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**IQBAL**  
**AN INTERNATIONAL MISSIONARY**  
**OF**  
**ISLAM**

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**RIAZ HUSSAIN**

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**IQBAL ACADEMY PAKISTAN**  
**116 McLEOD ROAD, LAHORE**



# IQBAL

## AN INTERNATIONAL MISSIONARY OF ISLAM

RIAZ HUSSAIN

صاحب طرز نثر نگار اور شاعر ابن الشاہ مرحوم  
کی یاد میں یہ کتاب انجمن ترقی اردو ہونہ  
کی لائبریری کو پیش کی جاتی ہے



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## PREFACE

The Project of this book was conceived and initiated at the Centenary Congress on Allama Muhammad Iqbal held at Lahore from 9—7 December 1977. Later when the work was still in its preliminary stages it received encouragement of my esteemed friend Dr. M. Moiz-ud-Din now a member of the Oriental Faculty, University of Cambridge, England. To Dr Waheed Qureshi, Chairman Language Authority, I am indebted for useful suggestions which considerably improved the draft. His penchant for correct references proved a great boon. He inspired me to check and re-check all references in the Draft. Consequently it is entirely owing to his concern that all references in this book will be found to be meticulously correct.

My gratitude is due to Prof. Muhammad Munawwar Director Iqbal Academy Lahore, for the care he has lavished on the production of this work. Last but not the least I have to thank Mr. Farrukh Danial whose devotion to duty and ready cooperation with students of Iqbal excites the marvel of everyone who comes into contact with him.

Govt. F.C. College  
Lahore

Riaz Hussain



## INTRODUCTION

Allama Muhammad Iqbal (1877-1938), poet, philosopher and dreamer of Pakistan, was not only a champion of his nation's freedom but a crusader for the emancipation of the peoples of the world. He was truly cosmopolitan in his outlook, but his cosmopolitanism grew out of the Islamic world-view. Indeed if there is one consistent theme throughout his life's work it is passionate propagation of Islam. Reviewing the history of mankind, Iqbal wrote "it is an unending succession of deadly combats, blood-feuds and internecine wars. Now the question arises as to whether in these circumstances it is possible to bring forth a community, the basis of whose collective life will be peace and Goodwill."<sup>1</sup>

Iqbal believed that the Islamic *Millat* was such a community, "whose ideal territory would be the whole earth."<sup>2</sup>

Western scholars in their eagerness to tarnish the Islamic message deliberately chose to misconstrue Iqbal's thought.

Prof. Dickinson, in reviewing Iqbal's *Asrar-i-Khudi*, remarked "that while Mr. Iqbal's philosophy is universal, his application of it is particular and



exclusive. Only Muslims are worthy of the Kingdom. The rest of the world is either to be absorbed or excluded".<sup>3</sup>

In a clear and forth right rejoinder, Iqbal told Dickinson :

"The humanitarian ideal is always universal in poetry and philosophy, but if you make it an effective ideal and work it out in actual life, you must start, not with poets and philosophers, but with a society exclusive in the sense of having a creed and well-defined out line, but ever enlarging its limits by example and persuasion. Such a society, according to my belief, is Islam." Referring to the canker of race prejudice among the Western people, Iqbal wrote : "This (Islamic) society has so far proved itself a more successful opponent of the race-idea which is probably the hardest barrier in the way of the humanitarian ideal.....All men and not Muslims alone are meant for the kingdom of God on earth, provided they say good-bye to their idols of race and nationality and treat one another as personalities."<sup>4</sup>

Despite his patriotism, which is the moral duty of every civilised person Iqbal referred repeatedly to the universality of his message. In politics as well as in philosophy he turned to the reforming role of Islam. In *Asrar-i-Khudi* "(Secrets of the Self", 1915) and *Rumuz-i-Bekhudi* ("The Mysteries of Selflessness", 1918, he presented, for the first



time, substantiation of the necessity of combining the traditions of Islam and their reformation in the spirit of the times with an expostulation of the moral and ethical conceptions of Islam. Through *Payam-i-Mashriq* Iqbal made it clear that profound socio-economic changes were necessary for the establishment of a just society as envisaged by Islam. A just society, however, depends on the moral perfection of man. Islam, Iqbal believed, is the only religion which did and will yet reform the moral nature of man. But before Islam could accomplish this task in the modern world, the religious thought in Islam itself needed to be reconstructed. In December 1928, Iqbal went to Madras to deliver lectures compositely titled, "The Reconstruction of Religious Thought in Islam" at the invitation of the Muslim Association of Madras. These addresses were an attempt "to reconstruct Muslim religious philosophy with due regard to the philosophical traditions of Islam and the more recent developments in the domains of human knowledge".<sup>5</sup>

The Lectures embodied Iqbal's mature formulation of moral, social and political philosophy, whose main-springs lay embedded in Islam. Iqbal was convinced that to achieve the social and political goal of Muslims in the modern era a reconstruction of Islamic thought was an imperative necessity.



Iqbal exhorted the leaders of the world of Islam to understand the real meaning of what has happened in Europe and then to move forward with self-control and a clear insight into the ultimate aims of Islam as a social polity.<sup>6</sup>

Iqbal emphasised, however, that religion and religious forms of the world-view must be preserved to impart true meaning to the existence of human personality and the ideal social system as well as for the exposition of those objective truths which cannot be explained by scientific analysis.

Iqbal reminded the modern man ; ‘Religion is not a departmental affair ; it is neither mere thought, nor mere feeling, nor mere actions ; it is an expression of the whole man.’<sup>7</sup>

Iqbal saw the contemporary world torn between secularism, capitalism and atheistic communism. He regarded Western capitalism, imperialism, democracy, fascism as the bane of mankind—evils, from which the world had gained nothing but rapine and war. The communist ideal with its endorsement of economic justice, social equality and support of freedom movements was rosy in appeal, yet was utterly depraved and condemnable because of its atheism.

Thus all the contemporary ideologies were either thoroughly corrupt or grossly inadequate. The only choice before the world was Islam which



is a just and complete system. Iqbal is the only Muslim savant in the twentieth century who has a truly international outlook and, again, the only Muslim intellectual who thought and wrote extensively about international questions of the contemporary world. His cardinal message to the world is that Islam did and will yet lead the world from darkness into light.

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1. Iqbal, *Rumuz-i-Bekhuri*, preface, quoted in S. A. Vahid, *Iqbal: His Art and Thought* (1959), p. 237.
  2. *Ibid*, p, 237.
  3. Dickinson, "Review of the *Secrets of the Self* by Muhammad Iqbal: *The Nation* (London) 24 Dec. 1920, p. 458.
  4. S. A Vahid, *Thoughts and Reflections of Iqbal*, p. 99
  5. Iqbal, *The Reconstruction of Religious Thought in Islam* (1958) pp. V—VI.
  6. Lecture on "The Principles of Movement in the Structure of Islam" (*Reconstruction of Religious Thought in Islam* pp. 146—179).
  7. *The Reconstruction* p. 2.



## 1. WORLD-VIEW

In order to assess Iqbal's worth as the international missionary of Islam we must ascertain Iqbal's world-view with special reference to events of international import occurring between 1905 and 1938. The economic and political tensions in the present-day world are basically the same as they existed in Iqbal's life time. The only difference that has taken place is the political independence of many former British and French colonies in Asia and Africa. Iqbal was concerned about all major happenings in all parts of the world. He had first-hand knowledge of Europe, the Middle East and Central Asia. The only major continent of the world which finds little or no mention in the writings of Iqbal is Africa, but that is because this continent did not loom large on the international horizon in Iqbal's day. At any rate Iqbal's passionate concern for the liquidation of colonialism extended to Africa also.

### Europe

Iqbal went to Europe for higher studies in 1905. For the next three years he pursued a marathon academic career. He studied in England and on the Continent. In London he entered Lincoln's Inn to qualify for the Bar. At Cambridge he en-



rolled as an undergraduate student in Trinity College to earn a Bachelor of Arts degree. Here he came into contact with Drs McTaggart, Nicholson and Browne, the first a philosopher and the latter two eminent Orientalists. The Munich University permitted him to submit his thesis "The Development of Metaphysics in Persia" to Professor F. Hommel in English and exempted him from compulsory attendance of two years at the University campus. The dissertation was published in London in 1908 and was dedicated to Professor T.W. Arnold.

A common myth holds that Iqbal's thinking was basically transformed by his contact with Western civilisation. The reality is otherwise. Iqbal remained rooted in Islam, though he was moved under Western Impact to reconstruct Islamic thought. Europe crystallised his ideas, and he vehemently rejected blind acceptance of Western civilisation.

This new wine (Western civilisation) will weaken the mind still further ;

This new light will only intensify the darkness."<sup>1</sup>

Kant, Leibniz, Fichte, Bergson, and several other Western philosophers had a serious influence

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1. Quoted by S.M. Ikram, *Modern Muslim India and the Birth of Pakistan* (Lahore : Institute of Islamic Culture, 1977). p. 172.



on Iqbal. Hegels' dialectics were an important element in shaping the ideas that became the basis of Iqbal's Reconstruction of Islamic Thought. Iqbal did not borrow the philosophical systems and definitions of Western philosophers. He used only their methods of research and their approach to the various phenomena of Nature and society.

Iqbal realised that the West primarily fosters materialistic qualities and the East primarily develops spiritualistic qualities Iqbal wrote :

ع ضمیرِ مغرب ہے تاجرانہ ، ضمیرِ مشرق ہے راہبانہ<sup>1</sup>

The conscience of the West is commercial, that of the East monkish.

The bourgeois culture of the West lacked love, which is the essence of humanity. The heart (repository of love and the seat of true knowledge) has been displaced in the West by the mind (the seat of reason, thought).

Iqbal berated the West for its extremist approach to matter and reason, and the East for its exclusive concern with spirit and Mysticism.

About the Western scientist, Iqbal said that all that God has marked him by is the speculative Eye :

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1. *Armaghan-i-Hijaz/Kulliyat*, p. 44/686.



حکیموں مردہ را صور نگاراند!  
 یدِ موسیٰ<sup>۴</sup> دمِ عیسیٰ<sup>۴</sup> ندارند!  
 دریں حکمت ولم چیزے ندید است  
 برائے حکمتِ دیگر تپید است<sup>۱</sup>

The Western sages fashion only lifeless images ;  
 The dead of Moses and the breath of Jesus—  
 these they don't possess.

My heart found nothing in the wisdom of the  
 Western mind,  
 And it beats restlessly for wisdom of another  
 kind.

Iqbal saw the ineluctable end of European  
 Civilization on moral grounds :

فسادِ قلب و نظر ہے فرنگ کی تہذیب  
 کہ روح اس مدنیت کی رہ سکی نہ عقیف !  
 رہے نہ روح میں پاکیزگی تو ہے ناپسند  
 ضمیر پاک و خیالِ بلند و ذوق لطیف<sup>۲</sup> !

The culture of Europe pits heart and intuition  
 against one another,  
 The soul of such a culture cannot remain  
 virtuous,

- 
1. *Zabur-i-Ajam*, p. 156/548. English Translation by M. Hadi Hussain, *The New Rose Garden of Mystery*, (Lahore : Sh. Muhammad Ashraf, 1969) pp. 17, 18.
  2. *Darb-i-Kalim/Kulliyat*, p. 71/533.



What is not clean in spirit cannot achieve  
A clear conscience, lofty thoughts or good  
taste.

Iqbal believed that after the decline of the  
European Culture, a new world will rise from the  
soul of Islam :

روحِ مسلمان میں ہے آج وہی اضطراب  
رازِ خدائی ہے یہ کہہ نہیں سکتی زباں !  
دیکھیے اس بحر کی تہ سے اچھلتا ہے کیا  
گنبد نیلوفری رنگ بدلتا ہے کیا !<sup>1</sup>

In the soul of the Muslim, too, is seen a similar  
restlessness,  
Strangely, divinely ; its meaning cannot be told  
by the tongue.

