

IQBAL REVIEW

Journal of the Iqbal Academy, Pakistan

April 1967

Editor

Bashir Ahmad Dar

IQBAL ACADEMY PAKISTAN

Title	:	Iqbal Review (April 1967)
Editor	:	Bashir Ahmad Dar
Publisher	:	Iqbal Academy Pakistan
City	:	Karachi
Year	:	1967
DDC	:	105
DDC (Iqbal Academy)	:	8U1.66V12
Pages	:	257
Size	:	14.5 x 24.5 cm
ISSN	:	0021-0773
Subjects	:	Iqbal Studies
	:	Philosophy
	:	Research

IQBAL CYBER



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IQBAL DAY AT LAHORE¹

Address

by

MR. JUSTICE S. M. MURSHID

Chief Justice, East Pakistan High Court

INEED hardly apologise addressing you in English because my purpose is not merely to reach my countrymen, but also to seek audience beyond our national frontiers. My theme, though local in topic, is universal in its sweep. And truly has Saadi said:

سخن کز بہر دین گوئی چه عبرانی چه سریانی
مکان کز بہر حق جوئی چه جابلکا چه جابلسا

No matter whether the words thou utterest in the way of righteousness are in Hebrew or Syriac ;

Whether the place where thou seekest God is Jabalka or Jabalsa.

On this momentous day, when a thousand golden remembrances link *the* years together, I have come, with a deep sense of duty and in humble devotion, to mingle my voice with millions in their multitude, and to bow in reverence to the sanctified memory of one whose effulgence shall never be dimmed. It was a life of pure flame. While the drums of destiny are incessantly beating to summon him to higher and yet higher glory, across echoing leagues and resounding years, he has abolished death and had brought eternity to light. Amid the war of elements and dissolution of matter, he has joined the invisible choir of the immortals. This is Iqbal, the seer, the singer, the thinker, the philosopher, the poet, dreamer of dreams, and, above all, the prophet and teacher whose life, like a multi-coloured dome, stains the white radiance of time and space. Age cannot wither nor time efface this perennial spring of eddying and ebullient life. From the tumult of life's fitful fever and the thundering chariot-wheel of time, his voice rises above his fellowmen, speaking the language and rhetoric of eternity. When the winds

¹ With the kind permission of the Central Iqbal Committee, Lahore.

are blowing and the stars are shining we shall greet and salute him. Thus he spoke about himself (Z.A., 143):

پس من شعر من خوانند و دریا بند و می گویند
جهانے را دگر گون کرد یک مرد کود آگاہے

After me they will read my poetry, grasp it and say:

A man who knew his self has revolutionised the world.

We estimate a poet's work absolutely, but his genius relatively. When a country has produced not a few poets of great stature and yet one of them towers above the rest, it must be acknowledged that such a one has transcended the limitations of mortal minds. And when one recalls his sweep of epic measure, his range of lyric songs, his depth of thought, his loftiness of idealism, his luxuriance of images, his sincerity of purpose and lucidity of expression, he takes a pride of place amid the canonised votaries of the Muses. Garami says of Iqbal:

دریة معنی نگران حضرت اقبال
پیغمبری کرد و پیمبر نتوان گفت

In the eye of those who know the secret of things

Iqbal fulfilled a prophet's mission but he cannot be called a prophet.

In this assembly of the learned, I have come without any title to learning, but I do claim some acquaintanceship with his many-sided thought and work apart from interludes of personal association with him at various intervals in the thirties of this century. It is impossible to put in words the overwhelming upsurge of emotions that have filled my heart and it is equally difficult to express all that one might say within the short compass of an inaugural address. This is a hymn of homage and an offering of the heart, not an appraisal of his vast literary and philosophical output. Indeed, he eludes classification and one cannot imprison or contain him in any standardised straight-jacket of arbitrary adjudication. I shall, therefore, confine myself to the barest outlines of the unbounded dimensions of his varied work. Thus he speaks (B.D , 84)

کثرت میں ہو گیا ہے وحدت کا راز مخفی

جگنو میں جو چمک ہے وہ پھول میں مہک ہے

The secret of the unity is submerged in multiplicity;

What is radiance in the glow-worm is fragrance in the flower.

The Pebbled Shore

We see him lonelier than ever with his eyes peering in the vastness of infinity. His poetry has much of the open space and very little of the fireside. The untiring energy of his mind hardly allowed him to sink on the silken pillows of indolence. His profundity of thought and enquiry, his consummate mastery of expression, his impeccable metrical accomplishments, embroidered with flowers of loveliness and filled with a wealth of imagination, reveal his superb artistry and workmanship. The man who was familiar with the flux of existence was ever in search of unrevealed Beauty. He felt his way towards realisation of perfect Beauty in his own life. He maintained that the qualities of the infinite are not in extension but in perfection. It is this ceaseless quest which kept him from the captive enchantment of the visible world or a passive acquiescence in its snares. He says (A.H , 14)

سرود رفته باز آید کہ ناید

نسیمی از حجاز آید کہ ناید

سر آمد روزگار این فقیرے

دگر دانائے راز آید کہ ناید

The melody that is silenced may or may not be heard again,

A breeze from Hedjaz may or may not blow again;

The days of this *Faqir* have come to an end,

Another knower of secrets may or may not come.

I was taught to think and, I believe that genius is not eccentricity, that virtue is not a mask, that love has a seat in the human breast and that life is not a mere mockery and a dream.

In every human heart there lies a longing for immortality which inclines one first to hope and then to believe that God has implanted within him something which blossoms in the dust. As Hasrat Mohani says:

رائگان حسرت نہ جائے گا مرا مشیت غبار

کچھ زمیں لے جائے کچھ آسماں لے جائے گا

This handful of dust, O Hasrat, will not go in vain;

Some of it will be assimilated in the earth, and some in the sky.

God created man to be immortal and made him the image of His own eternity. Such is man's origin and such is his mission. This is Iqbal's faith. It was his belief that the immortal parts of our lives shall endure and shall rise, like the sun, from the posternation of death. He taught us to breathe the sweet air of futurity and to hope beyond the shadow of dreams. He maintains that to him who believes in an eternal life this mortal intermission is only a waiting ground and that, although the sands are numbered in our allotted span of life, our journey, in fact, begins from the pebbled shore in the great beyond which is a suburb of Elysian life. Viewed thus, Life is not a map of misery or a bridge of groans across a stream of tears. Such was the hopeful anticipation with which Iqbal had ever looked forward.

Lyric Poems

Iqbal's entry into the enchanted land of poets began with his lyric outpourings in *ghazals* and poems of exquisite charm and beauty. No translation can recapture the sound and surge of the verses in which he uses his magic gift to the full. Lines swell and crash like waves. Not a word falters and not a line lags. An undertone of wistfulness pervades them like the soft and sweet sadness of the flute. While they exude the vigour of a virile spirit, they are mellowed by the mournfulness of subdued tears and the pensive beauty of the moonlight. He attains a pitch which throbs and glows in words whose beauty makes them immortal. One hears the notes which are to become familiar in later verses while thought and action move through a mist

of dreams. His mood escapes from morbidity and glides into the heart of things. Flawless, magical in expression and knit together by glowing links, the verses melt into ecstasy. Packed with the perfumes of spring, the sweetness of scented blossoms, the enchantment of languorous day, the melody of singing birds and belter of gliding butterflies ; they are sustained by an ever-flowing fountain of impassioned outpourings. The effervescence of ideas is never strained and the balance is perfect. The lamp flickers in the wind of dawn and flame of longing is unsurpassed for its intense brightness and ardour.

In spite of the piling stock of well-worn metaphors and languid rhymes, and notwithstanding his adherence to old form and metres, he

had a very clear measure of the road before him. It is impossible not to be transported when contemplating the beauties which the magic hand of the poet raises with all the enchantment of creative power. From the cares of gain, the toils of ambition, the noise, the hurry and vexation of weary world, we rise, on the wings of poetry, to an ethereal elevation where all is tranquil. They are superb in their appeal. Their arresting beauty exudes a restlessness of passion. They emerge from the sap of life and recapture its grand symphony. They lift the soul by their elegance and cadence.

His Philosophy

Iqbal's absorption in religious philosophy, his unabated and unbending theism, his flaming faith reveal his inner self. In these he had discovered not a mere undercurrent but the main steams of expression. Much of his lasting fame will rest on them. Philosophy is the art of arts and Iqbal's life is not measured by the time he lived. It is pure fire and fervour. He believed that we live by an invisible light which dwells within us. His language is the archive of history. His references to Cordova and Granda and allusions to Muslim history quiver with anticipations rather than with a longing, lingering look behind. His mind never lay fallow. He sought for his fellowmen a lofty aspiration and combined with a puritan austerity a catholic understanding of literature and philosophy. As a moulder of the nation's thought he never compromised with his ethics.

All mental links seem present in the written words. From lyric songs to philosophical meditation the transit is so light that the reader is hardly conscious of the change of mood. He fully explores the flights of the soul

which he mirrors so splendidly in a wealth of fervid imagery and fancy. They find in the poet a nobility of purpose which contracts with the stock-in-trade of lesser minds. His work is singularly rich in intuition. His genius was born of a deep-seated religious faith. The world is not possessed of a plethora of such poetry and there is, by no means, an abundance of literature which exhibits such intensity of passion and peace and such power of revelation.

Iqbal's philosophy is religious but he is not averse to spiritual speculations. He, however, turns to the moral fervour of Jalauddin Rumi rather than to Platonic contemplation and abstract dissertations. He thus refers to Rumi (A. R., 8):

پیر رومی خاک را اکیسر کرد

از غبار جلوه با تعمیر کرد

The pir of Rum turned earth into Elixir ;

From the particles of my dust he raised heavenly visions.

The influence of Jalauddin Rumi, whom he calls his master, permeates his thought and mind. He describes himself as a disciple of this great teacher:

مرشد رومی حکیم پاک زاد

سو مرگ و زندگی بهر ما کشاد

My Murshid, Rumi, the philosopher of pure descent

Revealed to me the hidden secret of life and death.

In the prologue to *Asrar-i-Khudi* he relates how Rumi appeared in a vision and bade him rise and sing. Though he rejects the doctrine of renunciation as practised and preached by those who are described as mystics, he interdicts self-indulgence and pursuits of creature-comfort. But, his belief in selflessness is not the same thing as advocating self-renunciation, It would not, however, be quite correct to say that he rejects *tasawwuf* or the philosophy of the Sufis. It is true that his mind revolts against popular extensions of Sufi doctrines which lead to complete renunciation of self and unrelieved asceticism, but the goal which he sets for himself is the same.

Iqbal's philosophy is not inconsistent with the views of the great masters of Sufi doctrines. It is not opposed to them, as propounded by its highest exponents. For instance, he says (J.N., 14):

بر مقام خود رسیدن زندگی است
ذات را بے پردہ دیدن زندگی است

To reach one's destination is the mission of life,

To see 'unveiled' one's Self is the mission of life.

Some of the popular professors of Sufi philosophy have, however, descended to undiluted self-renunciation, self-annihilation and to a profane pantheism. Iqbal strenuously resists their innovations. His insistence is on self-realisation. In repudiating self-renunciation his goal is the same as that of the Sufis, namely, union of Self- with the Absolute. In the ultimate analysis, it would be apparent that the final goal can be reached by two different paths. The clash is in the methods that are adopted and not in the objective. There is no divergence in the goal, and indeed, Tribal has a genuine admiration for the Sufis. He speaks of them in glowing terms and refers to them with reverence. Thus he speak (B.D., 108):

جلا سکتی ہے شمع کشتہ کو موج نفس آن کی
الہی کیا چھپا ہوتا ہے اہل دل کے سینوں میں
تمنا درد دل کی ہو تو خدمت کر فقیروں کی
نہیں ملتا یہ گوہر بادشاہوں کے خزینوں میں
نہ پوچھ ان خرقة پوشوں کی ارادات ہو تو دیکھ انکو
ید بیضا لیے بیٹھے ہیں اپنی آستینوں میں

O God ! What a power is there in the hearts of these mystics,

Their breath can re-ignite fire in the dead candle.

If you wish to have a living heart, pay obeisance to them.

A living heart is a gem, not available in the treasures of the kings.

Don't ask ; if you have a believing heart, then see

The White Hand (of Moses) in their sleeves.

What, then, is the goal on which his journey is set? What is the objective on which his eyes are fixed? He holds that the purpose of life is self-realisation. To him life is real. It is no desert mirage. It is no illusion "full of sound arid fury, signifying nothing." He disowns Vedantic formalism and dialecticism and rejects the pantheism of the pseudo-mystical poets who consider life to be pure illusion and *maya*, which has no real existence. He denounces renunciation of self, which is regarded, as in other schools of philosophy, as a veil to Reality. His thesis is that the individual must attain perfection by realising ultimate Reality within himself and not by annihilating Self. The end seems to be the same. Whether it is to be achieved by being absorbed in the Eternal or by absorbing the External within oneself is a question which in the end resolves itself into a pure question of method. But the divergence in the courses which are followed by adherents of different schools of thought constitute; by itself a vital distinction. He throws his weight against the forces of self-annihilation and argues that it is only by self-development and self-realisation that the individual can absorb the Eternal. This is the *Khudi* of Iqbal.

He believes that the development of the individual presupposes a society and in that faith he finds the ideal society of his vision in the Prophet's conception of Islam. He epitomises this concept in the following reference to Balal, the Ethiopian devotee of the Master (B.D., 273):

ہے تازہ آج تک وہ نوائے جگر گداز

صدیوں سے سن رہا ہے جسے گوش چرخ پیر

اقبال کس کے عشق کا یہ فیض عام ہے

رومی فنا ہوا حبشی کو دوام ہے

That heart-piercing cry is still alive,

That the old revolving sky has been hearing since centuries.

Iqbal, from whose love all these generous bounties proceed?

Alexander of Rum has perished but the Ethiopian has become immortal.

In striving to make the individual achieve Perfection, he seeks to establish the Kingdom of God on earth. His philosophy permeates all his work but it finds its fullest play and greatest concentration in the famous poems collected under the titles *Asrar-i-Khudi* (The Secrets of the Self) and *Rumuz-i-Bekhudi* (The Mysteries of Selflessness). The principles and fundamentals of his philosophy are expounded in the first and, as reflected in social context, they find expression in the latter. He holds that the individual who loses himself in the community transcends mortality and enters an eternal life, that is, Islam. He emphasises the value of history as a formative factor in maintaining the sense of personal entity in a people.

According to Iqbal, the universe is not a completed act: it is still in course of formation. The process of creation is still going on, and man too takes his share in it. The moral and religious ideal of man is self-realisation. Its highest form is the Ego (*Khudi*) in which the individual becomes a self-contained and exclusive centre. The greater his distance from God, the less his individuality. He who comes nearest to God is the completest person. He is not absorbed in God: he absorbs God into himself. Life is, therefore, an assimilative process.

It would be readily acknowledged that *Asrar-i-Khudi* is striking enough to command attention. Its audacity of thought and expression and its logical brilliance dissolve in the glow of feeling and imagination and it wins the heart before taking possession of the mind. Its artistic quality is remarkable in its excellence. To him life postulates a perpetual motion : to be static is to die. Therefore, the quest is eternal and the chase is unceasing. To him life means movement. He says (B. J., 171) :

فریب نظر ہے سکون و ثبات

To be perpetually static is nothing but illusion.

Such is the dynamism of Iqbal's philosophy.

Political Thought

His perennial philosophy has influenced his political thought. He views the individual in a corporate context. His political thought is imbued with his philosophy, which, again, wells out of his religious outlook. It is a social manifestation of an inward faith. He asserts that man is not a citizen of a profane world which has to be renounced in the interest of a world of spirit situated elsewhere. In accordance with his Islamic principles he co-relates matter and spirit. His political philosophy is pragmatic though elevating and lofty. His emancipated soul believes that loss of freedom is death and enjoins us to live in freedom and to die in freedom,

In this behalf he asks us to emulate the virtues of the Prophet. He says:

پر کہ عشقِ مصطفیٰ سامانِ اوست

بحر و بر در گوشهٔ دامانِ اوست

Whoever is possessed of the love of the prophet

Contains in the folds of his skirt, land and sea.

He believes that life of the individual is embedded in the life of the community. He further holds that the unity of the nation must be projected in religion and religious faith. To him religion is not divorced from politics and he thus expresses himself (B J., 62) :

جلالِ بادشاہی ہو کہ جمہوری تماشا ہو

جدا ہو دیں سیاست سے تو رہ جاتی ہے چنگیزی

Whether it is the majesty of monarchy or the game of democracy,

If religion is separated from politics then the regime of Chengiz only remains.

It has been rightly said that the aspirations of a people must spring from a sense of its nationality, and it is Iqbal's faith that nationality is impossible without faith and religious belief. The poet is steeped in a pervasive spiritual presence. His poetry lifts the veil from hidden beauty. To him the essence of

life is love. He speaks significantly and fervently through a serene vehicle of words and phrases. Indeed, the soul has a thousand ways of communicating itself.

Iqbal is not a mere sainted Aristotle but a devout seeker of light. He does not look at the heavens in silence but stretches his hand in perpetual quest and unceasing search. He maintains that atheism, which is blasphemy towards mankind, is the vice of the few and that its two great apostles are wealth and power. He set the love of meditation against the crash of wealth. When the dusk of evening begins to gather and the shadows of twilight grow deeper, the mind instinctively turns towards the creator.

As to the political direction of the sub-continent, he exhibited, in his youth, a burning faith, which was dimmed in later years in a united India under a unified sovereign state. He also strongly felt that differences in religious persuasions need not lead to animosities between their respective adherents. He says, in his oft-quoted verse (B.D., 8?):

مذہب نہیں سکھاتا آپس میں بیر رکھنا

Religion does not preach hatred towards others.

But he drank his bitterest cup in the venom of militant Hinduism. The trends of political intolerance gave him the rudest shock. He was broken-hearted. He expresses himself thus in a cry of grief (B.D., 82):

اقبال کوئی محرم اپنا نہیں جہاں میں

معلوم کیا کسی کو درد نہاں ہمارا

Iqbal, there is no co-sharer of my grief in this world; Who is there to fathom my secret sorrow ?

Impelled by the compulsion of circumstances, he turned towards vision of a separate state for the Muslims.

I have indicated how he wove his deep religious faith in the warp and woof of his political thinking. To the political deliberations of his countrymen his contribution was considerable. But, above all, his was most potent influence in effecting a moral and intellectual revolution among the

Muslims of the sub-continent. He delivered a series of lectures on *The Reconstruction of Religious Thought in Islam*. In these lectures he had tried to reformulate and re-state dynamics and religious philosophy in the context of the stresses of the times.

Following the Round Table Conference, which met in London in 1930, he demanded, at the annual session of the Muslim League, at Allahabad, the formation of a consolidated Muslim State. He said :

"I, therefore, demand the formation of a consolidated Muslim State in the best interest of India and Islam. For India, it means security and peace resulting from an internal balance of power. For Islam, an opportunity to mobilise its law, its education, its culture and to bring them into closer contact with its own original spirit and with the spirit of modern times."

The dream of Pakistan, already vaguely simmering in the political pool of the sub-continent, took shape in the ivory tower of the poet. His vision came to flower and fruit although he did not live to see its fulfilment. The political plan which he had propounded at the sybilline session of the Muslim League led to the creation of Pakistan. He gave, to use a prosaic phrase, the blue print for Pakistan, when he gave to "airy nothingness, a local habitation and a name." It would not be a mere poetic licence to say that Pakistan is Iqbal and Iqbal is Pakistan, for, in his receptive and hospitable breast, flushed the pre-natal heart of Pakistan.

The Man

A philosopher, a poet, a preacher, a seer, a teacher and a reformer, he was one of the profoundest thinkers of the age. He had drunk deep at the stream of humanity, and there was hardly anybody who so shared the problems, the afflictions, the struggles, the despairs and the triumphs of his fellowmen. He was filled with an all-embracing love which governed his thought and mind. He was claimed by the Muses in his early youth. His fruitful life and his restless spirit never allowed him to rest. He expresses his perpetual quest of the infinite in the following verse:

موجود ز خود رفتۀ تیز خرامیده گفت

ہستم اگر می روم گر نہ روم نیستم

A wild wave rolled fast and said:

I exist if I move ; I cease to exist, if I do not.

I have had the privilege of meeting him, a number of times, after he had passed the meridian of his life, that is, his middle forties. It was a sublime prerogative. Like a silken thread in rich tapestry, his mind ran through the varying fabric of human thought and, again, like a great river, it meandered through many a land, imparting life and luxuriance in its career of redemption. To know him was to love him. To see him, in the white attire of grace, was to look at the beautiful face of the Perfect. How noble in reason ! How infinite in faculty! If manners are the shadows of virtues, he was a paragon of virtuous manhood. Time and space ceased to exist in his presence. He looked like an Iranian sage with his mind re-oriented, rejuvenated and re-vitalised with the life giving impact of Islam.

The alchemy of his genius transformed the humblest regions of society into a kingdom of romance, illuminated the commonest paths of life and filled its open spaces with fresh air. In the lowly dwellings of men where poverty prevail>, he discovered the throbs of fluttering hearts and heard the music of human yearnings. His mind was a vast cathedral through whose coloured windows the sunlight streamed in. A soft and tranquil spirit, his great influence, like the scented flame of an alabaster lamp, filled the mind with warmth and fragrance. He had a tenderness of feeling and a warmth of affection which welled out from the depths of the great love which had steeped his soul. Such was the man and such was the unsullied grace of his regal grandeur.

And the Bells Toll

The writer of lyrics, epic poetry, hymns, songs, *mathnavis*, satires, elegies, quartrains, chronograms, essays, political and philosophical dissertations would easily constiute an encyclopaedia. He was himself, what he had been searching for, a "perfect man." Although deeply wedded to the sober philosophy of the East, he did not spurn the knowledge that he gained in the West. What invests his work with universal appeal is its teeming catholicity.

The mainsprings of his patriotism strengthened his faith in Islam, with its gospel of brotherhood, as a force for the regeneration of the world.

His exquisite poem; had cast their magic spell on me in my boyhood and I wrote, in my middle teens, critical appreciations of his poetry and literary composition. I said, in an article, written in my college days, that everything which he touched was coloured by the rich hues of his refreshing philosophy. One does not picture him as a schoolmaster although his poems are didactic. He makes one see and feel the Beautiful and yet his eyes are on the subject itself. Of his poem, entitled "Himalaya", I wrote : "It is Iqbal all over and Iqbal when he was young. He stands in awe before the rugged beauty of the mountains. He gazes and gazes on the snowy peaks till his eyes, in a fine frenzy rolling, glancing from the mountains to heavens and from the heavens to the mountains, caught a glimpse of the sublime amid the eternal snows." I further said: "Iqbal combines the vision of a prophet with the imagination of a poet. There is nothing of the wailing and weeping philosopher in him. He is a Sufi and although a golden thread of symbolism runs through his poetry, he is not a 'mystic'. His poetry is marked by sincerity of purpose, clarity of diction and lucidity of thought and expression. His rhythmic flow is like rippling of a brook. Hesoars like the lark, glides like the swallow and sings like the nightingale." In the mellow autumnal glow of retreating youth I still hold the same view which I had formed in my juvenile mind. In spite of the classical draperies in which his ideas are shrouded he is sweet and soft; sweet as the smiles when lovers meet and soft as the parting tears.

How far the stream of Iqbal's thought has influenced the currents of contemporary thought, it is difficult to say. But it cannot be contested that he had achieved his object in no modest manner. Few poets have had such a large audience as Iqbal has. Some of his works, though not all, have been translated into English, Bengali, Hindi, German, Arabic and Turkish. His abiding charm lies in those depths of personal experience from which hymns and prayers arise. They emerge from the sap of life and secrete the garden-scents of Eden. He is not a wandering mendicant chanting his complaints in a toss of rhymes. In his "Shikwa" there is nothing of the suffocating incense of a malarial eroticism which, occasionally, contaminates the songs of the Vaishnava. He has taught that life is not a gust of wind which is scarcely felt before it is gone.

His was no lamentation or threnode of despair; his thoughts were tinged with a wistful mournfulness when he surveyed the crumbling minarets of Islam. His vision is, however, beginning to take shape and there is a new life pulsating in the world of Islam. It is not easy for the average mind to understand his other-worldliness which did not have the asceticism usually associated with it. His detachment from the common stream of life was a puzzle to many but he was no hermit, no recluse in a monk-cell. He received, in his life-time, the homage of kings and peasants. When the bells began to toll for him, his fellow citizens in Lahore could not have given him a better proof of their esteem and reverence and of their deep devotion than by selecting, for his last resting place, a sanctified sepulchre by the steps of the great Badshahi Mosque, a symbol of the soul of Islam.

When the grass shall grow over the remains of what is trivial and transitory and when the ephemeral and the transient shall choke in its own tangles, his undying fame shall flower in an eternal sunshine. His has been the mightiest of national voices, but, in the final assessment, his place would be in the pantheon of the world's elite. In the midst of the awakening pools of clanging trumpet-sounds, our hymn of love will overleap the tomb, and shall strike a chord which will never be out of tune. While sending up our prayers in remembrance, may we say unto death:

You may break, you may shatter the vase if you will, But the scent of the roses will hang round it still.

IQBAL DAY CELEBRATION HELD AT THE ISLAMIC CULTURAL CENTRE, LONDON

Address by

PROFESSOR RUSHBROOK WILLIAMS

MR. Deputy High Commissioner, President and Member of the Majlisi Iqbal : The subject of Iqbal is almost inexhaustible, and I do congratulate those who have arranged this very interesting and important gathering on combining with the Iqbal Celebrations, the celebrations in honour of his great Bengali compatriot, Nazrul Islam. It seems to me that to combine the honours which are given to these two great poets and philosophers is a living symbol as it were of the unity of the two wings of Pakistan. It would be almost impertinent of me to deal with Nazrul Islam because I never had the honour of meeting him but so far as Sir Mohammad Iqbal was concerned, I am old enough to remember him very well. I met him many times in Lahore when I was a much younger man and I also met him at the Round Table Conference in London and I met him once more before he died. The one facet of his multifarious genius which I should like to examine for a few moments tonight is the influence of his thinking upon the thinking of the Qaid-i-Azam. Here again I was very fortunate because I had the honour to meet the Qaid-i-Azam many times. I sat with him in the old Legislative Assembly of India. I saw a great deal of him at the Round Table Conference, and then when he decided, almost despairing, I think, of the fate of the Muslim community in India, to practise at the Privy Council in London, I met him on many occasions. The result is, that I was able as it were to make my personal analysis of these two great men and to measure something of the effect which they had upon one another. Because if it is true that Iqbal influenced the Qaid-i-Azam, it is also true that the Qaid-i-Azam and his great nation-building work exercised a profound influence upon Iqbal, and illuminated the last years of his life with a new hope. It was interesting to compare the attitude of these two great men towards the then dangers and future hopes of the Muslim community in the Indian sub-continent. Qaid-i-Azam had two great characteristics. There was first of all his immense intellectual capacity which made him tower like a pinnacle over ordinary

human beings and secondly he had a great faith in the possibility of amicable negotiations with the majority community, and throughout Qaid-i-Azam's life right up to, I should say, 1935 or 1936, these two characteristics dominated him. In the first place he was an intellectual aristocrat. Nobody could meet him without feeling they were encountering a towering personality. That was a wonderful thing for the future of the Muslim community. But it also in a way rather isolated Qaid-i-Azam from lesser mortals. The second characteristic was his abiding faith in the possibility of obtaining safeguards for the Muslims by negotiation which would serve as the basis of their position in an independent India. Right up to 1935, I think, he never really gave up the hope of that. Now if one turns to Sir Mohammad Iqbal one notices a different approach altogether. Thanks to his deep study of Islam and in particular of the Holy Quran, he was inclined to take a much more radical view than the Qaid-i-Azam was, to begin with, at least, of what was needed for the Muslims in India. He firmly believed that it was not for the Muslims to save Islam but for Islam to save the Muslims. He was not interested so much in the possibility of a political compromise. What his deep study had led him to feel was that it was impossible for the Muslims of India to be good Muslims unless they were in a position to practise Islam as it should be practised. And Islam to him, of course, meant certain very definite things. He was a great reformer in the sense that he exhorted the Muslims of his day to get back to the fundamentals of the Quran to realise that Islam is a gospel of dynamism and of energy, not merely a gospel of passive philosophy. But combined with that was his conviction that if the Muslims were to practise Islam as it ought to be practised they could only do it in a territorial unit of their own. Hence, of course, we get the famous passage in his address at Allahabad in 1930: "I would like to see the Punjab, the North-West Frontier Province, Sind and Baluchistan amalgamated into a single state. Self-government within the British Empire or out of the British Empire with the formation of a consolidated North-West Muslim State appears to be the final destiny of the Muslims at least in this part of the world." His anxiety was to create a Muslim National Home in which Islam could be practised in the spirit of the *Shariat* and he firmly believed that that was only possible by some form of partition. It is interesting to note that at the time when Socialism of the secular type which Jawaharlal Nehru was then preaching was so fashionable among the majority community, Iqbal at that time believed that the conception was wrong. In 1931 he wrote to the Qaid-i-

Azam arguing that the *Shariat* with its security of political and economic rights to all was the best answer to what he called the atheistic socialism of Jawaharlal Nehru. He wrote to the Qaid -i-Azam in 1931 (28th May) : "After a long and careful study of Islamic Law, I have come to the conclusion that if this system of law is properly understood and applied, at least the right of subsistence is secured to everyone. But the enforcement and development of the *Shariat* of Islam is impossible in this country without a free Muslim State or States." He went on, "For Islam the acceptance of Social Democracy in some suitable form and consistent with the legal principles of Islam is not a revolution but a return to the original purity of Islam. The modern problems are therefore far more easy to solve for the Muslims than for the Hindus. But, as I have said above, in order to make it possible for Muslim India to solve these problems it is necessary to redistribute the country and to provide one or more Muslim states with absolute majorities." All the time that the Qaid-i-Azam was in England after he had momentarily, at least, almost despaired of the future of the Muslims in India, Iqbal continued hammering at him in a generally remarkable series of letters and at the same time he concentrated his great energies and his great powers of thought upon convincing the Muslim community of India of the necessity of adopting his own dynamic conception of what Islam ought to be and could be. And it is interesting to notice, I think, that it is a facet perhaps of Iqbal's work which has not always been brought to sufficient prominence, that although as a practical politician he was not particularly happy with the then political atmosphere, he saw with the insight almost of a Seer exactly what had to be done. Take, for example, his address in 1932 to the meeting of the Muslim Conference. "The Indian Muslims should have only one political organization with Provincial and District branches all over the country." He went on to urge the raising of fifty lakhs of rupees, the formation of youth leagues and the organization of well-equipped volunteer corps throughout the country under the guidance and control of a central organization. Now that was exactly the principle on which, when the Qaid-i-Azam returned to India in 1934, he began the political organization of the Muslim community. In order to back up what I am saying I should like to quote from the Qaid-i-Azam's foreword which he wrote to *Letters of Iqbal to Jinnah* which were published some four years after Iqbal's death. "It was a great achievement for the Muslim League that its lead came to be acknowledged by both the majority and minority provinces. Sir Mohammad Iqbal played a very

conspicuous part, though at that time not revealed to the public, in bringing about this consummation . . . His views were substantially in consonance with my own, and had finally led me to the same conclusion." Now when the Qaid-i-Azam returned to India in 1934 the influence which Iqbal was gradually asserting over the trend of his thought, did not cease and it was, if anything, accentuated as then Qaid-i-Azam began to realize anew the seriousness of the situation. Between 1932 and 1937 Iqbal worked tirelessly towards two ends: first, to convert the Qaid-i-Azam towards the idea of Pakistan, and secondly, to make the Muslim League the acknowledged voice of the Indian Muslims. And as I have already told you, five years after Iqbal's death, Qaid-i-Azam paid him that great tribute in the foreword to the collected edition of Iqbal's Letters. By 1937 the change had come in the Qaid-i-Azam's ideas and the decision was taken to convert the League into a mass movement but in that connection I should like to quote from a letter which Iqbal wrote to the Qaid-i-Azam (May 28, 1937), "I have no doubt that you fully realise the gravity of the situation so far as Muslim India is concerned. The League will have to finally decide whether it will remain a body representing the upper classes of the Indian Muslims or the Muslim masses who have so far, with good reason, taken no interest in it." In another letter (June 21, 1937), Iqbal said "You are the only Muslim in India today to whom the community has a right to look up for safe guidance through the storm which is coming to North-West India, and perhaps to the whole of India." He went on: "A separate federation of Muslim provinces, reformed on the lines I have suggested, is the only course by which we can secure a peaceful India and save Muslims from the domination of non-Muslims. Why should not the Muslims of North-West India and Bengal be considered as nations, entitled to self-determination just as other nations of India and outside India are?" So well had Iqbal done his work that in 1940, two years after Iqbal's death, Qaid-i-Azam was able to say: Pakistan is inevitable. I should like to close this very brief address by the tribute which the Qaid-i-Azam paid in the letter which he wrote to Iqbal's son. "To me," Qaid-i-Azam said, "he was a friend, guide and philosopher and during the darkest moments through which the Muslim League had to go, he stood like a rock and never flinched for one single moment."

(2)

IQBAL'S CONCEPTION OF HIS ROLE AS POET

Abdullah Yasamee

To Iqbal, the poet represented the consciousness of his people : the poet was the one whose duty it was not only to perceive but also to interpret the eternal truths of Islam to the Muslims of the world, and more especially those of India. This conception of the poet is clearly brought out in this verse of Iqbal:

شعر را مقصود اگر آدم گری ست

شاعری ہم وارث پیغمبری ست

If the object of poetry is to create a new man,
Then poetry too is a successor to prophethood.

The natural corollary of this view that the poet represented the consciousness of his people was that "the spiritual health of a people largely depends on the kind of inspiration which their poets and artists receive" (Iqbal's Foreword to the *Muraqqa-i-Chaghtai*). This conception of the poet as a prophet revealing to the people the Islamic truths and calling them to their divinely-ordained task was eminently relevant to the situation in which Iqbal began his career.

With the collapse of all law and order in India following the destruction of the Mughal Empire, it was natural that the Muslims of India should fall into despair. After the Mutiny of 1857, the British, severely shaken, became convinced that the chief villains were the old ruling class, the Muslims, with the result that they became the sole target of repression. This situation further deepened the attitude of despair and exclusive concern with other-worldliness. Thus a pessimistic attitude to life began to take control of the Muslims. The intellectual leaders of the Muslim community despairingly turned in upon themselves, concentrating on literature as a dream-inducing drug for their sufferings. This pessimistic attitude rapidly infected the poets, who represented the nation's consciousness. Ghalib wrote:

قید حیات و بند غم اصل میں دونوں ایک ہیں

The chain of life and the bonds of sorrow are in reality one.

Another writer summed up this attitude of resignation thus:

کچکول کو تاج خسروانی سمجھے

اور دنیائے دلی کو فانی سمجھے

دریائے حقیقت وہی جائے پیر

جو قصہ عمر کو کہانی سمجھے

He who looks on the beggar's bowl as a kingly crown,

And the present world a fleeting bubble,

He alone traverseth the ocean of Truth,

Who looks upon life as a fairy tale.

Thus, as the nation's consciousness fell into error, so did the rest of the nation, just as a man with bad eyes and ears has illusions about the world around him. Despite the efforts of Sayyid Ahmad Khan, such attitudes remained prevalent up to Iqbal's time and, indeed, up to the present day.

Iqbal saw the results of these negative attitudes and realised the dangers to which they would lead and were already leading (B. D., 66) :

ذرا دیکھ اس کو جو کچھ ہو رہا ہے ہونے والا ہے

دہرا کیا ہے بھلا عہد کہن کی داستانوں میں

Just see what is happening around and what is going to happen;

What is the use in paying attention to the old tales?

As already explained, it was his duty as part of his nation's consciousness to make his people aware of what, through his exceptional powers of vision,

he could see, and to find a remedy for their troubles. He saw that the origins of the spiritual decadence of his people lay in their subjection to others:

از غلامی دل بمیرد در بدن

Slavery deadens the heart.

However, he realised that a purely materialistic remedy was insufficient; for the people were in a state of spiritual slavery (B. J., 162):

امارت کیا شکوه خسروی بھی ہو تو کیا حاصل

نه زور حیدری تجھ میں نه استغنائے سلمانی

Not to speak of wealth, even kingship is of no avail,

You have neither physical prowess of Haider nor spiritual self-sufficiency of Salman (of Fars).

The contradiction between quietistic doctrine of passive resignation and the Islamic doctrines of individual's responsibility for his actions and man's stewardship on earth were apparent to him. In *Zarb-i-Kalim* (p. 8), he wrote:

This Quran is claimed to teach total otherworldliness,

Which once made the Muslim master of the moon and the Pliedes.

Today they follow the principle of fatalism,

Those whose will was an expression of God's desire.

What was wrong gradually came to be regarded as right—.

Because slavery transforms people's conscience.

Having analysed the problem Iqbal had now to propose a solution; the result was his well-known doctrine of *Khudi*. He believed that in the cultivation of the individual *khudi* lay the answer to the spiritual malaise of the Indian Muslims. In place of passivity it demanded creativity. One of the utterances Iqbal places in the mouth of God is (J. N., 225):

پر کہ او را قوت تخلیق نیست

پیش ما جز کافر و زندیق نیست

He who does not possess power of creativity,

Is naught but an Infidal and a Zindik.

In one of his poems Iqbal told of how foreigners despised Indian Muslims as beggars (Z. K., 20) :

انگریز سمجھتا ہے مسلمان کو گداگر

Now, if the Muslims are to save themselves by cultivation of *Khudi*, they must renounce the beggar's mentality (A.R., 24) :

از سوال افلاس گردد خوارتر

By asking, poverty is made more abject.

If they are to survive they must did themselves of the timorousness which results from subjection and decline (A.R., 109, 111) :

بیم غیر الله عمل رادشمن است

کاروان زندگی را رهن ست

پر کہ رمز مصطفیٰ فهمیده است

شرک را در خوف مضمردیده است

Fear of other than God saps vitality,

It waylays the caravan of life.

One who understands the religion of Muhammad,

Regards "Fear" as the source of *shirk*.

The whole philosophy is one of active resistance to suffering, in marked contrast to negative notions of passive acceptance of fate. Iqbal holds that " the Ego attains to freedom by the removal of all obstruction in its way."

(Introduction to the English translation of *Asrar-i-Khudi*.) In the poem "Morning" (Z.K., 6) he proclaimed the Muslim's inner spiritual power :

وہ سحر جس سے لرزتا ہے شبستان وجود

ہوتی ہے بندۂ مومن کی اذان سے پیدا

That morning which gives shivers to the Night of Being

Is the product of the *adhan* (call to prayers) of the Momin.

