



KIERKEGAARD AND IQBAL
Startling Resemblances

GHULAM SABIR

IQBAL ACADEMY PAKISTAN

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Dedicated to
my beloved daughter
Naheed

Ghulam Sabir has devoted all his life to study Pakistani thinker Iqbal. In recent years after having moved to Denmark he remained heavily occupied with Søren Kierkegaard. Mr Ghulam Sabir has now written a book about the two philosophers – the one Christian and the other Muslim and he has been successful to demonstrate that in spite of their different religious faith both have a lot of common thought. Ghulam Sabir is himself a Muslim but his book witnesses that he stands alone due to his humanism and religion inspired by the Danish Christian (Søren Kierkegaard).

Extracts of English translation of Peter Tudvad's letter published in *Danish Quarterly "Islamisk-Kristent Studiecenter,"* Edition 1/2002.

FOREWORD

The process of desacralization of knowledge has reached the citadel of the sacred itself, that is, religion. As a result of the final step taken by Hegel to reduce the whole process of knowledge to a dialectic inseparable from change and becoming, the world of faith began to appear as something totally separated by a chasm from the ground upon which “thinking” men stood. The reaction to Hegel was Kierkegaard, and from him grew both existential theology and existential philosophy whether theistic or atheistic. For such figures as Jaspers, Marcel, and even Heidegger there is despair in man’s attempt to understand and make sense of reality so that he must make a leap in order to make sense of things. In theology likewise the thought of Karl Barth requires a leap into “the upper story of faith”. Theology ceases to have contact with either the world of nature or human history. The unifying vision which related knowledge to love and faith, religion to science, and theology to all the departments of intellectual concern in finally completely lost, leaving a world of compartmentalization where there is no wholeness because holiness has ceased to be of central concern, or is at best reduced to sentimentality. In such a world those with spiritual and intellectual perspicacity sought outside of the confines of this ambience, to rediscover their traditional roots and the total functioning of the intelligence which would once again bestow

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upon knowledge its sacramental function and enable men to reintegrate their lives upon the basis of this unifying principle, which is inseparable from both love and faith. For others, for whom such a criticism of the modern world and rediscovery of the sacred was not possible but who, at the same time could not be lulled to sleep before the impoverished intellectual and spiritual landscape which was presented to them as modern life, there was only lament and despair which, in fact, characterizes so much of modern literature and which the gifted Welsh poet Dylan Thomas was to epitomize in the poem that was also to become his elegy:

*Too proud to die, broken and blind he died
The darkest way, and did not turn away,
A cold kind man brave in his narrow pride
Being innocent, he dreaded that he died
Hating his God, but what he was, was plain.
An old kind man brave in his burning pride.*

But because God is both merciful and just, the light of the Intellect could not be completely eclipsed nor could this despair be the final hymn of contemporary man.

Two great figures who ceaselessly tried to work for a unifying vision which related knowledge to love and faith, religion to science, and theology to all the departments of intellectual concern, were Kierkegaard and Iqbal. Kierkegaard, the most famous of all Danish philosophers, was one of the major critics of Hegelian rationalism and a figure who has been considered by many as the father of existentialism. He received a rigorous Lutheran education and was always deeply involved in matters of religion. He studied both theology and

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philosophy and his major work *Either/Or* emphasizes the significance of choice and free will in human life. In *Fear and Trembling* and *Repetition* he deals with the question of faith and the paradoxes that it involves for the existence of man in a world in which religion is not accepted by everyone. His *Philosophical Fragments* present Christianity as a form of existence based on free will and attacks the prevailing Hegelian philosophy based on determinism. In *The Concept of Dread* he extends the idea of freedom to psychology and this work is considered by many to be the first book in “depth psychology”. Finally, in *Stages on Life’s Way*, which is one of his most mature works, Kierkegaard distinguishes between aesthetic, ethical and religious fears of life. Finally, in his *Concluding Unscientific Postscript to the Philosophical Fragments*, which is his most important philosophical work, he attacks again the Hegelian attempt to create a vast synthesis of existence within a system.

Kierkegaard criticized Hegel’s epistemology and praised subjectivism over objectivism which is a mark of Twentieth century existentialist ideas. He also spent a good part of his life attacking the established church which he believed had abandoned Christ while Kierkegaard was at the same time deeply involved with matters of religion. At first his ideas were not received seriously but gradually they became better known and especially since the Second World War, he has become an influential philosophical figure on both sides of the Atlantic.

Ghulam Sabir’s comparative study of both the intellectual giants elucidates these essential aspects of the plight of our modern mindset against the backdrop of the timeless wisdom

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of humanity and brings to both the worlds a gift of fine scholarship that questions many assumptions and provides much food for thought. Offering us insights into the minds of both the poet-philosopher of the East, Iqbal, and Søren Kierkegaard, he has successfully shown how East and West come together in the quest for a shared spiritual ground of existence. His work should be regarded as a welcome and valuable addition to the growing body of literature Iqbal and Kierkegaard Studies.

Muhammad Suheyl Umar
Director

INTRODUCTION

When 'that single individual' is a Muslim

»Iqbal and Kierkegaard are the two strong girders, which support the hanging bridge of intellect between West and East«, writes Ghulam Sabir on one of the last pages of this book; »underneath flow the dividing waters of the two schools of thought. The message of love that we receive from our two philosophers is exactly the same as that which the Bible and Qur'an tell us and not that which we usually hear from those preaching love in Churches and Mosques.«

Although Sabir ends with a polemical litany, his book certainly is not characterized by polemic. On the contrary, it is his achievement to enter into dialogue with two of the most radical Christian and Muslim thinkers without losing sight of their spiritual kinship. Sometimes, Sabir has to file things into shape in order to reconcile the two sides, but he also acknowledges the differences which, at the distance of history, he explains with reference to their respective social and historical backgrounds.

Nevertheless, the reader is satisfied that Sabir's act of reconciliation is more than an obsession. He feels the appeal of both thinkers, sharing their emphatic rejection of purely

Kierkegaard and Iqbal

scientific explanations of human existence. He, too, seeks the answer to the riddle of existence which only religion can offer. »To need God is a human being's highest perfection«, as Kierkegaard has it.

Kierkegaard dedicated his works to 'that single individual'. Originally, this was a specific reference to his former fiancée, Regine Olsen, but gradually 'that single individual' came to signify a general identification of the privileged reader of his works. The inevitable question is, could 'that single individual' be a Muslim? Kierkegaard did write to a Christian audience, just as he was living in a state in which institutions and civil servants were still bound by one religion, Christianity. However, it might go beyond purely statistical significance that in the census of 1840 exactly one Muslim is found in the entire Danish kingdom – and that, like Kierkegaard, 'that single individual' Muslim was living in Copenhagen.

A few years later Kierkegaard wrote his perhaps most important book, *Fear and Trembling* (1843), in which he develops the concept of the faith, taking Abraham, the Patriarch, as his model. Working with the book he read not only the Old Testament, but even a German translation of the Qur'an, hoping to find more information on Abraham's trial on Mount Moriah. Is it not tempting to imagine Kierkegaard taking a stroll in Copenhagen arm-in-arm with a Muslim, engaged in animated discussion about Abraham, Father of our Faith?

Naturally, being a Christian, Kierkegaard would not agree with a Muslim on the belief in Jesus as the Son of God. The crucial point in Kierkegaard's view of Christianity is precisely that in Jesus God reveals His everlasting Love – a revelation which in Kierkegaard's works is thematized as 'the absolute paradox'.

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You must either believe in this paradox – or be scandalized by it.

In Sabir's book there is no specific reference to this paradox. This, however, does not mean that his book presents a distorted picture of Kierkegaard's thinking, because Kierkegaard himself makes a distinction between religiousness in general and Christianity in particular.

In other words, there is nothing to prevent you from letting two religious poets, Kierkegaard and Iqbal, discuss religiousness in general. Thus, in Sura 29, verse 46, the Qur'an encourages Muslims to enter into dialogue with Jews as well as Christians:

»Be courteous when you argue with the People of the Book, except with those among them who do evil. Say: 'We believe in that which is revealed to us and which was revealed to you. Our God and your God is one. To Him we surrender ourselves.'«

Peter Tudvad

Søren Kierkegaard Research Centre, Copenhagen, January 7, 2003

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I have been greatly inspired and benefited by the ideas of some of the great thinkers of their time, who through their thoughts and actions have been of immense help in guiding me towards compiling this meagre presentation of certain truths in human life. The names of all such books, their great writers and publishers have been duly mentioned in the bibliography given at the end of each article. Among them I particularly owe my debts of gratitude to those whose writings have greatly helped me in understanding the minds of Søren Kierkegaard and Dr. Muhammad Iqbal.

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PREFACE

This book is an expression of my love of Iqbal and Kierkegaard, Both of whom I consider to be two shining beacons of light for humanity. They have touched nearly all aspects of human life and their teachings are now available to the world in hundreds of books written by people who have studied and been inspired by these two outstanding persons. I have selected a few of their main topics for this book and have tried to explain their valuable ideas in a simple and common language avoiding, as far as possible, the use of philosophical terminology. ‘Given character and healthy imagination, it is possible to reconstruct this world of sin and misery into a veritable paradise,’ said Iqbal. Paul Davies also said: ‘I am convinced there is more to the world than meets the eye.’ Man has still a long journey ahead to achieve perfection.

The mission of Kierkegaard and Iqbal, to put it simply, is to unite the humanity and to make it understood that the human beings on earth belong to one single family. The purpose behind our creation is one, our destiny is one, our God is one

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and the teaching of religion is one. Religion teaches us to love God; and to love God is to love our neighbour, Man, who is the beloved of God. The entire lives of Kierkegaard and Iqbal remained occupied in preaching human values. I have picked a few pearls from their oceans of wisdom and have tried to present the same to my reader. This is a presentation of love borrowed from the two great philosophers of Love. Kierkegaard always stressed it to be of the utmost importance, as: "*Love believes everything - and yet is never deceived.*" He says that God 'spared nothing but in love gave us everything.'

The lives of both our philosophers remained surrounded by sufferings, some of which were self-inflicted, whilst the rest related to consequential and environmental circumstances, as elaborated in the first chapter of this book. But, whatever they had gave up of their own accord, namely the worldly pleasures, was entirely their own choice. Nevertheless, the way chosen by them proved to be absolutely correct. Each one of them devoted his entire life in producing a workable philosophy of human life, which is a great service to humanity. By sacrificing their pleasures of life they have taught us the meaning of love and the difference between erotic love (*Elskov*) and spiritual love (*Kjærlighed*). Human sufferings, individual as well as collective, have always led to the betterment of human beings. History tells us that every calamity fallen on human beings was followed by a new ray of hope and made them to strive for a better life, which they ultimately achieved.

In fact natural calamities and sufferings are part of human life. According to Iqbal, suffering is a gift from God. The history of mankind tells us that countless storms, earthquakes and wars have destroyed civilisation and countries on Earth since time unknown. However, such sufferings of mankind also heralded new eras in the progress of nations and gave

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birth to creative human minds. The knowledge of man grew as and when need arose and the need arose after man confronted a misery, a serious problem, a disease, a war, an eruption of a volcano, or a violent storm. Philosophy itself is the product of human sufferings. Collective sufferings of human beings gave birth to Fathers of philosophy in Greece. Plato was born in 428 BC; his father died when he was two or three years old. Athens, his birthplace, was a city of war when he was born as it was ravaged by the Peloponnesian war combined with the spread of a deadly plague during its early days.

These collective sufferings of the nation together with Plato's loss of his father in his childhood catalysed his brain into thinking about the causes behind such unfortunate sufferings. This made him an outstanding all rounder thinker. Socrates (470-399 BC) also belonged to the most prominent group of philosophers of the same period of turmoil in Athens. For quite sometime he remained a liked person in aristocratic circle of Athenians and a favourite of ruling party. But he never supported any of the Government's wrong-doings. At last when he was a little over seventy he was charged for impiety and corrupting the younger generation, whom he was, in fact, guiding to the right path. But he was convicted and made to die by taking hemlock. The death of Socrates could not do any harm to philosophy, in fact his death brought a new life to the philosophical world.

Between the Seventeenth and the Eighteenth centuries Western Europe enjoyed great economic growth with the development of industry that started in Great Britain and gradually spread across the other countries of Western Europe. By the end of the Eighteenth century, Russia also joined the development process. But behind the scenes of this apparent progress, the dominance of the privileged Conservative class deprived the common man of life's comforts. This class included a large number of people including factory workers

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and peasants. The sufferings of the oppressed people became the unstoppable force behind the revolutions in France, Italy, Russia and other states of Europe, which resulted in human awakening on a broader scale and to some extent led to a trend of wealth sharing by the people on account of the benefits of development.

The beginning of French Revolution in 1789 was ensued by many ups and downs in European of that time. It was a period of conflicts and turbulence amongst the states of Europe until 1815 when a little sense of calm prevailed. Europe as a whole awakened from its long sleep, and after passing through an arduous period of revolution, emerged in the eighteenth century as an enlightened world, where scientific discoveries were made and reason flourished. This age gave birth to some of the world's great scientists, philosophers, poets and thinkers. Europe was also united by cultural ties. The ideas and ideals of the eighteenth-century Enlightenment were nearly universal. All Europe had shared in the scientific discoveries which had produced the age of reason; Copernicus was a Pole, Brahe a Dane, Kepler a German, Galileo an Italian, Newton an Englishman. The thoughts of the philosophers, though centred in England and France, embraced the whole of Europe. To recall the names of Locke, Voltaire, Leibnitz, Beccaria, Pestalozzi, and Grotius is to understand that Europe was united during eighteenth century in so far as its intellectual standards and goals were concerned.¹

With the fast progress in the living standard of the people and as a result of the scientific discoveries 'materialism' stepped in. The age of Machine made man a machine, which has only served to add to the misfortune of the people. Hegel was the first man who felt this and struggled to overcome this menace. Kierkegaard also observed the destruction effect of

¹ HWW p.896 (Chapter XIII)

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the stagnation of spirit in his countrymen and decided to erase the misconception of life that had developed in modern thinking. A mode of thought, which he felt, had developed because of the spiritual suffering of the Danish society. Kierkegaard was born when the kingship of his country was taking its last breaths. Christian VIII was the last King of Denmark during his time. Kierkegaard noticed that due to long dictatorial governance by kings backed by the church his country was at the brink of moral bankruptcy. People had forgotten the true teachings of Christianity, intellectuals were under the spell of Romanticism imported from Germany, and the press (being the only media for the public) was merely an instrument in the hands of Government and Church. All this together with Kierkegaard's personal sufferings made him an outstanding philosopher. We now have the product of these sufferings with us in the shape of Kierkegaard's meaningful and unique work on 'Existentialism.' He is the first European philosopher to adopt modern analytical and psychological approach in religious writings. His teachings about the *self* are also in the same vein, for instance the struggle to make man 'an authentic person.'

Iqbal's countrymen were in a similar scenario. They had been under British colonial rule for one hundred years. The people of the sub-continent, undivided India, remained suppressed and were treated like slaves in their own country. As a result of this injustice to the masses, poverty had reached its lowest ebb. These were sufferings of the people that produced persons in India like Sir Syed Ahmad, Gandhi, Muhammad Ali Jinnah, and of course Iqbal. Of all these Iqbal was the one person whom the like has not been seen in the East as yet. The historical background of Iqbal together with the tremendous sufferings of his countrymen created unrest in his soul, as a result of which he adopted a path to forego all the pleasures of life and work for the rescue of mankind out of the

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miserias. Since he also possessed a love-torn heart he engaged himself with all of his soul and with all of his body in that noble task.

The heart-sinking life stories of Kierkegaard and Iqbal are briefly described in the first chapter of this book, which I hope will enable the reader to form an idea of the personages behind these two great names. The words that came out of their bleeding hearts are the drops of their blood. Iqbal clearly tells the same about himself: *Misra-i man qatra-i khoon-i man-ast*; "Each line of my verse is a drop from my heart's blood." Following is what Kierkegaard writes in his diary, which shows his inner state of pain and unrest:

"Since my earliest childhood a barb of sorrow has lodged in my heart. As long as it stays I am ironic - if it is pulled out I shall die."

(Diary of Søren Kierkegaard No.26 - 1847).

Chapter II is 'Search for Reality.' In the search for Reality we do not have to go anywhere as are all part and parcel of this universe. As the universe is real, our being cannot be devoid of reality. However the Ultimate Reality is God, and in search of that Reality neither Church nor Mosque is the place; we also need not conquer the Moon and stars for that purpose. What one has to do is first to know one's own self. Kierkegaard says that 'in the subjective intensification of existence truth comes to be in the life of an individual'. The story of the researcher hitting a brick wall in his scientific inquiry and finding revelation in a moment of blinding intuition is a common one. Many puzzles unsolved in the individual's mind are often solved in moments of such revelations. Carl Sagan has said that 'imagination will often carry us to worlds that never were. But without it, we go no where.' To Kierkegaard, as stated earlier, the truth cannot be apprehended objectively but only through subjective intensification. Metaphysical world does

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have reality in itself, but as Kant says, we cannot know what a thing is in itself, it applies to metaphysical world as well. In fact metaphysics is the source of knowledge relating to inner perception. The inner perception, Iqbal says, reveals to us ‘non-temporal and non-spatial planes of being.’

Kierkegaard and Iqbal, with all their belief in the ‘unseen’ world, also believe in the reality of a ‘seen’ world, but not in a way that leads towards materialism. They believe in objective truth as well as in subjective truth. Kierkegaard defines ways as to how the two truths could be known. He says that ‘objective truth is known through a rational and/or empirical mode of inquiry,’ and ‘subjective truth is known by existing in a particular state.’ Man is a combination of body and soul, as such he possesses a certain duality of aspect in his approach, of which one is ‘apparent’ and one is ‘hidden’. The body belongs to an objective world and the soul belongs to a subjective world; the former belongs to a seen world and the later belongs to an unseen world. Despite the fact that man is ‘body and soul,’ it does not mean that the body is a sort of container for the soul. Iqbal considers the body as ‘a mode of expression of soul.’ In his famous philosophical poetry ‘*Javid Nama*’ Iqbal elaborates the concept of body and soul. Given below is English translation of Iqbal’s verses on the subject:

“You say that body is a receptacle of soul.

Don’t be foolish and try to realize the true significance of soul.

Our body is not a receptacle, but a mode of expression of the soul,

To call it a receptacle is wrong.

What is soul or mind? It is emotion, ecstasy, burning and pangs;

It is desire to control the revolving sky.

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What is body? It is meant to adapt itself to the world of smell and colour,

To familiarize with four-dimensional space.

This distinction of 'near' and 'far' are due to intellect."²

Bergson tells us that intellect is a tool (*Elan Vital*) to deal with matter but he believes that the nature of reality can only be grasped through intuition. Iqbal says: 'the truth is that the religious and the scientific process though involving different methods, are identical in their final aim. Both aim on reaching the most real.' He believes that 'religion is far more anxious to reach the ultimately real than science. And to both, the way to pure objectivity lies through what may be called the purification of experience. In order to understand this we must make a distinction between 'experience' as a natural fact, significant of the normally observable behaviour of Reality, and 'experience' as significant of inner nature of Reality.' Iqbal clarifies further stating that 'in the domain of science we try to understand its meaning in reference to the external *behaviour* of Reality; in the domain of religion we take it as representative of some kind of Reality and try to discover its meanings in reference mainly to the inner *nature* of that Reality. The scientific and the religious process are in a sense parallel to each other.'³

We observe only objects and not the laws. The laws of nature governing all movements and events are hidden from our sense perception. The only way to perceive the laws of nature is by their action on the objects, which we can perceive. But it does not mean that only the appearance is real. The laws of nature that govern the physical universe the most orderly manner must have been constituted and promulgated by

² IPV p.231,232

³ RRT p.155

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someone; and who could be that someone? Undoubtedly there could be none except the Almighty, or God. However, if God remains unseen by the human eye and if one's mind is also closed to comprehending the nature of God, the very notion of a 'necessary being' does not become invalid. Paul Davies used the phrase "*necessary being*" for God in symbolic sense, as he said, to ensure that God is unique and that his notion could not have been otherwise. Iqbal affirms the Cartesian form of argument, which maintains that *necessary existence is contained in the nature of God, or that God exists*. Cosmological argument of presence of a cause for every effect also leads to belief in the existence of God. Herbert Spencer says that God is "in every sense perfect, complete, total including within itself all power and transcending all law. A group of thinkers regards Him as Prime Mover." Kierkegaard not only believes simply in the existence of God but he says that '*God is negatively (i.e. potentially) present in the existence of a person who does not yet believe, but He is clearly positively (i.e. actually) present in the existence of the person who does not believe.*'⁴

The essence of religion is faith, says Iqbal. Faith creates strength in man to stick firmly to the teachings of religion and choose only what is right. It provides courage in him to face the odds of life smiling. Such a person, according to Kierkegaard, is a unique individual who possesses a dynamic character and who strives to exist as an authentic person; he further adds that 'in the subjective intensification of existence truth comes to the life of an individual.'⁵ Kierkegaard regards such an individual as an existent person. The life of such an extent person is constant 'striving for transcendence in temporality' in order to achieve the goal of always being on

⁴ IKC p.182

⁵ OPF p. 26

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the move. This striving for transcendence while remaining in the temporal is in fact, an attempt to deal with the objective world in a rational manner keeping himself closely related with the subjective world. However it is not simply keeping relation with the subjective world is necessary for him, he is instead meant to approach to continue strengthening his ties with transcendence. This is the right approach for a person's character, enhancing wisdom and creating a healthy power of imagination; qualities, which if engendered in all of us, can make this, earth an ideal living place for man. As Iqbal says: 'Given character and healthy imagination, it is possible to reconstruct this world of sin and misery into a veritable paradise.'⁶

The next chapter (III) "*Concept of Ego or Selfhood*" deals with the nature of self. Kierkegaard and Iqbal present a clear concept of the significance of the human self, which is an extremely important aspect of human nature. To begin with Kierkegaard tells us that one must learn to know himself before knowing anything else.⁷ This learning of the *self* leads the person to be conscious of human values and by knowing his own *self* one becomes able to grasp reality and is able to understand the nature of God. The *self* is not a new subject but has been always an interesting theme in philosophy. Some philosophers consider the *self* as the human soul, some as spirit, some as human mind, but in all cases the *self* remains a subject separate from the body of man, at the same time it is an integral part of human being. Paul Davies quotes Scottish philosopher Thomas Reid's saying:

⁶ SR p.97

⁷ This is also the first lesson in Sufiism. Caliph Ali, who was the most learned person among the followers of Islam and also was the first teacher of Sufiism said: "One who acquires the knowledge of himself can know God."

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“Whatever this self may be it is something which thinks, and deliberates, and resolves, and acts, and suffers. I am not thought, I am not action, I am not feeling; I am something that thinks, and acts and suffers.”⁸ The idea of Thomas Reid coincides to some extent with Descartes theory of ‘*I-amness*,’ He maintains that “I am because I think.” But Iqbal adds a little more to the thought of Thomas Reid by saying: “I am because I love.”

The approach of Kierkegaard and Iqbal to the *self* is unique. The two philosophers have made their dialectic on human self extremely interesting by using poetic language. Kierkegaard’s conception of the *self* is that it is a vital entity in an individual and by developing this power one can develop himself into a perfect man. Iqbal also believes in the dynamic power of the *self* through which a person can achieve his real place on this planet. Kierkegaard and Iqbal both are firm believers and they very strongly maintain that the religious way is the only foundation for keeping unity, discipline and peace in this world. In this regard consciousness of the *self* is the first step and then development of the *self* in an individual (though this may entail a long struggle of self-control and personal sacrifices), elevates the individual enabling him to play his role in establishing the desired unity of mankind. Human conscience is one of the most precious gifts of God to man. The conscience will never tell a lie and never ever will it mislead a person. Conscience is the voice of the eternal as maintained by Kierkegaard. He says: ‘The voice of the eternal is conscience,’ and this voice ‘must be heard by the individual, for the individual has become the eternal echo of this voice. It must be heard. There is no place to flee from it. For the infinite there is no place, the individual is himself the place.’⁹ Iqbal

⁸ GNP p.88

⁹ KDG p.119

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also believes that when one is able to hear the voice of the eternal, (i.e. conscience), he must open his lips and become the echo of that voice. He says:

*“Kiyun chman men bey sada misl-i ram-i-shabnam hai too,
Lab Kusha Hoja sarood-i barbat-i-alam hai too.”¹⁰*

(Why art thou silent like a moving drop of morning dew on a rose leaf / Open up your lips, as you are the song from the harp of universe).

The heart of man is a mirror through which the inner eye can see the reality. For this purpose transparency of the heart is the first and foremost necessity. In the absence of purity of heart, the knowledge to one's *self* is, in the words of Kierkegaard, '*self deceit*,' and not self-knowledge. Man's heart is the place of God, and to know himself is to know God. This is why Kierkegaard asks us, more than anything else, to clear the heart of rubbish. Iqbal is also of the same view; to him it is love that performs the cleansing of the heart, removing the rubbish which is the presence of 'other' in it. It is indeed love that deepens the transparency of heart and enables the person to grasp the reality. But Kierkegaard says that there is a limit to this process of making the heart more transparent. To him the limit is reached when a person achieves a 'conception of himself' or achieves his real *self*. His heart then becomes 'so transparent that he sees clear through it, it vanishes as an object and obstacle to his vision, and he sees only the absolute truth. He sees God.'¹¹ Iqbal also speaks in the same vein when he says: 'the *self* is luminous light through which the truth becomes visible to a person; temporal objects and obstacles are then removed from his sight and his self is in contact with the Most Real.' He adds that 'man must plunge himself into the sea of constant striving in order to relish the

¹⁰ BD p.191

¹¹ KDG p.122

Kierkegaard and Iqbal

meaning of existence.’¹² Here there is a striking similarity of words and thought between the two philosophers, as we see Kierkegaard also compares the heart to the sea and purity of the heart to the depth of the sea. He says: ‘as the sea mirrors the elevation of heaven in its pure depths, so may the heart when it is calm and deeply transparent mirrors the divine elevation of the Good in its pure depths.’¹³

Hegel believes that the spirit is at ‘absolute unrest.’ We find a living example of such an unrestful soul in Kierkegaard and Iqbal. Not only did their souls never rest nor were these two philosophers ever found relaxed, but at the same time, they strongly preached for constant striving to maintain order for man to achieve perfection. ‘In the life of the spirit there is no standing still,’ is the lesson given to us by Iqbal. He does not even hesitate to say that relaxation is death to a person. To Kierkegaard the stagnation of spirit in a person results in hopelessness and the hopelessness, he says, is ‘the sickness unto death.’

According to Kierkegaard ‘the *self* is created and sustained by God,’ and that ‘the greater the conception of God, the more *self*.’ Similarly Iqbal regards God as an ‘All-embracing Ego.’ To him the ego (*self*) of the individual is deeply related to the Ultimate Ego, the All-embracing Ego. The *self* plays a constructive role in society. Since the individual is a part of society, therefore his *self* must conform to the collective self within society. Kierkegaard believes that man being, an individual, is himself and at the same time he is the whole race. This is exactly in accordance with the teaching of the Qur’an, wherein God says: ‘*If anybody killed an innocent person he killed the whole people; and if anyone saved one*

¹² IPV p.136

¹³ KDG p.121

Kierkegaard and Iqbal

*person's life he saved the life of the whole people.*¹⁴ Iqbal regards the *self* as a synthesis of 'universality and individuality.' In this way individual *self* becomes an active organ of the body of society; as such the life of the individual becomes meaningful in the affairs of society. To become an authentic *self*, however, is not an easy task. The person has to forego all the unnecessary pleasures and enjoyments of a personal life and embark in a long and cumbersome journey to selfhood, fighting against opposite forces and striving hard to achieve the objective. Kierkegaard regards it as a journey along 'a solitary path, narrow and steep.' To him 'it is a venture in which the traveller does not meet a single person and which sometimes suspends him above seventy thousand fathoms of water, many, many miles away from all human help.' The fruit of such a striving for the individual is highly rewarding. His constructive involvement in the affairs of society brings him nearer to God. Iqbal's view in this regard, as quoted by his philosopher teacher Professor Reynold A. Nicholson, is that 'he who comes nearest to God is the complete person. Nor that he is finally absorbed in God. On the contrary, he absorbs God into himself. The true person not only absorbs the world of matter; by mastering it he absorbs God Himself into his ego (*self*).'¹⁵

Kierkegaard says that 'love edifies self' and he also says that 'self edifies love.' This means in a way that the *self* and love are interdependent; without one the other cannot fulfil its task. The task of both is one and the same, and that is to understand the Real or God and to hear His commandment of 'the fulfilling of the Law.' Fichte says: 'pure ego (*self*) holds the key to the universe.' To achieve this end of pure ego,

¹⁴ QUR'AN 5:32

¹⁵ SS I p.xix

Kierkegaard and Iqbal

Kierkegaard and Iqbal say that love (*Kjærlighed*) is the foremost requirement.

The next is Chapter IV - Love and Beauty. What is love? 'Love is devotion to beauty.' It is also said that 'love is appreciation of beauty.' Kierkegaard tells us: 'Love's hidden life is in the innermost being.' Guy Sircello says about beauty: 'Beauty is the most delightful part of our world.' In this chapter I have not discussed much about romantic love or erotic love (*Elskov*), which is the kind of love that man feels about fair sex. Kierkegaard describes the short history of erotic love in these words: 'You begin your history with the beginning of love (*Elskov*) and end at grave.' But for the other love (*Kjærlighed*), he says it is eternal and 'that eternal love-history has begun much earlier; it began with your beginning, when you came into existence out of nothing, and, just as surely as you do not become nothing, it does not end at grave.' The grave may be the end of life for a person not the end of life of love, the life of love is eternal and that makes the person also eternal. This love, as St. Paul says, 'is the Fulfilling of the Law.' Man has been assigned a certain duty while on this earth and the performance of that duty is the fulfilling of the Law. This is the way the life of love begins. Love is a subtle feeling in man's heart. It is actually a reflection of God's love for man and, therefore, every kind of love has reality in it; aesthetics is divine and glorious in whatever form it remains. While love brings man closer to his Creator, it also plays a significant part in earthly relations between family members, among neighbours, between man and pet animals. But the nature of erotic love (*Elskov*) and spiritual love (*Kjærlighed*) is different from all other kinds of love.

Like love, beauty is also an attribute of God; it is eminent in every thing in this world including human being. Woman is doubtless the masterpiece of beauty on earth. It is therefore

Kierkegaard and Iqbal

natural for a man to be affected by the charm of beauty that attracts him towards the fairer sex. The sensation created by female beauty in man's heart, if intensified, is called love. But at this stage it is just erotic love (*Elskov*), which as stated earlier is short lived. Iqbal and Kierkegaard both are of the view that eternity is reserved for the pure love or spiritual love (*Kjærlighed*). We may also call it divine love as it is always pure and has no selfish motives behind it; the love for the sake of love only. It is really difficult to understand this love unless we understand the meaning of 'Dominical injunction,' According to Jermy Walker, one is bound to face failure unless he is 'strengthened and armoured with an inner will and spirit, which in the end can be summed up in the concept of love.' He says that the injunction 'can be fulfilled only through a spirit of love.' The spirit of love is single and not compound but even then, he says that Kierkegaard lists some of its constituents, and he quotes them: "*It is faithful, constant, humble, patient, long-suffering, indulgent, sincere, contended, vigilant, willing, joyful*" (EE2 142).¹⁶

Only one who loves other human beings is able to love God. Kierkegaard also has the same view; he quotes the Apostle's words: "*How can he who does not love his brother, whom he has seen love God, whom he has not seen.*" Love dominates our practical life, but it is beauty that directs the movement of love. In all our activity, besides love, the beauty is the hidden force. Beauty is not only that which emerges from seen objects, but it also lies inside us. Man's beautiful thoughts appear in paintings, poetry and music etc. The aesthetic feelings of man are associated with beauty, and these are expressed in different ways. Human beings are the best and most beautiful of all God's creations; this beauty manifests in woman. According to Iqbal woman's beauty is the source of

¹⁶ KDG p. 45

Kierkegaard and Iqbal

colour in the universe. Kierkegaard and Iqbal have extensively dealt with various aspect of female beauty, but it is a sign of their greatness that, in spite of being highly affected by the beauty and charm of women during the prime of their youth, the erotic love for girls could not overpower their minds and instead they decided to choose the path assigned to them by God. They handled this delicate and finest beauty of nature with sacred feelings and in the most respectful way. There is striking similarity in the two towards their reaction against the force of erotic love, which they rejected and instead of having a few finite moments of pleasure they directed their energies toward the noble task of teaching lesson of true love to mankind.

In our social life the family is a small unit of society. Family life starts in a beautiful way when friends and relatives gather together, and a man and a woman affirm solemnly that they will remain faithful to one another and love each other throughout their lives. There is a materialistic school of thought, who believe that the marriage is a simple contract between two persons to live together for mutual satisfaction of their sexual need. To them there is no love in married life. The idea, besides being totally absurd, is also highly misleading and corrupts the youth of society. To exclude the aesthetic sense of marriage is to make man's life as that of an animal's. Kierkegaard says that 'marriage is the aesthetic in the life' of a person. Love between married partners, may be in the beginning, called erotic love (Elskov), but it has reality inherent in it, which must be retained. That makes the life of the couple pleasant, content and also respected in the eyes of society. Children bring still more happiness and enhance aesthetic in the life of the married couple. Love if retained by husband and wife increases gradually with the passage of time and ultimately it becomes eternal. The intensity of erotic love diminishes as time passes but it is gradually replaced by pure

Kierkegaard and Iqbal

love, which lasts in an eternity. What is needed to achieve this is patience, endurance, tolerance and sincere co-operation between the two partners. The life of erotic love is short because it is not the real love. It is a kind of love created by 'love at first sight.' A responsive gesture from the fairer sex, supported by the attraction of beauty, creates sexual desire in men, which we mistakenly call love, but is not in fact pure love. Pure love is divine love, which is selfless and is altogether different from erotic love. We find a clear concept of real love in Kierkegaard's writings particularly in his "*Works of Love*."

Coming back to our subject of the aesthetic in the married life; erotic love can be prolonged and transformed into pure love as indicated above. Love is the beauty of life; it is 'aesthetic in life' as maintained by Kierkegaard. Therefore one must endeavour to retain the aesthetic in one's married life. In the absence of the aesthetic the lives of both persons becomes lifeless and remains no more valuable than the life of other living creatures. In order to retain the values of love in married life Kierkegaard prescribes a formula, which says that; 'secretiveness and understanding' are the two most important factors to maintain the aesthetic in married life. With these one can make the life content and happy at home. As a consequence man will be able to devote his energies to the welfare of society. On the other hand distrust and misunderstanding between life partners leads to a miserable life resulting in their separation. Kierkegaard blames man for the break up of marriage. He says that offence proceeds from man, who believes in his superiority over woman, and that if a marriage is broken the responsibility of break up lies entirely upon man. He is of the opinion that man corrupts woman due to his untoward attitude in his dealings with his life partner. This results in break up of marriage. He says that, 'it has never occurred to a woman to have anything against marriage and

Kierkegaard and Iqbal

never in all eternity will it occur to her if the men themselves do not corrupt her.’¹⁷

One loves another person for his own sake; every kind of love is self-love except spiritual love, which is always above any selfish motive and is the only pure and real love. Kierkegaard says that if any person loves anyone more than himself, it can be only ‘One’ (God). Then how to love God? We find the answer in Kierkegaard’s *Works of Love*, which says: ‘a person should love God in obedience and love Him in adoration.’ He adds: ‘You shall love the Lord your God with all your heart and all your soul and all your mind.’¹⁸ Love and beauty are both eternal in their nature, because earthly objects derive their beauty from the fountain of Eternal Beauty and love is also one of the attributes of God. The devotion of love to beauty is the source of all creative activities including the multiplication of the human race and animal species, as well as growth in vegetable world. But the main function of love is to keep harmony in this world. It is love that brings men closer to each other. The love between human souls brings them nearer to God. To love ‘the other’ is to love God. It is the Love of God for man that inspires us to love our fellow beings. On the basis of love alone, therefore, humanity can be united, as it links the individual to his ‘other’ and then to God. Kirsten Klercke of Søren Kierkegaard Research Centre, Copenhagen, has beautifully explained through a drawing, (as shown in Chapter IV of this book), that God’s love to the human being is immanent in our act of loving each other. To Kierkegaard it is love that enables individual to achieve the status of an ‘authentic person’. He says that love ‘makes a person strong, stronger than the whole world.’ Iqbal also believes that love is ‘co-terminus’ with life as all things are moving towards

¹⁷ EO II p.53

¹⁸ WL p.9

Kierkegaard and Iqbal

Eternal Beauty. Paul Davies uses an expression: '*Beauty as a Guide to Truth*,' is indeed a meaningful expression of his deep faith in love. It is a fact that in moments of blinding inspiration some of the greatest scientists were able to discover the long sought answers of their researches, which they could not achieve from their experiments before. The journey of love's life is a striving for development of the *self*, which is the journey to selfhood. To Iqbal, the beginning of this journey is love and the end is Beauty. Kierkegaard considers 'spirit' as man's essence and also says that it (spirit) 'is the capacity for loving.'