Watch, from the ocean floor, what new portents  
shall burst ;

Watch, in this azure vault, what new colours  
shall spring.

Iqbal was a wholesome critic of all political  
systems evolved and practised by the West. Though  
not opposed to democracy as a system of rule by  
the consent of the people, Iqbal believed that par-  
liamentary democracy of the Western type was a  
cloak for all forms of exploitation

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1. "Masjid-i-Qurtubah", *Bal-i-Jibril/Kulliyat*, p. 100/392.



دیوِ استبدادِ جمہوری قبا میں پائے کو ب  
 تو سمجھتا ہے یہ آزادی کی ہے نیلم پری  
 مجلسِ آئین و اصلاح و رعایات و حقوق  
 طبِ مغرب میں مزے میٹھے اثرِ خوابِ آوری<sup>1</sup>!

The demon of exploitation dances in the garb  
 of republicanism,

And you imagine that it is a nymph of freedom,  
 Institutions, reforms, previliges and rights

Are the saccharin soporifics of Western  
 medicine.

Democracy often employs gimmicks. Influences  
 and propaganda draw votes and issues are decided  
 by majority of votes. Reason, merit and ability are  
 sacrificed in this process :

جمہوریت اک طرزِ حکومت ہے کہ جس میں  
 بندوں کو گنا کرتے ہیں تو لا نہیں کرتے<sup>2</sup>

Democracy is a certain form of government,  
 In which men are counted, not weighed.

The havoc that Western imperialism had caused  
 and its immoral diplomacy in the contemporary  
 world made profound impression on Iqbal.

On 18 August 1936, Fascist Italy attacked  
 Abyssinia (Ethiopia). The European countries (the  
 so-called democracies) adopted dilatory tactics

1. *Bang-i-Dara/Kulliyat*, p. 261.

2. *Darb-i-Kalim/Kulliyat*, p. 149/611.



regarding the invasion of Abyssinia. They invoked only insignificant economic sanctions against Italy in the League of Nations. Even this measure was not prompted by the noble motive of helping the victim, but was an attempt to defend particular interests in Abyssinia. The Western European democracies preferred to temporise until Fascist Italy had humiliated defenceless Abyssinia in order to share the spoils. The member countries of the League of Nations were only "coffin thieves".

زندگانی ہر زمان در کش مکش عبرت آموز است احوال حبش  
 شرع یورپ بے نزاع قیل و قال برہ لا کرد است برگراں حلال  
 نقشِ نو اندر جہاں باید نہاد از کفن زرداں ، چہ امید کشادہ ؟

At every moment life is a struggle,  
 The situation in Abyssinia affords a warning ;  
 The Law of Europe, without any doubt,  
 Allows wolves to kill sheep.  
 We should set up a new order in the world,  
 There is no hope of relief from these plunderers  
 of the dead.

The policy of gaining new colonies and markets was the main cause of fight among Western coun-

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1. *Pas chih Bayad Kard, Kulliyat* pp. 44-45/840-41. English Translation by B. A. Dar : *What should Then Be Done*, (Lahore : Iqbal Academy Pakistan, 1977), pp. 124-25.



tries. The spoliation of Eastern nations by the Colonial West was the recurrent theme of Iqbal's poetry.

In 1934, he drew attention to the exploitative aspect of European civilisation in the following verses :

امتے بر امتے دیگر چرد دانه این می کارد آن حاصل برد  
 از ضعیفان ناں ربودن حکمت است از تن شان جاں ربودن حکمت است  
 شیوہ تہذیب نو آدم دری است پردہ آدم دری سوداگری است<sup>1</sup>

One nation preys on another,

One sows the seed, another takes away the harvest.

It is "wisdom" to snatch food from the weak and to rob their body of the soul.

The way of the new culture is to murder people ;

And the killing is Done under the garb of commerce.

The Vatican propagated messages of universal peace and love, yet the pope issued no denunciation of Italian invasion of Abyssinia.

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1. *Pas chih Bayad Kard, Kulliyat*, p. 30/826. B.A. Dar, p. 81.



اے وائے آبروئے کلیسا کا آئینہ  
 روما نے کر دیا سر بازار پاش پاش !  
 پیرِ کلیسیا ! یہ حقیقت ہے دل خراش !<sup>1</sup>

Alas Rome has publicly shattered  
 The Holy image of the church,  
 O Pope, it breaks the heart that this could have  
 taken place.

Further Iqbal prophesied that the European nations' struggle over new markets and new groupings in the world would unleash a second World War. Abyssinia was a corpse which European nations wished to divide as carrion crows do their spoil :

یورپ کے کرگسوں کو نہیں ہے ابھی خبر  
 ہے کتنی زہر ناک ابی سینیا کی لاش !  
 ہونے کو ہے یہ مردہ دیرینہ قاش قاش !  
 تہذیب کا کمال شرافت کا ہے زوال  
 غارت گری جہاں میں ہے اقوام کی معاش !  
 ہر گرگ کو ہے بڑے معصوم کی تلاش !<sup>2</sup>

Little do European vultures know  
 How poisonous is the Abyssinia corps.  
 This old carcass is going to disintegrate.  
 When civilisation is at zenith, minds are bank-  
 rupt of nobility.

1. *Darb-i-Kalim/Kulliyat*, p. 215/607.

2. *Ibid.*



Nations of the world act like free-booters.  
Each Wolf seeks an innocent Lamb.

When the League of Nations invoked sanctions against Italy, Iqbal wrote a poem "Mussolini", in which he indicated that parliamentary democracies of the West and Fascism have a common aim, namely, to suck the blood of the people of Asia and Africa.

England, France, Holland and Belgium had extorted great wealth from their colonies. The Italian dictator was merely following in their footsteps. In one respect Mussolini was even better than those colonial powers because he declared his goals openly and did not conceal them under the guise of moral principles like democracy or civilization.

کیا زمانے سے نرالا ہے مسولینی کا جرم؟

بے محل بگڑا ہے معصومان یورپ کا مزاج

\* \* \*

میرے سودائے ملوکیت کو ٹھکراتے ہو تم

تم نے کیا توڑے نہیں کمزور قوموں کے زجاج؟

\* \* \*

تم نے لوٹے بے نوا صحرا نشینوں کے خیام

تم نے لوٹی کشتِ دہقاں! تم نے لوٹے تخت و تاج

پردہ تہذیب میں غارت گری، آدم کشی

کل روا رکھی تھی تم نے، میں روا رکھتا ہوں آج!<sup>1</sup>

1. *Darb-i-Kalim, Kulliyat*, pp. 149-50/611-12.



Is the crime of Mussolini unique in the world ?  
Ex-asperation ill befits the European innocents..

You condemn my longings for empire.

Have you not shattered the goblet of weak  
nations ?

Mercilessly you have despoiled the tents of the  
nomads.

The lands of the peasantry you plundered, and  
pilfered thrones and crowns.

On the pretext of spreading civilisation you  
pillaged and murdered yesterday,

I do the same to-day.

The colonial policy of all imperialistic States had one common feature. They assumed the role of reformers out to civilise the "barbarian" people of Asia and Africa. Under this pretext they were zealously keeping up the economic supremacy of the West over the East. To sum up, the soul of the West was dead and it was prey to several moral ills which were no less real than material ills.

The leading Western minds unconditionally affirm Iqbal's diagnosis of the malaise from which the Western culture has been suffering since the commencement of the materialistic age.

Professor Bausani of the University of Rome, in his letter<sup>1</sup>, says that Iqbal's thought "presents an original solution to the dilemma of many modern minds, i.e. full acceptance of the modern scientific

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1. Reproduced in the Symposium annexe.



and technological world with its atheistic implications or falling back to a traditional form of religion.”

Iqbal's thought shows convincingly to European intellectuals that one can be religious in a monotheistic sense and, at the same time, be fully rational and modern. Yet, it is sad to note that studies on Iqbal appearing in Europe and America are not widely disseminated. The only persons who are familiar with Iqbal's name and work are the few dedicated Orientalists in University circles.

The need for a larger effort to introduce Iqbal in Europe is further underlined by a letter from Professor Carl Elof Svenning<sup>1</sup> of Sweden ; “The secret of a poet is that he through his appeal to human feeling and understanding is able to recreate (the same feelings in) those who are willing to be thus approached.....

It is high time that Iqbal should be interpreted and understood in Western poetry.”<sup>2</sup>

Europe is in quest of hope and encouragement and she can find them in Iqbal's message. Professor Wojciech Skalmowski of the University of Leuven, Belgium, is convinced that Iqbal is “one of the philosophers of culture who offers a programme to the contemporary world. One could call his

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1. For full text of the letter, see Symposium annexe.

2. Professor Skalmowski's letter is reproduced in the Symposium Annexe.



message an encouragement and a warning at the same time—and both parts of his message seem very timely.”

The aptness of Iqbal's thought for the solution of present day dilemma is recognised on the other side of the Atlantic also.

Professor Sheila McDonough<sup>1</sup> of the Department of Comparative Religion, Concordia University, Canada, believes that “The philosophical scepticism about human nature as expressed in the Reconstruction Lectures and in the *Secrets of the Self* is very important for this age in which the forces of economic change force us to reconsider what kind of work people do, how they live together and what they should do with their time.”

In other words, Iqbal's thought can appropriately guide the West towards balanced human relationships. Such being the importance of Iqbal to the West, we should gear up all our resources to propagate his message in Western academic circles. This task must be performed with the firm resolve to dispel the long-standing misconceptions about Iqbal in the Western mind.

The author of the first canard levelled against Iqbal in the West was E.M. Forster. Commenting on Iqbal's poem, “Temple of Love”, Forster wrote :

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1. For full text of Professor Sheila's letter see Symposium annexe.



“The glory of the courtyard from Makkah shall inhabit that temple ; the image on its shrine shall be gold, inscribed Hindustan, and it shall wear both the Brahmin thread and the Muslim rosary, and the Muezzin shall call worshippers to prayer upon a horn.”<sup>1</sup>

E.M. Forster makes out as if Iqbal was propounding another *Din-i-Ilahi*, a fusion of Hinduism and Islam. Through ignorance or deliberate design, Forster forgets that such a stand negates the whole thought and life's work of Iqbal.

Another myth about Iqbal has been sedulously propagated by a school of Western writers, notably the Canadian Professor W. Cantwell Smith, who writes that “Iqbal was anti-intellectual” essentially as a revolt against modern capitalism.”<sup>2</sup>

Professor Smith's suggestion is naive, because no connection between intellect as Iqbal conceived it and capitalism can be established. In the view of the Qur'an (in which Iqbal implicitly believed), intellect was the gift of God which gave man the power to form concepts and thus raised him above the Angels.<sup>3</sup>

Iqbal's fond hope about the dissemination of

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1. E. M. Forster, “The Poetry of Iqbal”, *The Atheneum*, 5-10 December 1920, p. 804.
  2. W. C. Smith, *Modern Islam in India* (London, Victor Gollancz, 1946), p. 113.
  3. The Qur'an, 11. 28-31. *The Reconstruction*, p. 13.



Islamic message in Europe must be fulfilled in our generation. It is a debt which we as heirs to Iqbal's thought, owe to Islam, to Iqbal and to ourselves.

