘with its intense feeling of spontaneity constitutes a centre of indetermination, and thus falls outside the domain of necessity. Hence science cannot comprehend life. The biologist who seeks a mechanical explanation of life is let to do so because he confines his study to the lower forms of life whose behaviour discloses resemblances to mechanical action. If he studies life as manifested in himself, i.e. his own mind freely choosing, rejecting, reflecting, surveying the past and the present, and dynamically imagining the future, he is sure to be convinced of the inadequacy of his mechanical concepts.’²⁵

Professor Nicholson was a teacher of Iqbal and he was the first person who introduced Iqbal in the West as a unique poet-philosopher of that time. He translated Iqbal’s *Asrar-i Khudi* from Persian to English during Iqbal’s life time. With the following additional verses of this great poet-philosopher on the issue of time we end with the translation by his learned teacher R.A. Nicholson.

*Eeno-Aan paidast az raftar-i waqt,
Zindagi sirrest az asrar-i waq.
Asl-i waqt az gardish-i kburshid neest,
Waqt Javed-ast-o kbur javed neest.
Waqt ra misl-i makaan gustarda-i,
Imtiazi dosh-o farda karda-i.
Aye cho bu ram karda az bustan-i kbesb,
Saakhti az dast-i khud zindan-i kbesb.
Waqt-i ma ku anmal-o akbir nadeed,
Az khyaban-i zamir-i ma dameed.
(Phenomena arise from the march of Time,
Life is one of Time’s mysteries.
The cause of Time is not the revolution of the Sun,
Time is everlasting but the Sun does not last for ever*

Thou hast extended Time, like Space,
And distinguished Yesterday from Tomorrow.
Thou hast fled like a scent, from thine own garden,
Thou hast made thy prison with thine own hand.
Our Time which has neither beginning nor end,
Blossoms from the flower-bed of our mind.)²⁶

Notes and References

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- ¹ *The River of Time* by Igor D. Novikov, published by the Press Syndicate of the University of Cambridge, U.K. in 1998 (Reprinted 2004), p. 29-30
 - ² *Prolegomena to Any Future Metaphysics* by Immanuel Kant, English translation of Paul Carus revised by James W. Ellington, published by Hackett Publishing Company, printed in the United States of America, 1977, p. 77
 - ³ *The River of Time* by Igor D. Novikov, published by the Press Syndicate of the University of Cambridge, U.K. in 1998 (Reprinted 2004), p. 31
 - ⁴ *Creative Evolution* by Henri Bergson, translated by Arthur Mitchell, published by Macmillan and Co, Ltd., London, 1922, p. 10-11
 - ⁵ *The River of Time* by Igor D. Novikov, published by the Press Syndicate of the University of Cambridge, U.K. in 1998 (Reprinted 2004), p. 198-199
 - ⁶ *The Emergence of Life* by John Butler Burkey, published by Oxford University Press London (1931), p. 292-3
 - ⁷ *A Dictionary of Philosophy*, second revised edition published in 1983 by Macmillan Press. This edition published by Pan Books Ltd., London, in 1984, p. 15
 - ⁸ *Zarb-i Kalim*, (Kulliyat-i Iqbal, p.527, 7th. edition, published by Iqbal Academy Pakistan – 2006.
 - ⁹ *The Reconstruction of Religious Thought in Islam* by Dr. Muhammad Iqbal, first published in 1934 by Oxford University Press, reprinted and published by Iqbal Academy Pakistan in 1989, p. 39-40
 - ¹⁰ *Einstein and Religion* by Max Jammer, published by Princeton University Press, New Jersey (1999), p. 68-69
 - ¹¹ *Ibid.*, p. 93
 - ¹² *Creative Evolution* by Henri Bergson, translated by Arthur Mitchell, published by Macmillan and Co, Ltd., London, 1922, p. 315
 - ¹³ *The Reconstruction of Religious Thought in Islam* by Dr. Muhammad Iqbal, first published in 1934 by Oxford University Press, reprinted and published by Iqbal Academy Pakistan in 1989, p-31-32
 - ¹⁴ This is extract from a paragraph of unfinished article handwritten by Iqbal and saved in Archives of Iqbal Academy Pakistan.
 - ¹⁵ *BERGSON* by Leszek Kolakowski, published by Oxford University Press (1985), p. 27
 - ¹⁶ *Asrar-o Ramooz*, translated by Mian Abdul Rashid published by Sheih Ghulam Ali and Sons, Lahore, 1991, p. 170
 - ¹⁷ *Secrets of Self*, Translation of Iqbal's *Asrar-i Khudi* by Professor R.A. Nicholson, First published by Macmillan, London, repinted by Sh..Muhammad Ashraf, Lahore, 1983, p. 136-7 – The translator, R.A. Nicholson, writes in the footnote that the prophet Muhammad said, "I have a time with God of each sort that neither angel nor prophet is my peer." Meaning (if we interpret his words according to the sense of this passage) that he felt himself to be timeless.

- ¹⁸ *A Brief History of Time* by Stephen W. Hawking, published by Transworld Publishers, London WS SSA (Reprinted 1992), p. 147
- ¹⁹ *Time, Space and Things* by B.K. Ridley, Published by the Press Syndicate of the University of Cambridge, U.K. in 1994, p. 68
- ²⁰ *The Reconstruction of Religious Thought in Islam* by Dr. Muhammad Iqbal, first published in 1934 by Oxford University Press, reprinted and published by Iqbal Academy Pakistan in 1989, p. 38-39
- ²¹ *Kuliyat-i Iqbal* Urdu, published by Iqbal Academy, Lahore, eighth edition 2007. LON *Laws of Nature* by Rom Harre, published by Gerald Duckworth & Co. Ltd., 48 Hoxton Square, London NI 6PB (1993), p. 90 (Bal-i Jibril)
- ²² *IQBAL* by Mustansir Mir, 1st. edition published by Iqbal Academy Pakistan, Lahore in 2006, p. 102
- ²³ *Knowledge and the Sacred*, The Gifford Lectures, 1981 by Seyyed Hossein Nasr, Published by Suhail Academy Lahore, Pakistan, p. 224-5
- ²⁴ *The Great Beyond* by Paul Halpern, published by John Wiley and Sons Inc., Hoboken, New Jersey (2004), p. 73.
- ²⁵ *The Reconstruction of Religious Thought in Islam* by Dr. Muhammad Iqbal, first published in 1934 by Oxford University Press, reprinted and published by Iqbal Academy Pakistan in 1989, p. 40-41
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CONSCIOUSNESS AND EGO

Dr. M. H. Qazi

ABSTRACT

Our journey towards an understanding of consciousness is beset with a number of difficulties. There are dark as well as gray areas which give only marginal insight into the nature of consciousness. However, in recent decades the subject has attracted the attention of physicists, biologists, psychologists and philosophers with equal enthusiasm. Yet, none of the recent data from any of these sources, as we examine it in depth, provide convincing evidence which may enable us to formulate a single unified theory of consciousness. In spite of this, sufficient information is now available which may help us carve out a path, tentatively at least, which can bring us closer to a judgment about consciousness and thus implicitly of religious experience as conceived by Iqbal. In his lecture on: The Human Ego— His Freedom and Immortality, Iqbal presents a candid analysis of human consciousness within which, as we examine it carefully, is wrapped his philosophy of ego (self). Unfortunately, for a pure physicalist (monistic materialist), there may be no joy in this verse. For him material is the beginning and material is the end. There is no room for soul or ego in his lexicon, especially the manner in which it occupies a central place in the activity of life as understood by dualists, and as unfolded in the revealed knowledge. Yet, there is plenty of room for the psychologists to ponder over it and seek evidence for the Divine time and space in the domain of religious experience (mysticism).

Our journey towards an understanding of consciousness is beset with a number of difficulties. There are dark as well as gray areas which give only marginal insight into the nature of consciousness. However, in recent decades the subject has attracted the attention of physicists, biologists, psychologists and philosophers with equal enthusiasm. Yet, none of the recent data from any of these sources, as we examine it in depth, provide convincing evidence which may enable us to formulate a single unified theory of consciousness. In spite of this, sufficient information is now available which may help us carve out a path, tentatively at least, which can bring us closer to a judgment about consciousness and thus implicitly of religious experience as conceived by Iqbal. In his lecture on: The Human Ego— His Freedom and Immortality, Iqbal presents a candid analysis of human consciousness within which, as we examine it carefully, is wrapped his philosophy of ego (self). Drawing his inspiration from the revealed knowledge, he places emphasis on the “unity of life” and rejects the idea of “redemption” on the ground that man is the chosen of God, that man with all its faults, is meant to be representative of God on earth, and that man is the trustee of free personality which he accepted on his peril.¹ In sympathy with this approach, he turns to the “unity of human consciousness”, which, as he rightly recognizes, constitutes the centre of human personality. He is right that this aspect, surprisingly, never really became a “point of real interest in the history of Muslim thought. With little information on this count, Mukallimeen² were led to propose that Soul (for our purposes, we prefer to use the word ego, or consciousness as we proceed further in our analysis) was a finer kind of matter; it dies with the body and is recreated on the day of judgment. This view of soul, however, is contraindicated when we speak of “unity of life” or even “unity of consciousness”. If this be so, what then is the basis of unity of life or for that matter of inner experience, for which Iqbal has laboured hard to draw evidences from philosophy, psychology, physical sciences, and religion which he considers as one of the sources of knowledge. Irrespective of other considerations, Iqbal states that it is “Devotional Sufism alone which has tried to understand the meaning of the unity of inner experience”³,—finding culmination in the words of Hallaj “I am the

creative truth.” Such a ‘bold affirmation’, as Iqbal accepts, is merely indicative of the finite coming in contact with the infinite and finding a permanent abode in a ‘profounder Personality’⁴. This raises the question—how do we validate this phenomenon epistemically? Let us see how is this defended by Iqbal? To begin with, the following quote from him may be illustrative:⁵

The difficulty of modern students of religion, however, is that this type of experience, though perhaps perfectly normal in its beginnings, points in its maturity to unknown levels of consciousness—modern psychology has only recently realized the necessity of such a method, but has not yet gone beyond the characteristic features of the mystic level of consciousness. Not yet being in the possession of a scientific method—we cannot avail ourselves of its possible capacity as a knowledge yielding experience. Nor can the concepts of theological systems, draped in the terminology of a practically dead metaphysics, be of any help to those who happen to possess a different intellectual background. ... the only course open to us is to approach modern knowledge with a respectful but independent attitude and to appreciate the teachings of Islam in the light of this knowledge, even though we may be led to differ from those who have gone before us.” Keeping this in view, we will first examine in detail the nature of consciousness (ego, self) as substantiated by Iqbal, and then follow it up with some recent advancements in this area subjecting his views to a more searching analysis.

Having extracted from Bradley⁶ the reluctant admission on philosophical grounds that the self ‘in some sense is ‘real’ and ‘in some sense is an indubitable fact’; Iqbal proposes that the reality of consciousness (ego, self) is too profound to be intellectualized. The predictive truth of this statement is so exact that even after seven decades of intensive research on the subject a fuller understanding of consciousness remains elusive. Iqbal considers ego (self, consciousness) as a “unity of mental states... which do not exist in mutual isolation (but) are “phases of a complex whole called mind.” Here, Iqbal leads us to the time old controversial “mind– brain problem”. A problem which remains even today the focus of research into the neurophysiology of the brain. Recently, the problem has been addressed in two ways: first, the *materialistic monism*, which means that there is no reality other than that of space–Time–matter–energy–universe, and that there is no immaterial or spiritual reality. According to this view mental states just are physical brain states which can be explained on the basis of the worldview of physics (reductionism, physicalism, metaphysical naturalism). Second, *dualism*, the philosophical view which holds that both the material and spiritual domains have real existence. Iqbal certainly

holds the latter view, though in his search for arguments, he, somehow cautiously, lands himself in the physical world, trying to draw support from the physical nature of the universe as well as psychology. There is nothing wrong about this since the voluminous literature on consciousness emerging from the works of scholars in physics or psychology is equally divided in its support for materialistic monism and dualism.

Enumerating the characteristics of ego (self, consciousness), Iqbal enlightens us about his concept of ego.

First, that ego is not space bound in the sense in which the body is space bound the time space of the ego (self, consciousness) is fundamentally different from the time-space of the physical events, though mental and physical events are both in time. The ego's (self, consciousness) duration is concentrated within it and linked with its present and future in a unique manner. True time duration belongs to ego alone. Here, it appears to us that Iqbal is trying to make a distinction between the serial time and "Divine time" to which he has referred in several of his discourses⁷. However, if relativity theory is operating in the physical universe, as we understand it today (time being the fourth dimension of space), and that neither absolute time nor absolute space exists, then, it becomes increasingly difficult to conceive the operational significance of Divine time in the schema of materialistic monism as a world view of choice for explaining functionality of consciousness (self, ego). Any attempt to place consciousness in four dimensions (except evolutionary paradigm) as has been done in a recent book: "Consciousness in four dimensions"⁸, however, may be given due consideration. It is likely that new laws of physics have yet to be discovered⁹ to understand the time characteristics embedded in 'Divine time' as conceived by Iqbal.