Man has lost himself in today's machine age; rather he himself has become a sort of machine. His routine is machine-like, his behaviour towards his fellow being has become mechanical based on the theory of cause and effect, he has forgotten the real meaning of love, which is the best and the most sublime quality of a human being, and the worst of all this is that he is quite ignorant of his own *self*. One who is unable to know himself cannot know God. Earlier than Kierkegaard or Iqbal, Hegel has warned humanity to guard itself against the danger of spiritlessness, which Kierkegaard calls 'the misfortune of man.' Iqbal foresaw the catastrophe that humanity was going to face one day, as he said almost a century ago that 'the modern world stands in need of biological renewal. And religion, which in its higher manifestation is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of the great responsibility which the advancement of modern science necessarily involves, and restore to him the attitude of faith which makes him capable of winning a personality (by developing his *self*) in this world and hereafter.'¹⁹ Man has, therefore, to change his entire outlook on life, as there is no

¹⁹ RRT p.149

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other way to avert the possible destruction of mankind that lies ahead if we fail to adopt the path of love. If love is not retained in us the hate will replace it; the sooner we understand this the better for us. We on earth belong to a single family of mankind and, therefore, we must learn 'to live and let live', a life that could bring peace and harmony in the world. By loving each other, taking care of each other, sharing joys and sorrows of each other, we can make this world of ours a paradise for all. Philosophers can contribute tremendously to this cause as according to Bertrand Russell 'philosophy can free us from the tyranny of prejudice and from destruction due to narrow view.'

January 5, 2003

G. Sabir

A FEW POINTS FOR THE READERS

1. We have used the word “man” generally for human being and not for a masculine man.
2. At the end of each chapter a bibliography is given relating to abbreviations used for references.
3. The word “He” when used as a preposition for God does not in any mean a masculine God.
4. We have sometimes used pseudonym phrases of Kierkegaard as his own writing, which in a way is correct.

**ABBREVIATION AND BIBLIOGRAPHY (TO
PREFACE)**

- BD Bang-i-Dara by Iqbal, published by Sheikh Ghulam Ali and Sons, Lahore, Pakistan.
- E/O II Either/Or II, by Søren Kierkegaard, Edited and translated in English by Howard V. Hong and Edna H. Hong, published by Princeton University, New Jercey, U.S.A.
- GNP God and the New Physics by Paul Davies, published by Penguin Books, U.K. (1990).
- HWW A History of the Western Worlds, Modern Times, (second edition), D.C. Heath and Company, A Division of Raytheon Education Company, Lexington, Massachusetts.
- IKC International Kierkegaard Commentary - Concluding Unscientific Postscript to "Philosophical Fragments," edited by Robert L. Perkins and published by Mercer University Press.
- IPV Iqbal and Post-Kantian Voluntarism, by B.A. Dar, published by Bazm-i-Iqbal, Lahore, Pakistan.
- KDG Kierkegaard - The Descent into God, published by McGill-Queens's University Press, Kingston and Montreal.
- OPF On Kierkegaard: Philosophical Fragments by George J. Stack, first published in USA in 1976, reprinted in Denmark by Midtfyns Bogtryk Ringe Design, Fini Løkke.
- RRT The Reconstruction of Religious Thought in Islam, by Iqbal, published by Iqbal Academy Pakistan, (second edition 1989).
- SR Stray Reflections - A notebook of Iqbal, edited by Dr. Javid Iqbal, published by Iqbal Academy, Pakistan.

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- SS I The Secrets of the Self, English translation of Iqbal's *Asrar-i-Khudi* (Persian) by Prof. Reynold A. Nicholson, published by Sheikh M. Ashraf, Lahore, Pakistan.
- WL Works of Love by Søren Kierkegaard, translated in English and edited by Howard V. Hong and Edna H. Hong, (second edition 1852), published by Princeton University Press, New Jercy.

CHAPTER I

KIERKEGAARD AND IQBAL LIFE AND THOUGHT

Kierkegaard wrote in his Diary: “I rise in the morning and thank God – and I start my work. At a set hour in the evening I stop, and I thank God – and then I go to sleep” (1848 – No.173). Let us also begin in the name of God who is Most Gracious and Most Merciful, and we seek His aid to the straight path for search of Truth. This is the way, which was adopted by Kierkegaard and Iqbal who were sent on this earth by God on a particular mission.

Kierkegaard as well as Iqbal were gifted with prophetic vision. They knew and explained the meaning and the way to “Know thyself.” They have taught us how to undertake the journey into “selfhood” from the very moment of its inception. Their lives provide us with excellent examples of sacrifice for the sake of others, the honourable way of living in this world, how to achieve ‘salvation’ and the eternal peace in the life

hereafter. Iqbal and Kierkegaard both strongly stress self-discovery, which is the only way to reach the Ultimate. Scientists, mathematicians and philosophers have been chasing their respective paths to try and catch a glimpse of the Real, but most of them stopped after reaching a certain point. Of course achievement of some is remarkable and some have passed very close to the goal on account of their hard struggle and belief; but true successes have been the share of those who also carried with them the power of Love and Faith. But what is Love and what is Faith? And where can we find them and how should we arm ourselves with these weapons? To find out the answer, we must read Kierkegaard and Iqbal - not only read them as we read a book but by doing so also dive into the vast oceans of their thought.

Before we proceed further let us take a look at the lives, lifestyles, environment and historical background of the two great philosophers.

SØREN KIERKEGAARD (1813 – 1855)

Søren Kierkegaard was born on 5th May 1813 at Copenhagen. His father descended from poor peasants from the harsh moors of West Jutland in Denmark and mother came from the eastern part of the peninsula. His father Michael Pedersen Kierkegaard was born on 12th December 1756. At the age of 11, he left his home of Jutland and came to Copenhagen, where he joined his uncle Niels Andersen in his hosiery business as an apprentice and after twelve years hard work he was able to acquire his own license as a hosier in 1780. Shortly thereafter he married his first wife Kirstine Nielsdatter Royan, who died on 23rd March 1796. He then married his servant girl Anne Sørensdatter Lund (1768-1834), with whom he had four sons and three daughters; their

youngest son being Søren Kierkegaard.²⁰ Kierkegaard's father's business flourished substantially and with the passage of time he became a rich man and a well-known person in Copenhagen. He managed to secure a respectable place in the society; his home in Copenhagen was a meeting place of intellectuals where they usually discussed day to day problems of society and topics of political and religious nature; and a young, keen and attentive Søren Kierkegaard observed all that came under discussion.

Describing his feelings of that time, Søren Kierkegaard says: "I was born in 1813 in that crazy financial year when so many other bank notes were put into circulation."²¹ Denmark was almost a bankrupt country at that time, its economy dropped to the lowest level and the people were facing hardship due to enormous inflation on account of printing unbacked currency. That was in fact the result of the country's involvement in the Napoleon Wars. Kierkegaard was a born intellectual and by nature a philosopher. Fortunately, due in part to his father's good wealth, he had the chance of a good education. In 1821 he was admitted in the famous 'Borgerdydskolen' school in Copenhagen. He matriculated from there to the University of Copenhagen in 1830.²² After this he spent most of his time in the study of literature and philosophy, attending Poul Møller's lectures on general concepts of Metaphysics during 1836-37.²³ Kierkegaard passed his final theological examination on 3rd July 1840.²⁴ He studied at the University in Copenhagen from 1830 to 1841. On 26th October 1841 the governing board of University

²⁰. KAP p.9-10

²¹. KAP p.12

²². DSK p.244

²³. Ibid.

²⁴. Ibid.

granted the Art Faculty Authority to confirm on Kierkegaard the degree of Master of Arts. At that time, however, he was not in Copenhagen since he had already left for Germany a day earlier to study philosophy at the Berlin University where he stayed from 1841 to 1842.

While in the prime of his youth, Denmark was under the spell of German Culture, and the young Søren Kierkegaard could not keep himself away from the plague of young German rebels – known later as ‘the Romantics.’ Much against the family pattern and wishes of his father he rejected his bourgeois life for the romantic lifestyle. Poets like Byron, Wordsworth and Coleridge were the favourites of the young romantics at that time and Kierkegaard was no exception; Byron also influenced him and is cited as being the major factor behind Kierkegaard’s desire to forego the bourgeois life.

Kierkegaard had to pass through mental and spiritual turmoil after having broken the engagement with Regine on 11th. October 1841. This added to his misery consequent upon the death of his dear father, who had died earlier on 9th August 1838. Kierkegaard described his father’s death as ‘the big earthquake.’²⁵ No doubt the death of a father to his son is nothing less than a big earthquake. In case of Kierkegaard, however, this event meant something more than that. Peter Tudvad, *realkommentator of Søren Kierkegaard Forskningscenteret*, describes the death of Kierkegaard’s father as the discovery of the nexus between his father’s sin²⁶

²⁵. Ibid.

²⁶. After the death of his first wife Søren Kierkegaard’s father became involved with his girl servant to the extent that he had to marry her within one year of the death of his former wife, which is a religious sin in Christianity. His another sin as described by Søren Kierkegaard was the awful thing that he “once, as a small boy tending sheep on the Jutland heath, suffering many ills, famished and

and the prophecy that he would survive all of his kids. In fact, contrary to the prophecy of his father two kids among seven survived him. Kierkegaard was one of the two sons who were alive after the death of their father. From this point on the life of Søren Kierkegaard actually became a history of sickness. It is interesting to note that he made no mention about his mother in any of his writings.

Kierkegaard loved Regine Olsen whom he first met on 9th May 1837. She was too young at the time and therefore he kept his love undisclosed to her for three years until she was seventeen. During this period he continued to become closer to her and gradually she also started thinking positively about him. Kierkegaard was also helping in her studies and often let books for her to read, with the result that both became quite intimate with each other. On 8th September 1840 Kierkegaard left his home fully determined to tell his beloved about his thus far hidden love. By chance he met her in the street outside Regine's home. Regine told him that there was nobody at home, which Kierkegaard took as invitation and, therefore, accompanied to her home. While they were together alone in the house Kierkegaard observed that Regine was a bit restless, so he asked her to play piano for him which she gladly started. But according to him this time he had no interest in piano, so he suddenly picked the music book and threw it on the piano saying: 'O, what do I care about music, it is you I seek, for two years I have been seeking you.'²⁷ Regine was stuck dumb by this sudden burst from Kierkegaard and kept silent. He left her in a state of pleasant shock and then went straight to her father, before whom he submitted his request for Regine's hand in marriage. Her father did not commit at that time but called him

exhausted, stood up on a hill and cursed God! And that man was never able to forget it, not even at the age of 82."

²⁷. KAP p.32

home after two days. Accordingly in the afternoon of September 10th 1840 a meeting took place at the residence of Regine's parents and Kierkegaard received consent from her father. Regine also showed her willingness and their engagement was subsequently announced.

The following day Kierkegaard realized that he had made a mistake. From this point on his period of anxiety starts. The following years of his life passed as a time of emotional turbulence until at last on 11th August 1841, he wrote a letter to Regine returning the engagement ring.²⁸ In his letter to Regine he told her to forgive a person who could do every thing but was unable to make a girl happy. Upon getting the letter Regine ran to Kierkegaard's place but he was not home. She then left a letter for him requesting him not to break the engagement. Regine in fact begged him in the commemoration of his father and in the name of Jesus. Kierkegaard states: 'It is true that she had yielded to me almost adoringly, pleaded with me to love her, and this had so affected me that, I would risk anything and everything for her. But there was a divine protest, so it seemed to me. Marriage – I would have to keep too much from her, base the whole marriage on a lie.' Expressing his inner pain Kierkegaard says: 'It was a frightfully painful time – to have to be cruel and to love as I did. She fought like a lioness; if I had not believed there was divine opposition, she would have won.'²⁹ Regine's father also tried his best in persuading Kierkegaard not to break the engagement, but nothing could change his decision, which he firmly believed as being the will of God. At last after a hard emotional struggle over a period of two months Søren Kierkegaard wrote a final letter to his beloved on 11th October 1841, finishing the relationship completely.

²⁸ . DSK p.245

²⁹ . KAP p.33-34

Heart broken Regine's father Councillor Olsen contacted Kierkegaard and told him that his daughter was in a state of despair and that this would be the death of her. Kierkegaard then accompanied him to his home and ate supper with the family and talked with Regine. The Next morning he got a letter from her saying that she could not sleep that night and that he must come and see her.³⁰ Kierkegaard went to her and they had a light exchange of words with heavy hearts. Regine requested him to forgive her for any trouble she might have caused him. In reply he said that it should be him who must apologise to her. Kierkegaard writes: "She said: 'promise to think of me.' I did so. She said: 'kiss me,' I did – but without passion..... Merciful God!" After this Kierkegaard left for Germany on 25th October 1841. During the next four years he had made three further trips to Berlin. Later, Kierkegaard recorded following in his diary:

'I went to Berlin. I suffered exceedingly. I was reminded of her every day. Up to this day I have unconditionally kept my resolve to pray for her at least once every day, often twice, besides thinking about her as usual.'³¹

(PAP.X, 5 A 149)

As we have supposed earlier God sent Søren Kierkegaard to this world on a particular mission, and such people by their gifted insight know very well their task. If they are at any time attracted towards temporal charm they are reminded and then they correct their direction. This is exactly what happened to Kierkegaard. Although the love between Regine and Kierkegaard had reached a point of no return, a return was inevitable, as there came a divine warning, which was more powerful than the power of erotic love. Kierkegaard himself

³⁰. KAP p.35

³¹. KAP p.36-37

states that on the stage where the two lovers were standing: 'There was a divine protest, so it seemed to me.' It was that divine call which he received from within and which pulled him out of a total chaos.

Two years before the death of her father, Regine married Fritz Schlegel on November 3rd 1847. Her husband later on became a Governor in the West Indies. In a letter to Regine, Hanne Mourier quoted extracts of a letter, which according to her was written by Kierkegaard to Regine, which says: 'Thank you that you married, but specially that you married Schlegel.' Because, he said, that she had loved before him. Kierkegaard added: 'You see, Regine, in eternity there is no taking in marriage, there both Schlegel and I will be happy being with you.'³²

After the split with Regine, Kierkegaard did not sleep for nights at a time and for the rest of his life, he carried with him the memory of his 'Regine.' He remained restless throughout his life and he often uttered that 'one can never forget his first love.' Regine rightly told him once: 'you will never be happy anyway.'³³ He himself has said: 'since my earliest childhood a barb of sorrow lodged in my heart. As long as it stays I am ironic – if it is pulled out I shall die.'³⁴ The tragic love with Regine made his life tends towards the melancholic. However, Kierkegaard had a gentle soul in him in spite of his frequent expressions about his own human shortcomings and his own sin. It was the height of gentleness, that he never crossed the limits of morality during his love affair with Regine. His love was pure in every respect and he kept his beloved's honour and respectability in society above everything. His sensual

³². KAP p.39

³³. KAP p.34

³⁴. SK p.23

passion towards his beloved could not overpower him and he firmly protected the sanctity of 'love.' The life-long anxiety, which Kierkegaard held, played a significant role and physically kept him at a reasonable distance from his beloved. He was cautious enough to avoid a sin like his father, who due to his folly, had to repent and lamented throughout his life – and may be an influence in Søren Kierkegaard's own wrong doings in his early youth.³⁵

Kierkegaard possessed a vast outlook of life. He realised that his country in particular and Europe in general was in cultural and political turmoil. He fought simultaneously on both fronts. He found the remedy of cultural sickness in religion where he is seen standing alone facing the whole Christian World. Politically he criticised rulers and warned them their drift towards wrong direction in the name of democracy and in patronising the priests for making the common man fall asleep under the spell of their sermons. Some of the youth of the country it seemed just failed to care about politics or religion. To them their life was to be lived once and the period of their youth was a one-time opportunity in which they must enjoy every moment. These were a few who were under the spell of the 'Romantics' from Germany and France where the youth practised complete freedom of action and wanton human behaviour, pushing the envelope of moral values. However during 1830s and 1840s Denmark as a whole passed through an experience of 'wake up' both in religion (due to Grundtvig and the convents) and in the politics (due to movements of liberal, democratic and republican).

One of many things, which worried Kierkegaard, was a weekly newspaper the 'Corsair' of Copenhagen. The owners of this daily targeted Kierkegaard ruthlessly. The struggle

³⁵. The detail avoided intentionally being considered irrelevant here.

began in January 1846 whilst Kierkegaard was busy in his literary work and spending much of his time sitting alone at his desk at home, while the outer world was engaged in denouncing and making a mockery of him. He was fighting simultaneously against the press, the priests, the politicians and above all against his own self. The Corsair published cartoons of Kierkegaard at this time and wrote indecent remarks about him. Whenever he was seen walking outside, boys in the street ridiculed and laughed at him. According to Niels Thulstrup, "He became the object of amusement when he appeared in the streets of Copenhagen." In his journal entry Kierkegaard writes: 'This matter of the press is the deepest degradation of the human race for it encourages revolt from below.' The daily press, he said, 'was evil simply and solely through its power of circulation. ` He countered the press forcefully and said: 'Those bunglers, those retired colour guards and yes-men and half-baked students are called journalists.'³⁶ The condition which prevailed in the country in 1847 is described by Kierkegaard in his words: "How disgusting is the tyranny of grossness and vulgarity that prevails in Copenhagen, what nauseous dissolution, one does not feel it so much because each individual only contributes his own small share...The Danish people are almost no longer a nation, but a herd..., Copenhagen no metropolis, but a regular small town."³⁷

Those were last days of the absolute rule of Danish monarchy. Christian VIII ruled from 1839 to 1848 and was the last absolute monarch of Denmark.³⁸ The Danish constitution was introduced in 1849 in response to a huge demand for political freedom but Kierkegaard was not satisfied. According

³⁶. KAP 122-123

³⁷. DSK p.79-80

³⁸. KAP p.143

to him: 'Political freedom in the sense of democracy, government by the people is an absurdity. The catastrophe is that the time requires what it does not need.' All these demands for freedom in church, school, government and in daily life were in his eyes far less significant than the question of how the individual becomes liberated for life in the service of God.³⁹ Describing collaboration of church and the state, Kierkegaard says: 'In the splendid Palace Church a stately court Chaplain, the declared favourite of the cultivated public, shows himself to a select circle of distinguished, cultivated persons and preachers a moving sermon on this word of Apostle: "God close to the lowly and despised." And nobody laughs.'⁴⁰

Kierkegaard described Bible Societies of that time as being just like any other business company working with money and 'distributing the Bible just as worldly a way as other enterprises' do with their wares. According to him 'the Bible societies have done irreparable harm. Christianity has long been in need of a religious hero who, in fear and trembling before God, had the courage to forbid people to read the Bible.'⁴¹ It was apparent he did not believe in the preachers of Christianity of his time and always insisted that they were paid servants of the government. He says: 'If a man fumbles awkwardly with an axe, and then assures me by all that is sacred that he is a cabinet-maker, I counter quite confidently: No, If a man handles an axe like that he cannot possibly be a cabinet-maker, notwithstanding his heated assurances to the contrary.'⁴² This is an example of the style adopted by Kierkegaard, which looks like a critic of Christianity but has

³⁹. KAP p.153

⁴⁰. DSK p.188

⁴¹. DSK p.111

⁴². DSK p.167

instead a positive impact. At around this time his poetic nature is also revealed. Here is an example of his poetic expression: “The sun is shining brilliantly and beautifully into my room: the window in the next room is open. Every thing is quite out on the street. It is Sunday afternoon. I distinctly hear a lark warbling in one of the neighbouring courtyard, outside the window where the pretty girl lives. Far away in a distant street, I hear a man crying – shrimp for sale - Then I call to my mind my youth and my first love – when I was filled with longing; now I long only for my first longing. What is youth? A dream. What is life? The content of the dream.”⁴³

I have mentioned earlier that this was an era of the last absolute ruler of Denmark Christian VIII and it was also the height of Søren Kierkegaard’s creativity. Naturally he could not escape from the eyes of the King who had heard much about him as an outstanding brain in Copenhagen. Kierkegaard’s *‘Either/Or, I’* had reached the Palace before it’s author went there and the king was eager to meet this extraordinary person. Kierkegaard had three such meetings with Christian VIII and held discussion on various topics relating to the country and the people. Throughout his conversations with the king, he never lost sight of his humour even during serious discussion. Of course that was his way and when he was humorous and witty, his power of conviction was all the more effective. During his first visit Kierkegaard said to the King: ‘Your majesty’s only misfortunate is that your wisdom and prudence are too great and the country too small; it is a misfortunate to be a genius in a provincial town. ` According to Kierkegaard, the King said many flattering things to him and asked him to visit again. Kierkegaard replied: ‘I visit no one your majesty.’ When the King said that he would send a word to him he answered: ‘I am a subject, it is

⁴³. EO I p.42

for your majesty to command; but in return I shall make one stipulation.⁴⁴ The king asked: 'Well, and what is it?' He replied: 'That I should be given permission to talk with you in private.'⁴⁵ He also told the King that he had the honour to serve a higher power, for the sake of which he had staked his life.

After several months Kierkegaard again visited the King. About this visit Kierkegaard writes: 'The second time I talked to Christian VIII was at Sorgenfrie many months later. Moreover his conversations were in a certain sense not very important to me, for he wished me to talk. But it was stimulating to talk with him and I have never seen an oldish man so animated, in a fever of excitement, almost like a woman. He was a sort of spiritual and intellectual voluptuary. I saw at once that here was danger, and I was therefore very careful to keep as far from him as possible.'⁴⁶ Kierkegaard states that the King 'always preferred to talk about the government's affairs, or general remarks about some political theme or other. That day he led the conversation to communism of which he was plainly enough anxious and afraid. I explained to him that as I understood it the whole movement which was impending was a movement which did not come in contact with kings. It would a fight between classes, but the fighting parties would always find it in their interest to be on good terms with the King.' Kierkegaard therefore, advised the King to let this movement be between the political parties of the country and that the King should stay outside them.⁴⁷

⁴⁴. KR p.74-75

⁴⁵. KR p.75

⁴⁶. KR p.75

⁴⁷. KR p.76

Kierkegaard says: 'I talked next of how to fight with the masses: simply remain quite quiet; that the masses were like a woman with whom one never fought directly but indirectly.'⁴⁸ He said that 'the masses' were lacking intelligence, so 'they would always lose in the end.' Kierkegaard further told the King that 'what the whole age needed was education, and that what became violence in a large country, in Denmark became rudeness.'⁴⁹ During this visit he tried several times to depart but the King would not let him. He knew that it was impolite for a visitor to do that as one should only wait till the King bows. But every time when he sought the King's permission to leave, the reply was: 'yes, yes.....I have plenty of time.' When the third time same thing happened Kierkegaard said: 'yes, your majesty will understand that I have enough time. I was afraid your majesty might not have time.'⁵⁰ When Kierkegaard was finally ready to go the King 'made a movement with his hand' which meant that the departing visitor should kiss his hand, which was the custom. Kierkegaard says: 'I behaved as though I did not understand and bowed.'

Kierkegaard met with the King a third time and that meeting was also quite interesting. In that meeting, which lasted for a considerable time many topics such as government affairs, personal matters and talks on Schelling and Hegel came under discussion. The Queen also participated for a short while. The King said to him that the Queen was very keen to see him. She said that she had read part of 'Either/Or' but could not understand it. To which Kierkegaard replied: 'your majesty will easily understand that – that is all the worse for me.' So he did not even spare the Queen. During this meeting which was

⁴⁸. KR p.76

⁴⁹. KR p.77

⁵⁰. KR p.77

Kierkegaard's last meeting with the King, the King began a talk about his government. Kierkegaard interrupted and told that he wanted to say 'one or two things' to the King. That followed the most interesting dialogue between him and the King, which is quoted below in Kierkegaard's own words translated into English:

*"Then he walked over to the window and so I followed him. He began to talk about his government. I said that I could naturally tell him one or two things, which perhaps he would not otherwise get to know, for I could tell him what he looked like from the street. 'But am I to speak, or am I not to speak; for if I am to speak I shall speak quite straight out.' He answered: 'Go on then.' And so I told him that he allowed himself to be seduced by his personal gifts and that a king should in this respect be like a woman, who ought to hide her personal talents and simply be the woman of the house – and he is simply a king. 'I have often pondered over what a king should be. In the first place he can perfectly well be ugly; then he ought to be deaf and blind, or at least pretend to be so, for that he gets over many difficulties, a tactless or stupid remark which being addressed to a king has a certain importance is best put off by a: - "I beg your pardon" - i.e. that the king has not heard it. Finally the king ought not to say much but have some expression or other which he can use on every occasion, and which is consequently meaningless.' He laughed and said: a charming portrait of a king. So I said: 'Yes, it is true, one thing more: the king must take care to be ill every now and then, so as to arouse sympathy.' Then he broke in, with a peculiar expression which was almost one of joy and delight: 'Oh that is why you go talking about being ill, you want to make yourself interesting.' "*⁵¹

⁵¹. KP p.78-79

As mentioned earlier after he broke the engagement with Regine, Kierkegaard left for Germany by steamer. In this journey his only companion was his love torn heart, making him the Socrates of Denmark. He was quite conscious of his too short a life at his disposal on this planet. During the period of his last fifteen years he remained completely devoted to his 'given' task and he did this complete justice with every remaining moment of his life. During a period of eight years (1841-48), seven volumes of his marvellous books were published. These contain a vast range of subjects and cover all the main topics and questions in human minds since the birth of Greek philosophy. He gave an extra dimension to Existentialism and is rightly called the father of modern Existentialism. In addition, there are numerous publications of his other writings, statements, his journal and diary etc. Many books have already been written on Kierkegaard's different subjects of human life and many still have to come. His works will remain everlasting as he has left a treasure for mankind particularly in the shape of his following books:

1. The Concept of Irony (*Om Begrebet Ironi*), 29th September 1841.
2. Either/Or (*Enten-Eller*), 20th February 1843.
3. Philosophical Fragments (*Philosophiske Smuler*), 13th June 1844.
4. 18 Edifying Discourses (or upbuilding discourses), a collection of the six volumes published in 1843 and 1844.
5. Concluding Unscientific Postscript (*Afsluttende Uvidenskabelig Efterskrift*), 27th February 1846).
6. Works of Love (*Kjærlighedens Gjæringer*), 29th September 1847.
7. Christian Discourses (*Christelige Taler*), 26th April 1848.
8. The Sickness unto Death (*Sygdommen Til Døden*), 30th July 1849.

Training in Christianity (*Indøvelse I Christendom*), 1850.
For Self Examination (*Til Selvprøvelse*), 1851.
The Moment (*Øieblikket*), 1855.

Our great philosopher died on November 11, 1855. About himself he said:

“Thus do I live, convinced that God will place the stamp of Governance on my efforts – as soon as I am dead, not before -- ---this is all connected with penitence and the magnitude of the plan. I live in this faith and hope to God to die in it.”(E/O II p.438).

Dr. Muhammad Iqbal 1877-1938

Dr. Muhammad Iqbal was born on November 9th, 1877 in Sialkot, the former city of undivided India, now in Pakistan. His family came from Kashmir and his forefathers were Brahman a Hindu caste. Iqbal’s ancestors converted to Islam and migrated to Sialkot City. His father Sheikh Noor Muhammad was a small businessman with very limited resources. He was a religious person and a mystic. He had fine literary taste and Mathnavi of Rumi and the Qur’an were under his constant study. His father’s teachings and the way of living created in Iqbal keen interest in learning. By nature Iqbal was highly intelligent. He was fortunate enough that the poverty of his father did not hinder his education. His elder brother noticed the extraordinary talent in Iqbal and supported him until he completed his education. Iqbal’s brother was a well-off person and he had helped him financially. It was this same brother who also sent Iqbal to Europe where he stayed from 1905 to 1908 and completed his Bar-at-Law. Iqbal also made himself highly educated in philosophy and literature. He was very lucky to have among his teachers a number of highly learned persons from the very beginning until the end of his

education career. In Sialkot one of his teachers was Shamsul Ulema Mir Hasan who was well known as a highly learned person and was an authority on religion.

In 1893, when Iqbal was only sixteen, he had to marry a girl named Karimbi who was 19 at that time.⁵² The elders of his family according to the old tradition arranged this marriage. At first, he refused to marry Karimbi but ultimately he had to surrender to the will of his elders. The respect of elders has always been a main part of family system in Muslim society but in those old days and with some families it amounted to a rigid control on the lives of the youth. In fact there was no match between the young couple forced into marriage. Iqbal was mentally not ready for marriage at such a young age when his education was still not complete. Moreover he belonged to a poor family and was living in a small house together with the whole family. On the other hand his wife belonged to a highly placed family and her parent's residence was like a palace where she was brought up like a princess. Her father Ata Mohammed was of the first badge of Doctors from the famous King Edward Medical College in Lahore. Dr. Ata Mohammed entered in the Government service and very soon became a highly placed officer. In 1879, he was appointed as Honorary Surgeon to Viceroy of India and later on served as Civil Surgeon in the province of Punjab.⁵³ He loved Iqbal and Iqbal also had great respect for him. However, due to the difference in status of the two families, the mental level and the lifestyle of Iqbal and his wife could not be compromised. They could not live together except for a few short periods at different times. For the sake of his mother, Iqbal did not divorce his wife but he separated from her and undertook the responsibility to support her monetarily

⁵². ZR p-262

⁵³. ZR p.263

throughout his life. He kept this promise throughout his life and in spite of his very limited income he continued sending money every month to his separated wife. Mr. Nazir Niazi a very close associate of Iqbal says that the last monthly money order was sent by him personally during Iqbal's final moments on his deathbed.⁵⁴ Iqbal's early age marriage and then separation was the beginning of his long suffering and uneasy life.

Iqbal passed his intermediate examination in Sialkot in 1895 and then moved to Lahore where he gained admission in Government College. The city of Lahore was the centre of literary and cultural activities at that time. Here a great English Orientalist Sir Thomas Arnold, whose eyes found his ideal pupil in Iqbal, nourished Iqbal's talent. Iqbal was benefited tremendously with such a learned teacher, who fully realising the hidden talents of his student was all out to help his skills developed. During his stay in Lahore and while he was still a student, Iqbal became quite famous on account of the unique style of his poetry. People started admiring him and he was well liked in all the groups of society particularly among literary and political circles. After finishing his studies and mastering the languages of English, Arabic and Persian, Iqbal left for Europe in 1905. He was by nature a person whose thirst for knowledge could never be quenched. In Europe, he was first admitted at Trinity College, Cambridge, where among his teachers were McTaggart and James Ward.⁵⁵ He had already graduated in law while in India and a part of jurisprudence, which was left unfinished, was completed by him in Europe. Iqbal then went to Heidelberg in Germany in June 1907 where he learnt German in just three months⁵⁶ and

⁵⁴. ZR p.263

⁵⁵. GW p.37

⁵⁶. IAA p.16

continued further study in Philosophy. The same year he received his doctorate degree from Munich University on his famous thesis, 'The development of Metaphysics in Persia.'⁵⁷

Wherever Iqbal went he left his undying memories. In England, he stayed at different places in different times; the longest period of stability was during 1908. During this year, he officiated as a lecturer in place of his teacher Prof. Thomas Arnold at the University at London. Also he delivered lectures on Islamic topics in spring and then returned to Lahore in the same year.⁵⁸ After this, Iqbal had made two more trips to Europe in connection with the independence movement of his country attending round table conferences with the British Government who ruled India at that time. During his memorable visits to England, Iqbal stayed at the following places:⁵⁹

1908: 1) 49, Elsham Road, Kingston.

2) 17, Portugal Palace, Cambridge.

1931: 3) 123, St.James Court, Buckingham Gate.

1932: 4) Queen Anne's Mansion St.James Park.

Authorities in England celebrated the memory of Iqbal's stay in 1978 when a nameplate of Iqbal was fixed on the entrance of 17 Portugal Palace, Cambridge.

Again we must now turn to Iqbal's personal life, without which our knowledge of Iqbal would be incomplete. The best part of Iqbal's life as expressed by Iqbal himself in his various writings was his stay in Europe during 1905-1908. During this period he had the opportunity to associate with highly learned persons, intellectuals and philosophers of the time. Besides his

⁵⁷. GW p.37

⁵⁸. GW p.39

⁵⁹. IIE p.98

learned teachers he enjoyed friendship in England and Germany with two young girls. One of them was Atiya Begum whom Iqbal met in London and then in Germany where she went to further study philosophy. The other was Miss Emma Wegenast who was one of Iqbal's teachers at Heidelberg in Germany during 1907. Both these girls were young, extremely beautiful and gifted with remarkable intelligence and knowledge. There is no other source to judge the level of attachment between Iqbal with each one of the two girls except the letters, which he wrote to them later on. Wegenast kept and safeguarded Iqbal's letters as a valuable and sacred treasure and before her death in 1960 she handed them over to Pakistan German forum in Germany with instructions to make arrangements for their safe-keeping in the Archives where they could be available to researchers on Iqbal's works.⁶⁰ Unfortunately, not a single letter could be traced in Iqbal's belongings written to him by Wegenast who, as it appears from Iqbal's letters, was always prompt in replying to him. Wegenast was also the person who taught Iqbal the German language. Prof. Dr. Annemarie Schimmel writes: 'The happy days of Heidelberg with its charming lady teacher are reflected in Iqbal's romantic poem Evening on the Neckar. Iqbal was all for German knowledge and his love for Germany did not fade till the end of his life. He would have liked to spend last years of his life in Germany and Italy.'⁶¹ Dr. S.A. Durrani states 'she represented every charm and loveable that Iqbal had seen or came in contact with at Germany.'⁶²

After leaving Heidelberg, Iqbal wrote several letters from Munich to which Wegenast responded promptly. These letters were written in German but Iqbal was never satisfied with

⁶⁰. IIE p.105

⁶¹. GW p.37

⁶². IIE p.95

expression of his feelings for Wegenast in that language. He stated this fact in several letters, which he wrote to Wegenast. In his letter dated 16. October 1907 sent to her in reply to a card received from her he regretted his limited knowledge of German and said that the language was a wall between himself and Wegenast. Iqbal received a reply to this letter quickly in the shape of a brief letter from Wegenast in which, as indicated from Iqbal's reply in his letter of 23 October 1907 she stated that she had torn and destroyed a letter, which she had written to Iqbal. Iqbal wrote to her in his letter that her action was cruel and that she was not like that with him while in Heidelberg. He further stated in his letter that 'Wegenast had no right to tear up a letter which belonged to him and insisted that he would not write to her unless he received that letter from her which she wrote but had not mailed. 'It was cruel on her part,' Iqbal added, 'probably the climate of Heidelberg was the cause that made her unloving.' However these were simply a few sweet bitter words as could well be expected from a lover. Their correspondence continued further without break for quite some time. Iqbal returned to London in November 1907 and they remained in touch with each other as indicated from Iqbal's letter dated 16th November 1907. Iqbal's letter of 2nd December 1907, written from London, is also interesting. In this letter he says 'you just cannot imagine what is inside my soul. I wish I could see you again and talk to you. I do not know what to do. A person who has been once your friend cannot live without you. Please forgive me what I have said – I know you do not like emotions to be expressed in such a way. Please do write to me soon. It does not look nice to ruin a person who has never harmed you.'⁶³

Wegenast sent her two pictures to Iqbal at London in January, 1908, which Iqbal acknowledged in his letter dated 20th January, 1908 saying: 'Thousand thanks for your pictures

⁶³ IIE p.113-114

received by me this evening. It is extremely kind of you. Both pictures are really very beautiful and these will always remain in my study room on my desk. But you should not think that these are only on a piece of paper – your picture is in my heart and will remain there for ever... probably it will not be possible that I see you again...but I do admit that you have become a real power in my life.’ During rest of the time when Iqbal stayed at London several letters were exchanged between him and Wegenast. The last letter of Iqbal addressed to her from London is dated 27th June 1908,⁶⁴ in which he informed that it was not possible for him to travel via Germany. He further said that he would leave London on the 3rd of July and that he would be staying at Paris for a couple of days on his way home. Since it was his last letter from London naturally the expression of leaving Europe without visiting his dearest friend was extremely sentimental, as he knew that he would never be able to see his sweet heart again during his lifetime.