During his 1932 European visit, Iqbal had gone on a pilgrimage of love to Cordova, Granada, Seville, Toledo and Madrid and saw the mosque of Cordova and the Alhambra in Granada. He went to see Madinat-ul-Zahra, the famous palace built on a mountain by 'Abdul-Rahman I for his wife, Zahra. "It was there, he recalled, that the demonstration of a flying machine was given in the twelfth century by a Muslim inventor."<sup>1</sup> "The mosque at Cordova inspired the famous poem "Masjid-i-Qurtaba"

In Spain Iqbal was welcomed by the country's Education Minister. Iqbal found him to be "an exceedingly courteous gentleman with a breadth of vision hardly to be expected in a country like Spain." He was equally delighted to make the acquaintance of Professor Asin, the well-known author of *Islam and the Divine Comedy*: Iqbal noted with satisfaction that under the direction of the Education Minister the department of Arabic in the University of Granada was being greatly expanded. Iqbal gathered that the movement of reform started by Luther was still "working quietly in different European countries and the hold of priesthood, especially in Spain, was gradually loosening."<sup>2</sup>

1. Quoted in S. A. Valid, Ed., op. cit., p. 350.

2. Ibid., pp. 450.51.



Iqbal ascertained that the time for the propagation of Islam was ripe and the Muslims must avail of this opportunity to advance the Divine message revealed to Muhammad (peace be on him). In a statement issued on 26 February 1933 at the end of his European tour, Iqbal expressed his firm hope in the following words :

“After visiting different European countries and seeing the general moral chaos of the modern world, I am convinced that the great opportunity for Islam as a faith has come.”<sup>1</sup>

It is this same truth which is corroborated by Professor Abdul Karim Saitho, a distinguished Japanese Muslim Scholar when he says: “He (Iqbal) emphasises (the) doctrine of Islam deeply, precisely, accurately, widely, plainly, generally and Universally.”

“It is to be noted”, Says Professor Aleem Janov, “that Iqbal was one of the first men in India to welcome the Bolshevik revolution in Russia.”<sup>2</sup>

Iqbal was sympathetic to world-wide socialist movement and regarded it as “a storm that sweeps away all the foul airs in the atmosphere.”

In the opinion of Dr. Khalifa Abdul Hakim, Iqbal’s attitude towards socialism was determined by the following factors :

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1. See A. K. Saitho’s letter in Symposium Annexe.
  2. *Pakistan Times*, Lahore, 4 January, 1977.



“The *laissez-faire* capitalism of the Industrial West had pulverised humanity into hostile national groups, and within every nation too there was class war because the classes of haves and have-nots were at logger heads. His (Iqbal’s) country was predominantly an agricultural country where no industrial proletariat had developed, but the conflict of the landlord and tenant was becoming an acute socio-economic problem. The usurious money-lender was even more callous than the landlord. Through usury and judicial support of the system set up by the British in complete disregard of local traditions, the ownership of land was rapidly passing into the hands of moneylending owners who did nothing to improve the soil or the condition of the tiller. Iqbal would welcome a revolution in which the do-nothing absentee landlord, or the usurious money-lender is swept away.”<sup>1</sup>

Iqbal abhorred all forms of injustice and despotism. Economic exploitation starves and depraves the body. Religious exploitation shackles the spirit.

Capitalism, in Iqbal’s view was a blood-thirsty system.

ظاہر میں تجارت ، حقیقت میں جوا ہے  
 سود ایک کا لاکھوں کے لئے مرگ مفاجات !  
 یہ علم ، یہ حکمت ، یہ تدبیر ، یہ حکومت !  
 پیتے ہیں لہو ، دیتے ہیں تعلیم مساوات !<sup>2</sup>

1. Khalifa Abdul Hakim, *Islam and Communism* (Lahore : Institute of Islamic Culture, 19—), pp. 136, 350.

2. *Bal-i-Jibril/Kulliyat*, p. 107/399.



“What they call commerce is a game of dice,  
For one profit, for millions swooping death.  
Their science, philosophy, scholarship, govern-  
ment.

Preach man’s equality and drink man’s  
blood.”<sup>1</sup>

The poem “Ishtirakiyat” expresses the idea that the socialist revolution in Russia follows the principles of Islam :

قوموں کی روش سے مجھے ہوتا ہے یہ معلوم  
بے سود نہیں روس کی یہ گرمی رفتار!

جو حرفِ ’قل العفو‘ میں پوشیدہ ہے اب تک  
اس دور میں شاید وہ حقیقت ہو نمودار!<sup>2</sup>

From the behaviour of the nations it appears :  
That the rapid progress of Russia is not without  
gain.....

The truth that lay hidden in the words *Qul Al-Afw* may become manifest in this era.

The poem “Karl Marx Ki Awaz” in *Darb-i-Kalim* exposes the dishonesty of the European economist who wilfully conceals the predatory nature of capitalism. They have exploited science to serve as hand maiden in their game of loot :

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1. English translation by V. Kierman, *Poem from Iqbal* (Bombay : Longman Green & Co., 1955), pp. 42-43.
  2. *Zarb-i-Kalim/Kulliyat*, p. 136/598.



یہ علم و حکمت کی مہرہ بازی یہ بحث و تکرار کی نمائش !  
 نہیں ہے دنیا کو اب گوارا پرانے افکار کی نمائش !  
 تری کتابوں میں اے حکیم معاش رکھا ہی کیا ہے آخر  
 خطوط خم دار کی نمائش ! مریز و کچ دار کی نمائش !  
 جہانِ مغرب کے بت کدوں میں ، کلیساؤں میں ، مدرسوں میں  
 ہوس کی خوں ریزیاں چھپاتی ہے عقل عیار کی نمائش !<sup>1</sup>

“Your chessmatch of research and erudition,  
 your comedy of debate and disputation,  
 The world has no more patience left to watch,  
 this comedy of threadbars speculation.  
 What, after all, Sapient Economists, is to be  
 found in your biblification ?  
 A comedy of nicely flowing curves, a sort of  
 Barmecidal invitation.  
 In the idolatrous shrines of the accident, its  
 pulpits and its seats of education,  
 Greed and its murderous crimes are masked  
 under your knavish comedy of cerebration.”<sup>2</sup>

Iqbal yearned for a return to the pristine socialism of Islam. He did not approve of the atheistic doctrine of Marx or Lenin. He advocated the exploitation-free egalitarian economic system of Islam. The basic assumptions of modern socialistic theory, in Iqbal's opinion, was in conformity with Islam.

1. *Zarb-i-Kalim/Kulliyat*, p. 137/599.

2. English translation by Kiernan, p. 70.



Atheism, then, was the chief flaw in the socialistic order of Russia. The Soviet opposition to religion was a reaction to the depravity and corruption of Roman Catholic Church. However, Russia could not exist long without religion. There yet was hope for Russia.

To Sir Francis young husband Iqbal wrote the present negative state of Russian mind will not last indefinitely, for no system of society can rest on an atheistic basis.”<sup>1</sup> M.D. Taseer says that for Iqbal, “Bolshevism plus God is almost identical to Islam.”<sup>2</sup>

Islam comprehends both material and spiritual aspects of life, but, contrary to Marxism, it gives primacy to spiritual. Iqbal declared in the poem “Bolshevik Rus” :

ہوئے ہیں کسر چلیپا کے واسطے مامور  
وہی کہ حفظِ چلیپا کو جانتے تھے نجات !  
یہ وحی دہریت روس پر ہوئی نازل  
کہ توڑ ڈال کلیسائیوں کے لات و منات !<sup>3</sup>

“Those who assumed that the protection of the church would bring salvation to them were pre-

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1. For an Extract of this letter, see Latif Ahmed Sherwani, Ed., *Speeches, writings and statements of Iqbal* (Lahore : Iqbal Academy Pakistan, 1977), p. 207.
  2. In his Intro. to Kiernan, op. cit., pp. 14-15. Iqbal said in his letter to Sir Francis Youngusband referred to above.
  3. *Zarb-i-Kalim/Kulliyat*, p 141/03.



destined to be the instruments of the destruction of the church.

Russian atheism was inspired from on high.

To disrupt the old heathen idols of the churchmen.

Iqbal looked forward to a God-inspired revolution in the world. This revolution would not be wholly materialistic like the Marxist nor wholly mystic like the Eastern philosophy, but truly Islamic in character combining both material and spiritual advance.

Iqbal believed that such a revolution was already at hand :

نہ ایشیا میں نہ یورپ میں سوز و ساز حیات  
خودی کی موت ہے یہ ، اور وہ ضمیر کی موت !  
دلوں میں ولولہ انقلاب ہے پیدا  
قریب آگئی شاید جہان پیر کی موت !<sup>1</sup>

A happy life exists neither in Europe nor in Asia,

There the heart is stifled to death, here the self. Within the hearts an impassioned revolution is born.

The death of the old world perhaps approaches.

Of all the front rank Muslim political leaders in the twentieth century Iqbal was the only one who interpreted the home and international events in

1. *Zarb-i-Kalim/Kulliyat*, p. 137-38/599-600.



economic terms.<sup>1</sup>

Again, he was among those few intellectual politicians who had a truly international outlook. The one major international event during Iqbal's lifetime was the 1917 Socialist Revolution in Russia and, as we have seen, he was profoundly affected by this event and expressed his reaction to it in a number of poems. Iqbal was known in Russia even prior to the revolution of 1917. Professor A.E. Krimski in his "*Persia, its History and Literature*" (Moscow, 1912) made use of Iqbal's dissertation on "The Development of Metaphysics in Persia. Krimski called Iqbal "a European-educated Muslim who has treated the subject of sufism with great sympathy." After the Revolution, the Russian scholarship became indifferent or inattentive to Iqbal. The *Soviet Encyclopaedia* published during Stalin's dogs in 1958 omitted reference to him. The clue to this academic boycott of Iqbal is provided by Gankovski and Gordon-Polonskeya who in their book *The History of Pakistan* (Moscow, 1961) take the line that the demand for Pakistan was especially created by the British on the principle of "divide and rule." "Muslim demand for self-determination bifurcated the all-India national movement," The Russian authors also criticise the Pan-Islamist movement as having shifted the focus of Indian

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1. For a full discussion of the subject, refer to this author's book : *The Politics of Iqbal* (Lahore : Islamic Book Service, 1977), pp. 116-19.



revolutionary movement beyond the frontiers of India. It is, therefore, easy to understand why Russian scholars ignored Iqbal for over four decades (1917-1961).

The impetus to Iqbal studies in Russia was provided by the Pakistan Philosophical Congress held in Peshawar in April 1956. The Russian delegates to this Congress assessed the deep influence that Iqbal's thought exercised on the mind of the Muslims in this region and elsewhere. They realised the uppermost folly of ignoring the works of one of the champions of freedom and leading Muslim thinker of South-East Asia. Accordingly the three delegates carried to their country the complete works of Iqbal in order that a scholarly assessment be made of him. Then appeared a long line of works more or less of accurate scholarship but replete with several misconceptions. To take an example, the tenth volume of the great *Soviet Encyclopaedia* published in 1972 states :

“In his poetry Iqbal sang the creative activity of man and called him to a restructuring of human existence. His work is inspired by humanism and patriotism. Notwithstanding this inspiration, the philosophical and political views of Iqbal were not free of contradiction. He was critical of capitalism but defended private property and individualism. Iqbal welcomed the ‘October Revolution’ and showed sympathy, for Socialism, writing the poem “Lenin” but at the same time he expressed himself against



“communist atheism. In 1930 Iqbal called for the future establishment of a Muslim State in North-West India within an Indian Federation. On the basis of this call the partisans of the Pakistan movement later claimed him as the father of the movement for the establishment of the State of Pakistan.”

The Soviet scholar N.P. Anikov, on his work *“Muhammad Iqbal—An Outstanding Thinker and Poet”* (Moscow, 1959), is perhaps nearer the mark when he says that (“Iqbal is) great for his passionate condemnation of weak will and passiveness, his angry protest against inequality, discrimination, and oppression in all forms economic, social, political, national, racial, religious, etc., his preaching of optimism, an active attitude towards life and man’s high purpose in the world, in a word, he is great for his assertion of the noble ideals and principles of humanism, democracy, peace and friendship among peoples.”

In the 1930’s Central Asia was in the melting pot. Turkestan’s Muslim population was seething with discontent. Iqbal issued a statement on the rebellion in Chinese Turkestan on 16 May 1933. In 1914, the Chinese government had appointed magistrates in the area and an attempt had been made to impose Chinese as the official language, thus suppressing the importance of traditional Muslim tongues, i.e., Arabic and Persian.

The enraged Muslim population rose in revolt.



