

IQBAL DAY IN CAIRO

THE U. A. R. Supreme Council for Art and Literature, Cairo, organised an elaborate function on the occasion of Iqbal Day. Dr. Mohammad Abdul Kadir Hatem, Deputy Prime Minister for Culture and National Guidance ; Mr. Yousuf El-Sebai, Secretary General of the Supreme Council and Dr. Yahya El-Khashab, Chief of the Oriental and Islamic Studies, Faculty of Arts, Caro University, delivered speeches. Pakistan Ambassador, Mr. Sajjad Haider, also addressed the audience.

The daily *Al-Gomhouria* carried full one page article on Iqbal by Mr. Mohammad Aly al-Habrouk and a poem on Iqbal by Mr. Mahmud Hasan Ismail. The daily *Al-Abram* published the article on Iqbal by Dr. Yahya al-Khashab. Another article "Mohammad Iqbal and Modern Religious Thought" by Dr. Abdul Qader Mahmud appeared in the monthly *al-Fikr al-Maasar* (The Modern Thought).

ADDRESS

by

DR. MOHAMMAD ABDUL KADER HATEM

Ladies and Gentlemen:

It is a great honour for me to participate in this function organised in the memory of the great poet and thinker, Iqbal. He was a unique personality who succeeded in expressing the spirit of activity, both intellectual and practical, in the highly imaginative and creative mode of poetic language. His gift to mankind is a craving heart, an urge to constructive effort and a penetrating vision.

During his life (1873-1938) he gave to the world a glimpse of the Eternal Spirit and presented Muslim thought in a new and unique system of philosophy. The great characteristic of this philosophy is that he repudiated that other-worldly mysticism which (mis-) leads people to a life of inactivity and sloth and brings them down from the lofty pinnacle of moral endeavour for righteousness to the depth of utter passivity and co-existence with evil. In contradistinction to this, Iqbal advocates a sufism that is sober and activist and is intimately wedded to the achievement of moral ideals. He receives

inspiration direct from the life and activities of the Holy Prophet and the rightly guided Caliphs. For Iqbal, they alone can serve as true guides for all those who wish to work devotedly for the welfare of the Muslim community and who set a good example of moral behaviour to the people of the world. A philosophy that combined both knowledge and activity, reason and love, devotion to mundane life and attachment to spiritual values, is worth following and today the United Arab Republic is wedded to it. We in this country stand for and advocate such a philosophy. For this very reason it is said in our National Charter that knowledge is the only weapon which guarantees the success of Revolution. This charter declares unequivocally that activity is a source of honour, a duty, a reality, even life itself; it is the only path which leads to success in life.

Iqbal's whole philosophy is a testament of this fact. He preached a life of dynamism and activity which alone, according to him, can lead to a renaissance of Islam and drive away the decadence and reactionary spirit that unfortunately cast their dark shadow on the Muslim peoples everywhere, either through reactionary regimes or through intrigues of imperialist powers.

Very early in his life, after he has completed his studies both oriental and occidental, he was fortunate in receiving, through some intuitive means, a glimpse of the true reality of Islam. Fully saturated with this vision, he decided to carry his message to the unwary and the ignorant. To strive for the welfare of the common man is another name of Islam. It is this urge that brings the leaders and the led, high and low, together on one platform and unites them to work for the welfare of all. Such were the lives of the Holy Prophet, Abu Bakr and Umar. You will find these truths in Iqbal's well-known book, *Reconstruction of Religious Thought in Islam*, which has been translated into Arabic.

Iqbal had the opportunity to study both Western and Eastern cultures from inside. His philosophy integrates the spirit of Western philosophy and the principles of Islam in a beautiful way. When in 1908 he returned to his country after studying at Cambridge and Munich, his faith in the capacity of the East to free itself from the bonds of capitalistic imperialism and reactionary forces had become stronger and deeper. He had full confidence that these dawn-trodden people would soon be ready and willing to march ahead on the road of progress. His book "What should be done, O Nations of the East?" and other great works explain these great ideas in detail.

It was Iqbal who for the first time proposed the creation of an independent state for Muslims in the sub-continent for which he worked all his life. He could not see the fulfilment of this dream during his life but it became a reality about 10 years after his death.

Now as I am paying homage to the memory of this great poet and great philosopher, I must pay homage to the memory of Dr. Abdul Wahhab also, for it was he who had the honour of translating most of Iqbal's works into Arabic.

I thank you once again and hope that this function may be a forerunner of several great functions in memory of Iqbal, the great poet of the East.

IQBAL AS A POET, A PHILOSOPHER AND A POLITICIAN

BY

MR. YOUSUF EL-SEBAI

Mr. Deputy Prime Minister, Mr. Ambassador, Ladies and Gentlemen:

It is indeed a great honour for me to participate in this function being held under the auspices of the Supreme Council for Art and Literature in memory of Iqbal, the great poet and philosopher, and to express my ideas about his philosophy.

To speak about different aspects of this great personality in a casual way is hardly an adequate way of expressing the richness of his multifarious genius. It will be almost impossible for me in this brief talk to let you have a glimpse into the depth of his thought. I shall however try my best to say something about him in the short time at my disposal.

Iqbal's genius is inherent in his philosophy, in his poetry and especially in the Islamic spirit of his thought. He started with a system of thought that soon became the vehicle of his message. His ideas are the main spring of the renaissance and strength of the Muslim community. Through his new interpretation and his new ideas, he called the Muslims to free themselves from bondage to those reactionary conceptions which are the remnants of the age of decadence of our history, due to which the Muslims lost in the race of life and progress and decided unfortunately to abandon all effort for an honourable life on this earth.

The call for a new land of Pakistan which Iqbal raised was a link in this chain. His ideal was an Islamic welfare state with socialistic complexion. He hoped that thereby people in Pakistan would be able to uphold Islam's prestige and progress intellectually in an atmosphere of full freedom.

Another aspect of Iqbal's thought is that he believes in a continuous and progressive interpretation of religious thought in Islam. His book *Reconstruction of Religious Thought in Islam* deals with this subject and has been translated into Arabic by Abbas Mahmud al-Aqqad.

These are some aspects of Iqbal's thought which I have tried to put before you. The Supreme Council of Art and Literature by holding this auspicious function of Iqbal Week in order to pay homage to the memory of Iqbal has performed a very important duty. I am indeed glad to inform you that the Supreme Council has decided to publish a book consisting of articles by eminent scholars and thinkers of the U.A.R which will throw light on the various aspects of his great personality. We also intend to reprint the Arabic translation of his *Reconstruction*

MOHAMMAD IQBAL

by

DR. YAHYA AL-KHASHAB¹¹

IQBAL was a philosopher, a poet and a politician. Many scholars have paid glowing tributes to him for the excellence of his poetry and the originality of his thought. So many people have expressed surprise how he succeeded in expressing abstruse philosophical notions in the most beautiful language of poetry ; his books present a charming blend of high philosophy and beautiful poetry.