The cultivation of *Khudi*, however, is not just a solution for the temporary difficulties of the Indian Muslims but the means by which all Islam will be enabled to fulfil its destiny and attain perfection:

کیمیا پیدا کن از مشمت گلا

بوسہ زن بر آستان کاملے

Transmute thy handful of dust into gold

By submitting before a Perfect Man.

There can be no doubt that the views that Iqbal was propounding were startling, seen in the context of the views and attitudes prevalent at that time ; however, one must be wary of overstressing their revolutionariness. Iqbal's philosophy was aimed at fulfilling the Quranic conception of man's duty as a God's vicegerent on earth.

This leads us to one of the main themes of Iqbal's work : the reinterpretation of Islamic principles to fit modern conditions. Iqbal rejected orthodox interpretations, largely based on conditions in the 19th century C.E. In the *Reconstruction of Religious Thought of Islam* he claimed that "the teaching of the Quran that life is a process of progressive creation necessitates that each generation, guided but unhampered by the work of its predecessors, should be permitted to solve its own problems." His whole philosophy of *Khudi* is in one regard a reinterpretation of the Quranic ideas in accordance with the facts of modern life. The idea of the individual's responsibility towards himself and his obligation towards God are both drawn from the Quran. Iqbal believed that by giving these ideas the emphasis

that had been lost under the influence of Quietistic doctrines, the Muslims could re-capture the spirit of scientific adventurousness that had, as he believed, led the West to world dominance. To those trained in modern historical interpretation, largely based on Marxist materialism, Iqbal's interpretation of history may well appear grossly over-idealistic. To take a relevant example, the British were driven out of India, not by any mass adoption of *Khudi* by the Muslims, but by the fact that the Second World War had exhausted them financially. Nevertheless, their financial difficulties would not have forced them to leave had not idealistically motivated organisations like the Muslim League been prepared to take advantage of such difficulties. To this extent alone Iqbal's interpretation can be said to be true.

Iqbal's political views were a reflection of his philosophical principles. In the Urdu introduction to *Rumuz-i-Bekbudi* (Mysteries of Selflessness) he wrote: "The secret of the life of a nation lies in the preservation, development and strengthening of the 'national self'."

From such a position, his acceptance of the necessity for partition of the country for the preservation of the cultural entity of the Muslims is clear. Long before he was convinced of the need for Partition, he had said that "each group has a right to free development according to its own cultural traditions." When it became clear that Partition was the only way of saving the Muslims of India from cultural, and possibly religious, absorption into what one writer has called a "grey mush" of Hinduism, he became a firm advocate of partition.

Another aspect of Iqbal's political thought was his concern with social injustice; for example, in "God's Order" (فرمان خدا) [B. J., 149] he makes God decree to his angels:

Get up and rouse the poor people of my world from sleep,
Shake the walls and gates of the palaces of the rich.
Warm the blood of my slaves with the ardour of Truth,
Let the humble sparrow contend with the eagle.
The age of democratic rule is drawing near,

Destroy all the old pictures wherever you find them.

Burn up the wheat on the fields

Which yield no bread to the farmer.

It can be argued that poetry of such nature, especially pieces with so specific a subject as "To the Punjab Farmer" (B. J., 204) can be of no real lasting value, as compared with Iqbal's religious and philosophical work. Nevertheless, it is an aspect of Iqbal's function as he conceived it: in exposing social injustice and examining political problems, he is acting as the nation's consciousness, ever though his revelations are of a temporary value and addressed to a limited and temporary audience.

It will be obvious from the conception of the poet so far outlined that ideas of "art for art's sake" are completely foreign to Iqbal. Unfortunately the musical qualities of the Urdu and Persian languages have tended to mislead even the greatest poets into seeking abstract beauty of sound at the expense of content. Many poems of great beauty of sound range in meaning from the trivial or escapist at best to the most maudlin drivel at worst. Iqbal criticized Hafiz for this when he wrote : "If we accept the principle that beauty is beauty whether its consequences are good or harmful, then Khwaja is one of the best poets of the world." It will be recalled that the Muslim intellectuals of the 19th century had turned to abstract beauty in literature instead of defending the Muslim community, which had thus fallen into passivity and resignation. Therefore the idea of beautiful form with worthless content is in every sense antithetical to Iqbal's thought. The following extract shows Iqbal managed to provide meaningful content, while not losing any beauty form, and bringing a new robustness and inner vibrancy to Urdu-Persian poetry (P. M., 98-99) :

A tumultous life is better than perpetual peace,

A dove becomes a falcon due to agitation in being entrapped.

You do not know anything except prostration,

Stand up like a cyprus, you slow in activity.

You hardly realise yet, desire dies with union ;

What is everlasting life ? It is undying striving.

What then is the significance of Iqbal's views on the role of the poet? Like his philosophy of *Khudi*, they provide us with an instructive contrast with older ideas. Iqbal, while acknowledging the worth of beauty of form, clearly emphasises the poet's more exacting and more worthwhile task : to instruct, interpret, and criticise. He has shown us the importance of the poet's position as the national consciousness; it is therefore for the nation's own good that it must learn to reject poetry, however beautiful, which is of trivial or escapist content, and must accept that which fulfils the true function of a consciousness, and faces reality and points to a better way.

SOLITUDE*

By

LT.-COL. K. A. RASHID

Walking to the sea, I asked the restless waves,
What ails thee, O moving ones! thou always seem in some quest?
A thousand pearls adorn thine bosom,
Hast thou a pearl akin to the one in my breast?
It quietly wreathed, and withdrew from the coastal rim and disappeared !
Moving to the mountains to ask the ailing hills,
Why art thou gloomy — thine sighs scale the skies?
Art thine stones Ruby, fashioned out of thine drops of blood?
Come, talk to me awhile, and see how oppressed I am.
It silently shrank within itself, staring with a ghastly look!
Making a long journey to the Moon,
I asked: O traveller! art thou not destined to rest awhile?
The world is brightened by thine silvery radiance,
Thine brilliance is not sprung of the scar in thine heart?
Looking enviously at the stars, it stealthily slipped away!
Crossing the realm of the Moon and the Sun, to question the Almighty
one:
There isn't an Atom in thine Universe aware of Me;
Thy World is devoid of feeling and my dust is full with emotion,
Thine garden indeed is charming, but isn't in tune with my commotion.

* English translation of Iqbal's poem in *Payam-i-Mashriq* (pp. 136-137).

A smile sprang from his lips, and he too quietly turned aside!

IQBAL DAY CELEBRATION IN COLOMBO

IN Colombo the Islamic Youth Council celebrated Iqbal Day on 27th April, 1966, with active co-operation of the Pakistan High Commission, by holding a mammoth public meeting at which many prominent people spoke on the life and works of the great poet-philosopher of the East. Mr. K. M. A. Hassen, President of the Council, was in the chair. The Council also arranged an oratorical contest on Iqbal. It was the first such contest ever held in Ceylon on the great poet, and a large number of Muslim students participated in it. The winner was awarded a gold medal by Mr. Enver Murad, High Commissioner for Pakistan and Dean of the Diplomatic Corps in this country. The High Commissioner presented various awards to runners-up also.

The function was held in the spacious new Memon Association Hall which was overflowing with hundreds of Iqbal's admirers. There were the old and the young, people from all walks of life, representing different religions. They were engrossed in enriching their minds with the rich tributes paid by eminent speakers, among whom, besides the High Commissioner for Pakistan, were Dr. Ananda Guruge of Ceylon Administrative Service ; Mr. Badiuddin Mahmud, President, Islamic Socialist Fro at and former Minister of Education ; Dr. Akhtar Imam, Professor of Arabic in the University of Ceylon and Professor Shookri, also of the Ceylon University. The meeting was a complete success. It manifested that Iqbal's words inspire not only the Pakistan nation, but the entire East and in the hearts of the Muslim Youth of Ceylon in particular he has a very special place. They look up to him as a great guide and a great Muslim, of whom they are immensely proud.

The High Commissioner for Pakistan in Ceylon as also other speakers, in their speeches, touched on various phases of Iqbal's life. Dr. Imam, well known scholar and Professor of Arabic in the University of Ceylon, addressing the assembly said that Iqbal stood for the creation of a world of happiness and equal opportunity for all. He had appeared as a hope to the down-trodden and a challenge to those who described life as static. Dr. Imam said his recent visit to Pakistan after several years was very revealing

and inspiring for him because there, as visualised by Iqbal , he saw the Islamic way of life truly and beautifully blended with modern progress.

The High Commission of Pakistan in Ceylon rendered every possible help to make the function a success. The funds for the gold medal awarded to the winner of the oratorial contest were also raised by the High Commission.

Radio Ceylon broadcast a special programme on Iqbal in their Tamil service to mark the occasion, while articles on Iqbal also appeared in some leading newspapers.

Reproduced below is an article specially written for the occasion by Mr. Tissa Wijeyeratne of the Inner Temple, Barrister-at-law, for the *Ceylon Daily News* of April 21, 1966.

IQBAL:

THE LEADER OF A NEW MUSLIM RENAISSANCE

Mr. Tissa Wijeyeratne

Very nearly a quarter of a century ago Muhammed Iqbal passed away and his admirers built for him a simple tomb by the exquisitely beautiful Badshahi Mosque in Lahore. Long after his death the Urdu and Persian poems composed by this philosopher-poet and the state of Pakistan he did so much to create, remain to remind us of the genius of this extraordinary man.

Iqbal was born in 1873 ; in his blood were the strains of Hindu Brahmin ancestors ; of this he was always proud. The India into which he was born at Sialkot had just seen the crushing of the Indian Mutiny and the Indian intellectual witnessed British troops butchering the heroes of the resistance movement assisted in their task by a new aristocracy stabilising itself as it turned informers to the British Raj. Indian turned traitor to Indian in exchange for vast acres of land as did the emerging Ceylonese elite anxious to supplant the old aristocracy after the Uva Rebellion. Iqbal was profoundly affected by this atmosphere.

In his childhood Iqbal came under the influence of Shamsul Ulama Mir Hasan, the great scholar. At Lahore, a few years later, Sir Thomas Arnold hearing of the new arrival's brilliance and lucidity followed Iqbal's career and

advised him to go abroad for his education. At Cambridge, Munich (from where he collected his Doctorate) and the Inns of Court he applied himself with remarkable vigour to the study of European philosophers and European poetic streams. Thirteen hundred years of dynamic culture that is Islam were his proud and privileged inheritance ; as a youth he had read extensively of Hindu and Buddhist philosophy ; and now he tutored himself in the cultural traditions of the European : over the years there blossomed a truly civilized Asian.

Iqbal studied in an Europe that saw the industrial revolution advance with almost brutal rapidity. He was immensely impressed by the sense of discipline in Europe and the rapid development of science. It has been his contention that his writings on the Sufi doctrine were published even before he had read Nietzsche : but no unbiased reader of Iqbal can fail to notice the influence this apologist for the "superman" has had on the poet's life. Equally much is it true that Iqbal rebelled against the coarse atheistic and aristocratic prejudices of the German. And his contempt for the purely mercenary instincts European commercialism was breeding was expressed thus:

O Dwellers of Western Lands

God's world is not a shop;

That which you considered good coin

Shall prove to be of low value;

Your civilization will commit

Suicide with its own dagger:

A nest built on a slender bough cannot last.

(Tr. from *A Voice from the East*)

Iqbal returned to Lahore in 1908. He practised at the Indian Bar till he died in 1938; yet his was not a successful legal career. He meandered into politics for a while and was nominated the President of the All-India Muslim League in 1930. In 1931 he paid a brief visit to England to participate in the Round Table Conference. He was too much of a dreamer though to be a successful politician. He never bothered to tutor himself in the elements of

political understanding and he never quite grasped or sincerely believed in the necessity for relentless class struggle or militancy.

He had a romanticist's faith in the role and destiny of the peasantry and the poor: he never anticipated the role of the proletariat. Yet it was Jinnah himself who said of Iqbal once that "he was one of the first to conceive of the feasibility of the division of India on national lines." It is perhaps one of the ironical tragedies of Iqbal's life that the communal chauvanist may remember him as a protagonist of Muslim right. This was the very antithesis of everything Iqbal stood for. He was a true humanist and the principles of equality, freedom and love as the basis of universal brotherhood were reaffirmed in almost all his poems.

It was in the "Ego" that Iqbal believed when he said: "Its highest form is the creation of values and ideals; and the endeavour to realise the most unique individuality individualises the seeker and implies the individuality of the sought, for nothing else would satisfy the nature of the seeker."

To one, like the writer of this article, untutored in Urdu or Persian, the translations of Iqbal's work by men of high culture like Jafri, Kiernan, Khan and Bilgrami have been an introduction to Iqbal through the English language.

To those familiar with English poetry the similarity between Iqbal and a host of European verse writers is amazing. There are messages from Dante, Goethe, Donne and the early nineteenth century romantic movement in England intertwined in the poetry of Iqbal. Of particular appeal is his identity with the Metaphysical poetry of John Donne; for is it not Iqbal who says:

Come, Love, thou heart's most secret whispering,

Come thou, our sowing and our harvesting,

These earthly spirits are to aged grown—

Out of our clay another Adam bring.

Iqbal shares the ideals of a whole host of poets before his time and yet there is about him the stamp of genuine originality. Experts have regarded his *Jawid Nama* as a masterpiece which will rank alongside Kalidasa's *Shakuntala* or Homer's *Iliad*.

Unsurpassed for its delicacy in Urdu (in translation) is *Bang-i-Dara* (The Sound of the Caravan Bells). In *Payam-i-Mashriq* (Message of the East) which Iqbal regarded as his own response to Goethe's *West-Ostlicher Divan*, scholars have discovered a mastery of language as much as a discipline in style which serves as literary signposts for those writing in the Persian language.

There is nothing in common between Iqbal and the twentieth century poets of pessimism with their pre-occupation with death and nihilism that gave English poetry their signposts in the interwar years or bred the existentialist school in France during the period that followed the Nazi occupation of Europe.

It is from Nicholson's translation that one sees Iqbal reassert his faith in human personality:

Beauty is the creator of desire's springtide.

Desire is nourished by the display of Beauty.

'Tis in the poet's breast that beauty unveils.

'Tis from his Sinai that Beauty's beams arise . . .

His music breathes o'er us a wonderful enchantment.

His pen draws a mountain with a single hair.

His thoughts dwell with the moon and the stars.

He creates beauty in that which is ugly and strange.

Here then we see Iqbal describe the role of a poet as a prophet of his time leading humanity onto further and higher reaches of creative achievement. Strongly does he condemn the pessimist when he says:

Woe to a people that resigns itself to death

And whose poet turns away from the joy of Living!

No other but a follower of Islam can truly interpret Iqbal's explanation of the Prophet's message. Iqbal did not hesitate to criticise the Mullahs of Islam when occasion demanded. He was unsympathetic to those masquerading under the name of Sufis. Iqbal believed in God and said:

That man is real who dares—

Dares to see God face to face ...

"Hell," commented Iqbal, "is not a pit of everlasting torture inflicted by a revengeful God ; it is a corrective experience which may make a hardened ego once more sensitive to the living breeze of Divine Grace. Nor is Heaven a holiday. Life is one and continuous. Man marches always onward to receive ever fresh illuminations from an Infinite Reality which 'every moment appears in a new glory'. And the recipient of divine illumination is not merely a passive recipient. Every act of a free ego creates a new situation and thus offers further opportunities of creative unfolding." Boldness therefore and not timidity should be man's reaction to the divine challenge.

To those of us who do not share Iqbal's faith in God or a Creator, his poetry carries an inner meaning. He did not regard God as an outwardly abstract entity. He demanded "loyalty to God and not to the throne and since God is the ultimate spiritual basis of all life (for Muslims and Christians) loyalty to God virtually amounts to man's loyalty to his own ideal nature." It was Iqbal's dream to create for his fellow beings a society dedicated to the service of humanity. It was to promote peace and provide equal opportunities for all mankind; it was to flower on earth itself — within our life-time.

It is this message of Iqbal that has helped so much to "accelerate the transition of the Muslim mind from a feudal to a modern frame." It is this message that by its very humanism makes its appeal universal.

That is why wherever peasants gather this evening at a *Musha'ara*, whether it be in Muslim Pakistan, Hindu Bengal, Persia, the Muslim Republics of the Soviet Union or the People's Republic of China or students in the Junior Common Rooms of Christian European Universities or the Buddhist students at Peradeniya, they will pay special attention to the songs sung and immortalised by the pen of the leader of a new Muslim Renaissance—Muhammad Iqbal.

IQBAL DAY FUNCTION AT ROME

EVERY year Iqbal Day function was celebrated under the auspices of ISMEO (The Italian Institute for the Middle and Far East). In April, 1955, the Italo-Pakistan Association came into being and this function was henceforth celebrated under its auspices. On this occasion, Professor G. Tucci, President of the Association, spoke as follows :

We are here gathered today in order to celebrate together, according to a custom established since some years, Muhammed Iqbal, that Pakistan honours as her greatest Poet, and for the purpose of inaugurating at our Institute, the Italo-Pakistani Association. There is a reason for this double ceremony : the Association which starts its life today, in this very day also inherits from ISMEO the welcome task of carrying out this celebration. No more befitting start could be imagined, than by placing the Association under the auspices of the Poet who more than others was eagerly advocating brotherly love in work and the service of God.

The Association pursues a simple and very lofty end: that of making easier, more efficient and fruitful the meetings and the contacts of the spirit and among individuals, from which are to derive greater strength and efficacy the friendly bonds that already unite Pakistan and Italy. Every work or initiative tending to consolidate the sympathetic comprehension among men and nations, and to favour a more open mutual understanding, greatly contributes to soothing the unrest of hard and soured times. Our Institute is certain that under the wise guidance of its President, Ambassador Cerulli — whom we honour as an outstanding scholar of the Islamic world—and the author of works that have added to the prestige of Italian orientalist science —, the Italo-Pakistani Association that starts its activities today will stimulate and enhance the friendship which already binds us to the Pakistani nation. To the strengthening of this friendship a most remarkable contribution has been made through the earnest, and I would say daily work, carried on by H. E. Husain, whom I am glad to be able to thank once more, for his unflinching help and tireless co-operation.

Given below is the introductory speech by Professor Tucci on another and later Iqbal Day function in Rome.

ADDRESS

by

PROFESSOR G. TUCCI

This year also, Pakistan is honouring her great Poet, and following a custom which we gratefully acknowledge, it is desired that he should be recalled, to us Italians, in this Italian Institute for the Middle and Far East, which aims at making men of culture of our country share in the universal values of the spiritual tradition of the East.

I feel especially happy at this welcome occasion of reviving in memory the figure of this Poet, and of paying tribute to him once more, as I have been privileged by his friendship, and have learnt so much from my talks with him: and the ISMEO and all its family are equally glad to join in the honours that Pakistan is rendering to her bard. It is not by chance that we have published in Italy for the first time the translation of that Celestial Poem by Professor Bausani, a poem made so luminous by new and striking imagery, and fraught with such deep thought. In this homage paid in common to the Poet of a friendly nation, who belongs to us all through the universal appeal of art, we feel a revival of the ancient bonds that unite us to this spiritual world of which Iqbal was the singer and the interpreter: I mean, that Islamic culture that has left deep vestiges in our country, its history and its thought. It was through Islamic interpreters that Aristotle was able to transfuse himself in our medieval thought, while the impress of Islamic art lies clear and forceful on many an outstanding monument of Italy. It was in Italy that as far back as the Thirteenth century the great figure of Frederic II endeavoured to realize an efficient collaboration between Islam and Christianity. Well aware of this tradition, Italy has fostered a great number of scholars of Islamism, that in recent times could boast of names such as those of Amari, of the Guidis, and of Nallino; while among our living contemporaries it has no less famed and talented followers.

We therefore cannot help participating in a large measure in the homage paid to a Poet whom we are able to understand perhaps better than other peoples, and who has a forceful message of his own to spread, not only meant for cultivated minds, but for all that have not lost hope in the destinies of humanity.

In a world as restless as the one in which it is now our lot to live, when humanity is renewing itself much faster than in stretches of time more

restful, or set in customary ways, a voice such as Iqbal's brings us inspiration no less than consolation. So is it for ever with the words of poets, who do not teach solitary fancies, but interpret in the loneliness of their own soul the agonized struggles of a people or of an age. In this way does Iqbal appear to me; so fast in the spiritual traditions of his faith and his people, and at the same time so keen on detecting the slightest vibrations Iqbal's that stir the vault of history and thought.

And Iqbal's message is indeed a message of human brotherly love, of a unity, it is understood, of the soul and not of the flesh, because as he says in an admirable way: "Brotherly love has its seat in the heart; in the heart does its root lie, not in water and mud" (p. 71).

It is a counsel of mutual understanding and peace, but not through mystical and lonely surrenders of self, rather through the struggle that ennobles and exalts the believer, as Iqbal calls the man that does not choose—to quote Leonardo's words—to act as a mere conveyance of food, a struggle that does not oppose him to those that were in contrast with him, nor to those that follow another path, but makes him worthier of the divine commandment. I mean the struggle against oneself, because the believer is alive, and the war he is waging is against himself, and himself must he attack, in the way of a panther pouncing on a gazelle (p. 531). This means a tension constantly alert and never relaxed, in order to realize a fullness of human life and divine life, illumined by three indissoluble lights, that bear witness to it: to see oneself through one's own light, to see oneself by other people's light, to see oneself in the light of divine essence (p. 37). This means unity of action joined to passion and clear-sightedness, which today seems shattered, and which Iqbal proposed to restore, for the benefit and the glory of humanity, that bears the guilt for its own sorrows.

IQBAL DAY AT DELHI

WE are reproducing an article on Iqbal written by Mr. B. P. L. Bedi specially written to commemorate Iqbal Day for the daily *Patriot*, Delhi (April 17, 1966).

Iqbal, Maker of New Man

The Nineteenth Century witnessed the netherpoint of human qualities among the multi-million inhabitants of Asia. It was the century of slavery — mental, physical and cultural—a century of homage to the superiority of the white man. European imperialists were holding in thralldom billions of human beings in Asia a beasts of burden. This is history.

Here and there the urgings of the human soul were spurring revolts. But sporadic in character, they were doomed to failure. The story of the grand struggle of 1857 in India is too well known to need repetition. But the isolation of one part of Asia from another was so complete and life so tightly compartmentalized within the rival and warring British, Dutch' and the French colonial empires that one nation hardly knew what was happening to another, so much so that we in India barely knew — except for a few experts — what magnificent struggles were fought by Indonesian patriots against their Dutch colonial masters. The ignorance was mainly due to the fact that the enslaved mind of India thought only of Europe. In the early twenties of this century, when we were just college youngsters, quite a stir was created, thanks to the researches of eminent Indian historians of the calibre of Dr. Kalidas Nag, Dr. Mazumdar and Prof. Ved Vyas who began to talk about the cultural affinities of South-East Asia with the ancient Indian heritage — naming particularly the area which was then called Melan-asia and the rest. Illustrative slides were shown as testimony to the grandeur of the Borabadur temple among other monuments of note. Their ruins spoke of past greatness.

With the Islamic world of the Middle East we were a little better connected, partly because P & O boats had Aden as one of their halting stations and also because our history books made us familiar with the "Sick man of Europe", i e., Turkey with its Caliphate, and the Balkans as the seething cauldron of conflicts. Arabia, of course, was more familiar because of Holy Mecca and the sight of the Hajis whom one saw off and on being given a hearty send-off or welcome.

As for the rest of Asia, imperial Japan's historic victory over Czarist Russia in 1905 left an impression, and China was only known as the land of opium eating men and sabre-rattling war-lords.

Against this background stands a giant figure who brought new content to Man's being. A message of dignity to the depressed, a message of revolt to the down-trodden:

Arise, ye poor, o creation of God on earth, and shake this world;
Pull down the walls and windows from the mansions of the mighty;
The field that does not yield a bellyful to the poor
Burn every ear to wheat in that farm.

Sloth-ridden and fatalists Asians could hardly hear these words with their benumbed ears — centuries of slavery had clogged their minds.

Iqbal went further. His soul was tortured and his inner self sickened at the sight of a glorious civilization lying vanquished at the victor's feet. The inheritors of that tradition were assigning every calamity to fate and were apathetically reduced to supine acceptance.

Iqbal sought to remake man. His first call was to pitch man against fate — and even against the maker of that fate — with the challenge of human dignity. His wrath burst out in flaming song asserting the might of man:

In the vast wilderness of my mad chase to me
Gabriel, the Archangel, is just a mean prey.
O, the might of dignity-conscious man, cast
Your noose around the neck of the Creator Himself.

Asserting the right of man as God's chosen creation he exhorted man to face his Maker standing erect:

Raise your dignity to the Height that before stamping your destiny for you,

The Almighty must ask, O man, what is thy will?

Iqbal aroused the consciousness of the enslaved with stabs which pierced through the thickest of skins and the hardest of skulls:

The grave asked with disgust. I was dark enough as it was.

How have I become darker and what is this stench of filth that has entered me ?

The voiceless voice of the Angel answered the Lament:

Inside you has been brought the corpse of an enslaved human being.

This was the soul-shaking dynamism of Iqbal which entitled him to be known as the Fiery Star on the Eastern Skies. The inspiration for the message was partly innate in Iqbal and partly had come from his sojourn in Europe where his thought got its democratic content from the teachings; of Rousseau, Paine, Locke, Bentham and Mill. The richness of Iqbal's philosophic background came from Schopenhauer and Hegel, and his ethical values from Kant. No less is the influence of Goethe, Milton and Dante visible in the flight of his soaring fancy. He had seen with his eyes the battling urges of enslaved European nations writhing under the iron heel of the imperial Hapsburgs, the Romanovs, and the Hohenzollerns. Imperial Russia itself was known as the Prison House of Nations.

Thus a new spark was ignited in the eastern soul which was destined to blaze a new trail on the firmament of enchained Asia.

Iqbal's technique was sweeping. His dynamism expressed itself with equal vehemence in all forms. The romantic and the revolutionary in Iqbal make the warp and woof of the multi-coloured texture of his thought.

If the revolutionary message of Iqbal has the blood of battle on the sword-blade, the romantic in him has the delicacy of rose petals. Both forms are spiritually integrated with emotion. The delicacy of tender emotion which he poured into the elegy on his mother remains unmatched in any known language in the world's literature. In expressing the power of love over heartlessness with such a subtle simile he proclaims:

A rose petal can cut in twain even the hardness of a diamond's heart.

Iqbal was an unsurpassed master of the dialogue in quatrains and the most sensitive and profound meaning he could convey in this form. All forms of poetry were hand-maids to the fundamentals of Iqbal's passionate guardianship of the stature of man as the highest in God's creation. To the

realization of it by fellow-men he dedicated himself and thus twenty-eight years ago entered the portals of the great Beyond where dwell the Immortal.

IQBAL DAY IN INDONESIA

Speech by

MR. MOHAMMAD NATSIR,

Former Chairman of the Masjumi Executive

We have assembled here tonight to pay homage to the genius of one of the noblest sons of Islam, the poet, politician and philosopher, the late Mohammad Iqbal. Iqbal undoubtedly was instrumental in bringing about the renaissance of the Muslims of the Indo-Pakistan subcontinent in particular and the Muslims all over the world in general. He shook the Muslims of the Indo-Pakistan sub-continent from their slumber by expressing his thoughts in lyrical poetry. He stirred the conscience of the Muslims which had become dormant mainly for political reasons and also due to distorted interpretation of Islam and the Islamic principles.

I must confess that I cannot undertake an exhaustive critical study of Iqbal's poetry for the very weighty reason that all his poems are in Urdu and Persian languages. It is a pity that my knowledge of Iqbal's thoughts and poetry, besides being scanty, is derived mainly from the translations of his works. And a translation, as we all know, even at its best, can never be a perfect rendering of the original. I sincerely and earnestly wish that I had the knowledge of Urdu and Persian so that I would have been enabled to follow the flow of Iqbal's thoughts in their original. Moreover, the knowledge of these languages is important because we Muslims can know each other's mind and thoughts much better through a common language, and above all the languages like the Arabic, Persian and Urdu are the store-house of literary and philosophical treasures of our past.

I need not dwell on the point that it was mainly Iqbal's thoughts expressed in beautiful verses which had inflamed the dwindling light of Islam in their hearts by creating a strong self-confidence in them. It was Iqbal whose ideals gave a fresh vigour, resulting in a momentum for the Muslim movement which today stands in the concrete shape and form of Pakistan. Iqbal reminded the Muslims of their glorious past, wept over their present plight and rekindled in them a hope for the future by hammering on his theme of *Khudi*, i.e., ego. Said he:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے

خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے؟

Develop your ego so high that before writing your destiny,

God may himself ask you : ordain what I should write !

An instance of his, I should say, initial approach on the above theme is well illustrated in his 'Shikwah' and 'Jawab-i-Shikwah'. The English rendering of these two of his epoch-making poems by Altaf Husain with an introduction by Parvez has been published under the title *The Complaint and The Answer*. The former is in the form of a complaint from the Muslims to the supposed partiality of the Almighty towards non-Muslims, and the latter is a rejoinder to the Muslims. The Introduction to the translation is so elucidative that I am tempted to quote some portions from it.

"Iqbal", says Parvez, "did not share the complaint nor did he accuse God. He merely put into language the feelings of his generation, feelings which he knew were based on that perversity of human nature which blinds self-analysis, and rationalises its own misfortune by blaming the injustice of others. For the particular object the poet had in view, his method was most effective. The 'Shikwah' summed up the accumulated bitterness in the minds of the Muslims who subconsciously shrank from uncomfortable introspection and blamed Fate for the ills which they had become heirs to. When he had thus effectively focussed attention on the degradation of the Muslims, for which they were holding the caprices of the Providence responsible, the poet produced his 'Jawab-i-Shikwah', pricking their bubble of complacent self-delusion. In the 'Jawab-i-Shikwah' Iqbal puts his unerring finger on the ailing pulse. He tells Muslims that God is not unjust to them but that they are unjust to themselves. He shows that their fatalism is mere self-deception, a screen wherewith to hide their own shortcomings. He reminds them that if they will only be true to their great heritage, the Quran, their effort is their Fate."

In my opinion, as I have already expressed above, the 'Shikwah' and the 'Jawab-i-Shikwah', the epoch-making poems of the early stage of development of his thought, not only conveyed in a nutshell the past and the present of the Muslims all over the world, but also pointedly directed

towards a pre-destined goal and a clearly defined path, i.e., the teachings of the Holy Quran and the principles of Islam.

And now I venture to touch on another aspect of Iqbal. He was a poet, an educationist, a lawyer by profession, an art critic, a politician and a philosopher — all combined in one. It will be assuming too much even to think of touching every aspect of his genius. This versatile genius of Iqbal is not only admirable but is very rare. As I have said, it is difficult even to touch the outer fringes of the various fields in which Iqbal has expressed himself. But at the moment I would like to give a brief reference to his thoughts as a political thinker. Here I refer to conception of a State based on Islamic principles.

An Islamic State, in his opinion, is comprehensive in its functions. From a purely philosophical angle I am quoting extracts from one of his historic lectures in *The Reconstruction of Religious Thought In Islam*. Referring to the principles of a State, he says:

"In Islam the spiritual and the temporal are not two distinct domains, and the nature of an act, however secular in its import, is determined by the attitude of the mind with which the agent does it. It is the invisible mental background of the act which ultimately determines its character. An act is temporal or profane if it is done in a spirit of detachment from the infinite complexity of life behind it; it is spiritual if it is inspired by that complexity. In Islam it is the same reality which appears as Church looked at from one point of view and State from another. It is not true to say that the Church and the State are two sides or facets of the same thing. Islam is a single unanalysable reality which is one or the other as your point of view varies" (p. 154).

Arguments are advanced very strongly, and to a great extent sincerely too, that politics and religion should be separated; that State and religion are two separate entities. Need I go into the historical details to explain how the idea of the separation of State from religion originated in the West. We all know that this political theory or philosophical thinking was introduced with the separation of the domain of Caesar and the domain of Pope. The aftermath of this theory when vigorously put into practice and enthusiastically pursued resulted in a complete divorce of spiritual values from the material values in life. With the adoption of the theory that inherent

rationalism in human beings became dominant factor unchecked by the spiritual forces counteracting on its unbridled forces. The result was the mastery of knowledge and science which ultimately produced racialism, accumulation of wealth in the hands of a few, the creation of privileged classes, the development of class antagonism, the perpetuation of the domination of one group over the other group; all combined together breeding the ugliest monster of hatred and vengeance and wars.

Iqbal, again and again, has referred in his verses that the golden age of spirit has gone and the iron age of matter has set in. The old moral ideas have given place to crude utilitarianism in general and in its extreme form, commercialism. He has defined this conception of the separation of politics from religion and its results in the following verses:

Intellect and religion have been fouled by thy heresy,
And love (*Ishq*) has been degraded by thy commercialism.
Thy affection is a disease and a secret disease.
Thy spite spells death, and a sudden death.
Thou associateth with matter,
And hath stolen away man from before the presence of God.
Science that solved the problem of things,
Has yielded thee nothing but the outlook of Changez.
Thy death heralds the advent of life for the world,
Wait awhile, and know thy end.

Iqbal vehemently points to the fact that both the Western Capitalism and Marx's Socialism are essentially based on material values of life and devoid of spiritual heritage. He regards Karl Marx's Socialism as a scheme based on the equality of stomachs, not on the equality of spirits. Similarly, he regards Capitalism, Imperialism, Colonialism and Racialism as fatness of body, and disapproves them both in the following strain (J.N., 70):

Both possess a restless and impatient soul,
Both are strangers to God and deceivers of man;

The one is nurtured by the spirit of rebellion,

The other is fed by the revenues of the State.

And between these two stones humanity is being ground.

The one defeats the ends of science, religion and art,

Whilst the other takes away life from the body, and bread from the hand.

I have seen both sunk into the abyss of matter,

Their body is illuminated, their heart is black.

Now the conception that religion and politics occupy separate and distinct spheres is born out of failure to grasp the full significance of religion because of the strong influence of matter dominating life today. Therefore, it is imperative for us to understand what religion is and what its functions are. Religion should serve as a guide to an individual to attain the highest possible development of spiritual, moral, intellectual and physical faculties. In its functions, it is to maintain and harmonize relationship between God and man and also between man and man. Regarding relationship between man and man, its function is to sustain that relation in all aspects of life. Here we should also consider the function of politics in maintaining the relationship between man and man. Does politics cover a single aspect of life or does it embody all the aspects? Need I point out that politics covers but only one aspect of man's relationship with man, whereas religion's function is to maintain relationship between man and man in all aspects of life. Hence, how could religion, which is the embodiment of all aspects, be divorced for the sake of politics, which covers only one aspect? Hence, to my mind, those who still clamour for the separation of State from religion, after all the bitter experiences, are putting too narrow a construction on the functions of religion. For them religion signifies either an individual's relationship with his God or the normal performance of certain acts of worship. But for us this is not the conception of Islam. Islam in essence is *Tawbeed*. Iqbal has stated it so clearly in his Lectures: "The essence of *Tawbeed* as a working idea," I am emphasising 'a working idea', "is equality, solidarity and freedom." Iqbal further explains in the same strain that "State from the Islamic standpoint is an endeavour to transform this ideal principle into space time forces, and inspiration to realise them in a definite human organization" (p. 154). I would

point out that his emphatic reference is "to transform this ideal principles into space-time forces."

It is generally said that to base a State on Islamic principles will be a theocracy. We must clearly understand the implication of the word 'Theocracy'. If a theocracy is interpreted in philosophical terms, then, according to the above conception of an Islamic State based on the essence of *Tawbeed*, such a state undoubtedly will be a theocracy. But if the term theocracy is interpreted in the political usage to the effect that a State is headed by a representative of God on earth, who can always screen his despotic will behind his supposed infallibility, then I as a Muslim contradict it with all vehemence at my disposal. Islam in essence is against theocracy, because there is no recognised priesthood in Islam. According to the Holy Quran, man is the vicegerent of God on earth, Islam gives a set of simple principles, such as, democracy, freedom (freedom of thought and expression, freedom of religion, etc.), equality, tolerance, social justice, etc., and along with these fundamental human rights it also imposes certain fundamental human duties for the collective good of mankind.

The question which a majority of the world population is asking is: How can mankind be saved from another catastrophe? As I have already pointed out, most of the serious and right-thinking people of the world are of the opinion that these unparalleled crises in history are the product of purely material conception of life, devoid of any spiritual forces capable of restraining man in his zeal for the accumulation of more and more mastery of the matter. The solution of our troubles lies in the synthesis of spiritual and material values in life. What mankind needs today, and I am again quoting Iqbal, is (1) a spiritual interpretation of the universe, (2) spiritual emancipation of the individual and (3) basic principles of a universal import directing the evolution of human society on a spiritual basis (*Ibid.*, p. 179).

We all know that revelations come to prophets at those critical stages of civilization when everything was at the verge of retrogression, disintegration and annihilation ; when mankind through sheer ignorance, lack of knowledge and laziness, or through the mastery of knowledge in the material field at the expense of spiritual values in life, reached the stage of barbarism, where every tribe, every sect, nay, even minor groups were set against each other determined on the total annihilation of others ; when there was no law and order and there was no spiritual embodiment commanding loyalties of

mankind. Let us see what is happening all around us today. We have witnessed in our life time two World Wars. We are now the pathetic expectators of frantic and feverish activities of the guardians of peace for yet another war. We have suffered the horrors of the last two wars. We have witnessed the behaviour of man towards man. And we are watching the attitude of man towards his God; which is due to the separation of the spiritual values of life from the material values. The only hope of salvation lies in an emotional culture that can bring together mankind once more into unity, pledging its loyalty to one central authority.

And so I appeal from this stage today to all those who believe in the worship of one God to rise to the occasion and re-sustain the spiritual values in life, to re-emphasise the importance of religion in life and thus get together to control the unbridled forces of evil arising out of matter and to utilize them under the restraint of spiritual impact for the greater and beneficial use of science for mankind. Science is both a virtue and an evil. The evil aspect of it has been and is being demonstrated before us. It now devolves on men of conscience, on the believers in one God, to demonstrate its virtues under the restraint of spiritual forces. If we fail to do so, we will stand convicted before posterity.

I repeat Prophet Muhammad's appeal to the peoples of other religions as quoted in the Holy Quran (iii. 63):

"O followers of the Book ! Come to an equitable proposition between us and you that we shall not serve any but Allah "

Humanity calls on the believers of those religions to worship God and not matter. The crying need of the moment is the re-evaluation of spiritual values in life. As for as the Muslims are concerned, it is their duty now truly to interpret the fundamental principles of equality, tolerance and freedom.

It is not only the Muslims but even some prominent modern Western thinkers have also come to the conclusion that Islam can offer the much-coveted and the desired solution to save humanity from catastrophe. It was with this object in view that Iqbal called upon the Muslims of today in the following words:

"Let the Muslim of today appreciate his position, re-construct his social life in the light of ultimate principles, and evolve, out of the hitherto

partially revealed purposes of Islam, that spiritual democracy which is the ultimate aim of Islam" (*Ibid.*, p. 180).