Upon arrival at his hometown, Sialkot (now in Pakistan), Iqbal wrote his first letter to Wegenast and then from his residence at Lahore on 11th January 1908. This letter contains a full detail of arrival in his country and enthusiastic reception by a large crowd of young as well as elderly people. On his way home, after landing at Bombay young students gathered at every Station and were singing his songs. In his letter he informed Wegenast that he was going to start his practice at Lahore as an Advocate and also told her that he would not be able to forget her beautiful country. It is quite a long letter written by Iqbal, but I cannot resist showing my readers here the wording of its last paragraph which reads:

“Please do not forget your friend who always keeps you in his heart and who can never be able to forget you. My stay at

⁶⁴ IIE p.121

Heidelberg seems to me just like a dream and I do want to repeat this dream. Is that possible? You know better.”⁶⁵

Afterwards correspondence between the two continued for the next twenty-five years. During this period a gap of five years is found during which the Great War was fought, which broke out in August 1914 and lasted for five years. The total number of Iqbal’s letters donated by Wegenast is said to be forty, but at the time of publishing only twenty-seven were available. No one knows what happened to the rest of the letters. Out of these twenty-seven letters which could be saved, only ten were in English and seventeen written by Iqbal in German.⁶⁶ Saeed Akhtar Durrani, the author of the book *‘Iqbal Europe Men’* (Iqbal in Europe), has made a complete job of translating Iqbal’s letters from German to English and Urdu languages. Following are the excerpts from two letters of Iqbal in English language contained in Saeed Akhtar’s book. I hope my readers will find them extremely interesting; as the sound of Iqbal’s heart beats in the words of these letters.

Extract of Iqbal’s letter from Lahore, dated 30th July 1913:

“I remember the time when I read Goethe’s poems with you, and I hope you also remember those happy days when we were so near to each other spiritually speaking”.

The last letter written by Iqbal was on 7th June 1914,⁶⁷ after which First World War broke out which lasted for five years. When the war ended Iqbal wrote a letter to Wegenast on 10th October, 1919, expressing his concern over ‘the great ordeal

⁶⁵ IIE p.125

⁶⁶ IIE p.107

⁶⁷ IIE p.264

Germany had passed through' and hoped that 'the people would make up the losses caused by the war.' It seems that this letter never reached the hands of Wegenast due to change in her address. There was then a gap of over twelve years before Iqbal managed to find the new address of his dearest friend. Iqbal sent her a letter on 15th October 1931 from London, where he had gone to attend a round table conference. Wegenast promptly replied, and then in his reply to her sent from Buckingham Gate, 20th October 1931, Iqbal wrote:⁶⁸

“My dear Frl. Wegenast,

It was extremely kind of you to write. I received your letter early in the morning today when I was still in bed. I read it more than once partly because I was so glad to receive it and partly because I wanted to understand it better. I am glad to learn that in spite of the misfortunes that you have had to face you are cheerfully getting on in life. I shall never forget the days at Heidelberg when you taught me Goethe's Faust and helped me in many ways. These were happy days indeed! I find from your letter that you are not the master of your time. I shall therefore try my best to come to Heidelberg and visit you once more in that old place. I still remember the River Neckar on the bank of which we used to walk together. But nothing is yet certain. I think I shall be able to tell you in short time whether it is possible for me to come to Germany while going to Rome. I have received an invitation from Rome and want to go there before I finally leave for India.

⁶⁸ IIE p.269

“It is hardly necessary for me to say that I have a great longing to meet you and to revive the memory of those happy days which, alas! are gone forever.

In the meantime please do write to me,

Yours Sincerely

Muhammad Iqbal”

It is evident from his writings that Kierkegaard has clearly described nearly everything about his personal life. Unlike him, Iqbal has not written anything particular about his romantic life. Therefore, in order to know something in this regard we have to see what those close to him tell us about him. To be very specific and selective we have referred to Iqbal’s son Justice (Rtd) Dr.Javed Iqbal’s book “ZINDA RUD” (urdu) and a book “Iqbal by Atiya Begum”, as well as Iqbal’s own letters which he wrote to Wegenast and Atiya Begum and comments of some who are considered an authority on Iqbal.

We mentioned earlier that there were two girls who came in the life of Iqbal. The first being Emma Wegenast, and the second Atiya Begum, who was the daughter of a ruler of one of the States in India and happened to meet Iqbal during her study tour to England and Germany. She was a highly intelligent, well educated and an extremely charming young girl. In England, she received a “special invitation” to meet a very clever man by the name of Mohammed Iqbal at a dinner on first April 1907. According to Atiya Begum she found Iqbal, at the dinner table, a scholar of Persian, Arabic and Sanskrit – ‘a ready wit and ever alert in taking advantage of one’s weak point, and hurling cynical remarks at his audience.’⁶⁹ Miss Beck who was looking after welfare of Indian students hosted the dinner. After a few days Iqbal

⁶⁹ IAB pp.14

invited Atiya Begum to supper at Frascatis, a fashionable restaurant in London to meet some German scholars with whom he was working.⁷⁰ After that she met Iqbal several times at different places including Cambridge where Prof. Arnold was usually with them. As Iqbal's teacher he loved his pupil very much and some times Prof. Arnold used to take them on a picnic and some times they dined with him together. Iqbal once visited Atiya at her place with a few German and Arabic books on philosophy in the company of a German Professor and their discussion lasted for full three hours.⁷¹ After that they continued meeting every now and then to study and promote their mutual knowledge of Philosophy. Atiya Begum narrates interesting stories of their meetings during various gatherings in which Iqbal also participated.⁷² She was very much influenced by him and his company benefited her particular field of knowledge greatly. About Iqbal she observed: "He was a store-house of knowledge."⁷³ Once Iqbal said to Atiya, "If you wish to increase your understanding in any branch of learning, Germany should be your goal."⁷⁴

On the advice of Prof. Arnold, Atiya decided to go to Germany and she left on 19th August 1907 with a group of students. Dr. Fayzee, the brother of Atiya, was also with them. The group arrived at Heidelberg at 5pm the next day.⁷⁵ Prominent persons among whom there were Frau Prof. Wegenast, Frau Prof. Senachal and Iqbal welcomed them.

⁷⁰ IAB pp.16

⁷¹ IAB pp.19

⁷² Atiya Begum wrote everything about Iqbal in her book (Iqbal by Atiya Begum) which was published many years after Iqbal's death.

⁷³ IAB pp.21

⁷⁴ IAB pp.22

⁷⁵ IAB pp.25

Atiya's 78+-----first impression of Iqbal in Germany as described by her was 'so unlike to what I had seen him in London, Germany seemed to pervade his being, and he was picking knowledge from the trees that he passed by and the grass he trod upon.'⁷⁶ In her book Atiya has described many interesting events which happened from day to day while she was at Heidelberg in the company of Iqbal and German professors Frau.Senachal and Frau Wegenast. Atiya left Heidelberg after successful completion of her study tour taking with her unforgettable pleasant memories. She returned to London on first of September, 1907 and then to India later same year. As stated earlier Iqbal had returned home himself in 1908 and he sent many poems to Atiya after her return to India. There was seldom any letter of Iqbal in which a new poem or some verses were not included; some of them even remained unpublished. Atiya says: "I had also invited him to Janjira on behalf of Their Highness the Nawab Saheb and Begum Saheba (her Royal parents) of Janjira."⁷⁷ Iqbal however never went there. He regretted to 'forego the pleasure of her company in spite of a strong - almost irrepressible desire ...'⁷⁸ Atiya was naturally angry with this and expressed her feelings as such. Out of the correspondence, which ensued between Iqbal and Atiya Begum, we have only in possession some of Iqbal's letters which he wrote to Atiya. Unfortunately no letter from Atiya is available. In one of his letters dated 17th July 1909, Iqbal wrote:

⁷⁶ IAB pp.27

⁷⁷ the native place of Atiya in India.

⁷⁸ IAB pp.39

“My dear Miss Atiya,

You say I have no regard for your wishes! This is indeed strange for I always make it a point to study your wishes and to please you in any way I can. But sometimes, of course, such a thing is beyond my power. The force of my own nature impels me in a different direction.”

The above is a short excerpt from Iqbal's letter which is spread over seven pages. According to Mohammed Usman, Iqbal loved Atiya as a person – may be once he wished to marry her but later thought it impossible. He might have thought that Atiya may not be absorbed as a part of his family whose living was so simple and commonly. Moreover Iqbal's financial condition was unstable. Hence their love ended in tragedy.⁷⁹ Another Iqbal's writer Masood-ul-Hassan writes that Iqbal and Atiya had decided to marry each other during 1907-1908. This is why Atiya repeatedly requested and invited Iqbal to come to her hometown, Jangira, so that the agreement could be finalised. But Iqbal never went there, so the affair lasted for a short period of time and then ended in December 1911. After that Atiya was married to Faizi Rehimain in 1912.⁸⁰ But the author of *Zinda Rud (ZR)* says that whatever has been written about love affair between Iqbal and Atiya is all guess work which is devoid of reality.⁸¹ The author of 'Iqbal-az-Atiya Begum' (IAA) Zia-ud-din Ahmad, who knew Iqbal and Atiya Begum very well and had the privilege of meeting both of them several times expressed great respect for their mutual love. In fact, they were friends in real sense. The refusal of Iqbal in coming to Atiya's home to meet her elders

⁷⁹ ZR pp.290

⁸⁰ ZR pp.290

⁸¹ ZR pp.291

could not end her friendship with Iqbal. Even the marriage of Atiya with Faizi did not interrupt the correspondence between Iqbal and Atiya except that there was a little pause for a short period of time. 'Both were real friends and their friendship ended at the death of Iqbal after forty years. If ever expressed, Atiya was the only person to whom Iqbal disclosed his inner pain and burning of his soul. There was no other person who could understand his deep feelings except Atiya Begum.'⁸² However their love was in no case an erotic love. The letters of Iqbal written to Atiya Begum as a matter of fact present his own hand written life picture, which Atiya published, as they were, in her book (IAB).

As far as Wegenast is concerned, Iqbal loved her and she loved Iqbal. Their love was real and spiritual love (*Kjærlighed*) without passing through the bridge of erotic love (*Elskov*). It was the first love of Iqbal and, as Kierkegaard said - no one forgets his first love ever - Iqbal kept his love for Wegenast in his heart. He took with him his treasure of love to the other world where his love became immortal. Wegenast remained unmarried throughout her life in this world and calmly took the love of Iqbal to her grave.

Prof. Dr. Annemarie Schimmel says: 'R. A. Nicholson who has introduced Iqbal's ideas into Europe, has pointed out in his introduction to the translation of *Secrets of the Self* – an article which still belongs to the best ever written on behalf of the poet – that – "Iqbal is a man of his age and a man in advance of his age; he is also a man in disagreement of his age."⁸³ At an occasion of literary conversation on the 23rd of July 1907, Iqbal's other teacher at Cambridge Prof. Arnold saw a letter of Iqbal in the hands of Atiya. This was a gathering of

⁸² IAA pp.7

⁸³ G.W p.43

intellectuals where ‘Iqbal’ also came under discussion. The letter in the hands of Atiya was written to her by Iqbal from Germany in German. Atiya says: ‘when this letter was read out both the fluency of the writer and the literary merit of the work was admired. Prof. Arnold requested me to give this letter to him, saying, “though Iqbal is my pupil, I get instructions from his writings.” He further said that I was fortunate in receiving such an important communication from him, and assured me that “this will remain as a cherished piece of German literature in my possession.” It was a delicate situation, and I could not but grant the request of this great man, so handed over to him Iqbal’s letter.’⁸⁴ Zia-ud-Burney says that when Iqbal returned from England after participating in round table conference Atiaya Begum at Aiwan-I-Riffat in Bombay invited him. Mr. Zia-ud-Burney was personally present there. Among the guests were heads of the States, Diplomats from the Embassies of the Muslim Countries, prominent citizens and highly educated persons. Iqbal was requested to speak and also give some message to the audience. He therefore delivered a short speech in English, at the end of which he recited a verse in Persian:

*CHUNON BEZI KE AGAR MARG-I-TUST MARG-I- DAWAM
KHUDA ZE KARDAI KHUD SHARMSAR-TAR GARDAD*

When Iqbal ended his speech, audience surrounded him and requested to give them English translation of his Persian verse, which he did. We quote below the translation in Iqbal’s own words:

“Live so beautifully that if death is the end of all, God himself may be put to shame for having ended thy career.”⁸⁵

⁸⁴ IAB p.22

⁸⁵ IAA p.23,24,25

Iqbal brought a revolution through his rich and burning poetry in the social and political life of his country as well as in philosophical world. He once said about himself, "I am two in one, the outer is practical and business-like and the inner self is the dreamer, philosopher and mystic."⁸⁶ He fought for the independence of his country against the powerful British rule and at the same time with resistance forces including his own countrymen, prominent Muslim politicians and Religious leaders. He discovered Muhammad Ali Jinnah as a man of his taste who on the request of Iqbal came from London and took the lead of independence movement. Iqbal was his backbone and mind on one hand and a burning flame of eloquence on the other hand warming up the blood of young generation to boiling point through his extremely touching heroic songs.

Intellectuals and literary scholars in Europe translated Iqbal's philosophical poetry during his lifetime and afterwards. Further translations and researches on his works are continuing on a large scale. Iqbal is another Suez Canal, which links the minds of East and West. He is not new in the Western world. Besides his '*The Development of Metaphysics in Persia*,' his philosophical book '*The Reconstruction of Religious Thought in Islam*' (RRT) has given new dimensions of thought to modern thinkers. The book also contains one of his lectures 'Is Religion Possible,' which was delivered by him in a session of the Aristotelian Society at London in December 1932. Following are the main books written by Iqbal:

1. *The Development of Metaphysics in Persia* (English) – Cambridge 1908.
2. *Asrar-I-Khudi* (Persian), Lahore 1915.

⁸⁶ IAB p.16

3. Rumuz-I-BeKhudi (Persian), Lahore 1918.
4. Peyam-I-Mashriq (Persian), Lahore 1923.
5. Bang-I-Dara (Urdu), Lahore 1924.
6. Zabur-I-Ajam (Persian), Lahore 1927.
7. The Reconstruction of Religious Thought in Islam (English),
published
in London 1934 & Lahore 1951.
8. Javid Nama (Persian), Lahore 1932
9. Pascha Bayad Kard (Persian), Lahore 1936.
10. Musafir (Persian), Lahore 1936.
11. Bal-I-Jibril (Urdu), Lahore 1936.
12. Zarb-I-Kalim (Urdu), Lahore 1937
13. Armaghan-I-Hijaz (Persian and Urdu), Lahore, 1938.

Iqbal passed away the same year, i.e. 1938. A few hours before his death, H.H von Veltheim-Ostran came to visit him.⁸⁷ Iqbal, careless of the fact that he was going to leave this world very soon a matter of which he was well aware of, discussed German philosophy with him until the time his breath could stand no more. Iqbal died after a few hours of entertaining his last guest on 21 April 1938.

⁸⁷.GW p.59

IDEOLOGICAL KINSHIP AMONG KIERKEGAARD & IQBAL

Kierkegaard of the West and Iqbal of the East, have both given to this world a unique approach towards life, religion, God and the Universe. These are some of the fundamental questions, which arose out of the mind of man from mankind's birth into sentience. Kierkegaard and Iqbal have addressed these questions in a way, which is quite different in style than that of the most theologians, scholars and philosophers. Kierkegaard belonged to 19th century but has been discovered in 20th century, whereas Iqbal, born in 19th century, belongs to the 20th century and was discovered there. In this way both of them belong to the 20th century, which is our age. The two are not merely philosophers, or as they called themselves poets, but each one of them is a complete school of thought for humanity. They are revolutionists in philosophy and both of them are theologians, but not in the sense of those who preach religion in Churches and in Mosques in order to earn their livelihood and lead a comfortable life. These two men are religious persons in the true of the word and both of them, as we see, are also hard in their criticism of the priests and Mullahs of their countries, as a result of which, they had to face a terrible opposition of religious groups of their time. They adopted a realistic approach toward religion. Kierkegaard and Iqbal are both doctors of human nature. This is why they are so popular in the modern world and why their ideas are being widely talked of in world-wide deliberations by intellectuals and researchers. Every now and then new horizon of their thoughts and teaching are explored which appear in the shape of new books in various countries.

The teaching of Kierkegaard and Iqbal on human spirit and selfhood provides a guideline and awareness to researchers of self-recognition. As is the case with the writers of their

category, the reader at the first time usually does not get into the hidden aspects in their beautifully well-knit phrases. In the case of Kierkegaard and Iqbal, as a matter of fact, it becomes sometime impossible for the reader to sense the exact idea behind their selected words and one is lost in the beauty and rhythm of their poetic style. The romantic period of the lives of both our philosophers was very short and that too met with a painful tragic end – similar to a bud that faded before becoming a flower. Kierkegaard and Iqbal remained apart from the girls whom they really loved. They actually had sacrificed their personal desires since both of them had a greater task ahead and did not marry the girls whom they once loved so deeply. Kierkegaard had expressed the whole story of his tragic love, but Iqbal being terribly involved in his nation building activities kept every thing concealed in his chest. His inside boiled with the turbulence of an unexploded volcano throughout his life. No doubt Iqbal as well as Kierkegaard carried a bleeding heart; the words coming out of their pens drying like drops of blood hearts. Iqbal's words about himself apply fully well to Kierkegaard also, where he says: "Each line of my verse is a drop of my blood (*misra-i-man qatra-i-khun-i manast*)." Indeed Kierkegaard and Iqbal have startling resemblance in their life and thought.

Both of them are staunch religious persons and reformers. Whatever Kierkegaard has done for Christianity Iqbal has done the same for Islam. Their approach to religion and God is realistic.

In politics they are critics of the so-called democracy. They are against the rule of the masses but favoured the rule of wisdom in which justice should prevail.

Both possess unshaken power of faith and never cared if the whole world stood against them.

Kierkegaard and Iqbal

Both faced tragedy in their emotional life, which was the result of their own attitude towards the short temporal life.

Both sacrificed their personal pleasure for the sake of greater cause and for the good of human race. The worldly comfort did not attract them and the wealth to them was nothing more than a source keeping them alive.

Both demonstrated man's ego practically as well as theoretically. Both fought on various fronts simultaneously against negative forces prevailing in religion, politics and society.

Both were scared of excessive tendencies during their time in respect of objectivism and materialism. Their revolutionary approach to Existentialism has provided a new vision to modern thinkers.

Both have extensively deliberated on misconceived tendency of Man's right of choice, and the most important task of life for both was first to '*Know thyself*'.

The relation between man and God is of utmost importance with both. They believe that God is not living far away from us but He is nearer to us than our own self.

Iqbal's 'philosophical kinship with Kierkegaard is deep, and who alongwith Kierkegaard recognised the limits of science and reason in understanding the Self and the apprehension of religious faith'; says Sami S. Hawi of Wisconsin University in his essay "*The aesthetic Self in Kierkegaard*".

As said earlier the aesthetic age of both, Iqbal and Kierkegaard was too short and that too ended in tragedy; like a

bud which faded before becoming a flower. However, the seed of their thought, sown in the fertile field of wisdom and nurtured by the time, gave birth to a thousand buds, which, one by one with every rising sun on the horizon, turning into full-bloomed flowers spreading life-giving fragrance in the garden of intellect.

ABBREVIATIONS AND BIBLIOGRAPHY

- DSK The Diary of Søren Kierkegaard, Edited by Peter P. Rohde and Published by Philosophical Library, New York.
- EO I Either/Or by Søren Kierkegaard. Edited and translated in English by Howard V. Hong and Edna H. Hong and published by Princeton University Press, New Jersey, USA.
- GW Gabriel's Wing, an English rendering of Iqbal's philosophical ideas of faith and religion, by Dr. Annemarie Schimmel of Germany, published by Iqbal Academy Pakistan, Lahore.
- IAA Iqbal az Atiya Begum (Urdu), translated by Ziauddin Berney and published by Iqbal Academy Pakistan, Karachi.
- IAB Iqbal by Atiya Begum, published by Aina-i-Adab, Lahore, Pakistan.
- IIE Iqbal Europe Men - Urdu (Iqbal in Europe), by Saeed Akhtar Durrani, published by Iqbal Academy Pakistan, Lahore.
- KAP Kierkegaard As a Person, Edited by Niels Thulstrup and Marie Mikulova Thulstrup, published by C.A. Reitzels Bohandel A/S, Copenhagen.
- KP Kierkegaard's Philosophy by John Douglas Mullen and printed by The New American Library, USA.

Kierkegaard and Iqbal

- KR A Kierkegaard Reader, Edited by Roger Poole and Henrik Stangerup, published by Fourth Estate Ltd., London, UK.
- ZR Zindarud (Urdu) by Dr. Javed Iqbal, published by Sheikh Ghulam Ali and Sons, Lahore, Pakistan.

CHAPTER II

SEARCH FOR REALITY

“To need God is a human being’s highest perfection.” (Søren Kierkegaard)

“The world of sense contains merely appearances, which are not things in themselves.” (Immanuel Kant)

“ The highest knowledge is the knowledge of good and evil, the knowledge of the Wisdom of life.” (Socrates)

Philosophers, mathematicians, physicists, astronomers, theologians, poets, and researchers in many other fields have been striving in search of Reality. No doubt some of them have created wonders and invented things that were beyond our imagination before. The miraculous inventions and discoveries of laws of nature by some have contributed to the

modernisation and development of human society to an extent that planets in remote space are now within our grasp. But for every traveller a point arrives beyond which they find themselves unable to go. As far as the search for Reality is concerned, the means used in inventions and discoveries have been proved a failure. Despite all hurdles and disappointments that are faced, the search for Reality is continued as another person steps in and takes over the task from the point that his predecessor left off. This person undertakes the journey onward from his predecessor's last halt ... and so on. This is the voyage that never ends, it goes on, and every destination targeted by the traveller is later on found an illusion. However, the search for Reality or First Cause being the cause of all the effects is our topic in this chapter. We have to find out as to what went wrong that all humanly efforts could not achieve this objective so far.

Perhaps a wrong path was chosen at the very start or during the journey a wrong turning was made. Søren Kierkegaard always stressed that 'we can not start from nothing.' In this respect he guides us by saying: '*The path we all must take across the bridge of sighs into eternity.*'⁸⁸ Iqbal says the same in a verse (in Urdu): '*KUCH HAATH NAHEEN AATA BE AAHE-SAHAR GAAHI.*'⁸⁹ (You achieve nothing without sighs at the early hour of the day). Just a slight mistake in surgery by using irrelevant instrument can take the life of a patient. We should therefore guard against committing such a mistake and must ensure the choice of correct path. Kierkegaard gives an interesting example of the choice of an incorrect path. He says:

"It is simple and beautiful and moving when a lover looks lovingly at his beloved, but it is most distinguished to gaze at her through opera glasses. And so physicist uses the

⁸⁸ DSK p.14

⁸⁹ KI p.61 (Bal-e-Jibreel)

microscope as a dandy uses opera-glasses; only, the microscope is focused on God.”⁹⁰

Kierkegaard’s behest, so as not to start from nothing, let us understand that the truth cannot be apprehended objectively. We find that mathematics, physics and all the knowledge acquired through sciences and empirical sources have failed to tell us where and what is the Ultimate or the First Cause which is the cause of all effects. The human brain with all its intellect and power of reason ultimately seeks refuge in intuition. But Kant rejects the idea as he says that ‘all our knowledge starts from the senses, proceeds from thence to understanding, and ends with reason, beyond which there is no higher faculty to be found in us for elaborating the matter of intuition and bringing it under the highest unity of thought.’ He says that ‘*the sensible world is nothing but chain of appearances connected according to the universal laws.*’⁹¹

We find that beyond every point, where we ultimately arrive, there lies something more still to be discovered. Our sense of perception grasps simply an object as it appears or at the most its attributes but we cannot know ‘what it is in itself.’ The path to this is hidden in the very title of Kant’s “Prolegomena to Any Future Metaphysics,” wherein the truth in metaphysics is evident. According to Kant ‘metaphysics in its fundamental features perhaps more than any other sciences is placed in us by nature itself and cannot be considered the production of an arbitrary choice or a casual enlargement in the progress of experience from which it is quite disparate.’⁹² Modes of cognition such as empirical, history, the synthetic judgements, the analytic judgements, and all other judgements derived through human senses cannot possibly lead to

⁹⁰ .DSK p.95

⁹¹ .IK II p.94

⁹² Ibid.

intuition. Kant includes even mathematics under synthetic judgements. Therefore, only religion in its transcendental part and/or metaphysics seems to have the power of taking us beyond the world of matter and human senses. Religion and metaphysics are deeply related with each other, and as Kant said about metaphysics that it 'is placed in us by nature,' this is true of religion as well; it is also built on our inner being. Even the strictest non-believer, in the inner most reaches of his heart, has the feeling of existence of God. There is no escape from the idea of a First Cause where the chain of causality ends. But who created the First Cause; is there a sign of any other being except God? No, is the reply from laymen to the brilliant most minds on the earth.

Our senses belong to the world of matter and, therefore, we are unable to see a thing in itself. Borrowing the words of Iqbal, we just cannot see the intoxication in wine, although it exists beyond any doubt. Existence of God is the truth that cannot be denied but we cannot see God with our temporal eyes. Our brain also belongs to the world of matter and, therefore, God is beyond the scope of its reach. Kant observes: If I say that we are compelled to consider the world as if it were the work of a Supreme Understanding and Will I really say nothing more than that a watch, a ship, a regiment bears the same relation to the watchmaker, the shipbuilder, the commanding officer as the world of sense (or whatever constitutes - appearances) does to the unknown, which I do not hereby cognize as it is in itself but as it is for me, i.e. in relation to the world of which I am a part.'⁹³ When Kant says that 'the Supreme Being is quite inscrutable and even unthinkable in any determinate way as to what it is in itself,'⁹⁴ it does not mean that we should abandon the search in that

⁹³ IK II p.97

⁹⁴ IK II p.99

direction. Kant has only excluded the way of reason and all synthetic modes of cognition that are the creation of human mind and whose own existence is restricted to this lifetime. Kierkegaard believed in 'The Descent into God,'⁹⁵ which apparently means that the truth should be traced in subjectivity, the answer of which lies in metaphysics and religion. Both are sciences in their own nature but belonging to eternity. Both are temporal if we look at them with our temporal eye, but they become eternal when we see them with the inner eye.

Metaphysics and religion provide vision to the inner eye. The two are interconnected with each other and belong to eternal world, which is not the world hereafter but is the world that exists in us. In this respect in metaphysics and religion is the source of knowledge relating to inner perception. 'The inner perception reveals non-temporal and non-spatial planes of being,' says Iqbal.⁹⁶ The mind only brings appearances before us when we try to understand the Unknown through reason, and the same is true of cognition through attempted intuition, as our temporal senses are activated by the mind; as such we are taken to no where. As for the source of metaphysical cognition, Kant says that 'its very concept implies that they cannot be empirical. Its principles (including not only its basic propositions but also its basic concepts) must never be derived from experience.'⁹⁷ When we see or touch an object the message communicated to our mind relates only to the appearance of the thing. We cannot think or perceive otherwise than what is sensed and transmitted to our mind. Kant says: 'Our sense representation is not a representation of

⁹⁵ This is the name of Jeremy Walker's book "Kierkegaard - the Descent into God".

⁹⁶ TDM p.111

⁹⁷ IK II p.11

things in themselves, but of the way in which they appear to us.⁹⁸

Kierkegaard as well as Iqbal believed in the existence of an objective world or the world of senses but not in the way as Hume and others of his school believe. They take a firm stand on subjective truth. They do not deny the existence of matter and the material world but do not consider them all in all. At the same time they believe in subjectivity, which is altogether denied by the preachers of a more materialistic study of Existentialism. Kierkegaard has given a new dimension to materialistic thought, which in his time used to be widely upheld in the intellectual world. As a result he is regarded in philosophical community as Father of Existentialism. Objectivity and subjectivity are two truths, but Kierkegaard maintains that there is 'a fundamental distinction between the two kinds of truth.' Accordingly the modes of cognition for the two truths are also two, he elaborates: '(1) Objective truth, which is known through a rational and/or empirical mode of inquiry; and (2) subjective truth, the truth of appropriating or making something one's own (*Tilegnelse*), which is known by existing in a particular state.'⁹⁹ These observations were made by "Climacus" a character and pseudonymous author, who is a creation of Kierkegaard's mind. He says that 'every human being has, or should have, an infinite interest or passionate concern about his or her own existence and eternal happiness.' The passionate self-interest creates 'subjectivity or inwardness in the human personality,' which, as Kierkegaard maintains, 'is the highest task assigned to every human being, thus constituting the universal ethical requirement.' Continuing on subjectivity, Kierkegaard says in poetic and mystical way: 'Externally, the person who possesses true inwardness relates

⁹⁸ IK II p. 31

⁹⁹ IKC p. 20

to it as a dead person:’ “He does not gesticulate, he does not protest, he does not flare up in a moment of inwardness, but silent as the grave and quiet as a dead person, he maintains his inwardness and stands by his word.”¹⁰⁰ Here it may be pointed out that Kierkegaard’s subjectivity should not be considered as ‘subjectivism’ because he does not deny the reality of objective truth. Iqbal fully agrees with Kierkegaard on the existence of subjective truth through which only one could find the way to the Ultimate.

“There are flights from existence to eternity,”¹⁰¹ which at times we observe in Kierkegaard. Iqbal also on several occasions had passed through similar state as expressed in his poetry at a number of places. As we see Kierkegaard alive in his writings we similarly observe a living Iqbal in his poetry. The incident of his flight to eternity is described by one of his colleagues Atiya, who was also studying there at the same time. She writes:

“It was this day (22nd August, 1907) that a picnic excursion was arranged, and all came ready for the purpose. Our party swelled as we picked up the picnickers one by one from their places of residence. Iqbal’s residence was one of the last on the way and when we reached there, instead of finding Iqbal waiting to join us, we saw him in a trance.....This situation caused concern amongst those assembled, and none had the courage to approach him, not knowing what the consequences of such a disturbance would be. Frau Prof. (his teacher) approached me to inquire what should be done As there was no response to my call I shook him with the help of Frau Professor when he showed signs of coming to himself, murmuring why he had been disturbed.”

¹⁰⁰ Ibid. p. 23-24

¹⁰¹ Ibid. p.69

Kierkegaard believes that an individual person aided by God's grace and revelation can attain a number of truths about reality, whether or not such truths can be fully comprehended.¹⁰² The belief of Kierkegaard that truth can be comprehended with the aid of God's grace is a fact, which has been admitted throughout the history by all right thinking philosophers. J.N. Findlay quotes Meister Eckharts as saying: "*The eye with which God sees me, is the eye with which I see Him, my eye and His eye are one.*"¹⁰³ If this is true or appeals to our mind let us try to find out the way where one's eye becomes God's eye. Obviously there should be some requirements to be fulfilled before he or she deserves to be 'aided by God's grace.' Religion provides us with one answer to this and desires that one must possess unshakeable faith and love for God, and if these qualities are fully developed to the desired level then God's promised aid comes to him without any delay.

Religion is not our subject here but we just cannot put religion aside as religion covers everything in life including philosophy and science. Einstein said: '*Religion without science is lame and science without religion is blind.*' We have an example of real faith before us in Abraham, whose love for his son and even humanly desire to preserve his generation could not prevent him obeying the commandment of his Master. In obeying God's orders Abraham placed himself on the highest peak of love and faith in God that enabled himself to become closer to his Master - closer than to any one else. Abraham's act is a rare example of infinite resignation, wherein according to Kierkegaard, lies peace and rest for every person who wills it. He says that 'infinite resignation is that shirt mentioned in an old legend. The thread

¹⁰² IKC p.188

¹⁰³ HRE p.48

is spun with tears, bleached with tears, the shirt is sewn in tears - but then it also gives protection better than iron or steel.’¹⁰⁴ We have already discussed in the first chapter how Kierkegaard and Iqbal demonstrated real love by sacrificing their worldly comforts for a sublime cause. Iqbal calls ‘love’ as the ‘word of God.’ Indeed it is most attractive word in human language.

Kierkegaard believes that ‘in the human psyche there lies a selfishness that has to be broken if the God-relationship is truly to be won.’ He says ‘when a person thinks only one thought, then one does not have an external object, then one has an inward direction in self-deepening, then he must make a discovery concerning his own inner state, and this discovery is first very humbling.’¹⁰⁵ This is the doctrine of mysticism as he elaborates further by saying that if a person strains his spiritual powers then he becomes an instrument and from ‘that moment on, if he honestly and faithfully perseveres, he will gain the best powers, but they are not his own, he has them in self-denial.’¹⁰⁶ One achieves positive results when he concentrates only on one thought i.e. about God in a state of absolute ‘self-denial,’ then he discovers the truth that God exists. Iqbal’s term of ‘*Bekhudi*’ has the same meaning as Kierkegaard’s ‘*self-denial*.’ About ‘self-denial’, Iqbal asserts that it is the only step forward in understanding Reality. Iqbal’s self-denial leads to self-affirmation to which he calls as ‘*Khudi*’ (*self*).

One is the judge of himself. Cognitively or subconsciously, everybody knows his or her state where he or she stands spiritually. We exist only when we spiritually exist. Our temporal existence is nothing - rather it is non-existence. Man

¹⁰⁴ FT p.45

¹⁰⁵ WL p.361

¹⁰⁶ Ibid. p.362

is given the power to choose. In case this power is rightly used and turned into an act of 'will', then it is possible that this act of will brings value into existence provided its movement remains within the limits of morality. Mary Warnock says: 'Kant himself believed that although human beings brought value into the world in that they, and only they, could choose to act, yet there were absolute laws according to which they must act if their acts were to be morally good.'¹⁰⁷ Socrates said 'the highest knowledge is the knowledge of good and evil'; such a knowledge he termed as 'the knowledge of the wisdom of life.' The real existence of human being lies in moral laws; 'the absolute nature of the moral law had no external source. It derived from the will itself, which was both its subject and its ultimate authority.'¹⁰⁸

We can only exist spiritually. Since 'Spiritlessness is the misfortune of Man,' as observed by Kierkegaard, nothing positive can possibly be achieved in such a state. Kierkegaard says that 'in the finite world there is much that is not possible;' but he believes that 'spiritually speaking everything is possible.' Man's existence is conditional with the presence of spirit; as a matter of fact a spiritless person does not really exist. God has nothing to do with a human body without spirit. Spiritlessness, in other words, is not simply the absence of spirit, but it is "the stagnation of spirit and the caricature of ideality." (The Concept of Dread P.85; 4:365)."¹⁰⁹ Iqbal agrees fully with Kierkegaard, as he also says:

*'TAN-E BAY ROOH SAY BEZAR HAI HAQ,
KHUDA-E ZINDA ZIDOON KA KHUDA HAI.'*

(God is fed up with spiritless body, He is living God and is God of the living).

¹⁰⁷ EXM p.5

¹⁰⁸ EXM p.5

¹⁰⁹ JS p.53

According to Kierkegaard when man is spiritless he becomes a talking machine, i.e. he does not exist as a man but exists as a computer. "To be lost in spiritlessness is the most terrible thing of all," he asserts. He believes that the origin of Existentialism is ethical. Anything 'ethical' we would say, much like science, is lame without religion. As such the Existentialism which Kierkegaard and Iqbal strive for, is ethico-religious. 'Subjective knowledge is identical with faith.' Mary Warnock quotes Kierkegaard: "*When subjectivity, inwardness is the truth, the truth becomes objectively a paradox, and the fact that the truth objectively is a paradox shows in its turn that subjectivity is truth.*"¹¹⁰ How beautifully Kierkegaard defines the sphere of subjectivity in his another two sentences: "*As soon as subjectivity is taken away, and from subjectivity: passion, and from passion: its infinite interest, then there is no decision left to make, neither about this, nor about any other problem. All decision, all essential decision, rests on subjectivity.*" Concluding Unscientific Postscript)¹¹¹

Wade Baskin said that Kierkegaard first used the word "existence" in the philosophic connotation, which it has today.¹¹² And according to his concept Baskin quotes: 'To understand anything that happens in our inner life we must go to the totality which is our self, thence to the larger totality which is the human species, and finally to the totality which is the Absolute Idea.' Absolute Idea or Absolute Truth is nothing except God – the destiny of the existent individual. Wade Baskin says that 'the existent individual, as Kierkegaard defines him, is first of all he who is in an infinite relationship

¹¹⁰ EXM p.9-10

¹¹¹ DSK p,229

¹¹² EEX p.3

with himself and an infinite interest in himself and his destiny.’¹¹³

Turning to our main subject “*Search for Reality*,” if we take intuition as the source of knowledge, Kant has his exceptions particularly with regards to empirical intuition. He says that such intuition ‘is nothing but the representation of appearances.’ According to him the things so intuited ‘are not what they are in themselves.’ Consequently, if the subjective thought, through which these things are intuited, is removed or the subject himself is no more there, the whole concept of intuition, as stated by Kant, ‘would vanish.’ To him appearances cannot exist in themselves, but they exist only in us. He says: ‘What objects may be in themselves, and apart from all this receptivity of our sensibility, remains completely unknown to us.’ Regarding the knowledge of an object obtained through attempted intuition, Kant believes: ‘even if that appearance could become completely transparent to us it would not be the knowledge of the object in itself.’¹¹⁴

Let us therefore revert to Kant in order to find the way out. He says that the answer lies in pure understanding. But on the way he warns that there are ‘points of chief concern,’ which must be taken care of. These points he elaborates are:

- (1) ‘that the concepts be pure and not empirical;
- (2) that they belong not to intuition and sensibility but to thought and understanding;
- (3) that they be fundamental and be carefully distinguished from those which are derivative or composite;
- (4) that our table of concepts be complete covering the whole field of the pure understanding.’