Second, referring to the soul-ego identity, Iqbal is rather skeptical of the metaphysical approach adopted by the Muslim schools of theology 'of which Ghazali was the chief proponent'. This school of thought regarded 'ego' as a simple, indivisible and immutable substance entirely different from the group of mental states (consciousness) and unaffected by the passage of time. Raising the question whether the soul entity is the center of our conscious experience or as a basis of immortality, he rightly points out that it neither serves psychological nor metaphysical interest. In support of this he admits into his fold a number of arguments:

- (1) The transition of a purely formal state of thought to an ontological substance falls beyond the ambit of credence;
- (2) indivisibility of a substance (soul) does not mean that it is indestructible. Such a substance may evaporate into nothingness 'like an intensive quality'¹⁰
- (3) the elements of conscious experience cannot be relegated to the qualities of a soul substance. In this way, distinguishing between 'soul substance' and acts of consciousness, he wonders how experience as qualities can enter soul substance or that soul substance can reveal itself in experiences. On the basis of these arguments, Iqbal makes a categorical statement that 'our conscious experience can give us no clue to the ego regarded as a soul substance.

Third, now treating the ego independent of soul, as conceived by Iqbal, he observes that "interpretation of conscious experience is the only road by which we can reach the ego. Elaborating on this, he identifies ego as consisting of "feelings of personal life", and is as such a part of the system of thought. Every pulse of thought, present or persisting, is an indivisible unity which knows and recollects. "*The appropriation of the passing pulse by present pulse of thought, and that of the present by the successor, is the ego.*" Here he attempts a kind of relationship between thought and ego. Yet, ego is not considered as something 'over and above several converging experiences (thoughts). Thus, it is through the ego that one perceives, judges and wills. Because of its interaction with environment it is under constant tension. For supporting this concept he relies on the Qur'anic verse (17:85) making distinction between Khalq and Amr. "Whereas Khalq is creation, Amr is direction. Accordingly, Iqbal postulates that essential nature of ego (he uses the word Soul) is directive, as it flows from the Directive Energy of God, though we do not know how Divine Amr functions as ego unity." In essence, using this scheme of arguments, the conclusion is drawn that "*the real personality of a human (ego) is not a thing; it is an act*". And all acts taken together are bound by unity of directive purpose or attitude. In this circumstance it is "disciplined by its energy (Amr: The Qur'an 17:85). This means that soul or ego to this extent, proceeding from the Directive Energy, have a common flow from the same spring.

Fourth, there is no disagreement amongst current researchers on Iqbal's identification of the privacy of the ego (consciousness). For example, Peter William (2002)¹¹ commenting on the subject states: "On the physicalist's views that my mind is just my brain, it seems to

follow that the person who knows most about my brain, would know most about my mind. Yet, however, much a third party knows about my brain they would not know about the state of my mind in the special way that I know it: a neurophysiologist can know more about my brain than I do, but he cannot know more about my mental life.” Similarly, Thomas Nagel (1987)¹² argues that “your subjective experience of tasting chocolate cannot be reduced to any objective physical event inside your brain because any such physical state is observable by a third party, whereas your experience is not. our experiences are inside our mind with a kind of *insideness* that is different from the way that ‘your brain is inside your head’. Given the privacy of ego (self, consciousness), substantiated by current literature, we are not in a position to reach any conclusion as to the original relationship of this privacy, including the functionality of associated events, with material monism or dualism, unless we find out the relationship, which, if any, may exist between such terms as consciousness, thought and experience, as used by Iqbal, apparently interchangeably.

Fifth, Iqbal brings up an interesting preposition on the emergence of ego. Ordinarily, evolutionary biology taking life from Darwin’s theory of evolution tells us that the process culminating in human consciousness has bestowed a unique survival value to human species. This thing apart, Iqbal draws inspiration from the following verses of the Holy Qur’an to build up his metaphysical arguments:¹³

Mere of clay We have created man: then We placed him, a moist germ; in safe abode; then We made the moist germ a clot of blood; then made the clotted blood into a piece of flesh; then made the piece of blood into bones and We clothed the bones with flesh, then brought forth a man of yet another make. Blessed therefore be God – the most excellent of makers (23:12-14)

These are the most revealing and illuminating set of verses for a student of embryology. In Iqbal’s view, the final ego of man is organized from a colony of sub-egos with a lower order of consciousness. This claim, in a way, receives eminent support from the well established biological principle of ontogeny repeats phylogeny, meaning thereby that the individual during its embryonic development recapitulates the morphological characteristics of its ancestors. Thus, as stated in the revealed verses, the fertilized human egg implanted in the uterus, develops through such stages as *morula*, *blastula*, *gastrula*, and *neurula* till it grows into a full organism. During the process, however, groups of cells (sub-ego) are transformed into flesh, bones, nerves, blood vessels and various organs. Iqbal’s jargon interpreted in modern diction of biology simply means that it is

through recapitulation of sub-egos (phylogenetic characteristics) that the final ego emerges and this happens under the Directive Energy (Amr). We believe that the expression: “yet another make” in the verses quoted provides a sufficient testimony to this interpretation. The Directive Energy, indeed, acts as an *ab initio* continuum on a substrate at the time of fertilization of an ovum with the sperm. This also receives support from the verse: “Man has been created in the best of forms” (30:4).¹⁴ We have more to say on the subject when we will deal with evolutionary biology and genetic code.

Sixth, regarding interaction with body or environment, Iqbal expresses the view that there is a constant influence of environment on the ego and vice-e-versa; ego is not a mere silent spectator. In fact, it is a dominating force (energy); in final analysis guiding the actions of the body. Even “if the body takes an initiative, the mind enters as a consenting factor at a definite stage in the development of emotions, and this is true of other external stimuli as well, which are constantly working on the mind. It is the mind’s consent which eventually decides the fate of an emotion or a stimulus.” This leads him to the question about the freedom of ego. Using such characteristics of ego as:

- (1) that “the ego is not something rigid”;
- (2) that “it organizes itself in time”;
- (3) that “it is disciplined by its own experience”;
- (4) that “streams of causality” as noted above, “flow into it from nature and from it to nature; and
- (5) that “the ego determines its own activity in the spatio–temporal order by the same mechanism as prevails in nature” and comes to the conclusion that “the element of guidance and directive control in the *ego’s activity clearly shows that ego is a free personal causality*. He shares in the life and freedom of the Ultimate Ego, Who by permitting the emergence of finite ego, capable of private initiatives, has limited his own freewill. This freedom of conscious behaviour follows from the view of ego activity which the Qur’an takes. There are verses which are unmistakably clear on the point.”¹⁵

‘And say; the truth is from your Lord, not them, then who will, believe; and let him who will, be an unbeliever. – (18:29).’

‘If you do well to your own behoof will ye do well; and if ye do evil against yourself will ye do it – (17:7).’

Given this freedom of ego permitted by the Ultimate Ego, under the spell of His Directive Energy (Amr), it emerges as a dynamic

force “ to retain the power to act freely as a constant and undiminished factor in the life of the ego.’ On this score, though not agreeing with Spengler, Iqbal completely negates what he calls the most degrading type of Fatalism which has permeated into the social fabric of Islam, mainly due to political expediency; unfortunately almost universal acceptance of this kind of Fatalism by playing on the freedom of ego, as we examine it historically, has narrowed down the world view of Islam and has robbed the Muslim life of the dynamic impetus which Islam originally bestowed upon its followers. The following quote from Iqbal may be of some help in tracing the rise of Fatalism:¹⁶

“Now the practical materialism of the opportunist Ommayad rulers of Damascus needed a Peg on which to hang their misdeeds of Karbla, and secure the fruits of Amir Mawiyo’s revolt against the possibilities of a popular rebellion. Mo’bad reported to Hasan of Basra that Ommayds killed Muslims and attributed their acts to the will of God”. This strong message of Iqbal which has a splendid logical and pragmatic basis needs to be understood comprehensively by the Muslim youth in the context of true spirit of Islam. It is also equally important that theologians of today should grow out of the literal interpretation of the concept of destiny and take Iqbal’s understanding with the attention it deserves. In this regard attention has to be paid to the following views of Iqbal:¹⁷

‘But since Muslims have always sought the justification of their varying attitudes in the Qur’an, even though at the expense of plain meaning, the fatalistic interpretation has far reaching effect on Muslim peoples’

Seventh, before leaving this discussion, we briefly take up the phenomenon of immortality as expounded by Iqbal. This has strong links with the personality of ego (consciousness) as discussed above. We are doing this for the simple reason that it has a bearing on our main theme that is the nature of contact of finite with the infinite. We have already traced the characteristics of ego as enumerated by Iqbal. For Iqbal, ego cannot be equated with soul as understood by theologians. It is not rigid, nor is it a substance. It has an identity distinct from the body, the two having mutual influence over each other; yet, the ego playing the dominant role. It organizes itself through its own energy apparently in serial time compatible with spatio temporal order of the body. The question then is that when death occurs (man is mortal, finite) what happens to Ego? Iqbal’s arguments on this count are mostly metaphysical, drawing support essentially from various verses of the Qur’an. In the first instance he rejects out of hand what he calls “the most depressing error of materialism”, which supposes that finite consciousness exhausts its object (body). Nor could he agree with the mechanistic view of consciousness which considers “ego activity as a succession of

thoughts and ideas ultimately resolvable into units of sensation”—this being another form of atomic materialism which forms the basis of modern science. True—for the physicalists death is the end of life. As opposed to this, and in order to give strength to his thesis of ego, Iqbal has emphasized on the concept of ‘unity of life’ and ‘unity of consciousness’. From the unity of life, we understand the unity of ego and body; the former though not a substance is organically related to the body. How? This as yet is not fully understood.

Now, in a way as the arguments run, the ego is immortal and at the time of bodily death finds a new abode in ‘Barzakh’ which according to ‘sufistic experience’ is a state of consciousness characterized by a change in the ego’s attitude towards time and space.” This brings out a beautiful relationship between ego and Divine time, discussed earlier. This dual perception by ego of serial time in mundane matters and of Divine time in the inner religious experience in the life of a mystic or a prophet has been noted earlier. The approach is fully enunciated by Iqbal in the following words:¹⁸

If this be so, our present physiological structure is at the bottom of our present view of time (serial time), and - ego survives the dissolution of this structure, a change in our (ego) attitude towards time and space seems perfectly natural.

Let us examine what caveats can be traced in this statement of Iqbal. The assumption is made that physiological structure of the body is dissolved and thus the perception of serial time disappears in as much as ego is concerned. This is acceptable only if we have a clear concept of Divine time. Unfortunately, under the present state of our knowledge there is little that we can present from the science of physics. Yet, the psychological outreach of this area cannot be ruled out. For the second assumption that it finds a new abode in Barzakh (again entirely based on mystic experience) finds no apparent support from scientific basis. Yet, the fallacy can be eliminated if we accept the earlier argument made by Iqbal when he distinguishes normal experience (verifiable) from inner religious experience (ordinarily non verifiable). Perhaps new psychology is in the process of discovering methods by which such an experience can be subjected to experimental analysis. Nevertheless, the arguments advanced by Iqbal that nerve impulse takes time to reach consciousness has some merit, especially in connection with Eccles’ and Popper’s work¹⁹, in which Eccles has proposed a theory of “psychon” related to the passage of nerve impulses within the brain. Be this as it may, Iqbal’s contention is well taken when he argues that

such enormous condensation of impression which occurs in our dreams – life and the exaltation of memory, which sometimes takes place at the

moment of death, disclose the ego's capacity for different standards of time.

The state of Barzakh, therefore, does not seem to be merely passive state of expectation; it is a state in which the ego catches the glimpse of fresh aspects of Reality, and prepares himself for adjustment to these aspects. It must be a state of great psychic unhingement; especially in case of full grown egos who have naturally developed fixed modes of operation on a specific spatio-temporal order, and mere dissolution to less fortunate ones. However, ego must continue to struggle until he is able to gather himself up, and win his resurrection. It is the consumption of life-process within the ego. In the same vein Iqbal remarks:

It is with the irreplaceable singleness of his individuality that the finite ego will approach the infinite ego to see for himself the consequences of his past action and to judge the possibilities of his future.²⁰

These concepts are neatly supported by Qur'anic verses quoted by Iqbal in the *Reconstruction*. The depth of Iqbal's analysis though difficult to understand is perfectly in line with the revealed knowledge and makes a rich contribution to the understanding of Islam by the modern Muslim if his intellectual capacity is not blinded by the myth of classical theology.²¹

Eighth, we would like to comment upon the terms: thought, consciousness, and conscious experience as used by Iqbal in defining the characteristics of ego, we have already dealt with the difference which Iqbal draws between soul and ego. Iqbal makes a categorical statement that

We see that our conscious experience can give us no clue to the ego regarded as a soul substance." Similarly, he writes; Yet, the interpretation of our conscious experience is the only road by which we can reach the ego...the ego consists of the feelings of personal life, and is, as such, part of the system of thought. Every pulse of thought present or perishing is an indivisible unity which knows and recollects. The appropriation of the passing pulse by the present pulse of thought and that of the present by its successor, is the ego.²²

The above quotes from Iqbal provide a sufficient justification for a student of psychology and, perhaps that of natural sciences as well, to analyse the relationship between thought, consciousness and ego. This we will do presently, comparing Iqbal's interpretations with some recent works on the subject.