In 1930, the leader of the revolution was a seventeen-year old Muslim boy named Ma Chong Yng. Iqbal first heard of this precocious General at a lecture meeting of the Central Asian Society in London in 1932. The lecturer was a certain Mr. Petro who, as a member of a European Expedition, had recently visited Central Asia. Mr Petro related that the Muslim General had besieged a Chinese force in the city of Hami. The Muslim General appointed Mr Petro as his personal envoy to the Chinese General to negotiate peace with the besieged Chinese forces. Describing his encounter with the Chinese General, Mr Petro said: "I was received by the Chinese General and the Chinese Defence Consul in the city. I was expecting to be questioned regarding the strength and plans of the army of besiegers. Much to my surprise, however, the first and only question put to me by the Chinese General was: 'Is it true that Ma Chong Yng is only twenty years old'? On being told that Ma was less than that age, the Chinese General turned to the Defence Consul who was in favour of surrendering the city and said: 'I am eighty one years old and my hair has been white for a long time. My great-grandson is older than this Suckling. How do you think I can surrender this city to an infant'?"

The emergence of this "infant" Muslim General in Central Asia inspired Iqbal to observe that "the home of Changez, Taimur and Babar has not ceased to produce military geniuses of the highest



order.”<sup>1</sup>

The causes of rebellion in Turkestan, in Iqbal's view, were neither religious nor racial, but economic.

Racialism is “an attitude of mind” which Iqbal considered to be “the greatest blot on modern civilisation”.<sup>2</sup> Iqbal apprehended “that the birth of a race-problem in Asia will lead to most disastrous results.”<sup>3</sup> Islam offers the only effective cure for the disease of Racialism. “The main endeavour of Islam as a religion has been to solve this problem and if modern Asia wishes to avoid the fate of Europe there is no other remedy but to assimilate the ideals of Islam and to think not in terms of race but in terms of mankind.”<sup>4</sup>

Iqbal thought “that the revolution in Chinese Turkestan may develop into a Pan-Turanian movement.” Both Iran and Afghanistan dreaded this development. Iqbal concluded that if the revolution in Chinese Turkestan succeeded, it was “bound to produce repercussions in Afghan and Russian Turkestan, particularly in the latter which is already seething with discontent owing to religious persecution and owing to serious food problem created in that country by the Russian government's policy

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1. *Speeches, Writings and Statements of Iqbal*, p. 229 Lahore, 1977, Latif Ahmad Sherwani.

2. *Ibid.*

3. *Ibid.*

4. *Ibid.*



of turning it into a huge cotton farm.”<sup>1</sup>

Iqbal had an intellectual and emotional affinity with this revolution in Chinese Turkestan led by the seventeen-year old Muslim general Ma Chong Yng (whose age and exploits recalled the memory of Muhammad b. Qasim).

Iqbal welcomed this revolution for a very weighty political reason. “The success of the revolution will also mean the birth of a prosperous and strong Muslim State in Chinese Turkestan where Muslims, who are about 99% of the population, will be freed from the age-old Chinese oppression. Chinese Turkestan is an extremely fertile country, but owing to Chinese oppression and misrule 5% cent of its land is at present under cultivation. The establishment of another Muslim State between India and Russia will push the menace of the atheistic materialism of bolshevism farther away from the borders of our country, even if it does not drive this menace away from Central Asia as a whole.”<sup>2</sup>

Iqbal had especially close relations with and intimate knowledge of Afghanistan. In 1933 the Afghan government invited Iqbal and others to advise on matters connected with the proposed University at Kabul. Iqbal assessed the situation in Afghanistan and recorded that “the younger

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1. *Speeches, Writings and Statements of Iqbal*, pp. 229-30  
Latif Ahmad Sherwani.

2. *Ibid.* p. 230.



generation of Afghans are thoroughly in earnest about modern knowledge, and its co-ordination with their religion and culture.”<sup>1</sup>

Iqbal liked the Afghan people and he thought it his duty to help them advance as much as they could. In this regard Iqbal categorically stated that he was not recommending a completely secularised system of education for Afghanistan. “Personally I believe that complete secularisation of education has not produced good results anywhere especially in Muslim lands. Nor is there any absolute system of education. Each country has its own needs and its educational problems must be discussed and solved in the light of those needs.”<sup>2</sup>

Iqbal’s overall impression of his visit to Afghanistan was that “Afghanistan represents today a united country where in every direction one sees signs of a new awakening and where the authorities are engaged in drawing up programmes of well-planned work.”<sup>3</sup>

Iqbal was deeply agitated over Palestine and the injustice done to the Arabs by Anglo-zionist Axis. In a statement read at a public meeting held at Lahore under the auspices of the Punjab Provincial Muslim League on 27 July 1937, Iqbal condemned the report of the British government

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1. *Speeches, Writings and Statements of Iqbal*, Latif Ahmad Sherwani, p. 238,

2. *Ibid* p. 238.

3. *Ibid*. p. 239.



recommending the partition of Palestine. He exhorted the Muslims of the world "to declare that the problem which the British statesmen are tackling is not one of Palestine only, but seriously affects the entire Muslim world".<sup>1</sup> Historically speaking Palestine was "a purely Muslim problem", asserted Iqbal. Palestine had "ceased to be a Jewish problem" more than thirteen centuries ago, "long before the entry of Caliph Umar into Jerusalem". Professor Hockings' researches proved that the Jews had dispersed from the country quite voluntarily and their scriptures for the most part were written outside Palestine. Palestine was never a christian problem either. In the light of modern research it is doubtful that Peter the Hermit ever existed. If "crusades were an attempt to make Palestine a christian problem, this attempt was defeated by the victories of Sultan Salah-ud-din." Palestine, Iqbal asserted, was therefore, "a purely Muslim problem." The idea of a national home for the Jews in Palestine, as enunciated in the report of the Royal Commission, "was only a device. In fact, British imperialism sought a home for itself in the form of a permanent mandate in the religious home of the Muslims. This is indeed a dangerous experiment, as a member of British parliament, has rightly described it, and can never lead to a solution of the British problem in the mediterranean. Far from being a solution.....it is really the beginn-

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1. *Speeches, Writings and Statements of Iqbal*, Latif Ahmad Sherwani, p. 246.



ing of the future difficulties of British imperialism... The offer of a piece of rich land to the Jews and the rocky desert plus cash to the Arabs is no political wisdom.”<sup>1</sup>

Iqbal denounced the action of the British government as “a low transaction unworthy and damaging to the honour of a great people in whose name definite promises of liberty and confederation were given to the Arabs.”<sup>2</sup>

Iqbal especially wanted the Muslims of Asia to learn some important lessons from recent history. These lessons were :

(1) The union of Arabs with Turks. “experience has made it abundantly clear that the political integrity of the peoples of the near East lies in the immediate reunion of the Turks and the Arabs. The policy of isolating the Turks from the rest of the Muslim world is still in action. We hear now and then that Turks are repudiating Islam. A greater lie was never told. Only those who have no idea of the history of the concepts of Islamic jurisprudence fall an easy prey to this sort of mischievous propaganda.”<sup>3</sup>

Iqbal advised the Arabs never to lose sight of the consequences of a rift between them and the Turks. The Arabs had committed a great error in

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1. *Speeches, Writings and Statements of Iqbal*, Latif Ahmad Sherwani, pp. 245-46.
  2. *Ibid.*, pp. 246-47.
  3. *Ibid.*, p. 247.



deserting the Turks at their hour of trial.

(2) The Muslims of the near East should not depend upon the counsel of the Arab kings who were agents of imperialism. "...The Arab people must further remember that they cannot afford to rely on the advice of those Arab kings who are not in a position to arrive at an independent judgment in the matter of Palestine with an independent conscience. Whatever they decide they should decide on their own initiative after a full understanding of the problem before them."<sup>1</sup>

(3) Iqbal advised that the Muslims should form their own Eastern League of Nations. "...The present moment is also a moment of trial for the Muslim statesmen of the free non-Arab Muslim countries of Asia. Since the abolition of the Caliphate this is the first serious international problem of both a religious and political nature which historical forces are compelling them to face. The possibilities of the Palestine problem may eventually compel them seriously to consider their position as members of that Anglo-French institution, miscalled the League of Nations, and to explore practical means for the formation of an Eastern League of Nations."<sup>2</sup>

In 1931, the world Muslim Congress, Jerusalem, elected Iqbal a member of the various subcom-

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1. *Speeches, Writings and Statements of Iqbal*, Latif Ahmad Sherwani, p. 247.

2. *Ibid.*



mittees formed to discuss distinct proposals. In one sub-committee he strongly opposed the idea of establishing at Jerusalem a university on the old and antiquated lines of the Jamia al-Azhar in Cairo and insisted on the proposed university being of a thoroughly modern type. This gave rise to the rumour that Iqbal was opposed to the setting up of any kind of university at Jerusalem. Reuter circulated the rumour worldwide.

Iqbal therefore, categorically stated :

“...I am a strong advocate of Arabic-speaking countries setting up not one but several universities for the purpose of transferring modern knowledge to Arabic which is the only non-European language that has kept pace with the progress of thought in modern times.”<sup>1</sup>

During his trip to Jerusalem, Iqbal visited Holy places common to Islam, christianity and Judaism. Christ's birth-place affected him deeply. The scene inside the church at Bethlehem disgusted him, because the church “was divided into three parts which were allotted to the Armenian, Greek and catholic churches, respectively. These sects continuously fight among themselves, sometimes indulging in bloodshed and defiling one another's altar.”<sup>2</sup> Iqbal felt ennobled because “it is two Muslim policemen who have to keep the peace among them.”<sup>3</sup>

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1. *Speeches, Writings and Statements of Iqbal*, Latif Ahmad Sherwani. pp. 209-10.

2. *Ibid.*, p. 209.

3. *Ibid.* p. 210.



It is a pity that no translation of Iqbal's works or a critical work on his life and achievements in the Arabic language appeared until 1950. The first book which appeared in Arabic was entitled "*Islamic and Cu'tural Philosophy of Iqbal in India and Pakistan*" by Mohammad Hassan al-Azami, a Pakistani, and Assawi Ali Sha Jan, an Egyptian. It was published at Cairo in 1950. The same authors issued another volume entitled "*Iqbal's Philosophy of life and death*" in Arabic. This work was published at Karachi in 1961.

In 1961 "Gems of Iqbal, the Poet and Philosopher of Islam" by Miss Amirah Nur-ud-Din Dawud was published in Baghdad.

In the same year another work under the title "*The Poet of Islam, Dr. Muhammad Iqbal*" by Abul al-Hassan Ali al-Hasani appeared in Cairo.

Abdul Wahab Azzam translated into Arabic *Asrar-i Khudi* and *Ramuz-i-Bekhudi* as well as *Payam-i-Mashriq*. The two publications appeared in Cairo around 1956.

Azzam also produced a monumental work entitled "Muhammad Iqbal, His Biography, His Philosophy and His Poetry" which was published in 1954, and reprinted in 1960. Two editions of this work appeared in Beirut, one in 1960 and another in 1972.

The Beirut publishers of this book announced, in 1972, their plan to issue a complete set of Iqbal's



works in Arabic translation and the authoritative biographical and critical works on him.

The promise, if carried into effect, can go a long way in introducing Iqbal's message to the Arab world.

No doubt, a large part of the effort in this direction must be undertaken by our Pakistani Arabists. This calls for appropriate measures by the Government of Pakistan.



## ISLAM AND THE MODERN WORLD

Iqbal was very anxious to explain some of the fundamental doctrines of Islam to Western intellectuals, including the athiestic communists.

To this end, there was no question of fundamental importance to the modern world which he left untouched. In Iqbal's day Einstein's "Theory of Relativity" and Eastern mysticism were the burning topics among Western academic and intellectual circles.