¹¹³ EEX p.5

¹¹⁴ IK I p 82 - 84

He further states that ‘pure understanding distinguishes itself not merely from all that is empirical but completely also from all sensibility.’¹¹⁵ Apparently it looks like that we are left with nothing after the exclusion of empirical concept and sensibility which are the two main sources of understanding an object. But it is not so, as we are still left with the most powerful source which is in us, it is called SELF. After one excludes empirical concept and sensibility from the temporal mind, one has emptied the mind from earthly sensations and allowed his/her inner *self* to reside there, from where the whole transcendental world is transparent to one’s inner eye. Since the *self* is an important aspect of human life we shall be studying this subject later in its full length.

Explaining the difference between general logic and transcendental logic, Kant observes that general logic offers for judgement, but that transcendental logic is entirely different. Kant rejects philosophy altogether to be used for pure understanding; he says that ‘philosophy is by no means necessary, and is indeed ill-suited for any such purpose, since in all attempts hitherto made, little or no ground has been won.’ He regards pure concept of understanding as ‘quite heterogeneous from empirical intuition’ and also from ‘all sensible intuitions.’¹¹⁶ It is very important to observe that Kant does not negate the presence of appearances, as an object falls both under empirical concept and at the same time can be intuited. Kierkegaard and Iqbal have also never neglected the existence of objects and have given due importance to their presence in temporal world. Kant presents the example of a plate which is ‘homogeneous with the pure geometrical concept of a circle’ but at the same time it contains roundness which is ‘thought in it that can be intuited.’ The pure

¹¹⁵ Ibid. P 102

¹¹⁶ Ibid. p 178-180

geometrical concept is empirical and the intuition of roundness of the plate is pure concept of thought which remains in our mind even when the plate is taken away from our sight. Kant says 'there must be some third thing, which is homogeneous on the one hand with the category, and on the other hand with the appearance, and which thus makes the application of the former to the latter possible.' Now which is that third thing? Kant says that it is '*Transcendental Schema*.' According to him the concepts are without meaning in the absence of 'objects, or at least for the elements of which they are composed.' 'They cannot, therefore, be viewed as applicable to things in themselves,' maintains Kant.¹¹⁷ The answer of all questions arising out of our above study lies in Kant's '*transcendental doctrine of judgement*.'

'The scientific quest is a journey into unknown,' says Paul Davies.¹¹⁸ But, as we find, there is always a limit so far as scientific journey to 'unknown' is concerned. The unknown remains as unknown wherever your journey ends up, it may be a point where you are exhausted or a point which your empirical intuition regards as the destination. You in fact never arrive at a final point – the Ultimate, through scientific research or as result of your empirical intuition. These all relate to the temporal mind and senses that derive sensations from appearances. But what the appearances or 'objects' may be in themselves remain completely unknown to us.¹¹⁹ The Unknown remains a mystery even after making miraculous and dazzling advances in scientific world. We have come to

¹¹⁷ IK I p,180-181. (In this paragraph the 'former' denotes empirical concept of the plate which is homogeneous with pure geometrical concept of a circle and the 'later' means the thought of roundness which is intuited in the 'former').

¹¹⁸ TMG p.21

¹¹⁹ IK I p.83

know a great deal and our knowledge is growing day by day about objects before us, but whatever remains unknown to our sense perceptions is the Real, that remains as of yet unknown to reason and science. As stated earlier, Immanuel Kant views that all of our categories of thought are not derived from merely a sensory experience of the world. The science falls under the 'categories' of thought. Paul Davies says that 'the processes of human thought are not God-given. They have their origin in the structure of the human brain.'¹²⁰ According to the materialistic view of Existentialism, supported by the argument that human brain relates to matter, religion and metaphysics have no existence. Kant in his two famous books namely, "*Critic of Pure Reason*" and "*Prolegomena to Any Future Metaphysics*", has totally rejected any such idea. However we are not concerned here with non-believer's materialistic view of existentialism. Their thinking negates their very own existence as human beings. They are committing suicide with their own daggers. Let us revert to our two philosophers, Kierkegaard and Iqbal, and find out what their views are with regards to the truth in Existentialism. Kierkegaard, we would say, has buried the concept of non-believers' Existentialism which consists of a completely negative aspect of the world of matter. Kant noticed the positive aspect of Hume's view and told us about the extent of the truth that lies in the matter and which is not visible to the human eye. At the same time he has elaborately explained to us the difference between such truth and the truth that makes a human being as an existent individual. Kierkegaard, however went a step forward in this regards and introduced to the world the real and positive aspect of Existentialism.

Kierkegaard and Iqbal rightly recognise the limits of science and reason. For both 'humanistic psychology is a victory over

¹²⁰ TMG p.23

the brute facts of science and behaviourism,` as said by S.S. Hawi of Milwaukee University. Iqbal maintains that the man has been involved in worldliness to the extent that he has even forgotten himself. The inner self termed by Iqbal as *Khudi* or *self* used widely in his poetry and philosophical writings is the most important part of his philosophy. It is exactly similar to Kierkegaard's *self*. Human body consisting of flesh and bones without the *self* is called spiritless by Kierkegaard. In order to discover the *self* one has to undergo self-sacrifice and alienate himself from 'himself` i.e. from his finite being. This is the view that Kierkegaard adopts in dealing with the philosophy of the 'self` Iqbal also advocates the 'self` in the same way. In one of his Persian verse Iqbal says:

CHUNON AZ KHESHTAN BEGAANA BUDAM
CHO DEEDAN KHESHTAN RA NASHANAKHTAM MAN
(Translation: I have become so much stranger to me that when I look at myself I do not recognise that it is me).¹²¹

Life is meaningless if it relates only to one's body of flesh and bones. Kierkegaard is also of the same opinion and agrees with Iqbal by saying that a man's life is empty and meaningless if he is spiritless. He says that when a person is dead 'we accompany him to the grave, throw three spadefuls of earth on him'...and bury him. We then come back home thinking not a single moment about the same fate which we also will face one day...'we find consolation in the thought that we have a long life ahead of us. But how long is seven times ten years?'¹²² It is our non-existence to be borne, live on earth for a limited time, eat, drink and then die. As a matter of fact this is the life like that of any other animal but definitely not a human life. The Human being has superiority above all

¹²¹ Armaghan-i-Hijaz p.47

¹²² E/O I p.29

creations of God.¹²³ Man is gifted with wisdom and, therefore, is supposed to live a meaningful life in this world; he is required to live a life, which is other than the life of an animal. Wisdom and freedom of choice are unique attributes given to man, which if correctly applied make the man master of everything around him. Wisdom always guides towards correct path but still man has liberty to adopt any direction. Man is absolutely free to choose. It is in this freedom of choice that some of us choose objectivism and some prefer subjectivism. Pure objectivism makes the person materialistic that leads the individual nowhere; but one who makes good use of his/her wisdom to choose subjectivism is rewarded with insight and the capacity to grasp Truth that lies in the transcendental. Kierkegaard and Iqbal are from those fortunate persons who have chosen the right path of subjectivism. Kierkegaard said that if it were possible to see God through a microscope he would have been the first person to acquire a powerful microscope for the purpose. To Iqbal Man has become a machine in these days and so is his thinking. The existence of a machine is materialistic and a human being also if spiritless comes under the category of machine.

‘Existentialism is fundamentally the philosophy of revolt.’ A revolt against religion and ethics which has created a materialistic view in man, who started considering himself also as a machine. This tendency has been named as gaining self-consciousness and through which man tried to see God ‘through a microscope.’ Matter was considered as real existent and the existentialist believed the matter to be the only source to arrive at Reality. This resulted in making man devoid of spirit, which has been the greatest misfortune of mankind. Iqbal and Kierkegaard are from a few of those who could notice this tragedy and sacrificed their respective lives to straighten the path of not only the people of their respective

¹²³ QUR 95:4 “We have indeed created man in the best of moulds.”

country but also of the human society as a whole. Their Existentialism is also a revolt but it is a revolt against spiritlessness and dehumanisation. However, none of them ever denied existence of matter and the importance of the world of matter. They kept matter at its proper place giving due importance and a realistic approach to the existence of matter. The earthly existence of man is also not ignored by them, but to them the existent human being is the one who also exists spiritually at the same time. Iqbal terms such condition as ‘mutual harmony between science and religion.’ He says: ‘Classical physics has learned to criticise its own foundation. As a result of this criticism the kind of materialism, which it originally necessitated, is rapidly disappearing; and the day is not far off when religion and science may discover hitherto unsuspected mutual harmonies.’¹²⁴ Prof. Erfan commenting on Iqbal’s existentialism says that ‘the most central theme of the existentialists is the freedom of the human individual.’ But he says that ‘it is only the application of the free will that gives authenticity to the existent, who otherwise would be a thing among other things.’¹²⁵

The existent man is not a thing like other material things, but he is a living power who can control and make use of things in the universe. Iqbal quotes the Qur’an: “*See ye not how God hath put under you all that is in the Heavens, and all that is on the earth, and hath been bounteous to you of His favours both in relation to the seen and the unseen.*”¹²⁶ Man is the finest creation of God. Iqbal says that man’s career has, ‘no doubt, a beginning, but he is destined, perhaps, to become a permanent element in the constitution of being` and in support of his argument he brings a witness, the word of God: “*Thinketh man that he shall be thrown away as an object of no*

¹²⁴ RRT p.XXII (Preface)

¹²⁵ IE p.8

¹²⁶ RRT p.9. Also (QUR’AN 31:20)

use? ¹²⁷ Iqbal admits the sensible world to be real but according to him the sensible or/and empirical cannot be considered the only reality. He agrees with Kierkegaard when dealing with the world of matter. Their Existentialism is a revolt against dehumanisation of man.

It is Man's freedom to choose that distinguishes him from other living beings. If an individual deploys the power of choice correctly he or she receives the power to shape and command the forces around him or her, otherwise that individual will himself be at the mercy of these forces and will not be able to resist their finite attractions. He will be helpless before the tremendous power of the finite charm and will consequently throw himself away to be consumed by them and perish. But an existent person 'has the capacity to build a much vaster world in the depths of his own inner being, wherein he discovers sources of infinite joy and inspiration. Hard his lot and frail his being, like a rose leaf, yet no form of reality is so powerful, so inspiring and so beautiful as the spirit of man.'¹²⁸ Iqbal's existentialism is purification of man where from he emerges with purity of mind and heart and causes himself thus to exist eternally. It must be remembered, Prof. Niaz Irfan says, 'that Existentialism does not militate only against what we may call secular or material dehumanisation, it equally fights against the religious dehumanisation of man.'¹²⁹ Existentialism is in fact a true relationship with God that makes the individual an existent person. Since God is the Ultimate Reality and an existent person possesses God's attributes '*from His spirit,*' and since eternity belongs to God, therefore an existent person also becomes eternal. However eternity, which is the state of an existent person, has to be achieved through hard and constant striving. Iqbal says that

¹²⁷ RRT p.9. Also (QUR 75:36)

¹²⁸ RRT pp.9-10

¹²⁹ IE p.5

‘man is a candidate for immortal life which involves a ceaseless struggle,’ for which one has to discover his *self* first. Iqbal’s view on eternal existence of an individual, as appears in his poem ‘*The New Garden of Mystery*’, translated by him personally and narrated during one of his lectures is quoted below:

“If you say that the ‘I’ is a mere illusion —
An appearance among other appearances —
Then tell me who is the subject of this illusion?
Look within and discover.
The world is visible;
Not even the intellect of an angel can comprehend it;
The ‘I’ is invisible and needs no proof
Think awhile and see thine own secret
The ‘I’ is Truth, it is no illusion.
When it ripens, it becomes eternal
Lovers, even though separated from the Beloved, live in
blissful union.”¹³⁰

In this poem Iqbal has used the word ‘Beloved’ for God, Whom Iqbal also refers to as ‘Ultimate Self,’ He says that it is the relation with Ultimate Self that results in the transformation of a person into an existent individual. Only then, according to him, one is able to say that ‘I am’. Iqbal says: ‘To exist in pure duration is to be a self, and to be a self is to be able to say *I am*. Only that truly exists who can say *I am*. It is the degree of the intuition of *I-amness* that determines the place of a thing in the scale of being’ (RRT p.45).

Some existentialists believe in the duality of body and mind in the human self, but Iqbal advocates the unity of body and mind in very clear words as given below in his verse:

¹³⁰ TR p.122-123

TAN-O JAN RA DO GUFTAN KALAMAST

TAN-O JAN RA DO DEEDAN HARAMAST

Translation: Calling body and mind as two distinct entities is hardly true.

Believing body and mind as two (things) is a sin.

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An existent individual is the whole, a combination of body, mind and soul or spirit. Such person has a direct living relationship with God. Iqbal admits the right of human freedom but he differs if it is applied beyond limits. To obey the ethical and moral laws is the best demonstration of human freedom. Iqbal differs from those who consider the human right of freedom as the acquisition of liberty as if they possess a licence to do any thing they desire. Such, a freedom, according to Kierkegaard, looks like perfect freedom but it is in fact a 'perfect bondage.' Iqbal considers that the freedom is actually 'a condition of goodness; but to permit the emergence of a finite ego which has the power to choose, after considering the relative values of several courses of action open to him, is really to take a great risk; for the freedom to choose good involves also the freedom to choose what is the opposite of good. That God has taken this risk shows His immense faith in man? It is for man now to justify this faith.'¹³² The faith of God in man can only be justified by man's faith in God. According to Iqbal, 'the essence of religion is faith.' He says that 'faith is like the bird that sees its trackless way unattended by intellect.'¹³³ The faith 'in God's faith in man' requires us to come under strict discipline of the rule of God prevailing on earth. One is obliged to use his or her freedom to choose what

¹³¹ IE p. 30

¹³² RRT p.68

¹³³ Ibid. p.1

ought to be that is what God commands him to choose. This is a perfect submission to discipline as a result of one's unconditional faith in existence of God. But this 'perfect submission to discipline is followed by rational understanding of the discipline and the ultimate source of its authority.'¹³⁴ Sometimes it becomes extremely difficult to choose and adopt the correct path particularly when human weakness comes in and worldly charm attracts the individual resulting in a judgement in the opposite direction. But once the direction is corrected through power of will the life of the person is completely transformed and nothing remains difficult. As a matter of fact it is religious life that provides strength, keeps one away from worldly charms and leads towards the real Light or the source of Ultimate Authority. 'The religious life develops the ambition to come into direct contact with the Ultimate Authority that delegates the power to make proper use of freedom of choice remaining within the limits of discipline.' At this stage one discovers his or her *self* and *this self* is truly existent. Descartes said: 'I think, therefore, I exist.' But one is non-existent until and unless he discovers his existing *self*. Iqbal says that 'we can intuit the *self* and one can directly see that the *self* is real and existent.'¹³⁵ And this is that which makes the person an 'existent individual.' Kierkegaard regards the *self* as a synthesis of the infinite and finite as well as a synthesis of the eternal and the temporal.

Kierkegaard is the founding father of Existentialism. Almost one century before the era of brilliant philosophers of East and West including Einstein, Iqbal and Bergson, he brought a revolution in the phenomenology of Existentialism and corrected the direction of thinkers in this field. He says that 'the dynamic character of existence is manifested in the unique individual (Den Enkelte) who strives to exist as an authentic

¹³⁴ RRT p.143

¹³⁵ MPI p.35

person.’ And how beautifully Kierkegaard concludes by saying: ‘in the subjective intensification of existence truth comes to be in the life of an individual.’¹³⁶ Existence therefore truly belongs to one who longs and strives for it. Iqbal, as mentioned earlier, also had the same opinion. Kierkegaard believes that nothing ever comes into existence by necessity. He says that with ‘the change of coming into existence the possible becomes actual ...everything which comes into existence shows in the way that it is not the necessary.’¹³⁷ In his “Concluding Unscientific Post Script,” he says: ‘there is only movement or development in time - hence authentic ethical or religious existence is only possible in a repeated striving for transcendence in temporality. And the goal of movement for an existing individual is to arrive at a decision, and to renew it.’¹³⁸ Kierkegaard has always stressed on repeated striving for transcendence on the way to achieve authentic existence. Even an existent person is not allowed to rest but a constant striving and repetition is essential. To Iqbal ‘rest’ is equivalent to the death of an existing individual. Kierkegaard repeatedly stressed on recollection and repetition as the only way towards achieving traces of the Truth. Kierkegaard views that ‘every human being has, or should have an infinite interest or passionate concern about his or her own existence and eternal happiness.’ But the fact remains that only a few exceptional individuals reach this stage. However, society as a whole enjoys the benefits of their existence. Though such individuals possess ethical self-interest, their self-interest is far from egotism, false ego and selfishness, which are not found in them. This stage, according to Kierkegaard, is achieved by ‘cultivation of subjectivity or inwardness in the human personality, which is the highest task

¹³⁶ OPF p.26

¹³⁷ OPF p.90

¹³⁸ Ibid. p.18

assigned to every human being.’¹³⁹ He says: ‘This is existential task of becoming what one essentially is.’¹⁴⁰

In the world of objects everything that we see or perceive through our senses exists. But the existence of a tree or an animal is different from the existence of a man who exists ethically and religiously and possesses a passionate existence of his living inner self. However the existence of spiritless person is similar to the existence of a tree or an animal. A human being is ‘inherently ethical’ but since he is also given freedom to choose he is at liberty to make his own way. If he chooses the right path he achieves his place, otherwise he is just a sheep going along with others of his flock and this will be where his fate lies. There are limits to the rules and laws of nature while dealing with the world of objects and they are relative to the activity in the subjective world. Kierkegaard regards this attitude as ‘existential pathos.’ He says that the first step should be the individual’s decision to adopt an absolute relation to the absolute *telos* and a relative relation to all finite ends. These finite ends, according to him, ‘are subordinate ends and are subject to renunciation whenever they conflict with the demand of the highest good.’¹⁴¹ The position in relation to one’s existence is further clarified: ‘The renunciation required by resignation does not mean however, that the human being should attempt to flee finite existence by, for example, entering a monastery. On contrary, the person is called upon to relate the absolute *telos* and express this relationship in his or her own existence while nevertheless remaining within the sphere of the finite.’¹⁴² Kierkegaard gives much importance to human suffering and says that it is ‘a universal character of human existence.’ With regards to

¹³⁹ IKC p.23

¹⁴⁰ Ibid. p.112

¹⁴¹ Ibid. p.307-308

¹⁴² IKC p.267

existential pathos he asserts that it is 'action of the transformation of existence.' The actuality of human being 'is inherently ethical. It is a result of the efforts of the individual to bring his existence into conformity with his understanding of how he ought to exist.'¹⁴³ If he adopts the correct path he makes his existence a truth. However 'the less objective reliability the deeper is the possible inwardness.' By saying this Kierkegaard does not mean to ignore the physical world altogether which one cannot possibly do. He actually stresses the use of subjective power to its maximum for reaching the truth. As earlier stated, physical objects cannot be totally erased from human mind.

The pathos of resignation, as explained in foregoing paragraph, is existential and not merely aesthetic. Therefore, Kierkegaard says that 'it must transform the individuals existence.'¹⁴⁴ Since the pathos of resignation is essentially existential remaining within 'the sphere of the finite, one has to come out of immediacy when there is a possibility of a conflict with 'the demand of highest good.' Clarifying one's state in immediacy Kierkegaard says: "In immediacy, the individual is firmly rooted in the finite; when resignation is convinced that the individual has the absolute orientation toward the absolute *telos*, every thing is changed, the roots are cut. He lives in the finite, but he does not have his life in it."¹⁴⁵ According to Kierkegaard existential pathos 'is an action of the transformation of existence.' Through resignation one can examine oneself as if he is truly related to the eternal. A man can inspect himself and through this inspection Kierkegaard says: "The individual himself can then easily examine how he relates himself to an eternal happiness or whether he relates himself to it. He needs only to allow resignation to inspect his

¹⁴³ Ibid. p.172

¹⁴⁴ Ibid p. 308

¹⁴⁵ Ibid p. 267

entire immediacy with all its desires etc. If he finds a single fixed point, an obduracy, he is not relating himself to an eternal happiness ... If, however, the inspecting resignation discovers no irregularity, this shows that the individual at the time of inspection is relating himself to an eternal happiness.”¹⁴⁶

Kierkegaard is very clear on the existence of physical world but he considers its importance as limited and relative to the subjective world. Iqbal also fully agrees with him and says: “the affirmation of spirit sought by Christianity world comes not by the renunciation of external forces which are already permeated by the illumination of spirit, but by a proper adjustment of man’s relation to these forces in view of the light received from world within.” To him, “the great point in Christianity is the search for an independent content for spiritual life which, according to the insight of its founder, could be elevated, not by forces of a world external to the soul of man, but by the revelation of a new world within his soul.” He says that ‘Islam fully agrees with this insight that the illumination of the New World thus revealed is not something foreign to the world of matter but permeates it through and through’¹⁴⁷

Man is gifted with God’s attributes, and the existence of man is related to God’s existence, because according to the Qur’an man’s spirit relates God’s spirit.¹⁴⁸ The existing person according to both Kierkegaard and Iqbal is one who exists

¹⁴⁶ Ibid p.266

¹⁴⁷ RRT p.7

¹⁴⁸ QUR p. 15:29 - In verses 15-16 God says: “When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him. So the angles prostrated themselves, all of them together.”

spiritually with all his inner self. The existence of such an individual is directly in relationship with the Ultimate Being or Existential Reality. Spiritual existence is the only and a real existence of a person. Such an existence is truth; it is an eternal existence in the temporal world. Iqbal said: KHUDA-E ZINDA ZINDON KA KHUDA HAI. (God is living and He is God of the livings). Eternal existence of an individual emerges from development of the 'self' to a point when one comes directly in contact with the Ultimate. S.S. Hawi says that the core of the self is a vital structure whose essence is freedom, which allows man to strive for values and meaning, self-direction and self-fulfilment.¹⁴⁹

In the present age man has learnt a lot through the advancement of physics, mathematics, and other sources of knowledge. But Kant maintained that we could never know what the things are in themselves, that the Real would always remain hidden from our senses. But even if we cannot see or observe the Real through our sense organs, it does exist and exists beyond any doubt. Human mind and senses do have certain limits. According to Paul Davies: 'the laws are in the behaviour of physical things. We observe the things, not the laws.'¹⁵⁰ He maintains that 'although the universe is complex, it is clearly not random.'¹⁵¹ Despite the complexity of the universe and every thing in it that we find, it is fascinating to see that there is beauty and rhythm all around us and in us. The extremely ordered and uniform laws of nature governing the world of matter could not possibly be created by themselves. Surely a Creator must be present and in some form that lies beyond all forms recognisable by our sensory perceptions.

¹⁴⁹ Iqbal Review April 1999 published by Iqbal Academy Pakistan, Lahore (page 105).

¹⁵⁰ TMG P.84

¹⁵¹ Ibid. P.135

Hence we are forced to look for another type of science and not the traditional sciences in order to search for Reality. We find that metaphysics and religion are said to contain the desired scope and they may provide the necessary guidance to us, so that we may adopt the required modes of cognition for the purpose. Physicists tell us that the ‘cosmic is computer.’¹⁵² So if the cosmic is computer who is the maker and operator of that computer. If the God of James Jeans is ‘a mathematician,’ then who is He and where is He? These are questions, which should be left unsolved even if our temporal brain fails to respond to the challenge. These questions are inviting us to undertake a journey which starts from a journey to selfhood. Kierkegaard believes we should adopt this path, which is of course a very difficult task. It lies, according to Kierkegaard, in descending and not in ascending.

It is said that, “what cannot be computed is meaningless.”¹⁵³ This is however a highly personal view, but it shows the presence of reality in the laws of nature everywhere, and that is also a proof of the existence of a Law Maker. Therefore, it is He who made the universe a computer in which He has computed everything. Computers made by man simply put together a few of the axioms and rules of nature that have been discovered by him, which he has named mathematics, physics, electronics. Anybody wishing to compute God in a man made computer is, as said by Kierkegaard, using microscope to see God. Man himself is also a God made mini-computer which is capable of containing everything in him, most importantly that which cannot be computed in a human made computer. Man is a unique computer in which the phrase “what cannot be computed is meaningless” becomes meaningless itself. Even God is very well programmed in Man. Iqbal believes that man

¹⁵² TMG p.146-147

¹⁵³ Ibid. p.147

can absorb God in him. Ultimate Reality is God and He is not incomprehensible to man. Paul Davies quotes following from the book of Angelus Silesius:

“Man has two eyes,
One only sees what moves in fleeting time,
The other,
What is eternal and divine.”¹⁵⁴

If man's outer eyes cannot see God or he cannot comprehend the nature of God through his mind, it 'does not mean that the notion of a necessary being is self-contradictory.'¹⁵⁵ Paul Davies used the phrase 'necessary being' for God in a symbolic sense, as explained by him: 'to ensure that He is unique: His nature could not have been otherwise.' The laws of nature explored by mathematicians, physicists and others are not the only ones which provide guidance to the truth, but Paul Davies says, 'there are many other subtle ways' which have 'their subtle value.' Among them he says that 'beauty is a reliable guide to truth,'¹⁵⁶ as many other scientists also admit. There is a famous saying in Arabic telling us: 'God is beautiful and He loves beauty.' Kierkegaard and Iqbal possessed highly appreciative aesthetic attitude, as reflected in their lives and poetic works. However one cannot be a philosopher unless he possesses a poetic sense also. Paul Dirac, the theoretical physicist, as quoted by Paul Davies, said once: 'it is more important to have beauty in one's equations than to have them fit experiment.'¹⁵⁷ God is Ultimate and the existent Reality, present everywhere and as described earlier He exists even in us.

¹⁵⁴ Ibid. p.177

¹⁵⁵ TMG p.177

¹⁵⁶ TMG p.175

¹⁵⁷ Ibid. p.176

Logic dictates that there has to be a cause to every effect or, we can say in other words, that every event (in the temporal realm) should be the result of a preceding event; as such there should have been a First Event resulting in a chain of events in the present structure of universe. But do we have an answer as to what was the cause of the very First Event? Yes, the answer is that there was no cause to the First Event except the Will of God. We have stated above that Paul Davies used the phrase “necessary being” for God symbolically, since He is unique and cannot possibly be otherwise. Iqbal however differs and argues that the First Cause cannot be regarded as a necessary being for the two items in the cause-effect relation are equally necessary to each other. But to consider God as the First Cause is not correct. Iqbal rejects this idea, because according to him a finite effect can only yield a finite cause or an infinite series of such causes. ‘To elevate one member of the series to the dignity of an uncaused First Cause is to nullify the very law of causation upon which the whole argument rests.’¹⁵⁸

Iqbal says: ‘Scholastic philosophy has put forward three arguments for the existence of God. These arguments, known as the Cosmological, the Teleological, and the Ontological, embody a real movement of thought in its quest after the Absolute.’¹⁵⁹ Iqbal disagrees with the use any of the three methods to prove the existence of God. Raschid in his “*Iqbal’s Concept of God*” quotes: ‘The Cosmological argument views the world as a finite effect, and passing through a series of dependent sequences, related as causes and effects, stops at an uncaused First Cause, because of the unthinkability of an infinite regress.’ As mentioned earlier, ‘a finite effect can only yield a finite cause, or an infinite series of such causes,’ secondly ‘the First Cause cannot be regarded as a necessary being, for the two items in the cause-effect

¹⁵⁸ CG p.3

¹⁵⁹ RRT p.23

relation are equally necessary to each other.’ Iqbal finally tells us that ‘Logically speaking then, the movement from the finite to the infinite as embodied in the cosmological argument is quite illegitimate; and argument fails *in toto*.’¹⁶⁰ Regarding the teleological Iqbal says: ‘The teleological argument is no better. It scrutinizes the effect with a view to discover the character of its cause. From the traces of foresight, purpose, and adaptation in nature, it infers the existence of a self-conscious being of infinite intelligence and power. At best, it gives us a skilful external contriver working on a pre-existing dead and intractable material the elements of which are, by their own nature, incapable of orderly structures and combinations. The argument gives us a contriver only and not a creator; and even if we suppose him to be also the creator of his material, it does no credit to his wisdom to create his own difficulties by first creating intractable material, and then overcoming its resistance by the application of methods alien to its original nature. The designer regarded as external to his material must always remain limited by his material, and hence a finite designer whose limited resources compel him to overcome his difficulties after fashion of a human mechanician. The truth is that the analogy on which the argument proceeds is of no value at all. There is really no analogy between the work of the human artificer and phenomena of Nature. The human artificer cannot work out his plan except by selecting and isolating his materials from their natural relations and situations.’¹⁶¹

‘The Ontological argument,’ Iqbal views, ‘has been presented in various forms by various thinkers’ but it ‘has always appealed most to the speculative mind. The Cartesian form of the argument runs thus:

‘To say that an attribute is contained in the nature or in the concept of a thing is the same as to say that the attribute is

¹⁶⁰ RRT pp.23-24

¹⁶¹ Ibid. p.24

*true of this thing and that it may be affirmed to be in it. But necessary existence is contained in the nature or the concept of God. Hence it may be with truth affirmed that necessary existence is in God, or that God exists.*¹⁶²

‘Descartes supplements this argument by another. We have the idea of a perfect being in our mind. What is the source of the idea? It cannot come from Nature, for Nature exhibits nothing but change. It cannot create the idea of a perfect being. Therefore corresponding to the idea in our mind there must be an objective counterpart which is the cause of the idea of a perfect being in our mind. This argument is somewhat of the nature of the cosmological argument which I have already criticised. But whatever may be the form of the argument, it is clear that the conception of existence is no proof of objective existence.’¹⁶³

Iqbal concludes ‘that the Ontological and the Teleological arguments, as ordinarily stated, carry us nowhere. And the reason of their failure is that they look upon thought as an agency working on things from without.’ However he asserts that ‘the true significance of the Ontological and the Teleological arguments will appear only if we are able to show that the human situation is not final and that thought and being are ultimately one.’¹⁶⁴ Further he maintains that this will be possible only if we examine and interpret experience, following the clue furnished by the Qur’an which regards experience within and without as symbolic of a reality described by it, as “the First and the Last, the visible and the invisible.”¹⁶⁵

¹⁶² This is a quotation from “*The philosophical works of Descartes*” 11,57.

¹⁶³ RRT pp. 24-25

¹⁶⁴ CG p.5

¹⁶⁵ Ibid. p.6

We again revert to the physical world in search of Reality in order to find a way to arrive at the point of beginning. Here we find that 'matter' is the most important element for research in today's science. It is said that as a result of the big bang enormous energy was created, which with the passage of time resulted in the creation of matter, and matter adopted the shapes of all that we see today. Einstein's revolutionary equation $E = mc^2$ is a corollary to this, which tells us that 'mass and energy are equivalent; mass has energy and energy has mass. Mass is quantification of matter. The mass of a body tells you how much matter it contains.'¹⁶⁶ Matter was not created out of nothing and it is supposed that the cause of the creation of matter in the first place was energy. But Paul Davies says, 'we still have to account for where the energy came from in the first place.' With regards to this he refers to the goal of the cosmological argument that maintains the existence of a 'prime mover,' this is nothing except God. The same is also, as Paul Davies says, usually understood in Christian doctrine, and he describes: 'The argument proceeds along the following lines. Every event, it is maintained, requires a cause. There cannot be an infinite chain of causes, so there must be a First Cause of everything. This cause is God.'¹⁶⁷ Paul Davies also quotes the views of Aquinas who says: "if you eliminate a cause you also eliminate its effects, so that you cannot have a last cause, nor an intermediate one unless you have a first. Given therefore no stop in the series of causes, and hence no First Cause, there would be no intermediate cause either, and no last effect, and this would be an open mistake. One is therefore forced to suppose some First Cause, to which everyone gives the name God."¹⁶⁸

¹⁶⁶ GNP p.26

¹⁶⁷ Ibid. p.33

¹⁶⁸ GNP p.36

Whatever our senses observe and what we perceive is never the same. Whatever knowledge we learn through our experiences, remains related to the appearances of objects; we are never able to know the Reality. The Real remains a mystery to us. Bertrand Russell explains to us the problem, giving an example of the table in his room. He tells that 'the colour of the table, or even of any particular part of the table appears to be different colours from different point of view'; if the observer changes his position in the room, the light coming into the room from window will reflect otherwise and the colour of the table will look different from what was observed earlier. He says that the same applies to the texture of the table. 'With the naked eye one can see the grain, but otherwise the table looks smooth and even. If we look at it through a microscope we see roughness and hills and valleys, and all sorts of differences that are imperceptible to the naked eye. Which of these is the 'real' table? We are naturally tempted to say that what we see through the microscope is more real, but that in turn would be changed by a still more powerful microscope.'¹⁶⁹ This goes also with the shape of the table that it would look different from different points of view. Bertrand Russell concludes that 'the real table, if there is one, is not the same as what we immediately experience by sight or touch or hearing. The real table, if there is one, is not immediately known to us at all, but must be an inference from what is immediately known.'¹⁷⁰

From the above example we come to know that our sense data in respect of an existing object can always be doubted. It was mentioned earlier in this chapter that our knowledge about every thing remains lacking all the times, as we can never know what it is in and of itself. In the mathematics two plus

¹⁶⁹ TPP pp.2-3

¹⁷⁰ Ibid. pp. 3-4

two always makes four, which mathematicians consider as 'truth.' But as for the truth, which lies in Arithmetic and geometry, Kant observes that such truths 'are synthetic, i.e. not analytic.' He states the proposition that $7+5=12$, but points out that 7 and 5 makes 12 only when 5 and 7 are put together to give 12: 'the idea of 12 is not contained in them, nor even in the idea of adding them together.'¹⁷¹ This is how the truth lying in propositions and axioms of mathematics is considered by Kant as 'synthetic.' Herbert Spencer says that 'science is simply a higher development of common knowledge,' and that 'if science is repudiated, all knowledge must be repudiated along with it.' He observes: 'All possible conceptions have been one by one tried and found wanting; and so the entire field of speculation has been gradually exhausted without positive result; the only result reached being the negative one... ...that the reality existing behind all appearances is, and must ever be, unknown.'¹⁷²

In spite of all the problems and limitations with the human mind, as viewed so far, the search for Reality could not possibly be abandoned altogether. We have, therefore, to seek other modes of cognition besides the three discussed earlier. The existence of a First Cause cannot be ignored or denied. In the universe as a whole, the most major to the most minor objects prove the existence of a First Cause and also a Primer Mover or Creator of the First Cause. 'The truth is that the religious and the scientific processes, though involving different methods, are identical in their final aim. Both aim at reaching the most real,' says Iqbal. Herbert Spencer also holds the same view. However Iqbal goes a bit further by saying: 'In fact religion, for reasons which I have mentioned before, is far

¹⁷¹ Ibid. p. 47

¹⁷² FP p. 55

more anxious to reach the ultimately real than science.’¹⁷³ The chain of cause and effect is continued as far back as the human mind can go and ultimately ends up at a singularity. Science admits this, as much as it believes in the end to the universe at a singularity. So what is that singularity? It is a point that provides a trace to the Ultimate. Herbert Spencer says: ‘When we inquire what is the meaning of the effects produced on our senses – when we ask how there come to be in our consciousness impressions of sounds, of colours of tastes, and of these various attributes we ascribe to bodies, we are compelled to regard them as the effects of some cause. And we are obliged not only to suppose some cause, but also a first cause.’¹⁷⁴ He goes further stating that ‘we cannot ask how the changes in our consciousness are caused, without inevitably committing ourselves, to the hypothesis of a First Cause.’ And ‘to think of the First Cause as totally independent, is to think of it as that which exists in the absence of all other existence.’¹⁷⁵

When we consider the First Cause, our mind is unable to think beyond some kind of matter or energy in some form, which can be regarded as the First Cause. Science tells us that the cause behind matter is energy. The same question arises again as to where the energy came from. There should be no doubt that the source can be one and only one, and it must be, in the language of Herbert Spencer, ‘in every sense perfect, complete, total, including within itself all power and transcending all law. Or to use the established word, it must be Absolute.’¹⁷⁶ Today we know that even atoms can be seen by the help of a special microscope invented by German-

¹⁷³ RRT p.155

¹⁷⁴ FP p.29

¹⁷⁵ Ibid.pp.29-30

¹⁷⁶ FP p, 31

American physicist Ervin Wilhelm Muller. Man has made wonderful advancement in the field of Science, mathematics and physics and is already ruling over sea and air, the moon and stars are in his reach. All this has been made possible because of the fixed and unchangeable laws of nature under which the universe and everything in it functions, Man have only discovered some of these laws of nature. But who is the lawmaker and legislator? If that is God, what is the nature of Him? Will Durant put forward Spinoza's viewpoint on this. Spinoza offers three pivotal terms: 'substance, attribute, and mode.' In order to simplify this so it can be understood in layman's terms, Will Durant puts aside attribute temporarily and then explains substance and mode in Spinoza's system: 'A mode is any undivided thing or event, any particular form or shape, which reality transiently assumes; you, your body, your thought, your group, your species, your planet, are modes; all these are forms, modes, almost literally fashions of some eternal and invariable reality lying behind and beneath them.' The underlying reality according to Spinoza is *substance*.¹⁷⁷ The *substance* of Spinoza should not be mistaken 'to mean the constituent material of anything' like 'wood as the substance of a chair.' Spinoza says: 'I take a totally different view of God and Nature from that which the later Christians usually entertain, for I hold that God is the immanent and not the extraneous, cause of all things. I say, All in God; all lives and moves in God. And this I maintain with Apostle Paul...'¹⁷⁸

Our search for Reality so far assures us the 'is-ness' of a Creator who is also All Mover of seen and unseen. "*And among His signs are the creation of the Heavens and of the earth, and your variety of tongues and colour. Herein truly are*

¹⁷⁷ TSP p.131

¹⁷⁸ Ibid. p.131-132

signs for all men.”¹⁷⁹ Kierkegaard has said: ‘There is only One who knows what He Himself is, that is God.’ We mentioned earlier that the search for Reality must continue and under no circumstances should it be given up even if man faces continued failure. There lies tremendous pleasure in a longing for God, and as Kierkegaard said ‘to need God is a human being’s highest perfection,’ we must continue to seek God. Kant, Bergson, Einstein, Kierkegaard, Iqbal and all the philosophers who possessed God gifted insight, maintained that metaphysical and intuitive knowledge should be the method adopted in the search for Reality, for which we have to go beyond the limits of Reason. Hegel also says that ‘a comparison of the various modes of cognition establishes the first that is intuitive knowledge as the most appropriate, beautiful, and sublime. Within the compass of this mode of cognition comes all that which, ethically speaking, can be termed innocence, religious feeling, innocent confidence, love, faithfulness, and natural belief.’¹⁸⁰ Apostle James considers God as ‘Father of lights, with whom there is no change or shadow of variation.’