Let this serve as a clarion call to the Muslims of today. They have to demonstrate to the world that the virtues of Islam are not the monopoly of Muslims alone, but a unique gift for mankind. The best way of demonstration is by putting those virtues into practice first in their own house. They have precedents before them. They have got before them the examples of the Holy Prophet (Peace be on him) and the Khulafae-e-Rashedeen.

I would not tax the patience of my listeners, but would like to quote a historic document, which would be an eye-opener to the Muslims themselves when they would know what steps the Holy Prophet (Peace be on him) had taken as the Head of the State. I am quoting the Charter, which the Prophet had granted to the Monks of the Monastery of St. Catherine and to the Christians. The Charter is so expressive of the practical use of the Islamic principles that I quote the gist of the Charter as given by Amir Ali in his *History of the Saracens*:

"By it (the Charter) the Prophet secured to the Christians important privileges and immunities, and the Muslims were prohibited under severe penalties from violating and abusing what was therein ordered. In this Charter the Prophet undertook himself, and enjoined on his followers, to protect the Christians, to guard them from all injuries, and to defend their churches, and the residences of their priests. They were not to be unfairly taxed ; no bishop was to be driven out of his bishopric ; no Christian was to be forced to reject his religion ; no monk was to be expelled from his mona^stery ; no pilgrim was to be detained from his pilgrimage; nor were the Christian churches to be pulled down for the sake of building mo^sques or houses for Muslims. Christian women married to Muslims were to enjoy their own religion and not to be subjected to compulsion or annoyance of any kind on that account. If the Christians should stand in need of assistance for the repair of their churches or monasteries, or any other matter pertaining to their religion, *the Muslims were to assist them.*"

As is clear, from the Charter, that besides others, the virtue of a true Muslim is the spirit of tolerance — tolerance not born out of cowardice or

fear, but a tolerance born out of solid conviction of the righteous cause. It is also ordained that they should, as true Muslims, even sacrifice their lives to protect the life, honour, religion and the freedom of others. Islamic history is replete with such examples. And Iqbal summarises the whole in one of his beautiful verses (B.D., 307):

سبق پھر پڑھ شجاعت کا، صداقت کا، عدالت کا

لیا جائے گا تجھ سے کام دنیا میں امامت کا

Learn once again the lesson of valour, truth and justiczz....

For you will be called upon once again to lead the nations of the world.

SPEECH

By

DR. BAHDER DJOHAN

President, University of Indonesia

It is a great honour to have the opportunity to speak about Dr. Muhammad Iqbal, the great Islamic disciple, at the moment when our whole humanity in the East and West is facing a mental crisis as we all know. Iqbal was born in the year 1876 in the town of Sialkot and died

on the 21st of April, 1938, at Lahore. As he came from a very simple family it was only by heavy sacrifices that his father succeeded in giving him a good education and thus to prepare him in the best possible way for the daily struggle for life. He has had the opportunity to visit Europe where he studied in England and afterwards got a doctor's degree in Philosophy at the University of Munich (Germany).

*His contribution to society has been so important that in Lahore (Pakistan) a magazine is printed under the title *Iqbal* which is specially dedicated to the study of his thoughts and ideas on different subjects, as, for instance, the problems of Islam, philosophy, history, sociology, comparative religious studies, literature, arts, etc. It is clear that it is very difficult for us to evaluate a man who has shown such a great versatility and we can only try and make a humble effort in honour of this excellent person who has inspired all who have approached him.*

*It has been mainly due to the publicity given by Mr. B. Ranguti who has written many articles about the poet and philosopher and has translated a number of the most important works as, for instance, *Asrar-i-Kbudhi* (The Secrets of the Self), etc., that the person of Iqbal is known in Indonesia. The great amount of poetry and prose which exists represents one of Iqbal's outstanding achievements. At the same time, however, he had a great piety of heart as a devoted Muslim towards the Prophet, who was for him the representation of complete perfection and whom he described in words full of devotion and love.*

During his stay in Europe he has had the opportunity to deepen his insight into Western civilization and to become aware of its various aspects.

With an open mind and heart he studied the thoughts and ideas of the Western philosophers and sciences, and the great thinkers of the Western world, as, for instance, Nietzsche, Kant, Bergson and others. He was astonished to see the western developments but he was not blind to its defects so humiliating to human dignity. Western life in his opinion contained all elements which made struggles inevitable, between beings as well as between peoples.

After his return to his home country, he felt more and more the sad conditions in which the nation and the people were finding themselves and where human beings were groping in darkness. When he realised this he felt the urge to revolt, to fight against all the misery and evil which his nation suffered from the oppression of the foreigners. He raised his voice for the benefit of all Asian peoples who had already for so long been living under heavy pressure and who had already forgotten their greatness and the splendid periods of the past. A revolution like this is based on a dynamic mind which is not content with the living conditions with which it is confronted and it is as if an inner force drives it forward and upwards seeking for something which can satisfy the wounded heart and the suffering mind. In his inner revolt he still was lucky, for he had a firm hold, and as a faithful Muslim he knew and was conscious of the greatness of God and the all-loving spirit which was for him the upper light in the darkness and distress which were surrounding him. He was convinced that by trying to approach God it was the only way to realise his love for him.

As explained before, we are only able to read some of his publications, mainly those which have been translated into the Indonesian language but nevertheless we can enjoy his pure and serious language which brings us into a holy and sublime world. The longing and the love for God is the base of the Iqbalian philosophy in his studies of the relationships between humanity and God. He felt that the human beings should try and purify their souls so that they have the joy of coming into the possession of divine qualities. Different from the Sufi teaching of Islam which preaches that human soul is entirely merged into Divinity, he has been preaching another opinion, even the opposite one.

For him humanity has an active way to struggle for a higher stage and in this way absorbs Divinity. Several obstacles and trials he had to overcome and after he had reached a holy stage he must try again to get a higher one. In

this way life for Iqbal was symbolised as an eternal struggle, inviting each individual to train himself and try to reach perfection and have the joys of the divine which is the serene end. For Western people it is possible to appreciate Iqbal's philosophy as an attitude of life resembling that of Bergson, who holds that the whole world is dominated by an inner force, which he calls *elan vital* and which stimulates each being to reach a more perfect goal from one moment to the other. But there are principal differences between the theories of these two philosophers. *Elan vital*, which is a moving machine of all activity in the world and of human life, is, according to Bergson, not directed towards a definite goal, while the dynamic soul of Iqbal which is pushed by a tender feeling of love is longing for divinity ; the quintessence of Iqbal's philosophy is that he is longing for perfect humanity, which he calls *Insan al-kamil*, humanity which possesses divine qualities.

Those who know Western philosophy might in this case hear the voice of the Western philosopher Nietzsche in the superior man (Uebermensch, Superman), but Iqbal's opinion differs from this great Western thinker, who based his opinions of life on atheism and the aristocracy of the mind, while Iqbal in all aspects of his views on life has been illuminated by the holy light, e.g., the symbol of God as the organiser of the whole world.

For us the dynamic soul, owned by Iqbal, is very important, and is a special characteristic of this individual as a Muslim. In coming across the results of sciences, especially the natural sciences, as we do in the twentieth century, we never have seen a person who has analysed the material and spiritual world as he has done and has penetrating Islamic views.

After the picture we have given of Iqbal above, we have to mention that on an important theory of the West which regards the position of the human being in his relations to the whole surrounding world, e.g., the evolution theory of Darwin, Iqbal has taken an attitude which we have to explain further.

The essence of Darwin's theory is the evolution of all beings from a simple form and stage, by several phases, to a stage which is considered perfect. This evolution causes external changes, caused by the need to adapt to the conditions and demands of the environment. This causes, according to Darwin, the origin of various species, as a result of their instincts to defend

themselves in the daily struggle for life. Thus, according to the evolution theory, only something which can possess the form necessary to face the demands and overcome the obstacles of the surrounding world, that is to say, everything which can adapt itself, will be able to go on living (the survival of the fittest). This natural selection which is exclusively based on the superiority of external factors of life and form of the world might have always existed since millions of years up till now. Although Darwin himself has never had the intention to exceed the limits of natural sciences, his theory in its further developments has advanced far beyond its frontiers and has influenced sociology ; even this mechanistic-materialistic theory has its influence on politic.

With a deep conviction Iqbal has been opposed to this opinion, which places man as a member without intelligence in society as if he has to prepare to adapt himself to factors outside his power. Iqbal emphasizes the individuality of man who has the unlimited potentiality to try and to continue climbing the various steps of the ladder in order to realise his longing and love for God. For Iqbal there are no external factors which control the changes of the world, but the existing world is the result of the activity and inner force which works and does its best to prepare and to create. Such a view is in accordance with his conception of the development of the individual which will lead to perfect humanity, *Insan al-kamil* or what is called by B. Rangkuti, humanity equal to God.

Following the research made in several fields, it can be said that the Western philosophers in our days begin to accept Iqbal's theory that the evolution story in the universe could not be understood if there were no inner force which is the cause of movement. The development of the whole world is not possible if it is only based on external factors but it mainly is the result of inner potentiality.

Of those, who study Iqbal's philosophy, some are disputing the originality of his thoughts and ideas. They say that many of them originated from the Western philosophers. As explained above, Iqbal got ample opportunity during his stay in Europe to study the ideas of the Western philosophers but also has made a profound study of the philosophy of Jalaludin Rumi, an Islamic philosopher of the Middle Ages. It is astonishing to notice that he has been capable to form such original conclusions after

having studied so many sources of different thinking, an originality which is indisputable.

Other objections against Iqbal are that he emphasizes the fact that his ideas have been based on the holiness and purity of Islamic thoughts in its first period of development. One critic says that Iqbal is referring to past times. The important thing for Iqbal has been the spirit and soul of Islam in its early period, which was full of dynamism and great potentialities. Islam then affirmed that only by searching and researching, the road to goodness and to the joys of the divine sphere could be found.

Since that period Islam has gone back and has become static. Iqbal has tried to recapture those hidden treasures and to become again aware of its potentiality for the benefit of humanity. Islam at this moment indeed reorientates itself with regard to principal problems, as, for instance, the status of man in this whole world.

The basic sciences face at the moment a big crisis and moreover people are conscious of the problem of existence on earth. The science based on the mechanic materialistic theory regards humanity only as a grain of sand on the seashore. This theory has been opposed by great philosophers as Bergs in and the psychologist McDougall.

Einstein brings us a new world. His theory on the relation of mass and energy explains the intimate relationship between matter and force in which one can take the form of the other. We cannot judge how great Einstein's influence on the development of human knowledge will be in future. We regret, however, that on the basis of the theory of this genius the atomic bomb has been constructed which has had such a sad beginning for civilisation, although we are glad that the majority of our peoples hope that nuclear science will only be used for peaceful purposes and for their welfare.

At once the question arises : if the barrier between mass and energy, between matter and force, is lifted, will it not be possible that a more difficult problem will arise, e.g., will it be possible to lift the barrier between body and soul ? This is the main problem which the future generations will have to face. Will the body be more perfect as a result of the mechanical materialistic theory or will the soul be more strongly expressed ?

In this respect we want to give our attention to a situation which has developed in Indonesia. Science in general has very quickly developed here. In accordance with its position as a big country, Indonesia has always followed science in all directions. Recently on the initiative of UNESCO a seminar on nuclear science has been held in Bandung. We know also that the astronomical observatory near Bandung will have a big telescope. Indonesia, too, will investigate the Universe and penetrate intergalaxial space. The Indonesian experts have to take care that they will not become vain or too proud.

Although science has developed immensely there are still secrets in this world which we cannot understand. Kant, the great Western philosopher, in his work *Kritik der reinen Vernunft*, acknowledges that human intelligence is limited. How beautiful are the words spoken by Newton, the excellent scientist, who said in his old age: "I do not know how I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore and diverting myself in finding now and then a smoother pebble or a prettier shell than ordinarily while the great ocean of truth lies all undiscovered before me."

For the Indonesian youth, mostly for those who are Muslim, these words can guide them through life. With Muhammad Iqbal we shall also find this same principle. It is therefore that we can remember with great respect the death anniversary of this wise and good Muslim.

IQBAL DAY IN WASHINGTON

THE Iqbal Society, Washington, commemorated the 28th death anniversary of Iqbal on April 21, 1966. Before the meeting started Ambassador G. Ahmad said, "I am happy to announce that, with a view to promoting understanding, the Iqbal Academy of Pakistan has decided to award 1,000 dollars annually to the Western study on Iqbal in the Western hemisphere. The Iqbal Society here is currently working out the details and these will be shortly made known."

The session of the Society was opened by the Chairman of the group, Ambassador Loy W. Henderson, the former U. S. Deputy Under Secretary of State. He was followed by Dr. William C. Kirk, the American Cultural Affairs officer at Lahore during 1962-65, who read extracts from one of Iqbal's most famous poems "The Mosque of Cordoba."

The featured speaker on the occasion was Dr. Sheila McDonough, Assistant Professor of Religion at the Sir George Williams University, Montreal. Doctor McDonough was a lecturer from 1957 to 1960 in English and Comparative Religion at Kinnaird College, Lahore, and is the author of a book entitled *Pakistan and the West*, which was published in 1960 in Lahore. She obtained her Ph. D. from the McGill Institute of Islamic Studies, and the subject of her thesis was "G. Pervez : A study in Islamic Modernism."

Her address is given below in full.

In previous years, similar functions were held in Washington where eminent scholars and thinkers expressed their appreciation of Iqbal's philosophy. In view of their importance they are also being reproduced.

THE MOSQUE OF CORDOVA : VISION OR PERISH

by

MISS SHEILA McDONOUGH

IQBAL does not belong in the category of those who produce art for art's sake, or who write for the pleasure of self-discovery and self-expression. He was rather one for whom the creative process was a matter of anguish, because he wanted to communicate with other men, and because words and

forms were never adequate for his purposes. He has told us of his struggles to find words. As he put it:

Truth chokes, into words' tight garment thrust . . .

One is reminded that T.S. Eliot also complained of the heaviness, the burden laid on a poet who can never give adequate tongue to all he has to say. In Eliot's phrase :

Words strain,

Crack and sometimes break, under the burden.

We have no time here to draw out all the parallels one might find between Iqbal and Eliot. Both are certainly major religious poets of this century, and both are serious men frustrated by the difficulties of language. Each felt oppressed by the weight of a vision that demands speech and form. To quote Iqbal again

Faith is like Abraham at the stake: to be

Self-Honoring and God-drunk is faith. Hear me.

The seriousness of Iqbal is a measure of the sincerity of his faith. He sees the effort to live, and in his case the struggle to write, as exemplified in the Quranic image in which Abraham is thrown into the flames as a test of his faith. As Iqbal sees it, life is always a consuming fire testing the faith of those who try to respond to the challenges of existence with courage and creative action. When Iqbal says to us — hear me — he certainly means that his writing is intended to challenge us and to strike sparks in our minds.

I have suggested that we should try to approach Iqbal by focusing our attention on the poem in which he tries to tell us of the effect on him of his visit to The Mosque of Cordova. I have used the expression "Vision or perish" for two reasons. Firstly, the expression conveys briefly the effect on Iqbal by the sight of the great mosque. The experience he had on that occasion helped crystallise in his consciousness the whole of his feeling about the problem of time—what Eliade calls the terror of history—and it also crystallized his view of the authentic Muslim answer to his terror. "Vision or perish" should give us a key to understanding what the Mosque said to Iqbal, and, therefore, it should also help us to grasp what Iqbal is passionately trying to say to us.

Secondly, the expression in its English form comes, of course, from the Book of Proverbs (29.10), namely, "Where there is no vision, the people perish." For Westerners trying to grasp something of the purpose of Iqbal, it is important to realise that his work has something like the flavour of the prophet Amos, or of John the Baptist. We Westerners sometimes imagine that a poet of the East must somehow be soft and sentimental. Iqbal is anything but vague and misty-minded. If we are to meet him on his terms, we have to know that he is often fierce, and that his is a fierceness we should be familiar with, as it has its roots in the single-minded intensity of Semitic prophecy.

If I ask myself as a Western Christian at what point Iqbal speaks most directly to me, I would answer that I hear him most clearly precisely when he lashes out at me, as, for instance, in his poem occasioned by the Italian invasion of Abyssinia. He wrote then:

Those vultures of the West have yet to learn
What poisons lurk in Abyssinia's corpse!
Woe to the shining honor of the Church.

Iqbal died in 1938, but he seems to have had a pretty clear idea of the woes that were coming to birth in his time. His fierceness, as in the kind of comment quoted here, seems usually to have been well founded.

Iqbal's main effort was not directed towards bringing Christians to a more honest and constructive self criticism, but rather towards stimulating Muslims so that they might cast off the bad habits of self-satisfaction and dreamy other-worldliness. It is because I can feel the sharpness of Iqbal's knife when he takes a cut at Christians that I can imagine how stringing his blows must be when they are felt by Muslims whom he made the centre of his efforts. When Iqbal says "hear me" he usually means that the words will hurt, but he also means that his purpose is to provoke in order to stimulate more honestly, and more creative life.

Turning now to the poem "The Mosque of Cordova," we find a lucidity that can speak with immediacy to anyone. Nevertheless, though we can at once feel that we know what Iqbal is saying, we should recognize that his poetic language has roots in a long and glorious tradition of Urdu and Persian poetry. One can never claim to have unfolded all the possible

connotations and suggestions that could be awakened by Iqbal's imagery, especially in the minds of those as familiar as he was with the Muslim literary past.

The image he uses for time — two coloured thread of silk — is an instance of one such complex image. Dr. Anne — Marie Schimmel has commented that the view of time implied here, namely — the Creator dyed time with two different colours — has parallels in ancient Iranian ideas about the ambiguity of time which seems to reward and punish man in an arbitrary fashion without reference to human efforts.² Similar images are found in Sufi poetry, and in pre-Islamic Arab poetry, where much reflection is done about the strangeness of life in which hunger or food, water or thirst, life or death come to man with a casualness whose source seems impenetrable.

We should note that Iqbal's use of a familiar image rarely indicates a simple repetition of an old theme. Much of his genius lies in the ease with which he has used the traditional forms as vehicles for the expression of new insights. In the case of this reference to two-coloured thread, Iqbal uses the old idea of the unintelligibility of the suffering and joy meted out to man by the blind and haphazard happenings in time, but he goes further and says that it is this very ambiguity of time which is precious. The ambiguity is, in his words, the touchstone by which man's works are measured. Most human efforts become ultimately futile in the face of the remorseless rolling on of time. But at a few points, man has been able to escape the destructive power of time by doing work whose perfection shines and speaks across time. As Iqbal sees it, the Mosque of Cordova is one such instance of successful response to the test. In his words, the Mosque manifests work whose perfection is still bright with the splendor of love.

Here, again, we must pause to consider the layers of meaning involved, in this case, in the word translated as "love". The Urdu word is *Ishq* ; this word is continually used in Iqbal's writings, and is certainly one of the keys to his world-view. Yet, just because he means so much by it, we can never feel that we have easily grasped all that he means to say when he uses it. In this same poem, he indicates something of what the word means to him:

Ishq is Gabriel's breath, *Ishq* is Mohammed's strong heart,

² A. Schimmel, *Gabriel's Wing*, 295.

Ishq is the envoy of God, *Ishq* the utterance of God;
Even our mortal clay, touched by Love's ecstasy, glows;
Ishq is a new-pressed wine, *Ishq* is the goblet of kings,
Ishq the priest of the shrine, *Ishq* the commander of hosts,
Ishq is the warmth of life.

From all this, it seems clear that *Ishq* is strong, courageous power, the speech of God, the warmth of life, that gives effective vitality to everything. *Ishq* for Iqbal is the power of genuine individuality. To put it in another way, no one can do good work as long as he is crippled by self-conscious fear for his own well-being. The creative man is the self-forgetting man who is open to the reality outside of himself and responding vigorously to its challenges. In human terms, *Ishq* is the opposite of crippling fear, and nervous self-consciousness.

Probably each of us, at one time or another, has had an experience in encountering a great work of art comparable to the experience of luminous wonder that Iqbal tells us he had before the Mosque of Cordova. For Iqbal, the experience before the great Mosque had a kind of revelatory quality. He saw revealed there the vision of the ideal Muslim — "here stands his inmost self manifest in your stones."

This vision helped to crystallize his conviction that whenever the members of the Muslim community had reached a high level of disciplined faith in, and openness to, the power and beauty of God, then they had been capable of magnificent creativeness in all areas. And for Iqbal the vision also conveyed the certainty that it is always possible for community to reach the same peak of perfectly disciplined creativeness once more. When Iqbal cuts and slashes at Muslim follies, it is always because he wants the community to come alive as vividly again.

On the other hand, Iqbal's love for the Mosque of Cordova did not lead him to any form of sterile sentimentalism about the Muslim past. He had no wish to return to the Middle Ages. Since time is so significant in his thought, he takes it as normal that an age should die, and that all kinds of radical new challenges should shake the Muslim community out of its complacency. He knows that the Christian world has been disturbed and jolted by many

reforms and revolutions in the past four hundred years, and he sees the coming of similar shocks to the Muslim world as basically healthy. In his words:

Now in the soul of Islam tumults like those are astir,
Working God's secret will: tongue cannot tell what they mean.
Watch from that ocean-depth — what comes surging at last:
See how those colours change, there in that azure vault.

The phrase "God's secret will" is a key to the manner in which Iqbal looked at the historical process. The phrase has its roots in one aspect of the Quranic portrayal of God, namely, that He is the Subtle (iii. 45). "And God is the best of schemers."

As Iqbal sees it, the problem in looking at the historical process is to discern the finger of work. Once the finger is discerned, then believers should become co-workers, and co-artists co-operating with God in the process of working towards more tangible manifestations of beauty and righteousness.

I think that this idea is comparable to what the Christian theologian Paul Tillich has called "belief-ful realism". Tillich says that our troubles usually come from falling victims to the temptations of either romantic utopianism or sterile realism. Tillich maintains that the only genuinely constructive attitude is the one which grasps realistically all aspects of a given situation, which sees through the situation to the ground of hope, and which then goes on to unleash creative energy that can transform the present. Such creativeness would be a way to overcome the terror of history.

Iqbal has sometimes been accused of advocating a kind of undisciplined dynamism. It is true that when one reads Iqbal, especially in Urdu, one feels a kind of vehement urge to rush out and shake the pillars of the universe with life-affirming vigour. But to accuse Iqbal of carelessly stirring up the hearts and minds of his hearers is to fail to do justice to the seriousness of his purposes. In Iqbal's terms, the shaking is for the purpose of disciplining the faithful so that they can become sharp, knife-like blades cutting into the foggy life with clear and telling words and deeds. To quote him one last time:

As is the hand of God, so the Believer's hand :

Potent, guided by craft.

PRAYER³

For once, O awaited Reality, reveal Thyself in a form material,

For a thousand prostrations are quivering eagerly in my submissive brow.

Know the pleasure of tumult: thou art a tune consort with the ear!

What is that melody worth, which hides itself in the silent chords of the harp.

My dark misdeeds found no refuge in the wide world —

The only refuge they found was in Thy benign forgiveness.

Even as I laid down my head in prostration a cry arose from the ground:

Thy heart is enamoured of the Idol, what shalt thou gain by prayer?

³ A *ghazal* from *Bang-i-Dara*, 320-321.

SPEECH

by

HIS EXCELLENCY DR. ALI GHOLI ARDALAN⁴

IT is indeed an honor and a pleasure to be called upon to preside on this exalted gathering and to speak before such a distinguished audience on this sacred occasion of the death anniversary of Allamah Iqbal of Pakistan, who was a poet and a philosopher, a fine prose writer, a great linguist, a remarkable jurist, a well-known lawyer, a leading politician, an esteemed educationist, a respected teacher, and a great art critic. And in all these roles he truly excelled himself.

I am sure the Honorable Walter H. Judd, Congressman, Minnesota, and the Honorable William O. Douglas, Justice of the Supreme Court of the United States, in their eloquent speeches will tell the esteemed audience at length about the lofty thoughts and ideas of this great poet-philosopher. In fact, I was first accorded the honour of presiding on this august meeting, but later, in the invitation I received from His Excellency the Ambassador of Pakistan, I noticed a referencce was made to a speech by me. Accordingly, in compliance with this second honour, I am going to make a reference, albeit briefly, to the highlights of the noble ideas of this great genius by reciting to you some of his verses in Persian, which the other honourable speakers may not be in a position to do.

To the people of Pakistan, Iqbal is more than a poet and philosopher. He is a symbol of liberty and freedom. It was he who first dreamed of a separate state for the Muslims of the sub-continent, gave them a message of hope and inspiration and infused in them the spirit of freedom from foreign domination.

This great genius wrote poetry in both Persian and Urdu, each poem perfect in itself. Notable among his Persian writings are the following :

1. *Asrar-e-Khudi* (The Secrets of the Self): the first and philosophically

⁴ H. E. Ali Gholi Ardalan, former Ambassador of Iran to the U.S A. means of attaining them. It was translated into English with introduction and notes by Professor A. J. Arberry.

the most comprehensive work of the poet, in which Iqbal expounds his doctrine of the human ego. This book was translated into English by Professor R. A. Nicholson of Cambridge in 1920.

2. *Rumuz-e-Bekhudi* (Mysteries of Selflessness): this book deals with the individual in relation to society. The author visualises and describes his Ideal Islamic Society, its bases, its aims, ideals and the ways and

3. *Payam-e-Mashriq* (Message of the East): this book was written as a response to Goethe's *Westoestlicher Divan*.

4. *Gulshan-e-Raz-e-Jadid* (The New Rose-Garden of Secrets): written on the pattern of *Gulshan-e-Raz* of Mahmud Shabistari, who wrote this treatise, well-known in mystic literature, in answer to nine questions put forth by a certain Sufi. Iqbal undertook to answer the same questions in the light of modern thought.

5. *Javeed Namah* (Letter of Eternity), written after the pattern of Dante's *Divine Comedy*. In his imaginary journey, the poet is guided by Maulana Jalal-ud-din Rumi.

Iqbal was a believer in the brotherhood and equality of man and, therefore, rejected the class tyrannies of society. And being religious, he criticized the growing intellectualism of modern thought. He was learned in Arabic, Persian and Indian thought and philosophy, and ardently urged the rejuvenation of the East. Between the East and the West, he acted as a bridge and sought to unite the two.

Iqbal has done so much to awaken the East and re-inspire confidence in the hearts of its peoples regarding their contribution to the ultimate good of humanity. He recounts some of the contributions made to the world by the East as follows (*Pas the Bayad*, 60):

عشق را ما دلبری آموختیم

شیوہ آدم گری آموختیم

ہم ہنر ہم دین ز خاک خاور است

رشک گردون خاک پاک خاور است
والمودیم آنچه بودا ندر حجاب
آفتاب از ما و ما از آفتاب
هر صد را گوهر از نیسان ماست
شوکت هر بحر از طوفان ماست
داشتیم اندر میان سینه داغ
بر سر رایے نهادیم این چراغ

We taught Love how to capture hearts,
And taught the way of producing 'Men'.
Both art and faith are from the land of the East,
This pure dust is the envy of heavens.
We opened up to view what had hidden behind the veil,
The sun is from us and we are from the sun.
It is our spring-rain that has filled the mother-of-pearl with pearls,
All seas owe their grandeur to our storms.
We possess a burning spot in our bosom,
And placed this lamp on the road-side.

Iqbal wants the people of the East to have an Association of their own to settle the political, economic and cultural questions. He says (Ibid., 59, 61):

نقشے از جمعیت خاور فگن

واستان خود را ز دست اهرمن
ابن کهن اقوام را شیرازه بند
رایت صدق و صفا را کن بلند
ابن کهن اقوام را شیرازه بند
رایت صدق و صفا را کن بلند

Plan an Association of the East,
And save thyself from the Satan.

Unite all these old nations,
And raise the standard of sincerity and purity.

And he suggests Teheran as the centre of such an Association by saying
(Z. K., 149):

تهران ہو گر عالم مشرق کا جنیوا شاید کرۂ ارض کی تقدیر بدل جائے

If Teheran be the centre (Geneva) of the Eastern World,
Maybe the fate of the entire world be changed.

Throughout his poetry and prose Iqbal places the greatest emphasis on action or movement. A few glimpses from his poetry will suffice to give the reader an idea of Iqbal's attack on passivity and the age-old concept of adjusting oneself to his surrounding:

گر زمانہ با تو نہ سازد تو با زمانہ بساز

"If the world does not agree with you, you should bow down to it."

There would have been little scope for man's mental and physical powers if he had only to adjust himself to his surroundings. His creative urge could not be satisfied by merely sheltering himself from wind and rain, heat or cold. It is the surroundings that have to be moulded and adjusted to man's

requirements and his ever-increasing desires. The real romance of life lies in recreation, reshaping the visible and invisible forces of nature; subservience to them is a mere existence, not life. Thus he says (B. J., 26):

حدیث بے خبران است با زمانہ بساز

زمانہ با تو نہ سازد تو با زمانہ ستیز

It is the ignorant who say: adjust yourself to your surroundings,

If the surroundings do not conform to your wishes, fight against them.

Raising his voice over whispers of disappointment and dismay circulating among the people of the East, he told them of man's destiny. He particularly recalled their own achievements and assured them of their future progress and prosperity. Iqbal is no mere idealist. He studies the progress of man from the time of his birth onwards and suggests concrete proposals. He lays down irrefutable axioms, quotes instances from history, and fills his reader with confidence and courage necessary for the achievements of his destiny. In a simple, straightforward way he addresses man (J. N., 15-16):

از طریق زادان اے مرد نکو

آمدی اندر جہان چار سو

ہم برون جستن بزادان میتوان

بند ہا از کودکشادن میتوان

لیکن ایں زادن نہ از آب و گل است

داند آن مردے کہ اوصاحب دل است

ان ز مجبوری است این از اختیار

آن نہاں در پردہ ہا این آشکار

ان سکون و سیر اندر کائنات
این سراپا سیر بیرون از جهات
آن یکے محتاجے روز و شب است
و آن دگر روز و شب اورا مرکب است

O Good man! You came into this world through birth,
You can also leap out of it through another birth,
And can snap the strings that bind you.
But this new birth is not a physical phenomenon;
A man of vision knows it.
The first birth was obligatory; the second is through your own efforts;
That one took place in concealment, this one is an open affair.
That one was a movement only within the physical limits of the world.
That one meant our subjugation to day and night,
This one enables you to ride over the steed of day and night.

In concluding, I venture to say how pleased the soul of Iqbal — which undoubtedly prevails over this gathering — must be to see his high ideas put into effect in the great and independent, peace-loving country, Pakistan.

While preserving its traditions, this country is advancing in a dynamic course of action towards progress and prosperity under the wise guidance of its great leaders.

It is apparent that Iqbal has left a living legacy to Pakistan!

SPEECH

by

DR. EDWARD L. R. ELSON⁵

Your Excellencies, Speaker Martin, Ladies and Gentlemen :

I deem it a very great honor indeed to have been invited to speak tonight on the occasion of the Death Anniversary of one of the truly great men of this century, Muhammad Iqbal. Iqbal received his primary education in a Scottish Mission School, which indicates to those of us who are Presbyterian Christians, that the church in which I hold my credentials as a clergyman, must have had some influence upon his early life, for it is well-known in the Christian world that the Church of Scotland is Presbyterian and if ever you come upon a Scot who is not a Presbyterian, you may be certain that some one has been tampering with his religion. So, my spiritual kinsmen who put a robust brand of religion into him, must at the beginning of this man's life, tintured his outlook and attitude on life. Some men live to see the attainments of their cherished goals during their lifetime. Iqbal, whose memory we honor here tonight, was not such a fortunate person. All his life he struggled to unify the Muslims of the great South Asian sub-continent into a viable political entity. He dreamed the dream of Pakistan but was not permitted to see his dream come to fulfilment. In his poetry and in his prose, he created, however, a philosophy upon which this dream could be erected. In this philosophy he synthesized the spiritual qualities of the East and the intellectual disciplines of the West, an ideal way of life which envisioned a society deeply interested in the service of humanity, in the promotion of peace, and in providing equal opportunities for all, irrespective of colour, caste or creed. In 1938 before such a nation could be created, Muhammad Iqbal passed from this world, but his spirit continued to inspire his fellow Muslims of the sub-continent until scarcely a decade after he had gone, under the leadership of his close friend, Mohammed Ali Jinnah, the nation of Pakistan was born, dedicated to the attainment of the great humanitarian mission which Iqbal had espoused and foreseen.

⁵ Dr. Edward L. R. Elson was a distinguished Minister of the National Presbyterian Church, Washington.

Much has been written of Iqbal but perhaps the more revealing description of the man was penned by Jinnah himself. Hear him as he speaks, "Iqbal was not merely a preacher and a philosopher, he stood for courage and action, perseverance and self-reliance and above all for faith in God and devotion to Islam. In his person were combined the idealism of the poet and the realism of the man who takes a practical view of things." So spoke Jinnah.

Those of you here tonight who may not be familiar with this great man's biography would probably appreciate a succinct sketch. Muhammad Iqbal was born on February 22, 1873, into a middle class family of Kashmir ancestry at Sialkot in Punjab. He was sent first to the village school, as is usual for Muslim children and later, as I indicated, to the Scot's Mission School where his genius was recognized and carefully nurtured. He then attended the Government College at Lahore and received further encouragement from Sir Thomas Arnold, the well-known orientalist and writer, who at that time held a professorship in the College. In 1905 he left his own country for a period of three years of study and travel abroad. He studied first at Cambridge, then in Heidelberg and Munich, where he continued his research work. From Munich he received his Doctorate in Philosophy. In 1908 he was called to the Bar and returned home that year to teach philosophy and English literature, in his old college, and to practise law. To his reputation as a philosopher, poet and jurist, Iqbal now added his gifts as a statesman, and in this capacity he earned international recognition. He first served on the Punjab Legislative Council for three years. In 1931 and 1932 he attended the Round Table Conferences which met in London to frame a constitution for the subcontinent and in the latter year was elected President of the All-India Muslim League. Iqbal has been called the spiritual god-father of Pakistan. Not only was he the first amongst statesmen of the Muslim renaissance in the Indo-Pakistan sub-continent to conceive the physical idea of Pakistan as a new and sovereign state, and to present this idea to the world as a practical proposition, but years before his poet's spirit had already conditioned the spiritual environment wherein this young state was to be born to grow and to live.

Iqbal's poetry is written in Urdu and Persian. His prose includes works in English and Urdu. *The Reconstruction of Religious Thought in Islam* is claimed as one of the most significant works from his pen. It is a series of six lectures

delivered in the English language and published in 1934 by the Oxford University Press. You will notice as you read his poetry he is always dealing with the value and meaning of the ego. *The Secrets of the Self*, the first and philosophically most comprehensive work of the poet, was translated into English by Professor R. A. Nicholson of Cambridge in 1920. Other translations of a selection of Iqbal's lyrics and odes were brought out by Professor A. J. Arberry under the titles of *Tulips Of Sinai* and *Persian Psalms* respectively. Selections from poems written in Urdu were translated by Professor Kiernan and published under the title *Poems of Iqbal*. So the great man finished his course, and died in Lahore on April 21, 1938. And it is there in the shadow of the Mosque in which he had worshipped that his remains now lie.

A Pakistani scholar has described Iqbal's philosophy in the following words: In an age that holds human life cheaper than the life of the humblest worm, Iqbal sang of the sanctity of human life and the greatness of the human self. To him human personality, as an *image* of God, should be so developed as to prove itself worthy of Him whose image it is. From Iqbal's conception of human personality we get an idea of human relationship and the standard of values in human life. That which fortifies personality is good, that which weakens it, is bad." And I might interpose that in this, we Christians are in full agreement. Art, religion and ethics must be judged from the standpoint of personality. Says Iqbal: "Goodness is not a matter of compulsion, it is the self's free surrender to the moral ideal and arises out of a willing co-operation of free egos. A being whose moments are wholly determined like a machine cannot produce goodness. Freedom is thus a condition of goodness. The final act is not an 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 merely 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 of the greatest trial for human personality" (*Reconstruction*, 198). It will be pertinent to assess the contribution that Iqbal has made to world thought. But it is a question largely of comparative values. So far as Iqbal himself was concerned he was content with claiming that he has sought in his poetry to interpret Islam in the content of modern thought. But this is a vastly modest underestimation of a genius who has been universally acknowledged as

ranking among the greatest poets 'and philosophers in all history. Iqbal represents the enlightened synthesis of Eastern and Western learning, the best of traditional Muslim literary culture and its modern mode of expression, the poet's sensitivity, coupled with the scientist's attitude for rational ratiocination. To the cynics and scoffers who have lost all faith in humanity, Iqbal taught the grandeur of the human self, the sanctity of the human personality, the need for universal brotherhood for the redemption of mankind from the catastrophe of aggressive nationalism. Here, as Muslims and Christians, we pay tribute to the memory of a great philosopher, a jurist, a statesman and a poet. Let us contemplate the challenge to the East and the West, to the Muslims and the Christians of the world which Iqbal formulated in one of his best known poems : "In the West intellect is the source of life, in the East love is the basis of life. Through love intellect grows acquainted with reality and intellect gives stability to the world of love. Arise, and lay the foundations of a new world by wedding intellect with love."

Thank you.

MA N'S MISSION⁶

This world, this riot of colour and sound,
This universe which is subject to the rule of death,
This world which is only a temple created by eyes and ears,
Wherein life consists of naught but eating and drinking :
This is the first halting stage for the ego,
traveller! this is not meant to be thy abode.
Advance on after breaking this great barrier,
Solving the mysteries of Time and Space.
There are other worlds unseen,
And the essence of existence is not yet void;
Every one of them waiting for thy conquest,
For the unbridled play of thy thought and action.

⁶ Selection from the "Saqi Namah," *Bal-i-Jibril*, pp. 173-174

The object of the passage of time is but one :
To reveal to thee the possibilities of thy ego!

Iqbal —

Speech by

THE HONOURABLE WALTER H. JUDD⁷

Your Excellencies, Mr. Justice, Ladies and Gentlemen :

WE are living today in a world of unprecedented ferment and change. A large part of mankind has just begun to breath the intoxicating air of human freedom. At the same moment another large section of human beings is being forced to don prison garb, regimented and driven like beasts of burden. Some segments of the world's population are being forced by events to decide whether they can best attain their hoped-for political and economic development by democratic or by authoritarian means.

In such times as these, it is a good thing for us to pause to contrast the eternal truths preached by the great spiritual leaders of mankind with the crass ideologies of those who would crush the human spirit and make man an instrument for the creation of a soul-less state.

After all, what is Man? Some years ago I heard an eminent Lebanese philosopher say that when the Conference on Human Rights convened in Paris after World War II, the delegates spent several months trying, in vain, to agree on an answer to that ultimate question. How could they declare what the rights are to which a human being is entitled until they decided what a human being is?