Iqbal's first concern was to assert the intellectual independence of Muslim thinkers and philosophers :

"While European scholars have investigated ancient Hindu Philosophy with an unflagging enthusiasm, they have, as a rule, looked upon Muslim philosophy as only an unprogressive repetition of Aristotle and Plato".<sup>1</sup>

Iqbal admitted the superior philosophical

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1. *Speeches, Writings and Statements of Iqbal*, Latif Ahmed Sherwani, p. 69.



acumen of Hindu mind, yet he emphasised that “this admission need not lead us to ignore the intellectual independence of Muslim thinkers”.<sup>1</sup> In the post-Islamic era the Arabs were engaged in a “long series of glorious military exploits”. They had, therefore, but little time for academic work in the “great field of science and philosophy”. Even then their scholarly achievements were of a high order. Indeed the Muslim scholars rendered a yeoman service to science. “...They zealously rebuilt the smouldering edifice of Science, and even attempted to add fresh stories to it”.<sup>2</sup>

The reason why the originality of Muslim thinkers did not appear at once was that “the unscientific condition of the age led them to write in the spirit of expositors rather than that of independent thinkers”.<sup>3</sup>

Modern world is simply the first exercise of the creating God.

صد جهان می روید از کشت خیال ما چو گل  
یک جهان و آن هم از خونِ تمنا ساختی  
\* \* \*

طرح نو افکن که ما جدت پسند افتاده ایم  
این چه حیرت خانه امروز و فردا ساختی!<sup>4</sup>

1. *Speeches, Writings and Statements of Iqbal*, Latif Ahmad Sherwani, p. 69.

2. *Ibid.* p. 69.

3. *Ibid.* p. 69.

4. *Pavam-i-Mashriq/Kulliyat*, pp. 154-55/324-25. English translation by M. Hadi Hussain, *A Message from the East* p. 118.



A hundred worlds spring of like flower  
From our imagination's soil.

There is but one real world : and that too  
You have made of the blood of murdered  
wishes . . .

O, lay some new fountain : for  
We happen to like novelty.

What is this giddy peep-show  
You have made

Of yesterdays, tomorrows and today's ?

Hence ever new and Ever better worlds can be  
evolved :

ستاروں سے آگے جہاں اور بھی ہیں  
ابھی عشق کے امتحان اور بھی ہیں<sup>1</sup>

This presupposes that man should have a genuine will to achieve a humane world.

Just at the beginning of his lectures Iqbal categorically states that the spirit of the Qur'an is "essentially anti-classical"<sup>2</sup> and that the Qur'an emphasises " 'deed' rather than 'idea' ".<sup>3</sup> But "deed" in the present-day world is taken to mean free and unchecked action by an individual. Iqbal does not believe in unrestrained freedom of the individual. He advises the world to develop free institutions in the framework of the Universal Shari'at of Islam.

1. *Bal-i- 'ibril/Kulliyat*, p. 61/353.

2. *The Reconstruction*, p. 4.

3. *Ibid.*, Preface ; p.v.



ملتے را رفت چون آئین زدست  
 مثل خاک اجزائے او از ہم شکست  
 ہستیؑ مسلم ز آئین است و بس  
 باطنِ دینِ نبیؐ این است و بس  
 برگ گل شد چون ز آئین بستہ شد  
 گل ز آئین بستہ شد گلدستہ شد  
 نغمہ از ضبطِ صدا پیداستہ  
 ضبط چون رفت از صدا غوغاستہ<sup>1</sup>

When a Community forsakes its Law  
 Its parts are severed, like the scattered dust.  
 The being of the Muslim rests alone  
 On Law, which is in truth the inner core  
 Of the Apostle's faith. A rose is born  
 When its component petals are conjoined  
 By Law ; and roses, being likewise bound  
 By Law together, fashion a bouquet,  
 As sound controlled creates a melody  
 So, when control is absent, dissonance  
 Results . . . .

Iqbal accepts the essential values of modern technology and science. "The most remarkable phenomenon of modern history . . . is the enormous rapidity with which the world of Islam is spiritually moving towards the West. There is nothing wrong in this movement, for European culture, on its

1. *Rumuz-i-Bekhuri/Kulliyat*, p. 121. Arberry, p. 37.



intellectual side, is only a further development of some of the most important phases of the culture of Islam.”<sup>1</sup>

Man is free. The only limit on his action is the limit imposed by God. Man is free to acquire knowledge, to conquer Nature, but here again God is the limit.”

و ان الی ربک المنتہی<sup>2</sup>

And verily towards thy God is the limit. Thus Iqbal presents Islam to the world as a faith which synthesises “religion” and “modern free spirit of quest”.

ز انجم تا بہ انجم صد جہاں بود      خرد ہر جا کہ پر زد آسماں بود  
و ایکن چون بخود نگریستم من      کرانِ بیکراں در من نہاں بود<sup>3</sup>

There are a hundred worlds from star to star  
And sky on sky, all far as mind can soar.  
But when I look into my self, I see  
In it horizons of infinity.

In Iqbal's eyes modern space flights, for example, would not be sinful and anti-religious, Iqbal's call towards Islam is addressed to men of all regions and faiths: Actually Iqbal's Islam—and this

1. *The Reconstruction*, p. 7,

2. L iii. 42.

3. *Payam-i-Mashriq/Kulliyat*, p. 50/220. English translation by M. Hadi Hussain, *A Message from the East*, p. 24.



forms one of the reasons of his universality—appeals to every monotheist, Christian, Jew, etc., inviting him to operate a similar reconstruction in his own form of monotheism and see whether or not, in the final analysis, it conforms to the monotheism of Islam. In fact, in Quatrain No. 7 of *Armughan-i-Hijaz*, (Persian) Iqbal's last work, he calls for the creation of a new Holy Nation, a new universal *Millat* (comprehending the entire human race).

If the Muslims no longer possess the capacity to lead this universal *Millat*, then God will transfer this mission to the hands of another people.

In *Javid Namah*, Iqbal puts these words into the mouth of Maulana Jamal-ud-din Afghani :

ذکر حق از امتان آمد غنی  
از زمان و از مکان آمد غنی !  
ذکر حق از ذکر هر ذا کر جداست  
احتیاج روم و شام اورا کجاست  
حق اگر از پیش ما بردار دش  
پیش قومے دیگرے بگذار دش  
از مسلمان دیده ام تقلید و ظن  
هر زمان جانم بلرزد در بدن !  
ترسم از روزے کہ محرومش کنند  
آتش خود بر دل دیگر زنند !<sup>1</sup>

1. *Javid Namah/Kulhyat*, p. 82/670. English Translation by Shaikh Mahmud Ahmad, *Pilgrimage of Eternity* (Lahore : Institute of Islamic Culture, 1961), p. 75.



The word of God doth not depend on time  
 Or place or nations ; it needs no land,  
 No Rum or Syria, for its home. If God  
 Removes it from us, He may then assign  
 It to a people new. What do I see  
 In Mussalmans except blind following  
 And sterile doubt ? I shudder at the Thought.  
 I fear the day when they will be deprived  
 And disinterited of fire divine,  
 God will enkindle then quite other hearts.

Iqbal's constant theme throughout his works is that the Muslims should equip themselves for the leadership of the world.

Interest and competence in science is an important qualification for a leading nation today. There is abundant evidence in his poetical works; letters, essays and above all in the lectures on the *Reconstruction of Religious Thought in Islam* that Iqbal studied carefully and kept in touch with the latest developments in the physical, biological and sociological sciences. Iqbal's *lectures on Reconstruction* are actually full of scientific ideas taken from diverse branches of science.

“Since the middle ages, . . . infinite advance has taken place in the domain of human thought and experience. The extension of man's power over nature has given him a new faith and a fresh sense of superiority over the forces that constitute



his environment. New points of view have been suggested, old problems have been re-stated in the light of fresh experience, and new problems have arisen. It seems as if the intellect of man is outgrowing its own most fundamental categories –time, space and causality. With the advance of scientific thought even our concept of intelligibility is undergoing a change. The theory of Einstein has brought a new vision of the universe and suggested new ways of looking at the problems common to both religion and philosophy.”<sup>1</sup>

The following extract shows Iqbal’s acquaintance with new advances in biological sciences.

“Life is, then, a unique phenomenon and the concept of mechanism is inadequate for its analysis. Its ‘factual wholeness’ . . . is a kind of unity which, looked at from another point of view, is also a plurality. In all the purposive processes of growth and adaptation to its environment . . . it possesses a career which is unthinkable in the case of a machine . . . . It would, therefore, seem that life is foundational and anterior to the routine of physical and chemical processes which must be regarded as kind of fixed behaviour formed during a long course of evolution.”<sup>2</sup>

As in physical sciences, so in social sciences, Iqbal kept himself abreast of latest developments :

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1. *The Reconstruction*, pp. 7-8.

2. *Ibid.*, p. 44.



“There is, however, some relief in thinking that the new German psychology, known as Configuration Psychology (*Gestalt*), may succeed in securing the independence of Psychology as a science, just as theory of emergent evolution may eventually bring about the independence of Biology. This newer German psychology teaches us that a careful study of intelligent behaviour discloses the fact of ‘insight’ over and above the mere succession of sensations.”<sup>1</sup>

Iqbal asserts that modern science which rests on observation, experimentation and systematisation by means of contemplation and theorisation was created by the followers of Islam in pursuance of the dictates of Islam.

“...The one noteworthy feature of the Quran is the emphasis that it lays on the observable aspect of Reality . . . .”

“No doubt the immediate purpose of the Quran in this reflective observation of nature is to awaken in man the consciousness of that of which nature is regarded a symbol. But the point to note is the general empirical attitude of the Quran which engendered in its followers a feeling of reverence for the actual and ultimately made them the founders of modern science. It was a great point to awaken the empirical spirit in an age which re-

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1. *The Reconstruction*, pp. 107-108.



nounced the visible as of no value in men's search after God."<sup>1</sup>

Iqbal declares that "the Quran sees signs of the ultimate reality in the 'sun', the 'moon', 'the lengthening out of shadows', 'the alternation of day and night', 'the variety of human colour and tongues' ... in fact in the whole of nature as revealed to the sense-perception of man. And the Muslim's duty is to reflect on these signs and not to bypass them 'as if he is deaf and blind',... This appeal to the concrete combined with the slow realisation that, according to the teachings of the Quran, the universe is dynamic in its origin, finite and capable of increase, eventually brought Muslim thinkers into conflict with Greek thought"...<sup>2</sup>

Iqbal has clearly shown in his lectures that the experimental method of modern science was discovered by the Muslim scholars. He says that Europe has been rather slow in recognising the Islamic origin of the scientific method ; however, the fact has at last been recognised fully. Iqbal makes this point even more clearly in his poem "*Musafir*".

حکمتِ اشیا فرنگی زاد نیست      اصل او جز لذتِ ایجاد نیست  
 نیک اگر بینی مسلمان زاده است      این گهر از دستِ ما افتاده است  
 چون عرب اندر اروپا پرکشاد      علم و حکمت را بنا دیگر نہار

1. *The Reconstruction*, pp. 13-14.

2. *Ibid.*, pp. 127-28.



دانه آن صحرا نهینان کاشتند حاصلش افرنگیان برداشتند  
 این پری از شیشهٔ اسلاف ماست باز صیدش کن که او از قاف ماست<sup>1</sup>

“Modern science, which is in reality based on discovery, is not of Western origin, but has been created by the Muslims, who have cast away this pearl. When the Arabs infiltrated Europe, they laid fresh foundations for scientific knowledge. Thus those dwellers of the desert sowed the seed and the harvest was gathered by the Westerners. This fairy (science) has thus come out of the bottle belonging to our forefathers, and it is but just and fair that we should recapture her ourselves”.

Science is not only an agent and a tool for the conquest of Nature, but it also contributes to man's *Anfus* inner world. Describing the nature of religious experience Iqbal observes :

“...Thus the view we have taken gives a fresh spiritual meaning to physical science. The knowledge of nature is the knowledge of God's behaviour. In our observation of nature we are virtually seeking a kind of intimacy with the absolute ego ; and this is only another form of worship”.<sup>2</sup>

Iqbal emphasises that for modern man it is essential that religious knowledge should be presented to him in a scientific form. In the Preface to

1. ‘Musafir’ (*Pas chih Bayad Kard*|*Kulliyat*, p. 84/880.