¹¹ Dr. Yahya al-Khashab, Professor of the Cairo University, is the pupil of the late Dr. Abdul Wahhab Azzam Bey, the great lover of Iqbal. Dr. al-Khashab is a Brea t scholar of Persian and the author, of several books in French, English and Arabic: *Nasir Khusraw, Nizamul-Mulk, Iranian. Literature in the 19th. Century*, etc. etc. Last year (1966) at the invitation of Iqbal Academy he visited Pakistan and participated in the Iqbal Day function in Karachi.

When his letters to the Quaid-i-Azam were published, it was revealed that his creative thought in the field of poetry and philosophy was intimately related to and was the foundation of a particular political vision which he was anxious to see realised in spare-time dimensions. We find this vision expressed in all his works. These letters prove that it was Iqbal who for the first time gave concrete shape to the idea of Pakistan and laid a theoretic foundation for this new State.

His role in the political field proved very significant. His participation in the political life of the country enabled him to express in an unambiguous way political ideal of the Muslim community which the people accepted wholeheartedly. His involvement in politics was not motivated by any wordly ambition but was the result of his spiritual commitment to a particular ideal which in his eyes was the *sine qua non* for the preservation of the distinct cultural entity of the Muslim Community in the Indo-Pakistan sub-continent. He spent all his life propagating this ideal and preparing the people for it.

No doubt, for a time Iqbal entered practical politics : he became a member of the Punjab Council, participated in the Round Table Conferences in London and became president of the Muslim League but his main life work remained centered round the explication of his ideals with a view to a cultural renaissance of the four million Muslims of the subcontinent. Nine years after his death Pakistan came into being and the Quaid-i-Azam published his letters so that the people should know how valuable his contributions had been towards the realisation of Pakistan.

Iqbal fully realised that the Muslim Community was extremely poor and that poverty was the root cause of *all* evil. The solution, according to him, lay in developing the new State as a social democracy in which the right of subsistence is secured to everybody, where practical steps can be taken to fight against ignorance and to promote cultural development of the country on a sound basis. He advised the Quaid-i-Azam in his letters that the preservation of cultural entity of the Muslims in a country where non-Muslims predominate is a prime necessity. Thus the new State of Iqbal's vision was to exemplify the principles of Islamic socialism in which the cultural heritage of the Muslims was to be preserved and developed.

Iqbal had devoted a great part of his life to the study of Islam, its law and polity, its culture, its history and its literature and thereby had acquired a

penetrating insight into the significance of the spirit of Islam as a world fact. The result of this insight, as explicated in his different works, shows the truth and effectiveness of his analysis and in this respect he occupies a unique place in the contemporary world of Islam.

His analysis revealed to him that the role of Muslim kings in the history of Islam was greatly responsible for the decadence of Muslim society. Their gaze was solely fixed on their own dynastic interests and so long as these were protected they paid no attention to the interest of the downtrodden masses. Most unfortunately these kings were able to secure the support of their contemporary *ulama*. For instance, Akbar could put forth his fantastic claim of spiritual leadership by obtaining sanction from the *ulama* of his days. Jahangir wanted to change this policy and adopt a different course but his personal interests stood in the way. Aurangzeb seemed to be in search for truth but could not go beyond keeping the masses in bondage to his absolute rule. The people, ignorant and downtrodden, needed relief but they knew not where to turn for true light. It was Iqbal who took the responsibility of blazing the trail and guiding the people to the right path.

He was equally critical of the kind of mysticism which blinked actualities, enervated the people and kept them steeped in all kinds of superstitions. From its high state as a force of spiritual education,

On this occasion when the Supreme Council for Art and Literature

is celebrating Iqbal Day I pray that the council be able to publish translations of other works of Iqbal into Arabic, for the call of Iqbal is the call of a great thinker, a great reformer and a great humanist. He wishes to awaken the people from their slumber and invites them to march ahead along the road of progress to a life of creative and dynamic activity. This is the call whose echo is resounding everywhere around us and which is guiding us to the true ideal of activity, strong personality and mastery over material forces of nature.

IDEAL STATE AND IQBAL

By

PROFESSOR SALMI GOUDAT

In the cultural history of mankind there have been many attempts made by eminent thinkers to draw an outline of an ideal state. Plato's

Ideal State, Farabi's *Madinatal Compalla's* Community of the Sun, Thomas More's Utopia, H.G. Well's New Utopia are only a few such famous attempts. But it was only Iqbal's ideal state which emerging out of the dreams of a visionary came to be realised as a concrete fact of reality. This state of Iqbal's dreams — socialistic and democratic — which he advocated throughout his life came into reality only nine years after his death in the form of Islamic Republic of Pakistan.

Today I do not wish to talk about Iqbal's Ideal State; I would rather confine myself to quoting verses of Iqbal which throw light on that aspect of Iqbal's philosophy which can be rightly regarded as basis of his Ideal State.

Iqbal was born into a (Brahmin) family which had embraced Islam only 300 years before. For this reason he sometimes calls himself *Kafir-i-Hindi*, i.e., an unbeliever of India. I would like to refer to those verses of Iqbal where he advises Arab rulers to follow the path of rectitude (*lagwa*) and sincerity in religion. It is no doubt true that Islam is not synonymous with Arabism; its basis is brotherhood and right guidance not racial prejudices and ignorance. Iqbal says (Z.K., 61):

May this unbeliever from India dare say something

If the Arab Rulers do not mind his boldness!

Which community was taught this principle :

Unity is from the Prophet while discord is from Satan?

This community does not depend upon geographical limits:

The Arab world owes its existence to Muhammad of Arabia.

Iqbal is an advocate of that principle of equality which was taught to us by our Prophet who declared that the Arab has no superiority over mysticism had fallen down to a mere means of exploiting the ignorance and credulity of the people. He gave it the name of Persian mysticism and did all that he could to free the people from its clutches.

At this stage Iqbal presents his theory of the "ego" which through proper discipline and training reaches the highest stage possible for man, that

is nearest to God. After reaching this stage the human ego becomes God-like, receives its strength through Him and reflects His attributes. But this nearness, according to Iqbal, is not annihilation in Him, for annihilation is weakness and death while God represents Power and Life. It is related that Prophet Muhammed after returning from the war of Tabuk remarked, "We have finished with the lesser *jihad*; let us now prepare for the bigger *jihad*." The bigger *jihad* meant self-control in accordance with the discipline prescribed by the law of Islam. This is the basis of Iqbal's philosophy of life which he wanted the people of the new State to realise and practise.

Iqbal was fully conscious of the ever-recurring conflicts and divisive forces of sectarianism and therefore tried his best to heal this dangerous wound in the body social of the Muslims. He looked upon Umar bin Khattab as an ideal of a ruler and administrator, All bin Abu Talib as the prototype of a strong well-integrated personality and Fatima as the ideal of a dynamic woman of the new Muslim society.