We quote below extracts of verses (translated by Joshua Sylvester) from the poetry ‘*The Divine Weeks and Works of Guillaume de Saluste Sieur du Bartas*’ The original poetic works is dated back about four hundred years ago, which we hope our readers will find quite interesting:

“Before all Time, all Matter, Forme, and Place;
God all in all, and all in God it was;
Immutable, immortall, infinite,
Incomprehensible, all spirit, all light,
All Majestie, all-selfe-Omnipotent,
Invisible, impassive, excellent,

¹⁷⁹ QUR 30:22

¹⁸⁰ TCK P.143

Pure, wise, just, good, God reign'd alone at rest,
Himself alone selfes Pallace, hoast and guest.”¹⁸¹

Iqbal quotes from the Qur'an: *‘Verily in the creation of Heavens and of the earth, and in the succession of the night and of the day, are signs for men of understanding; who, standing and sitting and reclining, bear God in mind and reflect on the creation of the Heavens and of the earth, and say: “Oh, our Lord! Thou hast not created this in vain” (3:190-91).’*¹⁸² As stated earlier even a non-believer cannot deny the existence of God, as though his tongue negates but heart always affirms. Kierkegaard very truly said: ‘God is negatively present in the existence of a person who does not yet believe, but He is clearly positively (i.e. actually) present in the existence of the person who does not believe.’¹⁸³ ‘God cannot be made an object of human investigation. He is exclusively a subject, infinitely overmastering subjectivity, One who has man in His grasp entirely. For that very reason man can know him solely as existing subjectivity “in inwardness.”’¹⁸⁴ God is Reality; Iqbal says that ‘religion, which is essentially a mode of actual living, is the only serious way of handling Reality.’ Kierkegaard conceives God as a ‘radically transcendent and completely free acting subject whose omnipotent will is the ultimate ground of Reality.’¹⁸⁵

In spite of all our efforts and applying every method within the realm of temporal cognition we could not understand the Real. The so-called First Cause, as supposed by some, has

¹⁸¹ DWW p.112 (Note: The English used in these verses is in the ancient style having old English spelling)

¹⁸² RRT p.8

¹⁸³ IKC p.182

¹⁸⁴ TCK p.41

¹⁸⁵ JS p.126

become a stumbling block, which prevents one from going beyond the conventional means of cognition and wisdom. To put it concisely we have simply been unable to define God. We can talk and to some extent even understand some of His attributes which we have named laws of nature, but surely we cannot define God. He is the Existent Reality for which we do not need proof. To a believer there is no need of proof as to the existence of God, as for a non-believer no proof will satisfy him. The problem of reality cannot be solved by 'reason,' it can only be dealt with seriously through religion. Reason, which is the mode applied by wisdom, also lies within the sphere of religion, and as such cannot be excluded during the process of the search for reality. The argument on which reason advances toward reality, as described by Kant, is that 'the contingent exists only under the condition of some other contingent existence as its cause and from this again we must infer yet another cause, until we are brought to a cause which is not contingent, and which is therefore unconditionally necessary.'¹⁸⁶ According to Kant such a necessary being is 'supreme a mode of existence as that of unconditioned necessity.'¹⁸⁷ John Clover Monsma in his "*The Evidence of God in an Expanding Universe*" has quoted forty scientists from different fields of sciences as evidence of the existence of God with regards to perspectives of their respective fields of thought.¹⁸⁷

'To need God is human being's highest perfection,' as said by Kierkegaard. So let all our scientists and philosophers continue the search for Reality. May be one day some of them may succeed in getting nearer to God than the discovery of the

¹⁸⁶ IK I pp. 406,407

¹⁸⁷ John Clover Monsma's book "The Evidence of God in an Expanding Universe" was published in 1958 by G.P. Putman's Sons, Newyork.

‘first’ cause about which is said to be the cause of all the causes and effects that engulf the universe. But to find Him in real sense, says Kierkegaard, needs God’s aid; and God’s aid comes to the one who has unshaken faith in Him. We find an undying example of such a faith in Abraham, who sacrificed his dearest one at the commandment of his Lord. According to Kierkegaard the voice of the eternal is conscience. One hears this voice; he says ‘it must be heard by the individual, for the individual has become the eternal echo of this voice. It must be heard. There is no place to flee from it. For in the infinite there is no place, the individual is himself the place.’¹⁸⁸ In this short passage Kierkegaard has hinted two extremely important points relating to an individual’s SELF, that (1) ‘The voice of the eternal is conscience’ and. (2) ‘For the infinite there is no place, the individual is himself the place.’ However we will study this and other aspects of the SELF in the next chapter.

¹⁸⁸ KDC p.119

ABBREVIATIONS AND BIBLIOGRAPHY

- CG Iqbal's Concept of God by R.A. Raschid, published by Kegan Paul International, London and Boston.
- DSK The Diary of Søren Kierkegaard, Edited by Peter P. Rohde and published by Philosophical Library, New York.
- DWW The Divine Weeks and Works of Guillaume de Saluste Sieur Du Bartas, translated by Josuah Sylvester and published by Oxford at The Clarendon Press (1979).
- E/O I Either/Or by Søren Kierkegaard, edited and translated in English by Howard V. Hong and Edna H. Hong, published by Princeton University Press, New Jersey, USA.
- EXM Existentialism by Mary Warnock, published by Oxford University Press, Oxford and New York.
- FP First Principles by Herbert Spencer, Published by Watts & Co., London, UK.
- FT Fear and Trembling - Repetition by Søren Kierkegaard, edited and translated by Howard V. Hong and Edna H. Hong, published by Princeton University Press, New Jersey, USA.
- GNP God and the New Physics by Paul Davies, Penguin Books, UK (1990)
- HRE Hegel - A Re-examination by J.N. Finlay, published by George Alien & Unwin Ltd., London and the Macmillan Company, New York.
- IE Iqbal - Existentialism and Other Articles, by Prof. Niaz Irfan, published by Iqbal Academy Pakistan, Lahore.

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- IK I Immanuel Kant's Critic of Pure Reason, translated in English by Norman Kemp Smith, from original German edition 1787, published by Macmillan and Co. Ltd. London and Basingstoke.
- IK II Prolegomena to Any Future Metaphysics - The Paul Carus translation exclusively revised by James W. Ellington, published by Hackett Publishing Company, Inc., Indianapolis, Indiana 46204.
- IKC International Kierkegaard Commentary - Concluding Unscientific Postscript to "Philosophical Fragments", edited by Robert L. Perkins and published by Mercer University Press.
- IR Iqbal Review October 1999, Journal of the Iqbal Academy Pakistan.
- JS Journeys to Selfhood, Hegel and Kierkegaard, by Mark C. Taylor, published by University of California Press, Berkley - Los Angeles - London.
- KI Kulliyat-i-Iqbal Urdu - A publication of Iqbal Academy Pakistan, consisting of Iqbal's books of Urdu poetry.
- MPI Metaphysics of Iqbal by Dr. Ishrat Hasan, published by Sheikh M. Ashraf, Lahore, Pakistan.
- OPF On Kierkegaard: Philosophical Fragments by George J. Stack, first published in USA in 1976, reprinted in Denmark by Midtfyns Bogtryk Ringe Design, Fini Løkke.
- QUR Qur'an
- RRT The Reconstruction of Religious Thought in Islam, by Iqbal, published by Iqbal Academy Pakistan (second edition 1989).

Kierkegaard and Iqbal

- TCK The Theological Concept in Kierkegaard, edited by Niels Thulstrup and Marie Mikulova Thulstrup, published by C.A. Reitzels Bohandel A/S, Copenhagen.
- TDM The Development of Metaphysics in Persia, by Iqbal, published by Bazm-i-Iqbal, Lahore, Pakistan.
- TPP The Problem of Philosophy, by Bertrand Russell, published by Oxford University Press, London/New York/Toronto.
- TR Thoughts and Reflections of Iqbal, edited by Syed Abdul Waheed, published by Sheikh M. Ashraf, Lahore, Pakistan.
- TMG The Mind of God, by Paul Davies, published in Penguin Books (1993).
- WL Works of Love by Søren Kierkegaard, translated in English and edited by Howard V. Hong and Edna H. Hong, (second edition 1852), published by Princeton University Press, New Jersey.

CHAPTER III

CONCEPT OF EGO OR SELFHOOD

“A person first learn to know himself before learning anything else.” (Søren Kierkegaard)

“A man is the author of his own action.” (Aristotle)

“For thought rises to the heights, when it descends into itself.” (J.L. Heiberg)

According to Iqbal ‘the causality-bound aspect of Nature is not the whole truth.’ He says that the ‘Ultimate Reality is invading our consciousness from some other directions as well, and the purely intellectual method of overcoming Nature is not the only way.’ The significance of the *Self* in an individual as we have come to understand it in the previous chapter is that it is the source through which we can bring ourselves closest to the Ultimate. Let us, therefore, study the

nature of the ‘*Self*.’ We find that both Kierkegaard and Iqbal have deliberated extensively over this issue – in fact we can see them prominent among those who explain to us the immense power that lies in the human *self*. Kierkegaard and Iqbal have gone so deep into the ocean of the *self* that it has become difficult for everybody else to dive with them to that depth. This is why each of them had to face severe criticism during his lifetime particularly from religious people and politicians. In fact both of them possessed a very high aesthetic sense, on account of which they adopted a highly literary and poetic method to explain their creative ideas with respect to developing the rich faculties of the human mind through the *self*. Since the language used by them contains very rich poetic imagination, it creates some difficulty for others to understand them, especially when it comes to the expression of their intuitive ideas.

It may be interesting to mention here two instances: one relating to Iqbal and the other to Kierkegaard. Professor R.A. Nicholson of Cambridge, who had been once a teacher of Iqbal, was the first to introduce Iqbal in Europe by translating Iqbal’s “*Asrar-i-Khudi*” (Persian) into English. It is a poem about the *self* (*Khudi*). While translating the book Professor Nicholson wrote a letter to Iqbal in search of certain answers. The reply from Iqbal received by Professor Nicholson was so interesting that he published the whole of it in the introductions of his book, *The Secrets of the Self*, which was published at London in 1920. The introduction to this book alone covers twenty-five pages. Since we are trying to understand the nature of human Self, a few words from the learned author about Iqbal’s idea are quoted hereunder:

“Everyone, I suppose, will acknowledge that the substance of the ‘*Asrar-i-Khudi*’ is striking enough to command attention. In the poem, naturally, this philosophy (i.e. *Self*) presents itself under a different aspect., its logical

brilliance dissolves in the glow of feeling and imagination, and it wins the heart before taking possession of the mind.”¹⁸⁹

Surprisingly enough, after the death of Professor Nicholson (1945), it was revealed that a copy of that book in his library contained corrections in many places in Iqbal’s own handwriting. Professor Arthur J. Arberry, another admirer of Iqbal, managed to find this copy, and after receiving verification from Dr. Javed Iqbal (the son of Iqbal) published his “Notes on Iqbal’s *Asrar-i-Khudi* (The Secrets of the Self by Professor Nicholson), correcting the errors of the first edition. Its second edition published in 1992 and all subsequent prints stand corrected now. Prof. Arberry writes: “Prof. Nicholson was at the height of his great powers when he made his translation of the *Asrar-i-Khudi*.....The most arresting fact which emerged from the study of this new material was the extreme difficulty of reaching a correct interpretation of many passages in Iqbal's poetry.”¹⁹⁰

Søren Kierkegaard is yet more difficult to understand than Iqbal, whose poetry, though not fully understood during his lifetime, was appreciated and hailed largely in his country and abroad. Søren Kierkegaard by comparison, with all his greatness of thought, was on the contrary disliked by his own people and no attempt was made to understand him during his lifetime; a sign that perhaps he was born before his time. Even now it is not possible for simply anyone to pick up one of his books and understand it at first read. The *Iqbal Review* (April 1999) which is an international journal published by Iqbal Academy Pakistan contains an article “The Aesthetic Self in Kierkegaard” written by S.S. Hawi of the Department of Philosophy in the University of Milwaukee, USA. Despite being a great admirer of Kierkegaard, he could not make a

¹⁸⁹ SS I p. xxix

¹⁹⁰ NAK p.6

sense of one of passages regarding Kierkegaard's idea of the 'self.' Following are the writer's comments:

"Kierkegaard makes extensive use of the term *self*, both in his aesthetic and ethico-religious writings. However he does not seem to be very clear on the issue and his interpreters seem to follow him literally without succeeding in providing us with a distinct and exact meaning that Kierkegaard attaches to the concept. His and their explanations are saturated with Hegelian jargon and woven rhetoric which is neither adequately comprehensible nor is it functional for the goals of the present undertaking. For instance witness his definition of man:

'Man is spirit, but what is spirit? Spirit is the self. But what is the self? The self is a relation, which relates itself to its own self, or it is that the relation relates itself to its own self. The self is not the relation but (consists in the fact) that the relation relates itself to its own self.'

"In this passage, Kierkegaard is declaring that man is spirit which of course means that he does not totally belong to the animal modality nor is man simply a material entity. Then he adds *spirit is the self*; now if this is true what happens to the body in this Kierkegaardian formula? Is the self then 'a ghost in a machine' as Ryle had categorized Cartesian dualism? What role does the body play in this conception of the self? It is not really clear whether there is an interaction between the spirit and the body, or the body is just simply inert. If the body is inert, then the self as a relation cannot be to the body but must mean self-consciousness or *reflexivity*. However, further analysis of the quoted passage could be of significance in other contexts but not in the context of the present study; it is hardly profitable."¹⁹¹

Kierkegaard describes his lyrical thought as 'so ecstatic that it goes beyond thought.' This is why according to him some of his readers are incapable of appreciating his lyrical thought.

¹⁹¹ IR April 1999 p.106,107

From the above however it seems that S.S. Hawi is not one of those who is 'incapable' of understanding Kierkegaard's thought. He not only understands Kierkegaard but also greatly admires him. In the passage quoted by him from Kierkegaard's '*The Sickness unto Death*,' he never meant that Kierkegaard did not understand the 'Self,' what he intended to say is that a reader may not be able to arrive at a concrete conclusion out from the first two sentences which say: '*Man is spirit, but what is spirit? Spirit is self.*' S.S. Hawi has a very high opinion of Kierkegaard. About him he says that 'Kierkegaard recognized the limits of science and reason in understanding the *self* and the apprehension of religious faith.' For Kierkegaard and Iqbal he asserts that 'their humanistic psychology is a victory over the brute facts of science and behaviourism.' A passage from the said article of Hawi, quoted below, shows clearly that there is absolutely no misunderstanding of Kierkegaard on his part:

"Along with the dynamic concept of the self, if we explore further horizons in Kierkegaard's writings, the self emerges as a vital entity in the individual, an entity which is energetic and productive. Therefore, at the heart of Kierkegaard's conception of the self is a definite element of vitalism, Such a vitalism renders the self an internal dynamic activity with intensity of volition, feeling and thought."¹⁹²

The above passage highlights the dynamic power of thought and feeling of the *self* emerging as vital entity. Iqbal also feels the same feeling about the dynamic power of the *self*, but with it he includes Love as an essential ingredient for development of the *self*. Let us now try to see more deeply into the minds of our two philosophers in order to find out what exactly they expect out of this 'vital entity' i.e. *the self*.

¹⁹² IR April 1999, p.108

Kierkegaard's famous book *Either/Or* contains following pseudonymous writing:

*"If I were to wish something, I would wish not for wealth or power but for the passion of possibility, for the eye, eternally young, eternally ardent, that sees possibility every where. Pleasure disappoints; possibility does not. And what wine is so sparkling, so fragrant, so intoxicating"*¹⁹³

Iqbal in his Persian book *Zaboore-i Ajam* writes a beautiful verse praying God the following:

*"YA RAB DAROON-I KHANA DIL-I BAKHABAR BIDEH,
DAR BADA RA NASHA NIGARAM AAN NAZAR
BIDEH."*¹⁹⁴

(Oh God! I wish a heart filled with knowledge and an eye that could see intoxication in the wine).

From the above we find that in both places a servant of God is praying to his Master to give him an inner eye able to see the hidden possibilities of life. According to Iqbal man is the care-taker of all possibilities of life; (in a verse he says: '*Tiree fitrat ameen hai mumkinat-i zindgani ki,*' (Your nature is care-taker of the possibilities of life)). In fact the human being is the master of both the seen and the unseen as well as capable of exploring what is still not known. It is one's *self* which is capable of seeing and doing what apparently looks a miracle. The *self* in an individual is speculative and also possesses a sharp insight that sees the whole. It sees not merely the observable part of an object but the whole of it. According to Kierkegaard, if a person possessing such an insight stands on a high point and gazes out over a flat region he will see roads running parallel to each other with fields in between. But a person lacking this insight will either see only the roads and not the fields or just see fields and not the roads.

¹⁹³ E/O I p.41 (Diapsalmata)

¹⁹⁴ ZA p.4

Kierkegaard was a firm believer in God and according to him ‘*the self* has its origin in God.’ There are signs of God’s existence everywhere in universe even in man himself. God says to us: “*ON EARTH AND IN YOURSELVES, THERE ARE SIGNS FOR FIRM BELIEVERS. CAN YOU NOT SEE?*”¹⁹⁵ Your real existence is your own *self*. If you want to understand God you have to understand your *self* first. To understand and then awaken your *self* you have to pass through strenuous stages; and the most difficult task for you is to fight against yourself. Although it seems odd to fight against one’s own self, this fight is actually self control, for which Iqbal says: ‘Self control in individuals builds families; in countries, it builds empires.’ The *self* is not a ghost in you but it is you in real, it is your very existence, of which you are unaware. Your awareness about yourself is the discovery of *self* in you, and for that purpose you have to undergo a long fight against external forces. These external forces determine your actions as long as you are unaware of the power of your *self*. Once you are free of the grip of external forces you are the master of your destiny. There are different methods of achieving this including meditations and prayers. However faith and love play a major role in this direction. In connection to this Kierkegaard says that ‘the first part is ethical and spiritual growth, after that the growth of love.’ Defining the process in respect of ‘upbuilding belief which builds up love in the believer;’ he writes:

‘Spiritually understood, what are the ground and foundation of the life of the spirit, which are to bear the building? In very fact it is love; love is the origin of everything, and spiritually understood love is the deepest ground of the life of spirit. Spiritually understood, the foundation is laid in every person

¹⁹⁵ Qur’an 15:24

*in whom there is love. And the edifice which spiritually understood, is to be constructed, is again love.*¹⁹⁶

This means that love is the foundation material of every thing including self-knowledge, for this we need a transparent heart. Transparency or purity of heart is one of the subjects widely dealt with by Kierkegaard and also by Iqbal. The term 'heart' as far it is used by Iqbal, according to M. Suheyl Umar (Director Iqbal Academy Pakistan), 'ranges from a seat of emotions and feelings to the centre of human interiority, the deepest seat of consciousness and also secret of God.' Therefore its purification, as with Kierkegaard, is the foremost step towards self-awareness. Trying to know the *self* with impure heart, says Kierkegaard, is 'self deceit,' which he considers a tragedy. In order to purify the heart he presents the theory of 'upbuilding (edifying) belief' and maintains that 'only the truth which edifies is truth for you.'¹⁹⁷ As stated earlier, the very foundation for upbuilding is laid on love, the seed of which must be sown and nurtured to purify the heart. Kierkegaard connects all these, i.e. self, edification, spirit, upbuilding, belief, transparency and purity of heart with love. Iqbal carries the love further to the highest point and connects it with God. In one of his verses he says that the beginning (of the journey to the *self*) is love and the end is Beauty. The place of God, as regarded by mystics, is the human heart. It is love that purifies the heart, cleans it up, clears it from wordily dust, and makes that heart a worthy place for God. Kierkegaard offers his 'upbuilding discourses' for the process of transparency of heart; and your belief takes you to the doorstep of upbuilding. 'What upbuilding belief builds up is just spirit, but spirit is essentially communication, and the form of spiritual communication is *love*.'¹⁹⁸

¹⁹⁶ KDG P.34-35

¹⁹⁷ Ibid. p.34

¹⁹⁸ ---Ibid.----

The way of approaching the *self* is communication with one's own self. In order to understand the real *self* the individual must question himself and the responses he gets will vary from time to time and state to state of the individual. A person is the best judge of himself, and by questioning himself he knows his weaknesses and his sins. This is part of the process of cleaning up the heart, which involves a hard struggle against opposing external forces, which drag the individual toward the wrong path. In this way one is able to keep himself within the norms of morality and religious limits. This is the meaning behind Kierkegaard's "Descent into God," which is further elaborated in his phrase 'deepening of self-questioning.' To be clearer on the issue we quote extracts from "*Kierkegaard -The descent into God*" (KDG):

"The process of edification is a process of constant deepening. It can also be described as a process of increasing self-transparency, of making oneself increasingly transparent to oneself. In a beautiful image, Søren Kierkegaard writes: *PURITY OF HEART: it is a figure of speech that compares the heart to the sea, and why just to this? Simply for the reason that the depth of the sea determines its purity, and its purity determines its transparency.... As the sea mirrors the elevation of heaven in its pure depths, so may the heart when it is calm and deeply transparent mirrors the divine elevation of the Good in its pure depths.*"¹⁹⁹

Benjamin Nelson comments: 'Freud longed to add a grain to man's self-knowledge. Toward this end he struggled to plumb the depths of the unconscious and scale the heights of creativity. Midway on his journey he stumbled upon a clue: the road to the heights was by way of the depths.'²⁰⁰ Kierkegaard believed that 'the dynamic character of existence is manifested paradigmatically neither in society nor in the "crowd" but in

¹⁹⁹ KDG p.121

²⁰⁰ OCU p. X (Introduction by Benjamin Nelson).

the inner individual (*Den Enkelte*) who strives to exist as an authentic person. In the subjective intensification of existence, truth comes to be in the life of an individual.²⁰¹

It is love that deepens the transparency in an individual and with the passage of time his or her heart becomes more and more transparent; the person, in this process, veers nearer and nearer to his/her origin; and a time comes when they see God in their own self. And then, as Kierkegaard once said, the person sees no more, he also said that ‘the process of deepening transparency is a process of increasing silence,’ which is absolutely correct. There is a history of the men of God, the loving and pious intellectuals, who stand witness to it. A famous saint poet of Indo-Pakistan sub-continent, named Shah Bheek, in one of his verses said: “The one who talks about (Truth) he knows not, but one who knows he speaks not.” Another world-known poet-philosopher Rumi (Jalaluddin Rumi of Persia) said that he delivered long lectures on Ultimate Truth to his pupils but when Reality revealed to him he laughed at himself (on what he was preaching).

As for the journey to selfhood, we have seen earlier that according to Iqbal its ‘beginning is love and the end is Beauty.’ The limit as regards Iqbal is Beauty (i.e. God). Kierkegaard also says the same but in different words; he says that ‘there is a limit to the process of deepening transparency. The limit is reached when a man, to speak figuratively, achieves a conception of himself – his real self – that is so transparent he sees clear through it, it vanishes as an object and obstacle to his vision, and he sees only the absolute truth. He sees God.’ But how to achieve such transparency of heart? Kierkegaard offers devices in his eighteen ‘*Upbuilding Discourses*.’ These he says ‘are upbuilding discourses and not

²⁰¹ OPF p. 26

discourses for upbuilding,' since he felt he was no authority to preach or deliver sermons. However, the way adopted by him in his discourses is ethico-religious. His *Upbuilding Discourses* are not a sort of meditation or Yoga like practices or like sermons of priests or laws of mysticism. He does not renounce the practical world and does not take refuge in jungles. Kierkegaard's edification is a practical process to purify the heart and build up the inner-self of a man. It is a lengthy struggle between one's outer self and inner self that leads ultimately, depending upon choosing the correct direction, to a compromise between the two selves. This is neither a defeat of the outer self nor a victory for the inner self, but it means having the essentials from the physical world while remaining fully related to the spiritual world. This becomes possible when man's right to choose is applied correctly remaining within ethico-religious limits. Thus the edification of belief paves the way for a transformation of the heart. The transparency of the heart is continued till the heart mirrors the *self* that leads the person to see God; as '*the self has its origin in God.*' Iqbal clarifies: 'The eternal secret of the ego (*self*) is that the moment he reaches this final revelation he recognizes it as the ultimate root of his being without the slightest hesitation. Yet in the experience itself there is no mystery. Nor there is anything emotional in it.'²⁰²

It is certainly not an exaggeration if we say that both Kierkegaard and Iqbal are anthropologists and at the same time they are theologians, poets and philosophers. Kierkegaard often calls himself as poet due to his poetical thoughts and Iqbal is recognised poet in wordly sense. Here is a beautiful example of poetic expression of knowing about 'the wisdom of life,' a pseudonymous paragraph from Kierkegaard's *Either/Or*:

²⁰² RRT p.156

“Marry, and you will regret it. Do not marry, and you will also regret it. Marry or do not marry, you will regret it either way. Whether you marry or you do not marry, you will regret it either way. Laugh at the stupidities of the world, and you will regret it, weep over them, and you will also regret it. Laugh at the stupidities of the world or weep over them, you will regret it either way. Whether you laugh at the stupidities of the world or you weep over them, you will regret it either way. Trust a girl, and you will regret it. Do not trust her, and you will also regret it. Trust a girl or do not trust her you will regret it either way. Whether you trust a girl or do not trust her, you will regret it either way. Hang yourself, and you will regret it. Do not hang yourself, and you will also regret it. Hang yourself or do not hang yourself, you will regret it either way. Whether you hang yourself or do not hang yourself, you will regret it either way.” His last sentence of this deliberation is: “This, gentlemen, is the quintessence of all the wisdom of life.”²⁰³

One thing is strikingly common in Kierkegaard and Iqbal that neither of them forgets God when talking about man and whenever they speak about God the presence of man is there – the heart of man is ‘the place of God.’ Life is a constant flowing river, it has no beginning and it has no end, its beginning is in eternity and the end also lies in eternity, rest is not in its nature. To Iqbal rest means death and death is nowhere in the life of the *self*. Iqbal says that soul is in constant motion, and that is the fate of the soul. Iqbal and Kierkegaard are the symbols of the unrestful soul of man. Hegel believed the same; in his “Philosophy of Spirit” he says that spirit is not something motionless but it is ‘absolute unrest.’ Kierkegaard says: ‘In the life of the spirit there is no

²⁰³ E/O I p.38-39

standing still.²⁰⁴ Iqbal says it is hope or longing of hope that keeps man alive. Hopelessness is the result of spiritlessness; but ‘spiritlessness is not as being without spirit, it is stagnation of the spirit in a man,’ as maintained by Kierkegaard. The stagnation of the spirit in an individual leads him towards hopelessness; and hopelessness, says Kierkegaard, ‘is the sickness unto death,’ i.e. despair. Kierkegaard states that ‘*when death is the greatest danger, we hope for life, but when we learn to know the even greater danger, we hope for death. When the danger is so great that death becomes the hope then despair is the hopelessness of not being able to die.*’ At this stage, Kierkegaard believes, that man finds a helping hand coming out of the clouds which helps him, pulling him away from disaster; but this is only possible if the person possesses faith in God. It is only man’s faith in God that saves him from utter hopelessness and keeps his hope alive, even when despair surrounds him. It is this hope, as Iqbal has said in a verse of his poetry, as the ‘knower of the secrets of God.’ Following is another of Iqbal’s verses about hope and faith in God:

“Na kaheen jahan men amaan mili, jo amaan mili to kahaan mili,

*Meray jurm-i khana kharab ko teray afvi banda nawaz men.*²⁰⁵

. (My sins did not find refuge in the whole world, the only place where

I found shelter - O my Lord! - was Thy forgiveness).

According to Kierkegaard ‘the greater the conception of God, the more *self*.’ He says that ‘the *self* is created and sustained by God,’ and asserts that ‘the more conception of God, the more self; and the more self, the more conception of

²⁰⁴ SUD p.94

²⁰⁵ BD p.281

God.’²⁰⁶ He says: ‘God who holds every thing together in His eternal wisdom and who assigned man to be lord of creation by his becoming God’s servant and explained Himself to him by making him His co-worker, and through every explanation that He gives a person, He strengthens and confirms him in the inner being.’²⁰⁷

According to Hegel the ‘*self*’ is a unified plurality and a pluralised unity in which universality and particularity are reconciled in concrete individuality. The *self* can be for itself only insofar as it is for others.’²⁰⁸ Iqbal and Kierkegaard also have the same view. Iqbal’s idea of collective self and individual self, or universal self and individual self, highlights the importance of his understanding of the full scope of the *self*. Individual self, Iqbal says, ‘consists of the feelings of personal life, and is as such, a part of the system of thought. Every pulse of thought, present or perishing, is an indivisible unity, which knows and recollects.Inner experience is the ego at work. We appropriate the ego itself in the act of perceiving, judging, and willing.’²⁰⁹ A fully developed ego at its height, says Iqbal, is able to retain self-possession, even in the case of a direct contact with the All-embracing Ego. Man without losing his identity, remains a part of the Organic Whole. The ego of man i.e. his *self* is deeply related to Ultimate Ego or All-embracing Ego, which is the source that ‘awakens in man the higher consciousness of his manifold relations with God and the universe. The *self* is a synthesis of ideality and reality, infinitude and finitude, possibility and necessity, eternity and time, universality and individuality.’²¹⁰ The individual *self* derives attributes from the All-embracing

²⁰⁶ Ibid. p.172

²⁰⁷ EUD p.87

²⁰⁸ JS p.200

²⁰⁹ RRT p.81-82

²¹⁰ RRT p.7

Ego. Dr. Jamila Khatoon says that these ‘Divine attributes do not savour of limitations and finitude. Iqbal depicts God as the Dynamic Will, as Thought, Light, Love and Beauty. God is not identified with any one element but all the above-mentioned elements are comprehended in His Essence. Further, He is attributed with Creativeness, Omniscience, Omnipotence, Eternity, Freedom, Wisdom and Goodness. But these attributes and aspects do not imply limitations or restrictions, differentiations, distinctions or duality in the Divine Essence. God is one Organic Whole in which all the above mentioned attributes are comprehended.’²¹¹

The role of the *self* in this world is constructive and not destructive, and in order to perform its constructive role the *self* must be a part of the society of mankind. Being individual and remaining individual it must nevertheless also be universal as a part of the Whole. ‘The deepest reason for this is to be discovered in the essential characteristic of human existence, that man is an individual and as such is at once himself and the whole race, in such a way that the whole race has part in the individual, and the individual has part in the whole race.’²¹² We learn from history that sometimes a whole nation is faced with the misery of occupation by a foreign nation. According to Hegel such a misfortune as a result of the defeat or fall of a nation, is always due to fragmentation of the individual, and fragmentation of the individual is the result of spiritlessness within him. The Spiritlessness, as already explained earlier, is not being without spirit but the stagnation of spirit. The spirit is ‘pure self-recognition in absolute otherness - it is that which relates itself to itself and is determinate, it is other-being and being-for-self, and in this determinateness or in its self-

²¹¹ PMU p.105

²¹² SUD p.180

externalisation, abides within itself.²¹³ Kierkegaard, Hegel and Iqbal, all the three of them, pointed out the damaging fragmentation of the individual of their respective countries. For Denmark Kierkegaard remarked that his country was stuck on the mud bank of reason. In fact it was not only his country but also his remarks applied to most nations. This is the reason that the philosophy of the *self* with all the three revolves around ethico-religious thought as a center. By applying this method Hegel and Iqbal achieved what they desired, and to a great extent they succeeded in integrating the fragmented individual and managed to build a united society. But Kierkegaard was not fortunate enough to see a change in his nation during his lifetime. It is my hope that we eventually understand what he meant by saying: 'My whole life is an epigram to make men aware.'

We, human beings on the earth, consist of a small part of universe; the individual is just a tiny atom in it, but in relation to the society of mankind the significance of the individual increases. However, it appears only when the ego (*self*) is developed in a man and makes him an active organ of the body of mankind. That he is able to play his constructive role in society. The development of such an ego in the individual ultimately culminates in the development of a collective ego in a group of people, which strengthens moral values in them and makes the nation strong in every respect. By developing the collective *self* or ego the differences of individual *self* (or *selves*) are eliminated, and among such a society the desire of an individual does not clash with the collective desire of the society; the 'self' and 'other' become as collective *self* in the individuals. This is the higher stage of the voyage to selfhood which started from individual's efforts to awaken in him the consciousness of self-understanding after overcoming his own

²¹³ JS p.216

weaknesses and short-sightedness and then developing his *self* by cleaning his heart from the dust of egotism to make it transparent. Thus when the heart is transparent man is able to discover the right path and then continue his journey onward with God given power, wisdom and courage to fulfil his duty and work as a representative of God on this earth. To be more clear at this stage we quote hereunder an extract from “*Journeys to Selfhood*”. This is from its part “*Wayfaring*”:

‘As soon as a person accepts responsibility for himself as a free agent, other dimensions of selfhood come into sharp focus. Most importantly, the subject clearly distinguishes what it is from what it ought to be by differentiating its givenness and its possibility, its reality and its ideality. The self that the ethicist wills to become “is not an abstract self which passes everywhere and hence is nowhere, but (is) a concrete self which stands in living reciprocal relation with these specific surroundings, these conditions of life, this natural order. This self which is the goal (*Formaalet*) is not merely a personal self, but a social, a civic self. He has, then, himself as a task for an activity in which, as this definite personality, he grasps the relations of life.”(267;235).’²¹⁴

According to Kierkegaard the human *self* is a union of the temporal and the eternal; being aware of the both, says Hawi, is a ‘deepened self knowledge.’ He maintains that with this knowledge, one comes to know that ‘he has actual relation to a world, and that consequently this relation cannot be mere knowledge about this world and about himself as a part of it, since such knowledge is no relation, simply because in this knowledge he himself is indifferent toward this world and this world is indifferent through his knowledge of it. Not until the moment when there awakens in his soul a concern about what meaning the world has for him and he for the world, about what meaning everything within him by which he himself

²¹⁴ JS p.244

belongs to the world has for him and he therein for the world – only then does the inner being announces its presence in this *concern*.’ Kierkegaard says that this *concern* is not calmed even with a more comprehensive and detailed knowledge. It continues its onward march and consequently becomes a knowledge ‘that does not remain as a knowledge for a single moment but is transformed into an action the moment it is possessed. This *concern* also craves an explanation, a witness (*Vidnesbyrd*), but of another kind.’²¹⁵ What kind of witness, then, we need? We get full explanation from Iqbal; who says:

“The final act is not intellectual act, but a vital act which deepens the whole being of the ego, and sharpens his will with the creative assurance that the world is not something to be seen or known through concepts, but something to be made and remade by continuous action. It is a moment of supreme bliss and also a moment for the greatest trial for the ego:

“Art thou in the stage of ‘life,’ ‘death,’ or ‘death-in-life.’
Invoke the aid of three witnesses to verify thy ‘station.’