In 1949, Donald Hebb,²³ a psychologist, made an intensive study about the mechanism underlying thought and consciousness. He

concluded that “*mind is the capacity of thought; consciousness is a present activity of thought; and thought itself is an activity of brain.*”

Based on neurophysiological studies he presents the view that a hierarchy of neural assemblies ranging from simple to complex is present in the brain. When a simple assembly is stimulated, the same stimulus is passed on to other more complex assemblies. A series of such events has been called a phase sequence– the thought process. In support of the presence of cell assemblies, Hebb cites an experiment which he conducted on chimpanzees he had raised in laboratory. From birth he could control their every stimulus. Such animals, he noted, exhibited spontaneous fear upon seeing a clay model of a chimpanzees’ head, which chimps, Hebb knew, had never seen a decapitation, yet some of them screamed, defecated, and fled from their outer cages to the inner rooms where they were not within the sight of the clay model; those that remained within the sight stood at the back of the cage, their gaze fixed at the model in my hand (Hebb,1980).²⁴ From this experiment conclusion was drawn that

(a) the reaction of the chimps were clearly not reflexes, nor could they be explained as conditioned responses to the stimulus and

(b) they could have earned no behavioural rewards by acting in such a manner”. This experiment it was argued was a testimony to the presence of cell assemblies and tells us about the origin of thought process when all these cell assemblies are sequentially stimulated. Hebb’s work (1949)²⁵ has been supported subsequently by a number of studies (Milner, 1993;²⁶ Rapport, 1952;²⁷ Rochester et. al., 1956;²⁸ Smith and Davidson, 1962;²⁹ White, 1961)³⁰. This important work of Hebb and others lends remarkable support to Iqbal’s concept of “the system of thought”, though, at that time he was unaware of the hierarchy of nerve cell assemblies in the brain. Hebb’s theory of stimulation of nerve cell assemblies in sequence over a time frame does not stop here. We have already noted Hebb’s concept of phase sequence, in which one thought leads to another under the guidance of external stimulation and is closely related to consciousness. Iqbal on the other hand relates the “system of thought” (a Hebb phase sequence) to ego. Are then consciousness and ego identical?

Now to answer this question we take stock of the characteristics of consciousness and ego as advocated by Alwyn Scott and Iqbal respectively. Though Iqbal conceded that ego is nothing but a succession of thoughts, yet, he holds the view that the emergence

and appropriation of thought in succession in the jargon of Iqbal does not represent true consciousness as we find it in ourselves. According to him “consciousness is something single, presupposed in mental life, and not bits of consciousness reporting to each other.”³²

This description of consciousness is acceptable if we grant that my succession of thoughts at a given time for a given event provides consciousness about the event in question. For example, if I know from my experience that touching a hot iron rod will bring me pain, the chain of thoughts will bring an awareness at that moment, and will make me conscious that I should not touch the hot rod. Only a child will touch the hot rod because he has no previous experience of such a hazard. If I do so it will bring me pain, clearly then consciousness and awareness go together. One cannot but agree both with Iqbal and Alwyn Scott that consciousness is a “present activity of thought: however, beyond this statement, Iqbal makes a series of tangled arguments through which he draws the conclusion that this view of consciousness far from giving us any clue to the ego, entirely ignores the permanent element in experience. We are afraid that such is not the case, since if consciousness is taken as awareness; it can only be conceived as a continuum of a succession of thoughts appropriating the past, the present and the future. In our opinion, therefore, a thought, unlike the position taken by Iqbal, is not irrevocably lost. It becomes a permanent asset of the system of thought, seeking abode in the crevices of the memory dispersed in the brain. This is how an almost permanent stairway of consciousness is developed through thought, experience, knowledge, and awareness. In fact, expressed elsewhere, in the *Reconstruction*, this interpretation of consciousness supports Iqbal’s view of mutually penetrating multiplicity of thoughts based on experience.

Having examined the views of Iqbal on the nature of the ego and its relationship with the concept of soul as understood by Mutkalam in tandem with consciousness, thought process and experience, it is time now to find out how Iqbal distinguishes between serial time and Divine time. This seems necessary for the reason that, as proposed by Iqbal, ego is the only legitimate path through which the possibility of religious experience can be explored. Now to understand the space-time characteristics of the ego, one has to have an appreciation of the dual perception of time by the ego; one in relation to the body (serial time) and second in relation to the Ultimate Ego (Divine time). The main Qur’anic verses from which Iqbal extracts his evidence for Divine time and space are

reproduced below from his discourse on: “The spirit of Human Culture”:³¹

O company of Djin and men if you can overpass the bounds of Heaven and Earth, then overpass them. But by power alone shall ye overpass them ... “(55:33). Again”, And verily towards thy God is the limit.

Interpreting the last cited verse Iqbal remarks:

This verse embodies one of the deepest thoughts in Qur’an; for it definitely suggests that the ultimate limit is to be sought not in the direction of stars, but in the infinite cosmic life and spirituality.

Unfortunately, for a pure physicalist (monistic materialist), there may be no joy in this verse. For him material is the beginning and material is the end. There is no room for soul or ego in his lexicon, especially the manner in which it occupies a central place in the activity of life as understood by dualists, and as unfolded in the revealed knowledge. Yet, there is plenty of room for the psychologists to ponder over it and seek evidence for the Divine time and space in the domain of religious experience (mysticism).

Obviously, the properties of Divine time as well as of Divine space are not the same as that of serial time. We understand that in the latter case we pursue Newton’s laws of motion and even Einstein’s theory of relativity in which time is merged with space. Since both time and space as we use in the current scientific jargon are factors of human imagination or better the cognitive limit, the expression ‘And verily towards God is the limit’ is difficult to experience on usual mathematical and physical grounds. The appreciation of Divine time and Divine space, as the case may be, according to Iqbal’s persistent emphasis, belongs only to ‘religious psychology’ by which he means higher Sufism. This is why the idea of hyperspace being discussed in recent times as distinct from perceptual space, first proposed by the Muslim mathematician Nasir Tusi (A.D. 1204 – 74), finds favour with Iqbal. Within the same stream of arguments Iqbal takes into his fold a quasi scientific approach in which he distinguishes three levels of space, namely, the space of material bodies (any physical object) the space of subtle bodies (for example air and sound) and third the space of light. The space occupied by a subtle body like light does not disturb the space occupied by another subtle body, (air or another stream of light) though some kind of space continues to exist between these subtle substances. The existence of such an order of space can only be appreciated at the level of *intellectual perception*. The certitude of this

perception may be acknowledged in various wave lengths comprising sound energy or light energy notwithstanding the fact that element of distance is not entirely absent from these variety of spaces. Thus, agreeing with Iraqi, Iqbal concedes that “the highest in the scale of spatial freedom is reached by the human soul (ego) which, in its unique essence, is neither at rest nor in motion. Thus passing through the infinite varieties of space we reach Divine Space which is absolutely free from all dimensions (ordinarily known to humans from scientific schema) and constitutes the meeting point of all infinities. On this count Iqbal pays tribute to Iraqi in the following words:³²

From the summary of Iraqi’s view you will see how a cultured Muslim sufi intellectually interpreted his spiritual experience of time and space in an age which had no idea of the theories and concepts of modern mathematics and physics.

In spite of this long discussion on time and space, Iqbal has mostly stayed in the metaphysical domain, which is hardly verifiable experimentally. More so, even today, there is neither such mathematics nor such physics which can prove or disapprove the concept of Divine time and space for the concrete mind. There is a hope, however, that the unified theory combined with the biology of mind, now in the making may be able to explain through its ultra physical approach the secrets of Divine Time and Divine Space. May be, more than physics psychology may come to help us out. Yet, at this stage, we are treating the words ego and consciousness as cognate, *albeit* concentrating on consciousness which has been the subject of extensive research in recent years.

Notes and References

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METAPHYSICS IN THE METAPHORS—
A STUDY OF IQBAL'S POETRY-II

Dr. Sardar Fayyaz ul Hassan

ABSTRACT

Metaphors are considered as being expressions that are largely affected by values inherent in any culture. Therefore, the meaning should be inferred by referring to share cultural knowledge. Since, metaphors are based on culture; a non-native speaker may find it difficult to understand its literal meaning. Hence, this study provides the basic knowledge of cultural values of Iqbal and the way they have influenced his poetry and his use of metaphors. Furthermore, it has facilitated in understanding the concept of Iqbal's poetry and his conceptualization of metaphors. Likewise, Iqbal has used the example of eagle to refer to the youth. So, it is important to understand the language and culture to analyze the basic understanding of the use of metaphors in that language. This study has examined in detail the use of metaphors by Iqbal in his Urdu poetry with its translation and the researcher has explained how these have become pervasive to human language. Iqbal has attempted to persuade the readers of his poetry using different metaphors; therefore, this study has explored the work of Iqbal to understand the underlying message of his poetry. Furthermore, this study has provided an account on Iqbal's life, examining his early life and his education. A section of the study provides description of the published work of Iqbal in different languages including Persian, Urdu and English. However, for the purpose of this research, analysis has only been conducted on Iqbal's Urdu poetry. It has facilitated the researcher to understand the different functions of metaphors and their use in Iqbal's poetry. The main purpose is to determine different symbols that Iqbal has used to refer to various concepts such as love, nation, and perfect man and so on.

Metaphors of Faqr

After analyzing thoroughly the teachings of Islam through message of Holy Quran and the Prophet (PBUH), it is revealed that Muslims must develop an attitude of *Faqr*. Once, a Muslim is able to reach the perfection of Faqr he/ she will be able to embody the whole of Islam.

(i). Faqr as a quality of an emperor

“Faqr”¹

اک فقر ہے شبیری، اس فقر میں ہے میری
میراثِ مسلمانی، سرمایہ شبیری

Ek Faqr Hai Shabiri, Is Faqr Se Hai Meeri
Meeras-e-Musalmani, Sarmaya-e-Shabiri!

Translation:

One faqr is Shabiri, and it has qualities of emperor
Which is Muslim heritage and real wealth of Shabir

Iqbal has referred to Faqr as a quality of an emperor (Shabir). The poet assumes with the help of Faqr it is possible to have all the wealth that one desires to achieve. In Iqbal's poetry he defines Faqr as being a major wealth for the entire Muslim nation. He has referred to the target domain (Faqr) with a source domain Shabir (emperor) to define his concept in an orientational manner. However, in this context it is imperative to understand the concept of Shabir (emperor), as it has derived from the Islamic traditions that have influenced the metaphorical structuring of statements in Iqbal's poetry to a great extent. Shabir is referred to Hazrat Imam Hussain, who has been a brave leader in the Islamic history. Hence, Iqbal has explained the term Faqr through the term Shabir. In these couplets, Iqbal is attempting to define the Muslim nation that they can achieve the strengths of an emperor, if they are able to have Faqr. Hence, in an orientational manner Iqbal has defined the metaphor of Faqr by referring to the concept of Shabir.

(ii). Faqr as Spiritual poverty

“Faqr”²

اک فقر سکھاتا ہے صیاد کو نچیری

Ek Faqr Sikhata Hai Sayyad Ko Nakhcheeri

Translation:

There is a faqr that teaches the hunter to be a prey;

(iii). Faqr as Pride

“Faqr”³

اک فقر سے کھلتے ہیں اسرارِ جہاں گیری

Ek Faqr Se Khulte Hain Asrar-e-Jahangeeri

Translation:

There is another that opens the secrets of mastery over the world.

Iqbal has defined Faqr in to two different concepts those are pride and spiritual poverty. However, in the above-mentioned couplets, Iqbal has mainly referred to Faqr as spiritual poverty. He has explained the circumstances that would eventually result from being in poor condition of soul. Iqbal has mainly used conceptual metaphors that have explained the underlying concept of his use of these words to define the condition of people. In his opinion, Faqr has been referred to as a situation that either would lead the person to become a prey of the hunter, or learnt the mastery over the world. It is essential to analyze the concept of Faqr through Iqbal’s perception. Poverty can result in two possible situations for an individual that can be either positive or negative. Moreover, it is the attitude of a man that enables him to recognize the benefits of the situation. Even in Quran, it is highlighted according to Islamic beliefs to adopt an attitude that is beneficial for one. Hence, in difficult circumstances and in a situation of complex challenges it is important to have Faqr to be able to overcome them and face them with great strength.

A major principle behind these couplets is to understand that it is not important to be involved in the worldly affairs. In order to get success, our purpose should be only to please Allah. Our worldly association, the relationships and interactions we have should solely be on the teachings of Islam and the guidance of our God. This is the attitude that is needed to be developed in ourselves to achieve success in both this world and hereafter. For example, respecting elders, taking care of others should be done with the intention to please Allah and to seek His pleasure.

An individual should maintain Faqr in all circumstances with the expectation to receive reward from Allah; this will make it possible for him/ her to rise above worldly failures and success. As mentioned in Surah Yunus 11-62 “*khaufun alalibim wala hum yabzānoon*”- you should not be worried about the things that happen in this world, or be sad about it. Iqbal has conceptualized this metaphorically by connecting Faqr with the “*secrets of the mastery of the worlds*”. Thus, an individual may not only limit himself to seek worldly pleasure, rather be able to look beyond that and achieve greater success in both the worlds. By being able to achieve Faqr, an individual can embody Islam.