Iqbal entertained great love for the Arabs and Arabic language. He visited Palestine and Egypt and said his prayers in the Mosque of Cordova, under which name he composed a beautiful poem. Once he was asked: why do you use Persian as the medium of expression? He replied: because I cannot express my ideas in Arabic. The Arabs have fully reciprocated this love. During the time the late Abdul Wahhab Azzam was our ambassador in Pakistan, U.A.R. embassy in Karachi was the centre of great literary and cultural activities. He had established a Circle of Iqbal's admirers known as *Halqa-i-Qplandaran-i-Iqbal* which held weekly meetings and in which almost all Pakistani scholars participated. The special feature of the meetings was that Iqbal's poems were recited and his philosophy discussed. When I visited Pakistan I was told that Dr. Azzam used to translate into Arabic verses there and then the poems of Iqbal recited during these sittings. It was and is a symbol of true love between the peoples of Pakistan and the Arabs.

Iqbal wrote in Persian, Urdu and English and much has been written about him in almost all the languages of the world. Abdul Wahhab's Arabic translation of *Payam-i-Mashriq* and other writings and Iqbal's *Biography* introduced Iqbal to the Arab world. Abbas Mahmud al-Aqqad translated Iqbal's *Reconstruction of Religious Thought in Islam* into Arabic while Hamid Hadu wrote a book *Iqbal the Poet*. the non-Arab and that the criterion of superiority is only *taqwa*. He says (B.D., 187) :

What does it matter if my jar is from Ajam?

The wine in that jar is from Hejaz;

What if my song sounds Indian?

The tune that it echoes is from Hejaz.

The Individual in this ideal state of Iqbal possesses unique characteristics. Though the individual is subject to decay and death, life is continuing, developing and eternal. The snow melting on the mountain does not mean total annihilation, so disappearance of an individual does not signify annihilation of life: it is renewed and enriched at every step.

Iqbal describes the individual of this state as *Mard-i-Momin* (believing individual), *Faqir*, *Mujahid*, etc., whom he describes in several places (Z.K., 41):

ہو حلقہ یاراں تو بریشم کی طرح نرم
رزم حق و باطل ہو تو فولاد ہے مومن!
افلاک سے ہے اس کی حریفانہ کشاکش
خاکی ہے مگر خاک سے آزاد ہے مومن!
جچترے نہیں کنجشک و حمام اس کی نظر میں
جبریل و سرافیل کا صیاد ہے مومن

In the company of friends, a *Mowlins* is soft like silk,

In the battlefield he is strong like steel.

He is in constant strife with fate;

Though belonging to the earth, he is free from all bondage.

He does not condescend to catch sparrows and pigeons,

He casts his net for Jibril and Seraphil.

It is essential that man should be free from all kinds of fears: it is fear that leads to such vices as fraud, cunning, malice, lies.

Iqbal expects every individual to be a useful and loyal member of his community, to live and die for high values and noble Ideals. But he expects that the State should also perform its duty of looking after the interest of its members. Iqbal thinks that a welfare state of this type can be provided neither by capitalism nor by communism. He appears to advocate a system of life which may be styled as social democracy in which the loyalty of the individual is primarily to God and the spiritual and moral values inherent in the principle of *Tauhid*.

On this auspicious occasion when we are celebrating Iqbal Day, the best and highest tribute to his soul would be to propagate, as widely as possible, this message of freedom and equality and thus enable us to stand solidly against all alien forces of imperialism.

Address

by

MR. SAJJAD HIDER

Pakistan Ambassador, Cairo

Mr. Chairman, Your Excellencies, Ladies and Gentlemen:

AS a compatriot of Iqbal, my first task is to express my grateful thanks to you, Mr. Deputy Prime Minister, for your presence at this function. That you, Sir, have found time, in spite of your many pre-occupations, to be here this evening is a great tribute to the memory of Iqbal, who was many things at the same time. He was a great poet, thinker, philosopher and revolutionary. He was a citizen of the world, a crusader in the cause of down-trodden East; but last and above all, the poet of Islam.

My thanks are also due to the Supreme Council of Arts and Literature for their celebration of Iqbal Week, of which this function is the opening event. Students of Iqbal in and outside the Arab world, not to mention the people of Pakistan, are deeply indebted to the Council for this gesture. I am also grateful to those participating in this function, and among them I seek your permission, Sir, to make special mention of Dr. Khashab, who has just returned from attending a similar function in Karachi. I hope he found it worth his while. Speaking for the Iqbal Academy in Karachi and those he met in Pakistan, I can say that he was most welcome. His visit to Pakistan and this evening's function, I am sure, augur well in making the message of Iqbal known throughout the Arab world at all levels.

I say all levels, for Iqbal is not unknown in the Arab world. He is known in all Arab countries, thanks to Dr. Abdul Wahab Azzam, the first Egyptian Ambassador to Pakistan, who was also the first to introduce Iqbal to his Arab readers in depth, with the result that Iqbal's selected poems are read and appreciated throughout the Arab world. However, there is need for further translation of Iqbal's works into Arabic, and I sincerely hope that the Council will take a hand in it.

I said at the beginning, Mr. Chairman, that Iqbal was a great poet, thinker, philosopher. revolutionary and a crusader in the cause of Islam. Volumes have been written, and are still being written, about each one of

these aspects of his work. Here I shall, if I may, briefly confine myself to the last. Iqbal's works fall into three distinct parts: One, the early period, when he was a fierce nationalist and sang of India and its greatness:

سارے جہاں سے اچھا ہندوستان ہمارا

India was better than the whole world put together.

It was during this period that he urged Indians to sink their religious and cultural differences and become one. To this end, he warned them of the dangers lying in wait for them. He urged them to rise and throw off the British yoke. The second phase of Iqbal's poetic and philosophic development took place when he came face to face with the Western thought in Cambridge. He was assailed with doubts. His soul was tormented with conflicts of thought. In the end, he concluded that nationalism, as understood and projected in the West, was a narrow concept, bound to end in disaster. Accordingly, his vision broadened and compassed the entire human race, irrespective of caste, colour and creed. He became the apostle of freedom for the down-trodden people of the East.

زمانہ با امم ایشیا چہ کرد و کندد

کسے نہ بود کہ این داستان فروکفواند

عطا ہوا خس و خاشاک ایشیا مجھ کو

کہ میرے شعلہ م میں ہے سرکشی و بے باکی

What calamities befell and are in store for the people of Asia ?

None there was who could narrate this grim story.

Or

The straw of Asia has been allotted to me:

For my flame is headstrong and daring.