The first witness is thine own consciousness—

See thyself, then, with own light.

The second witness is the consciousness of another ego—
See thyself, then, with the light of an ego other than thee.

The third witness is God’s consciousness—

See thyself, then, with God’s light.

If thou standest unshaken in front of this light,

Consider thyself as living and eternal as He!

That man alone is real who dares—

Dares to see God face to face!

What is ‘Ascension?’ Only a search for a witness,

Who may finally confirm thy reality—?

A witness whose confirmation alone makes thee eternal.

No one can stand unshaken in His Presence;

And he who can, verily, he is pure gold.

²¹⁵ EUD p.86

Art thou a mere particle of dust?
Tighten the knot of thy ego;
And hold fast to thy tiny being!
How glorious to burnish one's ego.
And to test its lustre in the presence of the Sun!
Re-chisel, then, thine ancient frame; And build up a new
being.
Such being is real being;
Or else thy ego is a mere ring of smoke!"²¹⁶

The life of the *self* receives importance in relation to its practical involvement in the affairs of society. Kierkegaard views: 'The more of the universally human an individual is able to realize in his life, the more extraordinary he is. The less of the universal he is able to take up in his life, the more imperfect he is.'²¹⁷ May-be he becomes an extraordinary person in the eyes of people due to certain reasons but surely 'not in a good sense,' says Kierkegaard.

The journey of *self-development* has to be travelled alone; in spite of all the hustle and bustle of life around a person he remains mostly alone during this journey. As described by Mark C. Taylor, Kierkegaard considers that 'the journey to selfhood winds along 'a solitary path, narrow and steep,' where the individual wanders 'without meeting a single traveller.' To follow the way is to embark upon an extraordinary (*U-almindelig*) pilgrimage, a venture that suspends one 'above seventy thousand fathoms of water, many, many miles from all human help.' However to

²¹⁶ RRT p.157 This is English translation from Iqbal's poetry
'Javidnama,' translated by Iqbal
himself and included in this book.

²¹⁷ JS p.245

Kierkegaard this is the only way that ‘holds the promise of a radical cure for spiritlessness.’²¹⁸

Taylor says that ‘the Hegelian and the Kierkegaardian journeys to selfhood lead to different destinations. Hegel’s end is Kierkegaard’s beginning, and Kierkegaard’s end is Hegel’s beginning.’ He produces solid arguments in support of his claim in the *Prefatory Conclusion* of his book (JS). But without going into the detail we find that his final conclusion is the same as that which both philosophers pleaded for. We quote his beautiful remarks: “In ending, I offer prefatory suggestions about the way in which the Hegel-Kierkegaard debate illuminates the path along which we must journey to selfhood. Thus as our end was in the beginning, so a beginning is in our end.”²¹⁹ It is also not our contention to criticize one or the other, or make one of them as our hero. To us both Hegel and Kierkegaard are great philosophers of the world. As to the greatness of their thought both of them devoted their whole lives to the reform of mankind and have left a treasure, the essence of their intellect, for the guidance of our generations to come.

Iqbal’s conception of *self* particularly with regards to collective selfhood is very much similar to that of Hegel. Both of them belonged to their age as much as they belong to us today. They were indeed great reformers who not only offered reforming ideas but saw their lives as a mission to guide the people of their respective countries towards the good path. On the contrary Kierkegaard, as stated earlier, did not belong to his age and as such could not possibly move his fellow countrymen. It was almost a century that his nation started understanding the essence of his moral and religious teachings. The other factor in this seems to be the short span of life at his

²¹⁸ JS p.262

²¹⁹ JS p.264

disposal as compared to the tremendous volume of thought, which he wanted to express during the shortest possible time. He himself felt and expressed that he had very limited time to live in this world. However, we are the heirs and custodians of his great works, so we must continue his mission to build an ideal society, as was the dream of this great philosopher. Kierkegaard is and will remain a beacon of light for mankind and for the Danish society in particular. Similarly Iqbal also is another beacon of light for all of us. We can illuminate our hearts, remove our differences, convert our disintegration into integration, understand the conception of *self* as taught to us by both of them, and thus live a life of unity within plurality.

One thing common to the aforesaid three philosophers was their respective countries' fragmented individuals. Since they were basically reformers of their time, they wanted to gather together fragmented splinters of the individuals of their society. This they believed was the result of stagnation of spirit, as according to them men in society with stagnant spirits were the cause of misfortune in the whole nation. The way, however, adopted by Kierkegaard was different from that of Hegel and Iqbal. The way chosen by Kierkegaard was almost mystical. He used an indirect method to mend the attitudes of his countrymen and preached to them about the values of religion and ethics while keeping himself aloof from society. By contrast Hegel and Iqbal maintained their unique mystical and religious approach, while at the same time becoming involved themselves in the affairs of their society. The disparity we find here in the ways of Kierkegaard and Iqbal is a result of their respective social and historical backgrounds. Unlike Kierkegaard, Iqbal made himself a force of change in society and ignited the power of the collective self within his countrymen. His final goal was to create a realization of the importance of the collective self at a higher level in the society of mankind as a whole. This is the concept of belonging to a

single family on this planet. 'To be is to be related', opined Mark C. Taylor. After quoting Hegel's view point on the development of the *self*, he observes that selfhood is essentially social and that the individual *self* remains totally abstract, utterly indefinite, and completely incomprehensible in the absence of creative interrelation.²²⁰ Hegel spent much of his time contemplating 'how can we restore the unity of man?' If every one of us keeps this question in mind, we may be able one day to find the answer to the existing misfortune of the scattered family of mankind.

According to Kierkegaard, when a person begins to understand himself he initially encounters his first self. He realizes that the object of his first *self* is 'seeking after the surrounding world.' No doubt there exists a charm in external world; which has an extremely powerful attraction for man. But if the man has a strong enough will, his deeper *self* comes to his rescue. With the emergence of one's deeper *self* the first self is overshadowed and weakened. However the first self never dies; it remains not only alive but constantly at war with the second *self*. Kierkegaard calls the first self as *the happy self*. Its inclination is always toward happy moments seeking pleasure. But the life of such moments of pleasure is always too short. Here comes, in the life of the individual, a moment of choice. If the person chooses to forego momentary pleasure, he ultimately succeeds overpowering his first self; then the second *self* (i.e. the deeper *self*) dominates and continues his journey deeper and deeper into eternity. This discourse, according to Kierkegaard, is about needing God, as he says that 'through more profound self-knowledge one learns precisely that one needs God.' And this, according to him, is the highest perfection of a man. In concluding his *Four Upbuilding Discourses*, he says that 'to know God is crucial,

²²⁰ JS p.274

and without this knowledge a human being would become nothing at all, yes, perhaps would scarcely be able to grasp the first mystery of truth that he himself is nothing at all, and then even less that to need God is his highest perfection.’²²¹

Kierkegaard agrees with Socrates that every man is in possession of Truth and that the individual’s self knowledge is a knowledge of God, but he says that everybody is not Socrates. One however can begin with the ‘endeavour to know oneself and this is beginning of the dialectic of ethical existence, not its goal.’ With this beginning he discovers the *self* in him, he discovers the possibility within him and can proceed forward to actuality, provided he has courage enough. According to Kierkegaard this is self-reflection and in this self-reflection activity the individual discovers both the ‘actual self’ and the ‘ideal self,’ i.e. one’s potentiality and the possibility within. In this attempt he says that the individual ‘becomes conscious of himself as this definite individual with these talents, these dispositions, these instincts, these passions, influenced by these definite surroundings, by this definite environment ... being conscious of himself in this way, he assumes responsibility for all this.’²²² Once the individual assumes responsibility it is the courage in him and the force of his passion that carry him towards the final goal, and the final goal of Ego is the individual’s direct relationship with the Divine Ego. Then his *self*-knowledge becomes ‘God knowledge’ and the entire world, as Socrates said, centers in him. But as maintained by Kierkegaard, everybody is not Socrates and does not possess the courage that Socrates had, therefore this cannot be everybody’s business. It is the courage through which one attains his place in this world. One, therefore, must keep one’s morale and courage high enough, as

²²¹ EUD p,326

²²² PF II p.96

his credibility before God as well as among his fellow beings is always relative to the amount of courage in him.

Whatever we intend to do it is courage that actualises it. Without courage we are just unable to do anything. For a small job one needs a little courage but when the individual encounters a big challenge involving an extraordinary action, much more courage will be required. For self-understanding man possesses instinct as well as courage. It is, therefore, a matter of choice for the individual and it rests upon to him to actualise his/her potentiality of courage. 'Possibility is rooted in the finite freedom of man to do that which he has a potentiality for. It is fundamental to his being insofar as it is a primal spiritual possibility.'²²³ The *self* is the actuality of man that is the possibility shaped into actuality is man. Kierkegaard says: 'in a healthy state or when there is equilibrium between the psychical and physical, a man is never dizzy. It is the same with despair. If a man is relating himself to himself relates himself absolutely to God, there is no despair at all, but at every moment when this is not the case, there is also some despair. Consequently when a man in relating himself to himself he absolutely relates himself to God, when all despair is annihilated.'²²⁴ With Kierkegaard the medium for developing the *self* is imagination. The process of developing the *self* through imagination is not just sitting in a corner shutting one's eyes and imagining as if proceeding toward the *self*; it is a hard struggle and a tough job involving the whole of man activating all of his psychical and physical potentialities.

Infinity is not beyond the reach of finite man; of course it is only possible when he attains qualification by developing his

²²³ PF II p.38

²²⁴ SUD p.146

inner power and transparency of heart. Then Einstein's four-dimensional Space-time becomes meaningless to such a person. Bergson is also of the same view as he says: 'We can go beyond ourselves and extend our time in both directions; the way down leads towards pure homogeneity or pure repetitiveness, that is, materially; on the way up we come closer and closer to living eternity.'²²⁵ Iqbal also says the same poetically in a beautiful way:

*"Ishq ki taqveem men asr-i rawaan key siva,
Aur Zamaney bhi hain jin ka naheen koi nam."*²²⁶

(In the world of love the *Time* is not limited to past, present and future,

There exist other *times* as well, which have no names).

When the person achieves that end, i.e. as soon as he is 'closer to living eternity,' as Bergson said, his time extends in both directions. He is then able to see beyond the temporal past and future; he can see all at once, as the 'eye with which he sees becomes God's eye.'²²⁷ Such a person holds an intuitive eye, which can see things that one's temporal eye is unable to see; his instinct works like the instinct of a bee. The intelligence in a person, as Bergson maintains, is just 'the human way of thinking.' This intelligence is transformed into a sort of revelation, a bee like instinct, an intuition. Bergson views that just denying the characteristics of matter does not serve the ultimate purpose for the human mind; for it the best way lies in cultivating and developing its faculties by giving

²²⁵ LZB p.27

²²⁶ KIU p.40 (Iqbal's Persian poetry "Bal-i-Jibreel" p.96).

²²⁷ Once God revealed to Prophet Muhammad: "My *Banda* (servant of God) continues to be closer and closer to Me until he becomes My loved one, and when he becomes of My loved ones, then I become his ear with which he hears, and I become his eye with which he sees, and I become his hand with which he catches, and I become his foot with which he walks".

attention to the power of the mind itself that leads to the creation of an intuitive power in one's mind. His relation with the matter remains but at the same time he remains relating to transcendental world, without breaking his ties with physical world.

According to Kierkegaard the *self* is immediate man 'whose essential structure is an internal dynamic activity with intensity of feeling and thought.'²²⁸ Kierkegaard's 'immediate man' is Iqbal's *Mard-i Momin* (perfect man). In his famous long poem "*Qortaba Mosque*" Iqbal says that the marvellous beauty and architecture of this historic mosque came into existence through the hands of perfect man. It is a living example of the 'internal dynamic activity with intensity of feeling and thought' of the men who built it. These were the people, borrowing Kierkegaard's words, 'the authentic men, who lived in the hope for eternal via the moment, yet retained touch with temporal.' It is simple to understand Iqbal's contention that 'truth exists only as the *self* produces it in action.' In the absence of self-knowledge man is incomplete – rather he is non-existent; as such he is bound to play in the hands of his aesthetic first self, seeking pleasure moments in immediacy, with the result that as soon that pleasure moment is over he is desperate, as well as feeling guilty at times; but soon after he again desires repetition of the same enjoyment and again he is faced with the same fate. This goes on until the moment of death arrives and the man is doomed forever. The man himself is the architect of his fate. He can make either paradise or hell for himself, since the power of choice rests with him. Just as Kierkegaard had several flights to the other world, some of them being imaginary and some spiritual, Iqbal also passed through such periods. Since talking about spiritual flights will become too subtle, I would like to mention here just one of

²²⁸ IR p.105

Iqbal's imaginary flights, which relates to the present topic of man's right to choose. As described by Iqbal, once in such a trip he was taken to the paradise where he saw everything promised by God was there. He then wished to see the hell also, so his guide angel took him to hell. To his utter surprise he found the place was so cold that its inhabitants were almost freezing. He, therefore, said to the angel, who accompanied him, that he had heard a lot about the intensity of burning fire in the hell but he was not finding any fire at all there. The angel replied to him:

*“Ahl-i dunya yahan jo aatey hain,
Apney angar sath latey hain.”*

(The people, who come here from the earth, bring their own burning ember with them).

Every lyric and every poem of Iqbal carries a universal message for human beings. Similarly this poem also gives us a message that tomorrow we will reap the fruit of seed that we are sowing today.

It is the activity or the movement of one's first *self* towards the right direction that can achieve perfection and becomes an authentic *self*. The individual then becomes a 'perfect man.' However Kierkegaard and Iqbal equally stress that the movement of the *self* must strictly remain under the domain of the ethico-religious. The individual is an integral part of society, he is a limb of the body of mankind, which if detached from the body loses its identity and becomes a thing of no value. As for religion, to Iqbal, 'the religion is not merely a body of dogmas or rituals; it is rather a form of experiences which ensures a grasp of nothing short of a direct and immediate illumination of the very core of Reality.'²²⁹ The illumination is not a mysterious thing but it is as much 'cognitive as other forms of experience.' Religion keeps one's

²²⁹ IPR I (Introduction)

self within the norms of morality; this leads to cleaning up of the heart and making it transparent to grasp the Reality. Faith and belief play a major role in this; expectancy of faith, Kierkegaard says, is victory. He says that 'doubt is guileful, on secret path it sneaks around a person, and when faith is expecting victory, doubt whispers that this expectancy is a deception. But he believes that doubt cannot disturb the expectancy of the faithful as it comes from the outside and the belief of the believer is from inside. However one should guard himself against the deception of doubt as according to Kierkegaard the doubt is 'a deep and crafty passion.'²³⁰ Therefore one should guard himself against the influence of doubt. Iqbal also stresses on this particular point and says: "*Khuda-i Lam Yazal Ka dast-i qudrat too zaban too hai, Yaqeen paida kar aye ghafil ki maghloob-i guman too hai.*"²³¹ (O Man! Thou art the hand of God and is also His tongue, Create expectancy of faith in you and don't be the victim of doubt).

In another beautiful verse he is saying: "*Guman abad dunya men yaqeen mard-i Musalman ka, Biaban ki shab-i tareek men qandeel-i ruhmani.*"²³² (A believer's expectancy of faith in this world of doubts is like the hope that a lonely traveller of desert in a dark night gets by seeing candlelight from a remote hermitage).

The *self* is fundamental to Iqbal. It is the most important and dominant area of his philosophy. Iqbal himself had passed through various stages of developing his own *self*. Whatever he wrote about the *self* was from the knowledge achieved through his own experience and his dialectic was not merely a literary work or philosophical theory. To Iqbal pantheism is

²³⁰ EUD p.23

²³¹ BD p. 269

²³² BD p. 270

not the way to Reality; he is against the very root of it, since 'pantheism does not admit any finite center of experience neither it attributes any objective reality to world.' Iqbal is very clear on this issue. How realistic on his part to say that 'firstly, the sense-data and the perceptual level of thought cannot be regarded as unreal.' The world exists, he says; and that we cannot doubt this fact. 'The second vital condition and an unimpeachable certainty against pantheism is the reality of the *self* or Ego that even pantheism cannot wholly deny.'²³³ Pantheists regard the world as being something that merely appears to us but does not actually exist. Iqbal asserts forcefully that 'the world exists,' but at the same time, he says, the *self* also exists beyond any doubt. The *self* plays a constructive role in the world by virtue of being itself a part of society. The *self* being individual and remaining as individual has got to be universal as a part of the Whole. Iqbal is not in favour of self-negation for the sake of a closer relationship with God, which is in fact pantheistic belief. It was this which influenced the two great religions Christianity and Islam by creating among the believers groups of mystics and Sufis believing in pantheism of a Neo-Platonism trend of mind i.e. to ignore the world and with that destroy their inner power of *self* or Ego to become the favourite of God. To Iqbal 'the moral and religious ideal of man is not self-negation but self-affirmation and he attains this ideal by becoming more and more individual.'²³⁴ The *self*, according to Iqbal, 'being real and existent its end cannot be self-absorption in the Absolute, as the pantheists maintain,' as that would imply the very negation of the ego; ego or *self* does exist, it is real and gives man the status of 'existent.' Descartes said 'I think, therefore, I exist.' Since according to Iqbal 'all thinking presupposes a

²³³ MPI p.32

²³⁴ SS I p.xviii

subject who thinks; therefore, the subject of our thinking process does exist.’²³⁵

As described earlier ‘the *self* is the actuality of man; *self* itself is man himself.’ In relation to God, Kierkegaard says that ‘man is for ever captive in the presence of God and there is no possibility for him to make himself unobserved before God or to run away from Him, for God is there with him behind and before.’ In his mystical approach to God he says that ‘the absolute self stands simply as a synonym of God; I chose the Absolute, which chooses me, I posit the Absolute, which posits me.’²³⁶ Iqbal highlights this relation of man’s ego with God’s Ego. He says: ‘The Qur’an declares the Ultimate Ego to be nearer to man than his own neck-vein;’²³⁷ and he goes on to say that ‘I have conceived the Ultimate Reality as an Ego; and I must add now that from the Ultimate Ego only egos proceed. The world, in all its details, from the mechanical movement of what we call the atom of matter to the free movement of thought in the human ego, is the self revelation of the *Great I am*,’ i.e. God. He says further that ‘every atom of Divine energy, however low in the scale of existence, is an ego. But there are degrees in the expression of egohood. Throughout the entire gamut of being runs the gradually rising note of egohood until it reaches its perfection in man.’²³⁸

We understand the *self* but as a concept only; it is not a real understanding of the *self*. Iqbal says that we can go further and ‘we can intuit the *self*. We can directly see that the *self* is real and existent. Indeed our selfhood is the most real thing we can

²³⁵ MPI p.35

²³⁶ TCK p.40

²³⁷ Also Qur’an 50:16

²³⁸ RRT p.57

know. Its reality is a fact.²³⁹ Bergson also says that ‘intuition is only a higher kind of intellect.’ Besides the *self* being understandable through intuition, Iqbal firmly asserts that we can see the *self*, which is revealed as the center of our activity and action. He says that ‘it is ego, which acts in our likes and dislikes, judgments and resolutions. Thus the ego is directly revealed to be existent and real. The knowledge of the existence of the ego is in no way an inference, it is a direct perception of the *self* itself.’²⁴⁰ Professor Nicholson explains Iqbal’s conception of the *self* as under:

“Physically as well as spiritually man is a self-contained career, but he is not yet a complete individual, because he is away from God. The greater his distance from God, the less his individuality. He who comes nearest to God is the completest person. Nor that he is finally absorbed in God. On the contrary, he absorbs God into himself. The true person not only absorbs the world of matter by mastering it, he absorbs God into his Ego by assimilating Divine attributes.”²⁴¹

In terms of Space-time, Iqbal says: ‘to exist in pure duration is to be a self, and to be a self is to be able to say “I am.” Only that truly exists which can say “I-am”’. It is the degree of the intuition of “I-am-ness” that determines the place of a thing in the scale of being. We too say, “I am”; but our “I-am-ness” is dependent and arises out of the distinction between the self and the not self. The Ultimate Self, in the words of Qur’an: *can afford to dispense with all the worlds*. To Him the not self does not present itself as a confronting “other”, or else it would have to be, like our finite self, in spatial relation with the confronting “other”. What we call Nature or the not-self is only a fleeting moment in the life of God. His “I-am-ness” is

²³⁹ MPI p.35

²⁴⁰ MPI p.35-36

²⁴¹ SS I p.xix (Introduction)

independent, elemental, and absolute.’ Iqbal says that Nature is to the Divine Self as character is to the human self, and the knowledge of Nature is the knowledge of God’s behaviour.²⁴²

The greatest obstacle in the way of life is matter. Iqbal says that his criticism of Plato is directed against those philosophical systems, which hold up death rather than life as their ideal - systems which ignore the greatest obstacle to life, namely, matter, and teach us to run away from it instead of absorbing it.²⁴³ He views a true person absorbs the world of matter and by mastering it he absorbs God Himself into his ego. The life of ego, he maintains, ‘is a forward assimilative movement and it removes all obstructions in its march by assimilating them; even the death which is also an obstacle is removed away in its onward march.’ Actually the death to an existent ego is a transit moment, says Iqbal; it is not the end of life of a true existent person. ‘The personality is a state of tension,’ and according to him, the essence of the life of *self* or ego lies in ‘continual creation of desires and ideals.’ If the state of tension is maintained the life continues and if not maintained, relaxation will ensue. To Iqbal relaxation is death. He says that the personality or the state of tension is the most valuable achievement of man and he should see that he does not revert to a state of relaxation. The idea of personality (self) gives us a standard of value; it settles the problem of good and evil. That which fortifies personality is good, that which weakens it is bad.²⁴⁴

According to Iqbal, maintaining the state of tension is to make a person’s life immortal. He says that after death there may be an interval of relaxation, an intermediate state, which lasts until the Day of Resurrection. The Day of Resurrection as well as resurrection of human bodies is fundamental to all

²⁴² RRT p.45

²⁴³ SS I p.xxii (introduction).

²⁴⁴ SS I p.xxi (introduction).

religions. Bergson also says that resurrection of the body is possible. There must be no doubt that the Day is bound to come and everybody from us will be there in person. This is promise of God, Who says:

- 1) *'To Him will be your return—of all of you. The promise of God is true and sure...'*²⁴⁵
- 2) *'Man says: "What! When I am dead, shall I then be raised up alive?" But does not man call to mind that We created him before out of nothing?'*²⁴⁶

The *self* remained a focus and a center of the entire philosophy of Iqbal in his works of poetry and prose. Iqbal's famous Persian poetry *Asrar-i khudi*, (The Secret of the Self), has been translated in various languages of Europe and other countries, and innumerable treatises and books have so far been written on Iqbal's philosophy of the *self*. The first of these, as described earlier, was the translation from Iqbal's *Asrar-i khudi* by his learned teacher Professor R.A. Nicholson, a Lecturer at the University of Cambridge. He was a loving teacher of Iqbal and knew his unique student better than any other person. We are particularly referring to his translation of Iqbal's idea of *Khudi* (self) in this chapter. Iqbal's way towards development of personality, i.e. person's ego or self, is similar to that of Kierkegaard, namely, it is ethico-religious. According to Iqbal there are three stages in the movement of ego towards its perfection. A person on arriving the final stage becomes a perfect man. These three stages are following:

- 1) Obedience of Law.
- 2) Self control, which is the highest form of self-consciousness or ego-hood.
- 3) Divine vicegerency.

²⁴⁵ Qur'an 10:4

²⁴⁶ QUR'AN 19:66-67

The third stage, i.e. divine vicegerency, is the last stage in the process of development of the *self* when man becomes the vicegerent of God on earth; he is then ‘the completest Ego, the goal of the humanity, the acume of life both in mind and body; in him the discord of our mental life becomes harmony. He is last fruit of the tree of humanity, he is the real ruler of mankind; his kingdom is the kingdom of God on earth.’²⁴⁷ The rule of God can only be promulgated on earth by people developing in them an Ego or *self* to the extent that they can sacrifice all their means of wordly comfort for the sake of common good. The kingdom of God on earth means, as Iqbal says, true democracy, the democracy of ‘more or less unique individuals, presided over by the most unique individual possible on this earth’– the individual possessing authentic *self*, the ideal of Kierkegaard and Iqbal.

The Ego or the *self* is not subject only, as regarded by some thinkers. Fichte says that ‘the ego is at once as subject and object. Our ideas of things are produced by the activity of thought, and there can be nothing in the ego which is not product of the ego’s own activity.’²⁴⁸ Iqbal agrees with Fichte and regards ego as a unity of subject and object. According to him you can see the *self* yourselves. In his “Gulshan-i Raz-i Jadeed” he says:

*“Khudi az kaa-i-naat-i rangu bu neest,
Hawaas-i maa mian-i maa-o ou neest.
Nigah ra dar hareemash naest rah-i,
Kunee khud ra tamaasha bey nigahey.”*

(Self does not belong to this phenomena,
Our senses do not come between us and it.
Our eyes have no access to its secret chamber,

²⁴⁷ SS I p.xxvii-xxviii (Introduction).

²⁴⁸ IPV p.57

You see the *self* without the help of the physical eye).²⁴⁹

Iqbal says that the world of object is not alien to the *self*. He explains one-ness between the relation of the ego and non-ego beautifully in his “Asrar-i khudi”, which is translated by Prof. Nicholson in English and quoted as under:
“The form of existence is an effect of the Self,
Whatsoever thou seest is a secret of the Self.
When the Self awoke to consciousness,
It revealed the universe of Thought.
A hundred worlds are hidden in its essence;
Self-affirmation brings Not-self to light.
By the Self the seed of opposition is sown in the world:
It imagines itself to be other than itself.”²⁵⁰

Iqbal stresses that the journey to selfhood must in no case seek an end; he says that the *self* is lost in the search of an end. It is a journey to the land of love and the traveller in this vast land of love must never try to relax, as the relaxation brings one to an end and the end of the journey becomes death. A spiritless person’s life comes to an end with the death, but the one with authentic *self* and possessing transparent heart never dies. Iqbal says that ‘action alone is the highest form of contemplation.’ If man wants eternal life he should never relax. Man’s authentic self is never asleep; his inner eye is always open; his life does not end with the death and destruction of his finite body. Death is a transit moment for him; he enters the eternal soonest the moment of death is passed. Death, says Iqbal, is ‘renewal of the life,’ that takes the man to a New World which is more illuminated than our earth.

²⁴⁹ IPV p.62

²⁵⁰ SS I p.16-17

The study of empirical science is an indispensable stage in the moral evolution of man, says Iqbal in one of his articles, namely, “*Self in the Light of Relativity*.” However he attaches a condition to the study of empirical science. ‘This scientific study should be only for moulding the stimuli to ideal ends and purposes, and it is thus only that the total self of man realizes itself as one of the greatest energies of nature. In great action alone the *self* of man becomes united with God without losing its own identity, and transcends the limits of space and time. Action is the highest form of contemplation.’²⁵¹ In the following verses of his book *Bal-i Jibreel* (Gabriel Wings), Iqbal says:

“*Jahaan aur bhi hain abhee bey namud,
Ki khalee naheen hai zameer-i vajood.
Har ik muntazar teri yalghar ka,
Teri shokhiy-i fikro kirdar ka.
Ye hai maqsad-i gardish-i roozgar,
Ki teri khudi tujh pi ho aashkaar.*”

(There are as yet many worlds to be manifested,
For the womb of Being is not empty.
Every world is waiting to be attacked by you,
To feel the sharpness of your thought and deed.
This is the object of the revolutions of day and night.
That your self may reveal itself to you.)²⁵²

In the foregoing passages of this chapter we have touched on the subject of love in several places. Let us come back to this subject but in a little more depth. Kierkegaard says that ‘love edifies self’ and ‘self edifies love.’ Kierkegaard has also used the term ‘love and love.’ Out of the two kinds of love as specified by Kierkegaard, the love ‘*Kjærlighed*’ i.e. divine love or pure love has been the focus in our discussion, and the

²⁵¹ IPV p. 99-100

²⁵² IPV p.100

same kind of love relates to Iqbal's philosophy of the *self*. This love is above our sensuous feelings. 'It is not love which man feels for the fair sex however spiritualised. It is a cosmic force, which moves heavens and stars. It is operative in all the universe.'²⁵³ Iqbal in his famous poem "Qortaba Mosque" from his book *'Baal-i Jibreel'* has said:

*"Ishq key mizraab sey naghma-i taar-i hayaat,
Ish say noor-i hayaat, Ishq say nar-i hayaat."*²⁵⁴

(The song from the strings of life is the result of the plectrum of love,

The light and flame of life are all due to love.)

To Iqbal love proved the fact that 'I am.' He also agrees with Kierkegaard that 'love edifies the *self*.' Iqbal, however, believes that the *self*, life and love, are not three different things. At the end they become one – the man, like Nietzsche's 'Super Man,' Kierkegaard's 'Authentic Person' and Iqbal's 'Perfect Man.' Such a man is 'God's vicegerent.' Iqbal and Kierkegaard are also in agreement with the fact that the *self* is incomplete without love and that love is incomplete without the *self*. Man's life in general is, therefore, not the life that ought to be and for what God made him superior to all His creations. He has to build himself; he is his own architect. In a perfect man intellect comes under the governance of love and love edifies intellect. In the absence of love man is lost; without love intellect leads man astray. However, when love accompanies intellect the individual is at once a man and at the same time he is an angel. Praising such an intellect Iqbal says:

*"Aey khush aan aql ki pehna-i do aalam baa oost,
Noor-i afrishta-o soz-i dil-i-aadam baa oost."*

(What an intellect! that both the worlds are assimilated in it; with it goes the angelic light and it has the company of Adam's burning heart).

²⁵³ IPV p.163

²⁵⁴ KIU p.421/97

In the West before Bergson (1859-1942) materialism prevailed so much that spiritual love (*Kjærlighed*) had no meaning. It had no place in the mind of the so-called modern world. Bergson was among the few persons who were fortunate enough to receive divine inspiration of love, which is the most important part of human life, and without which Man is incomplete. He realized the importance of the force of love for the intellect in man. He believed that the life revolves between the two poles, which are the attachment and detachment of intellect and love.²⁵⁵ Intellect alone is not the right source to explore secrets of the universe. It is in fact the Love that develops our ego through which man attains power that can even move a mountain. However man must not ignore acquiring knowledge out of empirical sources; but true freedom demands accurate judgment to choose the right path. It is love that directs the intellect to the right path. Therefore, we must widen our intellectual outlook and at the same time delve into the deeper levels of consciousness. Iqbal says: '*Apney man men doob kar paajaa suragh-i zindagi.*'²⁵⁶ (Plunge into the inner depth of yourself and get the secret of life). God has given proportion and order to the human soul, he is constantly revealing right and wrong to it. Surely he succeeds that purifies it, and he fails that corrupts it.²⁵⁷ According to Fichte 'pure ego holds the key to the universe.' Pure ego is the *self* which is 'authentic,' an awakened self or inner of the individual. And when the inner or the *self* awakens then it becomes a moving force in the practical world; the individual is then fully engaged in playing his role – a role assigned to him by God; he is then to His co-worker, since God "assigned man to be lord of creation." For such an individual the visible

²⁵⁵ IPV p.175

²⁵⁶ KIU p.331 (Iqbal's Bal-i-Jibreel, p.7)

²⁵⁷ Qur'an 91:7-10

world is not the only place; but he can see far ahead to a new world, a wonderful world. The movement of his *self* does not end anywhere, his journey goes on and he becomes closer to Reality. Even death does not stop its movement. He is then an existent individual and death is no more than a transit moment for him. He is not afraid of death but welcomes it, as, when the death approaches him, he sees the glamour of the other world very clearly through the mirror of his transparent heart. At the time of death the sign of his victorious life is, in the words of Iqbal, “a smile on his lips.” In his letter dated 30th, July, 1913, Iqbal wrote to his loving German teacher, Emma Wegenast: “You remember what Goethe said in the moment of his death – ‘MORE LIGHT.’ – Death opens up the way to more light, and carries us to those regions where we stand face to face with eternal Beauty and Truth.”

ABBREVIATIONS AND BIBLIOGRAPHY

- BD Bang-i-Dara by Iqbal, published by Sheikh Ghulam Ali Sons, Lahore, Pakistan.
- E/O I Either/Or by Søren Kierkegaard, edited and translated in English by Howard V. Hong and Edna H. Hong, published by Princeton University Press, New Jersey, USA.
- EUD Eighteen Upbuilding Discourses by Søren Kierkegaard, edited and translated by Howard V. Hong and Edna H. Hong, published by Princeton University Press, New Jersey, USA.
- IPR Iqbal's Philosophy of Religion, by Dr. M. Maruf, published by Islamic Book Service, Lahore, Pakistan.
- IPV Iqbal & Post-Kantian Voluntarism by B.A. Dar, published by Bazm-I Iqbal, Lahore, Pakistan.
- IR Iqbal Review April 1999, Journal of the Iqbal Academy Pakistan.
- JS Journeys to Selfhood, Hegel and Kierkegaard, by Mark C. Taylor, published by University of California Press, Berkley-Los Angeles - London.
- KDG Kierkegaard - The Descent into God, published by McGill-Queen's University Press, Kingston and Montreal.
- KIU Kulliyat-i-Iqbal Urdu, consisting of Iqbal's books in Urdu poetry, published by Iqbal Academy Pakistan, Lahore.
- LZB Leszek Kolakowski - Bergson, published by Oxford University Press New York, USA.
- MPI Metaphysics of Iqbal by Dr. Ishrat Hasan, published by Sheikh M. Ashraf, Lahore, Pakistan.
- NAK Notes on Iqbal's Asrar-i-Khudi (Secrets of the Self) by Prof. Arthur J. Arberry, reprinted and published by Sheikh M. Ashraf, Lahore.

Kierkegaard and Iqbal

- OCU On Creativity and the Unconscious by Sigmund Freud, selected, with Introduction and Annotations by Benjamin Nelson, Publishers Harper and Row, New York.
- PF II On Kierkegaard Philosophical Fragments by George J. Stack, Nyborg. F. Løkkes Forlag, Atlantic Highlands, N.J. Humanities Press. (1976).
- PMU The Place of God, Man and Universe in the philosophical system of Iqbal by Jamila Khatoon, published Academy Pakistan.
- RRT The Reconstruction of Religious Thought in Islam, by Iqbal, published by Iqbal Academy Pakistan, (second edition 1989).
- SS I The Secrets of the Self, English translation of Iqbal's *Asrar-i-Khudi* - Persian, by Prof. Reynold A. Nicholson, published by Sheikh M. Ashraf, Lahore, Pakistan.
- SUD The Sickness unto Death by Søren Kierkegaard, translated and edited by Howard V. Hong and Edna H. Hong, published by Princeton University Press, New Jersey, USA.
- TCK The Theological Concept in Kierkegaard, edited by Niels Thulstrup and Marie Mikulova Thulstrup, published by C.A. Reitzels Bohandel A/S, Copenhagen, Denmark.
- ZA *Zaboor-i-Ajam* (Persian) by Iqbal, Publishers Sh. Ghulam Ali and Sons, Lahore, Hyderabadabad, Karachi, Pakistan.