(iv). Faqr as Misery:

“Faqr”⁴

اک فقر سے قوموں میں مسکینی و دلگیری

Ek Faqr Se Qoumon Mein Maskeeni-o-Dilgeeri

Translation:

There is a faqr that is the root of needfulness and misery among nations;

(v). Faqr as Elixir:

“Faqr”⁵

اک فقر سے مٹی میں خاصیتِ اِکسیری

Ek Faqr Se Mitti Mein Khasiyat-e-Ikseeri

Translation:

There is another that turns mere dust into elixir.

Again referring to Faqr, Iqbal explains that if a man is engaged in the worldly affairs and continue to achieve individual success, it will result in misery for the entire nation. Iqbal had wanted to unite the Muslims and desired them to live their lives according to the teachings of Islam. Therefore, he has stated that an individual may have an attitude through which he would desire to fulfill his individual needs. However, this will only lead him to misery and sadness for the entire nation as well. Hence, the focus should be to make collective efforts with the purpose of developing a united nation based on Islamic principles and the commandments of Allah. Iqbal, through his poetry, has attempted to convey the message of

Quran, mentioning this couplet was intended to bring revolution in the lives of victims of imperialism.

Iqbal also desired to develop such self-awareness amongst people, particularly the Muslims, to live a life that has guided them today to this age of technology. In Iqbal's perception, understanding the happenings of world is a part of Sufism. His philosophy was against the Western thinking and culture that has limited people to their body only, and therefore, they are not aware of their souls. It is important to understand the soul also, to develop a close association with Allah. Furthermore, he believed that being limited to worldly success could just give man lust and greed. Thus, he wants man to interact with God and have pure souls. The concept behind the use of Faqr is to understand the meaning of developing an attitude to seek Allah's blessings. If an individual's only desire is to please Allah, he can then surely achieve success. Iqbal has metaphorically defined Faqr as having the ability to turn "*mere dust into elixir*", meaning that a small particle can have enough power to be turned into elixir i.e. to achieve immortality. The poet has focused on understanding the soul to achieve the super-goals of life.

Metaphors of Ishq (Love)

The concept of Ishq (Love) according to Iqbal's philosophy can be considered as the root of the message that Iqbal wanted to convey. While, the literal meaning of Ishq can be considered as love, but the concept of Iqbal to define the metaphor goes beyond that. Iqbal has not only used the metaphor linguistically, but has conceptualized it to express his philosophy. Love is merely an insignificant fraction of what Iqbal has attempted to define in his terminology. Ishq can be considered as a concept to define the entire philosophy of Iqbal that may include the concepts of love, help, service and the need to surrender one's legitimate rights.

(i). Ishq as Madness

"Ilm-o-Ishq (Knowledge and Love)"⁶

علم نے مجھ سے کہا عشق ہے دیوانہ پن
عشق نے مجھ سے کہا علم ہے تخمین و ظن

Ilm Ne Mujh Se Kaha Ishq Hai Diwana-Pan
Ishq Ne Mujh Se Kaha Ilm Hai Takhmeen-o-Zan
Translation:

Knowledge said to me, Love is madness;
Love said to me, Knowledge is calculation

According to Iqbal’s view, Ishq can facilitate people to dominate the world and control the laws of nature by fulfilling Allah’s commands. Briefly, Ishq in the poet’s view and his philosophy can be referred to things that are good in this world; on the contrary, Aql or wisdom is temporary and bad. In the above couplets, Iqbal has referred to love as madness. Nonetheless, he has defined madness a motivational source for being close to Allah. Iqbal assumes in this context Ishq (love) and Ilm (knowledge) as living things. He has tried to explain the philosophy of love in a manner as he is conversing with Ishq (love). However, he defined love as madness. As mentioned earlier, the metaphor “falling in love” can be understood as being out of control. When a person falls in love his senses are lost, therefore, Iqbal has defined love as being in a state of madness. Moreover, it is essential to understand that Ishq (love) is not bound of any limits or calculations it is limitless. Thus, Iqbal desires the Muslims to have similar Ishq (love) for Allah, which is infinite.

(ii). Love as a Miracle

“Ilm-o-Ishq (Knowledge and Love)”⁷

عشق کے ہیں معجزات سلطنت و فقر و دین
عشق کے ادنیٰ غلام صاحبِ تاج و نگین

Ishq Ke Hain Maujizat Saltanat-o-Faqr-o-Deen
Ishq Ke Adna Ghulam Sahib-e-Taj-o-Nageen

Translation:

Kingdom, faith, and faqr are all miracles of Love
The crowned kings and lords are base slaves of Love

One can understand from these couplets that Iqbal’s philosophy of Ishq has explained love in several contexts. Therefore, Iqbal wanted the Muslim nation to revolve from the rule and control of the West. He believed that it could only be possible through love; hence, in his poetry he has expressed the power of love. The poet has convinced Muslims to understand what they can achieve through Ishq. Iqbal has not attempted to romanticize the term; rather, he has explained the true concept and philosophy behind the word through the use of a metaphoric tool. In his opinion, love enables people to have faith and Faqr.

These are the two basic themes of Iqbal’s poetry that are faith and Faqr, Iqbal believes that having true love for Allah can build strong faith and attitude that will lead to close association with Him. Iqbal’s

philosophy indicates that love can do various miracles in human life enabling him/ her to have faith and develop close links with the God. As mentioned earlier, Iqbal believed education and wisdom are only to achieve success in the world, but the power of love can be extended to this world and hereafter. He wants human souls to have the power of love to achieve this success and being close to Allah. In addition to this, Iqbal has highlighted another important phenomenon that cannot be left unnoticed. He has referred to the kings and lords and has conceptualized them as being mere slaves of love. Those individuals that are able to create the power of love in them and strengthen it gradually will be able to be superior to these kings and emperors.

(iii). Love as a source of peace

“Ilm-o-Ishq (Knowledge and Love)”⁸

عشق سکون و ثبات، عشق حیات و ممات
علم ہے پیدا سوال، عشق ہے پنہاں جواب!

Ishq Sukoon-o-Sabat, Ishq Hayat-o-Mamat
Ilm Hai Paida Sawal, Ishq Hai Pinhan Jawab!

Translation:

Love is peace and permanence, Love is Life and Death:
Knowledge is the rising question, Love is the hidden answer

Iqbal has delivered an important message through these couplets that is imperative for people to understand. He has conceptualized love with life and death. Iqbal believes that Ishq is the only tool that can facilitate a man to understand the meaning of life and death. He has defined love as being the only possibility to maintain peace and stability in our lives. However, he has compared the need of love with the desire to achieve wisdom and education. While, Iqbal's philosophy is based on informing people about the way to achieve greater success, he has explained that it can only be done through love. Iqbal has criticized on acquiring the western education; instead, he wants Muslims to have love for each other. He believed that reawakening the souls of Muslims could result in greater benefits for them. Nevertheless, he also informed that one should not focus on getting the education only.

He believed that Ishq is the answer to every question, as it is not only limited to, the concept of love, but its meaning can be extended beyond that. The national poet has conveyed the message of love to

achieve peace in life. Iqbal believed that the power and strength of love could not only be limited to life only; however, an individual can also benefit from it after death. While, through knowledge and education certain question cannot be answered, love can provide answered to all the questions. Iqbal has referred to love as being the answers to questions of life by mentioning: “*Love is the hidden answer*”; therefore, it is important to understand the “hidden” answer through love.

(iv). Ishq as an Angel

“Ishq-o-Mout (Love and Death)”⁹

فرشتہ تھا اک، عشق تھا نام جس کا
کہ تھی رہبری اس کی سب کا سہارا

Farishta Tha Ek, Ishq Tha Naam Jis Ka
Ke Thi Rahbari Uss Ki Sub Ka Sahara

Translation:

An angel called Love there was
Whose guidance everyone's hope was

Muhammad Iqbal's philosophy related to love is extremely powerful and has significant meaning in individual's life. Thus, understanding it can result in delivering greater benefits to the people. He believed that even the kings with substantial power would become the slaves of individuals who have developed Ishq in them and have true faith in Allah. At the same time, as he delivered the message to have Faqr for attaining immortality, he believed that attitude towards life can also be achieved through the power of Ishq (love). Hence, it is imperative for people to understand the need to develop love within them and not indulge in worldly affairs. They may seek to please Allah by fulfilling his commandments.

The sole purpose of life must become to love for the sake of God, by helping others and being self-aware. Iqbal has referred to Ishq (love) in a spiritual context; he has defined the power of love as a source to strengthened intention and beliefs of an individual. In another poem of Iqbal, Masjid-e-Qurtuba, Iqbal has defined Ishq as the word of Allah. It is important for an individual to develop stronger love for Allah to have firm belief in his existence. Iqbal has assumed that Ishq (love) is an angel. He is referring to Ishq (love) in a structured metaphorical manner, where he has used the term angel as a source domain to define the target domain, which is Ishq (love).

The great poet has explained the concept of love in a philosophical manner. He assumes that Ishq (love) is that angel who can guide people and become a source to keep their hopes alive. Angels are sent to fulfill the commandments of Allah, and thus, Iqbal believes that love is that angel that can guide the Muslim nation.

(v). Ishq as Conviction

“Ilm-o-Ishq (Knowledge and Love)”¹⁰

عشق مکان و مکین، عشق زمان و زمین
عشق سراپا یقین، اور یقین فتح باب!

Ishq Makan-o-Makeen, Ishq Zaman-o-Zameen
Ishq Sarapa Yaqeen, Aur Yaqeen Fatah-e-Bab!

Translation:

Love is the Space and the Creation, Love is Time and Earth!
Love is conviction entire, and conviction is the key!

Iqbal has expressed his views about Ishq (love) as being the entire universe. He defines love as not only something that is found in this world, but goes beyond. The poet has convinced the nation to develop a strong bond with Allah with the use of a common word i.e. love. It can be defined as an expression for one's affection; however, the word has deep meaning, which is not simple to define. Ishq (love) can be defined as a way to beloved. This concept has been extensively defined in the poetry of Iqbal; the poet has explained love as the way to reach God. A major element of conceptual metaphor is its pervasiveness; hence, Iqbal has used a word that is all encompassing. The word can be understood by everyone, similarly Lakoff and Johnson's theory of conceptual metaphors highlights that metaphors should be common to be used in day-to-day life to define human experiences. Likewise, with the help of a common word Iqbal has defined his philosophy of Ishq (love). Iqbal believes that Ishq (love) defines the conviction and beliefs of a Muslim nation. He has used the term yaqeen (conviction/ belief) to define love. The conviction or belief in this context is the belief in Allah and His oneness. Love can be understood in terms of a source that can help in developing strong conviction. Hence, Iqbal has again metaphorically referred to love as a conviction. This can be determined as an example of spatial orientational metaphor in which Iqbal has related the two concepts to give a similar meaning like literal language.

Metaphor of Husn (Beauty)

Iqbal has referred to Husn in different contexts; he has defined beauty from perspective to define the eternal beauty of God. He has also referred to the nature to define the concept of beauty. Hence, it can be said that Iqbal has analyzed the concept of beauty in different regards. He believes that love is the source to achieve success. He has also emphasized the importance of beauty for similar purpose. He desired the Muslim nation not only to focus on the apparent beauty; however, the aim should be on developing the internal beauty. Based on the Iqbal's concept of beauty it is imperative for a man to have a beautiful character and soul that would encourage others to follow him. In addition, with the beauty of soul he must inspire others and be able to reawaken their spirit to have complete faith in Allah.

(i). Husn as a source of Love

Husn-o-Ishq (The Beauty and the Love) ¹¹

حسن سے عشق کی فطرت کو ہے تحریکِ کمال
تجھ سے سرسبز ہوئے میری امیدوں کے نہال

Husn Se Ishq Ki Fitrat Ko Hai Tehreek-e-Kamal
Tujh Se Sar-Sabz Huwe Mer Umeedon Ke Nihal

Translation:

Love's nature gets stimulation for Perfection from Beauty
My hope's trees flourished through Your favour

Iqbal has emphasized on love greatly for analyzing the goods of the world. However, he later focused on examining the concept of beauty. He has explained to be able to love someone with greater passion, it is essential to understand the concept of beauty. Iqbal's philosophy of beauty can also be understood in terms of love for Allah. He believed that in order to love God largely it is essential that man should praise the beauty of Allah that is evident in the nature. Iqbal is referring to beauty here in terms of nature, the things that are created by Allah. According to Iqbal's philosophy of beauty, the eternal beauty is the beauty of God. Furthermore, he believes that love for Allah is likely to flourish by praising His beauty. Moreover, this beauty can also be understood in terms of human nature and their character.

The love for people is likely to strengthen, if they possess a beautiful character. Those who are able to understand the philosophy of love that Iqbal has conceptualized metaphorically are

tending to have beautiful character. The concept of Husn by Iqbal should be understood in the light of nature created by Allah. It should only be limited to the physical beauty, but goes beyond that. With the use of these couplets, it can be understood that Iqbal has referred to beauty as a source of inspiration for love. The concepts of Khudi (self), Ishq (love) and Husn (beauty) can be defined collectively. The purpose is to create a strong bond with Allah through knowing oneself and having love for Allah. However, love gets even stronger by recognizing the beauty. Beauty is a source that drives love, and motivates an individual to have affection towards the other entity. Furthermore, the bounties of God that have been bestowed upon us should be considered as His eternal beauty. By examining His blessings upon us, we will be able to develop close associations with Him. It is essential to be able to admire His beauty that will facilitate in ensuring to be closer to Allah. Lakoff and Johnson have defined through their theory that the entire conceptual system of an individual is metaphorical. Therefore, metaphors can influence an individual's way of thinking and his behavior. The concept of Iqbal's husn is derived from the way he has conceived beauty in everyday life.