The third and last phase in the metamorphosis of Iqbal's thought was Islam. His eye got firmly fixed on the universal message of Islam and he

came to see in it the panacea for world's ills. His -imagination was fired and he sang, full throated, for the glory and renaissance of Islam. He urged the Muslim people throughout the world to bestir themselves and break the shackles of slavery with which they were bound. In this his thoughts turned first and foremost to his Arab brethren, who were then embarking upon a struggle against colonialism. In a poem addressed to the Holy Prophet, he says:

حضور دہر میں آسودگی نہیں ملتی
تلاش جس کی ہے وہ زندگی نہیں ملتی
بزاروں لالہ و گل ہیں ریاض ہستی میں
وفا کی جس میں وہ وہ گکلی نہیں ملتی
مگر میں نذر کو اک آہگینہ لایا ہوں
جو چیز اس میں ہے جنت میں بھی نہیں ملتی
جھلکتی ہے تیری امت کی آبرو اس میں
طرابلس کے شہیدوں کا ہے لہو اس میں

Sire! there is no peace in the world;
Life I crave for is nowhere to be found;
The garden of the universe is teeming with tulips and roses,
But alas! none smells of true love.
I have brought this mirror as a humble present:
It holds what is nowhere to be found in this Paradise.
It holds the blood of the martyrs of Tripoli
And reflects the honour of your *millat*.

This was with reference to the martyrs of Tripoli (طرابلس). He was particularly moved on the martyrdom of Fatima bint Abdullah, who gave her life while attending to the wounded on the battlefield and paid a great homage to her memory in a beautiful poem. Iqbal not only asked the Muslims to rise against their colonial oppressors ; he also offered them a new philosophy of life. It was Independence (حریت), equality (مساوات) and brotherhood (اخوت) . He urged them to look beyond their narrow national confines and think and live as one big nation:

جوہر ما با مقامے بستہ نیست
 بادۂ تندش بہ جامے بستہ نیست
 مسلم استی دل بہ اقلیمے مہند
 گم مشو اندر جہاں چون و چند
 می نگنجد مسلم اندر مرز و بوم
 در دل او یاوہ گردد شام و روم

Our Essence is not bound to any Place;
 The vigour of our wine is not contained in any bowl.
 Thou art a Muslim, do not bind thy heart
 To any clime, nor lose thyself within
 This world dimensionate. The Muslim true
 Is not contained in any land on earth;
 Syria arid Rum are lost within his heart.
 Again:

اپنی مالت پر قیاس اقوام مغرب سے نہ کر

کاص ہے ترکیب میں قوم رسول ہاشمی
ان کی جمعیت کا ہے ملک و نسب پر انحصار
قوت مذہب سے مستحکم ہے جمعیت تری

Your community is not analogous to the nations of the West:

It is based on a unique principle.

The basis of unity in the West is country and race;

The basis of your unity is religion and culture.

Iqbal constantly addresses himself to the Muslim youth, whom he likened in his poetical imagery to a falcon; and, in doing so, he laid down two requisites for them: one, fight for freedom, and two, development of self or ego. On the first account he asks:

سوچا بھی ہے اے مرد مسلمان کبھی تو نے
کیا چیز ہے فولاد کی شمشیر جگر دار
اس بیت کا یہ مصرع اول ہے کہ جس میں
پوشیدہ چلے آتے ہیں توحید کے اسرار
قبضے میں یہ تلوار بھی آجائے تو مومن
یا خالد جانباز ہے یا حیدر کرار

O Muslim, hath thou ever pondered over

What is the shining sword of steel?

This is the first hemistitch of the verse

Which comprises the full essence of *Tauhid*.

But I am thinking more of its second hemistitch;

May God grant you the sword of *Faqr*.

If this sword too comes in the hands of a believer,

He becomes Khalid the brave or Haider the impetuous.

Iqbal's philosophy of "ego" or "self", about which so much has been written, sprang from the fundamental question: What is life? He answered it himself by saying that life is individual. According to him, life is real and not a mere illusion. "The highest form of the individual," he explains, "is so far the 'ego' in which the individual becomes a self-contained exclusive centre. When individuality develops, it becomes personality. And it can continue only if that state is maintained; if not, relaxation will ensue." He goes on to say, "Physically as well as spiritually man is a self-contained exclusive centre, but he is not yet a perfect individuality." "He who comes close to God," Iqbal explains, "is the perfect person, not absorbed fully in Him but absorbs God into himself; the true individual cannot be lost in the world; it is the world that is lost in him."

کافر کی یہ پہچان کہ افلاک میں گم ہے

مومن کی یہ پہچان کہ گم اس میں ہیں افلاک

The unbeliever is one who is lost in the universe;

A believer is one in whom the whole universe is lost.

But here, too, in his belief the key was held by Islam. He says:

خودی کا سر نہاں لا الہ الا اللہ

خودی ہے تیغ، فساں لا الہ الا اللہ

یہ نغمہ فصل گل و لالہ کا نہیں پابند

بہار ہو کہ خزاں لا الہ الا اللہ

The hidden essence of *Khudi* is *there is no god but God*;

Khudi is its sword ; its whetstone is *there is no god but God*.

This song is not dependent upon a season of flowers:

Spring or autumn, sing *there is no god but God*.

In his own person, Iqbal was a true *Darwish* or *Qalandar*. Living upon his own advice he freed himself of all narrow Nationalist shackles. In his own words, he was:

درویش خدا مست نہ شرقی ہے نہ غربی

گھر میرا نہ دلی نہ صفاہاں نہ سمر قند

God-intoxicated *darwish* belongs neither to east nor to west;

My house is neither in Delhi nor in Safahan nor in Samarqand.

Iqbal did not like the game of creating nations and pleaded for a "League of the people of the world" instead of the "League of Nations". In this context he reportedly emphasised that distinction between the master and the slave means corruption of human society and suggested that a trial be given to the Quranic conception of the universal society of mankind.

How could then such a man, who started off with fierce nationalist feelings and was, in fact, as mentioned by Dr. Azzam Bey in his book, claimed by non-Muslims of the sub-continent for their own, have advocated for a separate homeland for the Muslims of India? The answer is simple enough. Like Quaid-e-Azam Mohammad Ali Jinnah, who in his early life was known as the ambassador of Hindu-Muslim unity, Iqbal came to realise that the Hindus and Muslims were two separate and distinct entities, in spite of living side by side for over a thousand years. Their hopes and fears, as also their religion, language and cultural heritage, were different. They were two separate nations. Therefore, between the two of them, one a poet-philosopher and the other a great patriot, Iqbal and Jinnah brought about Pakistan — a land of hundred million Muslims today. But they did something more than that. They set our faces firmly towards our Arab and other Muslim brethren. To grasp this essential point is to understand beyond any doubt what Pakistan stands for. It is the key to our hopes and aspirations and that is why Iqbal is known as the poet-philosopher of Pakistan.

We are naturally proud of Iqbal as we are of Quaid-e-Azam Jinnah, because he rose from among us to give us a purpose and sense of direction. But he is not our exclusive property. We belong as much to you and other Muslims the world over as to Pakistan.

MOHAMMAD IQBAL

By

MOHAMMAD ALY AL-HABROUK¹²

MOHAMMAD IQBAL is one of the prominent Muslim figures of this age. Along with Jamaluddin Al-Afghani, Mohammad Abdohu of Egypt and Abdel Rahman Al-Kawakbi of Syria,

Mohammad Iqbal will occupy a place among the eminent figures of the modern history of the East. Iqbal is one of the brilliant thinkers of the East, a pioneer in philosophy and religion, and a poet. He dedicated his heart and mind to Muslims and all humanity as well.