CHAPTER IV

LOVE AND BEAUTY

“Love’s hidden life is in the innermost being.”
(Søren Kierkegaard)

“Beauty is the best and most delightful part of our world.” (Guy Sircello)

“The beginning of the journey to selfhood is love, the end is Beauty.” (Iqbal)

‘Love and love’ is a unique phrase used by Kierkegaard that invites us to acquire knowledge of the function of love and the part that love plays in various aspects of human life. Literally speaking ‘love is appreciation of beauty.’ The root of the word ‘beauty’ is ‘*beaut*’ which means very good or excellent. Beauty is, therefore, a combination of qualities that gives pleasure to the senses i.e. that which we would find excellent. In this subject we will also come across the term ‘aesthetic.’ ‘Aesthetic’ is also concerned with beauty; it rouses

the appreciative sense in a person, for instance when one's eye catches a glimpse of a beautiful object. Sometimes simply imagining a beautiful thought moves the finer feelings in man. Such feelings at times are expressed in terms of poetry, songs or paintings etc. In other words we can call aesthetic sense in man the power to appreciate beauty. In this way aesthetics becomes the subject of any philosophy which deals with love and beauty.

According to Kierkegaard, man has three modes of existence, aesthetic, ethics and religious. These are also the three spheres of consciousness in a person. All three modes provide guidance to a person in the way of life. The aesthetic mode of existence is concerned directly with love and beauty. In fact the aesthetic sense in man is a divine light with the help of which one can see a thing in itself and also in his own self. By knowing through the medium of the aesthetic, man can even 'lay anchor in the eternal.' Man's own choice, however, plays major role here, as alternatives lie all along the way. The tremendous charm of finite beauty is man's greatest weakness, and if one is unable to hold himself or herself fast against the attraction of finite beauty and drifts instead towards the pleasure of the moment, he or she is bound to be drowned in an ocean of fire that apparently looked to him or her as a rose garden. S.S. Hawi elaborating Kierkegaard's views says:

'When choice is performed (in the right direction), the *self* is transformed to a higher sphere than the aesthetic. The self reaches the ethical and religious spheres of consciousness. But when the *self* reaches these spheres, the aesthetic stage, Kierkegaard observes, is not completely eliminated. The *self* lives in the happy synthesis of the three modes of existence. The three become united in an alliance, and become mutually interdependent, with the religious sphere as the dominating factor.'²⁵⁸

²⁵⁸ IR APR 1999 p.127

According to St. Paul ‘love is the fulfilling of the Law,’ which means if one loves in real sense he or she is fulfilling the requirement of Duty and is living in the ‘happy synthesis of the three modes of existence’ which, as stated above, are aesthetic, ethical and religious. In this way love brings eternal happiness to man. Kierkegaard says that such a person ‘is the happy unity of the finite and the infinite.’²⁵⁹ There is an old Arabic saying, ‘*God is beautiful and He loves beauty.*’ In the universe everything is a symbol of beauty including man’s little world, and in this world too there is nothing devoid of beauty including man whom God himself describes as ‘*the Best of His Creations.*’ Since God loves beauty then it must come to mean that God loves man, who happens to be the most beautiful creation of God. ‘*And how beautiful is that God who is spirit also loves the earthly love,*’ remarks Kierkegaard.²⁶⁰

The love of God is not like the love of a person who desires to own someone or something for which he or she has a liking; but it is love for the sake of love, the divine love. On the earth besides the ‘love’ which is Paul’s ‘fulfilling of the Law,’ there exist other kinds of love. I love my daughter and I love my wife too, but my love for my daughter is different from the love that I have for my wife. I love my mother and I also love my father, but my love for them is altogether different from my love for my daughter and also different from my love for my wife. But the love of God is absolutely different from the love that man has for someone or something; even the love of man for God is different from the love of God for man. God’s love is a divine love that desires no reciprocation of any kind from man. Divine love is absolutely selfless and, therefore, if somehow man demonstrates selflessness in love, his love also becomes divine. Abraham was a living example of the divine

²⁵⁹ IKC p270

²⁶⁰ EO II p.20

love in man, the spiritual love. The spiritual love, according to Kierkegaard, is ‘the spring that flows into an eternal life.’

Beauty has its own importance in this world. It is one of the attributes of God, Whose wisdom willed to bring His Beauty into object form. On the one hand it was aimed at making the earth a living place for man, and secondly that very same beauty was to become a test for man, who was given the power and the right to choose. Wherever we are and whatever we are doing this beauty surrounds us. In order to keep our aesthetic sense awake God has created for us the beautiful snow laden mountain tops, colourful clouds floating in the skies, water springs boiling out of stones, singing rivers, beautiful valleys, fruit laden trees, flower covered gardens, green trees with singing nightingales on them. Besides this beauty life’s charm also lies in learning, acquiring knowledge; the beauty is there in art, in literature, in poetry, in music, in our talking, in our walking, in our dress, on the dining table, in decorated dishes on the table, in our drinks, the list is endless. Beauty is something that makes even death a beautiful voyage for the seeker of truth (who sees the ultimate Beauty with physical eyes even ahead of death).

Aesthetic is also an integral part of life, as Kierkegaard says: ‘one of the dominant modes of being of man perhaps the most universal, is aesthetic existence. If, as Aristotle said, every deliberate action or pursuit aims at some good, the good that has most often been persuaded at all times, by most human being, is pleasure.’²⁶¹ God manifested His Beauty in all objects of universe including man. Human beings have inherited the love of beauty from God and it is this love that makes man existentially an authentic person. However, man has been given the right to choose. It is, therefore, up to him to choose

²⁶¹ PF II p.53

the right direction in the way of aesthetic experience — whether temporal or eternal. As quoted by Reza S. Kazemi, Dr. Lings in his book *Symbol and Archetype* said: ‘It is God’s consciousness of His own Infinite Perfection that constitutes the archetype of all marvelling at perfection.’ According to Kazemi, if we contemplate we can find that every beautiful object proves the Divine archetype of Beauty and every aesthetic experience testifies to the Divine archetype of Beatitude. The origin of Beauty and Beatitude is One — the Ultimate Reality. He says, ‘it is only on the basis of initial bipolarization of the One Reality into subject and object that one can see the archetype objective beauty and the archetype of subjective beatitude.’²⁶²

If one possesses a vision he can see beauty in everything around him and in himself too. This equally applies to the unseen. Kierkegaard finds beauty in faith also; the beauty illuminates his inner self with which he then sees the beauty of life. He then says that ‘there is no sadness and gloominess that are inseparable from the beauty of all nature and art, inseparable even from the eternal youth of the Greek Gods.’ He says ‘the beauty I see is joyous and triumphant and stronger than the whole world. And this beauty I see everywhere, also there where your eyes see nothing.’²⁶³

Since reality exist in every beautiful object on earth, it is highly essential for a person not to forget the finite aspect of temporal beauty so that one is not lost in the dazzling charm of a beauty that catches the eye. In case just for the sake of a single moment of pleasure man is drifted towards finite charm, this will lead to his destruction. Kierkegaard views ‘the association of the fullness of joy with death or nothingness, the intermingling of beauty and melancholy, are typical

²⁶² IR OCT 99 p.54

²⁶³ EO II p.276

ingredients of romanticism.’ . . . ‘For the aesthete voluptuousness, as well as aesthetic enjoyment is conjoined with sadness and negativity.’²⁶⁴ But there is also positive aspect in romanticism, which is appreciation of beauty. A person whose spirit is alive, if he experiences formal beauty outside himself, he enhances and enriches the formless beauty within himself. But this is conditional on having a degree of inward beauty that the experience of outward beauty is spiritually turned to account.²⁶⁵ Kierkegaard says that aesthete’s life is living in the immediate. Such love, according to him, is dying in immediacy, and such a love is simply an erotic love (*Elskov*).

The history of erotic love goes as far back as the history of the Greek’s God Eros, who was considered as the God of erotic love. Kierkegaard says that although Eros was the manifestation of erotic love, nevertheless, ‘Eros himself did not fall in love, and if it did happen to him once, it was an exception.’ He explains that the erotic love of Eros was not based on the sensuous, either, but upon the psychical.²⁶⁶ The story of Eros tells us that beauty has tremendous power and that if Eros could be the prey of earthly beauty, how could an ordinary man be able to resist the charm of womanly beauty. Burtrand Russell observes: ‘Love, beauty, knowledge and joy of life, these things retain their lustre however wide our perview. And if philosophy can help to feel the value of these things, it will have played its part in man’s collective work of bringing light into a world of darkness.’²⁶⁷

²⁶⁴ PF II p.60

²⁶⁵ IR OCT 99 p.57

²⁶⁶ EO I p.63

²⁶⁷ AOP p. 242

The most beautiful of all God's creation is woman. In *Seducer's Diary* of Kierkegaard's "*Either/Or*," Johannes Climacus writes: 'Woman is and will continue to be an inexhaustible subject for contemplation for me, an everlasting overabundance for observation.' He maintains that 'aesthetics is associated only with the beautiful and that this is glorious and divine,' and asserts: 'My heart is joyful when I imagine the sun of woman-hood sending its rays in an infinite multiplicity, radiating into a confusion of languages, where each woman has a little share of the whole kingdom of womanhood.'²⁶⁸ Iqbal also says that the panorama of the universe is made colourful by the presence of woman (*Wajood-i zan say hai tasveer-i kinaat men rang*). This is only a line of one verse but in it Iqbal captures beautifully the essence of a woman's beauty.

Describing womanly beauty Johannes, the seducer, picturizes womanly beauty in another way as following:

"My eyes can never grow weary of quickly passing over this peripheral multiplicity, these radiating emanations of womanly beauty. Every particular point has its little share and yet is complete in itself, happy, joyous, beautiful. Each one has her own: the cheerful smile, the roguish glance, the yearning eye, the tilted head, the frolicsome disposition, the quiet sadness, the profound presentiment, the ominous depression, the earthly homesickness, the unshriveled emotions, the beckoning brow, the questioning lips, the secretive forehead, the alluring curls, the concealing eyelashes, the heavenly pride, the earthly modesty, the angelic purity, the secret blush, the light step, the lovely buoyancy, the languorous posture, the longing dreaminess, the unaccountable sighing, the slender figure, the soft curves, the opulent bosom, the curving hips, the tiny feet, the elegant hands."²⁶⁹

²⁶⁸ EO I p. 428

²⁶⁹ Ibid. p.428-429

Is there any part of aesthetics in married life? Kierkegaard says 'yes, marriage is the aesthetic in life.'²⁷⁰ The life of a person becomes meaningful after marriage. Marriage brings happiness in the life of a couple. There is no pleasure like the pleasure is like the pleasure when a mother gives birth to her first child and when the newly born baby, a wonderful gift from God, is in or her father's lap for the first time. The aesthetic in married life then starts moving toward eternity. However, in order to achieve that end, the most important thing is the love that develops between two life partners and which increases with the passage of time. Equally important is that husband and wife are determined to keep their love above everything and continue their journey through life with the utmost confidence and trust in love. Kierkegaard says that 'secretiveness and understanding are the two main aspects of the same issue, but this one issue as the most important thing is love, as the absolute condition for preserving the aesthetic in marriage.'²⁷¹ The three bonds of a successful married life are secretiveness, understanding and love. If these three bonds are fulfilled and maintained the aesthetic in life remains and conversely, if they are broken the married life is ruined. 'Love is aesthetic in life', says Kierkegaard, and to preserve aesthetic in marriage 'the real constituting element and the substance is love (kjærlighed) - or if you want to give it more specific emphasis, erotic love (Elskov).' He adds: 'Once this is taken away, married life is either merely a satisfaction of sensuous appetite or it is an association, a partnership, with one or another object in mind; but love or the deeper moral religious love filled with a vigorous and vital connection, has precisely the qualification of eternity in it.'²⁷² Romantic love, according

²⁷⁰ EO II p.6

²⁷¹ EO I p.117

²⁷² EO II p.32

to Kierkegaard, can be united with and exist in marriage and then the marriage becomes its real transfiguration.

Separation and break up in marriage, Kierkegaard says, happens only when man corrupts woman because the offence proceeds from man; since he is proud of his superiority and would not like to have anything over him. On the other hand, he maintains, that woman is not weak but 'she is humble, she is much closer to God than is man.' Woman regards her love as 'everything and she certainly will not disdain this blessing and this confirmation that God wants to give her.' He says that 'it has never occurred to a woman to have anything against marriage and never in all eternity will it occur to her if the men themselves do not corrupt her.'²⁷³ A marriage can only be enjoyed life long and extended into eternity if both husband and wife sense their responsibility, since according to Kierkegaard 'when one has a home then one has a responsibility, and in itself this responsibility gives security.' He says that there is law of motion in marital life; the marital life is real in itself.

To Kierkegaard 'first love is unreal (*ansich*) in itself.' It is also a fact that one can never forget the first love, which resides permanently in one's mind, causing sensation sometimes with pleasant memories and bringing sometimes sadness and pains. The life of first love is always too short, but, he says that 'the most beautiful time is the first period of falling in love, when, from every encounter, every glance, one fetches home something new to rejoice over.'²⁷⁴ In spite of all this, Kierkegaard sticks to the unreality of first love (provided it is not followed by marriage). He gathers broken pieces of his own first love into these words:

²⁷³ EO II p.53

²⁷⁴ EO I p.24 (*diapsalmata*)

“The sun is shining brilliantly and beautifully into my room; the window in the next room is open. Everything is quiet out on the street. It is Sunday afternoon. I distinctly hear a lark warbling outside a window in one of neighbouring courtyard, outside the window here the pretty girl lives. Far away in a distant street, I hear a man crying ‘shrimps for sale.’ The air is so warm, and yet the whole city is as if deserted. Then I call to my mind my youth and my first love - when I was filled with longing; now I long only for my first longing. What is youth? A dream. What is love? The content of the dream.”²⁷⁵

On the other hand marital love is something real in terms of the ethical and religious intention. Marital love has the responsibility of an inner history and is different from first love, as the historical is from the unhistorical. Marital love ‘is strong, stronger than the whole world, but the moment it doubts it is annihilated.’²⁷⁶ Kierkegaard maintains that understanding is the life principle in marriage, and through that understanding husband and wife find their way to real love, joy, peace and the comforts of life. He poetically remarks: ‘We customarily say that first came the Golden Age, then the Silver Age, then the Copper Age, then the Iron Age. In marriage it is reverse – first the silver wedding, and then the golden wedding.’²⁷⁷

In the preface of his “*Works of Love*” Kierkegaard states that these, ‘Works of Love’ are Christian deliberations, therefore not about love per se, but about works of love. Since we are trying to find out as much as possible about love including love’s ethical and religious aspects, we must not ignore this particular work of our teacher, particularly as it tells us about the reality that lies in both erotic love (*Elskov*)

²⁷⁵ EO I p.42

²⁷⁶ EO II p.94

²⁷⁷ EO II p.142

and real love (*kjærlighed*); both of these, to him, have importance in human life. For instance erotic love (*Elskov*), in the beginning of married life gradually as time passes, is replaced by real love (*Kjærlighed*). ‘Love’s hidden life is in the inner most being, unfathomable, and then in turn is in an unfathomable connectedness with all existence;’ says Kierkegaard.²⁷⁸

Selflessness is the highest quality of real love. If we visit a graveyard we are in the world of people who were once among us but have now gone far away and live in the other world. To remember them is also a high quality of love; in other words to remember the dead is also ‘the work of love.’ Kierkegaard says: ‘The work of love to recollecting one who is dead is thus a work of the most unselfish, the freest, the most faithful love. Therefore go out and practice it; recollect the one who is dead and just in this way learn to love the living unselfishly, freely, faithfully.’²⁷⁹ It was also the practice of Prophet Muhammad, who used to visit graveyards quite frequently. Love is sterling silver. Just as sterling silver needs no proof so is it that love does not require any proof, but according to Kierkegaard ‘it must stand the test of the years.’ Sometimes self-love is mistaken as real love; as happens when a lover loudly claims that he cannot live without the beloved, but Kierkegaard says that such a person does not know the requirement of love which is ‘to deny oneself and to give up this self-love of erotic love (*Elskov*).’ He quotes “*Grapes are not gathered from thorns or fig from thistle*” (Matthew 7:16), and says that in the same way love also is known by its fruit.²⁸⁰ At another place he further clarifying this point says: ‘It is not read in Gospel, as sagacious talk would say, “you or we are to know the tree by its fruit,” but it reads, “The tree is to be known by its fruit.”’

²⁷⁸ WL p.9

²⁷⁹ WL p.358

²⁸⁰ WL p.7

The interpretation is that you who read these words of the Gospel, you are the tree.²⁸¹ That means that in case of my love I am the tree and the fruit is love. I can therefore judge and exactly know the quality of my love. ‘The life of love is indeed recognisable by its fruits, which make it manifest,’ remarks Kierkegaard.²⁸²

Every person loves himself and if someone loves another person or develops friendship with the other it is also a sort of self-love. Usually one loves another person for his own sake. The object of erotic love or the object of friendship is another person who is called the beloved. Such types of love mean nothing except loving oneself, in spite of the fact that one may claim, “I love my beloved more than anything else in the world – even more than God.” Such a claim is not only absurd and foolish but amounts to an insult to God. Kierkegaard says that ‘to love a person more than God is blasphemy.’ He says that the only being one should love more than himself can be only One and that is God; that there is only one whom a person can with ‘the truth of eternity love more than himself – that is God.’ Therefore it does not say, ‘You shall love God as yourself,’ but it is: “*You shall love the Lord your God with all your heart and all your soul and all your mind;*” and how to love God? The answer is: ‘A person should love God in obedience and love him in adoration.’²⁸³ This is exactly in accordance with the teachings of Islam and the practice in true mysticism.

Kierkegaard says that you begin your history with love and end at the grave. It is a little segment within eternal history. However, he also says that ‘history of eternal love has begun much earlier, it began with your beginning, when you came

²⁸¹ WL p.13

²⁸² WL p.16

²⁸³ WL p.19

into existence out of nothing, and, just as surely as you do not become nothing, it does not end at a grave.’²⁸⁴ The life of a person does not end with his death, as the death is just a moment of transition in life. Iqbal says the same in his musical poetry:

“*Jahaz-i zindagi-ey Aadami rawan hay yunhen,
Abad key behr men paida yunhen nihan hay yunhen.
Shikast sey ye kabhi aashna naheen hota,
Nazar sey chupta hai laikin fana naheen hota.*”

(The life’s boat of man sailing alike,
In the ocean of eternity, at times seen at times unseen.
Never does it accept defeat;
It does hide itself but is never extinct).

In erotic love and friendship the distinction of *yours* and *mine* may cease to exist and everything that belongs to one person also belongs to the other, that is to say *yours* and *mine* now become *ours*. In such a case Kierkegaard says that a person who has fallen in love feels outside himself, outside what is his own; but this, he says, is a ‘blissful confusion,’ and states that there remains a *mine* and a *yours*, which are never cancelled in erotic love and friendship but are ‘only enhanced and augmented self-love, although erotic love is indeniably love’s most beautiful happiness and friendship the greatest temporal good!’²⁸⁵ Erotic love is a desire for life but it ends with the death of a person. On the other hand real love (*Kjærlighed*) does not end with death. It is ‘The spring that flows into an eternal life.’²⁸⁶ Death is no barrier for this spring of love. In short erotic love is egoistic. One loves another person for one’s own sake. Once that end is achieved love’s passion is diminished. ‘In its motive love is always first self-

²⁸⁴ WL p.150

²⁸⁵ WL pp.266,267

²⁸⁶ WL p.311

love, and the other person, the object is used - and abused - strictly for enjoyment.' You never love the other person but you love your own self. But in case of marriage circumstances are changed, since ethically it becomes a binding upon you to preserve your love. In marriage you promise: "I make my beloved my wife by promising to love her, all through life." Your love now starts moving from purely self-love toward the path of its transformation to become selfless love for another – a cherished duty for husband and wife to love each other for the rest of their lives. This is how marital love is preserved with 'all of ardour's ravishing delight' forever.²⁸⁷

The process of creation is continued through the motion of love. As maintained by physicists the universe came into existence as the result of a big bang. According to the theory there existed, before the big bang, a singularity, which was extremely concentrated energy compressed at a single point. This singularity somehow exploded, the cause of which is still not known. But as a result of the big bang the process of formation of objects in the universe began. In the beginning there was chaos, as innumerable fireballs and gases spun away from the point of singularity. These then began shaping themselves into planet-like objects. The former singularity was now a multiplicity. Our planet earth also came into existence in the same way. In the beginning our earth was also a rolling ball of fire and gases, then the gases assumed the shape of water and air, fire subsided, earth appeared, mountains formed and life emerged for the first time out of water. But that is not all, we still lack the knowledge of the very first cause that created the big bang. If we say that the first cause was God, it is not correct as we will bring God down to the same level of a mere temporal cause - part of the physicists' *cause and effect* system. Paul Davies says: 'suppose that there was a state of maximum compression. This would imply the existence of

²⁸⁷ KU p.75

some sort of outward force to overcome the enormous gravity; otherwise gravity would win, and the material would be still more compressed.’ But according to him the inward force of gravity will continue increasing as the compression rises. ‘So what could be this stabilising force be? A type of pressure or material stiffness, perhaps - who knows what forces nature might deploy under such extreme conditions!’²⁸⁸ Physicists are unable to solve the question, as Paul Davies says that ‘there is no force in the universe capable of beating off the crushing power of gravity’ that existed during the big bang on account of extreme compression.²⁸⁹ There exists a question mark against the big bang theory when we ponder over the one word theory of creation of the universe. This was a Divine Decree comprising of a single word “Be” from God.²⁹⁰

Henry T. Finck writes that the Greek philosopher, Empedokles, was the originator of a theory of evolution based on the alternate predominance of cosmic love and hate; love being the attractive, hate the repulsive force.²⁹¹ In the very beginning it was love that kept united matter and energy at a single point. Then the hate separated the two and the two became many, but love and hate remained working everywhere and in all the times. The two forces love and hate, exist in the non-human objects as well including planets, animals, minerals and plants etc. We however observe that the source of creation is only *love*. Non-human objects are not devoid of love. They have life and the ability to enjoy the life.

²⁸⁸ TMG p.48

²⁸⁹ TMG p.49

²⁹⁰ Qur’an 36:82: ‘*Verily, when He intends a thing, His command is “Be”, and it is!*’. But it does not mean that, whatever we consider or see as ‘universe’, it was created at a particular single moment after God willed it. The formation of objects in the universe is a continuing process of making and expansion unceasing for a moment, to which the scientists also now agree.

²⁹¹ RL p.4

Wordsworth says: *'and 'tis my faith, that every flower enjoys the air it breathes.'* Love is supreme and dominates all time. Hate, which we may call the evil force, plays its role negatively but the power of love always overcomes the hurdles that come its way. According to Henry T. Finck 'the two ruling passions of the human soul, Love and Hate, are the two principles which pervade and rule the whole universe.' But he concludes that Love rules supreme.²⁹²

Womanly beauty is the main source of romantic love. In a primitive age man knew nothing about the presence of love in his nature, but he had an instinct that attracted him towards the fairer sex. His behaviour with woman amounted to a routine for the purpose of producing children and quenching his thirst for sex. He didn't even think of covering his sensitive organs. But when love fired the blood the aesthetic sense awakened in human beings. It was the womanly beauty that brought about a revolution in man's life and love which made this earth a place for living and loving. Dante, Shakespeare, Kierkegaard and Iqbal share a common feeling that love and beauty are the main force and basic elements behind all the innovations and creative activities of man. Kierkegaard, however, considers woman as more perfect than man. He says that 'woman has a native talent, an original gift, an absolute virtuosity for explaining the finite.' He takes us back to a time when man was all alone in this world and says that the man 'stood there as nature's lord and prince, nature's magnificence and splendour; all riches of finitude awaited only his nod, but he did not comprehend what he should do with it all. He looked at it, but everything seemed to vanish under this intellectual gaze; it seemed to him that if he moved he would be past it all in one single step. Thus he stood, an imposing figure, lost in thought and yet comic, because one had to smile at this rich man who

²⁹² RL p. 3

did not know how to use his riches, but also tragic, because he could not use them. Then woman was created. She was in no quandary, knew at once how one should take hold of the situation, without any fuss, without any preparation, she was ready to start at once.' This is why Kierkegaard says that woman is exquisite, she is more perfect than man; because 'one who explains something is more perfect than the one who is hunting for an explanation.'²⁹³

Avicenna considers love as devotion to beauty. But romantic love created in man by womanly beauty is extremely intense and almost irresistible. Dante presented a picture of romantic love in a language that was too subtle and sublime. 'Genius, however, is always in advance of age, in emotion as well as in thoughts;' Therefore the feelings experienced and expressed by Dante were not generally shared by his contemporaries. However this is different in case of Shakespeare. The sentiments experienced and expressed by him in respect of passion and sentiments of romantic love are 'as fresh and as true to life as on the day when they were first put on his canvas.'²⁹⁴ Iqbal and Kierkegaard bear a strong resemblance with Dante as both of them were ahead of their respective age; particularly Kierkegaard who was totally rejected by the priests and media of his time. It was almost a century later that people started realising the value of the most precious works of Kierkegaard. Regarding Iqbal, Professor Nicholson, who had taught the philosophy to him, wrote: 'He is a man of his age and a man in advance of his age; he is also a man in disagreement with his age.'²⁹⁵

Love and Beauty can be seen with naked eyes in all the objects of the universe. Love is the main source of production

²⁹³ EO II pp. 310-311

²⁹⁴ RL p. 2

²⁹⁵ SS I p. xxxi

among animals and plants. The colour in the flowers is due to the message of love, which is conveyed through flying insects in between the lovers. Chemical affinities of atoms and molecules are a clear manifestation of love. Henry T. Finck quotes Dr. Ludwig Buchner as saying: 'Just as man and woman attract one another, so oxygen attracts hydrogen, and, in loving union with it, forms water, that mighty omnipresent element, without which no life or thought would be possible.'²⁹⁶ Insects are messengers of love and they are lovers as well. 'Flowers owe their peculiar shape, colour, and fragrance to the visits of insects.' Moreover Darwin, John Lubock, Fritz Muller and others have proved by experiments that 'cross fertilised flowers are more vigorous than those fertilised with their own pollen, and have more healthy and numerous off-springs.' Darwin observed through experiments that plants, which are fertilised by the wind and not by insects, were not adorned with beautifully coloured flowers.²⁹⁷ The development of fruit trees, the colour of their fruits and the taste of them also depend on the same fertilising process - through the act of love by nature's agents, the insects. In the animals too sexual attraction is a part of life. Besides this, we find a sort of noble love in pet animals for their masters. There are many stories of the devotion and love of horses that risked their lives to save the lives of their masters, particularly in ancient days when the horse was the best companion of a soldier during wartime. The love of a dog for its master is the highest quality of love among animals. Finck quotes a saying: 'A dog is the only thing on this earth that loves you more than he loves himself.'²⁹⁸ There is no doubt about this. I personally stand witness to a case. A friend of mine died in his house while he was alone. At the time of his death there was no other

²⁹⁶ RL p.5

²⁹⁷ RL p.7-8

²⁹⁸ RL p.17

person except his pet dog. Before that when we used to sit together he used to tell me interesting stories of his life. Normally whenever we discussed girls the centre of our talk was love and I remember whenever we arrived at a point of true friendship his pet dog normally stepped into his mind, and he always told me that it was his best friend, whom he loved more than any one else. As far as I recollect his death remained unnoticed for two days. When we came to know about his death a pathetic scene was observed; that his dearest friend, the dog, was found sitting by his bed-side helplessly gazing at his master's face, perhaps hoping that he would get up and take him out for a walk as usual. Apparently the dog remained without food and drink in that position for a long time without care for himself. This was a marvellous example of a selfless love. I wish today's Man, if he finds himself incapable to love like Abraham, should at least be not inferior to a dog in love.

Al-Ghazali well said: 'Everything is described by something finer than itself, but there is nothing finer than love; how could it be described?' God said to Prophet Muhammad: "I WAS A HIDDEN TREASURE." Professor Annemarie Schimmel writes: 'Using this tradition Ibn Arabi shows that "God the One in His supreme isolation and simplicity loved Himself for and in Himself, and so loved to be known and manifested. This was the cause of creation. In loving Himself the One loved all the essences of things latent in His essence.'" Therefore, she maintains, 'love is, thus, the cause of creation.'²⁹⁹ Furthermore she quotes a beautiful translation of one Persian verse of Iqbal:

²⁹⁹ GW p.129

“Love becomes through the taste of vision completely vision,
Beauty is longing for showing itself and wants to become
visible.”³⁰⁰

Iqbal’s poetical expression of the idea of the Divine Creative Activity’ contained in the above verses, has been explained by him at several other places in his writings, particularly in his famous philosophical work “*The Reconstruction of Religious Thought in Islam.*” Dr. Jamila Khatoon has beautifully composed Iqbal’s version from it, which is reproduced below:

‘The Supreme Ego is the Unity and the entire diverse and manifold appearance springs forth and emerges out of His Creative Power. He divides His flame into sparks, His Ocean into drops. In order to become the object of love, quest and yearning, He weaves texture of the visible existence out of His own life. He underlies the whole colourful panorama of spatio-temporal wonderland; the entire rich manifold variety, all the particulars and the individualities, the totality of discreteness and the finite many. His Effulgence has illuminated thousand lamps in this colourful dome of reality. He is the source of the movement of the sun, the moon and the stars, of the whole dazzling fabrication of heaven and earth. The finite reality with its constituent factors and finite selves is the manifestation of the One.’³⁰¹

³⁰⁰ GW p.137. The verse is from Iqbal’s Persian work *Payam-i Mashriq* (Message of the East) that he wrote in response to Goethe’s famous book *West-östlicher Divan* (West-Eastern Divan), the first and unique example in whole Western literature. It was written and named after Hafiz Shirazi’s “*Divan*”, which was translated in German language by Hammer Purgstall (1774-1856). It inspired Goethe who produced marvellous works in German and named it also as *Divan*.

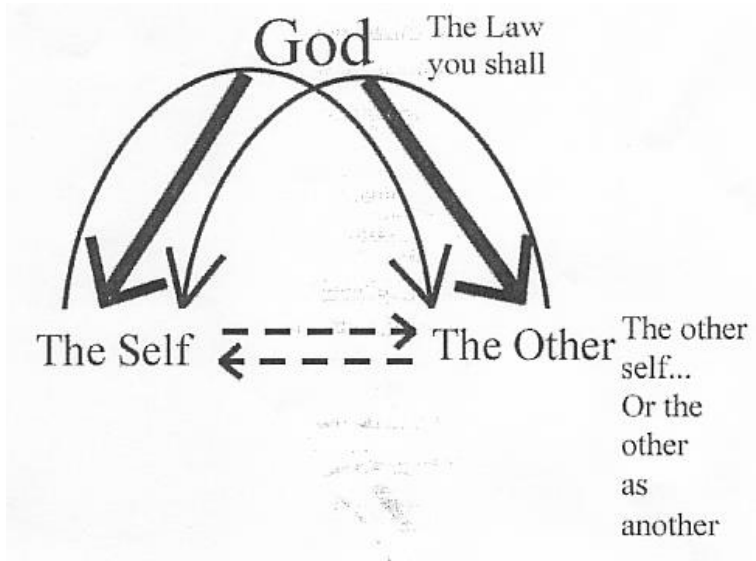
³⁰¹ TPG p.121

Love in Iqbal's phenomenology 'is the free force which brings man nigh to God and consolidates the ego, and which sometimes even corresponds to intuition. It is the fiery element, which enables the growth of the personality, and without which real life cannot exist.'³⁰² Annemarie Schimmel explaining God's Love, quotes a verse from Qur'an, "*He loves them and they love Him.*"³⁰³ She says that this verse 'has granted later generations the proof not only for mutual love but for the mystery that God's love precedes any human love.'³⁰⁴ Love has eternity and only the eternal love is real. "*Love thy neighbour*" also takes you nearer to God and thus makes your love eternal. To love a human being is to love God. But remember that God's love precedes human love. It is God's love that inspires you to love your neighbour, since love means obedience to His Law. I had the opportunity to attend a seminar in Copenhagen University early in the year 2001, where Kirsten Klercke of Søren Kierkegaard Research Centre delivered a lecture on "*The Self and the other in Kierkegaard's Works of Love.*" During her talk she explained Kierkegaard's view through a drawing on the relation of love between God and man and man to man. That was a beautiful expression of the strings of love through which one is related to the other (other self than himself), and then everyone relates to God. The sketch of Love drawn by Kirsten Klercke is reproduced hereunder:

³⁰² GW p.128

³⁰³ Qur'an 5/59

³⁰⁴ GW p.129



The above drawing is a unique representation of the strong ties of love which exists between God and human being. In reference to this Kirsten Klercke writes that ‘the obligation towards other has always to go through the religious foundation.’ The centre of Kierkegaard’s philosophy has always been ethico-religious and Iqbal also belongs to the same school of thought. Kirsten Klercke continues to say that fundamentally you cannot be ethical (or, which amounts to the same, become a true *self*, or reach an authentic selfhood) without having a certain degree of the absolute and unconditional (the Duty, the Law, the *you shall*, as Kierkegaard says). She concludes: ‘God’s love is to the human beings immanent in the act of loving *thy neighbour*.’ Iqbal also believes that culture is religion and religion is love. He regards love as the essence of life and goes fully with the

theory of Kierkegaard as explained by Kirsten Klercke. Iqbal's following verses beautifully express the same:

*“Zindgi ra shar-o aaeen-ast Ishq,
Asl-i Tehzeeb-ast deen ‘deen-ast Ishq.
Deen nagardad pukhta bey aadaab-i Ishq,
Deen begeer az sohbat-i arbab-i ishq.”*

(Love is the law and ritual of life,
The root of culture is religion and religion is love.
Religion does not mature without love's schooling;
Learn religion from the company of the Lords of Love).³⁰⁵

Iqbal explains the sphere of the movement of love in his following verses of which an English rendering is produced here with the courtesy of Annemarie Schimmel:

What is 'Love'? It is:

*“The essence of life, and whose essence is the Self,
And the breadth of Gabriel, the heart of Prophet,
The message of God, the word of God.
The mystery of the heart,
The field and the harvest of man.”*³⁰⁶

It is not love that man feels towards fairer sex and which leads to sex. With Iqbal the field of love is too vast to be imagined or calculated. He says that love is a cosmic force, which moves the heavens and stars, it is operative in the entire universe. He says:

*“Ishq ki garmi sey hai maarka-i kainaat
Ishq Maqam-i sifaat, Ishq Tamaashaa-i Zaat
Ishq Sukoon-o Sibaat, Ishq Hayaat-o mamaat
Ishq hai paida suwal, Ishq hai pinhan jawab.”*

(The whole campaign of the universe is by the heat of love,
Knowledge is the state of attribute; love is the seeing of essence.

³⁰⁵ AOI p.206 (JN p.129-130)

³⁰⁶ GW pp. 130-131

Love is the peace and stability; love is life and death,
Knowledge is an open question mark; love is a secret
answer).³⁰⁷

Life is love and love is life. To Iqbal ‘the striving for the ideal is love’s movement towards beauty which is identical with perfection. Beneath the visible evolution of forms is the force of love, which actualises all striving, movement, progress. Things are so constituted that they hate non-existence and love the joy of individuality in various forms. The indeterminate matter, dead in itself, assumes, or more properly, is made to assume by the force of love, various forms, and rises higher and higher in the scale of beauty. ... The same force of natural or constitutional love is working in the life of beings higher than man. All things are moving towards the first Beloved - Eternal Beauty. The worth of a thing is decided by its nearness to, or distance from, this ultimate principle.’³⁰⁸ Here, by “the ultimate principle,” Iqbal means *The Law*.

Defining love, Kierkegaard says: ‘What is it that makes a person strong, stronger than the whole world; what is it that makes him weak, weaker than a child? What is it that makes a person unwavering, more unwavering than a rock; what is it that makes him soft, softer than wax? - It is love.’ According to him love is older than everything and it outlives everything. The life of love is eternal. Love can see deeper and farther than our vision which ceases at a certain limit.³⁰⁹ The Book of Angelus Silesius says:

“Man has two eyes
One only sees what moves in fleeting time
The other

³⁰⁷ IPV pp. 166-167

³⁰⁸ TDM p. 33-34

³⁰⁹ EUD p. 53

What is eternal and divine.”