One of the great spirits of modern times to whom we can go for renewal of our faith in God and in man, was the Muslim poet whose memory we revere tonight. Mohammed Iqbal, the man who dreamed a dream for the Muslims of the South Asian sub-continent and whose dream became reality in the creation of the nation of Pakistan, held no brief for those who would attain even the goals of political and economic independence by destroying the identity of the human being. Rather did he sing of the sanctity of human life, of the grandeur of the human self, and of the inviolability of the human personality.

⁷ Hon'ble Walter H. Judd was a Republican Member of the House of Representatives.

Like all those who profess the Judeo-Christian-Muslim faiths, Mohammed Iqbal conceived of man as being created in the image of God. In the core of his philosophy he held that the human personality, being in the image of God, should be developed in a way to prove itself worthy of being in that image. Those things which fortified the human personality, said Iqbal, were good ; those which weakened it were bad.

We of American heritage are reminded of the words of those who founded our nation. "We hold these truths to be self-evident," they said, "that all men are *created*. . ." They based the whole venture on the conviction that there is a Creator, but man is His child and therefore partakes of His nature. Man has from his Creator the capacity to make moral judgements and decisions. He can become more and more like God, if he will. To do so is the deepest joy and chief fulfilment of life. The more he becomes one with God, the more he will sense his identity with all humanity.

The faith regarding the nature of man and of God and of the universe that filled Iqbal in the sub-continent and inspired the founders of my country, is being coldly and cruelly challenged to-day. The conflict tearing the world apart is not an old fashioned struggle for control of land ; it is for control of man — the mind of man, the soul of man, the whole of man.

We need to sit at the feet of men like Iqbal whose profound insights and inspiring words help us see afresh not the minor things that separate — whether race, nationality, language, or culture — but the deep things that unite — our common faith in God and our common humanity.

Iqbal, to whom we pay homage tonight, was an extraordinary man in the breadth of his interests and the scope of his accomplishments. He was at once a great poet, a great philosopher, a great lawyer, and a great political thinker. But most of all, he was a great human being, a man who saw as the most significant of human rights the opportunity to serve humanity.

Born in Sialkot, West Pakistan, in 1873, Iqbal received his intermediate education in a Scottish mission school. Here he came under the influence of the prominent Muslim scholar, Mir Hasan — an inspiring personality who perceived the genius of the poet and moulded it. Finishing his distinguished career at school he joined the Government College, Lahore, where he came in contact with another magnetic personality, Professor Sir Thomas Arnold,

an embodiment of all that was "the noblest and the best" in Western Civilization.

Iqbal's love and appreciation of Eastern values and of Western discipline, his desire to break down the so-called barriers between East and West, his desire to see his country play its full part in the establishment of world peace, may be related largely to these early influences of his two great teachers.

Equipped with the idea of one humanity and one God as the basis of Muslim culture, which he learned at the feet of Mir Hasan, and the scientific approach of the West to the problems of life, which he gained from Professor Arnold, Iqbal went to Cambridge in 1905. For his further researches he went to Munich where he submitted his thesis, *The Development of Metaphysics in Persia*, and obtained his Doctorate in Philosophy. That same year he was admitted to the Bar, and the mind that had shown its grasp of philosophical ideas and its sensitivity to the things that are not seen, now revealed its ability to master practical legal issues.

Iqbal returned to India and started his practice at Lahore. He entered into political life in 1927 when he was elected to the Punjab Legislative Council, and remained a member for three years. He was elected president of the annual session of the Muslim League held at Allahabad in the year 1930. In his presidential address, he demanded "the formation of a consolidated Muslim State in the best interest of India."

Un fortunately, Iqbal did not live long enough to see the results of his efforts. From 1934 onwards his health deteriorated ; he could not accept the invitation to Oxford as Rhodes Lecturer in 1935. On the morning of April 21, 1938, his body breathed its last. But his words, like spirit, will be immortal.

Iqbal's philosophy of life accepted the principles of freedom, equality and love as the basis of world brotherhood. His concept for the new country of Pakistan, whose formation he did so much to inspire, was the establishment of a society deeply interested in the service of humanity, in the promotion of peace and in providing equal opportunities for all, irrespective of colour, caste, or creed. There was no conflict in him, as there need be none in you or me, between love of country and love of mankind. To work for the proper interests of one was to promote the well-being of the other.

Iqbal devoted the greater part of his life to giving people a faith in such an ideology of love and peace. His poems continue to speak that message to all men of all continents and cultures today.

Iqbal's faith in humanity was not misplaced. Along with the great cleavages that exist in the world today, and occupy most of our attention, there is, nevertheless, a vast movement among the free peoples of the world to understand each other, to respect each other, and to inspire in each other mutual confidence and trust. It goes beyond mere tolerance ; there is increasing appreciation of the values in other cultures than one's own. Understanding, appreciation, confidence and trust are the spiritual foundations for any world order which is to withstand the ideological onslaughts of those who worship the material state.

We Americans who are taking part tonight in this tribute to the great poet-philosopher of Pakistan are grateful that our own national leadership is alive to the need for the peoples of the world to know each other better. The President of the United States has advocated that people of all nations seek each other out and learn more of each other not by just one method, but by thousands of methods. This people-to-people contact which is certainly in the spirit of Iqbal's concept of the universality of mankind, can become a powerful force in determining the course of world events. Even tyrannies eventually have to pay some attention to changing attitudes and wishes among their peoples.

This gathering tonight is typical of the sort of relationship between persons of all sorts of backgrounds, which creates genuine feeling of brotherhood amongst people of different races and cultures. Americans, Europeans, Middle Easterners, South Asians ; Christians, Jews, and Muslims, we are gathered here to pay homage to a great Muslim spirit in a Muslim House of God. The memorial service in which we are taking part is sponsored by an American organization, the Council on Islamic Affairs, which is composed of Christians, Jews and Muslims. We are gathered together because our desire to pay tribute to a greatman is a bond which transcends differences of cultures, creeds and nationalities.

More and more people-to-people partnerships are being created as the human race gropes its way towards the spiritual perfection which Iqbal called "being worthy of having been created in the image of God."

It was a desire to help relieve the suffering of people in need in China that sent me there long ago to work for ten years as a physician. But I learned more than I taught, and I received more than I gave. That is what generally happens when men join hands with other men to meet human needs. I have counted it a great privilege to participate in voluntary organizations such as World Neighbours, to recruit and support teams of trained and dedicated men and women to work in village centers in various Asian and African countries, there to enable people to lift the levels of their health, their agriculture, their education, their living.

Iqbal knew some men are evil and cruel ; but most men are kindly and good. With the universally understood symbolism and the delicate appeal of beautiful poetry, he called on all good men to stand together in common service of humanity — in realism, opposing the evil of the day that men might have opportunity to pursue freely their idealisms for tomorrow.

We greatly honor here tonight the memory of the gifted man and noble spirit. He spoke to his own people and to all men. May we refresh our spirits by joining in his prayer:

That my life, O God, should be like that of a candle
So that through my efforts
I may try to dispel the darkness of evil
And illumine the whole world.

Speech by

THE HONOURABLE WILLIAM O. DOUGLAS⁸

Mohammed Iqbal — lawyer, jurist, and poet — was born in 1873 and died in 1938. He rests in a simple tomb outside the main entrance to the Badshahi Mosque in Lahore. This man who was the spiritual godfather of Pakistan filled his poetry with songs of many things — from simple daily events to metaphysics and philosophy. He was passionately religious and devout.

⁸ Justice William O. Douglas, Justice of the United States Supreme Court.

The Westerner will find in Iqbal's philosophy of religion a challenging outlook on life and the universe, and a universal concept of God. More than this, he will find concrete proposal for building the future world along new lines.

The great contribution of the West to the East is the scientific attitude. The great contribution of the East is in Charity or Love — as epitomized by Mohammad and Christ, Buddha and Confucius. Iqbal recognized what Science introduced to ancient Asia might do. He saw its potential for good, its potential for evil:

Love fled, Mind stung him like a snake; he could not

Force it to vision's will.

He tracked the orbits of the stars, yet could not

Travel his own thoughts' world;

Entangled in the labyrinth of his science

Lost count of good and ill;

Took captive the sun's rays, and yet no sunrise

On life's thick night unfurled.

And when we view the nuclear discoveries of this age we can say with him, "and yet no sunrise on life's thick night unfurled."

Iqbal recognized that if science were to treat kindly with Asia — not make it a sweatshop of capitalism on the one hand nor the victim of communist regimentation on the other — it must be controlled in the public good :

The object of the garden is not the bud and the flower.

Science is an instrument for the preservation of life,

Science is a means of establishing the Self.

Science and art are servants of Life,

Slaves born and bred in its house.

The most remarkable phenomenon of modern history to Iqbal was the new spiritual understanding between the East and the West. He put this thought into verse:

In the West, intellect is the source of life,

In the East, Love is the basis of life.

Through Love, Intellect grows acquainted with Reality,

And Intellect gives stability to the work of Love;

Arise and lay the foundations of a new world,

By wedding Intellect to Love.

The great need these days is for bridges of understanding between East and West. The need is for bridges of understanding at the highest intellectual levels, so that the great divergent civilizations may come to know and understand each other and, knowing, come to tolerate, respect, and even admire each other. Iqbal was a voice from the East that found a common denominator with the West and helped build a real community that absorbs all differences in race, in creed, in language. So it is that in deep humility we pay tribute to the name of Iqbal and send up our prayers in gratitude that this man was permitted to pass among us. And so I say that although he was the son of Pakistan, we of America also claim him.

IQBAL DAY at the Leiden University, Netherlands

Speech

by

MR. ALTAF HUSAIN

Minister of Industries, Government of Pakistan

A few years back, Mr. Altaf Husain went to the Netherlands as leader of the Pakistan Press Delegation. He was invited by the Leiden University to speak about Iqbal on Iqbal Day. We reproduce below the full text of his speech.

In Pakistan and many other countries tributes will be paid today to the memory of Muhammad Iqbal, one of the world's greatest poet-philosophers. We, who are at present guests of your country, consider it singularly fortunate that on the occasion of the anniversary this year we are in your midst, and I welcome the opportunity that has been given to me to say a few words before this distinguished gathering.

Full justice cannot be done to the works and teachings of any great poet and thinker in the course of a brief address. Iqbal, in particular, requires close and considerable study so that his unique and dynamic genius may be properly appreciated and the great significance of his teachings for the betterment of the world and mankind may be understood. I shall therefore confine myself mainly to those aspects of his genius which have a direct bearing on some of the major problems for which our present generation is so anxiously seeking a solution.

To begin with, it is important to stress the fact that although Muhammad Iqbal was born in the Muslim East, his education was completed in the learned institutions of the West. He had drunk deep and well at the fountains of both Oriental and Western knowledge. His writings show that even from his student-days his mind had been preoccupied with the problem of the welfare of mankind. As his genius developed and his Muse gathered force, beauty, depth, and majesty, his poetry as well as his prose writings

became vehicles for the expression of a deep humanist urge which, in the view of many competent students of his work, has not been surpassed.

Iqbal lived through the First World War and died when the the second was imminent. His experience of world events and his acute perception of the undercurrent behind those events confirmed him in his beliefs and added fire and passion to his expression of them. Iqbal sought the solution of the ills of mankind, of which he saw painful evidence all around him, in working out a synthesis of the Eastern and the Western ways of thought and patterns of life. He believed that only by achieving an abiding harmony between the spiritualism of the East and the West's dynamic approach to nature could mankind conquer the spiritual as well as the material malaise to which it had fallen a prey.

Iqbal saw the economic imperialism of the nineteenth century reach its zenith ; he witnessed its decline ; he watched the rise of atheistic communist revolution in Russia and its extreme antithesis in the growth of fascism in Germany and Italy ; he perceived, more than European thinkers could, the urge for political and intellectual freedom in the East and the agitation in the seething masses of humanity for a solution of their problems which were growing increasingly complex.

The crisis which has threatened Man since the beginning of this century has inspired a number of intellectuals in the East and the West to analyse it and seek a way out of it. Leaving out the unrelieved pessimism of Spengler, many solutions have been worked out ; the evolutionism of Bergson ; the intellectual humanism of Thomas Mann ; the Christian compromise of Toynbee ; the Anglo-Catholic intellectualism of T. S. Eliot ; the mechanistic utopianism of Wells, and many others. The crisis faces the East as much as it does the West and the now almost universal Western Civilization.

To the best of my knowledge, only one Eastern philosopher has taken up the challenge of this great human crisis and that one philosopher is Iqbal. And what is his answer to the challenge ? His answer is the concept of One World — an expression which has lately become familiar with the West, but which more than a quarter century ago Iqbal conceived and proclaimed through powerful verse and profound prose. It was Iqbal who, for the first time, told mankind that they must evolve a single community of human beings integrated together by common ethical and spiritual values. Such an

integration, he declared, was a *necessity* for the very preservation of human values. The terms ethical and spiritual values are vague in themselves, but there was nothing vague in the manner in which Iqbal spoke of them. According to him all such values spring from faith in one God, and he therefore felt that all those who believe in one God had already the basic link between one another. The fundamental basis of his concept of One World promising a single community of human beings, was therefore monotheism. Before I try to explain further this concept of Iqbal, I would hark back to a poetical incident in Iqbal's earlier life. In the years of his study in the Universities of Cambridge and Heidelberg, Iqbal foresaw the tragedy of the aggressive national state. He saw the dangers to which rival economic imperialisms would expose not only themselves but the bulk of humanity and the heritage of human values. In a poem written in 1907, he warned "the dwellers of the cities of the West", that "a nest built on a fragile bough cannot endure." This was a poetic imagery sought to warn that the superstructure of material progress which the West had reared, rested on an insecure moral and ethical foundation, and so there was the danger of a collapse.

This warning was the beginning of the poet's philosophy which was gradually unfolding itself in a distinct moral pattern. But at that time international recognition had not yet come to Iqbal and his warning went either unheeded or was regarded as just another piece of oriental obscurantism. But the collapse did come, and since then two world wars have shaken the world and threatened the destruction of the heritage of Man accumulated through thousands of years. Since then, events have forced similar responses from European intellectuals also.

The problem which faced the human society in its international relations was, in the view of Iqbal, essentially a moral one. One had to believe in certain basic moral values which have made the creative evolution of the human race possible. In the light of these moral values society has to be studied as an organism, resembling very much in its growth and in its situation the individual human being. In other words human beings are apt to behave even collectively as a single human being and therefore the moral reform of the personality should begin with the individual.

Thus, from thinking of collective human good and of a single community of man linked together with common spiritual and moral values,

Iqbal arrived at his famous doctrine of Self or the Ego. He taught that every constituent human personality which contributed to the formation of the collective personality of the human race, must first of all imbibe fully those spiritual and moral values. The individual Self or Ego, Iqbal proclaimed, could only develop in the following ways. First, it had to have an environment of freedom. Where the Ego came into clash with an adverse environment, it had to struggle with that environment and conquer it. Only by such a conquest could the Self or Ego approach God whom Iqbal described as "the Most Free Individual". This absorbing philosophy of Iqbal had been immortalized in his famous poem *Asrar-i-Khudi* or *The Secrets of the Self*, translated into English by Professor Nicholson.

Secondly, the Self or Ego must derive the food for its growth and purification, as well as acquire fitness for being able to approach God, from the purest possible moral sources which must also be infallible. Iqbal believed that the best of all sources was the Quran, and here I may remind you of what the great Western thinker, Goethe, said of that Holy Book. He said, You see, this teaching never fails; with all our systems, we cannot go and generally speaking no man can go, farther than that."

Iqbal's poetic vision having seen this truth so clearly, his Muse, in its maturity, made itself a powerful and sublime vehicle for the teachings which he summed up as follows. The division of the world into the East and the West and the further sub-divisions into hundreds of national, sub-national, ethnical and cultural groups, is like vivisectioning a collective Human Personality. This vivisection is responsible for the ills of mankind and retards progress towards the fulfilment of the goal of creation, namely, the attainment of perfection by man in an ascending scale so that ultimately Man might be fit and free to approach his Maker. The Human Personality has thus fallen into a thousand fragments because it has failed to grasp spiritual and ethical values which must be common to all. These values must be revived. A necessary condition for that is that every individual human being must first develop his or her own self or ego.

Having come to this conclusion and approached this general truth, Iqbal turned to his immediate environment which was a Muslim environment, and his poetry was a clarion call to them to be true to the Quran — the purest source, for them at any rate, of guidance and of spiritual and moral values.

The meaning of what I have just said about Iqbal may perhaps be made clearer in the following words.

We have to decide what kind of society provided the greatest scope for the developed ego. Before determining the nature of this ideal society we have to lay down optimum relations between society and the individual. On the one hand, there are individuals who regard the development of the individual as the supreme end of life's process and the State as merely an instrument for this development. On the other hand, there are those who regard the State a super-personal entity whose strength is far more important than the rights of the individual. Between these two extremes Iqbal takes a balanced view and maintains that the growth of a full and free personality is impossible except where it draws its spiritual sustenance from the culture of the group to which it belongs. On the other hand, the group, in its own interest, owes a duty to the individual and so interferes with his development as little as possible, and only when common good demands it. For such an ideal society Iqbal has laid down seven essential requirements

- (i) It must be based on spiritual consideration like monotheism.
- (ii) It must centre round inspired leadership or prophethood.
- (iii) It must possess a code for its guidance.
- (iv) It needs a centre.
- (v) It must have a clear goal towards which the whole community should strive.
- (vi) It must gain supremacy over the forces of nature.
- (vii) The communal or collective ego must be developed in the same way as the individual ego is developed.

It will thus be seen that Iqbal's conception of society has an inescapable spiritual basis : monotheism. It is most important to note that the concentration on the idea of one God necessarily emphasises the essential unity of all mankind under the Divine Being. The human society is therefore one indivisible unit and man is related to man as brother, irrespective of colour, creed or race or geographical accident. Monotheism provides the human psychology with an antidote against exploitation, group hatred and

antagonism. Iqbal has himself described the unifying role of monotheism (*Tawhid*) in these lines (*Rumuz*, 105) :

That which leads to unison in a hundred individuals
Is but a secret from the secrets of *Tawhid*.
Religion, wisdom and law are all its effects,
Power, strength and supremacy originate from it.
Its influence exalts the slaves,
And virtually creates a new species out of them.
Within it fear and doubt departs, spirit of action revives,
And the eye sees the very secret of the Universe!

This universal humanism is the ultimate object of Iqbal's sociological thinking. But Iqbal's personality had another aspect. He was not merely an ideologist; his approach to the problems which faced his land and his people was also one of practical commonsense within the framework of universal humanism. Islam and the Muslim World and the Muslim people among whom he was born were his special and immediate pre-occupation.

It was Iqbal who in 1930 for the first time told the world of his conception of an independent Muslim State in the Indo-Pakistan subcontinent, the State which according to his lead was achieved by the Muslims of the sub-continent and their leader Quaid-i-Azam Jinnah. It should be made clear that the conception of Pakistan has not been that of a parochial or narrowly nationalistic or theocratic state. The conception of this State of ours was sponsored by Iqbal on the same humanistic urges which are the basis of his system of thought; the conception of Pakistan was a challenge to all the accepted criteria of narrow nationalism, and hence it led to a great deal of controversy. But Iqbal himself explained the Pakistan idea in his Presidential address at the Annual Session of the Muslim League in 1930 in these words:

The creation of autonomous Muslim States will not mean the introduction of a kind of religious rule in such states. The truth is that Islam is not a Church. It is a State conceived as a contractual organism long before Rousseau ever thought of such a thing, and animated by an ethical ideal

which regards man not as an earth-rooted creature, defined by this or that portion of the earth but as a spiritual being understood in terms of social mechanism and possessing rights and duties as a living factor in that mechanism.

Two years later, presiding over the session of the Muslim Conference in 1932, Iqbal again explained the Pakistan idea not in the limited political context of mere self-rule for a population group, but as the fulfilment of a beneficent principle. He foresaw the rise of forces which would be destructive of that Human Personality whose glorious "secrets" he had unfolded in his celebrated poem, and which would disrupt and enslave individual societies and finally the human community as such. He had in mind both materialistic atheism and materialistic capitalism. He said:

Those phenomena are merely premonitions of a coming storm which is likely to sweep over the whole of India and the rest of Asia. This is the inevitable outcome of a wholly political civilization which has looked upon man as a thing to be exploited and not as a personality to be developed and enlarged by purely cultural forces. The people of Asia are bound to rise against the acquisitive economy which the West has developed and imposed on the nations of the East. Asia cannot comprehend modern Western capitalism with its undisciplined individualism. The faith which you represent recognises the worth of the individual, and disciplines him to give away his all to the service of God and man. Its possibilities are not yet exhausted. It can still create a new world where the social rank of man is not determined by his caste or colour, or the amount of dividend he earns, but by the kind of life he lives; where an untouchable can marry the daughter of a king, where private ownership is a trust and where capital cannot be allowed to accumulate so as to dominate the real producer of wealth. This superb idealism of our faith, however, needs emancipation from the medieval fancies of theologians and legists.

Iqbal's premonition about the rise of destructive forces has been more than fulfilled, and after two World Wars, while on the one hand Godless materialism is seeking and making new conquests in the mind; of men, on the other hand, capitalistic materialism not altogether divorced from religion is, nevertheless, groping to recapture spiritual urges that might ensure its

survival. A study of Iqbal's poetry and philosophy can prove a potent aid in that search in the West as well as in the East.

For the Western reader a number of Iqbal's works are already available in English translations and also in some other European languages. He wrote his famous lectures on *Reconstruction of Religious Thought in Islam* in English and this work is being translated into French. Several volumes of his Urdu and Persian verse are available in the English translations of Victor Kiernan, Nicholson and Arberry. And I too have ventured to make a humble contribution in my translation of his *Complaint and Answer*. I notice that this modest work has been of some use to a recent writer of Iqbal, Professor Northrop of the Yale University of the United States of America, whose book *The Taming of the Nations* I have just read.

In conclusion I shall venture to make a suggestion. Here in the Netherlands this great University of yours is already rich in its collection of oriental literature. Should it set up a Visiting Fellowship for Iqbal it would give a practical impetus not only to the study of the verse and philosophy of the oriental sage but also to the movement for the synthesis of the sublimest Eastern and Western thought through which alone can mankind preserve its common spiritual heritage and civilization.

IQBAL DAY IN TUNISIA

IQBAL is well known to Tunisians, for not only has his philosophy a deep meaning for every thinking Muslim in the world but this fact has been translated by the Tunisian Government into a living reality. The study of Iqbal's work is a compulsory subject for Tunisian graduate students, and even the more advanced school boys are conversant with his name and works. Accordingly it is the policy of Pakistan Embassy to hold Iqbal Day functions in different towns of Tunisia so that a wide cross-section of the Tunisian people are able to participate in the function.

This year Iqbal Day was celebrated in Sousse, Tunisia's third largest town, capital of the province of Sahel, which has produced Tunisia's greatest leaders, most notably its President, Habib Bourguiba. Sousse is a beautiful town, 80 miles south of Tunis and 20 miles west of Kairoan, the famous capital of the days of the glorious Muslim rule. Iqbal Day was celebrated at the Municipal Hall and the civic rooms were packed to capacity. The officials of the province and town were present as also a large number of students — both boys and girls. Many could not even see the speakers but listened patiently to the speeches over the microphone. The meeting was presided over by His Excellency Mr. Abdul Ghayur, Pakistan's Ambassador to Tunisia and the guest of honour was His Excellency Mr. Ahmed Nooreddin, Minister of Works and also Mayor of Sousse. The Governor of Sousse, Mr. Omar Sheshia, also sat at the Head table.

The meeting began with the recitation of verses from the Holy Quran followed by a welcome address by His Excellency Mr. Abdul Ghayur. They followed two recitations of Iqbal's poems by Mr. Farid Hashmi, a Pakistan teacher in Sousse, and Mr. Ghayoor Ahmed, a member of the Embassy. There followed Dr. Ahmed Khalid's masterly address which held the audience in attention for over two hours. The meeting concluded after a speech of thanks by Mr. Ahmed Nooreddin and the presentation of books on Iqbal by the Ambassador to noted citizens and students of Sousse.

An American professor, Dr. Tom Irvin, had the opportunity of listening to this speech by Dr. Khalid. In a letter to him he says:

During the past few days too, I have been busy reading your excellent article on the Pakistani philosopher, Dr. Muhammed Iqbal. Then just as I

was finishing it, the July issue of *al-Fiker* arrived, and I see that besides the mimeographed form, your article is now in print.

Thus, allow me to congratulate you. Muhammad Iqbal is one of the contemporaries whom everyone should know, especially in the Islamic world, and I am glad to see that they are taking notice of him in North Africa through your efforts. I know that he is dead, and that he died before the founding of Pakistan. but still that will probably remain one of his monuments in history. He is important for his attempt to reconcile Islamic needs and contemporary thinking, and in doing so, that he did not flee reality or the present, but tried to show his followers how to adjust to the situation in which they must live. So congratulations on your effort!

THE PRINCIPLE OF MOVEMENT AND THE PHILOSOPHY OF THE EGO IN IQBAL

DR. AHMAD KHALID⁹

It is indeed a great honour for me to be invited by the Pakistan Embassy to address you on the occasion of the 27th death anniversary of Iqbal and to speak on the principle of movement and the philosophy of the Ego of this national poet-thinker of Pakistan. I accepted this invitation quite gladly, for I look upon him with great respect and my heart overflows with love for him. It is due to this unbounded love that I have named my own son after him.

Iqbal was born at the darkest period in the history of Indo-Pakistan sub-continent when the Muslims were vanquished by the British and therefore were forced for the first time to taste the fruit of subjection along with the Hindus whom they had ruled for more than 600 years. With the loss of political power, they lost everything : their language and their laws were swept away. This decline of the Muslims in the sub-continent coincided with their decline in the Middle East as well as in the Muslim West. Greater than this decline in the political field, was their utter indifference to the eternal values of their religion and culture. They forgot that life was an evolutionary

⁹ Dr. Ahmad Khalid's special fields of interest are Arabic Literatur and Islamic Philosophy. His articles are regularly published in various Tunisian Reviews, the most important among them being *al-Fiker* of Tunis. At present his book about the thinker-reformer, Taha El-Hadad, is in press. Mr. Khalid is very fond of poetry and is a great lover of Iqbal.

process and that mere looking backwards was no solution of their problems. The dynamic spirit of their religion had given place to a deadening inertia and darkness of ignorance. When in this state of decadence, they came in contact with the superior civilization of the West, they were overawed with its external brilliance. This was the beginning of the modern age. Gradually however the Muslims woke up and decided to catch up with the progressive forces of the new civilization.

Jamaluddin Afghani and his pupils Mohammad Abduhu, Rashid Rida, Kawkabi and Ibn-i-Badis took up the challenge of the times and started a movement of reform which aimed at moral transformation and religious revival. They wanted to reinterpret Islam in the light of modern thought without breaking with the past and thus to purify Islam of all the various accretions that had come to be identified with it. You can learn the history of these movements from several books like Mustafa Gilani's *Al-Islam Rub al-Madaniyya* (Islam is the Essence of Civilization) and Abbas Muhammad Aqqad's *Al-Islam fial-qarn al-arbain* (Islam in the Twentieth Century).

These reformers undertook defence of Islam in order to refute the ridiculous charges of extremists among orientalists and the fanatic anti-Muslim sociologists like Henri Lamens, Lord Cromer and Renan who put forth the claim that Islam was reactionary and stood in the way of its followers' progress. Many poets also took part in this defence. One of these is Ma'ruf al-Rasfi. He says :

It is perfectly wrong to say that Islam stands in the way of the progress of its followers. If it be true, how could the Muslims of the first generation achieve what they did? If the Muslims of the present generation are steeped in ignorance, how can this charge be levelled against Islam? Acquiring knowledge is a duty imposed by Islam on everybody. Can any nation prosper without knowledge? Islam awakened people and sharpened their insight when these Europeans were unaware of all this . . . Tell those who, by misusing their political power, have been oppressing us, to be aware of their sins. We were supreme when you were lowly but we did not treat you so meanly. In spite of deep differences with you we never gave up our moral duty towards you, for this is the only way for a true gentleman. But when by change of fortune, you acquired ascendancy, your behaviour towards us was

shameful. Don't be complacent for the time is changing as it has changed before...

In India several reform movements appeared to meet the new challenge of the times. They arrived at the conclusion that the decline of the Muslims was due to lack of true faith-without which they had lost their grip on reality. These reformers called the Muslims back to the Quran and following the spirit of times were influenced by the nineteenth century rationalism. Sayyid Ahmad Khan, born in 1817 in Delhi, realized that the Muslims of the sub-continent were suffering from ignorance and a blind allegiance to the past and that true enlightenment through education can be the only way to elevate their status. His reformist activity therefore centered round educational advance and moral transformation of the Muslim community. In 1877 he founded Anglo-Muhammadan College in Aligarh which soon developed into a Muslim University. Following this example, schools and colleges in almost all the important towns of the sub-continent grew up till in 1947 the state of Pakistan came into being.

Sayyid Ahmad Khan fully realized the importance of moral transformation in the reconstruction of a new society. His journal *Tabzib al-Akblaq* played a very important role in this respect. It tried to bring home to the people the need for re-appraisal of their position and to inculcate in them the spirit of free and critical enquiry. This journal also served to create new patterns in literature. Its success can be measured by the fact that almost all important people of the age contributed in it.

The movement started by Sayyid Ahmad Khan was continued after him by several important people, among whom we may mention Sayyid Amir Ali whose work, *The Spirit of Islam*, published first in 1891, was a splendid defence of Islam against prejudices and false accusations. But the greatest of all these reformers was Iqbal. With a unique penetrating insight, he studied the past history of Islam and the Muslims and came to certain most relevant conclusions. He was moved deeply by the decline of the Muslim community and wanted to show his people the way to greater glory and new awakenings. Today we are gathered here to celebrate his 27th death anniversary, for he died at the age of 65 on 21st April, 1938, in Lahore.

The result of his mature thinking is incorporated in his English work, *The Reconstruction of Religious Thought in Islam*, in which he tries to re-interpret

Islam on philosophical basis. It consists of six lectures¹⁰ which he delivered in different universities of India.

According to Iqbal, the main causes of the decline of Muslim community were two : (1) indifference towards conquest of nature and material and economic welfare, and (2) lack of spiritual vigour and renewal. These two, according to Iqbal, were the result of wrong interpretation of Islam under the influence of Greek philosophy. As Iqbal puts it, Greek philosophy very much broadened the outlook of Muslim thinkers but it, on the whole, obscured their vision of the Quran (*Reconstruction*, 3). For this reason Iqbal tried to build up his interpretation of the Quran on the basis of a different philosophy so that there may be no possibility of any deviation from the true spirit of Islam. Thus he tried to arrive at a reconciliation between religion and philosophy.

In his lecture on "The Spirit of Muslim Culture", he maintains that ancient philosophy was in its spirit absolutely contrary to the real teachings of the Quran. While affirming the reality of the spirit, Islam does not deny the validity of the world of matter. The Quran says:

"We have not created the Heavens and the Earth and that continuous effort and perpetual struggle in life lend strength to the human ego and lead it to the love of the Perfect Man through proper education.

Iqbal has raised the question of the nature and reality of the ego in the (Urdu) Introduction to *Asrar-i-Khudi*. What is this unity of experience which is visible with regard to its activities and hidden with regard to its nature ? Is it real or a mere illusion? He raises these questions because, according to him, the character and ultimate destiny of individuals and communities depends upon right answer to these questions. Man is subject to constant change and his psychological states are in a continual flux but this centre of experience gives unity to this diversity, bestows order on an aggregate of changing states and brings the past into relation with the present and future.

In his fourth lecture "The Human Ego — his freedom and immortality", Iqbal emphasises another characteristic of the ego. He holds that every ego is

¹⁰ The Arabic Translator of this work, Abbaz Mahmud al-Aqqad, quite arbitrarily amalgamated two lectures, 3 and 4, into one and thus in the Arabic version, there are six instead of seven lectures.

unique. "My feelings, hates and loves, judgments and resolutions are exclusively mine" (*Reconstruction*, 100). This reminds us of Ibn Sina (d. 428/1037) who employs this very argument, viz., unity amidst the diversity of psychological states, as a proof for the existence of the ego and its continuity as a personality (*Ibn Sina and Human Self*, 17).

Discussing the nature of this "I," Iqbal critically reviews the ideas of Ghazali as representative of Muslim scholasticism and some modern thinkers like Kant, Laird and William James and reaches the conclusion that "my real personality is not a thing, it is an act. My experience is only a series of acts, mutually referring to one another, and held together by the unity of a directive purpose" (*Reconstruction*, 103).

In *Asrar-i-Khudi* also Iqbal discusses the nature of the ego. He compares the attitudes of the East and West towards human self. In the East, people generally believe that this self is an illusion and that salvation lies in negating it. He holds that Hindu thinkers by identifying self with constant activity had shown great philosophical profundity but the conclusion led them to the belief, totally inimical to human civilization, that the individual should try to annihilate it, for without dissolving the self the individual cannot extricate himself from vicious effects of Karma. He states that this teaching is totally against the spirit of Islam which stresses the importance of a life of activity. Human self no doubt is created according to Islam but it can gain immortality through constant activity and persistent effort. This thought of Iqbal is expressed almost in all his books. I give here a quotation from *Reconstruction* (p. 119) :

"And how to make the soul grow and save it from corruption ? By action:

Blessed be He in whose hand is the Kingdom! And over all things is He potent, Who hath created death and life to test which of you is best in point of deed ; and He is the Mighty and Forgiving" (lxvii. 2).

It is clear that Iqbal's philosophy is dynamic which revolves round the concept of constant effort and continuous struggles. Dr. Abdul Wahab Azzam Bey holds the same view in his book *Muhammad Iqbal, his life, philosophy and poetry* (Arabic).

This conception runs throughout his works specially in the two famous books, *Asrar-i-Khudi* and *Rumuz-i-Bekbudi*, which besides expounding philosophical doctrines are couched in a beautiful poetry. In the Urdu introduction to *Asrar-i-Khudi* he tries to explain the true significance of the term *Khudi* which usually means selfishness in Urdu but which Iqbal uses in the sense of self-consciousness, self-affirmation, self-knowledge. Similarly by *Bekbudi* he means consciousness of collective self, conscious identification of oneself with the social whole. The goal of an individual is to educate and discipline one's ego so as to develop one's natural characteristics which belong or should belong to him as man. The Himalayas say to the Ganges (S.S., 11. 1295-6) :

To live is to grow in thyself

And gather roses from the flower-bed of thyself.

Iqbal criticises sufis for their doctrine of self-negation as well as for their advocacy of *suker* and pantheism. Such a mysticism in his view is totally un-Islamic. He holds that negation of the self is a doctrine invented by the decadent races. To illustrate this point Iqbal relates a story. In a jungle inhabited by a flock of sheep there came fierce lions who began to devour the sheep. In order to save the flock from this misfortune, one crafty sheep decided to use intrigue. Declaring himself to be a prophet sent to the lions, he preached the advantages of negation of *Khudi*. The lions gladly accepted this advice and the result was, in the words of Iqbal (*Ibid.*, 53-55) :

The tiger-tribe was exhausted by hard struggles,

They had set their hearts on enjoyment of luxury.

This soporific advice pleased them,

In their stupidity they swallowed the charm of the sheep.

The tigers took kindly to a diet of foddors:

At length their tigerish nature was broken.

The fodder blunted their teeth

And put out the awful flashings of their eyes.

By degrees courage ebbed from their breasts,

The sheen departed from the mirror.
That frenzy of uttermost exertion remained not,
That craving after action dwelt in their hearts no more.
They lost the power of ruling and the resolution to be independent,
They lost reputation, prestige, and fortune.
Their paws that were as iron became strengthless,
Their souls died and their bodies became tombs.
Bodily strength diminished while spiritual fear increased :
Spiritual fear robbed them of courage.
Lack of courage produced a hundred diseases
Poverty, pusillanimity, lowmindedness.
The wakeful tiger was lulled to slumber by the sheep's charm :
He called the decline Moral Culture.

The moral is clear. A full and richer life in this universe is dependent on the right development of the self and not in its negation. Iqbal thinks that every being in the world, plant, animal and man, has a self which occupies its own place in the universe and develops according to its own laws. Quoting Ibn Miskawaih, he says,

Plant-life at the lowest stage of evolution does not need any seed for its birth and growth. Nor does it perpetuate its species by means of the seed. This kind of plant-life differs from minerals only in some little power of movement which grows in higher forms, and reveals itself further in that the plant spreads out its branches, and perpetuates its species by means of the seed. The power of movement gradually grows further until we reach trees which possess a trunk, leaves, and fruit. At a higher stage of evolution stand forms of plant-life which need better soil and climate for their growth. The last stage of development is reached in vine and date-palm which stand, as it were, on the threshold of animal life. In the date-palm a clear sex-distinction appears. Besides roots and fibres it develops something which functions like the animal brain, on the integrity of which depends the life of the date palm. This is the

highest stage in the development of plant-life, and a prelude to animal life. The first forward step towards animal life is freedom from earth-rootedness which is the germ of conscious movement. This is the initial stage of animality in which the sense of touch is the first, and the sense of sight is the last to appear. With the development of senses the animal acquires freedom of movement, as in the case of worms, reptiles, ants, and bees. Animality reaches its perfection in the horse among quadrupeds and the falcon among birds and finally arrives at the frontier of humanity in the ape which is just a degree below man in the scale of evolution. Further evolution brings physiological changes with a growing power of discrimination and spirituality until humanity passes from barbarism to civilization (*Reconstruction*, 134).

Thus Iqbal agrees with Miskawaih that the process of evolution is universal. Man both on its material and spiritual sides is a unique centre of life but is still far off from the ideal of Perfect Individual, a stage nearest to God. This nearness (*qurb*), however, according to Iqbal, is not in the sense of the pantheistic sufis, viz., self-annihilation in God.

He clarifies his position in this respect in his letter to Dr. Nicholson where he explains his philosophy. In the introduction to the English translation of *Asrar-i-Khudi*, he says (xix-xx) :

Life is a forward assimilative movement. It removes all obstructions in its march by assimilating them. Its essence is the continual creation of desires and ideals and for the purpose of its preservation and expansion it has invented or developed out of itself certain instruments, e.g., senses, intellect, etc., which help it to assimilate obstructions. The greatest obstacle in the way of life is Matter, Nature, yet Nature is not evil, since it enables the inner powers of life to unfold themselves.

The Ego attains to freedom by the removal of all obstruction in its way. It is partly free, partly determined, and reaches fuller freedom by approaching the Individual who is most free — God. In one word life is an endeavour for freedom.