Iqbal had an attractive personality and his words have a magic which will live for all times and appeal to the hearts of people of all climes. This is due to the fact that he was a sensitive poet who went deep to get philosophy which he presented to the people in a charming language, like beautiful roses in a nice garden.

Mohammad Iqbal was born in Sialkot, Punjab, on February 22, 1873, in a middle class family. His ancestors were Brahmins who three centuries ago surrendered their privileges in the Indian society and accepted the faith of Islam at the hands of one of the mystics of Kashmir. His father, Nur Mohammad, was a pious man and at his hands Iqbal learned reading and writing and something more valuable than this, good conduct and manners.

During his early religious education in Sialkot, his father once advised him that he should read the Quran as if it was being revealed to him. Iqbal attests that by following this advice his understanding of the Quran was greatly enlarged and deepened. He acquired proficiency in Persian and Arabic from Shams al-Ulama Maulvi Mir Hasan. Afterwards he came to Lahore and joined the Government College where he came under the influence of Dr. Thomas Arnold. It was most probably due to Arnold that he decided to go to Europe for higher studies in 1905, where he came into contact with

¹² This is the English version of the article which appeared in the weekly column "Islamic Personalities" in the daily *al-Gomhouria* on June 3, 1966. This English version was supplied by the Pakistan Embassy, Cairo.

several eminent scholars. He stayed in Cambridge, then went to Heidelberg and Munich from where he obtained his Ph.D. on his thesis on *The Development of Metaphysics in Persia*. He was also called to the bar in 1908.

After returning home, his interests were mainly in philosophy, poetry and politics. He became member of the Punjab Council, participated in Round Table Conferences in London in 1931 and 1932, was president of the Muslim League in India and president of the famous Anjuman Himayat al-Islam.

He died in April 1938, and was buried in Lahore in the vicinity of the Royal Mosque. On the tomb, it was engraved that the grave was built by Mohammad Nadir Shah of Afghanistan, as a gesture of appreciation and gratitude by the King and the Afghani nation for the immortal poet.

It is noteworthy that Mohammad Iqbal was the first to ask for the necessity of separation of the Muslims of India from the Hindus and the establishment of a special state for the Indian Muslims, where they would show the glory of Islam and lead their life in accordance with the principles of Islam. Since Iqbal declared his idea in 1930, it became the main objective which the Indian Muslims strove to achieve. After a continuous struggle under the leadership of Mohammad Ali Jinnah, Pakistan came into being in August 1947.

During all his life, Iqbal tried to seek knowledge, thus becoming one of the most brilliant thinkers of Islam. He was gifted with the quality of creative thought and his learning of various schools of thought, either in the East or in the West, provided him with a rich material to develop his own philosophy which was introduced to the people, through his genius, in a detailed and comprehensive theory of science, religion and art. He had learned much from Islamic mysticism in general, and from Jalaluddin Al-Rumi in particular. Mohammad Iqbal's attempt to orientate Muslim thought in a new channel is identical to that of Kant when he tried to change the course of Western thought. Iqbal's ideas are contained in a number of poems which he composed in Persian and Urdu. This appealed to the majority of Muslims in India. Later, he included these ideas in a series of lectures he delivered in English in 1928. The lectures were printed in a book called *The Reconstruction of Religious Thought in Islam*. Here, Iqbal explained the relation between the Muslim thought and Western philosophy and the need for re-application of

Islamic principles, without a break with the past, in the light of the discoveries of modern science about the Universe.

In his philosophy of religion, Iqbal tries to go deep into man's soul. To him, there are differences between facts derived from various sources. The Quran was revealed in such a form that different minds can easily find the ultimate truth. In order to find out such facts, sensory awareness should be supplemented by an inner "sense", that is, the heart. Thus, mind and senses are not to be separated nor do thinking and inspiration go apart, as some people believe. As regards human freedom, Iqbal reaffirms that it is required by Islam, but due to political objectives or personal ambitions of certain people in power, the majority of Muslims were driven to surrender to disastrous fatalism, inflicting upon them great harm.

In essence, Iqbal's philosophy is religious. It glorifies Islam and infuses in the Muslims new blood and spirit, providing for them a glorious future, in case they follow the real principles of their religion. Iqbal had many objectives to realise and because of this he adopted several methods to spread his ideas and theories. He did not confine only to logic, but appealed to man's senses and love for the rhythm of poetry to persuade the people to adopt them, Iqbal was known as the poet of Pakistan and philosopher of Islam. He sang about the glory of Islam in many of his verses and asked the people to rise from slumber.

According to Iqbal, the ultimate goal of man's activity must be a gay and dignified life. Every human art must be subjugated to this goal and the value of everything should be measured by the power to create life. The highest art is that which awakens the will and exhorts us to face life courageously. Anything that makes us sleepy and closes our eyes to realities is death and disintegration.

To Iqbal, the modern European is dominated by materialistic outlook of life ; he lives without spirit and feelings and denies moral and spiritual values which he considers to be mere imagination. In the world of thought, the European lives in continuous strife within himself and with others. He cannot control his selfishness and bestial passions. He is enchanted by matter and struggles to get it, reaping only misery and grief.

Though Iqbal had adopted certain Western ideas, especially those of Nietzsche and Bergson, yet the philosopher and poet of Pakistan was also feeling and thinking as a Muslim.

Iqbal was of the belief that under the influence of corrupt mysticism Muslims fell a prey to laziness, seeking an escape from the world, and gave up work and action. He dedicated himself to fight weakness and laziness and produced works which gave the message of dynamism and hope.

Iqbal explains the Ego, saying that life is based on individuality ; that there is nothing of what is called by the philosophers as the absolute "total life" ; and that God Himself is an individual. Iqbal agrees with McTaggart that the Universe is a relation among individuals, but disagrees with him in one point that this relation was not self-made, but a result of instinctive struggle and continuous and intelligent work. We, the human beings, are going on our way, but gradually, from disunity and chaos to unity and discipline. The Universe is not yet complete and creation is still going on; and man is contributing in the whole process. Iqbal used to repeat this Quranic verse: "So blessed be Allah, the Best of Creators."

This philosophy of Iqbal contradicts the mystic theory that the Universe is complete and unified. To mystics, man's ultimate goal is to be absorbed in the absolute life. The perfect man, according to Iqbal, is one who has a personality and individuality, and comes close to God. He cannot be lost in the world, but the world is lost in him. Life is a continuous movement and its essence is the creation of desires and ideals. The biggest obstacle in life is matter and nature; yet it is not evil since it enables the inner powers of life to unfold themselves. When obstacles are removed from the way, the self is emancipated; and when the self nears God, the Supreme One, it becomes more liberated and free. Life is nothing but a constant endeavour for liberty and emancipation.