Describing “Beauty as a Guide to Truth,” Paul Davies writes that sometimes, where laboratory tests are difficult, these aesthetic criteria are considered even more important than experiment. Einstein, when discussing an experimental test of his general theory of relativity, was once asked what he would do if the experiment did not agree with the theory. He was unperturbed at the prospect. He said: “So much the worse for the experiment, the theory is right!” Paul Dirac, the theoretical physicist whose aesthetic deliberations led him to construct a mathematically more elegant equation for the electron, which then led to the successful prediction of the existence of antimatter, echoed these sentiments when he judged that “it is more important to have beauty in one’s equations than to have them fit experiment.” Paul Davies says that if beauty is entirely biologically programmed, selected for its survival value alone, it is all the more surprising to see it re-emerge in the esoteric world of fundamental physics, which has no direct connection with biology. On the other hand, if beauty is more than mere biology at work, if our aesthetic appreciation stems from contact with something firmer and more pervasive, then it is surely a fact of major significance that the fundamental laws of the universe seem to reflect this “something.”³¹⁰

Abraham loved God; he set an example of true love. Abraham’s love is indeed a spiritual love (*Kjærlighed*); it is the love that teaches us how to love. In Abraham’s love there remains nothing in both the worlds that one longs for - in that love one forgets everything even his own self. But this is not all about Abraham’s love, as Kierkegaard maintains that there was no one who could truly understand him. He says, ‘and yet

³¹⁰ TMG pp. 175-176

think what he attained! He remained true to his love. But he who loves God has no need of tears, no need of admiration, in his love he forgets his suffering, yea, so completely has he forgotten it that afterwards there would not even be the least inkling of his pain if God Himself did not recall it, for God sees in secret and knows the distress and counts the tears and forgets nothing.³¹¹ When Kierkegaard says that ‘loves hidden life is in the innermost being,’ he does not mean that love is like a ghost that is hidden and resides inside a person; he in fact talks about love’s life of which the custodian is man’s heart and its spring lies in God. Flowing out of that spring love’s rays illuminate the world.

The life of love is not static; it is a constant flow like a river that goes on without rest. The movement of love’s life, as explained by Kierkegaard and Iqbal, is ‘*the journey to the selfhood.*’ To Iqbal, that journey begins with love and ends at Beauty.³¹² One can observe this Beauty with his inner eye that functions only after man’s heart becomes a mirror; as said by Kierkegaard; then the ‘*self* becomes spirit; and the spirit can see everything that invisible to a human eye.’
“God has revealed to us through spirit,
What no eye has seen, nor ear heard,
Nor the heart of man conceived.....”
(-1 Corinthians 2:9 RSV, from Isaiah 64:4)³¹³

Therefore, in order to keep our lives on the right track and our intellect in perfect form it is imperative that we must take care of the health of our spirit. Just as our body needs nourishment through healthy food, the healthy spirit needs love, and sickness of the spirit is unloving. One must,

³¹¹ KR p. 163

³¹² It is translation from a verse of Iqbal in Urdu.

³¹³ IKC p.93

therefore, build up love, and for that he has to clear the “ground” off rubbish. So, when rubbish is removed from the loving heart, pure love emerges; then love and spirit merge together and become one, as Kierkegaard considers: “SPIRIT” *is therefore love; and the potentiality of becoming spirit, which is man’s essence, is the capacity for loving.*³¹⁴ This capacity for loving, which is called by Kierkegaard as *spirit*, is not single; besides love, he says, its constituents are that *it is faithful, constant, sincere, contented, vigilant, willing, joyful.* (EE 2,142).³¹⁵ A person with such a spirit becomes more loving, more sincere, he cannot be deceived, he is more vigilant, more contented, more active, generous, happy and thankful to God under all conditions. He is the person who is able to love *his neighbour* in real sense and spread the message of love in this unloving world, where humanity is being abused in the name of the man-made ‘Human Rights Charter.’ The Divine Human Rights Charter “*Love thy neighbour*”³¹⁶ has been altogether forgotten by us. The family of mankind is divided into nations who have closed themselves within the boundaries of their respective countries, which they call their homes. Consequently no one cares for *the other*. Man himself has become like a machine in this machine age. *Spiritlessness is the misfortune of man*, as observed by Kierkegaard. Due to the stagnation of spirit in man the aesthetic taste has also declined in this age. A few moments of pleasure are now considered to be the *‘the fruit of love.’* The finest taste that man had in beauty has also been distorted; beauty nowadays is considered a market commodity. Iqbal thinks the time has arrived when intellectuals should bring about a revolution in the materialistic mind of man. He says:

³¹⁴ KDG p.11

³¹⁵ KDG p.35

³¹⁶ WL p.17 (Mathew 22:39. But the second commandment is like it: You shall love your neighbour as yourself.)

“Waqt Aanast key Aaaeen-i Digar Taaza kunaim.
Lauh-i dil pak bishoyam-o zi-sar taaza kunaim.”
(The time has come that we implement a new Law,
Wash the tablet of our heart, then rewrite.)

Both Iqbal and Kierkegaard do not believe exclusively in reason and dialectic as do some of the modern philosophers of both East and West. We have already studied the views of Kierkegaard on the importance of love in previous pages. Iqbal has also stressed on the fact that simply reason and dialectic can take us nowhere; reality can only be grasped through the involvement of passion. He says that if love accompanies intellect everything seen and unseen is revealed to the person. According to him, then, the intellect becomes ‘angelic light’ and love the ‘flame of burning heart of man; and then the span of two worlds is with him.’ Iqbal is the Goethe of the East; like Goethe he also selected poetry as the medium to express subtle realities. Love is no doubt a subtle reality. It is therefore logical that Kierkegaard too adopted poetic language in his prose to explain the reality in love. Iqbal says:

*“If truth does not contain passion, it is merely a statement of facts,
It becomes Poetry, when it is suffused with the heart’s passion.”*³¹⁷

Iqbal and Kierkegaard are the two strong girders, which support the hanging bridge of intellect between West and East; underneath flow the dividing waters of the two schools of

³¹⁷ This translation and the phrases of Iqbal used in the paragraph are from Iqbal famous poetry “*Payam-i Mashriq* (The Message of the East). These were written in reply and to pay homage to Goethe on the masterpiece of his works “*West-Eastern Divan*.” This marvellous poetic work was the result of inspiration that Goethe got from Hafiz Sheerazi’s lyrical “Divan”.

thought. The message of love that we receive from our two philosophers is exactly same as that which the Bible and Qur'an tell us and not that which we usually hear from those preaching love in Churches and Mosques. Love has always remained the main teaching of all true religions. Out of the manifold relations of man with God, love is the main source of bringing man nearer to Him. This closeness to God gives insight to a person and nature's secrets begin to be revealed to him; as a result of his love to God he becomes a perfect man. But this is easier said than done. To love God is to love human being; this is what is meant by the commandment "Love thy neighbour," and this is also the 'fulfilling of the Law.' The achievements of Great men in this world have proved that when love accompanied their wisdom success came to them. Intellect without love has no power to move; it is like a calculator with no batteries. But when love joins intellect the path is visible, and everything starts moving in the right direction. Intellect and love together become the music of life. To Iqbal, 'with the plectrum of love is born the music of life.' He says:

"Ishq key mizraab sey naghma-i taar-i hayat,

Ishq sey noor-i hayaat 'Ishq sey naar-i hayaat.

(The songs from the strings of life is the result of the plectrum of love,

Love is the heat of life; love is the flame of life).³¹⁸

As mentioned earlier, Iqbal says that the life of the *self* begins with love and ends at Beauty. It is love which is the moving force behind the striving of the *self*. The *self*, as a result of constant striving when out of the grip of temporal charms, continues its march and takes man higher and higher, until he achieves the status of an 'authentic person' or a perfect man. At the same time his relationship with *the other* in this

³¹⁸ KIU p.421 (Bal-i Jibreel p.97)

world is never broken; rather the ties of love between *self and other* become stronger. The individual very well remains within the community *fulfilling the Law*, and in this way he continues becoming closer and closer to God. Ultimately the man, universe and God could be seen united in the strings of love. Iqbal has termed this unity as the '*Organic Whole*.' God is co-existing or immanent in human love, as maintained by Kierkegaard. In our materialistic age there is too much stress placed on the validity of intellect and reason. Iqbal does not totally reject the validity of reason and intellect, but he is not prepared to consider them as the last word. He says that only love-led intellect is able to grasp reality. In one of his famous Persian poems of "*Javidnama*" he says:

*"Zeeraki az ishq geerad Haq shanaas,
Kaar-i ishq az zeeraki mohkam asaas.
Ishq choon baa zeeraki hamber shawad,
Naqshband-i aalam-i deegar shawad.*

(Love-led can reason claim the Lord,
And reason-led love strikes firm roots.
When love and intellect are integrated,
These two draw the pattern of a different world).³¹⁹

Reason and intellect, according to Iqbal, can provide guidance to man up to a certain time after which they become invalid if not supported by the power of love. In spite of the wonderful achievement of modern man in science and philosophy, he is still far away from the goal assigned to him. Man was destined to be master of all in this world, seen and unseen. Iqbal says that the 'purely intellectual method of overcoming nature is not the only way.' Earlier I quoted a verse of Iqbal from his "*Baal-i Jibreel*," in which he says that the song from the strings of life emerges through the touch of the plectrum of love. Love is a cosmic force and it is this cosmic force that also works in man's elevation and

³¹⁹ ICW p.14

determines his place in the universe. He says that life becomes meaningful when love is manifested in all the activities of a person.³²⁰ Descartes, when doubting between his 'being and not being,' discovered in him his 'self' that had the power of thinking. So he exclaimed: "I think therefore I am." When Iqbal confronted doubt about his 'being', he found the proof of his 'being' in love. He expressed it like this:

*"Dar bood-o na-bood-i man andesha Gumanha dasht,
Az Ishq Huveda Shud een nukta ki hastam man.
(My heart had doubts about my 'being' and 'not being',
Love proved the fact that I am.)*

Intellect produces miracles when it is supported by *love*. Passion, or as it termed by Iqbal 'an inflamed heart,' is the key to truth, for knowledge alone is lame without love. Iqbal says: "*Ilm ra bey soz-i dil khwani sharast,*" which means that knowledge without the flame of a burning heart is evil. The eighteenth century and early nineteenth century remained under the spell of materialism. It was more or less the age of reason, wherein love remained almost unrecognised. Minds remained predominantly occupied by romanticism in which erotic love dominated. This was the period when Kierkegaard was preaching the validity of spiritual love (*kjarlighed*). Before him Kant (1724-1804) had also reminded society of the forgotten principle of the limits of intellect and reason, but he could get little response from the people during his lifetime. Kierkegaard's "*Works of Love*" and his life long efforts to educate the people on spiritual love (*Kjarlighed*) also had little effect on the materialistic minds of his time. In 1859 Henry Bergson was born in France. By this time human mind was ready to accept the limits of reason. Bergson was, therefore, successful in communicating to his contemporary philosophers

³²⁰ IPV p.164

the importance of love for intellect to make the correct choices and achieve the desired results.

One of the early philosophers of Persia Ibn-i Seena, known in the West as Avicenna (d. 1037), expressed his views on the universal operation of the force of love in Nature. His theory as defined in his “*Eastern Philosophy*” and proved in scientific world, now stands admitted. Man’s ideal is perfection, and the striving for the ideal is love’s movement towards beauty which, according to Avicenna, is identical to perfection. Beneath the visible evolution of forms is the force of love which actualises all striving, movement and progress.³²¹ According to Iqbal the power of love can break a mountain; therefore, one should learn to love. He says: “*So learn to love and intensely Beloved yours seek.*”³²² Iqbal believes that the body of man is merely a handful of dust, but one can make Adam out of his own clay by developing his *self*, and then by making himself a perfect man, an existent individual, an authentic person, he can build a new world in which mankind can live with dignity and peace. Following is a versified translation of Persian verses from Iqbal’s “*Secrets of the Self:*”

“From your very own clay,
You must build up a man,
And for this man then construct
A Universe ...(you can!).”³²³

About the relation of *love* with the *self*, Iqbal says that the *self* is luminous light; it is the spark of life. Love inflames this spark, then the world is illuminated. I quote below Iqbal’s Persian verses from his well-known poem “*Asrar-i-Khudi*” (The Secrets of Self) and their English versified translation in

³²¹ TDM pp. 32-33

³²² SS II p. 29

³²³ SS II p. 85

four stanzas by Maqbool Elahi, a great admirer of Iqbal and a highly learned person:

*“Nuqta-i noor-i key naam-i-oo khudeest,
Zer-i Khak-i-maa sharar-i-zindageest.
Az Muhabbat mee shawad paainda-tar,
Zinda-tar ‘ Sozinda-tar ‘ Paainda-tar.
Az muhabbat ishta’aal-i jouhar-ast,
Irtaqa-i mumkinaat-i muzmir-ast.
Fitrat-i-oo aatiish andozad zi Ishq,
Aalam afrozi biyamozaad zi ishq.”*

Following is a rendering of the above in English:
“The focal point of luminous light
Known by the name of the Self
Beneath our dust, in fact, is
The spark of light itself.

By love it certainly becomes
More lasting and more living
More burning with desire -
More radiating, glowing.

Love adds fuel to fire of
The essence of the Self
It opens up hidden avenues
of progress for the Self.

The nature of the Self obtains
Its fire’s store from love
It learns illumination of
The world from the light of love.”³²⁴

³²⁴ SS II p. 28

The light from the power of love, that illuminates the world and with which man can see Nature's hidden avenues, does not come to man of its own accord. For that one needs to sacrifice his comforts and strive hard. It is a deal for an eternal life in exchange of one's pleasures during one's temporal life. So, the only way to acquire this angelic light is through one's own longing and strife. Ibn Khaldun (1332-1406), an early Muslim philosopher and historian, in his famous *Muqaddimah* (The Introduction, first version 1377), tells us: "When the soul directs itself from temporal beauty to eternal beauty, then one's outer senses are weakened and his inner senses become stronger." A well-known Indian poet said:

*"Tum ko aye dunya key nazzaro salam-i aakhri,
Meri aankhen mahv-i husn-i roo-i jaanaan ho gaeen."*
(Oh! Beautiful world my last salute to you,
My eyes are now occupied in the beauty of my Beloved).³²⁵

'Death is love itself, posited as a moment of God, and this death is the reconciliation. In it we are able to intuit absolute love.'³²⁶ Man must never forget the reality that lies behind this philosophy, which implies that the beauty and joy of life lies in ethics and faith. Søren Kierkegaard firmly believes in the words of Lord's apostle who said that the 'love believes all things, hopes all things, endures all things.' This means that man can acquire the powers of belief, hope and endurance only through *love*; whereby one can achieve a successful life in this world and also in the world hereafter. It is not correct, as some people think, that Kierkegaard was a mystic in the traditional sense, i.e. to treat the physical world as unreal, leaving it for others to enjoy and rule. To love God is superb and that is 'the fulfilling of the Law;' Kierkegaard also believed that 'love is

³²⁵ This is a verse from an old Indian poet.

³²⁶ JS p. 20 (Extracts from Philosophy of Religion as quoted in Journeys to Selfhood)

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aesthetic in life.' Therefore, quitting the world of matter was never one of Kierkegaard's ideals. As earlier mentioned, to Iqbal too love is a cosmic force, it works everywhere in man's life; it also works in his elevation and determines his place in this universe. Aesthetic also cannot be excluded from life, as maintained by Kierkegaard. Hence life becomes meaningful by the combination of love and beauty; the origin of both is One and the destination of both is also One.

ABBREVIATIONS AND BIBLIOGRAPHY

- AOI Articles on Iqbal, by B.A. Dar, publishers Iqbal Academy Pakistan.
- AOP An Outline of Philosophy, by Bertrand Russell, printed in Great Britain, by Cox & Wyman Ltd., Reading, U.K.
- E/O I Either/Or I, by Søren Kierkegaard, Edited and translated in English by Howard V. Hong and Edna H. Hong, published by Princeton University, New Jersey, USA.
- E/O II Either/Or II, by Søren Kierkegaard, Edited and translated in English Howard V. Hong and Edna H. Hong, published by Princeton University, New Jersey, USA.
- EUD Eighteen Upbuilding Discourses by Søren Kierkegaard, Edited and translated by Howard V. Hong and Edna H. Hong, published by Princeton University, New Jersey, USA.
- GW Gabriel's Wing, an English rendering of Iqbal's philosophical ideas of faith and religion, by Dr. Annemarie Schimmel, Professor at the University of Bonn, Germany.
- ICW Iqbal and His Contemporary Western Religious Thought, by M. Rauf and published by Iqbal Academy, Pakistan.
- IKC International Kierkegaard Commentary - Concluding Unscientific Post Script to "Philosophical Fragments," edited by Robert L. Perkins Published by Mercer University Press, Georgia, U.S.A.
- IPV Iqbal and Post Kantian Voluntarism, by B.A. Dar, Published by Bazm-i Iqbal, Lahore, Pakistan.
- IR Iqbal Review, a half-yearly Journal, Publishers Iqbal Academy, Pakistan.

- JS Journeys to Selfhood, Hegel and Kierkegaard, by Mark C. Taylor, published by University of California Press, Berkley - Los Angles - London.
- KDG Kierkegaard - The Descent into God, published by McGill-Queen's University Press, Kingston and Montreal.
- KIU Kulliyat-i-Iqbal Urdu, a volume containing entire Urdu poetry of Iqbal compiled and published by Iqbal Academy Pakistan, Lahore.
- KR A Kierkegaard Reader, Edited by Roger Poole and Henrik Stangerup, published by Fourth State Ltd., London, UK
- KU Kierkegaard's Universe, by Johannes Sløk, translated in English by Kenneth Tindall, published by The Danish Cultural Institute, Denmark
- PF I Philosophical Fragments or A Fragment of Philosophy, by Johannes Climacus, translated in English by Howard V. Hong, published by Princeton University Press, New Jersey, U.S.A. (1962).
- PF II On Kierkegaard: Philosophical Fragments, by George J. Stack, Nyborg, F. Løkkes Forlag, Atlantic Highlands, N.J. Humanities Press, (1976).
- RL Romantic Love and Personal Beauty, by Henry T. Finck, publishers The Macmillan Company Ltd., London, (1902).
- SS I The Secrets of the Self, English translation of Iqbal's *Asarar-i-Khudi* (Persian), by Prof. Reynold A. Nicholson, Published by S.M. Ashraf in Lahore, Pakistan.
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- TDM The Development of Metaphysics in Persia, by Muhammad Iqbal, Publishers Bazm-i-Iqbal, Lahore, Pakistan.
- TMG The Mind of God, by Paul Davies, Published in Penguin Books (1993).
- TPG The Place of God, Man and Universe in The Philosophical System of Iqbal, by Dr. Jamila Khatoon, Published by Iqbal Academy Pakistan.
- BIBLE & QUR'AN: Quotations from Bible and Qur'an given in the text and and footnotes.

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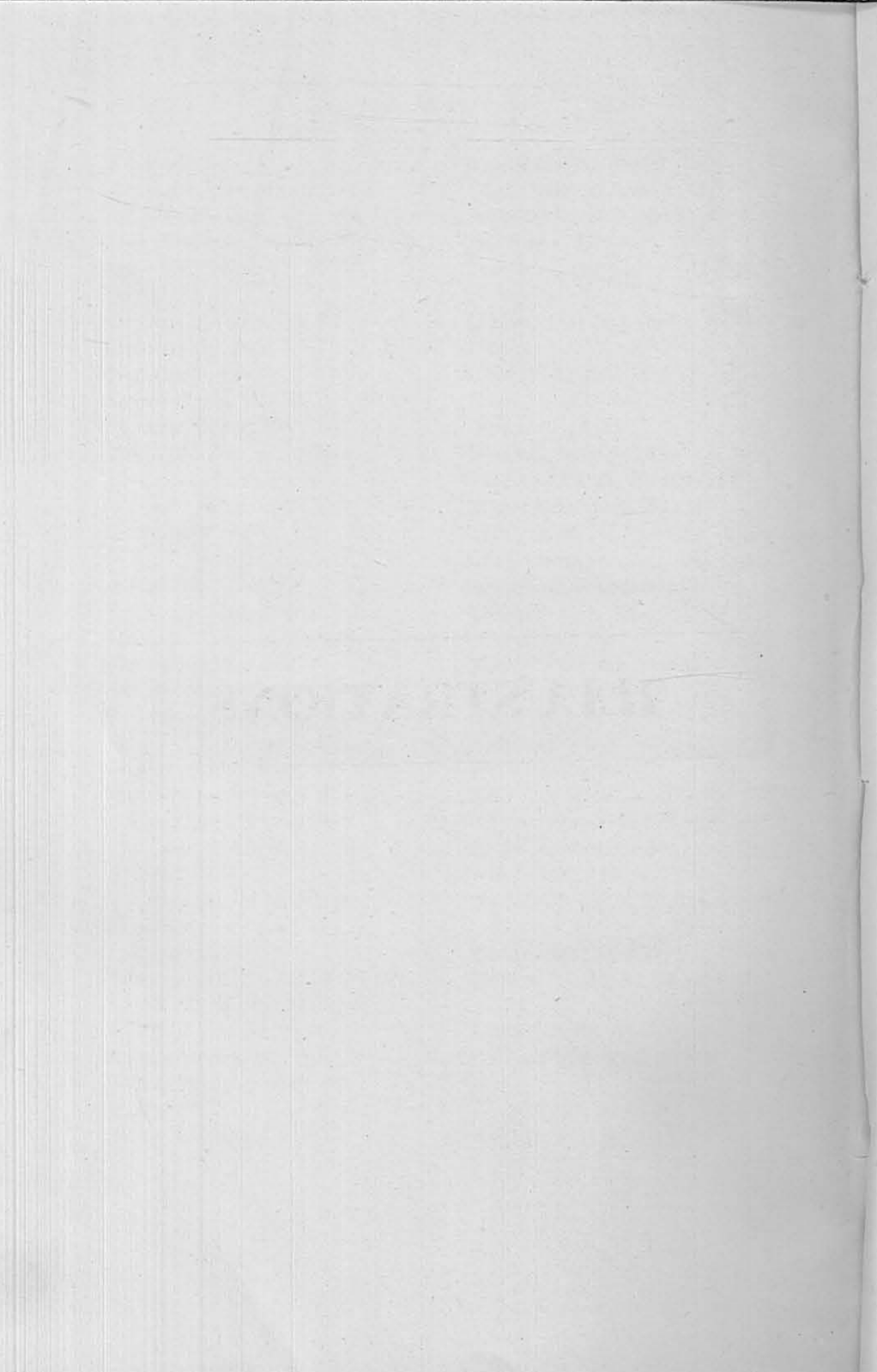
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ILLUSTRATIONS





Picture courtesy of The Royal Library, Copenhagen,
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Nytorv (the place where SK was born):
Nytorv (ca. 1865)



Picture courtesy of The Royal Library, Copenhagen,
Department of Maps, Prints and Photographs

Regine:

Lovely to look at, with everything belonging to the romantic ideal woman, as she sits there at seventeen in Emil Barentzen's oval from 1840. In this same year she became engaged to the ten year older Søren and thereby unwittingly secured a sort of literary eternal life. After her break with Søren, in 1847 she married Fritz Schlegel, a diplomat both by profession and character and thus created to be a husband. When he was named governor of the Virgin Islands in 1855, Regine made sure that she met her earlier fiance and said to him: "God bless you - may all go well for you!" She, as he, remained childless.



Picture courtesy of The Royal Library, Copenhagen,
Department of Maps, Prints and Photographs

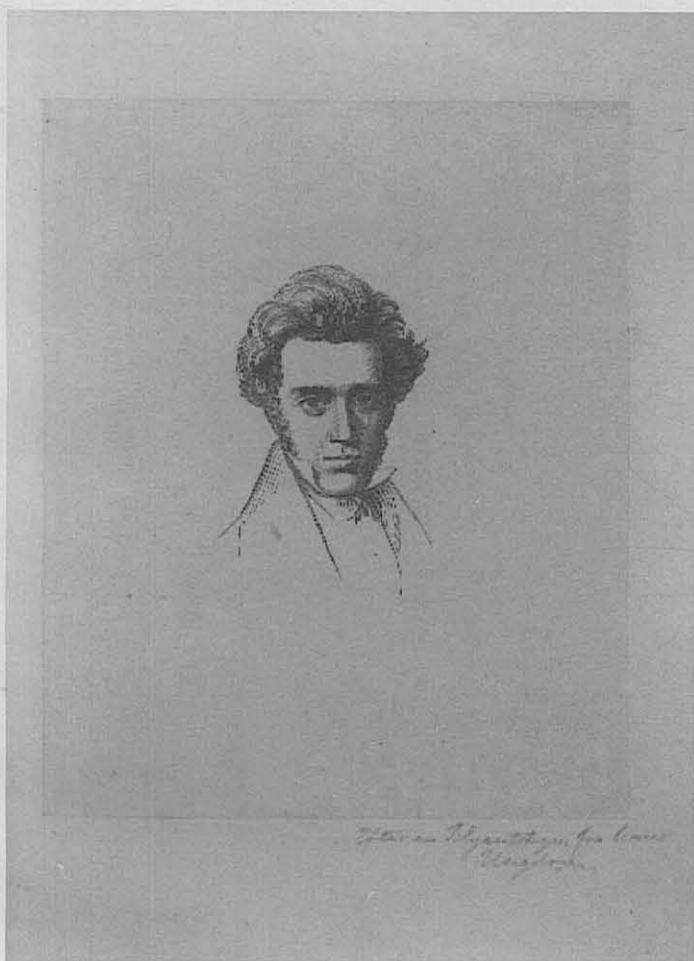
A row of houses to the right called "The Six Sisters" (De Seks Søstre). Here Regine Olsen resided with her family during her engagement with Kierkegaard.



Picture courtesy of The Royal Library, Copenhagen,
Department of Maps, Prints and Photographs

Søren Kierkegaard, 1838

Painted by his cousin Niels Christian Kierkegaard



Picture courtesy of The Royal Library, Copenhagen,
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Søren Kierkegaard, 1840
Painted by his cousin Niels Christian Kierkegaard

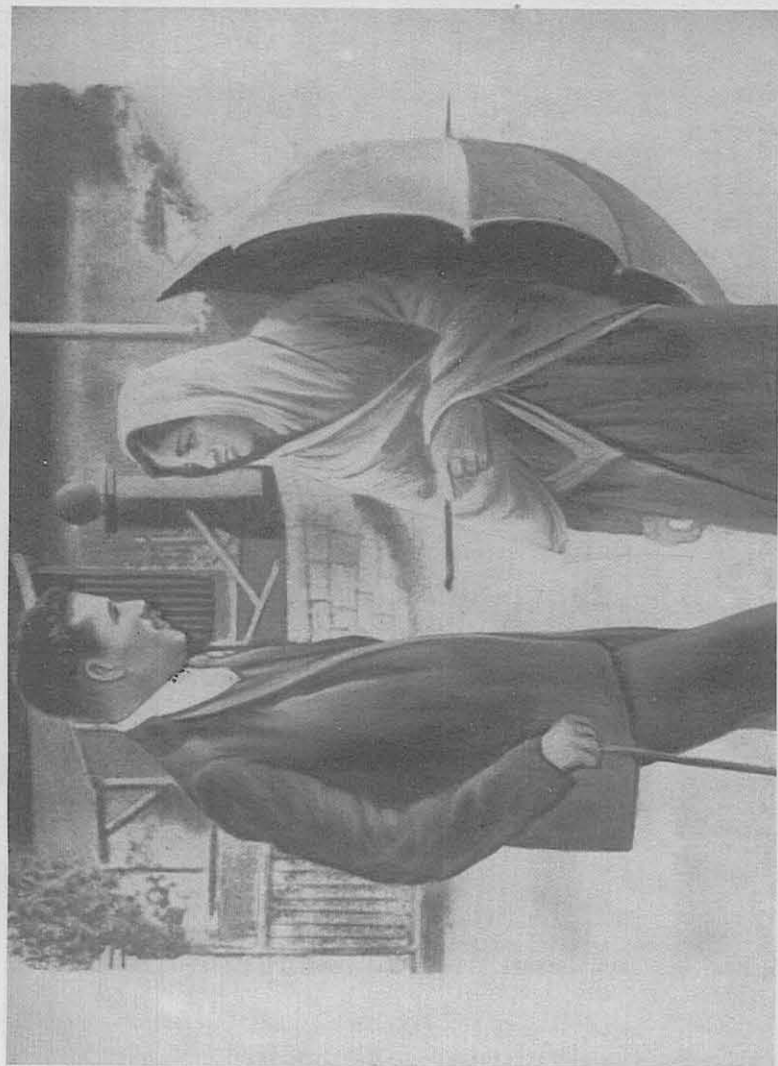




Iqbal Manzil Sialkot - main door



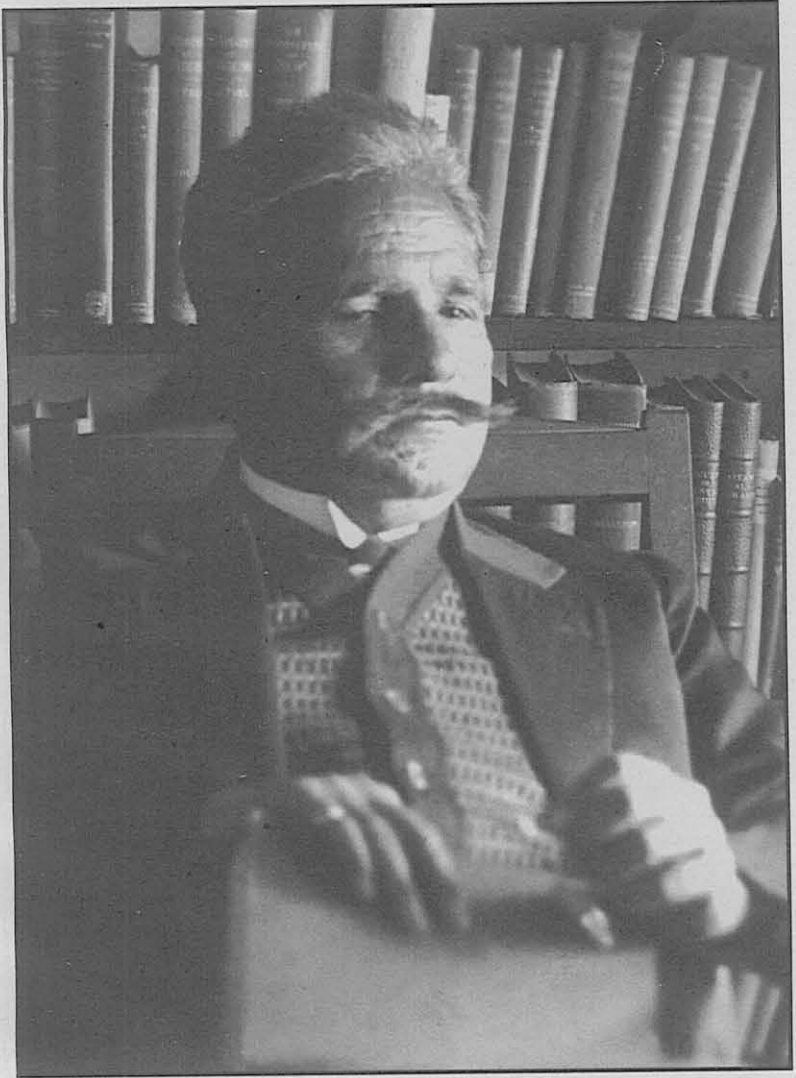
Iqbal with Land-Lady-Heidelberg 1907



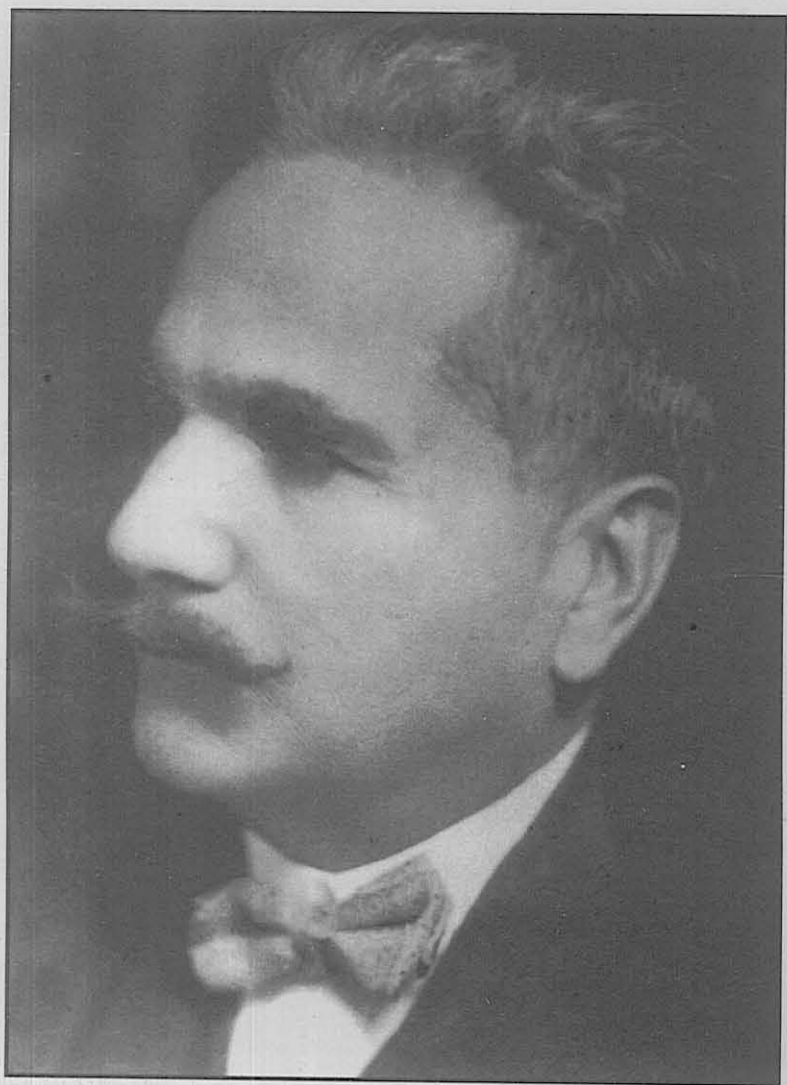
Iqbal and Attiya - Heidelberg 1907



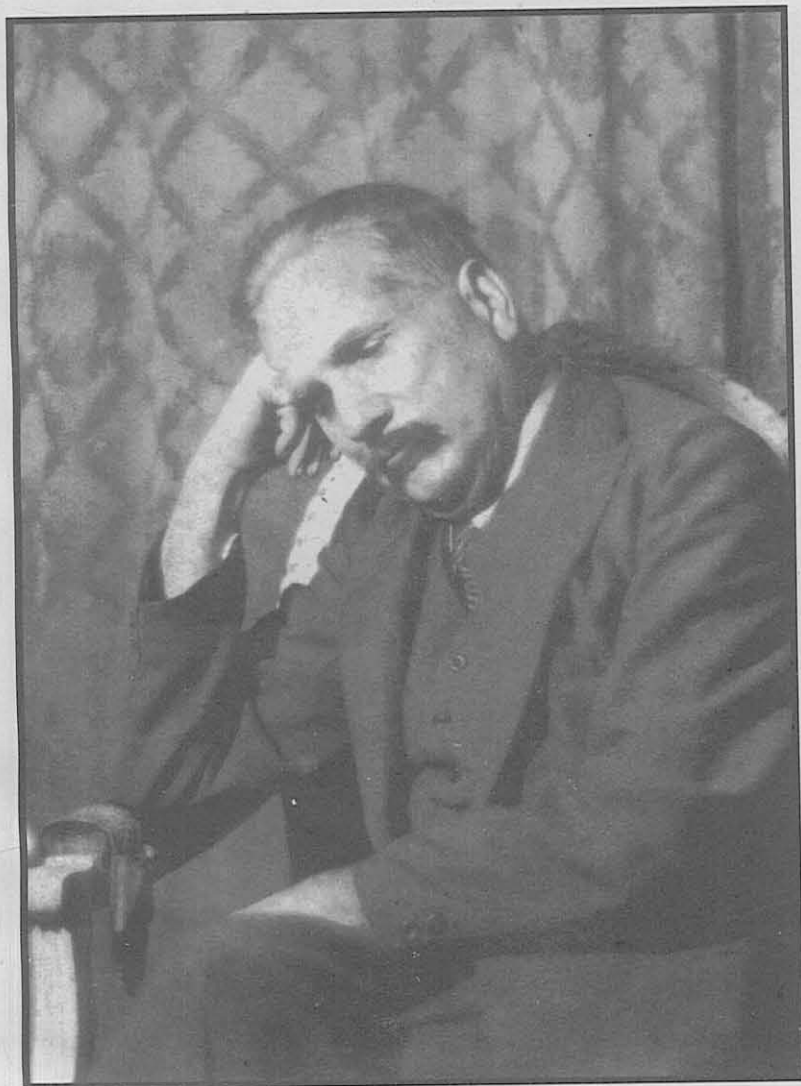
Emma Wegenast



Iqbal - in his study, bookshelves at his back - Lahore - 1923



Iqbal - 2nd Round Table Conference - London 1931



Iqbal - Portrait by Sardar Umrao Singh Shergil - Paris 1933