In a poem "Hourie and Poet" written in reply to a poem of Goethe under the same title Iqbal speaks of constant desire, constant effort and constant journeying (*Payam-i-Mashriq*, 148-9):

چہ کنم کہ فطرت من بہ مقام در نسا زد
دل ناویور دارم چو صبا بہ لالہ زارے
چو نظر قرار گیرد بہ نگار کوب روئے
تپد آن زمان دل من پئے خوب تر نگارے
ز شرر ستارہ جویم ز ستارہ آفتابے
سر منزلے ندارم کہ بمیرم از قرارے
چو ز بادۂ بہارے قدحے کشیدہ خیزم
غزلے دگر سرایم بہ ہوائے نو بہارے
طلبم نہایت آن کہ نہایتے دارد
بہ نگاہ نا شخیصے بہ دل امید وارے

Can I help it if my nature loves no dwelling, if my spirit
Be as fitful as the dawn-breeze when it flutters through the tulips?
While a mistress stands before me and her loveliness enchants me,
Even then my thoughts are pining for a mistress yet more lovely;
In a spark I crave a star, and in a star a sun: my journey
Has no bourn, no place of halting; it is death to me to linger.
When I lift the winecup brimming with the nectar of one springtime,
A desire of unborn springtides comes awake to change my music,
And with eyes full of unrest, with inextinguishable longing,
I go seeking the fulfilment of what cannot know fulfilment.

Iqbal has expressed these ideas time and again in different places. I feel there is no poet who sings so passionately and persistently of a life of activity; there is no philosopher who expounds his thought so explicitly in a language that touches the very chords of our heart.

Khudi is the centre of Iqbal's dynamic philosophy. He regards it as the criterion of good and evil. In the Introduction to the English translation of *Asrar-i-Khudi*, he says, "That which fortifies personality is good, that which weakens it is bad. Art, religion, and ethics must be judged from the standpoint of personality" (xxi-xxii).

Khudi is strengthened through love. In Iqbal's philosophy, love has a very wide significance. It is life as well as life's flame; it is a force that creates desires and at the same time urges one to attain them. Through love of the Perfect Man — who is no other than the Prophet Muhammad — all the hidden potentialities of *Khudi* become manifest. For an individual mature in love, all obstacles and hindrances melt away, forces of nature become subservient to him and the secret of Existence is revealed to him. He speaks of love ;11. 323-8, 331-4):

قطعه نورے کہ نام او خودی ست

زیر کاک ما شرار زندگی ست

از مہبت می شود پائندہ تر

زندہ تر سوزندہ تر تابندہ تر

از محبت اشتعال جوہر ش

ارتقائے ممکنات مضمشر

عشق را از تیغ و خنجر باک نیست

اصل عشق از آب و باد و خاک نیست

در جهان ہم صلح ہم پیکار عشق

آب حیوان تیغ جو بردار عشق

The luminous point whose name is the Self
Is the life-spark beneath our dust.
By Love it is made more lasting,
More Living, more burning, more glowing.
From Love proceeds the radiance of its being
And the development of its unknown possibilities.
Love fears neither sword nor dagger,
Love is not born of water and air and earth.
Love makes peace and war in the world,
Love is the Fountain of Life,
Love is the flashing sword of Death.

When the poet reaches higher regions through love, he discovers the secrets of Existence. He often says that he has experienced Reality and that he has risen like a new sun to break the spell of darkness. In the Prologue to *Asrar-i-Khudi*, he says (pp. 4-6) :

در جهان خورشید نو زائیده ام

رسم و آئین فلک نا دیده ام

بامم از کاور رسید و شب شکست

شبم نو بر گل عالم نشست

انتظار صبح خیزان می کشم

اے خوشا زرتشتیان آتشم
نغمہ از از زخمہ بے پروا ستم
من نوائے شاعر فردا ستم
نغمہ من از جہاں دیگرست
این جرس را کاروان دیگرست
اے بسا شاعر کہ بعد از مرگ زاد
چشم خود بر لبست و چشم ما کشاد
نغمہ از ز اندازہ تارست بیش
من نترسم از شکشت عود خویش
قطرہ از سیلاب من بیگانه بہ قلم
از آشوب او دیوانہ بہ
برقها خوابیدہ در جہان من ست
کوه و صحرا باب جولان من ست
پنجه کن با بحرم ار صحراستی
برق من درگیر اگر سیناستی
چشمہ حیوان براتم کردہ اند
محرم راز حیاتم کردہ اند

ذره از سوز نوایم زنده گشت
پرکشود و کرمک تابنده گشت

I am born in the world as a new sun,
I have not learned the ways and fashions of the sky :
From the East my dawn arrived and routed Night,
A fresh dew settled on the rose of the world.
I am waiting for the votaries that rise at dawn :
Oh, happy they who shall worship my fire !
I have no need of the ear of To-day,
I am the voice of the poet of To-morrow,
My song is of another world than theirs :
This bell calls other travellers to take the road.
Many a poet was born after his death,
Opened our eyes when his own were closed,
My songs exceeds the range of the chord,
Yet I do not fear that my lute will break.
'Twere better for the waterdrop not to know my torrent,
Whose fury should madden the sea.
Lightenings slumber within my soul,
I sweep over mountain and plain.
Wrestle with my sea, if thou art a plain :
Receive my lightning, if thou art a Sinai.
The Fountain of Life hath been given me to drink,
I have been made an adept of the mystery of Life,
The speck of dust was vitalised by my burning song :

It unfolded wings and became a firefly.

Iqbal's poetry is highly inspiring and fiery which serves to revitalise strong and assertive peoples. His philosophy is dynamic so much so that it kindles fire of desire in the heart of subject nations and urges them on to incessant activity. Iqbal's poetry and philosophy aimed at a universal human appeal although he addressed primarily the Muslims of the Indo-Pakistan sub-continent and there is no doubt that his poetry awoke them from slumber, thereby preparing them for the fight for freedom against the British. The Quaid-i-Azam's words aptly speak of the great and important role that Iqbal played in this struggle : "Iqbal was my friend, Guide and philosopher".

According to Iqbal, there are three stages of the education of the ego : (1) obedience to the law, (2) self-control and (3) Divine Vicegerency. Obedience means willing submission to the law of Islam so that the conquest of nature be made possible (Ibid., 73):

ناکس از فرمان پذیری کس شود

آتش را باشد ز طغیان خس شود

هر که تسخیر مه و پروین کند

خویش را زنجیرئی آئین کند

By obedience the man of no worth is made worthy:

By disobedience his fire is turned to ashes.

Whoso would master the sun and stars,

Let him make himself a prisoner of law.

Self-control is possible only after one has subdued fear and greed. He who does not command himself becomes subject to the command of others. Divine vicegerency is the highest stage in man's evolution. God's Vicegerent is His representative on earth and as a reformer and creator has achieved full control over matter and material forces.

He is the completest Ego, the goal of humanity, the acme of life both in mind and body; in him the discord of our mental life becomes a harmony. This highest power is united in him with the highest knowledge. In his life, thought and action, instinct and reason, become one-He is the last fruit of the tree of humanity, and all the trials of a painful evolution are justified because he is to come at the end. He is the real ruler of mankind, his kingdom is the kingdom of God on earth. Out of the richness of his nature he lavishes the wealth of life on others, and brings them nearer and nearer to himself. The more we advance in evolution, the nearer we get to him. In approaching him we are raising ourselves in the scale of life. The development of humanity both in mind and body is a condition precedent to his birth. For the present he is a mere ideal; but the evolution of humanity is tending towards the production of an ideal race of more or less unique individuals who will become his fitting parents. Thus the Kingdom of God on earth means the democracy of more or less unique individuals, presided over by the most unique individual possible on this earth (Introduction to the *Secrets of the Self*, xxvii-xxxix.)

This vicegerent of Iqbal is quite different from the Perfect Man of Ibn Arabi and other pantheistic sufis, for, according to him, these mystics uphold passivity, *suker* (intoxication), annihilation of self. To them the perfect man merges his self in God, a belief which resembles *Hulul* (incarnation) as expounded by Hallaj :

I am He whom I love and He whom I love is I,
We are two spirits, dwelling in one body.

His cry of *Anal Haq* and his statement "There is nothing in my garb except Allah" are all so many expressions of *Hulul*. Iqbal totally repudiates this conception of pantheistic self-annihilation and advocates the necessity of self-affirmation.

Another important point that Iqbal emphasises is that *Khudi* develops fully only in the context of society. In *Rumuz-i-Bekbudi* (*Mysteries of Selflessness*, 5-6) he says :

فرد تا اندر جماعت گم شود

قطرهٔ وسعت طلب قلم شود
ما به دار سیرت دیرینه او
رفته و دیرینه را آئینه او
اصل استقبال و ماضی ذات او
چون ابد لا انتها اوقات او
در دلش ذوق نمو از ملت است
احتساب کار او ز ملت است
پیکرش از قوم و هم جانش ز قوم
ظاشر از قوم و پنهانش ز قوم

When in the Congregation he is lost
'Tis like a drop which, seeking to expand,
Becomes an ocean. It is strong and rich
In ancient ways, a mirror to the Past
As to the Future, and the link between
What is to come, and what has gone before,
So that its moments are infinite
As is Eternity. The joy of growth
Swells in his heart from the Community,
That watches and controls his every deed;
To them he owes his body and his soul,
Alike his outward and his hidden parts.

When society is overtaken by sloth and loses the strength of will, life devises a way of recovery by producing some men of outstanding insight who lead it out of the abyss of decadence to the heights of glory. Iqbal describes this leader in the following words (*Ibid.*, 9-10):

ساز پردازے کہ از آوازہ
خاک را بخشد حیات تازه
زنده از یک دم دو صد پیکر کند
محفلے رنگین زیک ساغر کند
دیدہ او می کشد لب جان دمد
تا دوئی میرد یکے پیدا شود
از تف او ملتے مثل سپند
برجہد شور افکن و ہنگامہ بند
بیک شرر می افگند اندز دلش
شعلہ در گیر می گردد گلش

a minstrel he

Whose piercing music gives new life to dust.

Out of his single breath

Two hundred bodies quicken; with one glass

He livens an assembly. His bright glance

Slays, but forthwith his single uttered word

Bestows new life, that so Duality

Expiring, Unity may come to birth.
At his fiery breath
A people leap like rue upon a fire
In sudden tumult, in their heart one spark
Caught from his kindling, and their sullen clay
Breaks instantly a flame.

Iqbal welcomes the Perfect Man (S.S., 84):

شورش اقوام را خاموش کن
نغمه خود را بهشت گوش کن
خیز و قانون اخوت ساز ده
جام صهبائے محبت باز ده
باز در عالم بیار ایام صلح
جنگ جویان را بده پیغام صلح
نوع انساں مزرع تو حاصلی
کاروان زندگی را منزلی
ریخت از جور خزان برگ شجر
چون بهاران بر ریاض ما گزر

Silence the noise of the nations,
Impradise our ears with thy music !
Arise and tune the harp of brotherhood,

Give us back the cup of the wine of love !
Bring once more days of peace to the world,
Give a message of peace to them that seek battle!
Mankind are the cornfield and thou the harvest,
Thou art the goal of Life's caravan.
The leaves are scattered by Autumn's fury:
Oh, do thou pass over our gardens as the Spring!

Are we not justified in saying that this Perfect Man was Iqbal himself? By the coming of this Perfect Man, people of his land are relieved of doubts and misgivings and are revitalised into a well-knit community with a strong will aiming at throwing off the yoke of subjection and regaining freedom from slavery.

This "divine vicegerent" of Iqbal reminds us of Nietzsche's Perfect

Man described in *Thus Spake Zarathustra*. Though one may find similarities between the two conceptions here and there, Iqbal repudiates Nietzsche's atheism in the introduction to the English Translation of *Asrar-i-Khudi*, "Nietzsche had a glimpse of this ideal race, but his atheism and aristocratic prejudices marred his whole conception" (xxix).

When a man wishes to influence the course of history, to bring the forces of material world under his control and to impress the world with the stamp of his unique creative genius, he must first bring about a change within his own personality and strengthen his ego. Thus Iqbal whom we regard as a Perfect Man and who is the highest symbol of a creative artist, says to God (*Payam-i-Mashriq*, 132):

تو شب آفرید چراغ آفریدم

سفال آفریدی ایام آفریدم

بیابان و کسار و راغ آفریدی

خیابان و گلزار و باغ آفریدم

من آنم که از سنگ آئینه سازم

من آنم که از زهر نو شینه سازم

You created night; I produced a lamp to dispel its darkness:

You created clay and I made cups out of it;

You created deserts, mountains and slopes,

I produced gardens and flower-beds;

I produced mirrors out of stones

And antidote out of poison.

Through this dynamic and creative thought, sane mystic approach and humanism, it became possible for Iqbal to evolve a synthesis of the East and West. He had drunk deep at the fount of Western thought and was greatly impressed by the philosophy of Bergson, Nietzsche and Goethe but no less deep was his acquaintance with the history of Muslim thought. It was this unique position of Iqbal which enabled him to formulate a system of thought which was his own.

Iqbal was a poet and yet a great seer. He gave a message of bright future and resplendent hope to his people and sang of a new dawn. In his poems he describes himself as a new and glorious sun that has arisen to dispel the darkness of fear, doubt and unbelief and to diffuse around him the light of true faith and guidance. I would request you to sing with me his beautiful and melodious verses (S.S., 3-4):

در جهان خورشید نو زائیده ام

رسم و آئین فلک نا دیده ام

رم ندیده انجم از تابم پنوز

هست نا آشفته سیمابم پنوز

با مم از خاور رسید و سب شکست

شبم نو بر گل عالم نشست

انتظار صبح خیزان می کشم

اے خوشا زرتشیاں آتشم

I am born in the world as a new sun,

I have not learned the ways and fashions of the sky:

Not yet have the stars fled before my splendour,

Not yet is my quicksilver astir;

From the East my dawn arrived and routed Night.

A fresh dew settled on the rose of the world.

I am waiting for the votaries that rise at dawn:

Oh happy they who shall worship my fire!

It was a new morning that had shone over the dark and grim night of the Muslims of the sub-continent.

In spite of manifold handicaps and untold sufferings which he bore so gladly, he put in their hearts the burning desire to carry on the fight for freedom against the oppressive rule of the British and for establishment of an Islamic State. In 1937 (June 21) he wrote to the Quaid-i-Azam, "The only way to a peaceful India is a re-distribution of the country on the lines of racial, religious and linguistic affinities" (*Letters of Iqbal to Jinnah*, 23). But he did not live to see the realisation of his dreams and died 9 years before the birth of Pakistan.

I have said before that his role was truly prophetic. He saw with his mind's eyes what was sure to happen in future but was hidden from the eyes of the common man. He could see the rise of a free Muslim State long before it appeared on the map of the world. He says about it in the following beautiful verses (*Ibid.*, 14):

من که این شب را جو مه آراستم

گرد پائے ملت بیضا ستم

ملته در باغ و راغ آوازه اش

آتش دلها سرود تازه اش

ذره گشت و آفتاب انبار کرد

خرمن از صد رومی و عطار کرد

I who give beauty to this night, like the moon,
Am as dust in devotion to the pure Community-
A community renowned in hill and dale,
Which kindles in men's hearts a flame of undying song :
It sowed an atom and reaped a sun,
It harvested a hundred poets like Rumi.

These are a few hints about the activist philosophy of Iqbal and his poetry. I have not tried nor do I claim to give any exhaustive account of this philosophy. Anyhow I am sure this brief discussion must have proved the originality of this Muslim philosopher and poet of Pakistan who believed in the progressive evolution and life of Man. He vehemently repudiated the thesis of those thinkers of decadence who held that Islam came into the world as a strange phenomenon and shall soon return to the same position once again. It would mean denial of man's capacity to march from good to better and from better to best and to doom him to utter inactivity. Iqbal was unique among the thinkers and reformers of the new age as he laid the foundation of his reform on the basis of a unique thought-system. Like other thinkers of the age Iqbal no doubt accepted the challenge of the times and undertook to defend Islam against its critics but he was unique in this respect no because he had a deep penetrating insight into the true spirit of Islam and had passed through a mystic experience that was sober and within the limits

of the law. He was a thinker *par excellence* for whom it was possible to present different strands of thought in a coherent and unified forms. His achievements have indeed immortalised him!

IQBAL DAY AT KARACHI

Iqbal as a poet

By

MR. FAIZ AHMAD FAIZ

Mr. Chairman, Ladies and Gentlemen:

I wish to talk to you this morning on a rather neglected aspect of Iqbal's work, namely, the artistic aspect or what you might call the purely poetic aspect. As you are no doubt aware there are a number of studies on the thought, philosophy, message and various other aspects of Iqbal's works ; but so far as I am aware very little analysis has been done of his poetic or the secret of his poetic magic. For this the poet himself is partly responsible, because, as you are aware, there are a number of injunctions in Iqbal's works imploring his readers to ignore his poetry and to concentrate on his message. It is also due, I suppose, partly to the very low social evaluation that we put on the poet or the artist in our country. The serious people among us consider a poet to be a rather disreputable character who is not to be taken very seriously and if they want to elevate his worth then they have to classify him among the thinkers, or philosophers or the preachers or even the politicians. But a poet as such is not worth much bothering about and I suppose that Iqbal was aware of this prejudice and did not want to get confused with the decadent verifiers with which our community abounds. Anyway I am not going to quarrel with this approach today. I merely wanted to say that whatever the rights or the wrongs of this approach there is no doubt that a poet of Iqbal's calibre would be great by whatever name you call him. The one thing which I don't think will be seriously contested is that even though Iqbal was a philosopher, a thinker, an evangelist and a preacher but what gave real force to his message was his poetry. This is borne out by the fact that his prose lectures, excellent as they are, have hardly a fraction of the readers that his poetry has and hardly command a fraction of the influence that his poetry has yielded on more than one generation, in more than one country. This by itself should be a sufficient proof that in addition to his thought the supplemental excellence of his poetry is not only important but it is all-important. Therefore, I think it is worthwhile to pay some attention to the purely poetic side of his work. In the very brief time that is

available to me, I can only indicate a few focal points from which the study might be made. I have no time either to elaborate or to illustrate these points but I think most of them are so well known that my elaboration would hardly be necessary. First of all I might clarify that Iqbal himself was deadly opposed to art for art's sake and therefore we cannot study his art or his style or his theme or his other poetic qualities in isolation from his theme because even though there is steady progression in his style, even though he wrote in different styles yet all these styles were fashioned according to the themes which he was trying to put across. Therefore the evolution of his style is parallel to the evolution of his thought and it would be superficial and misleading to study one in isolation from the other. Keeping that in mind, if you look at Iqbal's works, the first thing that strikes you is a very strong contrast between the style and the expression of his earlier works and the style and expression of his nature and later works. But at the same time the second thing that strikes you is that in spite of these differences there is a continuity, I think, which is due to two reasons. Apart from his juvenile and very early works, even the things that he wrote in his youth are imbued with a sense of solemnity and earnestness which persist throughout his works. The second aspect of this continuity is the element of quest and inquiry — a persistent desire to know and to explore the secrets of reality, the secrets of existence. Now these two subjective elements provide continuity to his works while the stylistic element provides the element of evolution. Now how does this evolution take place? What are the elements in this evolution? I would say there are four elements, each determined by the progression in his thought. Firstly, the style of his earlier works, as you know, is orate, florid, Persianised, obviously under the influence of Baidil, Nazir, and Ghalib and the school of Persian poets which was popular with our intelligentsia in the 19th century and the beginning of the 20th. As examples of his earlier work, you have the following type- of verses :

کس قدر لذت کشود عقدہ مشکل میں ہے

لطف صد حاصل ہماری سعی ہے حاصل میں ہے

(B.D., 39)

or

(Ib., 10)

This is generally the style which is, as you can see, a bit florid, a bit diffused, a bit undefined. So you find that so far as the pure style is concerned the progression in his work is from ornamentation to austerity, from diffuseness to precision, from rhetoric to epigram. It does not require any great elaboration because it so obviously strikes one. In his later works all the ornamentation has been cut out. There is no imagery or hardly any imagery. There is hardly any element of the sensory or the perceptive which is purely cognitive, intellectual, austere and precise. This is a process of reduction, or what I might call contraction. The other is the process of expansion. This process is in the thought, in the theme ; because Iqbal begins with himself in his very early works, in the works that he wrote in his youth. He talks about himself, about his love, about his grief, about his loneliness, about his disappointments. Then from himself, he progresses to the Muslim community, to the Muslim world, in the later half of *Bang-i-Dara*. From the Muslim world he goes further to mankind and from mankind to the universe. So beginning with himself his thought progresses to the cosmos and his thought determines the style, and the expression which he uses. In his earlier works when he is talking about disjointed things, about sensations, about perceptions, about experiences, about subjective bits and pieces, the style is also disjointed ; it is varied, sometimes simple, sometimes it is ornate. Later on when his own whole thought is welded into one monolithic entity his style also becomes monolithic. It becomes almost uniform, having no ups and down, practically keeping the same pace and the same level. That is the second progression. The third progression is a process or what you might call integration. In his earlier works, for instance, there are a number of poems on the sun, the moon, the clouds, the mountains, the rivers, cities, but there is no connection between these.

Later on when he developed his thought, then everything, the whole universe, is really welded together by this single thought that Iqbal has with regard to the role of man in the universe and his destiny. When he has determined this role then everything falls into place. In his later works if you find poems about natural phenomena and external objects like his *Kirmak-i-Shab Taab, Shabeen*, the Moon, and the Sun, then they are no longer external

phenomena ; they are purely symbols to illustrate some inner subjective themes which Iqbal wanted to illustrate through these symbols. They are no longer things in themselves s. He is not interested in the Eagle as such. I don't think he has ever described how the Eagle looks like. He is not interested in the fire fly as such; does not describe what the fire fly (*Kirmak-i-Shab Taab*) or the eagle or the moon or the sun is, for they are no longer for him external objects bur merely symbols to illustrate certain themes. This is the third progression in his works and the style, the progression which integrates disjointed phenomena, disjointed experiences into a single whole which is both intellectual and emotional. And fourthly there is a transition in emotional climate. In his earlier works you will see that the word he is fond of is *Mohabbat* ; whereas in his later works, as you are all aware. his main burden of the song is *Ishq*. For instance in his earlier work: you must have probably remembered some of these lines :

محبت ہی سے پائی ہے شفا بیمار قوموں نے

o

r

شراب روح پرور ہے محبت نوع انسان

But you hardly find this word *Mohabbat* later on in his mature works where the word used is always *Ishq*. So this is the progression from sentiments to passion. A progression from a purely external attachment to something which comes from within, something which is the essence of your being, something which is not an acquired trait that merely makes you love certain things or hate certain things but which is an innate fire which is all-consuming.

I want to emphasize another point. When Iqbal attained to his matured style, a style which is unadorned, which is austere, which is unornamented, then how does he heighten the statement ? How does he compensate for the absence of the other ornaments that the poets generally use, the thrills with which the poets generally attract attention ? This, I think, is a very fascinating subject and very little study has been done on this. Three or four things are very obvious which no one has done in Urdu poetry before. For instance, one thing which is completely his addition to the poetic style in Urdu is the

use of proper names, apart from one or two names which have been traditionally used like Majnoo, Farhad, Laila and Shirin. It was Iqbal, I think, who for the first time, Popularised the use of the proper names:

گھر میرا نہ دلی نہ صفاہاں نہ سمر قند

(B.J.34)

Or

مصر و حجاز سے گزر پارس و شام سے گزر

(Ib., 24)

You will see such names as Koofa, Hijaz, Iraq, Furat, Ispahan, Samarqand, Koh-e-Adam, Nawah-i-Kazima, Qurtuba, etc. Knowing the poetic implication of these, when you come across a proper name like this, you do not need any simili or any metaphor. This word by itself evokes a sense of distance, a sense of time, a sense of remoteness and what you might call a sense of romance because romance after all is the sense of distance, of distance either in space or in time. So this use of the proper name is something which compensates for the absence of other ornamentation in Iqbal. The second thing which he does, which again is rather new, is the use of words which are simple but unfamiliar, words which are neither difficult nor obscure, words which are very crystal clear and yet were never used before — words like *Nakheel*, *Tailsan*, and *Parnian* which last in Persian is very common but is not used in Urdu. Similarly you will find a number of such words which Iqbal has deliberately introduced. Take, for instance, the famous line considered to be a masterpiece:

خطوط خمدار کی نمائش

مریز و کج دار کی نمائش

Everybody knows what *Kbutoot-i-Khaindar* is, *Marie* is rather an unfamiliar word but even so it is clear. This is his second, what you might call, a trick ; but I would not call it a trick because it is not so, rather his second weapon, I might say, to relieve the austerity of his statement and to heighten the emotive atmosphere of his verse. Then the third element which he emplo) s

is to use unfamiliar meters, as, for instance, the meter of "Masjid-i-Qurtuba". He has used at least half a dozen meters which were not used in Urdu poetry before and which he introduced for the first time. Then he creates a sense of unfamiliarity by unfamiliar sound, by unfamiliar words, by use of proper names and above all, by a very contrived pattern of sounds. I don't think any poet in Urdu has used the patterns of consonantal and vowel sounds deliberately as Iqbal has done. He does not go after the obvious tricks like onomatopoea and resonance. You will find that a sound arrangement of consonants and of vowels is very deliberate. The only other poet who does it in that way is as far as I know Hafiz. But in Urdu it was not known before. Before Iqbal, the people did use words with similar sounds, onomatopoea, resonance, and things like that but nobody has used the whole thing. These, I think, are some of the stylistic elements which are very characteristic of Iqbal. If you study Iqbal you find that this was the only style which could fit the ultimate theme which he evolved during the course of his poetic career. This ultimate theme, so far as I know, has many aspects and one can choose any aspect that he likes. But I think the final theme that Iqbal arrived at was the world of man, man and his universe, man against the universe, man in the universe or man in relation to the universe which I would call the world of man. I might point out that in spite of Iqbal's deep devotion to religion he never mentions the other world or hardly ever mentions the other world. There is no talk of the hereafter in his poetry. There is no mention of any rewards or any punishments. Rewards and punishments are here according to him, for the very simple reason that since he is the poet of struggle, of evolution, of fight against the hostile forces, the forces hostile to the spirit of man, the hereafter in which there is no action, in which there is no struggle, is entirely irrelevant to his thought and therefore he has never mentioned or hardly ever mentioned it. Anyway the final thing is this theme, the theme of man and the universe of man, of Man's loneliness and of Man's grandeur. He speaks of Man's loneliness because he is pitted against so many enemies. First against the forces within him like the forces of greed, cowardliness, of selfishness, exploitation and secondly the forces outside him like the forces of hostile nature. So he has the small atom of passion set against the entire universe. He speaks of man's greatness, in that he accepts this challenge, he accepts this microcosm of pain, accepts the challenge of stars and the moons and the suns and the universe. It is this greatness which elevates the verse of Iqbal, towards the end of his days, from the beautiful to the sublime.

IQBAL — POET & THINKER

By

MR. M. RASCHID

Governor-Designate, State Bank of Pakistan, Karachi

When I packed my belongings to depart from this world

They all said "We knew him well";

But no one knew this wanderer truly well,

None knew whence he came, what he said and to whom.

THUS spoke Iqbal of the contemporaries who would survive him and their possible claims to interpret the inner self of the poet on the basis of mere physical or coincidental proximity. Iqbal, who lived the life of a typical educated and devoted middle class Muslim of his days, alone knew that few of his contemporaries had penetrated the complex depths of his inner-most thoughts.

So untenable seemed the nature of the claims, that the poet himself warned that there was "no necessity to record these trivial details" in his biography because the outward trivia of humdrum existence in which there was not much to single him out from among his neighbours, could not offer a clue to his inner self. He himself explained that his personality was "a sum of contradictions" and that "the most important thing is the exposition of my thought and the tracing of the mental conflict in the evolution of my thought."

One would have imagined that thus forewarned, those who grew up with him or came after him would be wiser or at least more circumspect in summing him up with the help of the usual cliches. But far from it; both his champions and his detractors (of whom there have been not a few) have seized upon the passing and inconsequential aspects of his life and work. They have fastened upon these non-essential features in framing what purported to be an appreciation and criticism of Iqbal but which was in fact mostly a projection of their own predilections and prejudices. Some alleged confidants of Iqbal, the so called dispassionate and objective aesthetes, therefore, appear to have failed for the most part to lay bare the inner

tensions and conflicts which went to the making of Iqbal, the man, the poet and the thinker. They have failed to mirror fully and precisely the richness and complexity of his outlook which reflected the competing impulses that makes his time one of the most confused and yet stimulating transition periods of the history of the Sub-continent — in a word, they have been unable to relate him effectively to his proper setting and hence their inability to gauge his significance and stature.

I hasten to add that this stupendous task is well beyond my capacity and is not one to which I can do proper justice. At best, I can make a few general observations. I speak with diffidence as an amateur who does not even claim a working knowledge of Urdu and Persian, the main vehicles of Iqbal's verse and vision— and I hope the audience will make due allowances for this, While I have not been fortunate enough to drink deep at the fountain of his poetry and other writings, nevertheless, like the rest of my generation, I have grown up in an atmosphere charged with the leavening of his grand prophetic vision and thought. Some of us might have missed the mighty resonance of his earlier rhetoric and the latter-day austere cadence of his matured accent, but none could live in his age without breathing the air infused with the living presence of the Sage.

Iqbal means many things to many people and this is as it should be, considering his many-faceted genius, his multi-dimensional personality, his absorbing interest in every aspect of his life and thought of his time and generation. It has been the same with another luminary in our cultural firmament, Qazi Nazrul Islam, considered by many as the great poet of national awakening in the sub-continent who blew, the poisoned flute calling his people to arms against the forces of tyranny and oppression that stalked the land. With equal justification some regard him as the poet of world Muslim resurgence, inspiring the followers of the Holy Prophet to recapture their lost glory ; others as the most significant voice of his time and a true mirror of the conflicting social and intellectual forces prevalent in his age and yet there are some purists who relegate him to the rank of second-rate indifferent poets, while grudgingly conceding his undisputed position as an inspired song-writer and music-smaker. All this is partly true and yet none of these assessments represent the totality that is Nazrul Islam. Even the appellation of "the Rebel Poet" is not applicable to his entire work because

he too has preached the doctrine of freedom that comes from total surrender to the Lover and the Master.

This invariably is the lot of many a creative artist and poet of any distinction or stature. We seek them out in the light of our most poignant needs, which is quite legitimate, but to evaluate them in terms of our own beliefs and prejudices is to cut them down to a puny size in the image of our mundane desires and needs. What ensues is the spectacle of barren controversies waged so noisily around great poets like Iqbal which serve only to cloud their genius and to belittle the significance of such architects of the human soul and shapers of the destiny of nations. First then let us consider Iqbal against his contemporary back-ground. But even his background was conditioned by historical events well ahead of his time.

As a starting point, we may record the impact of Islam on predominantly Hindu India. K. M. Pannikar in his *Survey of Indian History* puts it succinctly:

"The main social result of the introduction of Islam as a religion into India was the division of society on a vertical basis. Before the thirteenth century, Hindu society was divided horizontally, and neither Buddhism nor Jainism affected this division. They were not unassimilable elements and fitted in easily with the existing divisions. Islam, on the other hand, split Indian society into two sections from top to bottom and what has now come to be known in the phraseology of today, two separate nations came into being from the beginning. It was two parallel societies vertically established on the same soil. At all stages they were different and hardly any social communication or intermingling of life existed between them. There was, of course, a continuous process of conversion from Hinduism to Islam, but also a continuous strengthening of the Hindu social body, both by the rise of new doctrines and sects as well as by a defensive feeling of security."

The political and economic unseating of Muslim power had its germs in the confusion and internecine strife that followed the death of Emperor Aurangzeb. The failure of the First War of Independence in 1857 sealed the hopes of any resurgence of Muslim power and proclaimed the establishment of British authority all over the sub-continent. The Muslims suddenly found themselves bereft of all power and authority and the lowest point of their fortunes was reached between 1833 and 1864. Persian was dislodged by

English as the official language in 1833 and since Muslims, out of deep-seated frustration, did not take to the New Learning readily, they were deprived of their high places in the administration of the country. Muslim Criminal Law was scrapped and replaced by the Code of Macaulay and the Anglo-Muslim law amended the Shariat Law. To this challenge Muslims reacted in a variety of ways from Wahabi puritanism to cultural non-cooperation, supercilious contempt and even open hostility.

The resultant mood of depression and incompatibility with the new environment from which the Muslims of Iqbal's generation suffered was glaringly manifested in their attitude towards religion. For their broken spirits religion provided a solace and no longer a guide to action. No more was it an instrument to establish the Kingdom of God on earth but an escape to the Kingdom of God in heavens. This deep sense of emotional crisis in which Muslim India was engulfed, was hardly experienced by Hindu India for whom British advent meant a mere change of masters. Unlike the Muslims they did not pine for the vanished glory of the Court of Delhi. The process of adjustment for them was much easier and more profitable. For the Muslims compromise with the British was tantamount to further humiliation. They reacted sharply against the cultural infiltration of the West particularly in the sphere of education, which inevitably meant a denial of opportunity in government service and to no small extent in the field of commerce.

In a word, Muslim India after the loss of political power behaved very much like China which, after the incursion of the Western Powers both before and after the Opium Wars, turned its face against modern aggressive civilisation and withdrew into its own shell, while the Hindus reacted very much like the forward looking warrior class of Japan after Commodore Perry's bombardment. Unlike the Chinese or the Indian Muslims who refused to face the realities of life, the Samurai turned to master the new techniques and technology of the superior invaders and ended by beating them at their own game of industrial and technological achievements. And the Hindu followed the same path of hard-headed realism.

Muslims of India had reached a dead-end. A way out had to be found from this desperate situation. The Aligarh movement was aimed at ending Muslim isolation from modern life. Later, the movement split into two, the older following Sir Syed Ahmad in his almost exclusive pre-occupation with modern education for Muslims and unconcerned with Islam outside the sub-

continent, while the more radical and younger section pursuing an avowedly anti-British policy because they found British imperialism pitted against Islam everywhere in the world.

This is how Edward Thompson and G. T. Garratt sum up the situation:

"British foreign policy during these pre-War years added to Muslim discontent. One Mohammedan country after another was being absorbed by European Powers and the British were either privy to the arrangement, as in Morocco and Persia, or made no protest, as in Tripoli. The Balkan Wars of 1912-13 were considered part of a general attack upon Islam. Meanwhile, the younger Indian Mohammedans were increasingly affected by the racial nationalism of the educated classes, and their co-religionists in other countries. Money was collected for a Turkish Red Crescent Fund, while a common enmity brought a few Muslims into the extremist movement, which had lost most of its old Hindu bias."

Iqbal threw himself wholeheartedly into the movement. The crisis of Islam found poignant and restive echo in his work. In the "Nala-e-Yatim" (The Orphan's Cry) he had given expression to the prevalent sense of frustration and disinheritance felt by his community. But as Western imperialism bared its fangs and aimed at the very heart of the Muslim world, Iqbal raised a Job's lament and joined issue with God, who appeared to have abandoned the Faithful in their darkest hour of trial and tribulation :

The idols in the temple say : 'Muslims are gone.'

And they rejoice that the guardian of the Ka'ba are no more.

They say : 'The world's stage is cleared of the camel drivers ;

They have fled with the Qur'an in their arm-pits.

The worshippers of many gods laugh at us.

Have you no feeling?

Have you no regard for your Unity?

You bestow grace on their habitation

And your thunderbolts strike only our dwellings.

His was, however, not a counsel of despair. Through revitalization of faith the darkness that had enveloped Muslim India could be dispelled and the lamps which had gone out could be lighted again. By firing the imagination of his generation with new hopes and ambitions he assured for himself a pre-eminent position among Muslim thinkers in recent decades. He set about locating the point of departure from the pristine glory that was Islam and which alone in his opinion could adequately explain the plight of Muslims the world over. He found that it was the Hellenic ideas imported into the cultural and intellectual world of Islam during the time of Mamun which lay at the root of contemporary aberrations. Under the impact of Greek influences such as Plato's, Islam had undergone a transformation from its dynamic positivism to a passive meditative creed, which often degenerated into a pessimistic and etiolating fatalism. He denounced Plato as "leader of the old herd of sheep", and launched a scathing attack on Sufism, which, basing itself on Plato and Vedanta, had evolved the doctrine of *Wahdat al-Wujud* (the pantheistic belief that God is immanent and the entire world merely an emanation). If he was to extricate his people out of this Dead Sea, he could not possibly spare the tendency towards passivity and Nirvana. This was the reason behind his virulent onslaught on the doyen of Sufism, Hafiz : "Beware of Hafiz — the wine dealer — whose cup contains nothing but deadly poison. He, the leader of the drunkards, is a sheep and has learned to sing and bewitch people. Shun his goblet of wine for there's poison in it."

In *Asrar-e-Khudi* (Secrets of the Self), Iqbal laid emphasis on the Self, the centre of all activity and action, the core of personality, the Ego. Man should do everything possible to develop his Ego and bring it to perfection. "The moral and religious ideal of man is not self-negation but self-affirmation," he asserted, "and he attains to this ideal by becoming more and more individual, more and more unique.

The Prophetsaid *Takbalaqu b'akhlaq Allah* (Create in yourselves the attributes of God). Thus man achieves more and more uniqueness. What then of life? It is individual ; "its highest form, so far, is that Ego (Khudi) in which the individual becomes a self-contained exclusive centre. Physically as well as spiritually man is a self-contained centre, but he is not yet a complete individual. The greater his distance from God, the lesser his individuality. He who comes nearest to God is the complete person. Not that he is finally absorbed in God. On the contrary, he absorbs God into himself."

This process of the perfection and development of the Ego has to take place not outside time and space but through struggle and striving in the world of time and space. "Life," for Iqbal, "is a forward assimilative movement. It removes all obstructions in its march by assimilating them. Its essence is the continual creation of desires and ideals and for the purpose of its preservation and expansion it has invented or developed out of itself certain instruments, e.g., senses, intellect, etc., which help it to assimilate obstructions. The greatest obstacle in the way of life is matter, nature; yet nature is not evil, since it enables the inner powers of life to unfold themselves. The ego attains to freedom by the removal of all obstructions in its way. It is partly free, partly determined; and reaches fuller freedom by approaching the individual who is most free—God. In one word, life is an endeavour for freedom.

This philosophy of dynamism, this ideal of the development to the utmost limits beyond the Ego or Self, were precisely the intellectual and spiritual stimuli, which Indian Muslims needed to pull themselves out of the mire of fatalism and passivity, and to regain confidence in themselves for the struggle to achieve their destiny.