The idea of "self" and personality in Iqbal provides a standard for evaluation of arts, religion and conduct. It also provides a standard for good and evil. Anything that strengthens personality is good, and anything that weakens it is bad. To Iqbal, the power of self lies in "love", by which he means enthusiasm and desire to create. The highest standard of love is the creation of values and ideologies and struggle to realise them. Love

empowers self, and begging weakens it. And to Iqbal, begging is laziness, weakness and inaction.

Through his criticism Iqbal wanted to reform man and convey a general human message — the message of awakening, awareness and action, which urges man's soul to do good, to be powerful, to have confidence in himself and pride to aspire to the top through beauty and perfection.

Iqbal believes that art must represent the flame of eternal life. The art which displays weak flame is meaningless. Nations survive as long as they create and innovate. Any art which does not include creation and innovation is doomed to death. Poetry and music are not enough to revive the spirit of the artist ; he should go deep to discover the secrets and realities of the Universe, otherwise the artist's works are valueless and ineffective.

There is no doubt that Iqbal was not the poet of Pakistan only, but of Islam too. He felt the miseries of his co-religionists. He worked hard to free his country from foreign yoke. He was sad for the condition of Muslims and for this, he fervently thought of everything that could make them a living and powerful nation, enjoying their past glory and applying their traditions and culture in the spheres of intellect and action. It was Iqbal's idea to establish an Islamic India, which was later realised, represented in the State of Pakistan. There is no doubt that his aim, which he aspired to realise, was "to introduce to the world an ideal nation which will affect the life of all Muslims of the world, if not the entire globe."

Iqbal was of the belief that there is no future for humanity unless peace is established through reconciliation between the mind of the West and the heart of the East. On realising this, Iqbal thought that a new world can be established, based on love, justice, brotherhood and humanity.

This is the message of amity, brotherhood and peace which the poet-philosopher conveys not only to Muslims, but to the conscience of man in all times and climes.

MOHAMMAD IQBAL AND MODERN RELIGIOUS THOUGHT ¹³

¹³ This article appeared in *al-Fikr al-Maasar* (Contemporary Thought), a journal published by the U.A.R. Ministry of Culture and National Guidance, "on the occasion of the anniversary of the poet of humanity and philosopher

By

DR. ABDUL QADER MAHMOUD

It was Iqbal who invited and prompted us to know ourselves, to struggle for our rights, and to strive for the cause of righteousness, good and beauty.

— Dr. Taha Husain

If it is the duty of people in all ages to pay respect and homage to great men ; and if it is the duty of the East to acknowledge the services of such people, then Iqbal is the man to be taken as an example.

— Abbas Mahmud al-Aqqad

If Hasan (ibn Sabit) is the poet of the Prophet, Iqbal is the poet of the Divine Message. If Hasan had some rivals who had vied for the honour of defending Mohammad, Iqbal has no rivals with pretension to the honour of defending Mohammad's message.

— Ahmad Hasan al-Zayyat

It is Iqbal's anniversary that we observe today. We are introducing him and his philosophy to you. We want everybody to read his poetry and philosophy. His philosophy depicts the dynamism of life and his poetry is the *Huddy* of a toiling and struggling caravan on the march.

— Dr. Abdel Wahab Azzam

Iqbal did not confine his message to his co-religionists in India. He addressed himself to the Muslims of the whole world. His message was universal, for all peoples of the globe.

— Dr. Mohammad Hasnain Haikal

If the school of Jamaluddin al-Afghani had contributed to the creation of an intellectual revolution in Muslim thoughts and raised the banner of rebellion against imperialism, dominant over the Near and Far East, then the school of Mohammad Iqbal is certainly the first of its kind which hoisted the banner of

of Islam, Mohammad Iqbal." For its English rendering we are indebted to the Pakistan Embassy in Cairo.

reconstruction in Muslim thought. Iqbal attacked indolence and lethargy in the East and Marxism in the West.

When al-Afghani's school was carrying on its message before and after European occupation of the East, and when Iqbal's school was trying to spread its new revivalist movement in East and West, particularly in the beginning of the twentieth century, a third school, that of al-Aqqad, came into being, adapting many things from the two former schools.

What was Iqbal's stand towards religious reconstruction ? What had prompted Iqbal to work for the reconstruction of Islamic thought in general?

Iqbal himself answers these questions and explains everything concerning European and Islamic cultures. He says that religious thought among Muslims was dormant during the last five centuries, but the European took inspiration from the Muslim world. To Iqbal the distinguished characteristic of modern history is the mad rush of the Muslims to copy the West spiritually. There is no harm in so doing as the European intellectual culture is nothing but a development of some important spheres of Islamic culture.

Iqbal feared that the Muslims might be blinded by the glamour of European culture with the result that we would be paralysed and unable to comprehend fully the fundamentals about this culture. During the centuries of Muslims' intellectual stagnation, Europe continued to study the profound questions, which already Muslim philosophers and scholars had discussed, and came out with good results which enriched the contemporary Western thought. While the Europeans had gained control over nature, the Muslims, in some parts of the East, resorted to the mysticism of Buddhists and Persians.

But optimistic Iqbal was sure that the Muslim youth in Asia and Africa were fully conscious of the great awakening and, therefore, it was imperative that they should be guided and directed with a new insight into Islamic faith, an independent spirit and approach, which will enable them to analyse the European thought and help in the re-orientation of Muslim thought. Not only that, Iqbal wanted, if necessary, the entire Muslim thinking to be reconstructed.

In fact, as Iqbal used to say, the idealism that Europe claims to have was not among the self-generating and animating factors which had their impression on its existence. Because of this, Europe produced strange and conflicting concepts which resulted in a lost self and is still struggling in the quest which finds it only in democracies, which in turn know no tolerance. These democracies take no interest except in exploiting the poor in the interest of the rich.

As Iqbal has said, Europe, at that time, was the biggest obstacle in the way of moral and human progress. The Muslim, on the other hand, had his own decisive notion about his "right path" through which he could determine his attitude towards his present, recall, on a basis of the sciences he had taught to Europe, his past, and develop his future and the future of the whole world.

Iqbal's philosophy is centred in the idea that Prophet Mohammad was the essence and spirit of Islamic culture. The great Prophet unites the ancient with the modern world. From the ancient world came his message, and in the present time, his spirit is still prevailing. Life, to Prophet Mohammad, is to be led according to the prevailing trends. The revival of Islam should be based on intellect, logic, free thinking and reasoning. Iqbal opposed the theory of the continuation of revelations. He was of the opinion that this theory had serious consequences which separated some schools of thought from the true spirit of Islam. Iqbal has reaffirmed that prophethood in Islam had perfected the religion, therefore the prophethood had also ended.

But what was Iqbal's argument in this regard? His argument coincided with the principles of Islam itself. Islam does not admit theocracy nor does it accept the transfer of rule through inheritance. The Quran urges man to think over things and make continuous experiments. Looking deep into the Universe and the study of the history of ancient peoples are among man's sources of knowledge and learning. No precept was revealed after Mohammad, the last of all Prophets: "This day I have perfected for you your religion and completed My favour to you and chosen for you Islam as a religion" (v.3). But does this mean that Iqbal opposes exercise in mystical experiences which is close to Prophet-hood and does not disagree with it ?