Muslims should remain determined to follow their faith and the teachings of Quran through which they will be able to realize the beauty of the world.

Additionally, he has emphasized on the need to enlighten one's character by being able to understand the knowledge of Islam. Iqbal's philosophy of beauty can be understood in terms of having an outstanding character. Muslims should inspire others to follow the beliefs of Islam. At the time, when Muslims of sub-continent were suffering under the rule of British, he conveyed them the message to beautify their character through his poetry. The concept that should be understood here is the beauty in terms of a pure character. Beauty can be defined concretely through its power that can even turn a non-believer to Islam. A person with beautiful soul and spirit has the ability to develop more love for Allah. He is able to admire and appreciate the beauty of God that is present in the nature of the world. It is imperative for a human to ensure that is able to recognize the beauty present in the world. However, it will only be possible to admire the creation and beauty of Allah with a pure character and soul.

Metaphors of Insan-i-Kamil (Perfect Man)

Iqbal has presented a unique and fascinating vision of the Perfect man; however, this concept has not only been analyzed by Iqbal.

Many thinkers including Abdul Karim al-Jilli and Mohiuddin-ibn-Arabi are prominent names who have developed the idea of the Perfect man. They have viewed man as an individual identity, who can be considered as a manifestation of both Universe and God. They believed that man is the representation of God in reality. The perfect example of Insan-i-Kamil (perfect man) is the Holy Prophet, and by following his supreme example, anyone can achieve the highest ideal that life can bestow upon man.

Nonetheless, Iqbal's Perfect man Insan-i-kamil or mard-i-momin is the person with certain qualities including power, vision, action and wisdom. These qualities were evident in the character of the Holy Prophet, who had also perfectly embodied the finest attributes. Therefore, in Iqbal's perception Momin can only become master of his own destiny by reaching the level of perfection and emulating the character of founder of the Faith. Iqbal has used "Bal-i-Jibril" to explain this concept and believes that a Momin is an individual with power and the ability to conquer difficulties. Iqbal further explains his concept of perfect man by highlighting that all activities in the universe can be attributed to him. Iqbal further describes his philosophy of Insan-i-Kamil, by saying that an individual seeks to absorb in the worldly affairs, while the Perfect man has deposited the entire universe.

(i). Insan-i-Kamil as a source of Reawakening souls

"Nanak"¹²

پھر اُٹھی آخر صدا توحید کی پنجاب سے
ہند کو اک مردِ کامل نے جگایا خواب سے

Phir Uthi Akhir Sada Touheed Ki Punjab Se
Hind Ko Ek Mard-e-Kamil Ne Jagaya Khawab Se

Translation:

Again from the Punjab the call of monotheism arose:
A perfect man roused India from slumber

Iqbal's concept of the Perfect Man (Insan-i-Kamil) can be defined as a man of this world and the one who belongs to all humankind. Iqbal believes his Perfect to be immortal and the one who lives in all time. He has referred to Mard-i-momin as a reality of this world, but someone who is beyond the limitation of time and space. Factors such as race, geography or politics could not limit his existence and he does not belong to any particularly country. Thus, the entire

world can be considered is home and he has been sent on earth with a mission to establish the Kingdom of God. Thus, Iqbal believes that Insan-i-kamil is the person who will reawaken the Muslim soul and bring them closer to Allah. The perfect man, some believe that does not exist; however, Iqbal's philosophy of Insan-i-Kamil indicates that there is existence of an individual who is perfect. Therefore, he can guide the entire Muslim nation.

This can be considered as Iqbal's dream, where he desires the Muslims of the sub-continent to struggle for a separate nation. In these couplets, the poet has attempted to express his feelings for a separate Muslim state. However, he believes that there is a need for a Mard-i-Momin (Perfect Man) to reawaken the souls of the Muslims. In Iqbal's opinion, the Muslim nation is in a dream and a world of fantasy that is dominated by Western culture, and therefore, there is a need to awake the nation from this dream. Hence, he has defined Insan-i-Kamil as that perfect individual who can reawaken the Muslim souls.

(ii). Insan-i-Kamil as a source of changing destinies

In this context he writes in *The Rise of Islam*.¹³

کوئی اندازہ کر سکتا ہے اُس کے زورِ بازو کا!
نگاہِ مردِ مومن سے بدل جاتی ہیں تقدیریں

Koi Andaza Kar Sakta Hai Uss Ke Zor-E-Bazu Ka!
Nigah-E-Mard-E-Momin Se Badal Jati Hain Taqdeerain

Translation:

“Who can imagine the strength of his arm?
Destinies are changed at the mere glance of a Perfect Man”

Iqbal believes that Insan-i-Kamil has significant power and strengths through which he is able to change the destiny of humankind. The above couplets are aimed at defining the strengths of Iqbal's Insan-i-Kamil. Iqbal has challenged the strength of his “Perfect Man”, and believes that he can change people's destinies at a glance. The perfect man according to the philosophy of Iqbal is the one, who has the qualities of highest power. At the same time, Iqbal expresses his views of Perfect man by considering him as the one with highest knowledge. The purpose of Mard-i-Momin is to fulfill the command of Allah and bring others closer to Him.

Iqbal has metaphorically defined the concept of Insan-i-Kamil with a source domain that is in comparison to the strength of the

God. He believes that the only Perfect existence is of Allah, and if a man becomes perfect he will be able to inherit the same attributes. However, he believes it can only be possible with tremendous struggle and determination. Furthermore, he believes the existence of an Insan-i-Kamil (perfect man) can help in changing the destinies of people, as he can be a guiding source for people. He has defined the strengths of Insan-i-Kamil as the ability of changing the faith of people by acting as a leader for the entire nation. Nonetheless, the connotation of a perfect man is explained metaphorically, with great power and strengths.

(iii). Insan-i-Kamil as the hand of Allah

Iqbal has further attempted to explain the concept of Perfect man in his one of the most famous poems, Masjid-e-Qurtaba (مسجد قرطبة) *The Mosque of Cordoba*:¹⁴

ہاتھ ہے اللہ کا، بندہ مومن کا ہاتھ
غالب و کار آفرین، کار کشا، کار ساز

Hath Hai ALLAH Ka Banda-E-Momin Ka Hath
Ghalib-O-Kaar Afreen, Kaar Kusha, Kaar Saaz

“The hand of a true Momin (Insan-e-Kamil) is, in fact, the hand of Allah.

He is the predominant, the authoritative, the problem solver and the ultimate help and favor”.

In the above-mentioned couplets, Iqbal has compared the attributes of “Perfect Man” to the qualities of Allah. He is comparing the hand of a Momin with the hand of Allah. Additionally, Iqbal has conceptualized his idea of Momin in terms of a person who has completely implemented Faqr upon himself. He is the one who has been successful in developing close association with Allah. The Perfect Man is an individual who has strong relationship with Allah. He is successful in developing the unique trait of oneness with Allah. It eventually brings him so closer to God that the difference of “You” and “I” is eliminated.

Therefore, sight of a Momin becomes Allah’s sight, his speech becomes Allah’s speech and Allah’s message becomes his message. Hence, a Muslim should aim to develop a character that will enable him to be close to Allah in the similar manner as a Momin is. This is the example of a perfect man in the light of the concept of Iqbal’s Mard-i-Momin. Furthermore, Iqbal explains to become a Perfect Man, it is important to emphasize on collective benefits and must

not focus on oneself only. It is imperative for a Momin to become a problem solver for others and must be ready at all times to assist them when needed.

As mentioned earlier, there is existence of a perfect man in Iqbal's philosophy, he is an individual with countless treasure yet he does not have any greed in him. Furthermore, he is an individual with great concerns for the community and his society. Although, Iqbal has referred to the perfect man as someone who has different attributes that are common to a perfect identity that is of Allah. It is essential to understand that in Islamic traditions no one can be compared with the God, Who is the One and Only. But, Iqbal has defined the concept of *Insan-i-Kamil* who has similar traits, whose faith and devotion is beyond the faith of Momin. There are different degrees of a Muslim and *Insan-i-Kamil* is the highest degree of the man on earth; therefore, he becomes the closest one to Allah. This concept has been explained metaphorically by Iqbal in the above-mentioned couplets.

Metaphors of Mamalikat (Government)

Iqbal had great concerns about the consequences of the control of British on Muslims. In his perception, Muslims were being exploited by the British policy of imperialism. They were being dominated by the western powers, which resulted in including them amongst the poor class of the economy. It was essential that Muslims should rise from the rule of British to protect their own rights. Iqbal desired to safeguard the rights of Muslims and wanted them to rise to create a Muslim dominated nation. At that time, Iqbal witnessed that British has shifted the burden of Great Depression on the Indian Muslims. As a result, the Muslims of sub-continent had to face the challenges of rising poverty, which was not possible for them to overcome. Hence, Iqbal encouraged them through his work and continuous efforts to be able to protect their own rights. Due to the rising economic crisis that had resulted from the Great Depression, India had cut down its expenditures. The people who had suffered the most from these consequences were the Muslims laborers who were already living on margin. Therefore, Iqbal wanted them to have the strength and power for creating their own nation with the control and governance of Muslims. Hence, he said:

(i). Mamlikat as captive for nation (Muslims)

*"Azadi" (Freedom)*¹⁵

ہے مملکتِ ہند میں اک طرفہ تماشا
اسلام ہے مجبوس، مسلمان ہے آزاد!

Hai Mamlakat-e-Hind Mein Ek Tarfa Tamasha
Islam Hai Mehboos, Musalman Hai Azad!

Translation:

In India queer and odd the farce you see,
The Faith is captive, but the Muslims free.

It is clear from these couplets, mentioned above, that Iqbal was aware of the consequences and the problems that Muslims faced from the control and governance of India. His beliefs that while living in India it will not be possible for the Muslims to practice their faith and religion. Furthermore, it would not enable them to live a life that is according to the teachings of Islam. Therefore, he dreamed of creating a nation that is solely dependent on Islamic beliefs and the message of Allah.

It is evident that Iqbal believed that Muslims could not freely practice their religion unless they are able to get independence. By mentioning that: “*The Faith is captive*”, Iqbal has tried to reawaken the Muslims to develop closer association with their God. Furthermore, he attempted to create awareness amongst Muslims that they are not free until they are able to have strong faith. He wanted the Muslims to live their lives according to the teachings of Islam and strengthen their faith for the sake of being closer to Allah.

In addition to this, he had the perception that living in India will only result in imposing further challenges on the Muslims including poverty and poor economy. Therefore, Muslims must not let their faith to be weakened at the hands of British and their rule in India. He wanted them to have a pure soul and character that can do miracles for them. Iqbal has explained the concept of Indian government as being a farce who has kept the Muslims as captive; they do not have the ability to live a life that is according to the teachings of Islam. As a result of “Mamlakat-i-Hind” “the government of Hind”, Muslims are not free to practice their own faith. Instead, Iqbal believes that they are living in imprisonment and the Indians are ruling over them. Metaphorically Iqbal has explained the government as “ek tarfa tamasha” one-sided farce, where the Hindus are struggling for their own good, while suppressing the Muslim minority in the sub-continent.

Metaphors of Mahash(economy)

Iqbal, though not an economist, has still emphasized on the economic conditions of Muslims of sub-continent. He wanted to create an economy where Muslims were given equal rights and equal employment opportunities. Iqbal had great concerns about the Muslim, he believed that they are becoming the slaves of the West and are forgetting their own traditions and beliefs. In his perception, the Muslim nation was very much influenced by the materialism and was not spiritually strong. Thus, Iqbal wanted to remind them about their values and revive their souls. He believed, while people have all the materialistic and worldly belonging, yet they are living in an enslaved society. Hence, he desired that Muslims should not be the servants of the West and look within them to find peace and success. To analyze the economic tensions of that time it is important to understand the political and social conditions that were prevalent. Thousands of Muslims and Hindus were subjugated by the British. The entire Muslim society was experiencing a period of transformation and turmoil.

This eventually resulted in several social and economic problems, which became even complex with the passage of time. Slavery, weakening of faith and exploitation of Muslim peasantry are just few examples of these problems faced by the Muslims. Therefore, Iqbal was concerned about the economic conditions of the entire community and desired to grant them their rights. Much of the Iqbal's thoughts expressed in his poetry were aspired by the economic environment that opened his eyes. If the Muslims had not experienced such difficulties, the views of Iqbal, his philosophy and poetry would have been quite different. Therefore, Iqbal struggled to resolve the problems that resulted from an effort to ask for independence. Dr. Muhammad Iqbal hoped to provide a separate Muslim homeland to address the unrest in the economic and social environment in that time. Furthermore, his thoughts were influenced by the conditions of that time he has expressed his philosophy and concerns for the Muslims by stating:

(i). Mahaash as a calamity

"Khuftagan-e-kebak Se Istafsar" (The Interrogation of the Dead)¹⁶

اس جہاں میں اک معیشت اور سو اُفتاد ہے
روح کیا اُس دیس میں اس فکر سے آزاد ہے؟

Iss Jahan Mein Ek Maeeshat Aur So Uftad Hai

Rooh Kya Uss Daes Mein Iss Fikar Se Azad Hai?