Presiding over the session of the Muslim Conference in 1932, Iqbal told his compatriots:

"This superb idealism of your faith, however, needs emancipation from the medieval fancies of theologians and legists. Spiritually we are living in a prison-house of thoughts and emotions which during the course of centuries we have woven round ourselves. And be it further said to the shame of us men of older generations — that we have failed to equip the younger generation for the economic, political and even religious crisis that the present age is likely to bring. The whole community needs a complete overhauling of its present mentality in order that it may again become capable of feeling the urge of fresh desires and ideals. The Indian Muslim has long ceased to explore the depths of his inner life. The result is that he has ceased to live in the full glow and colour of life, and is consequently in danger of an unmanly compromise with forces which, he is made to think, he cannot vanquish in open conflict. He who desires to change an unravourable environment must undergo a complete transformation of his inner being. God changeth not the condition of a people until they themselves take the initiative to change

their condition by constantly illuminating the zone of their daily activity in the light of a definite ideal. It is necessary in the light of this ideal to rouse the progressive forces of the community and to organise their hitherto dormant energies. The flame of life cannot be borrowed from others; it must be kindled in the temple of one's own soul."

This dynamic outlook enabled Muslims of India to cross over from their religious orthodoxy to more modern political concepts. The emergence of Pakistan was the fulfilment of his prophesy. There are few instances of a poet-philosopher intervening so directly in shaping a nation's destiny.

Critics of Iqbal are fond of mentioning his seemingly contradictory postures. A catalogue of his alleged confusions was given to me by a young intellectual in a private conversation. It ran as follows:

Just before the First World War, he was influenced by the Indian Nationalist Movement and to him "My India is better than the rest of the World." However, soon afterwards when the Nationalists opposed the demand for special safeguards for Muslims, their clamour for nomination and reservation in services, Iqbal became disgusted with the Brahmin in whose world, he felt, Muslims would be relegated to the position of second class citizens. The War exemplified to him the inadequacies of Western Nationalism, which, he thought, was aggressive expansionism and he turned for solace to Hedjaz. At the same time, he was attracted to the Russian Revolution and hailed it as *Aftab-e-Tazā*, the New Sun. Under its impetus he takes Lenin to the presence of the Heavenly Host in *Bal-e-Jibril* and quotes God's commandments to his angels:

Arise and awaken the disinherited of my earth,
Shake the dwellings of the rich to the every foundations.
That field from which the peasant derives no livelihood
Burn every ear of corn in it.

During this stage of his mental evolution he condemned racial discrimination, a culture based on alleged superiority of race and colour, the Empire and the Church, which he considered a mere appendage of capitalist society and expressed pleasure that Man has broken all these chains. Next moment he became an admirer of tribal democracy and Khilafat and

condemned the Russian Revolution as 'Materialistic and anti-spiritual.' The same critic pointed out that a few years later when Fascism representing a completely different philosophy made its appearance in Italy and Germany, Iqbal was all praise for it, and even as late as 1932 was fond of quoting Mussolini's maxim: "He who has steel has bread."

The verdict of this critical young man on Iqbal was, that the poet mirrored in himself the contradictory urges and prevailing social trends among Muslims of his day. According to the impetuous young man, Iqbal's concept of rejuvenation of Islam immortalized in his poetry is a poet's dream, not a historical reality — a revivalist concept of a starry-eyed philosopher on the strength of which one can perhaps trace a "world beyond the stars" but cannot create a paradise on earth for Man who is confronted with the hard facts of life which he has to master and shape a new one in the light of numerous contemporary challenges.

Others, more kindly disposed towards him, have sought to draw a line between what he shared with his people and where he was ahead of them. They say that Iqbal was emotionally very near to the heartbeat of his people though intellectually far removed from them. He identified himself with their prides and prejudices, their hopes and aspirations. He reflected their prejudices in complete subservience to dogma at one moment, and in the next moment posed a devastating intellectual challenge to all dogma. In fact, he felt all the right and wrong, basic and ephemeral, urges of his people, including those which were instinctive and irrational and at the same time rose far above them to give the people a lead in reinterpreting Islamic thought as a key to their emancipation.

This analysis is obviously the result of sweeping generalisations and over-simplification of a phenomenon which admits of neither. Creative genius is not to be judged by the yardstick of the market nor circumscribed by the narrow code of daily commerce. If one is to take a full measure of his performance, one must follow with sympathy and understanding Iqbal's endless quest for the truth in a given situation. His integrity would not let him rest in a static position of self-complacency, in blind adherence to one particular idea. The moment he found ideas and ideals, definitions and concepts, unable to stand the test of reality and the challenge of maturity, he had no hesitation in discarding the crumbling foundations of beleaguered outposts and striking out boldly for new paths. To accuse him of inconstancy

or immaturity is like blaming Life for revealing itself anew with every shifting light and hue of experience. Iqbal is not for those who would take up final and immutable positions. There is no *worse* sin than to be dogmatic in the appraisal of men like Iqbal. The basic mistake lies in too schematic a treatment of his changing and developing thoughts and ideas. Iqbal, in his creative pilgrimage, has always gone from the small to the big and then to the bigger. From regional Nationalism, he moved to the plane of International Brotherhood of Islam. His strong support of the Pakistan Movement did not represent any falling back from that position because what Iqbal envisaged in the "Federation of Muslim Provinces", was just a microcosm of the shape of things to come on the wider horizons of the Muslim World. It was not the poet who erred but those who have painted him as merely a sort of local poet of Pakistan. His basic theme is not Pakistan nor perhaps even Islam, but the relation of Man to the Universe.

In his early books, he was mainly pre-occupied with himself, his own subjective state, or his individual experience of objective reality. Thereafter, in his great rhetorical poems he was mainly concerned with the Nationalist Movement, and later, with International Muslim Brotherhood. Then he came to the final phase where his pre-occupation was with the greatness and grandeur of Man compared to the rest of the Universe, including God Himself, who became just another stage in the evolution of Man. From *Bal-e-Jibril* onwards he sang of the greatness of Man, and of his loneliness. These are two complimentary things because great heights mean isolation from the rest and in the unequal struggle thrust upon man, the struggle against himself, against the forces of nature and society and even the challenge of the whole Universe and the whole future he must suffer from an almost unbearable sense of aloneness. Iqbal felt that Man's greatness lay in his ability to accept this stupendous challenge which he most know from the very start can never be wholly met : it had to be an unending and eternal striving to fulfil himself through struggle against himself and his enemies. This lends dimension and greatness to Iqbal's poetry at the closing stages of his career because he is dealing with the challenge faced by man of conquest which can never be finally achieved.

In his last phase, Iqbal saw an unlimited future for Man, in the unending struggle for the conquest of the Universe and victory over himself. Love was the motive force of his struggle, love for the ideal, for anything higher which

remained perpetually unattained at every stage since always there is something higher. There are worlds beyond the stars yet unexplored. Iqbal, therefore, sang of the glory and exultation and the pain inherent in the ceaseless struggle for realising his self and attaining a higher stage of fulfilment. To idolise Iqbal as a politician-philosopher is to detract from his greatness as a poet-philosopher who had a message for the whole of mankind:

O people of the West, God's world is not a shop
And that which you regard as true coin,
Will prove to be only a counterfeit.
Your civilisation will fall upon its own daggers ;
For, a nest built on a fragile bough cannot endure.
The lowly ant-caravan will build itself a boat
From a rose-petal.
And sail across the stormy waters, heedless
Of the fury of the waves. . .

Here the poet diagnoses with eagle-eyes the malady and dilemma of the dominant civilization.

The need for authentic translations of his poetry in other languages, both Pakistani and foreign, can, therefore, hardly be overemphasised. Politics was not his first love but only a by-product of philosophy of which the more the outside world knows the better it will be for Pakistan.

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 اہم ایشیا چہ کرد و کندد

کسے نہ بود کہ این داستان فرو کفواند

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 ننگجد 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 م لت 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 Mahmood 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.

IQBAL DAY IN IRAN

Iqbal Day was celebrated on April 21, 1966 in Meshed and Zahidan. In Meshed, Dr. Ali Raza Qawam Naseeri, Vice-Chancellor, Meshed University and then Dr. Ghulam Hussain Yousafi, professor and Head, Department of Persian literature, Meshed University Spoke on this occasion Their addresses are reproduced here in Persian.

دکتر علی رضا قوام نصیری

با نوان و آقایان محترم

رابطه دیرین مردم ایران و پاکستان از نظر علائق فرهنگی، دینی و تاریخی بر کسی پوشیده نیست و میتوان گفت قرن‌هاست که این دو ملت بایک دیگر خویشاوند و پیوسته اند چنانکه در کلیه مظاهر حیات ما در کتابهای تاریخ. آثار ادب. روایت مذهبی، آثار هنری در داستان ها و افسانه ها میتوان نمودار های بارزی از این همبستگی نزدیک و دیریای یافت خوشبختانه در طول قرون این روابط نه تنها کاهش نیافته بلکه در عصر حاضر با حسن تدبیر و خرد مندی راهبران دو کشور: شاهنشاه آریا مهرو حضرت رئیس جمهور پاکستان گسترش روز افزون است. بزرگداشت شاعر نامی پاکستان اقبال لاهوری که هر سال صورت میگیرد فرصتی دیگر برای تجدید عهد مودت قدیم است زیرا وی در حقیقت شاعر پر دو مدت است و دل های همه ما باسخنان او آشنا است.

دانشگاه مشهد چنانچه همه ساله نشان داده در مراسم روز اقبال همیشه با صمیمیت تمام شرکت کرده است زیرا معتقد است تفاهم فرهنگی می ان ملل از

هر نوع پیوندی استوار تر و پایدار تر است. بدین سبب امسال هم یاد اقبال را گرامی میدارد و با برادران پاکستانی هم آهنگ و هم نوا است.

بنده برای پرپیز از تفصیل کلام به همین، مختصر قناعت میکنم و فقط قعه ای از اشعار اقبال را که ابیاتی از سعدی را تضمین کرده و یاد آور حکایتی معروف از وست به عرض میرسانم و رشته سخن را به دانشمند محقق و استاد گرامی ما یه آقای دکتر غلام حسین یوسفی میسپارم در این قطعه اقبال از موضوع قطره و دریا به نوع دیگری استنتاج کرده که نمودار طرز تفکر خاص اوست.

یکی قطره باران ز ابری چکید

خجل شد چو پهنای دریا بدید

که جایی که دریاست من کیستم

گر او هست حقا که من نیستم

ولیکن ز دریا برآمد خروش

ز شرم تنگ مایکی روپوش

تماشای شام و سحر دیده ای

چمن دیده ای دشت و در دیده ای

به برگ گیاهی به دوش سحاب

در خشیدی از پرتو آفتاب
ز موج سبک سیر من زاده ای
ز من زاده ای در من افتاده ای
پیاسای در خلوت سینه ام
چو جوهر درخش اندر آئینه ام
گهر شو در آغوش قلم بزی
فروزان تر از ماه و انجم بزی

شاعر زندگی

دکتر غلام حسین یوسفی

محمد اقبال لاهوری، شاعر نامدار پاکستان، معروف تر از آنست که ضرورت داشته در این جا از شرح احوال و آثار او سخن گفته شود. بخصوص که چند سال است هموطنان وی هر سال در "روز اقبال"، بیاد او در شهرهای مختلف جهان مجالسی برپا می کنند و سخنرانان، هم از دیگر کشورها. در معرفی و بزرگ داشت او سخن می گویند و مقالات و رساله ها منتشر می کنند. آنچه درین بحث مورد نظرست اشاپر ای است مختصر، درخور فرضی کوتاه، در باب یکی از جنبه های شعر اقبال، زیرا با در نظر گرفتن این که اقبال مردی شاعر، نوینسده، حکیم، سیاست شناس و حقوق دان بوده و در زمینه های مختلف استعداد خود را بروز

داوه است¹⁴ البته باید به او و کارها و آثار او از نظر گاههای متفاوت نگریست و هم شعرش را از جهات گوناگون بررسی کرد.

صرف نظر از دیگر نکته ها، آنچه مقام اقبال را در نظر ما ایرانیان ارجمند می کند، بخصوص گرایش او به زبان فارسی است و این که برای بیان اندیشه های خود زبان مادری ما را برگزید، و این کار او در گسترش زبان و ادب فارسی هر خطه هند البته تاثیر فراوان دارد؛ اگرچه در اشعار او به زبان فارسی، مانند هر شاعر دیگری، فراز و نشیبهای دیده می شود.

هندیم، از پارسی بیگانه ام

ماه نو باشم تهی پیمانان

گرچه هندی در عذوبت شکرست

طرز گفتار دری شیرین ترست

فکر من از جلوه اش مسحور گشت

خامه من شاخ نخل طور گشت

پارسی از رفعت اندیشه ام

در خورد با فطرت اندیشه ام¹⁵

¹⁴ Luce- Claude Maitre, Mohammad Iqbal (Poetes' Aujourdhui), Paris 1964, p. 11

¹⁵ اسرار و رموز، چاپ سوم لاهور ۱۹۴۸ (اسرار خودی) ص ۱۱.

بعلاوه اقبال پر خبر و سعادت‌ی را آرزو کرده و در راه تحقیق آن کوشیده است، بیشتر مربوط به همه مسلمانان و گاه همه ملل جهان است نه مردم و مرز و بومی خاص. بی سبب نیست که آثار او را بعنوان شاعری بشر دوست نیز مورد ملاحظه و تحقیق قرار داده اند¹⁶ اگرچه غالباً سخت مسور ملت اسلام و آرزوی اتحاد آنانو و بر انداختن دشمنانشان شده است.

اما برای روشن شدن آنچه بعنوان ”شاعر زندگی“، مورد نظرست، بیان مقدمه ای مختصر لازم و سود مند می نماید. از دیر باز که در باب هنر و شعر و شاعری سخن رفته است متفکران و اهل نظر هر یک برای هنر ظایت و مقصد و یا وظیفه ای قائل شده اند و برخی آن را از هر قید و تکلیفی ازاد دانسته اند. از حکیمانه معروف قدیم که در این باب اظهار عقیده کرد اندیکی افلاطون بود. وی در کتاب مهم خود بنام ”جمهور“، برای بنای مدینه فاضله ای که در اندیشه داشت و بمنظور ترتیب صحیح جوانان، اشعار و دیگر هنر ها را از نظر تاثیر اخلاقی و تربیتی آنها ارزیابی می کرد و آنچه را در روح و فکر مردم اثری نا مطلوب می گذاشت رد می نمود اگرچه اشعاری از ایلیاد¹⁷ اودیسه¹⁸ هومر¹⁹ و

¹⁶ L.C Maitre, Iqbal: A Great humanist; Iqbal Review, Karachi, April 1961, pp. 22-34.

¹⁷ یونانی: Iliados

¹⁸ به یونانی: Odusseus

¹⁹ به یونانی: Omeyros; به لاطینی: Homerus

از نظر شعری زیبا بود²⁰. پس از افلاطون بسیاری دیگر از صاحب نگران در این باب سخن رانده و برای هنرمندان در رهبری ملت خود رسالتی بزرگ قائل شده اند.

نظریه معروف ”هنر برای هنر“، که غرض آزادی هنر از هر گونه قید و وظیفه سود مندی است و بخصوص تئوفیل گوتیه²¹ نویسنده و شاعر فرانسوی، به طرفداری از آن نامبردارست. طرف مقابل این طرز تفکرست. گوتیه معتقد بود که ادراک بی شائبه زیبایی و هنر مستلزم آنست که خاطر از هر گونه اندیشه سودجوی آسوده و فارغ باشد. ابن سخنان او معروف است: ”هیچ چیز داری زیبایی واقعی نیست مگر آن که به هیچ کار نیاید و هر چه سود مند شد زشت است“²² ”بزر چیز را زیبا می توان یافت که به هیچ درد نمی خورد“²³. بنظر گوتیه هیچ گونه جنبه فایده بخشی را نبایده بر هنر تحمیل کرد. هنر باید نسبت به اخلاق و سیاست آزادبماند. آنچه در زندگی برای ما مفیدست از قبیل خوراک و پوشاک وغیره است هنرهم که مفید به فایده گردد در شمار اینها در می آید و کارش به ابتدال می کشد. ”بطور کلی بمجرد آن که چیزی سود مند افتد، جنبه زیبایی خود

²⁰ رک: جمهور، ترجمه فواد روحانی، کتاب دوم و س و م، از انتشارات بنگاه ترجمه و نشر کتاب،

تهران ۱۳۳۵

²¹ ۱۸۲۷-۱۸۱۱ Gautier(Theophile)

²² از مقدمه Mademoiselle de Maupin (۱۸۳۵)

²³ مصرعی است از منظومه Aterlier de Peintre

را فقاد می شود یعنی به زندگی مثبت و عملی راه می یابد و از حالت شعری خارج می گردد و بصورت نثر در می آید، آزادی خود را از دست میدهد و مقید می شود. همه نکته هنر در همین جاست. هنر، آزادی، تجمل و تفنن، زهبت و شگفتگی روح در فراغ و آسایش است،²⁴

تلاش گوتیه و طرفداری همفکران او از این نظر، کوشش صادقانه ای برای دفاع از آزادی هنر بود²⁵ ولی دیری نگذشت که زمانه دیگر این دسته از هنرمندان را در ”برج عاج“ خود محصور دید؛ جامعه برای هنرمند رسالتی بزرگ در نظر گرفت که اگر نخواست براو تحمیل کند لا اقل توانائی این رسالت را در هنرمندان می دید. برکن محصول فکر و قریحه انسان بود ب فکر انسانها افتاد، مثلا اگر باخ²⁶ بایدن²⁷، بندل²⁸ و موازار²⁹ آثار هنری خود را نا گزیرا به خدمت

²⁴از مقدمه (۱۸۳۳) Albertus

²⁵Pierre Michel, Les Grands Ecrivains francais par la dissertation, la poesie paranassienne, pp. 15-17.

Pierre Michel, La Compostion francaise al' examen probatoire et en propedeutique, IJ, Parise 1963, pp. 349. 354.

Andre' Lagarde et Laurent Michard, XIXe Siecel, Les Grands Auterus Francaise du programme, V, Paris 1958, pp. 263. 270.

J.R Chevsaillier et Pierre Audiati, Les Textes Francais, XIX et XXe siecles, Paris 1927, pp. 1206-1208.

Philippe Van Tieghem, Pelite Historie des Grandes Doctrine Litteraires en France, Paris 1957, pp. 235-242.

²⁶ ۱۷۸۵-۱۷۵۰ Bach(Johann Sebastian)

²⁷ ۱۷۳۲-۱۸۰۹(Joseph)Hayden

²⁸ ۱۷۸۵-۱۷۹۵ (Georg Friedrich)Haendel

کلیسا گمارده بودن، بتهوون³⁰ این سد را شکست. موسیقی، بتوسط او، از صورت سرگرمی اشرافی بدر آمد و به انسانیت روی آورد³¹. وی در پایان قطعه معروف خود بنام میساسولم نیس³² که شامل وصف مرگ و رساخیز عیسی است این عبارت را نوشت: "انسان! خودت بکمک خود پر خیز!، در این اثر وجود کسی که در راه خدمت به بشریت زنجها کشیده، تقدیس شد پایان آن نیز به آرزوی برقراری صلح و آتشی در میان مردمان روی زمین ختم می شود. سنفونی نهم رابتهوون وقتی تصنیف کرد باست که در کمال تنگدستی و بدبختی و شدت ناشنوابی³³ بسر می بوده، مع هذا قسمت اول همین سنفونی در بیان مبارزه آدمی باغم و محنت است و انسان اگرچه از پادر می آید ماء یوس نمی شود. قسمت دوم نمودار روح سرشار از خوشی و سرمستی انسان استو در قسمت سوم، سر انجام آدمی بر بدبختی و رنج پیروز می گردد. قسمت چهارم که در آن قصیده شادی،³⁴ از آثار شیلر،³⁵ تضمین شده، در بیان شادی روحانی و مقدسی است که حاصل این تلاش و مبارزه موفقیت آمیز انسان با اندوه و تیره روزی است. در

²⁹ ۱۷۹۵-۱۷۹۱ (Wolfgang Amadeus)MOzart

³⁰ ۱۷۷۰-۱۸۲۷ (Ludwig Van) Beethoven

³¹ Larouses de la Musique, I, 19

³² Missa solemnis (۱۸۲۳)

³³ J. chntavoine et Claude Rostan: Petit Guide de l' Auditeur de: رک
Musique, Paris 1958, pp. 48-49.

³⁴ Andie Freude

³⁵ Schiller (۱۸۰۵-۱۷۹۵)

حقیقت این اثر پرواز بسوی شادی از خلال دنیای غم است.³⁶ کم کم ارتباط هنر و انسان در همه آثار هنری بروز نمود و بسیاری معتقد شدند که هنرمند امروز نمی تواند آژاری پدید آورد و ”دانه های بیفشاند که خود نمی داند اگر در زمن مساعد یا نا مساعدی فرو بریزد چه خواهد شد؟ بلکه باید تاثیر و نتیجه کار خود را هم در نظر بگیرد“.

این رشته سر دراز دارد و بنده در صدد شرح این آراء و داوری درین باب نیستم³⁷ بلکه فقط می خواهیم این نکته را بر رسی کنیم که محمد اقبال در این میان کدام راه را برگزیده و تا چه توفیق یافته است؟

اقبال نظریه ”هنر برای هنر“ را مردود می داند و می گوید: ”مقصود از هنر اکتساب حرارت حیات ابدی است و گرنه ابن شراره یک آن چه فایده دارد؟ ملتها نمی توانند بدون معجزه قیام کند: از هنری خاصیت عصای موسی در آن نباشد، چه ساخته است؟“³⁸ در نظر او شاعر فقط آفریننده کلمات مرزون نیست بلکه بیدار کننده وجدان افراد ست ازینرو نباید که بیرون از جهان واقعی زیست کند بلکه باید در میان ملت خود و با ایشان بسربرد.³⁹

³⁶ نیز رک: تفسیر موسیقی، تالیف سعدی J.Chantavoine, cl. Rostand, pp. 38-39.

حسنى، ص ۱۴۷-۱۷۲، چاپ تهران

³⁷ رک مفهوم اجتماعی هنر، بقلم نگارنده، نامه فرہنگ ۱، ۲۹۹-۳۰۹، ۳۴۶-۳۴۷، ۴۲۰-۴۲۴.

³⁸ سید غلام رضا سعیدی، اقبال شناسی ۲۹، تهران ۱۳۳۸.

³⁹ نیز رک: مجتبی مینوی، اقبال لاهوری ۱۵، از انتشارات مجله یغما، طهران L.C Maitre.

اقبال در منظومهٔ ”اسرار خودی“، نظر خود را دربارهٔ حقیقت شعر و نقش رهبری شاعر چنین بیان می‌کند:

سینه‌ه شاعر تجلی زار حسن
خیزد از سینای او انوار حسن
از نگاهش خوب دردد خوب تر
فطرت از افسون او محبوب تر
کاروانها از درایش گام زن
در پی آواز نایش گام زن⁴⁰

شعرای که با آثار خود ملتی را زکار و تلاش باز می‌دارند و گمراه می‌کنند، در نظر اقبال رهن و چنین توصیفشان می‌کند:

وای و می‌کز اجل گیرد برات
شاعرش وا بوسه از ذوق حیات
خوش نماید زشت را آئینه اش
در جگر صد نشتر از نوشینه اش

؛ ۱۳۲۷ Iqbal as a Philosopher, Iqbal Review, p. 9; A.K. Brohi,

⁴⁰ اسرار و رموز ۳۷-۳۸.

بوسه او تازگی از گل برد
ذوق پرواز از دل لبلبل برد
خواب را خوشتر ز بیداری شمرد
آتش ما از فنسهایش فسرد
ای دلت از نغمه هایش سرد جوش
زهر قاتل خورده ای از راه گوش⁴¹
ای بسا شاعر که از سر پندر
رہزن قلب است ابلیس نظر⁴²

اما شاعری که داری ہدف و ایده الی عالی است و در پی وصول بدان است
در شمار پیغمبران تواند بود: و این سخنی است کہ دکتر ہ.ج. گربرسن نیز در
حق میلتون و اقبال گفته است⁴³

فطرت شاعر سراپا جستجو ست
خالق و پروردگار آرزوست

⁴¹ اسرار و رموز ۳۹-۴۱.

⁴² جاوید نامہ، چاپ دوم، لاہور ۱۹۴۷، ص ۴۵

⁴³ اقبال شناسی، ص "ید"

شاعرا ندر سینہ ملت چو دل

ملت بی شاعری انبار گل

شعر را مقصود اگر آدم گری است

شاعری ہم وارث پیغمبری است⁴⁴

نیز در ”جاوید نامہ“ از زبان برتری پر⁴⁵، شاعر ہندی، در جواب ابن کہ سوز

و تاثیر شعر از چیست؟ می گوئیہ:

کس نداند در جہان شاعر کجاست؟

پردہ او از ہم و زیر نواست

جان مارا لذت اندر جسجتجوست

شعر را سوز از مقام آعزوست

ای تو از تاک سخن مست مدام

گر ترا آید میسر این مقام

باد و بیتی در جہان سنگ و خشت

می توان بردن دل از حور بہشت⁴⁶

⁴⁴ جاوید نامہ، ۴۵-۴۶.

⁴⁵ Bhartari Hari

⁴⁶ جاوید نامہ ۱۹۸-۱۹۹

پس اقبال برای شعر غایت و رسالتی قائل است و آن این که مردم را از مستی و خمود برانگیزد و بسوی آرزوهای شریفی که او عرضه می‌کند به حرکت و تلاش در آورد. بدیهی است که اقبال خود در شعر خویش به همین عقیده و ایمان پابندست، از اینرو می‌گوید:

نغمه‌ام از رخمه بی پرواستم

من نوای شاعر فرداستم

نغمه‌من از جهان دیگرست

این جرس را کاروان دیگرست

ای بسا شاعر که بعد از مرگ زاد

چشم خود بر بست و چشم ما گشاد

برقها خوابیده در جان من است

کوه صحرای باب جولان من است

هیچکس رازی که من گویم نگفت

همچو فکر من در معنی نفست⁴⁷

⁴⁷ اسرار و رموز (اسرار خودی) ۵-۶.

و در ”پیام مشرق“، در مقام مقایسه خود با گوته⁴⁸ شاعر آلمانی و سرابنده دیوان غربی و شرقی⁴⁹، هم بدین معنی اشاره کند:

یک نوای سینه تاب آورده ام
عشق را عهد شباب آورده ام
در جواپش گفته ام پیغما شرق
ماپتای ریختم برشام شرق
او چمن زادی، چمن پرورده ای
من دمیدم از زمین مرده ای
بر گگل رنگین ز مضمون من است
مصرع من قطره خون من است⁵⁰

در روزگار اقبال و در محیط استعمار زده پند، بر انسان فهیم و حساسی ازان اوضاع ننا بسامان در رنج بود. مثنوی ”پس چه باید کرد ای اقوام شرق؟“، (۱۹۳۶) او، در باب حمله ایتالیا به حبشه، از اندیشه دائمی وی در باب مسائل مردم مشرق حکایت می کند. همه بزرگ مردان پند در تلاش و مبارزه بودند ولی

⁴⁸ Goethe (Johann Wolfgang von) 1749-1832.

⁴⁹ Westostlicher Diwan

⁵⁰ پیام مشرق، چاپ هشتم، لاهور ۱۹۵۴، ص ۲-۳.

کسانی که با اشعار رخوت انگیز پیشینیان خو گرفته بودن، افکار اقبال را در نمی یافتند و اندیشه آنان در شاعری متوجه راهی دیگر بود، همان راهی که بسیاری از متقدمان پیش گرفته و دند:

به آن رازی که گفتم بی بردند
ز شاخ نخل من خرمانه خوردند
من ای میر امم داد از تو خواهم
مرا یاران غزل خوانی شمردند
تو گفتنی از حیات جاودان گوی
به گوش مرده ای پیغام جان گوی
ولی گویند ابن حق ناشناسان
که تاریخ وفات ابن و آن گوی⁵¹
اما پاسخ اقبال این است:
غم و رنگ از دم بادی نجویم
ز فیض آفتاب تو برویم
نگاهم از مه و پر وین بلند ست

⁵¹ارمغان حجاز، چاپ چهارم، لاهور، ۱۹۴۸، ص ۵۸.۵۷

سخن را بر مزاج کس نگویم⁵²

از این سخن نا شانس، اقبال شکوه با دارد از جمله گوید:

نصیبی نیست از سوز درونم مرزو بو هم را

زدم اکسیر را بر خاک صحرا باطل افتادست⁵³

به خاک هند نوای حیات بی اثرست

که مرده زنده نگرده نغمه داود⁵⁴

اقبال خود می گوید: شعر و سخن را وسیله ای قرارداده است تا آنچه در دل دارد با زبان پر تاثیر شعر بادیگران در میان گذارد و آنان را با خود هم آهنگ و هم قدم کند:

به این بهانه در این بزم حرمی جویم

غزل سراهم و پیغام آشنا گویم⁵⁵

نغمه کجا و من کجا؟ ساز سخن بهانه ایست

سوی قطار می کشم ناقه بی زمام را

⁵²ارمغان حجاز ۶۱

⁵³زبور عجم، چاپ چهارم لاهور ۱۹۴۸، ص ۱۴۷

⁵⁴پیام مشرق ۱۶۸

⁵⁵پیام مشرق ۱۷۳

وقت برهنه گفتن است، من به کنایه گفته ام

خود تو بگو کجا برم هممنفسان خام را⁵⁶

و در اسرار خودی می گوید:

شاعری زین مثنوی مقصود نیست

بت پرستی، بتگری مقصود نیست⁵⁷

بنا بر این شعر اقبال از نوع اشعار کسانی است که رای خود فلسفه و مقصودی دارند⁵⁸ مثلاً مانند ناصر خسرو که شعر را وسیلهٔ تبلیغ عقاید و افکار خود قرار داده و چون به آنچه می گفته سخت معقد و مؤمن بوده است می توان گفت: شعر او سخنی است از دل برخاسته، پر چند بیشتر با استلالات منطقی همراست است عقل و خرد ما را طرف خطاب قرار می دهند.

حال باید درید اقبال در شعر خود چه تعلیمی دهد و هم وطنان را می خاسته ات به چه راهی بکشاند؟

اقبال مردی بود تحویل کرده،

و چنان که از شرح احوال او بر می آید

⁵⁶ زبور عجم ۷۹، نیز رک: ۲۰۴.

⁵⁷ اسار و رموز (اسرار خودی) ۱۱

با فرهنگ و تاریخ شرق و اوضاع مردم مشرق زمین و نیز با تمدن غرب آشنا بود.. در عصری بسر می برد که می دید در عین حال که بعضی از ملل شرق برای تحصیل آزادی و قدرت برپای خاسته اند هموطنان او هنوز سلیر بیگانگانند. انقلاب مشروطیت ایران، تغییر اوضاع ترکیه، استقلال طلبی عربها و پیروزی ژاپن بر روسیه به او سرور و امیدی می بخشید، و از طرفی دگیر از تمدن مغربزمین که هر قدر در فوسائل مادی پیشرفت کرده بود در نظر او از ترقی معنوی کم بهره می نمود و هر روز گرفتار جنگها و منازعات نژادی و سیاسی می شد، نومید گردید. از بنو در صد بر آمد هم طنان خویش را بنوعی از تیره روزی نجات دهد.

از خلال منظومهٔ ”بندگی نامه“، که از خوی غلامی انتقاد می کند. می توان تاثرات او را دریافت که چگونه از احوال رقت بار مردم شرق و رضابت و سکون آنان در رنج است و نیز شعر و هنر و موسیقی چنین محیطی را که از شور و حرکت زندگی بی نصیب است. بی ارزش می انگرد:

از غلامی دل بمیرد در بدن

از غلامی روح گردد بار تن

ز غلامی ضعف پیری در شباب

از غلامی شیر غاب افتنده ناب

از غلامی بزم ملت فرد فرد

ابن و آن با این و آن اندر نبرد
از غلامی مرد حق زنار هبند
از غلامی گوهرش نا ارجمند
کور ذوق و نیش را دانسته نوش

مرده ای بی مرگ و نعش خود بدوش⁵⁹

اقبال در صدد برآمد همچنان که خداوند در رآن می فرماید: ان الله لا یغیر وما بقوم حتی یغیروا ما بانفسهم⁶⁰ در طرزتفکر مردم هندوستان تحولی پدید آورد و آنان را به قیام برانگیزد، دیگر روشنفکران و آزاد مردان آن دیار نیز چنین می اندیشدند.

بخود نگر گله های جهان چه می گویی؟

اگر نگاه تو دیگر شود جهان دگرست⁶¹

همه آثار اقبال برای ت حقق بخشیدن به ابن مقصود است، بدین سبب مثلاً میان رساله معروف او بنام ”تجدید بنای فکری مذحبی در اسلام“،⁶² و اشعارش تناسب و هم آهنگی خاصی لوه گریست. این فکر اساسی در همه اشعار اقبال

⁵⁹ ربور عجم (بندگی نامه) ۲۴۸-۲۴۹.

⁶⁰ قرآن، سورة الرعد ۱۲-۱۳.

⁶¹ ربور عجم ۱۴۱.

⁶² The Reconstruction of Religious Thought in Islam, London 1934.

عرضه شده است: فکر بهبود اوضاع مردم شرق بخصوص مسلمانان، اندیشه اتحاد آنان در برابر مصائبی که دارند و پیاخاستن و بند های دست و پا گیر را گستن و به قافله تمدن جان پیوست. بدیهی است برای این کار، اقبال سعی می کنند هموطنان را دل و جرات بخشند و به آنان پیامورزد که زندگی در تلاش و کوشش و مبارزه است. بسیاری از ابیات او زاین معنی حکایت می کند، به این نکته های عبرت آموز توجه فرماید:

زندگی جهدست و استحقاق نیست

جز به علم انفس و آفاق نیست⁶³

ای خوش آن قومی که جان او تپید

از گل خود خویش را باز آفرید

عرشیان را صبح عید آن ساعتی

چون شود بیدار چشم ملتی⁶⁴

زندگی را سوز و ساز از نار تست

عالم نو آفریدن کارتست⁶⁵

⁶³ پیام مشرق ۵-

⁶⁴ جاوید نامه ۳۷-

⁶⁵ جاوید نامه ۷۲

جان ز امیدست چون چو بی روان

ترک امیدست مرگ جاودان⁶⁶

تن به خویش اندر کشیدن مردن است

از جهان در خود رمیدن مردن است⁶⁷

در جهان نتوان اگر مردانه زیست

همچو مردان جان سپردن زندگی است⁶⁸

سکندر با خضر خوش نکته ای گفت

شریک سوز و ساز بحرو بر شو

تو این جنگ از کنار عرصه بینی

بمیر اندر نبرد و زنده تر شو⁶⁹

میارا زم بر ساحل که آنجا

نوای زندگانی نرم خیزست

⁶⁶ جاوید نامه ۹۲.

⁶⁷ جاوید نامه ۱۱۷

⁶⁸ اسرار و رموز (اسرار خودی) ۵۵

⁶⁹ پیام مشرق ۲۷.

به دریا غلط و با موجش در آویز

حیات جاودان اندر ستیزست⁷⁰

خنا همت انگیز را بصورت‌های سخت لقدر گوش ملت خود فرومی خواند.
به اینان پندمی دهد که به پرواز آیند شاپینی پیامورزند که تلاش در خاک در پی
خاشاک بیهوده است⁷¹. ملت را تیغ درخشنده ای می بیند که باید جوهر خود را
بنماید و از نیام بیرون آید⁷² از زبان باز به بچه اش می گوید: دلیر و درشت و
تونمندی ازی!، از روی زمین دانه چیدن خطا است زیرا پهنای گردون ملک خدا
داد ما ست⁷³ از زبان غزاله به غزالی دیگر پندمی دهد: ”اگر خواهی حیات اندر
خطرزی!،⁷⁴ زندگی در نظروی سراسر جهد و تلاش و بقول خود او همه ”تپش“
است⁷⁵ و یا بمنزله پروازی است در افق آرزوها، بنا بر این در آشیان نشستین با
فطرت حیات سازگار نیست⁷⁶

سینه ای داری اگر در خود تیر

⁷⁰ پیام مشرق ۴۱.

⁷¹ پیام مشرق ۸۶.

⁷² پیام مشرق، ۹۹؛ نیز رک: زبور عجم (گلشن راز جدید) ۲۴۳.

⁷³ پیام مشرق ۱۱۷-۱۱۸.

⁷⁴ پیام مشرق، ۱۴۳.

⁷⁵ پیام مشرق ۱۸۱، ۲۱۵.

⁷⁶ جاوید نامه، ۲۳۹.

در جهان شاهین بزی، شاهین بمیر⁷⁷

زندگی را چیست رسم و دین و کیش

یک دم شیری به از صد سال میش

زنده ای، مشتاق شو، خلاق شو،

همچو را گیرنده آفاق شو

در شکن آن را که ناید سازگار

از ضمیر خرد دگر عالم بیار

مرد حق برنده چون شمشیر باش

خود جهان خویش را تقدیر باش⁷⁸

تعلیمات اقبال گاه بصورت تمثیل و حکایت و گاه در خلال سفر روحانی او که در جا وید نامه تجلی یافته از زبان اشخاص مختلف بیان می شود. کافی است که مثلاً تأمل کنیم در تمثیل موج و دریا چگونه به لعنها و تعبیرات مختلف به بیداری مردم کوشه ده است:

چو موج مست خودی باش و سر به طوفان کش

⁷⁷ جاوید نامه ۲۱۷

⁷⁸ جاوید نامه ۲۲۵.

ترا که گفت که به نشین و با به داماں کش⁷⁹

زندگانی از خرام پیهم است

برگ و ساز هستی موج از رام است⁸⁰

نهنگی بچه خود را چه خوش گفت

به دین ما حرام آمد کرانه

به موج آویز و از ساحل پرپیز

همه دریاست مارا آشیانه⁸¹

چه پرسى از کجایم، چستم من؟

بخود پیچیده ام تا زهستم من

در این دریا چو موج بیقرارم

اگر بر خود نه پیچم نیستم من⁸²

دل بی باک را ضرغام، رنگ است

⁷⁹ زبور عجم ۱۰۲

⁸⁰ اسرار و رموز (اسرار خودی) ۶۷

⁸¹ ارمغان حجاز ۱۴۶.

⁸² پیام مشرق ۵۵.

دل ترسنده را آهو، پلنگ است
اگر بیمی نداری بحر صحراست
اگر ترسی به هر موجش نهنگ است⁸³
ساحل افتاده گفت: گرچ بسی زیستم
هیچ نه معلوم شده آه که من چیستم؟
موج ز خود رفته ای تیز خرامیده و گفت
هستم اگر می روم، گر نروم نیستم⁸⁴

حتی حکمت آرام جویباران او را به تامل وا می دارد و در قطعه ی که گویا
ترجمه منظومه "نغمه محمد"، گوته است می گوید: زی بحر بیکرانه چه مستانه
می رود!،⁸⁵

فلسفه و تعلیم اقبال انگیختن مردم از کاپی و بیکارگی، ترغیب و کوشش و
آزادگی، مبارزه و مردانگی است، با غلامان رمزشهریاری می گوید⁸⁶، حدی او
و نغمه ای که برای همراهان خود و کاروانیان می سراید جز این نیست: "تیز

⁸³ پیام مشرق ۵۹

⁸⁴ پیام مشرق ۱۵۰

⁸⁵ پیام مشرق ۱۵۱-۱۵۲.