2. *The Reconstruction*, p. 57.



his lectures on *Reconstruction of Religious Thought in Islam*, he says :

“...Moreover, the modern man, by developing habits of concrete thought—habits which Islam itself fostered...has rendered himself less capable of that experience i.e. the inner experience on which religious faith ultimately rests...A living experience of the kind of biological unity, embodied in this verse, “Your creation and resurrection are like the creation and resurrection of a single soul” requires today a method physiologically less violent and psychologically more suitable to a concrete type of mind.”<sup>1</sup>

Iqbal believes that though “the essence of religion is faith”, yet “it cannot be denied that faith is more than mere feeling”, and it “has something like a cognitive content”. Religion “on its doctrinal side...is a system of general truths which have the effect of transforming character when they are sincerely held and vividly apprehended”. Iqbal says that “since the transformation and guidance of man’s inner and outer life is the essential aim of religion, it is obvious that the general truths which it embodies must not remain unsettled”.<sup>2</sup> Proceeding Iqbal observes :

“Indeed, in view of its function, religion stands

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1. *The Reconstruction*, Preface, p. v.

2. *Ibid.*, pp. 1-2.



in greater need of a rational foundation of its ultimate principles than even the dogmas of science. Science may ignore a rational metaphysics ; indeed, it has ignored it so far. Religion can hardly afford to ignore the search for a reconciliation of the oppositions of experience and a justification of the environment in which humanity finds itself. That is why Professor Whitehead has actually remarked that the ages of faith are the ages of rationalism.”

Iqbal points out that thought and intuition “spring up from the same root and complement each other. The one grasps Reality piecemeal, the other grasps it in its wholeness. The one fixes its gaze on the eternal, the other on the temporal aspect of Reality ..Both are in need of each other for mutual rejuvenation. Both seek visions of the same Reality which reveals itself to them in accordance with their function in life”.

Iqbal agrees whole-heartedly when Bergson affirms that “intuition is only a higher kind of intellect.”<sup>1</sup>

In the illustrious line of Muslim savants, Iqbal was the first to point out that the “search for rational foundations in Islam may be regarded to have begun with the Prophet himself. His constant prayer was : God ! grant me knowledge of the ultimate nature of things”.<sup>2</sup> The essence of Muslim

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1. *The Reconstruction*, pp. 2-3.

2. *Ibid.*, p. 3.



culture, according to Iqbal, lies in the development of inductive reason. Iqbal links the birth of inductive reason and the finality of the institution of Prophethood, and shows how it was inevitable and a logical imperative that there should be no more prophets after the Prophet of Islam.

“Looking at the matter from this point of view”, declares Iqbal, “the Prophet of Islam seems to stand between the ancient and the modern world. In so far as the source of his revelation is concerned he belongs to the ancient world ; in so far as the spirit of his revelation is concerned he belongs to the modern world. In him life discovers other sources of knowledge suitable to its new direction. The birth of Islam...is the birth of inductive intellect. In Islam prophecy reaches its perfection in discovering the need of its own abolition. This involves the keen perception that life cannot for ever be kept in leading strings ; that in order to achieve full self-consciousness man must finally be thrown back on his own resources. The abolition of priesthood and hereditary kingship in Islam, the constant appeal to reason and experience in the Quran, and the emphasis it lays on nature and history as sources of human knowledge, are all different aspects of the same idea of finality... Indeed the Quran regards both ‘Anfus’ (self) and ‘Afaq’ (world) as source of knowledge.....The intellectual value of the idea (of finality of Prophethood) is that it tends to create an independent



critical attitude towards mystic experience by generating the belief that all personal authority, claiming a supernatural origin, has come to an end in the history of man. This kind of belief is a psychological force which inhibits the growth of such authority. The function of the idea (of finality) is to open up fresh vistas of knowledge in the domain of man's inner experience".<sup>1</sup>

Iqbal holds a pre-eminent position as a religious and political philosopher in the world of Islam. His message, however, is meant for the world at large. This message is the call to Islam. It is a true representation of those Islamic teachings which Iqbal believes will be embraced by the international community in the near future, ushering in an era of spiritual contentment and material prosperity for the deeply disturbed and impoverished masses of the world.

The theme of *Khudi* in Iqbal is actually a message of spiritual stability and contentment. *Khudi* denotes self or, to be more exact, personality. It is the essence of human life. The forgetfulness of self is spiritual death.

*Khudi* is liable to gain strength or to grow weak. *Khudi* can be strengthened by the cherishing of desires and ideals. Without ideals or desires, the flame of life becomes extinguished. The higher

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1. *The Reconstruction*, pp. 126-27.



and nobler the desires of a man, the greater and stronger his *Khudi* is. Yet mere desires and ideals are not enough. They must be accompanied by constant and unflinching dynamism. *Khudi* is thus a message of activity and labour. Iqbal's desires and ideals are derived from the Divine teachings of Islam and hence he exhorts his readers to strive constantly for their fulfilment :

زندگی در جستجو پوشیده است اصل او در آرزو پوشیده است  
ماز تخلیق مقاصد. زنده ایم از شعاع آرزو تابنده ایم<sup>1</sup>

Life is latent in seeking.

Its origin is hidden in desire . . . .

We live by forming ideals,

We glow with the sunbeams of desire !

An important ingredient of *Khudi* is love. The Lover is important because love always has an object which it yearns and constantly struggles to achieve,

If the object of love is mean and degrading, it will abase the lover's *Khudi* (personality). If, on the other hand, love's object is high and noble, it will elevate the lover's *Khudi*. The object of the love of everyone in the world, therefore, must be a perfect man. The perfect man in the entire history of human race has been Muhammad (peace and blessings of Allah be upon him) and it is to the love

1. *Asrar-o-Rumuz/Kulliyat*, pp. 15-17. English translation by R. A. Nicholson, *Secrets of the Self*, pp. 23-27.



of his message and personality that Iqbal invites the world community :

نقطہٴ نورے کہ نام او خودی است  
 زیر خاک ماسرار زندگی است  
 از محبت اشتعال جوہرش  
 ارتقائے ممکنات مضمورش  
 کیمیا پیدا کن از مشتمل گلے  
 بوسہ زن بر آستانِ کاملے<sup>1</sup>

The luminous point whose name is the self  
 Is the life-spark beneath our dust....  
 From Love proceeds the radiance of its being,  
 And the development of unknown possibilities....  
 Transmute the handful of dust into gold,  
 Kiss the threshold of a Perfect Man.

*Khudi* is weakened by being dependent on others. Self-reliance is the mainstay of *Khudi*. The conduct of the Holy Prophet (peace and blessings of Allah be on him) and his illustrious Companions (Allah be pleased with them) amply bears out this truth. Caliph Umar (Allah be pleased with him), for instance, got down from his camel to take up the whip from the ground rather than relying on his attendant to pick it up for him.

خود فرود آ از شتر مثلِ عمر رضی اللہ عنہ  
 الحذر از منت غیر الحذر<sup>2</sup>

1. *Asrar-o-Rumuz/Kulliyat*, p. 18. Nicholson pp. 28, 29.  
 2. *Ibid.*, p. 23. Nicholson, pp. 38, 39.



Like Omar, come down from thy camel !  
Beware of incurring obligations, beware.

Leading saints and philosophers of other religions, notably the Hindus, Buddhists, Jains, even Christians, preached the negation of self. This creed crept into Islam through sufism. The sufis propagated a pessimistic view of life. Iqbal declares that Islam is opposed to a pessimistic view of life, the negation of self and its corollary, renunciation of the world.

Life is worth living, actively, joyfully and successfully. One can have such a life if one follows the law of the Qur'an.

ولا تهنوا ولا تخزنوا وانتم الاعلون ان كنتم

مؤمنين<sup>1</sup>

“Be not dismayed, neither be ye grieved ; for ye will overcome them if ye are believers.”

Iqbal, therefore, exhorts the Muslims to wake and become the living symbols of Islam.

خیزو واکن دیدۀ مخمور را    دوز مخوان این عالم مجبور را  
غایتیش توسیع ذات مسلم است    امتحانِ ممکناتِ مسلم است<sup>2</sup>

Rise up, and open thy besotted eyes !

Call thou not mean thy world by Law compelled ;

1. *Asrar-o-Rumuz/Kulliyat*, iii. 139.

2. *Rumuz-i-Bekhudi/Kulliyat*, p. 142.



Its purpose is to enlarge the Muslim's soul,  
To challenge his potentialities.

The dichotomy of the profane and the spiritual world as taught by the old Persian poets, the Sufis and the modern Western culture is un-Islamic. For Iqbal the temporal and the spiritual are one :

“The ultimate reality, according to the Quran, is spiritual and its life consists in its temporal activity. The spirit finds its opportunities in the natural, the material and the secular. All that is secular is therefore sacred in the root of its being... There is no such thing as a profane world. All this immensity of matter constitutes a scope for self-realization of the spirit.”<sup>1</sup>

Man's personality is distinct from God. Yet man must endeavour to be as near God as possible, keeping his separate individuality intact. Professor R. A. Nicholson in the Introduction to his translation of *Asrar-i-Khudi* (The Secret of the Self), quotes Iqbal : “Physically as well as spiritually man is a self-contained centre, but he is not yet a complete individual. The greater his distance from God, the less his individuality. He who comes nearest to God is the completest person. Not that he is finally absorbed in God. On the contrary, he absorbs God into himself.”<sup>2</sup>

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1. *The Reconstruction*, p. 155.

2. *The Secrets of the Self*, Intro., p. xix.



Man actually is the apprentice of God. He is a helpmate of God and even dares to improve upon the work of the Master. It is on this basis that Iqbal wishes to refashion the world—a world made by man in keeping with the directions given by God, thus achieving a synthesis of the spiritual and the temporal. Islam abhors a complicated system of life such as has been evolved by Western civilisation. Iqbal, therefore, exhorts the world to adopt a system of life characterised by simplicity, equality and justice,

Modern Western culture is based on reason. For the Western man reason is the only criterion of truth and error. Iqbal, however, does not acknowledge the supremacy of reason.

Reason alone cannot answer the questions : what is God, what is the material world and how are they related to each other ? Hence reason needs to be supplemented with faith or intuition :

غربیان را زیرکی ساز حیات شرقیان را عشق راز کائنات  
زیرکی از عشق گردد حق شناس کار عشق از زیرکی محکم اساس

خیز و نقش عالم دیگر بنه عشق رابا زیرکی آمیزده<sup>1</sup>

For Westerners doth reason furnish all  
Accoutrement of life and for the east  
Love is the key of mystery. Love-led  
Can reason claim the Lord and reason-lit  
Love strikes firm roots.....

1. *Javid Namah/Kulliyat*, p. 65/653. English trans. of Javid Namah by Sh. Mahmud Ahmed, p. 54.



Let love and reason intermixed be  
To chart a world all new.

Reason and love are complementary and are not valid when they exist alone.

One of the main features of the modern world, in fact, the principal cause of war, has been the idea of nationalism. The social history of man proves that this idea is very narrow indeed. In the primitive stage of man's social life man was loyal first to his immediate family and then to his clan. "Man" at this stage was the centre of social relationship. The clans led more or less a nomadic life. No special territory was the centre of their social life. However, later when the clans settled in fixed abodes these became their "home". The "home" was either a city or a village. The ancient Greek City-States present an example of this phenomenon. These "City-States" later developed into "Country" or Continent States. In the later stage we find men regarding countries or continents as bases for racial differentiation. Here apparently the evolution of human consciousness of loyalty seems to stop in the world outside Islam until the present day. Islam took man one step higher—to a consciousness of loyalty to the whole humanity.