Translation:

The daily bread and a million calamities this world has
Does the soul freedom from anxieties in that world has?

Iqbal wanted to remind the Muslims about the other world that they had forgotten in the search of this materialistic world. The poet has attempted to inform Muslims about the other world that is free of the anxieties of this world. In these couplets, Iqbal has focused on explaining to the Muslims that they should not be indulged in this materialistic world, rather focus on the world hereafter.

These are the couplets that have been taken from Iqbal’s poem “*Khuyftagan-e-kebak Se Istafsar*” (The Interrogation of the Dead). Iqbal is questioning the Muslims about the world they are living in; he has attempted to claim that they are living in a world that is filled with worries, an economy which is dependent on materialism. Iqbal has compared this world with the world hereafter to strengthen the souls of Muslims, he has interrogated the Muslims about the economy they are living with the things they will be blessed with in the life hereafter.

In these couplets, also he has asked the Muslims about the economy (Maeshat) by referring to the economic problems that are encountered by them. Iqbal has metaphorically explained the concept of this world and the world hereafter; he explains that this economy has several problems including several calamities. Then he has asked if the Muslims’ souls are free from these concerns in this world.

In attempt to ensure that Muslims do not involve themselves in the worldly affairs and materialism, Iqbal is persuading them with the help of defining the blessings of the other world. Furthermore, as Muslims have become slaves of the Western world, and face several economic and social problems, Iqbal encourages them to be closer to Allah and worry about the world that is to come, instead of living in anxiety about this world. Iqbal has explained his philosophical concept about the two worlds by comparing the situation of both the worlds. He has referred to different problems that this world has, but a man would be free from those in the world hereafter. Furthermore, this is defined in terms of spatial orientation, the way in which Iqbal sees both the worlds. His views and perception regarding the world are based on his thoughts and experiences. Additionally, this concept has emerged from the Muslim cultural values that a man would be free from all the calamities of the materialistic world, in the life

hereafter. However, it is important that Muslims should realize the need to understand it and develop close association with God.

His poetry calls for an economic system that is free from injustice, inequality and deprivation, which he believed could only be achieved by developing a strong relation with Allah and revitalizing the spiritual beliefs. By referring to this economy Iqbal is referring to those Muslims who have been too much influenced by the Western traditions. He desires to explain to Muslims, with hope, that this world has several calamities, where people are living in an economy that is not free of problems. But, later he has addressed to the nation asking them if in this world they are free of all these miseries. He has compared it with a different world that exists hereafter. He is trying to explain this philosophy metaphorically, economy is merely a one with “so uftaad” “a million calamities” and therefore, the ultimate goal of any individual should remain the achievement of Heaven that will be after this world.

Metaphors of Nojawan (Youth)

Allama Iqbal can undoubtedly be considered as the most outstanding poet-philosopher belonging to the modern period. During the twentieth century He has made significant contributions in the arena of Islamic philosophy. He has inspired many people of that time to rise and struggle to forge their own destiny. He has particularly emphasized on the role of youth for achieving a separate homeland for Muslims. He had great concerns for the youth in the twentieth century.

(i). Naujawan as mercury

“*Jang-e-Yarmook Ka Aik Waqia*” (An Incident of the Battle of Yarmuk)¹⁷

اک نوجوان صورتِ سیماب مضطرب
آکر ہوا امیرِ عساکر سے ہم کلام

Ek Naujawan Soorat-e-Seemab Muztarib
Aa Kar Huwa Ameer-e-Asakar Se Hum Kalam

Translation:

A young man who was restless like mercury
Approaching the army’s general started saying

Iqbal had great hopes from the Muslim youth; he believed that through their struggle it would be possible to achieve independence

and freedom. He has referred to Naujawan (youth) like a mercury that is restless and strong like fire. Naujawan (youth) has remained a significant concept of Iqbal’s poetry; he has attempted to reawaken the spirit of the Muslim youth in search for a separate homeland and also to bring them closer to Allah. In these couplets, Iqbal has referred to the Muslim youth as being “seemab”, which is the term referred to define the planet of mercury. The mercury planet is the one that is closest to sun and the fierce one, thus, Iqbal’s philosophical thoughts have been inspired from the traits of the mercury. Therefore, it can be stated that use of metaphors is pervasive in everyday language and it is inspired from human experiences. It is important to understand that Iqbal has referred to the youth as being the forceful.

Furthermore, he has used the term Muztarib (anxious/ restless) to define the youth of Muslim nation. He believes that the youth should be close to the teachings of Islam and become a conveyer of Allah’s message. He has referred to the youth as being the one who is close to the Holy Prophet (PBUH) and cannot live after his death. Therefore, he is anxious and becoming restless as the nation has forgotten the message that the beloved Prophet had delivered to the entire Muslim nation. The use of mercury here is done in a metaphorical manner, Iqbal has explained the youth as energetic and restless. This quality will enable the Muslims to achieve their goals.

(ii). Naujawan as a broken star

“*Khitab Ba Jawanan-e-Islam*” (Address To The Muslim Youth)¹⁸

کبھی اے نوجواں مسلم! تدبّر بھی کیا تو نے
وہ کیا گردوں تھا تو جس کا ہے اک ٹوٹا ہوا تارا

Kabhi Ae Naujawan Muslim, Tadabbur Bhi Kiya Tu Ne
Woh Kya Gardoon Tha Tu Jis Ka Hai Ek Toota Huwa Tara

Translation:

Have ever you pondered, O Muslim youth, on deep and serious things?
What is this world in which this you is only a broken star?

He was optimistic about the Muslims, specially the youth, in developing a separate nation dominated by Muslim majority. He believed that with their strength and devotion it is possible to get freedom and develop a nation for Muslims. The poet has explained dependence of Muslims on other nations; rather than recognizing their own strengths and qualities. However, he believed that Muslims

are not able to know themselves, they are involved in the worldly affairs and it has nothing to offer. Furthermore, he believed by living in a nation that does not value the Islamic faith, it would not be of any value to the Muslims.

Iqbal has tried to reawaken the Muslims here by asking them, if they have pondered about their heritage. The great poet has attempted to remind the Muslims, where they actually belong and what they have become now. Iqbal metaphorically employed the term “toota huwa tara” (broken star) to refer to the Muslim youth that is their current situation. However, he has reminded them that they belong to Gardun [simile for Prophet (PBUH) and his companions]. They were the people with firm beliefs and complete faith in Allah. However, now the Muslims are nowhere, they are merely like a broken star from the sky. But, before being influenced by the Western traditions they were themselves the sky (Garduun). Therefore, it is now imperative for the Muslim youth to revive their faith in search of who they are truly.

(iii). Naujawan as a follower of West

His beliefs on the ability and potential of the youth depicted that with the help of youngsters it is possible to achieve the destiny in less time. In his opinion, Muslims would have been able to get freedom even earlier, if the youth had confidence in them and in their capabilities. However, Muslim youth of the twentieth century was more indulged in Western traditions. They did not struggle to realize their own self and build self-confidence. He has referred to the denial of the youth by stating:

“Aik Naujawan Ke Naam” (To a Young Man)¹⁹

ترے صوفے ہیں افرنگی، ترے قالیں ہیں ایرانی
ابو مجھ کو رلاتی ہے جوانوں کی تن آسانی

Tere Sofe Hain Afarangi, Tere Qaleen Hain Irani
Lahoo Mujh Ko Rulati Hai Jawanon Ki Tan Asani

Translation:

Your sofas are from Europe, your carpets from Iran;
This slothful opulence evokes my sigh of pity

He has defined the lack of interest of the “Nojawan” in creating a separate homeland by defining that they are too much influenced by the western traditions. His philosophical poetry explains that Muslims are more concerned regarding their worldly success. As a

result, they have forgotten their own beliefs and their faith is weakening. With the help of these couplets, he has attempted to express his anger and disappointment for the Muslims. He mentions; “*Your sofas are from Europe*”, to show his concerns regarding the inability of Muslims to ensure their own comfort. He has then expressed his dissatisfaction from the Muslims; “*This slothful opulence evokes my sigh of pity*”, this depicts that Muslims were not on the right path and they had been misled by the worldly affairs. This had resulted in Iqbal disappointment from the youth of the nation. While, the literal meaning of the sentence may depict the belongings of Muslim youth, but also in a metaphorical way it has conveyed the same meaning that would otherwise had been conveyed through literal statement, which is also true. Therefore, Iqbal has tried to address the Muslim youth by being very much influenced from the Western traditions.

To define the western traditions he has referred to the terms such as sofas and qaleen (carpets). Iqbal has defined this influence in an ontological manner by referring to different objects as a reference to relate to the Muslim youth. It is important to understand that Iqbal has been disappointed with the weakening faith of the Muslim youth and their influence from the Western culture. Thus, he has attempted to encourage them to follow the Islamic principles and live their lives on similar standards.

(iv). Naujawan as an eagle:

Iqbal has again addressed the youth to develop their confidence and make them realize their power. He states:

“*Aik Naujawan Ke Naam*” (To a Young Man)²⁰

عقابی رُوح جب بیدار ہوتی ہے جوانوں میں
نظر آتی ہے اس کو اپنی منزل آسمانوں میں

Auqabi Rooh Jab Baidar Hoti Hai Jawanon Mein
Nazar Ati Hai Iss Ko Apni Manzil Asmanon Mein

Translation:

When an eagle’s spirit awakens in youthful hearts,
It sees its luminous goal beyond the starry heavens

Iqbal is referring to the Muslims in the context of an eagle. He desires the youth to have the same spirit to achieve their goals. Iqbal has metaphorically used eagle in these couplets to refer to the youth of the nation. He has not only limited this trait of an eagle, for the

youngsters of the twentieth century, but wants today's youth to develop same traits.

He believed that youth should aim to become an eagle whose goals are beyond the skies. Through his poetry, Iqbal has attempted to reawaken the spirits of Muslims who were in denial to achieve a separate nation. Iqbal's philosophy depicts that the youth can be the leaders of the nation who can lead the Muslims to their destiny and accomplish their goals successfully. He does not want the Muslims to limit themselves to the worldly success and be concerned about the failures of life.

Instead, he wants them to aim for even better that is beyond the world's success and must desire to achieve heavens. Furthermore, the underlying meaning of Iqbal's poetry is to encourage the youth to create self-confidence and have be aware of their strengths. He believes the youth who is able to be an eagle can have higher goals and that is the only way through which he/ she can achieve them. He wanted the youth to set superior goals that are not only limited to this world, but will also enable them to have better hereafter. In his poetry, though he has referred to the youth of the sub-continent of that time; however, it is also applicable to the today's youth. It is essential that the Muslim "Nojawan" understand the message of Iqbal in the light of conceptual metaphors that he has used in the poetry. This, as a result, will eventually facilitate them in overcoming the challenges that they encounter in their day-to-day lives.

Metaphors of Millat (Nation)

Iqbal's ideology of Pakistan was built on the universalism of community (Millat). Iqbal had desired to build a nation on Islamic beliefs. He believed in nationalism and that through his political ideology, he wanted Muslims to have a separate nation. Furthermore, his idea of a separate homeland was based on Islamic values according to the teachings of Quran and the Sunnah of Holy Prophet (PBUH). The two main concepts that lead Iqbal to develop the concept of creation of Pakistan are universal Millah (community) and khudi (self). The concept of Khudi (self) is intended to define self-awareness; Millat is aimed at analyzing oneself for the benefit of the community. Iqbal wanted to create a nation that is able to realize their persona strengths and build a nation who is united on the teachings of Islam.

(i). Millat as Ocean

He says in his poem *The Candle and The Poet*:²¹

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

Fard Qayam Rabt-e-Millat Se Hai, Tanha Kuch Nahin
Mouj Hai Darya Mein Aur Bairun-e-Darya Kuch Nahin

Translation:

“The individual remains steadfast only
With, the bond of (Millat) community;
Alone he is nowhere Like a wave in the ocean, But outside nothing”.

Iqbal believes that an individual will not be able to develop its strengths without the support of his community. Therefore, his success is dependent on his ability to develop a strong bond with the community. Much of Iqbal's work was focused on awakening the spirit of the Muslims in the sub-continent. He wanted the Muslims to live their lives based on Islamic principles. Iqbal has referred to the importance of unity of people in realizing need for the preservation of the self. He believes if an individual desires to remain steadfast, it is important to make collective efforts. Furthermore, to define the concept of Millat and its significance for an individual Iqbal has used the term (rabt-i-millat), which means the bond of community. In his perception, there is a need to build a strong bond between the members of the community. In the struggle to achieve a separate homeland in twentieth century, it was extremely important for the Muslims to share a strong bond together. To define this concept further, Iqbal explains “*Alone he is nowhere Like a wave in the ocean*”, an individual without its community can reach nowhere. Hence, it is imperative for self-achievement to focus on communal development. By sharing a mutual goal, it will be possible to realize individual benefits also.