⁸⁶ زبور عجم ۱۲۷.

ترک گام زن منزل ما دور نیست⁸⁷.” بدین سبب است که مصرع نظیری را.
 ”که مردی از او همی زاید، می پسندد و در جاوید نامه ار قول حلاج می آورد:

به ملک جم ندیم مصرع نظیری را⁸⁸ کسی که کشته نشد از قبیله ما
 نیست⁸⁸، و در پیام مشرق می گوید:

در عشق غنچه ایم که لرزد ز باد صبح

در کار زندگی صفت سنگ خاره ایم⁸⁹

اقبال در همه آثار خودمی خواهد فلک را سقف بشگافد و بیاری هموطنانش
 طرحی دیگر در اندازد، این فکر بارها در خلال اشعارش به خوانندگان تلقن شده
 است.⁹⁰

حاصل تفکرات و اندیشه های اقبال پس از تأمل در فلسفه و عرفان شرق و
 تمدن غرب و دانشمائی که آموخته بود به فلسفه خاصی منتهی شد که آن را
 ”خودی“ نامیده است. ”خودی انسان در فلسفه او نظیر Ego or moi است در

⁸⁷ پیام مشرق ۱۲۵-۱۲۶.

⁸⁸ جاوید نامه ۱۳۵، نیز رک: پیام مشرق ۱۸۸

⁸⁹ پیام مشرق ۲۱۴.

⁹⁰ رک : جاوید نامه ۲۷، ۱۳۶، پیام مشرق ۱۷۲، ۲۳۰، ۲۳۱، ۲۵۸. ارمغان حجاز ۹،
 ۱۸-۱۹، ۱۱۱، ۹۴، ۱۸۵، ۲۰۴، زبور عجم ۹۰، ۱۰۰، ۱۰۳، ۱۰۴، ۱، و اسرار مثنوی اسرار

نظر حکمای قرن نوزدهم اروپا. بحث در باب این فلسفه درین جا مورد نظر نیست اما حاصل سک، به زبان ساده، آن که اقبال می خواهد در وجود انسان حاصل که زنده است و وجود دارد، روح شخصیت و استقلال بدمد، و به او بفهماند که تا خود را نشناخته و با ارزش وجود خود آشنا نشده، نمی تواند روی پای خویش باپسند و بمعنی حقیقی و با استقلال زندگی کند،⁹¹ لازمه پرورش ”خودی“، معرفت به نفس تربیت درون، عشق به زندگی و داشتن آرزوهای متعالی است، و بر نوع تعلیم و هنری که از قدرت شخصیت آدمی بکاهد در نظر او مذموم است.

پیکر هستی ز آزار خودی است

هر چه می بینی ز اسرار خودی است

زندگی در جستجو پوشیده است

اصل او در آرزو پوشیده است

از تمنا رقص دل در سینه ها

سینه ها از تاب او آئینه ها⁹²

مثنوی ”اسرار خودی“، او در بیان همین فلسفه است. در نظر وی کسی که کمال مطلوبی و آرزویی نداشت، زنده نیست و ملتی که از چنین مردمی تشکیل شد از خود اراده و استقلال ندارد. اما هر آرزویی شریف و عالی نیست،

⁹¹ L.C Mautre 30

⁹² اسرار و رموز (اسرار خودی) ۱۴-۱۶.

”خودی“ را با خود خواهی و خود پرستی نباید آمیخت. آدمی می تواند بشرط پرورش شخصیت و خویشتن خویش از تیره روزبها و ناکمیها رهایی یابد و از خضیض به اوج پر بکشد. بعبارت دیگر اقبال انسان را مرکز و محور فلسفه خود قرار داده است⁹³

تو ای شاپین نشیمن در چمن کردی از آن ترسم

هوای او بهبال تو دهد پرواز کوتاهی

غباری گشته ای، آسوده نتوان زیستن اینجا

به باد صبحدم در پیشچ و منشین بر سر راهی

زجوی کهکشانبگذر، زنیل آسمان بگذر

زمنزل د همیرد گرچه باشد منزل ماهی⁹⁴

وقتی افراد ملتی همه چنین اندیشدند ملت نیز ”خودی“ پیدا می کند، هر فرد نا گزیر در ملت خود محو می شود، دلها همه متحد می گردد و کار ملت به سامان می رسد، واین همان نکته ای است که او در منظومه ”رموزیخودی“ شرح داده است:

دل مقام خویشی و بیگانگی است

⁹³ L.C Mautre.30

⁹⁴ زبور عجم ۱۴۲

شوق را مستی زهم پیمانگی است
ملت از یگرنگی دلمه‌استی
روشن از یک جلوه این سیناستی
قوم را اندیشه با باید یکی
در ضمیرش مدعا باید و یکی⁹⁵

درین مرحله است که عشق بمعنی بیخودی و علاقه به جمع، خودی را
استحکام دوام می بخشد⁹⁶

نقطه نوری که نام او خودی است
زیر خاک ما شرار زندگی است
از محبت می شود پاینده تر
زنده تر، سوزنده تر، تابنده تر
فطرت او آتش اندوزد ز عشق
عالم افروزی بیا موزد ز عشق
عشق را از تیغ و خنجر باک نیست

⁹⁵ اسرار و رموز (رموز بیخودی) ۱۰۶، نیز رک: ۹۷-۱۰۴

⁹⁶ L.C Maitre 25.

اصل عشق از آب و باد و خاک نیست⁹⁷

عشق صیقل می زند فرهنگ را

جوهر آینه بخشد سنگ را⁹⁸

بنا بر این، در نظر اقبال خداوند هیچ ملتی را تیره روز نیا فریده است بلکه افراد هر ملت باید سر نوشت خویش را بدست بگیردن و از لجه بدبختی بدر آمند، بدین سبب به آمد خوش بین است:

من در این خاک کهن گوهر جان می بینم

چشم هر زره چو انجم نگران می بینم⁹⁹

⁹⁷ اسرار و رموز (اسرار خودی) ۱۸-۱۹

⁹⁸ زبور عجم (بندگی نامه) (۲۴۶)، در باب فلسفه "خودی" اقبال رک: R.A.Nicholson, The Secrets of the Self, Lahore 1920، محبتی مینوی، اقبال لاهوری، بحث در احوال و افکار او، طهران ۳۲۷، سید غلام مرتضی سعیدی، اقبال شناسی، دکتر احمد علی رجائی، کیفیت تولد خودی در درون اقبال و ریشه ها و اجزاء آن، یغما ۱۵-۴۸۲-۳۲۹، نکته ای چند در بینی از اقبال مجله دانشکده با ادبیات مشهد ۱-۴۰-۱۵۱، L.C Maitre 15, Iqbal as a Philosopher Poet, Iqbal Rev. Apr.1961-62. A.K. Brohi. دکتر زرین کوب، اقبال شاعر مشرق، هفتاد سالگی فرخ ۱۰۶-۱۱۴ از انتشارات مجله یغما تهران ۱۳۴۲، زیر نظر مجتبی

مینوی

⁹⁹ پیام مشرق ۳۱

اقبال در صدد بود که از هموطنان خود، ملتی دیگر، زنده و در خور زندگی بیافریند¹⁰⁰ از بنرو به آنان چنین درس زندگی می داد:

خدا آن ملتی را سروری داد

که تقدیرش بدست خویش بنوشت

به آن ملت سروکاری ندارد

که دهقانش برای دیگران کشت¹⁰¹

این نوید حیات بخش در مردم هندوستان که دیری بود استقلال خود را باخته و در چنگ استعمار گران اسیر بودن و بقول اقبال دلی داشتند و آرزویی و محبوبی نداشتند¹⁰². موثر افتاده. ندای اقبال نخست متوجه قومی خاص نبود، او با همه مشرق زمین سخن می گفت و می خواست خلق را از خواب و رخوت بر انگیزد بخصوص در میان مسلمان به سبب اختلاف نژاد و مرزوبوم تفاوتی نمی دید و همه را به اتحاد فرا می خواند، فکری که پیش از او بتوسط کسانی مانند سید جمال الدین اسد آبادی بنیان گرفته بود.

از حجاز و چین و ابرانیم ما

¹⁰⁰ارمغان حجاز ۱۸.

¹⁰¹ارمغان حجاز ۹۴.

¹⁰²ارمغان حجاز، ۵۰-۵۴.

شب‌نم یک صبح خندانیم ما

مست چشم ساقی بطحاستیم

103 در جهان مثل می و میناستیم

وی می خواست که مشرق زمین نیز در عین کسب مزایای تمدن جدید که از آن کم بهره است در برابر اروپا بر سرپای خود بایستد و استقلال فرهنگ و شخصیت خود حفظ کند و یکسره مسحور مغرب نشود و در آن مستهلک نگردد، بخصوص که در غرب در برابر قدرت ماشین و ابزار تمدن، نفوذ روح و عشق را رو به کاهش می دید و می گفت:

فرنگ آفریند پهنر با شگرف

بر انگیزد از قطره ای بحر ژرف

ولی: کشد گردد اندیشه پرگار مرگ

104 همه حکمت او پرستار مرگ

شرق حق را دید و عالم را ندید

105 غرب در عالم خرید، از حق زمید

¹⁰³ اسرار و رموز (اسرار خودی) ۲۱، نیز رک: پیام مشرق ۹۱، و هم درین باب:

Z | afar Ishaq Ansari, Iqbal and Nationalism, Iqbal Rev. pp. 51-89.

¹⁰⁴ پیام مشرق ۱۴۶-۱۴۷

غریبان را زیرکی ساز حیات

شرقیان را عشق را کائنات

عشق چون یا زیرکی همبر شود

نقشبند عالم دیگر شود¹⁰⁶

اقبال آرزو می کردم مردم مشرق را به ارزش جوهر وجود شان آشنا کند تا
دیگر دست پرورده بیگانگان نباشند و خود با اندیشه خود و بدست خود
زندگیشان را سرو سامان دهند ازینرو از کسانی که بتقلید کورکورانه از ظواهر
تمدن فرنگی می گراییدند بشدت انتقاد می کرد:

خود افزود مرا درس حکیمان فرنگ

سینه افروخت مرا صحبت صاحب نظران

برکش آن نغمه که سرمایه آب و گل تست

ای ز خود رفته تهی شهو ز نوای دگران¹⁰⁷

علم و فن را ای جوان شوخ و شنگ

مغز می آید نه ملبوس فرنگ¹⁰⁸

¹⁰⁵ جاوید نامه، ۳۵

¹⁰⁶ جاوید نامه ۷۱

¹⁰⁷ پیام مشرق ۱۵۹

بیم اقبال از بلائی بود که امروز به ”غرب زدگی“ معروف شده است. در سنتست که مظاهر آن در همه بلاد دنیا جلوه گریست و حتی در زبان اصیل فرانسوی کلمات (drugstore, Camermamen, meetning, building, week-end) و: امثال آن را با مصادیقش می بینیم، و یا در میان ملت سنت پرستی مانند ژاپنیها هم کم و بیش با مظاهر آن روبرو می شویم ولی تلخر آن که در شرق و در مهد هم کم و بیش با مظا هر آن روبرومی شویم ولی تلخر آن که در شوق و در مهد پندر های اصیل و ریشه دار چه بسا عمارات و تزیینات به شیوه بی- اصل و بی اندام ”مدرن“ غربی دیده می شود و در اکثر غذا خور بیهای تازه ساز، غذای فرنگی باید برسهم فرنگی خورد و موسیقی فرنگی استماع کرد و فرنگی رقیصد و گاه شعری به زبان مادری را باواز از زبان خواننده ای بیگانه شنید- کوشش اقبال و دیگر رهبران هند نخست متوجه این بود که در هندوستان ملتی واحد بوجود آید ولی چون این فکر انجام پذیر بنظر نرسد، اقبال در جلسه سالانه مسلم لیگ به سال ۱۹۳۰ پیشنهاد تشکیل دولت مستقل مسلمان را در هند عرضه کرده دنبال هم یی فکر گود که سر انجام در چهاردهم ماه اوت ۱۹۴۷ به تشکیل دولت پاکستان منتهی شد پس اگر او را یکی از رهبران بزرگ مسلمانان هند و قهرمانی ملی و از بانیان بسیار موثر ا بن دولت می شمرند و پاکستانیها هر سال در بیست و یکم

آوریل به تجلیلش می پردازند بی حکمت نیست زیر سهم وی را در بیدار کردن مسلمانان هند از هر عاملی منفرد دیگری بیشتر می دانند¹⁰⁹

اقبال فلسفه خودی را بر پایه آیین مبین اسلام مبتنی ساخت بنا براین در عین این که وی مسلمانان هند را به وحدت کلمه و استقلال طلبی بر می انگلیخت اتحاد همه مسلمانان جهان را آرزومند بود. عجب این که وی در اندیشه ها و آثار خود دو جنبه آگاقی و انفسی¹¹⁰ عینی و ذهنی حیات را بخوبی باهم آشتی داده بود: هم فیلسوفی عملی بود و هم از ایده آپی روحی و تربیت درونی و روحانی بشر غفلت نداشت، بتعبیر یکی از نویسندگان فرانسوی هم سر برابر ها می سود و هم پابرو روی زمین استوار داشت¹¹¹ و عبارت دیگر شاعری بود هم ”رآلیست“ و هم ”ایده آلیست“.

به ضرب تیشه بشکن بیستون را

که فرصت اندک و گردون دو رنگ است

حکیمان را در ابن اندیشه بگذار

شرر از تیشه خیزد باز سنگ است؟¹¹²

¹⁰⁹ A.K. Brohi, Iqbal Rev. 1-23.

¹¹⁰ Subjectif, Objectif

¹¹¹ L.C. Maitre 32,34.

نمونه‌ایه طرز اندیشه آن که مر دی که قوم خود را چنین به دنیای دین و اخلاق و روحانیت رهبری می‌کند، در عین حال مردم مسلمان مشرق زمین را به تکاپو و تلاش در زندگی عملی بر می‌انگیزد:

خاور همه مانند غبار سر راهی است
یک ناله خاموش و اثر باخته آپی است
پر ذره‌ابن خاک گره خورده نگاهی است
از بند و سمرقمند و عراق و همدان خیز
از خواب گران خواب گران خواب گران خیز
از خواب گران خیز¹¹³

از طرفی اقبال سر فرمان حق را در این می‌دید که ”زیستن اندر خطرهای زندگی است“¹¹⁴ و جای دیگر ”قسمت نامه سرمایه دار و مزدور“، را ظالمانه می‌انگاشت و می‌سرود:

غوغای کارخانه آهنگری ز من
گلبانگ ارغنون کلیسا از آن تو

¹¹³ زبور عجم ۱۱۷

¹¹⁴ اسرار و رموز (رموز بیخودی) ۱۴۷

این خاک و آنچه در شخم او از آن من

وز خاک تابه عرش معلی از آن تو¹¹⁵

حتی در جا وید نامه کی سیر و سلوکی روحانی و معراجی به دنیای بریں
است در فلک ز حل از میر جعفر بنگالی و میر صادق دکنی که به هندوستان
خیانت کرده و ملتی را به اسارت داده اند با نفرت یاد می کند: ”ننگ آدم، ننگ
دین، ”ننگ وطن“، و آنان را در قلمی خونین گرفتار می بیند:

موج خون با موج خون اندر ستیز

درمیانش زوقی در افت و خیز

اندران زورق، دو مرد زرد روی

زرد رو، عریاں بدن، آشفته موی¹¹⁶

و ہم خطاب به ”مخدرات اسلام“، و در اهمیت مادری می گوید:

ای ردایت پرده ناموس ما

تاب تو سرماییه فانوس ما

می تراشد مهر تو اطوار ما

¹¹⁵ پیام مشرق ۲۵۵-۲۵۶.

¹¹⁶ جاوید نامه ۱۶۷

فکر ما، گفتار ما، کردار ما
آب بند نخل جمعیت توبی
حافظ سرمایه ملت توبی
پوشیار از دستبرد روزگار
گیر فرزندان خود را در کنار¹¹⁷
مرد و زن وابسته یکدیگرند
کائنات شوق را صورت گرند¹¹⁸

در هر حال اقبال معتقد بود که با پرورش ”خودی“ انسان می‌واند به پرکاری دست بزند و سالک و احب اختیار جهان گردد، حتی در برابر خداوند ارزش خود را بنماید¹¹⁹ و برای مردم مسلمان طی این راه را به روشنی و هدایت اسلام ممکن می‌دید. وی مانند رهبری کوشا سعی می‌کرد به قوم خود بفهماند که: این عمر کوتاه ارزش آن را ندارد که انسان به اسارت و خواری پسر برد و برای زنده ماندان و آزاد و سر بلند زیستن از دشواریها نباید پراسید:

به کیش زنده دلان زندگی جفا طلبی استی

¹¹⁷ اسرار و رموز (رموز بیخودی) ۱۷۹-۱۸۰.

¹¹⁸ جاوید نامه ۷۵.

¹¹⁹ رک: محاوره ما بین خدا و انسان، پیام مشرق ۱۳۲.

سفر به کعبه نکردم که راه بی خطرست
ز خاک خویش به تعمیر آدمی بر خیز
که فصت تو بقدر تبسم شررست¹²⁰

شیلر گفته است: ”طبیعت موجودت را پدید آورده است ولی پسر انسانها را می آفریند،“ اقبال در عالم شاعری این وظیفه رسالت و تربیت و رهبری ملت و قبول خودش ”آدم گری“، را وجه همت خویش قرار داده بود و به به مردم هند صلادرمی داد که: ”در جهان آزادی، آزاد میرا،“¹²¹. سر انجام وی موفق شد که به آرزوی خود برسد و هم کیشائش را به استقلال برساند. بی سبب نیست که تاگور،¹²² شاعر و فیلسوف بزرگ هندی، اشعار او را داری ارزشی جهانی می دانست و مرگ او را ضایعه ای بزرگ شمرد و محمد علی جناح، اقبال را نه تنها دوست بله راهنمایی خود می نامید. نوشته اند که اقبال توانسته است در ملت رنج کشته ده هندوستان بخصوص مسلمانان روحی دمد و به آنان زندگانی تازه ای ببخشد¹²³ و همه بزرگ داشت و اعجاب و تحسین مردم پاکستان نسبت به او، و ترجیح آثار او بر همه مواریث گرانقدر مشترکی که با دیگر مردم هند دارند، از این نظرست.

¹²⁰ پیام مشرق ۱۷۲

¹²¹ اسرار و رموز (رموز بیخودی) ۱۸۴

¹²² Tagore (Rabindranath) 1861-1941.

¹²³ L.C Maitre 13-14.

به فلسفه خاص اقبال کاری نداریم ولی شاید بتوان گفت کمتر شاعری در جهان تاثیری چنین موفقیت آمیز در حیات ملت خود داشته است با اهمیتی که امروز دولت و ملت پاکستان در تجلیل اقبال دارند، شهرت اقبال از مرز و بوم آسیا گذشته است و اکثر آثار او به دیگر زبانها ترجمه شده است از قبیل انگلیسی، ایتالیایی، فرانسوی، آلمانی، عربی، ترکی و نیز در اند و نزی ترجمه ها بی از اشدار او بطبع رسید.¹²⁴

¹²⁴از جمله، ترجمه های آثار اقبال تا حدودی کننده اطال دارد از این قرار است:

The Secrets of the Self. R.A Nicholson, Lahore 1920.

Complaint and Answer, Altaf Husain, Lahore 1943.

The Tulip of Sinai, A.J. Arberry, London 1947.

Poems from Iqba. .V.J Kierna, Bombay 1947.

Persian Psalms, A.J. Arberry, Lahore 1948.

The Devil's Conference, Gujrat 1951.

The Mysteries of Selflessness, A.J.Arberry, London. 1953.

II Poema celeste, Dr. Alessandro Bausani, Rome 1952.

Reconstruire la Pensée religieuse de l'Islam, Eva Meyerovitch, Paris 1955.

Message de L'Orient, Eva Meyerovitch et Mohammad Achena Paris 1956 Le

Liver de L'Eternite, Eva Meyerovitch, Paris, 1962.

بعلاوه پر و فسورهل استاد دانشگاه ارلانگن، قسمتها از پیام مشرق را به زبان آلمانے ترجمه کرده و استاد حسن الاعظمی و اشاع ر مصری "سید علی الشبلان" تانه ملی اقبال را به عربے ترجمه و در مجله البشیر پاکستان منتشر کرده اند پس همی ن روتن منظومه "شکوه و جواب شکوه" را به عربے ترجمه کرده اند، نیز یک تن شاعره ء عراقے بنام امینه نور الدین مقداری از اشعار اقبال را ترجمه نموده و در بغداددر مجلات بطبع رسانده است. مرحوم دکتر عبدالوهاب عزام ہم پیام مشرق را به عربے بر گرد اند که انجمن اقبال در کراچی پچاش کرد. همه منظومه "ضرب کلیم" و اسرار و رموز را هم به عربے ترجمه کرده است. ترجمه پیام مشرق به ترکی به توسط

دو سال ۱۹۳۶ بود که در فرانسه در مجموعهٔ "شعری امروز"، در ردیف شاعران نامداری مانند والت ویتمن،¹²⁵ پل والری¹²⁶ ژان کوکتو¹²⁷ فرانسوا موریاک¹²⁸ و ژول رومن،¹²⁹ محمد اقبال را معرفی کرده و رساله ای با ترجمه ای از اشعار گوناگونش پرداخته بودند¹³⁰

بنا بر این اگر او را گویند ای متفکر بماریکم که در فکر زندگی و شاعر زندگی بود و به ملت خود درس زندگی می داد سخنی نا درست نیست. گویی باید به او حق داد که می گفت:

پس از من شع ر من خوانند و در یابند و می گویند

جهانی را دگر گون کردیک مرد خود آگاهی¹³¹

در پایان، ز حوصله محبت آمیزی که حضار محترم در استماع عرایض نا چیز بنده بچرج دادند تشکر می کنم.

دکتر علی گنجلی صورت گرفته و نیز آقای بهرم رانگ کوتی اشعار زیادی از اقبال از جمله "اسرار خودی" را در اندونزی ترجمه و منتشر کرده است (اقبال شناسی ۱۲۷، ۱۷۴، ۱۸۴، ۱۸۷، ۱۸۸)

¹²⁵ Walt Whitman.

¹²⁶ Paul Valery

¹²⁷ Jean Cocteau.

¹²⁸ Francois Mauriac

¹²⁹ Jules Romains.

¹³⁰ رک: ص 1 همین مقاله اخ

¹³¹ زبور عجم ۱۴۳

IQBAL DAY IN ZAHIDAN

The Consulate of Pakistan in Zahidan held an Iqbal Day meeting on 21st May, 1966, which was attended by over two hundred guests. General Nasrullahi, Governor General of Baluchistan and Seistan, Governors of Zahidan, Zabul, Iranshahr and Sarawan, Additional Commissioner, Quetta Division, Mayor of Zahidan, heads of all local civil and military departments, Indian Vice-Consulate staff, leading Iranian and Sikh merchants attended the meeting. Lt. General Nasrullahi was the chief guest. Mr. Ali Asghar Mazhari, Director of Information and Radio, Baluchistan and Seistan ; Mr. Muhsan Daoodi, Secretary, Hizbe Iran-e-Navin, read papers on Iqbal which are reproduced below in Persian,

In the end the Governor General also spoke extempore. He paid glowing tributes to Iqbal. Edulogizing his services he said that Iqbal was not only the national poet of Pakistan but also of India, Afghanistan and Iran and these countries should be equally proud to call him their own Iqbal, he said, was the strong supporter of Muslim unity and he was a true Musalman. For his love for the House of the Prophet the Governor-General quoted extensively from Iqbal's poem's written in praise of Ali, Husain and Fatima. He said that in spite of the fact that Iqbal got his higher education in Europe, there was not the slightest influence of Europe on his thoughts. He stressed that if Europe could be proud of Goethe, Shakespeare, Victor Hugo, etc., the East, particularly the Muslim world, was very much proud of Iqbal. Referring to the political awakening which Iqbal brought about in the Muslims of the Indo-Pakistan sub-continent, he said that the advent of Pakistan was an eloquent proof that countries cannot be conquered with armies but by the brains of the people and so long as they are mentally alive the nations are not subdued and they always express themselves.

In the end General Nasrullahi prayed for the unity of Iran and Pakistan under the guidance of the Shahanshah of of Iran and the President of Pakistan.

ADDRESS

BY

آقا علی اصغر مظهری

ساز تقدیرم و صد نغمه پنهان دارم

پر کجا زخمه اندیشه رسد تار من است

ادمها سر گذشت می افرینند—

تاریخ افریده همی ادمهای سر گذشت افرین

است— اما از همه دوره های تاریخ و از میان عصر های بسیار دور تنها تعدادی انسان پیدا شده اند که خود ادم افرین بوده اند چه اینان آنچه را به ادمی فضیلت و برتری میدهد افریدند.

این ادم افرین با در طول زندگی بشر در هر عصر و زمان انگشت شمار بوده اند ولی با اینهمه هر چه ادمی دارد بدیده افرینش آنها است— در میان این انگشت شمار ادم افرین ها که اکثرا در گهواره تمدن بشریت یعنی مشرق زمین افریده و افریننده شده اند فیلسوفی والا و توانا را بنام دکتر محمد اقبال لاهوری میبتوان نام برد که این مجلس بیاد بود او و بخاطر تجلیل از مقام بلند پایه او زینت یافته و این ذره را نیز هوای ان در سر افکنده اند که پیرامون اندیشه های این حکیم بزرگ و عارف ربانی سخن بگویم حال آنکه خود را شیاسته این کند و کاو نمیدانم و بانکه سالهاست خوشه چمن خرمن گران بار اثار این فیلسوف بزرگ انسان افرین هستم. اذعان دارم که مرا حد این مداخله نیست ولی چه کنم که اجرای امر سروران را ادب و فریضه می شمارم. روی این اصل ناچار بزعم خود

بدون حب و بعض و با اظهار این مطلب که هر کس بقدر فهم خور از آثار این فیلسوف درک میکند ادراکات خود را در طبق خالص نهاده و به پیشگاه مبارکش که هم اکنون به اندیشه حقیر ناظر این مجلس بی ریا است تقدیم مینمایم و امیدم آن است که مرا در انجام این مهم یاری کند تاخدای نا کرده بر خلاف چیزی نگوییم و بیراهه نپیوم— پس اینجا است که بنا به گفته خود او که فرماید:

دلیل منزل شوقم بدامنم اویز

شود زاتش نابم بخاک خویش امیز

ناچار بدامنش می اویزم و از حق استمداد می طلبم ولی بهر حال مرا از انجام این مهم رعبی و هراسی در سرافتاده اگرچه مقابل شور و شوق و ذوق در دل پر تو فکن گشته و بیشتر از این جهت سرگردانم ساخته که باید این دریای بیکران را در ظرف کوچکی بریزم و سخن کم گویم وحد سخن را هم ادا کنم و پیدا است که

گر بریزی بحر را در کوزه ای

چند گنجد قسمت یکروزه ای

ولیکن بازهم بگفته مولانا جلال الدین:

اب دریا را اگر نتوان کشید

هم بقدر تشنگی باید چشید

راز را گرمی نیازی در بیان

در کها را تازه کن از قشتر ان

اکنون اجازه فرمائید در آغاز سخن پیرامون ارتباط معنوی و ادبی ایران و شبه قاره هند و پاکستان و نفوذ ادبیات فارسی و معنویات ایرانی در آن سر زمین و بخصوص در قسمت غربی آن که امروز کشور هم کیش و هم عهد و پیمان ما پاکستان است. مطلبی کوتاه بگویم وان گاه که بزمان و عصر اقبال رسیدم به اصل مطلب پردازم. همانطور یکه حضار محترم استحضار دارند در دوره غزنویان و غزنین مرکز علم و ادب شد و سلطان محمود غزنوی زبان پارسی را به هندوستان برد و ارتباط بین ادبیات هندی و پارسی بیشتر شد اینک گفتم بیشتر شد بدان سبب است که این پیوستگی از دیر زمان بود چه زبان Avestaei اوستائی با زبان سانسکریت Sanskrit کا ملا شبیه است و حتی روایات کتب دینی ودا Veda و اوستا Avesta بهم مانند— پس از سلطان محمود غزنوی رواج زبان پارسی در شبه قاره هند و پاکستان افزون شد و شاعری بزرگ چون مسعود سعد سلمان در لاهور تولد یافت و ستاره درخشان زمان گردید— در قرن هفتم فخر الدین عراقی مدتی از زندگی خود را در هند گذراند و در قرن هشتم هجری دامنه وسعت و نفوذ زبان پارسی افزون گردید و امیر خسرو دهلوی در هند شهرت یافت و بالاخره در قرن دهم و بهگنامه غوغای مغول بزرگ شاعرانی از ایران رخت بر بستند و به دیار هند شافتند— چونان صائب تبریزی— فیض رکنی— عرفی شیرازی و همینها بودن که سبک تازه ای را بنام سبک هندی در ادبیات ما بوجود

اور دند و رواج دادند— چه شد که اینان بهند رو کردند و چرا از م بیان انهمه پهن دشت گیتی این سر زمین افسانه ای را بر گزیدند— بخاطر آنکه زبان شیرین و شعر دل انگیز پارسی در آن دیار خریدار داشت و تقریباً زبانی بود که همه می دانستند و بان عشق می ورزیدند و خلاصه میتوان گفت که اگر زبان محاوره و مطالعات روزمرد شان نبود زبان ادبی و مبین احساسات شان بهر شکل و صورت بشمارم یرفت و بهمین عوامل موجب شد تا اقبال که از دوران کودکی به شعر و شاعری مشغول بود و شوری در سر و ذوقی در دل نهفته داشت زبان محلی و زبان اردو را رها سازد و زبان شیرین پارسی را برای بیان احساسات و مطالب خود برگزیند و الحق که در این میدان جنان ترک تازی کرد که گوی از همه ریود و در شمار برگزیدگان این جمع در آمد— این است نظر او در باره زبان پارسی.

هندیم از پارسی بیگانه ام

ماه نو باشم تهی پیمانم ام

گرچه بندی در عذوبت شکر است

طرز گفتار دری شیرین تر است

پس بدینگونه اقبال زبان دری را برگزید ولی چرا او که فیلسوف بزرگ و یامبشری دانا و توانا بود شعر را برای بیان احساسات خود انتخاب کرد. این سوال را بدینسان می توان جوابش گفت که معانی و مفاهیم وقتی با بیان لطیف ادا شود بر دل می نشیند و هرگاه در قابل نظم در آید موزون گردد و آن می شود

که شعرش نام ییم و این کاری است که از عهده همه کس ساخته نیست و بشری که دارای احساسات رقیق نباشد و از نظر معنوی به درجات عالی نرسیده باشد از انجام ای ن مههم برنمی آید. خاصه شاعر فقط در اندیشه شعر نباشد و شعر را وسیله ای انتخاب کرده باشد همچون اقبال که با همه علاقمندیش به شعر پارسی و با همه ان که این قلاب را ب رای عرضه کردن افکارش بمنظور مرمت ساختمان دماغی بشریت بر گزیده حتی از عنوان شاعری هم گریزان بوده است چنانکه خود او فرماید:

نه بینی خیر ازان مرد فرودست

که برمن تهمت شعر و سخن بست

حالا که با اقبال و راهبی که به شاعری او منتهمی شد چند کوچه ای هم قدم شدیم و هم سخن بسراغ دیوانش می رویم. راستی هر گ ز دیوان او را مونس دل خود ساخته آید. بحق بق که اگر این کار را با حال خاص خود انجام دهیم مثل این است که بقول استاد دشتی بدماریکی از ستارگان وارد شده ایم و در جائی والا تر شامل تر و پهناورتر از اتمسفری که این خاکدان را در بر گرفته سیر می کنیم و به این نکته واقف م یشویم که بجائی راه یافته ایم که ستارگان موجودات زنده ای هستند و با ادم سخن میگویند و به ان روح محیط و جاویدان که در فضای لا یتناهی موج میزند نزدیک م یشویم. این عجب نیست زیرا اقبال به اوج زیبائی مجرد می پرد و بسوی بی سوئی و از خودی به بیخودی میرود. براستی دیوان اقبال دریاست آرامش ان زیبا و پیچان ان فتنه انگیز است مثل دریا موج و

طوفانی است مثل دریا جلوه گاه رنگهای بدیع گونا گون است و محلی تجلی
مه‌ر و ماه و جلوه گاه افرینش نقشهای غروب.

انها که کم و بیش با آثار اقبال آشنایند به این نکته واقفند که دیوان اقبال تنها
شعر نیست بلکه غوغای یک دریای متلاطم و طوفانی و انعکاس یک روح غیر
ارام و پر از هیجان و لبریز از شور جذبه است و باز هم از زبان خود او بشنوید که
فرمای د

اشنای من ز من بیگانه رفت

از کمستانم تمهی پیمانہ رفت

من شکوه خسروی او را دهم

طاق کسری زیر پای او نهم

او حدیث دلبری خواهد ز من

اب و رنگ شاعری خواهد ز من

کم نظر بی تالی جانم ندید

اشکارم دید و پنهانم ندید

ترک گل رنگین و مضمون من است

مصرع من قطره خون من است

پس بدینسان ستاره ای در مشرق درخشید و زبان شعر را برای بیان مقصود خویش برگزید. جمعی او را مبشر خواندند، گروهی فیلسوف بزرگش شمردند و بیشمار مردمی او را پدید آورنده مکتب خاص تربیت اسلامی نامیدند و جمعی نیز نه او را صوفی و عارف خوانند و نه فیلسوف و شاعر دانند بلکه اقبال را انسانی مخصوص بخود ذکر کرده اند. ولی این ذره بزغم خود با قبول ه مه آنچه دیگران گفته اند او را عارفی بزرگ و ربانی می‌شمارم و بهترین دلیلی هم که عرضه میدارم این است که او مولانا جلا الدین محمد بلخی را مقتدای خود خوانده. پس او از عرفان توشه ای غنی دارد و هر چه هم دارد از پر تو همین است و بس. اقبال آموزگار عشق و الفت است آموزگاری که در وادی محبت باهمه کس همراه و در خلوت عشق با هر دلسوخته ای دمساز و گرچه طرحی نو در انداخته ولی بمصداق این بیت شیرین حافظ که فرماید

یک قصه بیش نیست غم عشق و این عجب

کز هر دها که می شنوم نا مکرر است

گفته های او هم سلما نامکرر است و نو. ولی بهر حال از مغزن عرفان سر چشمه گرفته است. اینجا نا گزیر باید ازدواوین لغت استمداد بجویم و برای روشن شدن خودم و جلب توجه حضار محترم به نکاتی که میه اند این نکته را عرض کنم که عرفان بمعنی باز شناختن است و در حدیث نبوی هم چنین آمد.

من عرف نفسه فقد عرف به

که ترجمه اس انرا هم بهتر است زبان مولانا عرض کنم:

بهر این پیغمبر انرا شرح ساخت

کانکه خود به شناخت یزدان را شناخت

این خنک تر انکه ذات خود شناخت

اندر امن سرمدق قصری بساخت

ذکر این موضوع نیز بنظر میرسد ضروری باشد که عرفان دین و مذهب خاص نیست که ما مقرر داشته باشیم. اقبال را عراف بخوانیم خیز راهی مخصوص بخود دارد و باهمه مذاهب بصور مختلف سازش دارد. و اینکه بعض خیال میکنند عارف و صوفی با عرفان و تصوف یکی است گمان میکنم که صحیح نباشد زیرا با انکه عارف و صوفی را بیک معنی گفته اند اما در اصل تصوف یکی از شعب و جلوه های عرفان محسوب می شود و ممکن است شخصی عارف باشد اما صوفی نباشد چنانکه ممکن است شخص بظاہر داخل طریقه تصوف باشد اما از عرفان بهره ای نبرده باشد. پس عارف حقیقی کسی است که هم دارای دین و مزهیب باشد و هم اهل ریاضت و کشف و شهود بطوریکه از مرتبه علم القین به مقام عین الیقین و حق الیقین رسیده باشد و از همه بریده و بدوست پیوسته باشد. بقول فیض کاشانی که فرماید:

ازان ز صحبت یاران کشیده دامانم

که صحبت دگری میکشد گریبانم

و نکته مهم این است که مقصود از همه ان با که عارف انجام میدهد خدا اوست و بس. زیرا او را نه ترسی از دوزک در دل است نه هوای بهشت در سر. به استناد این بیت جناب دکتر نور بخش کرمانی که فرماید:

مرو بصومعه کانجا بهشت بفروشد

بیا بکوی خراپا تیان خدا اینجاست

آنچه این ذره از دریای بیکران اقبال قطره قطره نوشیده و مضمضه کرده ام نشان دهنده ان است که اور بمرحله عین القین و مقام حق القین رسیده است و اورا عارف م یدانم ولی عارفی که با تارکین دنیا و صورفی نمایا چرسی و بنگی و دنیا پیشم دان مخالف است و بر خلاف انها که گفته اند

چشم بند و گوش بند و لب به بند

تا رسد فکر تو بر چرخ بلند

وبا تلقین این فکر مقام بشریت را به منزل پستی و نیستی کشانده اند (البته شاید مقصود شاعر بمناسبتی چیز دیگر بوده و استنباط با غلط باشد ولی بهرحال اقبال میگوید.