Today, therefore, the antidote to nationalism is presented by Islam and no other ism. Islam surpasses all loyalties to race, country, colour, and tongue. These are unnatural bases of differentiation between men. As the Holy Qur'an says :



يا ايها الناس انا خلقنكم من ذكر و انثى و  
 جعلنكم شعوبا و قبائل لتعارفوا<sup>1</sup> ان اكرمكم  
 عند الله اتقكم<sup>1</sup>

“O man ! We created you of a male and a female and then divided you into tribes and families, and spread you in several regions. But all these differences were meant to distinguish one from another. As for the standard of superiority of man, that does not depend on separate divisions but on the practical life of man. He is the noblest who is the most virtuous.”

In his farewell address the Holy Prophet (peace and blessings of Allah be on him) categorically declared : “No Arab is superior to a non-Arab, nor can any non-Arab claim any superiority over an Arab. They are all sons of Adam.” It is this progressive message of Islam which Iqbal wishes to preach to the modern world.

قلب ما از هندو روم و شام نیست  
 مرزو بوم او بجز اسلام نیست<sup>2</sup>

...Neither is our heart of India, or Syria, or  
 Rum,

Nor any fatherland do we profess Except Islam.

The idea of internationalism or loyalty to an international community in the garb of League of

1. xlix, 13.

2. *Rumuz-i-Bekhuri/Kulliyat*, p. 112. Arberry, p. 29.



Nations or its successor, the United Nations, has proved a failure because in practice it is self-contradictory.

The U. N., for instance, to-day tolerates the principle of aggressive nationalism and imperialism. The most recent examples of this have been Israel's aggressive acts in Palestine and neighbouring Arab lands and Russia's occupation of Afghanistan.

من ازیں بیش ندانم کہ کفن دزدے چند  
بہر تقسیم قبور انجمنے ساختہ اند<sup>1</sup>

. . . All I know about it is

That a few thieves of grave-clothes have set up  
A body for dividing the world's graves.

True internationalism means no nationalism. The very distinction of nationality must be abolished if true peace and prosperity in the world is to be achieved.

Iqbal is unique among the thinkers and philosophers of the twentieth century for his passionate condemnation of weak will and passiveness; his angry protest against inequality, discrimination, and oppression in all its forms—economic, social, political, national, racial, religious etc; and his preaching of Islamic virtues of optimism, dynamism, humanism, democracy, peace and amity among peoples of the world.

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1. *Payam-i-Mashriq/Kulliyat*, p. 193/363, English trans. by M. Hadi Hussain, p. 160.



It is no accident that the ideologists of militarism, neo-colonialism, racism, etc., such as the present-day Israelis and South Africans and their patrons, the Super Powers, view the above-mentioned Islamic ideals as impracticable.

Iqbal is also unique because he defined in concrete terms the conditions of world reality and initiated that movement of Islamic Renaissance whose flowering we are witnessing today in the Middle east and South-east Asia.

Finally, Iqbal stands alone in the sublimity and force with which he presents his ideals. Iqbal's writings are no exercise in empty theorisation and cold reasoning, thus making them the exclusive property of *litterateurs*, critics and academicians. Iqbal gives to his ideals the emotional forces and artistic form which have won him the widest popular audience around the world.



## ANNEX

### *The International Impact of Iqbal* *A Symposium*

*Editor's Note* :—During the International Congress on 'Allamah Muhammad Iqbal held at Lahore (2-7 December 1977) the delegates from various countries of the world had ample opportunities to fraternise with one another and exchange views on subjects of Common interest. Many mini-Conferences were held in the delegates rooms or the lounges of the Hotel Inter-continental, the venue of the Congress.

In the Course of personal discussions with various distinguished scholars I formed a project to ascertain the impact of Iqbal on the present-day world.

Accordingly in consultation with the Eminent Japanese Muslim Scholar, Professor Saitoh of Tokyo, and Professor Alessandro Bausani of the University of Rome, I framed the following questionnaire :

- Q. 1. How did you personally get to know Iqbal ?
- Q. 2. Significance of Iqbal's thought in the present-day World.



Q. 3. Iqbal's reputation in your country and the State of Iqbal studies there.

It was also agreed that at least one distinguished Scholar from each Continent, i.e. Asia, Europe and Americas (including Canada), must be represented in the Symposium.

Due to heavy engagements of the delegates, the project of the Symposium Could not proceed apace. However, many delegates expressed the warmest interest in my project and promised to send their replies to the questionnaire by post.

I am glad to report that all those who had initially encouraged me to start this project sent in their replies and they are fully representative of the Continents to which they belong.

I may add that the project "The International Impact of Iqbal" is of a continuing nature and each generation of scholars and students interested in Iqbal must seek to interpret Iqbal's thought and determine its relevance to their time and place. The Symposium presented in the ensuing pages is an attempt in the same direction.

Riaz Hussain  
F. C. College,  
LAHORE.



**Professor Dr. Alessandro Bausani**

Has been Professor of Persian Language and Literature, Istituto Universitario Orientale, Naples. Also held Chairs of Urdu, Hindi, Indonesian, Malay and Modern Languages of Indian Sub-Continent at the same Institute. In Urdu literature his main fields of study are Ghalib and Iqbal. In Persian and Indo-Pakistan he Specialises in the thought of Maulana Jalal-ud-din Rumi and Shah Wali ullah of Delhi. He has conducted several courses in—Oriental philosophy at various American and European Universities and has undertaken study tours of various Asian and Middle Eastern Countries. He was the first Orientalist in Europe to translate Iqbal's *Javid Namah* (with Introduction and Commentary) in 1955 and still has many research projects on Iqbal in hand. His published works include "An Anthology of translations from Iqbal". He has translated the Holy Qur'an into Italian. He has compiled a "History of the Literature of Pakistan." He is a member of the "Lincei", the Scientific Academy founded in Italy in 1603, and Professor of Islamology and Head of the Department of Islamic Studies, University of Rome, Italy.



Coop. Buona Sorte. Via F. De Grenet. Tre Pini.

00128 ROME

Rome, February 4th, 1978

Dear Mr. Riaz Hussain,

Thank you for your letter of January 1st. I answer telegraphically your questionnaire :

(1) My first acquaintance with Iqbal's poetry dates back to 1942. I was very young then (21 years) and serving in the Italian army. I had already started to study Persian and Arabic, and also some Urdu with Indian anti-British refugees in Italy. One of them, Mr. Iqbal Shedai, wrote for me one day Iqbal's beautiful poem<sup>1</sup> whose first verse is :

خدا نے حُسن سے اک روز یہ سوال کیا  
جہاں میں کیوں نہ مجھے تُو نے لازوال کیا

I translated it and liked it very much. Since then I tried to get some copies of Iqbal's poems, but only in 1950 I started my translation work into Italian.

(2) Re the significance of Iqbal's thought in the present world, my personal opinion is that his philosophical thought, apart from the specifically Muslim aspects, presents an original solution to the dilemma of many modern minds, i.e. full acceptance of the modern scientific and technological world with its atheistic implications or "falling back" to a



Rome, Febr. 4th, 1973.

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خداے غیبی نے ابرو سے سوال کیا، جان ہی کیوں نہ تھی تو نے سوال کیا  
I translated it and liked it very much. Since then I tried to get some copies of Iqbal's poems, but only in 1950 I started my translation work into Italian.
2. Re: the significance of Iqbal's thought in the present world my personal opinion is that his philosophical thought, apart the specifically Muslim aspects, presents an original solution to the dilemma of many modern minds i.e. : full acceptance of the modern scientific and technological world with its atheistic implications or "falling back" to a traditional form of religion, theosophy, esotericism, Indian gurus, neo-traditionalism (see Guénon, Gurdjieff etc.). Iqbal's thought shows convincingly that one can be religious in a monotheistic sense and at the same time fully rational and "modern": he even says that modern science of the Galilei type was born also as effect of the monotheistic religious outlook, that brought to a purification of nature from every trace of archaic sacredness.
3. Iqbal studies in Italy are rather poorly represented. Practically the only person (in academic circles) interested in Iqbal is me. A couple of articles were written by others earlier. Reason: the extreme provincialism of Italian contemporary culture, ~~where~~ ~~with~~ the ~~xxaxg~~ interest in "oriental things" is conceived only as an academic study and books re: to oriental thought are published in a scarce number of copies. Moreover Iqbal's thought, so similar for various aspects to our modern thought, is considered not sufficiently exotic, to appeal the imagination of people! (Tagore is ~~xxxxxxx~~ more popular than Iqbal).

Yours sincerely

*A. Bausani*

A. Bausani. Coop. Buona Sorte. Via F. De Grenet. Tre Pini. 00128  
R O M E



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Yours sincerely  
(A. Bausani)



### Haji Abdul Karim Saitoh

Haji Abdul Karim Saitoh, Professor, Takushoku University, Tokyo, is a distinguished orientalist and active preacher of Islam. Besides holding a Chair at Takushoku University, Tokyo, he occupies important offices in several international Organisations. He is currently Director of the Japan—Afghanistan Association ; Vice-Secretary-General, Arab—Japan Association ; Adviser, Japan Muslim Association ; and Co-ordinator, Council of Japanese Islamic Organisations. He participated regularly in the deliberations of International Islamic Organisation, Jakarta, Indonesia ; Islamic Research Academy, Al-Azhar University, Cairo, Egypt ; and Motamar Al-Alam Al-Islami. He has visited several Islamic Countries and has attended the Seerat Conference (Pakistan, 1976) and the International Congress on Allamah Mohammad Iqbal (Pakistan, 1977).

Tokyo 13-3-78



Dear Mr. Riaz Hussain,

I have received your letter dated 27th February from Lahore, which was sent to my university and I have got it recently.

How are you getting on? We had very good time in Lahore last December 1977.

Now I am sending my letter of my answer to your question briefly as follows :

(1) I have had acquainted with Allama Iqbal through books introducing him and lectures on him and his works, but I did neither see him nor correspond.

(2) *Significance of Iqbal's thought* is based on the Islamic philosophy, a universal religion which we believe in. He emphasizes doctrine of Islam deeply, precisely, accurately, widely, plainly, generally and universally. Islam teaches truth (حقیقت) and love (حُب). Iqbal's thought and poems are originated from truth and love which human being at any time needs most especially modern-man is thirsty with these values. His thought is purifying refrigerant to the turbid life of present world. Which pricks to at the center of man's heart.

(3) *Iqbal study in Japan* is not widely done so far except some scholars, associations, students for example. The Japan-Pakistan Association (Director Mr. Nishiyama, No. 5-15-18 Kaniuma,



Setagayaku, Tokyo, Japan-Pakistan Cultural Association, by Dr. C. Naito) Islamic Center, Japan (by Mr. A. R. Siddiqi, No. 3-31-11, Shibuyaku, Tokyo), Japan Islamic Friendship Association (by Mr. Mustafa Komura, Kyoto) Tokyo University of Foreign Languages in Tokyo, Osaka University of Foreign Language Dr. Umar Daraz Khan (Islamic education and Information Center, No. 2-12-10 Baba, Tsurumi-Ka, Yokohama Japan) are engaged in some study on Iqbal (Poetry and philosophy).

Yours sincerely,  
A. K. Saitoh



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

①

Tokyo 13-3-78

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شکریہ

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 Yours sincerely  
 A. K. Saiz

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Nothing may be contained in or attached to this letter.  
 この郵便物には 何にも入れたりはり付けたりすることができません

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 No. 2-34  
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 TOKYO

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 発出人住所氏名郵便番号

次にここを折る Second fold here

(2)



**Professor Dr. Wojtech Katholieke**  
Universiteit to Leuven,  
Belgium

A distinguished Polish Orientalist. He is a Specialist in Iranian Languages. For many years was an advanced Research Scholar at the University of Tehran. Taught at the Institute of Middle Eastern Studies, Harvard University 1969-70. Has published 50 book.



For : RIAZ HUSSAIN

DEAR DELEGATE\* :

Your cooperation is desired in compiling this study "The International impact of Iqbal". You are requested to answer three questions given hereunder. Please hand over this questionnaire at the Reception Desk by the 4th December, 1977 at the latest.