Iqbal has made an effort in this context to inform the Muslims that their aims should not be to achieve their individual goal, rather they should remain firm for the achievement of their entire nation. Furthermore, once they will together work for their nation, it will eventually be possible for them to achieve their own objectives. In these couplets, Iqbal has employed the term ocean to define the concept of a Millat (ocean). Hence, he has used the metaphor in an ontological manner, where Iqbal has used the example of an ocean to refer to the nation. He believes the ocean is deep, vast and empty and people's action can shape where it would go. Ocean is often also referred in the context of defining life metaphorically. It is also

important to note here that 70% of the earth is comprised of ocean, which is too powerful and mighty. Therefore, the concept of a nation in this context should be understood in similar manner. The nation together can form an ocean and have the same powers of being too mighty. It can also be said that the term ocean here is employed in an orientational manner, where Iqbal has explained the concepts of ocean and nation by using them metaphorically.

(ii). Millat as vein

“Dekhiye Chalti Hai Mashriq Ki ‘Tijarat Kab Talak’”²²

ہے مداوائے جنوں نشترِ تعلیمِ جدید
میرا سرجن رگِ ملت سے لہو لیتا ہے

Hai Madawaye Junoon Nashtar-e-Taleem-e-Jadeed
Mera Sarjan Rag-e-Millat Se Lahoo Leta Hai

Translation:

The cure of love is the new education’s lancet
My surgeon is drawing blood from the Millat’s vein

These couplets are intended to define the situation of the Muslim nation. Iqbal has attempted to challenge the situation of the Muslims in the sub-continent by analyzing how long they will be able to live under the rule of the British without being able to practice their own religion. Furthermore, Iqbal has denoted the Millat (nation) as being a living entity that supplies blood for developing love. To ensure that people are able to build love with each other it is important that they are able to create a strong nation. In addition to this, Iqbal has metaphorically defined the concept of Millat in a medical context by referring to the phenomenon as a disease. Iqbal’s philosophy of Millat (nation) indicates that Muslims need to develop a bond together if they desire to have separate nation.

Iqbal has addressed the Muslims in his poetry by being in a business that is influenced from the West, and that will not generate any returns. Therefore, it is important that to cure these problems, love should be build that can only be achieved with the efforts of a nation together. Additionally, Iqbal has attempted to use the connotation in a manner to explain the struggle needed to get independence and a separate homeland.

(iii). Millat as Individual’s destiny

Expressing his thoughts for the importance of community, he further states in his poem, *The Advice Of An Old Baluch To His Son*, appeared in *Armaghan-e-Hijaz-02*:

افراد کے ہاتھوں میں ہے اقوام کی تقدیر
ہر فرد ہے ملت کے مقدر کا ستارہ

Afrad Ke Hathon Mein Hai Aqwam Ki Taqdeer
Har Fard Hai Millat Ke Muqaddar Ka Sitara

Translation:

“The faith of all individuals provides material for community-building;
It is the force which shapes the destiny of the community”.

In the above couplets, Iqbal has attempted to explain the importance of achievement of community-development through strengthening an individual's faith. Iqbal is explaining his philosophy of community building through strong faith. He has metaphorically used faith as the “sarmaya” (material) for the sharing a strong communal bond.

By emphasizing the need to build a community on Islamic beliefs, he wants the Muslims Ummah (nation) to be united. He has focused on reawakening the faith of individuals to enable the entire nation to be united, and together form a strong community. Particularly, he desires that each individual should collectively work for the development of faith. Furthermore, he has regarded this faith as the “taqdeer-i-millat” the destiny of entire nation. He has intended to define the concept of community building with the need to have strong individual faith. This will eventually, facilitate in achieving individual success and shaping destiny.

In addition to this, Iqbal believes that individual's faith is the sole source for the development of a nation that is united. His philosophy and concept of Millat was not only limited to defining the situation of Muslims of sub-continent; however, it has implication for today's Muslims also. It is essential for all the believers of Islam to stay united through their faith in Allah. There is a need to awake the Muslim faith and work collectively to sustain a nation that is based on Islamic principles. Iqbal's poetry cannot be limited to the circumstances of the past, but it is applicable in the current scenario also. Thus, it is crucial to understand Iqbal's philosophical views on community.

Notes and References

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- ¹ Bal-e-Jibril-167.
 - ² Bal-e-Jibril-167.
 - ³ Bal-e-Jibril-167.

- 4 Bal-e-Jibril-167.
- 5 Bal-e-Jibril-167.
- 6 Zarb-e-Kaleem-011.
- 7 Zarb-e-Kaleem-011.
- 8 Zarb-e-Kaleem-011.
- 9 Bang-e-Dra-027.
- 10 Zarb-e-Kaleem-011.
- 11 Bang-e-Dra-069.
- 12 Bang-e-Dra-143.
- 13 Bang-e-Dra-163.
- 14 Bal-e-Jibril-124.
- 15 Zarb-e-Kaleem-064.
- 16 Bang-e-Dra-013.
- 17 Bang-e-Dra-151.
- 18 Bang-e-Dra-114.
- 19 Bal-e-Jibril-139.
- 20 Bal-e-Jibril-139.
- 21 Bang-e-Dra-116.
- 22 Bang-e-Dra-188.

APPLICATION OF IQBAL'S THOUGHT TO
PROMOTE THOUGHTFUL INTELLIGENCE

Dr. Musarrat Jabeen

ABSTRACT

Thoughtful Intelligence means to locate yourself in the system of humanity as per your *knowledge* of past, -present & future relevant to the situation. It is to locate yourself in the system of humanity as per your *status* relevant to you, to your family and to your community & nation. To begin with, if you want to thrive personally and professionally, and want to enjoy healthy relationships then start treating 'yourself' like you would treat someone you dearly love. How can you expect to rise higher in this life if your inner conversation is impure? Your outer world is a reflection of your inner paradigm. Thoughtful Intelligence is the higher order of thinking to train the mind-set to produce intention and actions. Thoughtful intelligence can be struggled for and acquired. It comprises of capacity to understand and realize the impact of one's thoughts, words and actions on the survival, dignity and development of individuals, groups and nations. The impact can be realized in 'Time' (for how many days, weeks, months or years the impact will continue) and 'Space' (for how far geographical land with or without human beings will be effected). It establishes thoughtful thoughts. There comes a point in life when you have to make a choice. The choice is to greet every day with a compassionate heart, awareness, and an open mindedness. For this purpose, you have to say "YES!" to your life and "YES!" to owning your space here on this planet so that you can attain full potential and make your unique contribution towards this world. Think that what is profitable as per your capacity for the system of humanity should be known to you as your success and purpose of life.

Thoughtful Intelligence means to locate yourself in the system of humanity as per your *knowledge* of past, -present & future relevant to the situation. It is to locate yourself in the system of humanity as per your *status* relevant to you, to your family and to your community & nation. To begin with, if you want to thrive personally and professionally, and want to enjoy healthy relationships then start treating ‘yourself’ like you would treat someone you dearly love. How can you expect to rise higher in this life if your inner conversation is impure? Your outer world is a reflection of your inner paradigm.

Thoughtful Intelligence is the higher order of thinking to train the mind-set to produce intention and actions. Thoughtful Intelligence can be struggled for and acquired. It comprises of capacity to understand and realize the impact of one’s thoughts, words and actions on the survival, dignity¹ and development of individuals, groups and nations. The impact can be realized in ‘Time’ (for how many days, weeks, months or years the impact will continue) and ‘Space’ (for how far geographical land with or without human beings will be effected). It establishes thoughtful thoughts. Per the inner paradigm²: Thoughtful intelligence establishes and defends moral values in the individual against internal and external threats. This defense includes detection, prevention and response to threats through the use of moral beliefs, values, rules and practices. Thoughtful intelligence visions the eyes to observe and gives the courage³ to understand befittingly suited to difficult times; and reveals compassion⁴ for moral development.

Khizra’s mentor Qareeb advises, “Take your time, learn how to appreciate, and then go to meet your charismatic ‘Self’. For this purpose you need a thoughtful mind and a grateful heart.” Your evolution over earlier four chapters gives you a choice to assert yourself to protect your mind and being as precious aspects of your identity. This flagship carries the following to supersize your effort:

- I. Manual to operate change
- II. Spiritual self-care
- III. Physical self-care
- IV. Lifestyle self-care

Change is constant and it's one of the only things you can rely on! To vitalize all above 'Self-Cares' you have to operate change.

I. Manual to operate change

"Yesterday I was clever, so I wanted to change the world. Today I am wise, so I am changing myself⁵." Following are the principles of change:

Act upon your knowledge: Everything you've learned in life and read in self-help...practice it. Transformation happens in practice. Act upon the knowledge that will take you into the life you desire.

Face your challenges: Studies show that the more you postpone something, the more anxiety and tension you generate. Write short weekly lists of tasks and complete them.

Start in being proactive mode: There are two ways of operating in your daily life, and this holds true for your personal life and your professional life. The two modes are proactive and reactive. Problems arise when you live predominantly in the reactionary mode. You have to learn: how to operate in the proactive mode.

Practice the art of saying No: Stop saying yes to everyone. If you say yes to everyone and everything out of habit, you leave no space, time or energy to channel into what is the most appropriate. By practicing this habit, you might also become famous for your 'Hypocrisy'. If you are willing to change your rationale about how you live your life, you will find there is far more room for a shift in your experience than you might realize. Each time you stumble, pick yourself up, and practice again, and again, and again. That is the foundation of all sustainable change.

Moral: You are bigger and stronger than the challenge you face!

II. Spiritual self-care

The benchmark is connectivity regarding spiritual dynamic and its intensity. I refer here to the concepts of: purpose of life, prayer and meditation, self-compassion, positive thoughts, and mentorship to approach the objectivity of spiritual self-care.

Self assertion-Finding your purpose of life: Listen to what yours being needs and nourish it. Listen to what your intuition tells you and act upon it to find out the purpose of your life. You have to start to watch your thoughts, and to witness your feelings and notice how they impact your choices. You have to notice your decision making process and rationale. Once you understand that how you have been operating, with clarity. You can confidently make better choices, with

new tools to exercise your courage muscle to go for self assertion. Being assertive helps to improve yours self-thought.

You can only solve a problem by assessing it, understanding it, and through bringing a *different thinking*, energy and intention to it, in comparison to the thinking that created it in the first place. You must *adopt resolving attitude to reach the purpose of life*. Talk about the problem by all means: but for two reasons only; firstly, to see what you can learn from it and secondly to devise a solution for it.

There comes a point in life when you have to make a choice. The choice is to greet every day with a compassionate heart, awareness, and an open mindedness. For this purpose, you have to say “YES!” to your life and “YES!” to owning your space here on this planet so that you can attain full potential and make your unique contribution towards this world. Think that what is profitable as per your capacity for the system of humanity should be known to you as your success and purpose of life.

Moral: You are unique with a unique purpose of life.

Exercise

Be assertive, ask what you want and say what you think.

Prayer and meditation: Prayer is the expression of thanks addressed to God. We have clear advice to pray to Allah. Quran says, “[O Prophet], recite that has been revealed to you of the scripture; keep up the prayer: prayer restrains outrageous and unacceptable behavior. Remembering God is greater. God knows everything you are doing⁶.”

Meditation: Meditation is contemplation and thinking. Night prayer has depth because you listen as well, what you speak to your Lord. We have been advised to offer *Tabajjad*. Quran says, “And during the night wake up and pray, as an extra offering of your own, so that your Lord raise you to highly praised status⁷.”

Iqbal says:

جب عشق سکھاتا ہے آدابِ خود آگاہی
کھلتے ہیں غلاموں پر اسرارِ شہنشاہی
عطار ہو، رومی ہو، رازی ہو، غزالی ہو
کچھ ہاتھ نہیں آتا بے آہ سحر گاہی

When man grows self-awareness, he learns the kingly deeds. Like Rumi, Attar, Ghazzali and Razi, none can achieve the objective without the help of the morning sighs⁸.

Iqbal says:

زمستانی ہوا میں گرچہ تھی شمشیر کی تیزی
نہ چھوٹے مجھ سے لندن میں بھی آداب سحر نیزی

Though at London, winter wind was sharp like sword, but my rise at early morning didn't miss out⁹.

Exercise

Offer five times prayer daily and Tahajjud at least once in a week on every Friday.

Self-compassion: Compassion is sympathetic pity and concern for the sufferings or misfortunes of others. Self should be treated with compassion as well with the application of self forgiveness, self helping, positive self talk, and friendship with yourself. "Self-compassion involves treating yourself with the same kindness, concern, and support you'd show to a good friend. When faced with difficult life struggle, or confronting personal mistakes, failures, and inadequacies. Self-compassion responds with kindness rather than harsh self-judgment, recognizing that imperfection is part of the shared human experience."¹⁰ To become more self-compassionate, try the following 7 steps:

1. Recognize that you are experiencing self-distress: adopt an attitude in which you deliberately pay attention to your inner experience so that you can notice when you began to shift into a negative state.

2. Accept that the feeling is there: make a conscious decision to sit with whatever negative feeling is there and try to accept it.