The Quran looks at various peoples and all corners of the earth as sources of knowledge. It says : "We will soon show them Our signs in the

farthest region and among their own selves." This means that Allah gives His signs within ourselves and in the outer world as well. Every man has his own idea on the impact of experiment on science. We should not interpret Iqbal's theory of the end of Prophethood to mean that at the end, feelings and emotions will be replaced by intellect. This is neither possible nor required. Intellectually, the idea aims at the creation of a free tendency to analyse mystic exercises. This idea makes man believe that any personal power, alleged to be miraculous, is no more existent in the history of humanity. Such a belief has its own psychological force which prevents the development of personal power. The positive notion opens a new venue in man's domain of spiritual exercise.

There is another thing which Iqbal has expressed about the Quranic verses referring to Allah's manifestations in man's soul, as seen by many people. This opinion reaffirms that Allah's manifestations create in man a feeling of criticism of his knowledge of the outer world. Such a knowledge deprives natural elements of the aura of divinity which was contained in early cultures such as that of Ikhwan al-Saffa (The Brethren of Purity). However, Iqbal considers all mystic experiences as unfamiliar and subject to criticism, and not something sacred which should be accepted uncritically. Iqbal believes that religious experience is possible through mystic exercise but links it, to a great extent, with intellect.

But does Iqbal's attempt to link religious experience with intellect mean that he had accepted that philosophy is more glorified than religion?

To Iqbal, religion is not a partial thing nor is it an abstract thinking, feeling or action. It is an expression of man as a whole. Therefore, when philosophy studies religion, it must acknowledge its main position. There is no doubt that religion has an essential role to play in reconciling all other factors and elements through reason and thinking. Iqbal's idea in this regard is a sound extension of al-Ghazali's idea on religion and philosophy. Iqbal thinks that religious beliefs and notions have their metaphysical bases, but they are not interpretation of the bases of experience which constitute the subject of natural sciences. It was religion that insisted, before science, on the necessity of making experiments in religious life.

From this prudent gesture Iqbal wants to say that Prophet Mohammad yearned for nothing but to create a wakeful and conscious community. Iqbal

maintains that the Muslim nation did not lag behind or resort to fatal negation unless after its political decay and the infiltration into it of the Karmatians and the Persians who wanted to have an escape from life and asked for the eradication and denial of man's self. As a matter of fact, any nation which would suffer from the same illness, which had inflicted the Muslims, would certainly have different outlook, preferring indolence and escape from worldly affairs. In such a case, a nation tries to hide its weakness and defeat in the battle of survival.

Iqbal reiterates that pessimists had derived their thinking, among others, from the Jewish and Christian philosophies. The Old Testament which cursed the earth for its disobedience of Adam, and the New Testament in which Jesus Christ gave his life to redeem humanity of its sins, are the main springs of every pessimistic outlook and fatalisms which finishes all significance of freedom, self-determination and great faith in Allah and in life.

If we study the Quran carefully, we find that it has corrected the mistakes of those who read the Old and the New Testaments. It explained that Allah has made the earth an "abode and a provision" and a place of endeavour and means of subsistence, and not a cursed place or a spot where human beings are imprisoned because of their sins.

Iqbal's philosophy explains that the first sin committed by man denoted that he was free to choose whatever he liked and that he also had a freed will. Man accepted the responsibility of his deeds, and Allah forgave Adam. Doing good is not instinctive; it is something done willingly according to moral principles. Any human being who resorts to fatalism is like a machine — he is unable to do any good. Therefore, as Iqbal says, freedom is a condition for doing good and this is exactly what had been preached by al-Ghazali when he linked love with knowledge and freedom with *Tauhid*.

Iqbal's philosophy of ego demolished all other philosophies of the unity of existence, *Wahdat al-wujud*, which are contradictory to the spirit of Islamic *Tauhid*.

Iqbal's philosophy of ego requires that we should scientifically enquire : What is this thing called "I" or *Khudi* ? Is it a permanent fact or creation of imagination ? To Iqbal, the lives of individuals and communities depend on the answer to this question. And the answer should not depend on the

intellectual qualifications of individuals and communities, but on their conduct, manners and outlook. The majority of the people of the Far East believe that man's ego is something imaginary ; that man is saved if he is freed from such a yoke. This theory appeared when different theories and actions were mingled together and filled the minds and hearts of the Hindus. This continued till their scholars came to the conclusion that the life of the "I" is continuous and that it is the source of all troubles.

They maintained that pains come from labour and work and that the condition of man's self is a conclusive result of its actions. There is similarity between the original Indian thinking and the Muslim thought. Shankaracharya interpreted the Gita in the same manner in which Mohiuddin Ibn al-Arabi interpreted the Holy Quran. Both interpretations are based on the theory of the unity of existence. Ibn al-Arabi considers this theory as a fundamental element in Muslim thinking which was adopted by all poets of Persia in the sixth/ twelfth century. While the Indian philosophers addressed the mind to re-affirm the unity of existence, the Persian poets addressed the heart and this, naturally, was more dangerous and effective. The result was that the theory of unity of existence spread among laymen and the Muslim nation was deprived of any desire to work. Moreover, the theory went to the West and was preached by the Dutch and Jewish philosopher Spionza.

In the correspondence exchanged between Iqbal and Nicholson in which the latter asked for clarification of the philosophy of the unity of existence, absolute life and individual life, Iqbal reaffirmed that life was individual and that absolute life has no external existence. When life appeared, it was the life of an individual or "something". Even the Creator is an individual, but He is One, with none like Him. This was contrary to the conclusions arrived at by the British Hegelian School. It is also contrary to the idea of those who believe in the unity of existence and hold that man's life should aim at absorption of self in the Absolute as the drop of water is absorbed in the sea.

From this point Iqbal establishes his theory of the perfect man, who demonstrates the attributes of Allah. Iqbal's theory conforms with the Prophet's call to man: "Adopt the manners of Allah", thus becoming "an individual without equal". The perfect man is an image of the Creator "without misguidance". He is not to be lost in other creatures, but creatures are lost in him, meaning, all other creatures are made subservient to man.

In the school of unity of existence, the perfect man is another "sufi" who aspires to reach his end by complete absorption in Allah. Egoism in Iqbal's philosophy is the centre of man's feelings and emotions and is the thing that reconciles his desires, sentiments and thinking. To Iqbal, ego creates certain intellectual circumstances which create, in turn, various spheres of activity, with no relation with each other. Various material elements are unable to reach perfection. Perfection can be realised only by acts of self.

Iqbal believes that ego is not confined only to man ; it extends to everything in the universe, from the atom up to the highest flights of thought. Though this is manifested in a very narrow form in certain creatures, it is clear, and even perfect, in man. This theory introduces to us an interpretation of the secret of man's greatness and superiority among the creation.