Thank you.

Kindly fill in

Your Name : *Wejaiech Skalmowski*

Country : *Belgium*

Position. *Professor, University of Leuven*

- Q. No. 1. How did you personally get interested in Iqbal ?
- Q. No. 2. Significance of Iqbal's Thought in the Present-day world.
- Q. No. 3. Iqbal's Reputation in your Country and the State of Iqbal Studies there ?

Ans. Q. 1.

As an orientalist working in the field of Iranian Languages I have read about Iqbal's Persian contribution to the Islamic Literature of modern times and about his role in the making of independent

---

\* This questionnaire form was handed over to Dr. Skalmowski, as to other friends, in Lahore. Dr. Skalmowski took the form to Belgium from where he was kind enough to return it duly filled in without a reminder—Editor.



Kindly fill in

E

Your Name:- Wojciech Skalmowski

Country:- Belgium

Position:- Professor, University of Leuven

Ans Q.1] As an orientalist working in the field of Iranian languages I have read about Jypel's Persian contribution to the Islamic literature of modern times and about his role in the making of independent Pakistan, but I knew only a few pieces of him. Teller with Prof. Dominique Pélissier with whom I was staying at the Institute of Middle Eastern Studies of Harvard University, USA, made me more attentive to Jypel's silhouette, so I read with attention her book "Gabriel Jypel" (The Hague 1965). The immediate impulse for further study was the approaching Centenary. With the very kind assistance of the Embassy of Pakistan in Brussels - and especially of Min Jan, until recently the Minister there - I got hold of nearly all Persian works of Jypel and made them the object of an informal seminar at our University. I've read for my own pleasure all the Persian rubai's of Amoghane Hejar and some parts of Asrar-o-Romane and tried to systematise my notes into a kind of sketch of the subject. I will need a lot of work still but I think I get in touch with the minimal part philologically.



And (2) Tybalt's thought is based on a vision of reality as of a changing developing whole, of which we form a part, but an important part: we can namely shape the flow of events in one or another direction. For Tybalt the good direction is of course connected with the set of values, which were most important to him, i.e. creativity, moral development and progress - but this dynamic ideal doesn't mean a break with the traditions and well-established patterns of identity both individual and national. From this point of view he can be regarded as one of the philosophers of culture who offer a programme to the contemporary world: he approves of change and of the desire for something new and original, but he warns against the anomaly and estrangement, which can easily occur in case of an overage, with the from past to future. One could call his message an encouragement and a warning at the same time - and both parts of this message seem very timely. It seems that his Islamic stand does not weaken the over-all impact of his philosophy, i.e. that his position may be acceptable and relevant also to non-Muslims. As such he belongs to the chosen set of contemporary thinkers who have left us a rich heritage of ideas, which might and should be adapted to different problem-areas of the intellectual universe of modern times.



Pakistan, but I knew only a few poems of him. Talks with Professor Annemerie Schimmel with whom I was staying at the Institute of Middle Eastern Studies of Harvard University, USA, made use more attractive to Iqbal's silhinatte so I read with attention her book 'Gabrel's Wing' (The Hague 1965). The Immediate repulse for further study was the approaching Centenary. With the very kind assistance of the Embassy of Pakistan in Brussels and especially of Miss Jan, until recently the Minister there—I got hold of nearly all Persian works of Iqbal and made them to the object of an informed——at our University: I have read for my own pleasure all the Persian rubai's of *Armaghan-e-Hejaz* and some parts of *Asrar-o-Rumuz* and tried to systemtize my notes into a kind of sketch of his poetics. The subject will need a lot of work still, but I am glad that I got in touch with the unusual poet-Philosopher.

Ans. Q. 2.

Iqbal's thought is based on a vision of reality as of a changing, developing whole, of which we form a part, but an important part ; we can namely shape the flow of events in one or another direction. For Iqbal the good direction of course connected with the set of values, which were most important to him i.e. creativity, moral development and progress but this dynamic ideal does not mean a break



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Ans. Q. 3.

Iqbal is of course known in Belgium and works of him and about him are available, but one would wish that knowledge become more penerale and widespread.

In the University circles he is studied for his poetry relating to the frame of Islamic Culture ; his philosophy is regarded as an important voice in the group of 20th century philosophers and theologian such as Berdioev, Tillich and the existentialist move-



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of comparative religious philosophy at our university,  
in which his views are explained and discussed.

I think that the series of celebrations of his Centenary,  
of which the Congress in Lahore was the pivotal point,  
will stimulate interest for and study of his works, both  
from poetical and philosophical point of view. I'm leading  
an informal seminar in Persian literature at our Institute  
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(post-graduate etc.) who are seriously interested in Iqbal.  
This is promising because the young generation of our  
scholars get used to looking at him as one of the most  
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**Karl Elof Svenning**

Leading Swedish author, critic, poet, translator, publisher and Editor. In Co-operation with Unesco he has published several articles on Islamic and Oriental Culture. He is author of a scholarly work on Ibn-i-Khaldun and another on Allama Iqbal. He has also translated poems of Iqbal and has issued Special Iqbal numbers of his Quarterly Journal "We and World Literature".



Sodts Kungsvagen 216 F, S-181 62 Sweden

25th April 1978.

Dear Sir,

As an answer to your letter I can unfortunately only reply that I have never received such a questionnaire as you are speaking of and describing in your letter. If I had received it at the time it would have been answered half a year ago. Now to the questions :

1. I first heard August 1947 of Iqbal through The Islamic Literature, a monthly, published by my friend Sheikh Muhammad Ashraf of Kashmiri Bazar, Lahore, which I read for many years and in which I also published some essays. I then was encountered by Iqbal in connection with the Swedish Official Department for Aid to Developing Nations. Later on I was brought to the home of Javid Iqbal by my old and dear friend Akhtar Hussein, the author and UNESCO servant, while I was promoting very actively the idea of the Orient-Occident Project of UNESCO.

2. As far as I can see the literary, philosophical and religious creative activities of Allama Muhammad Iqbal are quite Unique in the Cultural History of this and perhaps also the past century. He is most like Rumi of the 11th century and like him his influence is that of a religious leader and organizer, but only indirectly through his genius as a poet. The secret of a poet is that he through his



appeal to human feeling and understanding is able to recreated those who a are willing to be thus approached. Only if Iqbal is thus able to inspire new generations of poets he has succeeded. I hope to be able to show that he has very much been able to do so.

3. I am continuing the new *Iqbal-Rumi Itinerary* of which I presented first 15 Sonnets to the Congress in Lahore. But I do hope the receive the understanding and help that this answer to Iqbal from the West dearly is in need of. Iqbal answered so many Western poets, among them Goethe in his great Divan. Now it is high time that Iqbal should be interpreted and understood in Western poetry.

4. I am working on these lines in co-operation with friends in Pakistan and elsewhere and I hope that there will be some results from this.

If I could help you in any other way, please, tell me.

Yours sincerely  
Carl Elof Svenning



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*Carl Elof Svanning*

Carl Elof Svanning

P.S. - Because you do not seem to be on any of the organization committees of the Congress I do not know if we have seen each other or if you were able to take part in any of the sittings together with me.



**Professor Dr. J. Christoph Burgel**

Professor Dr. J. Christoph Burgel of Universitat Bern, Switzerland was born in 1931 at Silesia (new Finland). He received Education at Frankfurt am Main University. During 1954-60 he studied Arabic at Frankfurt, Ankara, Bonn and Gottingen. He obtained Ph. D in 1960. Professor Burgel studied Medicine for a year. He served as Assistant in the Department of Arabic studies at Gottingen from 1960 to 1970. In 1970 he joined Bern University as Professor of Islamic Studies. Professor Burgel is widely travelled. He undertook a Lecture tour to Arab Countries of North Africa in 1969 under the Sponsorship of Goethe Institute. In 1971 he visited Teheran, Kabul, Karachi, Lahore, Peshawar, Islamabad and delivered Lectures in Persian and English. The same year he was invited to participate in the Burg Wartenstein Symposium on comparative study of Asian Medical System. During 1971-77, he lectured at Cracow (Poland), Fas (Morocco), Teheran (Iran), Karachi (Pakistan), Kabul (Afghanistan), Tubingen (Germany), Rome (Italy), Kenya (Turkey), Los Angels, Harvard, Delaware, Yale and Chicago (U.S.A) at the invitation of various Organizations. Besides Polish, Professor Burgel knows English, French, Persian, Turkish and Arabic.



Prof. Riaz Hussain M. A.

16 October, 1980

Dyal Singh College

Lahore

Dear Colleague,

Recently you asked me some questions to which I should like to answer in brief.

I got to know Iqbal by my travels to Pakistan, my personal friendly contact with Prof. Annemarie Schimmel and by the books written by her and other specialists in Iqbal. He is also being discussed by my Pakistani friends here in Switzerland.

His significance for the present day world is that he calls his coreligionists for a life of dynamic activity for the good of Islam and that he like the sufis of old lays more stress on the spiritual aspects of Islam than on its rituals.

Unfortunately, there is practically nobody except myself in Switzerland doing research on Iqbal. As for myself I organized a series of four lectures three years ago in order to celebrate his centenary. The topics were Iqbal, the spiritual father of Pakistan (a general view of his life and work) by A. Schimmel, Iqbal and Goethe (myself), Iqbal and Dante (A. Bausani), Iqbal's social ideas (Jan Marek). These lectures have been printed and shall be out within the next few days.

I also prepared an anthology of Iqbal's poetry, comprising about 150 poems with annotations and



introduction, but I still am in search of the necessary money for printing the book. Siwss-Pakistan Society gave me a certain amount which, however, is not sufficient. Finally a paper which I read two years ago in Montreal, McGill University is being printed in the United States, to be published in the journal "Edebiyat", edited by Prof. Hanaway in Philadelphia, which is on the "cosmic man" (mard-i-afaqi). I hope to have some news from you also.

With best wished

Yours Sincerely,  
Prof. Dr. J. C. Burgel  
Grauholzstr. 54  
CH-3063 Ittigen/BE



**Professor Dr. Sheila McDonough**  
Concordia University, Montreal,  
Canada.

Has had intimate contact with Pakistan life and culture. Served as Lecturer, Kinnaird College for Women, Lahore (1957-1960). She is a Specialist in Islamic and Pakistani Studies. Her Publications include Pakistan and the West (1960); Jinnah, Maker of Modern Pakistan (1970); Iqbal, Gandhi and Muhammad Ali (1976); Women in the Quran (1977).

May 3, 1978)



1455 de Maisonneuve Blvd. West  
Montreal, Quebec H3G 1M8

7141 Sherbrooke Street West  
Montreal, Quebec H4B 1R6



Tel. \_\_\_\_\_

May 3, 1978

Mr. Riaz Hussain,  
67 P. Gulburg  
Lahore, Pakistan

Dear Mr. Hussain,

Thank you for your letter of 14 March.

I don't remember seeing your questionnaire among the many papers presented to the delegates in Lahore, but since there was so much material I suppose I may have missed it. In reply to your questions:

1. When I was an M.A. student in Comparative Religion at McGill (1953-55) working with W. Cantwell Smith, Iqbal's Reconstruction Lectures were required reading for one of my courses.
2. I have already written something on this subject and hope eventually to write much more. The philosophical scepticism about human nature as expressed in the Reconstruction Lectures and in the Secrets of the Self is very important for this age in which the forces of economic change force us to reconsider what kind of work people do, how they live together and what they should do with their time. The scepticism is a necessary prelude to creative reconstruction. The Mysteries of Selflessness provides a necessary balance.
3. Iqbal is not much known in my country.

Sincerely,

A handwritten signature in cursive script that reads "Sheila McDonough".

Sheila McDonough

SM:em



Mr. Riaz Hussain,  
67 P. Gulburg  
Lahore, Pakistan

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Yours Sincerely,  
Sheila McDonough



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(For full Bibliography readers are referred to  
footnotes to the text).



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