3. Imagine what you might feel if you saw a loved one experiencing this feeling: in your mind's eye, imagine your loved ones being scared or sad or feeling bad about themselves. Then think about what you might feel. Perhaps you would feel the urge to help or comfort them. Try to direct this compassionate mind-set towards yourself. If you notice any resistance or thoughts of "I don't deserve compassion," acknowledge them, and try to direct compassion to yourself anyway.

4. Challenge your negative story about yourself: the ways to challenge the story are to ask yourself if you're being too judgmental,

or if you're seeing the situation from only one perspective. Are there any other, kinder ways to view the situation? Are you expecting yourself to be without mistake?

5. Think about how everybody messes up sometimes: In fact, even the most successful people make serious mistakes. Think about all the mistakes politicians make. But making a mistake doesn't undo all of your accomplishments and successes. Neff¹¹ cites "common humanity" as an aspect of self-compassion: Humans are learning, developing beings rather than finished products. We're all works in progress.

6. Decide what it would take to *forgive* yourself: if your behavior hurt you or another person, ask yourself what it would take to forgive yourself. Think about whether you want to apologize and make amends to the person you hurt. If you hurt *yourself* through addictive behavior, avoidance, ruining relationships, or otherwise behaving unwisely, make a coping plan for the next time you are in a similar situation so that you can begin to act differently.

7. Use self-talk to encourage yourself: you may say something like, "It doesn't help to beat yourself up," or, "Everybody makes mistakes sometimes." You may want to acknowledge yourself for trying, even if you weren't successful. You may tell yourself to focus on the positive aspects of what you did as well as the negative ones, or that behavior change is a process, and you need to keep trying.

Exercise

Learn to celebrate failure.

Cultivate positive thoughts

Find Mentorship: Mentorship is the guidance provided by a mentor, especially an experienced person in a company or an educational institution. The benchmark is connectivity with a thoughtful community and the intensity of the same. Here I refer to three groups in order to find mentorship; family, friends and teachers.

III. Physical self-care

Always prioritize wellness because Physical health is critical for the overall well-being. It is the most visible of the various dimensions of health including social, intellectual, emotional, and the spiritual health. Some of the most obvious and serious indications of our unhealthiness appear physically. I refer the following for physical self-care.

Regular activity: should be maintained as the only way for physical self-care.

- a. Practice of physical activity helps to improve mood. Spending 40 minutes in walk/exercise every day is the best antidote against sadness and stress.
- b. Take care of your posture. Walk straight with your shoulders slightly backwards. The front view helps to maintain a good mood.
- c. Practice swimming if you get the opportunity
- d. Practice horse riding. Our Prophet Muhammad (PBUH) was a very good horse rider, and Prophet Soleman had great liking for the horses.

Dietary patterns: One will be healthy if he follows the middle course regarding the desire for food. The middle course in eating means eating the necessary amount and variety of food. The Quran orders, *“Eat and drink, but do not be excessive”*¹². The Holy Prophet Muhammad (PBUH) advises, *“One should not eat until one is hungry and should stop eating before one is full.”*¹³ The poet S’adi has wrote a poem in this regards: *“Do not eat so much so that food falls out of your mouth and do not eat so little so that you die of weakness.”*¹⁴ Never become accustomed to eating all kinds of different food at once. The more kinds of food that man eats the more health problems he will have.

One who is used to eating different kind of foods will also spend a lot of money. For this reason it is possible for him to commit any crime in order to provide his stomach with what it wants. But when one is satisfied with whatever is brought to him, and does not care to eat different kinds of food then he will not commit these crimes; instead he will fight against his *‘nafs’*. Abu Dharr fought against his personal desires and did not accept Mu’āwīyah's elaborate dinner invitations or pouches of gold. Instead, he was satisfied with barley bread. One who is satisfied is honored. He pays attention to what is allowed and what is forbidden.

Exercise

- a. Drink eight glasses of water daily. Learn from Quran, *“We made every living thing from water.”*¹⁵
- b. Eat all things advised Halal by Holy Prophet Muhammad (PBUH) available in relevant seasons and geographical areas.
- c. Have Breakfast. Some people miss breakfast due to the lack of time or not to get fat. Studies show that breakfast gives you energy, helps you think and perform your activities successfully.

- d. What you eat has an impact on your mood - Do not skip meals, eat lightly every 3 to 4 hours and keep glucose levels stable. Avoid excessive white flour and sugar. Eat everything but eat healthy.
- e. Plan your diet that if you may get delicious healthy food then it should contain all the necessary medicinal and nutritional values.
- f. Do not eat in reclining position or when lying prone on one's stomach
- g. When it is time for prayer and the food is being served, eat first and then pray
- h. Wash your hands before and after a meal
- i. Mention Allah's name before eating or drinking and praise Allah afterwards
- j. Eat with the right hand.
- k. Eat from what is next or nearest to you.
- l. Eat from the sides of a dish, and not from its middle or upper top
- m. Do not find fault with the food.
- n. While drinking, pause three times in order to breathe.

Bathroom and rest room manners: One of the least discussed etiquette topics is bathroom etiquette, but it's the one that needs to be addressed. Whether you need to use the bathroom while visiting a friend or you're using a public restroom, follow these guidelines for good restroom manners.

- Close the door, avoid chatter, ignore cell phone, flush the toilet and cover the evidence, dispose of personal hygiene products, wash your hands.
- Leave the restroom or bathroom in as good of condition as you found it or you desire to find. This means that men should check the floor around the toilet and wipe up splatters.
- Say Alhamdulillah after sneezing, and try to keep the sound of sneeze as low as possible.

Take adequate sleep: Adequate sleep is a key part of a healthy lifestyle, and can benefit your heart, weight, mind, skin and more. A person should get 6-7 hours of daily sleep. The ritual of getting a proper *sleep is being* ignored these days due to today's materialistic lifestyle. Quran advises, "We made the night as cover, and the day for your livelihood."¹⁶

Exercise

- Before going to sleep, close and lock the doors and extinguish the fire lamp

- Dusting off the bed before lying down on it
- Sleep on your right side and place your cheek on your right hand
- Recite something from the Quran

Weekly beauty care: We are advised by Holy Prophet Muhammad (PBUH) to have thorough cleaning and cleansing of body on every Friday by trimming nails as well.

Exercise

Give yourself scalp massage at least once a week for 10 minutes to increase blood flow to the scalp and promote hair growth. Skin should be cared through scrubbing and toning. They are important to balance excessive oil, refining pores and providing nourishment to skin.

IV. Lifestyle self-care

Here I refer to the dynamic life balance among self, nature, and society.

Regular routines and structures: Regular routines and structures depend on the punctuality component of the individual. Punctuality does not mean only to organize your daily tasks around the 24 hours clock, but it also means:

- a. That you punctuate your thoughts with the belief in oneness of Allah and Holy Prophet Muhammad Holy Prophet Muhammad (PBUH) as his last messenger.
- b. That you punctuate your thoughts to righteousness
- c. That you punctuate your deeds to have compatibility with nature, and seasons
- d. That you punctuate your rights to duties
- e. That you punctuate your vision to create profitability in the system of humanity
- f. That you punctuate your deeds to facilitate the others
- g. That you punctuate your deeds by counting their impact on the life hereafter

Book reading: Reading requires one to identify and understand strings of words in a fluid manner. It is a detailed process that includes comprehension, word recognition, engagement, and fluency.

Exercise

- Read the translation of Quran and learn Hadith. Read the governance system of Madina established by Holy Prophet Muhammad (PBUH) and followed by four Caliphs of Islam.

- Indulge into literature, history and biographies of heroes like, Quaid-e-Azam, Allama Iqbal, Abraham Lincoln and Nelson Mandela.

Take time in nature: Spending time in nature isn't just a “nice to have activity,” but it's actually really important for your optimal health. The sounds of nature shift your nervous system into a relaxed state. Being closer to the nature is associated with healthier blood pressure levels.

In Quran, nature is presented as the precise gift of the Lord. “With shading branches’ which, then, of your Lord’s blessing do you both deny? With a pair of flowing springs which, then, of your Lord’s blessing do you both deny?”¹⁷

Travelling: *Travel* is the movement of people between relatively distant geographical locations, and can involve *travel* by foot, bicycle, automobile, train, boat, bus, airplane, or other means, with or without luggage, and can be one way or round trip. The Holy Prophet Muhammad (PBUH) has admired travelling. He advised to travel to obtain knowledge even if you have to go to China.¹⁸

Exercise

- Bid farewell to wife, relatives and friends before commencing the journey.
- Start your travel at the beginning of the day.
- Supplicate that are relevant to travel.

Dressing: A thoughtfully intelligent person dresses decently to provide a decent outlook. He/she reflects wisdom with a combination of his/her sensible social role, by decently covering the body and the body contours. Decent dressing is the Universal value; therefore decent dressing should be promoted to format civilized identity and dignity. Holy Prophet Muhammad (PBUH) says, “If Allah blesses one with wealth, the effects of that blessing should be seen in his clothes.”¹⁹

Decent sense of dressing surrounds the following thoughts:

1. Assigned role (student/teacher/manager)
2. Social role (Daughter/Son, Mother/Father)
3. Weather situation (summer/winter)
4. Impact on others glancing at the wearer
5. No negative dressing²⁰

6. Dupatta (Pakistani scarf) is mandatory in women wear. At the very least it must be hanging on the shoulders.
7. Wear comfortable shoes because if your feet hurt you will become moody, says Dr. Keinth Wapner.²¹

Exercise

- Do not drag your garment on the ground with a feeling of haughtiness and self-conceit
- Do not wear extravagant clothes to gain fame or to draw the attention of others
- Wear fragrance
- Man should not wear lethargy beard, he should refine his beard

Comedy: Comedy is a play characterized by its humorous or satirical tone and its depiction of amusing people or incidents, in which the characters ultimately triumph over adversity.²²

Exercise

- Read comedy
- Watch comedy of Moeen Akhtar and Anwar Maqsood²³ or comedy created through decency.

Music: Listen to music. It is proven that listening to music awakens you to but the words and rhymes in music should contain effective poetry following the morals.

Exercise

- Listen to the music which takes you near to the Lord.

Moral: Inner 'Goodness' glows the 'Exterior' of the individual and radiates his thoughtful aura in the society.

Please rise to say:

لب پہ آتی ہے دعا بن کے تمنا میری

My longing comes to my lips as supplication of mine
O God! May like the candle be the life of mine!

May the world's darkness disappear through the life of mine!
May every place light up with the sparkling light of mine!

May my homeland through me attain elegance
As the garden through flowers attains elegance

May my life like that of the moth be, O Lord!

May I love the lamp of knowledge, O Lord!

May supportive of the poor my life's way be
May loving the old, the suffering my way be

O God! Protect me from the evil ways
Show me the path leading to the good ways²⁴

Notes and References

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- ¹ Al-Quran, Bani Israel, Ayat: 70 'And We have certainly honored the children of Adam.'
 - ² The inner paradigm is a framework containing all the accepted views of an individual about human life (past, present, and future); inclusive social, economic, political, and security dimensions.
 - ³ Courage is the ability to do something that frightens one: bravery.
 - ⁴ Compassion is the ability to give and to forgive.
 - ⁵ Rumi, "Theosophy World," accessed March 3, 2018, <https://www.theosophy.world/resource/quotes/quotes-rumi>
 - ⁶ Al-Quran, Al-Ankabut, Ayat:45
 - ⁷ Al-Quran, Al-Isra, Ayat:79
 - ⁸ Muhammad. Iqbal, accessed Sep 2, 2017, <https://www.iap.gov.pk/>
 - ⁹ Muhammad. Iqbal, accessed Sep 2, 2017, <https://www.iap.gov.pk/>
 - ¹⁰ "Self-Compassion: What It Is, What It Does, and How It Relates to Mindfulness," accessed Sep 28, 2018, <http://citeseerx.ist.psu.edu/viewdoc/Kristin+D.+Neff,+Katie+A.+Dahm,+B.+Meier>
 - ¹¹ Ibid
 - ¹² Islamic Ethics, accessed on Oct 31, 2017, <https://www.al-islam.org>
 - ¹³ Ibid
 - ¹⁴ Ibid
 - ¹⁵ Al-Quran, Al-Anbiya, Ayat:30
 - ¹⁶ Al-Quran, Al-Naba, Ayat:10-11
 - ¹⁷ Al-Quran, Al-Rehman, Ayat:48-51
 - ¹⁸ "Seek Knowledge Even If You Have To Go To China.", accessed January 3, 2018, <http://www.al-mawrid.org>
 - ¹⁹ Islamic Ethics, accessed on Oct 31, 2017, <https://www.al-islam.org>
 - ²⁰ Negative dressing includes skin tights, see through outfits and sleeveless shirts.
 - ²¹ "Orthopedic Surgery" accessed Sep 28, 2018, <https://health.usnews.com/doctors/keith-wapner>
 - ²² "Shakespeare's comedies" Bloom, Harold. William Shakespeare: The Comedies. Blooms Critical Views, 2009.
 - ²³ Moin Akhtar, was a Pakistani television, film, stage actor, humorist, comedian, impersonator, and a host, writer, singer, director and producer who rose to fame in era of Radio Pakistan along with his co-actors Anwer Maqsood and Bushra Ansari.
 - ²⁴ Muhammad. Iqbal, accessed Sep 2, 2017, <https://www.iap.gov.pk/>