To Iqbal, man's life is a continuous strife and struggle to achieve perfection. This means that everything in the Universe is individual, having independent entity, however small or trivial. This also means that the Universe, with its individual selves, is not perfect in reality. Perfection depends on ego, either in man or in life. Ego in man is the product of his feeling of self and the more man has of such feelings, the nearer he comes to perfection. Though man has capabilities to establish mutual contacts and relations with other creatures, yet he enjoys special feelings which alone distinguish him as a human being. It is these feelings that feed man's existence, being an individual self.

Iqbal's revivalist philosophy rejects any general or absolute unity, either in Universe or in life. Everything in the world is an individual self and life is a manifestation of Allah. When self is demonstrated in man he is called "I". His real perfection is reaffirmation of self, without thinking, trying or working for its absorption or trying to get rid of it by various methods of nothingness known by mystics. For, if man ignores self, then he is completely absorbed, which amounts to death. The more the man struggles and labours with the help of divine attributes in re-affirming his self, the more he becomes able to oppose all kinds of absorption or corruption. An example of this is Prophet Mohammad, the ideal perfect man and the true sufi, as on seeing a ray of Truth's light, Mohammad smiled. According to the Quran, "(his) eye turned not aside, nor did it exceed the limit". This denotes

that a strong self overcomes absorption and is never lost in any form or manner. The power of self, and its individuality, prevent it from being absorbed in the vast ocean of Existence. Even total absorption, which directly precedes the Judgment Day, cannot affect soul's perfection or shake its stability. Iqbal says, "Control yourself in His presence and don't be absorbed in the sea of His light. If you are really reassured, then you can consider yourself alive and eternal, exactly like Him." The perfect man, who demonstrates the attributes of Allah and His Messenger, who was guided by the Holy Quran, does not aspire to reach the point of absorption in Allah, but to keep his limitless self and work for keeping its flame kindled.

Here, a question is raised by the followers of the theory of unity of existence (*wahdat al-wujud*) How can the finite self live far away from the infinite self? Is the finite self sure of keeping its finiteness besides the infinite? Iqbal answers these question by explaining how the infinite is misunderstood. Infinite does not mean that it is extended to no end ; infinity lies in power, and not in extension. A powerful self should be distinguished from an infinite self, though it is not separated from it by place and time This means that real personality is not a thing but an action. A self is not to be judged as being something in a certain place, or as a group of experiments at a certain time ; it should be interpreted and understood according to its judgements, its will, its aims and aspirations. This also means that the highest degree of happiness is not to get rid of the finite, but to have control on self and to have an individual entity. Work prepares self either for absorption or for a good future life. The true work which makes the self immortal lies in man's respect for his own self and the self of others. Here, Iqbal introduces to us his theory of immortality saying that man, as it is shown in the Quran, is given the chance to become part and parcel of the meaning of the Universe and attain immortality. Immortality is not a right, but a personal effort and man is only a qualified candidate to become eternal. As Iqbal maintains, there is no negation at all and whoever receives the light of guidance is not a mere receiver, because every act by any free self creates a new situation, thus offering new avenues for creation and invention.

Iqbal's revivalist philosophy has also discovered the enormous dynamism of life represented in the results reached by Newton in the field of matter and Darwin in natural history. Life is a unique characteristic and the idea of dynamism is not suitable for its analysis. The application of dynamic

ideas to life requires the admission that the mind itself is a result of evolution and in making such a statement, science becomes contradictory to the principle of subjective research. In such a case, our ideas about nature and origin of life become absurd. If we say that the mind is the result of the evolution of life, this statement is not absolute, but relative, because there is a power that made such an evolution.

As a matter of fact, every creative activity is free activity. Creation is contrary to repetition, which is one of the characteristics of dynamism. If science tries to realise similarity and evolution of experiments, i.e., to formulate the laws of dynamic thinking, then life, with all its deep feelings of telepathy, tries to establish rules for choice, thus freeing itself of fatalism. Hence, the failure of science in understanding the real meaning of life.

Fatalism as maintained by mystics or philosophers, either in the past or in the present, is something unacknowledged. Iqbal adds that matter is not evil, but good. It is something like man's body. The eminence and greatness of self is not achieved by eliminating matter or destroying the temples of human bodies ; this can be achieved by overcoming difficulties and making difficult things subservient to man. The self or the perfect self is never destroyed on the rocks of difficulties ; on the contrary, it releases its hidden powers and lets its fresh fountain flow.

Matter or human body never obstruct the perfect self from evolution ; they are a permanent source for the radiance of spirit in the Universe. The more self overcomes obstacles, the more it becomes free to make choice and achieve complete freedom. All this depends on sincere efforts and hard struggle.

Does Iqbal adopt the Mutazilite ideas about freedom? No ; self is free to choose and when it nears perfection, it becomes totally and completely free. Life, in fact, is a struggle to make choice and self, through its struggle, aims to reach a point where it becomes free to choose. Anything that strengthens self is good ; and anything that weakens it is bad. Hence, Iqbal's objection to Platonism and its theories spread in the West and in the East, in the past and in the present. Iqbal reaffirmed that it was contradiction between self and subject, between the scientist's mind as a mathematical fact and biology of self, which impressed and affected Christian philosophy.

The problem which faced Islam was the conflict between religion and culture. Even early Christianity had faced the same problem ; it had searched for an unwavering spiritual life, not through the forces of an external world separated from man's soul, but through the manifestations of a new world inside self. Iqbal denies that Islam is against the theory. Islam, he maintains, is guided by another light which illuminates the new world and which is not alien to matter. This light penetrates the world of matter, re-affirming the spirit of Muslim thought.

To Iqbal, religion, more than science, can lead man to the eternal Truth through the "Correct Path" which itself derives its strength from religion.

Iqbal also believes that after making successful scientific strides, the modern man is no more taking interest in the spiritual life. The modern man is indulging in dynamic realities, ignoring everything about spirit. With matter, man's activities are paralysed and from this, both East and West suffer. Truth in Islam, as Iqbal maintains, is based on spirit and it can be reached only through man's endeavours. A material man will have no "reality" unless he develops spirit within himself.

To Iqbal, the Universe had not been created in vain. There is a mission to be carried out in the Universe, and it is on the earth that this mission is undertaken. Man is destined to share in fulfilling the Universe's mission and he is prepared to determine his destiny and that of the Universe as well. Man, actually, is prepared either to fight Universe's powers or to make such powers subservient to his ends and aspirations. Iqbal believes that the highest that self aspires to is not to see "something", but to become "something". Efforts made by self to become "something" provide good chances for the achievement of subjectivity and for creating a complete self. The evidence of the reality of self is not in saying "I think", as Descartes had maintained, but in Kant's "I can", and before them, in al-Ghazali's "I will".

Iqbal believes that any Muslim can define his position; re-build his self; and re-orientate his social life in the light of "ultimate" principles. From the principles of his religion, which had not been applied but in part, a Muslim can discover spiritual democracy, the last and final goal of Islam.