چشم و گوش و لب کشای ای هوشمند

گر نبینی راه حق بر من بخند

اقبال دنیا را دوان نمی خواند و انرا وسیله ت وسعه ذات و بلا بردن مقام نفس
می شمارد و میفرماید:

کوه و صحرا دشت و دریا بحر و بر

تخته تعلیم ارباب نظر

ای که از تاثیر افیون خفته ای

عالم اسباب را دوان گفته ای

خیز و واکن دیده مخور را

دوان مخوان این عالم مجبور را

غایتش توسیع ذات مسلمست

امتحان ممکنات مسلمست

گهر اور را تا نه او گیرد ترا

همچومی اندر سبب گیرد ترا

تا ز تسخیر قوای این نظام

ذو فنونیهای گو گردد تمام

توجهی نداشت که در زیر سقف اطاق

کوتاه از چوب پوشیده ای چه میگردد

پدر اقبال نور محمد بارزگانی متدین بود. وقتیکه اقبال بمرحله رشد رسید پدر او را برسم معمول برای آموختن قرآن حکیم بیکی از مساجد برد. اقبال پس از طی دوره تحصیلات مکتب خانه وارد مدرسه شد. محمد اقبال در دوران تحصیل دبستان درخشندگی خاص از خود نشان داد. پوشمندی و سرعت انقال اقبال موجب شد که دانشمند بزرگ میر حسن شمس العلماء که در آن موقع بشغل بود از هر جهت باو توجه م یکرد و او را مورد تشویق و تقدیر قرامی داد. اقبال از همان دوران کودکی بسرون اشعار آغار نمود. پس از دوران ابتدائی برای گذراندن دوران متوسط وارد اسکاج مشن کالج کردید در همین مواقع بود که اغلب اشعارش را برای تصحیح نزد شاعر بزرگ اردو متخلص به داغ میفرستاد. داغ سالها پس از این تاریخ زنده بود و شهرت و محبوبیت اقبال را در همه جام یدید و غالباً بافتخار باین موضوع اشاره میکرد که (در اوایل اکثر اشعار اقبال را من تصحیح میکردم)

اقبال در ساطل ۱۸۸۵ برای تحصیلات عالی رهسپار لاهور شد. در این موقع او جوانی بود بیست و دو ساله دارای قیافه گشاده و پهن و رو بهمرفته معتدل و موزون با ابروهای انبوه و ه برپشت و چشمانی درخشنده و جذاب برنگ خرمائی روشن. در لاهور انجمن ادبی تشکیل شده بود که عده ای از شخصیتهای مشهور ادب در آن عضو بودن. اقبال برای اولین بار منظومه معروف خود را راجع به همالیا دریکی از جلسات انجمن ابی قرائت کرد که این منظومه در ۱۹۰۱ دو روز نامه (مخزن) منتشر گردید و موجب شهرت اقبال در سراسر کشو شد اقبال در لاهور

تحت نفوذ دانشمند معروف (سرماتوس ارنولد) قرار گرفت و بسال ۱۸۹۷ تحت تعلیم نامبرده باخذ درجه فوق لیسانس در فلسفه نایل گردید. شخصیت سر توماس ارنولد و مولوی میر حسن در روحیه اقبال اثر فراوان داشته است. علاوه بر اینها اقبال تحت تاثیر پدر و بخصوص مادر خود بوده است. ما در اقبال زنی بود ارام از تیپ خانمهای قدیمی و بسیار مذهبی و مقدس. علاقه فراوان اقبال را بمادر از منظومه ای که هنگام وفات مادرش سروده است میتوان تشخیص داد. اقبال بتوصیه سر توماس ارنولد بسال ۱۹۰۵ برای کسب علم عازم اروپا شد و در دانشگاه کمبریج بتحصیل فلسفه پرداخت و در دانشکده (لینکولن ان) ابن دانشگاه تحصیل علم حقوق نمود. این همان دانشکده است که مرحوم قائد اعظم محمد علی جناح مؤسس پاکستان در ان تحصیل حقوق کرده است. این نکته در خاطرات مرحوم قائد اعظم جالب است که میفرماید (انروزها در شهر لندن چند دانشکده حقوق دیگر وجود داشت ولی من این دانشکده را از انجهت بر گزیدم که ملاحظه نمودم نام حضرت محمد (ص) در سالن دانشکده جزو مقننین بزرگ جهان نوشته شده است.

اقبال برای اخذ درجه دکترا رساله ای بنام (توسعه و تکامل متافیزیک در ایران) نوشت که دانشگاه مونیخ بمناسبت هم ین رساله درجه استادی فلسفه را بوی اعطاء کرد. اقبال پس از دریافت درجه استادی از دانشگاه مونیخ یک سلسله خطابه در دانشگاه کمبریج درباره اسلام ایراد نمود که موجب شد این دانشگاه نیز درجه استادی باو بدهد. اقبال در ماه اوت ۱۹۰۸ دوباره بوطن

بازگشت و بخدمت وکالت داد گستری و استادفی فلسفه در دانشکده دولتی لاهور مشغول شد. ولی دیری نپائید که از استادی دانشگاه استعفا داد چه انرا مانع از انجام ارزوہا و ہدفہای خود دید. در این مورد مرحوم اقبال بہ علی بخش مستخدم باوفای خود چنین میگوید.

علم بخش- من برای ملت خود پیامی و ماموریتی دارم و اگر در این شغل بمانم ابلاغ این پیام امکان پذیر نخواہد بود. بدینجہت استعفا دادم و امید و ارم از ابن بہ بعد بارزوی خود برسم-

در سال ۱۹۱۵ نخستین اثر منظوم اقبال (اسرار خودی) بزبان فارسی منتشر شد و سر و صدای زیادی راہ انداخت. بعد از نشر (اسرار خودی) (رموز بیخودی) در سال ۱۹۱۸ منتشر کردید- شاعر در این دو منظومہ ضمن بیان اسرار و رموز پیامی را کہ برای بشریت داشت تشریح نموده است. اسرار خودی دربارہ دکترین (ذات خود) ولی (رموز بیخودی) راجع بمسائل جامع انسانیت (ذات اجتماعی) و بہ تعبیر دیگر دربارہ فرد با محیط بحث میکند.

مقارن ہمیں اوقات مجموعہ بزبان اردو بنام (بانگ درا) و بعد از ان رسالہ بنام (پیام مشرق) بزبان فارسی در جواب دیوان شرقی غربی گوته شاعر المعانی سرودہ است- پس از نشر پیام مشرق بفاصلہ دو سال کتاب زبور عجم بزبان فارسی منتشر شد- این کتاب حاوی افکار عرفانی و داری مضامین بسیار بلند حاکی از شرافت و اہمیت مقام انسان است. بعد از ان کتاب جاوید نامہ کہ انرا عالیترین اثر منظوم اقبال دانستہ اند منتشر شد- این کتاب در مقام کمدی الہی

دانته کمدی الهی شرق شناخته شده است و اقبال بصورت بسیار جالبی افکار و نظریاتش را درباره مسائل متنوعی که انسان در زندگی روانه اش با آنها مواجه میشود تشریح کرده است. این اشعار در شمار بهترین اشعار کلاسیک جهان محسوب میشود. در سال ۱۹۳۵ اقبال مجموعه اشعاری (بال جبرئیل) و در سال ۱۹۳۶ مجموعه دیگری تحت عنوان (پس چه باید کرد ای اقوام شرق) بزبان فارسی منتشر نمود. آخرین مجموعه اشعار اقبال که بزبان فارسی و اردو سروده شده و پس از رحلت وی بچاپ رسیده است بنام (ارمغان حجاز) نامیده شده است.

بر چند شهرت اقبال بیشتر از جنبه شاعری او است ولی نباید فراموش کرد که اقبال سه کتاب برای ما از خود باقی گذاشته که از انجمله کتاب بسیار نفیس (احیای فکر دین در اسلام) است که شایان توجه مخصوص می باشد و بر یک از فصول آن برای متفکرین مملو از اندیشه های عمیق و نظرات علمی رقیق است و فلسفه اقبال که در آثار منظوم او بصورت پراکنده عرضه شده در این کتاب بصورت (تز) یا اجتهاد نامه ای مشاهده میشود. و رسالت تاریخی اقبال به کاملترین صورت در این کتاب انجام یافته است.

اقبال در مسیر تحول فکر انسان سهم بزرگی دارد و برای شناسائی او باید اقبال را در دو جنبه جدا از هم مورد بررسی قرار دهیم. نخست جنبه ادبی دیگر جنبه فکری. بنظر میرسید که شناسائی اقبال از نظری فکر کار ساده نباشد. در سال ۱۸۰۲ مقاله ای از اقبال در جراید بمبئی منتشر گردید که نشان میدهد اقبال

انروزها درباره (سوهرمن- مرد برت) یعنی انسان کامل فکر میکرده است یعنی سالها قبل ازآنکه اثار نتیجه فیلسوف المعانی را مطالعه کند این اندیشه در ذهن او وجود داشته است. اشعار اولیه اقبال حاکی از سعی و عمل و عنایت او بکوشش و کار و فعالیت است که ضمن اقامت در اروپا برای وی مبدل به ایمان گردید و فلسفه (خودی) را در مقابل پانته اسیم (همه خدائی) اروپائی پایه گ ذاری نمود. نظر اقبال در احترام به شخصیت بشر نیز مظهر ایمان او باین معنی است و همین حس احترام است که او را وادار کرد تا اهمیت آزادی را برای جامعه ترویج کند و همه مسلمانان را گلهای یک نوبهار بداند و مکالفت خود را با نفاق درمیان مسلمانان ابراز دارد چنانکه میفرماید:

نه افغانیم و نه ترک و تتاریم

چمن زادیم و ازیک شاخساریم

تمیز رنگ و بو بر ما حرام است

که ما پرورده یک نوبهاریم

هنگامیکه اقبال در اوایل روز ۲۱ آوریل سال ۱۹۳۸ در انتظار مرگ در

بستر افتاده بود نیم ساعت قبل از مرگ این رباعی را بسرور زمزمه میکرد:

سرود رفته باز آید که ناید

نسیمی از حجاز آید که ناید

سر آمد روزگار ایس فقیری

دگر دانای راز اید که ناید

انگاه برای دوستانش که نگران حال او بودند گفته گوتته را بیان کرد که
میگوید (فکر مرگ از هر جهت بمن آرامش کامل مدهد زیرا من عقیده دارم که
روح فنا نا پذیر و ابدی است) و افزود یاران (من مسلمانم و از مرگ نمیترسم) و
بالاخره درحالیکه این بیت را سرود:

نشان مرد مومن با تو گویم

که چون مرگش رسد خندان بمیرد

بالبخندی بسیار زیبا بجهان باقی ستافت و به ادبیت پیوست. از جنازه اقبال
آنچنان تشییح شد که تاریخ شبه قاره هند نظیران را بیاد ندارد. جنازه اقبال نزدیک
دروازه تاریخی مسجد بادشاهی لاهور دفن شد. نام او تا ابد جاوید کواپد بود و
بگفته خاتم الشعراى ایران مرحوم ملک الشعرا بهار:

عصر حاضر خاصه اقبال گشت

واحدی کز هزاران بر گذشت

ضمن قدیم درود بر ران پاک اقبال با تقدیم غزلی دلپذیر از این اندیشنده
بزرگ بعراضم پایاں میدهیم و مروسندم دو کشور دوست و برادر ایران و

پاکستان تحت ارشاد رہبران خرد مند خود شاہنشاہ اریا مہر و حضر فیلڈ مارشل
ایوب کان روز بروز در راہ ترقی گلہای بلندی بردارند۔

حلقہ بستند سر تو بت من نوحہ گران

دلبران زہرہ و شان گلبدنان سیم بران

ای کہ در مدرسہ جوئی ادب و دانش و ذوق

نخرد بارکس از کارگہ شیشہ گران

خود افزود مرا درس حکیمان فرنگ

سینہ افروخت مرا صحبت صاحب نظران

برکش ان لغمہ کہ سرمایہ اب و گل تست

ای ز خود رفتہ تہی شو ز نوای دگران

متشکرم

ADDRESS

BY

Lt-General Nasarullahi

خانمہا و اقایان

ازاینکہ دعوت بندہ را قبول و قدم رنجہ نمودہ در ایس مجلس کہ بمناسبت یاد

بود بیست و ہشتمین سال در گذشت شاعر فیلسوف پاکستانی علامہ اقبال

منعقد شده شوکت فرموده آید بی نهایت سپاسگذارم. (از حسن اتفاق جناب آقای حاجی محمد صدیق استاندار علی البدل کوتاه هم بجمع ما پیوسته و موجب مزید خوشوقتی میباشند).

بعد از عرایض بنده آقایان ناطقین درباره زندگانی و علامه اقبال نسبت بهافکار و فلسفه جدید بیاناتی ایراد میفرمایند. چون انطوریکه باید و شاید در این وقت کمی که در اختیار دارم اظهار نظر حتی درباره شده ای ازفلسفه این شخصیت بزرگی قرن بیستم برای بنده تقریبا غیر مقدور است لذا با نهایت اختصار بدگر چند مورد خیلی برجسته ان اکتفا میکنم.

علامه اقبال در سال هزار و هشتصد و هفتاد و هفت میلادی در شهر سیالکوٹ با بعرضه وجود نها و در تاریخ بیست و یکم اوریل هزار و نهصد و سی و هشت جان بجان آفرین سپرد. او نابغه بزرگی بود. ضمن حکایاتیکه درباره او گفته میشود یکی هم این است که در بعضی اوقات دیر وقت سر کلاس درس حاضر میشد. معلوم اش از نظر اینکه مباد این کار برای وی یک عادت دائمی شود علت را استفسار نمود. اقبال هم بدون تا مل و با سادگی تمام گفت بلی اقبال همیشه دیر میرسد (لازم بتذکر این نکته نیست که اقبال بمعنی بخت و طالع میباشد).

دکتر اقبال از دانشگاه کمبریج باخذ لیسانس نائل و در سال هزار و نوصد و هفت از دانشگاه مونیخ درجه دکتر در فلسفه بگرفت. او بمولانا جلا الدین رومی

بزرگترین شاعر عرفانی ایرانی نهایت ارادت را داشته و در دریای ژرف فلسفه عمیق او غواصی ها کرده و در مثنوی ارمغان حجاز در باره اش میگوید:

گره از کار این ناکاره وا کرد

غبار رهگذر را کیمیا کرد

بروی من در دل باز کردند

ز خاک من جهانی ساز کردند

ز فیض او گرفتم اعتباری

که با من ماه و انجم ساز کردند

ز رومی گیر اسرار فقیری

که ان فقر است محسود امیری

حذر زان فقر و درویشی که از وی

رسیدی بر مقام سر بزیری

دکتر اقبال در مثنوی اسرار خودی بدکر تصور خودی که اساس افکار فلسفی او میباشد پرداخته و ضمن مقدمه ان شرح میدهد که چگونه روزی در عالم رویا با مولوی روم روفروشده و وی با وامر کرد که بر خیزد و مشغول نغمه سرائی شود. علامه اقبال تا چه اندازه تحت تاثیر این عارف بزرگ قرار گرفته از این امر پیدا

است که عین ابیات مولانا را در موارد عدیده در اشعار خود گنجانیده و حتی مثنوی خود را هم در بحر مثنوی معروف مولانا سروده است.

علامه اقبال هم بزبان اردو و هم بفارسی سخنسرای مینمود ولی برای ابراز افاکر رسا و عالی و وسیع تر کورد زبان فارسی را انتخاب نمود زیرا زبان اردو ظرفیت و وسعت زبان فارسی را ندارد. چنانکه میگوید گیسوی اردو هنوز منت پذیریت شانه است.

ضمن آثار ادبی اقبال می توان اسرار خودی- رموز بیخودی- پیام مشرق- زبور عجم- جاوید نامه و ارمغان حجاز را ذکر نمود. ارمغان حجاز در سال هزار و نو صد و سی و هشت پس از در گذشت وی بچاپ رسید. بعض از این آثار ادبی بزمانهای اروپائی ترجمه شده است و تا انجا که بنده اطلاع دارم در ایران هم یکمده گوینده و نویسنده و شاعر از جمله شخصیتهای مانند اقایان ملک الشعراء بهار- ادیب السطنه سمیمی- سید ضیاء الدین طباطبائی- علی اصغر حکمت و ناظر زاده کرمانی وغیره شرحهای مبوسطی در بار این شاعر فیلسوف گفته و نوشته اند. نیز چندین مجموعه منتخبات کلام فارسی اقبال در ایران بچاپ رسیده است که یکی از اینها مدیون سعی و کوشش آقای احمد سروش میباشد. لازم بتذکر نیست که بعض از اشعار علامه اقبال مانند ”چون چراغ لاله سوزم در خیابان شما ای جوانان عجم جان من و جان شما“ تقریبا در خانواده ایرانی بدرجه حسن نبول رسیده است.

سرچشمه نبوغ اقبال همانا قرآن مجید است. تالیف معروف او بزبان انگلیسی تحت عنوان تجدید بنای افکار دینی اسلام یک از برجسته ترین آثار ادبی درباه فلسفه اسلامی شناخته شده است. اقبال میگوید بوسیله نوریکه از قرآن حکیم بمن ارزانی شده تاریکی شب را مبدل بصبح روشن نموده ام بعد از قرآن مجید یگانه جزیکه اقبال را تحت تاثیر تعبیر نا پذیر خود قرار داده نغوذ کلام مولانای روم میباشد علامه ابال برای ابراز افکارش زبانی را که انتخاب نمونه فارسی و راهنما و هادی ایک مورد نهایت ارادت وی بوده ایرانی و حتی محیطی هم که دران تنفس میکرده بیشترش ایرانی بوده و بنده احساس مسرت مینکم اینکه در عصر حاضر هیچ شخص باندازه علامه اقبال ایران و پاکستان را از نظر فکر و عقیده اینقدر بهم نزدیک نموده است. بعلاوه بایستی یاد آورشم که در حدود شست سال هزار و نو صد و هفت میلادی موضوعیکه برای رساله دکترا دانشگاه مونیخ انتخاب کرد مربوط به ایران و تحت عنوان سر حکمت در ایران ب وده است. بنا بر این شکی نیست که عالمه اقبال از هر حیث یک میراث مشترک ایران و پاکستان بوده و واسطه اتباط فکر عقیده بین در کشور دوست و همجوار و برادر میباشد. بدیهی است این دکترا اقبال بوده که در ستوات ماضیه راه را برای همکاری های فکری و عملی بیشتری برای پیشرفتهای مادری و معنوی ما که اکنون شکل سازمان همکاری منطقه ای بخود گرفته هموار نموده است. علامه اقبال طرفدار جدی اتحاد عالم اسلام بوده و بعقیده او اولین قدم برای حصول این هدف عالی و باعظمت همکاری و اتفاق و اتحاد بین ایران و پاکستان میباشد و

امروز برای ماں چقدر مایه مسرت و موجب افتخار و سربلندی است که آن راوی این مرد روشن ضمیر مقرون بحقیقت گردیده و تحت هدایت عالیہ و راہنمائی خرد مندانه اعلیحضرت ہامیوں شاہنشاہ ارپا مہرو حضرت فیلڈ مارشل محمد ایوب خان دو کشور برادر دست در دست ہم داده در راہ ترقی و تعالیٰ با گامہای استوار بد پیش میروند۔

علامہ اقبال عالیترین ہدفش و سر بلندی اسلام بود۔ مسلمانان شبہ قار ہندو پاکستان را مخصوصا بعد از جہاد آزادی در سال ہزار و ہشت صد و پنجاہ و ہفت میلادی کہ انگلیسیہا ازان بعنوان شورش و طغیان یاد میکنند یک پارچہ یاس و نومیدی فرا گرفته بود و علامہ اقبال از این امرے نہایت متاثر و غمگین بود۔ بعلاوہ ضعف و زبونی کشورہای ہمجوار و در ماندگی و زوال تدریجی ملت اسلامی ہم اورا فوق العادہ نا راحت و بیچارہ کردہ بود۔ لذا قد مردانگی علم کرد و با بیامی کہ حاصل درس عمل و امید و خوشی بود بجلو آمد۔ تکیہ او پرنس آیہ شریفہ لا تقنطو من رحمت اللہ بودہ مادام العمر ازان پیروی میکرد و بہ دیگران ہم پیروی انرا تاکید مینمود۔ دورہ زندگی او یک پارچہ تجلی خوشبیتی و مظهر کامل امیدواری و دہ است۔ بعنوان شاہد قضیہ مثلی عرض میکنم۔ یک چشم علامہ اقبال از مدتی ضعیف بودولی در دو سہ سال خر عمرش بیانیی چشم درستی نیز تدریجا داشت از بین میرفت۔ روزی یکنفر در این مورد ابراز ہمدردی نمود ولی علامہ اقبال با مسرت خاطر باو جواب داد میدانید چیزی نازہ و قابل

ملاحظه بظهور پیوسته و جوه چشمها یم ضعیف تر شده حافظه ام قوی تر گردیده است.

علامه اقبال را عقیده بر این بود که زندگی گرد محاط است زندگی جامعه. بنا بر این از کنفرانس میز گرد که در سال هزار و نود و سی میلادی در لندن تشکیل شد برای رفع زمانهای اقتصادی و سیاسی میهم خود که مورد علامه علاقه شدید وی بود در جلسه سالیانه جامعه مسلمین که تحت ریاست خود وی در اله آباد منعقد شده بود مطالبه تشکیل یک کشور مستقل مسلمان را نمود و همیں مطالبه بعدا بشکل قطعنامه پاکستان مصوب بیست و سوم مارس هزار و نوصد و چهل میلادی درآمد و بالاخره همیں قطعنامه در چهارده اوت هزار و نوصد و چهل و هفت موجب تاسیس دولت پاکستان تحت قیادت قائد اعظم محمد علی جناح گرید و بهمیں مناسبت ما پاکستانیها همه ساله روز بیست و سوم مارس را جشن استقلال میگویم.

علامه اقبال بعلاوه از اینکه فیلسوف و شاعر و روشن ضمیر و معلم و مصلح بود یکی از بزرگترین مفکرین این عصر بوده است. او بخدا و رسول خدا ایمان داشت و راهمایش قرآن مجید بود. پیامش هم اثبات و اظهار خودی وانگاء هم بنفس برای بیشترت میباشد زیرا این یگانه راهی است که بدان مسلمانان جهان می ت واند اهمیت مقام وجود خود را بدانند و بفحوای ایه شریفه انی جاعل فی الارض خلیفه وظیفه ای را که خداوند متعال باو محول نموده انجام دهد. اقبال در مثنوی اسرار خودی میگوید:

بر که در قعر مذات مانده است
ناتوانی را قناعت خوانده است
ناتوانی زندگی را ریزن است
بطنش از خوف و دروغ آهستن است
از رموز زندگی آگاه شو
ظالم و جاهل ز غیر الله سو
چشم و گوش و لب کشا ای پوشمند
گر نبینی راه حق بر من بخند

لہذا پیام اقبال کہ حاصل مسرت و امید است برای ہمہ جہانیان می باشد و بدون ہیچ شک و تردیدی نعمتی است بزرگ برای ہمہ ما ہا در این جہاں پراشوبیکہ دران زندگی ماں امیخته با ترس و لرز و علم ثبات و مرج و سرج توام با خطر منہدم کنندہ قوہ تخریبی اتم کہ مانند اجل معقل ہمیشہ بالای سرمان موجود است بنام بر این بطور حتم میتوان گفت کہ علامہ اقبال بزرگترین نشان دہند و سلطنت الہی در روزی زمین و بزرگترین راہنمائی تجدید حیات مسلمانان در قرن بیستم می باشد۔ از درگاہ خدا وندمتعال می خواہم کہ ارزو اساسی دکتر اقبال را کہ ہمانا تحکیم رشتہ ای برادری و یگانگی بین کشور و دولت ہای ایران و پاکستان بودہ است بعد اکل شرمندی تعبیر کردہ و روح اخوت اسلامی بین

همه مسلمانان جهان روز برو افزون تر و کشورها و دولت های اسلامی گیتی همواره
نیرو منه تر و اتحاد اتفاق بین آنان تحت لوای دین مبین اسلام استراتر گردد.

در خاتمه بر خود واجب میدانم که ار اولیای محترم اداره اطلاعات و رادیو
و اداره سمعی و بصری بالخصوص از جنابی آقای مظهري که با مساعدت و
همکاری بیدریغ خود این مجلس را با موفقیت روبرو نموده اند از صمیم قلب
تشکر کنم.

جاوید ایران پاینده پاکستان

IQBAL DAY IN AFGHANISTAN

To celebrate 27th death anniversary of Iqbal, the great poet of the East, a meeting was held under the presidentship of the great literateur and poet of Afghanistan, Ustad Khalil al-Allah Khalili, in the Pakistan Embassy, Kabul. Several scholars, poets and writers participated in this function and spoke about Iqbal's life and thought. The paper of Professor Ghulam Husain Mujaddadi, Head, Department of Literature, Kabul University, is reproduced below from *Adab*, a bimonthly (Vol. xiii, nos. 1-2) Persian magazine of the Faculty of Literature, University of Kabul.

SPEECH

by

Professor Ghulam Husain Mujaddadi

مرحوم علامه اقبال در ۲۱ اپریل ۱۹۳۸ میلادی مطابق اول ثور ۱۳۱۷ از جهان فانی به عالم جاودانی رحلت نموده است.

زنده جاوید ماند پر که نکو نام زیست

کز عبقش ذکر خیر زنده کند نام را

دوستان شعر و ادب و علاقه مندان دانش معرفت، روز بادبود آن ادیب دانشمند و عارف عالی مقام را پر سالی با اهتمام خاصی استقبال می کنند.

میتوان اذعان نمود که تذکار و تجلیل خاطرات رجال ستوده خصالی همچو علامه اقبال نه تنها برائے ہم و طنائش بلکه برائے کلیه منتسبین عالم ادب و معرفت مایه تلذذ معنوی و وسیله کسب الهام و فیض است.

وی فیلسوف متفکری بوده که افکار عمیق خویش را با احساسات و عواطف هالیئ خود را آمیخته و آنها را بزبان‌پذیر شعر افاده کرده است. وی چنان آژار گزیده ای به یادگار گذاشته که می سزد هر یکی از آنها با ذوق و اشتیاق تمام معالعه شود و مورد استفادۀ قرار گیرد.

علامه اقبال یک فیلسوف مسلمان، یک متفکر متدین و خداشناس، یک ادیب عارف و یک شاعر بشر دوست و محب زادی است.

اقبال به حضرات پیغمبر اسلام سیدالانام عقیدت و اخلاص کاملی دارد و به علویت و حقانیت دین مبین اسلام از صمیم قلب گرویده است. وی بنای فلسفۀ خویش را بر اصول و اساسات متین اسلامی اتسناد داده و انسان را بر تزکیۀ نفس، تصفیۀ ضمیر، تربیۀ خودی و تنمیۀ شخصیت ارشاد میکند.

علامه اقبال نه تنها بر اسرار و رموز متصوفین اسلام و سلوک الیشان به رستی واقف است بلکه راجع به جریانات فکری و فلسفۀ عالم شرق و غرب نیز دارای اطلاعات جامعی است و دربارهٔ عقائد و نظریات حکماء و فلسفۀ مشرق و مغرب در کتاب پیام مشرق خود در قسمت (نقش فرنگ) تبصره ها نموده و افکار عارفانۀ خویش را نیز در برابر آنها ابرار میدارد.

در حالیکه فیسلوف فرانسوی دریکارتبرائے حصول یقین درباره وجود و هستم خویش چنین اظهار نموده بود: ”چون میاندیشم پس هستم“۔ علامه اقبال این مفهوم فلسفی را به زبان جذاب شعر چنین بیان میکنند:

در بود و نبود من اندیشه گما نها داشت

از عشق یقینم شد این نکته که هستم من

در واقع ہمیں عشق اس ت که در قلب انسان تپش و جنبش ایجاد میکند، اورا به فعالیت در اجرای وظایف و وجایب انسانی سوق می دهد و در راه نیل به مطلوب و رسیدن بمفکوره هاو نصبال عین های عالی به سعی و مجاهدت وامیدارد و باعث ادراک وجود و ابراز هستی وی میگردد.

الحق عشق کالون فلسفه علامه اقبال را تشکیل میدهد:

ز شعر دلکش قبال میتوان دریافت

که درس فلسفه میداد و عاشقی و رزید

و در ہمہ افکارت و اشعارش جذبہ عشق و عاطفہ سوز و گداز

محسوس است و در پیام مشرق تحت عنوان (عشق) گوید:

عقلی کہ جهان سورد بک جلوہ ییباکش

از عشق بیاموزد آئین جهان تابی
عشق است که درجانت پر کیفیت انگیزد
از تاب و تبرومی تا حیرت فارابی
پر معنئی پیچیده در حرف نمی گنجد
یک لحظه بدل در شو شاید که تو دریابی
در همین مضمون در جاوید نامه گوید:
زندگی را شرع و آئین است عشق
اصل تهذیب است دین، دین است عشق
ظاہر اور سوز ناک و آتشین
باطن او نور ربا لعالمین
از تب و تاب درو نش علم و فن
از جنون ذو فنونش علم و فن
دین نگرده پخته بی آداب عشق
دیگر بگیر از صحبت ارباب عشق
در جای دیگری در پیام مشرق فرماید:
بچشم عشق نگر تا سراغ او گیری

جهان بچشم خرد سیم یا و نیرنگ است

ز عشق در عمل گیرو هر چه خواهی کن

که عشق جوهر هوش است و جان فرہنگ است

علامہ اقبالدر کتاب مثنوی اسرار خودی بشرح نکتہ اساسی فلسفہ خویش پرداختہ و درآن مفهوم (خودی) را نقطہ آغاز اتکای افکار فیلسوفانہ خود قرار دادہ و چنین ایضیاح میکند:

”خودی یکے از مهمترین ساییلی است کہ بار زندگانی انسان رابطہ محکمی دارد. خودی نہ تنها سبب بقا انسان و ہر موجودی از موجودات این عالم است بلکہ اصل نظام و تسلسل حیات تعینات وجود نیز بران مرتبط است.

بعقیدہ اقبال خودی نام مجموعہ قوائ نہفتہ است کہ در ہر فردی از افراد کائنات (چہ ذی وح باشد و چہ غیر ذی روح) وجود دارد. بقا و استحکام پیکر ہستی نیز مربوط بہ ظہور وانکشاف آثار خودی است طور یکہ گوید:

پیکر ہستی ز آثار خودی است

ہر چہ سی بینی ز اسرار خودی است

وی معتقد است که انسان باید خیزش را و انماید و نیروی خفته و
نمفته خود را بیدار و آشکار سازد:

و نمود خویش را خودی خودی است

خفته در پر ذره نیروی خودی است

و در ارمان حجاز خود چنین افاده میکنند:

خودی را از وجود حق وجودی

خودی را از نمود حق نمودی

نمیدانم که این تابنده گوهر

کجا بودی اگر دریا نبود

و نیز داستان عشق و محبت را در ضمن اسرا خودی چنین اظهار

میدارد:

نقطه نوری که نام او خودی است

زیر خاک ما شرار زندگی است

از محبت میشود پاینده تر

زنده تر، سوزنده تر، تابنده تر

فطرت او آتش اندوزد ز عشق

عالم افرصوزی بیاموزد ز عشق

علامه اقبال برای بقا و اقوام خودی، داشتن آرزو تقویه آنرا لازم

میداند و یاس را نکوپش میکند- چنانکه گوید:

آرزو پنگامه آرائی خودی است

سوج بیتابی، ز دریای خودی است

آرزو، صید مقاصد را کمند

دفتر افعال را شیرازه بند

آرزوا رتا در دل خود زنده دار

تا نگرده مشمت کاک تو غبار

آرزو جان و جهان رنگ و بو است

فطرت هر شی امین آرزو است

اقبال در این اثر خویش برای تربیت و تکامل خودی و رسیدن به

هدف نهایی و ارتقا بمرتبۀ علیاء پیمودن سه رحله را بیان کرده است

مرحلۀ اول اطاعت است که در آن بخدمت، مشفت، صبر، استقلال،

متانت و تحمل توصیه میکند و انسانرا به پیروی از احکام شرع مبین

تحریض مینماید.

مرحله دوم مساله ضبط نفس و درست گرفتن زمام اختیار خود و حکومت بر نفس است طور یکه گوید:

نفس تو، مثل شتر خود پرور است

کود پرست و خود سوار و خود سراسر است

مرد شو، آور زمام او به کف

تاشوی گوپر، اگر باشی خزف

وماحصل مرحله سوم، ارتقاء انسان بدرجه عالیه نیابت الهی است:

نایب حق در جهان بودن خوش است

بر عناصر حکمران بودن خوش است

اقبال به مجاهدات در عمل، سعی و کوشش دائمی، تعریض و تشویق مینماید و اصل زندگی را در جنبش و کوشش میداند:

زندگیت نیست بجز جنبشی

راحتیت نیست مگر کوششی

هستی را در حرکت و فعالیت، و نیسی را در سکون و عطالت تصور

می نماید و میگوید:

درین دریا چو موج بے قرارام

اگر بر خود نه پیچم نیستم من

واین مفهوم را تحت عنوان ”زندگی و عمل“ چنین تمثیل میکنند:

ساحل افتاده گفت، گرچه بسی زیستم

هیچ نه معلوم شده آه که من چیستم؟

موج ز خود رفته ای، تیز خرامیه و گفت

هستم اگر میروم، گر نروم نیستم

علامه اقبال در جاوید نامه خود تحت عنوان ”حکمت خیز کثیر

است“ به اقتباسا ز مفهوم آیه کریمه ”من یوتی الحکمه فقد اوتی خیراً

کثیراً“ گوید:

گفت حکمت را خدا خیر کثیر

پر کجا این خیر را بینی بگیر

علم، حرف و صورت را شمهپر دهد

پاکی گوهر، به ناگوهر دهد

علم را بر اوج افلاک است ره

تا ز چشم مهر بر گیرد نگه

نسخه او نسکه تفسیر کل

بسته تدبیر اور تقدیر کل

و توصیه میکند که علم باید با محبت و بشر دوستی و خیر خواهی

توأم باشد:

علم را بے سوز دل خوانی، شراست

نور او تاریکی بحر و براست

عالم از آغاز او کور و کبود

فرودینشن برگ ریز هست و بود

بے محبت علم و حکمت مرده ای

عقل تیری بر هدف نا خورده ای

و در ارمغان حجاز راجع به ”تربیت“ گوید:

ادب پیرایه نادان و دانا است

خوش آنکو از ادب خود را بیار است

ندارم آن مسلمان زاده را دوست

که در دانش فرود و در ادب کاست

علامه اقبال راجع به تعلیم گوید:

به پور و خویش دین و دانش آموز

که تابد چون مه و انجم نگرینش

بدست او اگر دادی هنر را

ید بیضاست انه ر آستینش

و درباره نارسای منطق و عدم کفالت عملیه استدلال از نگاه تفکر

متصوفانه چنین اشاره میکند:

مرا از منطق آید بوی خامی

دلیل او دلیل نا تهامی

برویم بسته در پا را کشاید

دو بیت از پیر رومی یا ز جامی

طوریکه دیده میشود علامه اقبال پر موقعی که فرصتی دست داده از

کاطرات عرفاء و حکمای افغانستان که با ایشان محبت و علاقه معنوی

داشته با منظومه هائی جذابی تذکراتی داده است. چنانچه بمناسبت

زیارت مزار حکیم سنائی گفته است:

آه غزنی آن حریم علم و فن

سرغزار شیر مردان کهن

خفته در خاکش حکیم غزنوی

از نوای او دل مردان قوی

در فضای مرقد او سو ختم

تا متاع ناله م ی اندو ختم

و بمناسبت زیارت ارواح سید جمال الدین افغانی و سید حلیم پاشا

در ضمن منظومه خویش (جاوید نامه) اظهار داشته:

رفتم و د دیدم دو مرد اندر قیام

مقتدی تاتار و افغانی امام

سید السادات مولینا جمال

زنده از گفتار او سنگ و سفال

طوریکه از مطالعه آثار علامه اقبال مستفاد میشود وی در اوایل

بزبان اردو شعر میگفت و منظومه های شیوای او در زبان اردو از یادگار

های بسیار گران بهای اوست. ولے ہنگامی کہ وی ملتفت شد کہ افکار

نغز و تصورات زیبای او بہتر میتواند در طرز گفتار دری ساحۂ انکشاف

و تکامل خود را در یابد و بہ سلاست و حلالت بہشتی نایل آید،

سروع کرد تا زبان دری را وسیلۂ افادۂ افکار دقیق و ابراز حسیات بدیع

خویش قرار دہد چنانکہ خود او در این بارہ اظهار میدارد:

گر چه هندی در عذوبت شکر است

طرز گفتار دری شیرین تراست

فکر من از جلوه اش مسحور گشت

خامه من شاخ نخل طور گشت

وی در ۱۲۹۳ هجری اولین مثنوی خود را بنام ”اسرار خودی“ بزبان دری منتشر نمود که بلا شبهه نتیجه الهاماتی بوده است که او از مولینا جمال الدین محمد بلخی و مثنوی معنوی^۱ وافر گرفته است.

علامه اقبال نیست به جلال الدین محمد بلخی عشق و محبت سر ساری داشته و ذکر او را در آثار خود در مواقع متعددی درمیان آورده است طوری که میگوید:

بیا که من ز خم پیرو روم آوردم

می سخن که جوان تر ز باده عنبی است

وی نه فقط ارادت مخصوص به جلال الدین محمد بلخی و آثار او ابراز داشته بلکه آثار اکثر شعرای بزرگ زبان دری را مطالعه کرده و انطباعات آن با را به وجه احسنی منعکس ساخته است. در بعض مواقع اسمای ایشان را در اشعار کود تذکر داده و در موقع دیگری اشعار آنها را در اشعار خویش بطور شالیسته ای تضمین نموده است.

اشعار فارسی این ادیب دانشمند درشش مجلد تدوین شد که نخستین آن‌ها موسوم است به (مثنوی اسرار و رموز) که جزء اول آن به (اسرار خودی) و جزء دوم آن به ”رموز بے خودی“ معنون شده است.

(زبور عجم) دو مبین مجموعه اشعار فارسی اوست که ابتدای آن حاوی غزلیات و بعضی قطعات و مستزادها ست. و جزء دوم آن مثنوی ”مثنوی گلش راز جدید“ نام داده و جزء سوم آن ”بندگی نامه“ است. سو مبین اثر منظوم اقبال ”پیام مشرق“ است که دویتهای آن بعه از مقدمه ای بنام ”لاله طور“ شروع میشود. جزء دوم این منظومه را ”افکار“ نام نهاده و در این قسمت انواع مختلف شعر از قبیل غزل، قطعه، مسمط، ترکیب بند، مستزاد و هتی قصیده وجود دارد. جزء سوم این کتاب غزلیات اوست، تحت عنوان (می باقی) و جزء چهارم را ”نقش فرنگ“ نام گذاشته است. چهار مبین اثر کود را بنام فرزندش ”جاوید نامهن“ مسمی نموده و درین منظومه خوسد غزل معروف مولانا جلال الدین بلخی را زمزمه میکنند که مطلعش اینست:

بکشای لب که قند فرا وانم آرزو ست

بنمای رخ که باغ و گلستانم آرزو ست

پنجمین کتاب او حاوی در مثنوی است بنام ”مسافر“ و ”پس چه باید کرد اے اقوام شرق“ که اولی در باب سفر شاعر بکابل و دومی راجع

به مباحث مختلف عرفان فلسفی، دهنیو اخلاقی است و آخرین اثر منظومه که پس از وفات وی انتشار یافته "ارمغان حجاز" است.

مرحوم علامه اقبال به شاه، ملت و کشور افغانستان محبت و علاقه خاصی داشته است. او ملت افغانستان را به منزله قلب آسیا محسوب داشته و گفته است:

آسیا یک پیکر آب و گل است

ملت افغان در آن پیکر دل است

و هنگامی که علامه اقبال وارد شهر کابل شده بحضور اعلیٰ حضرت

محمد نادر شاه شهید باریاب گشته چنین اظهار عقیده نموده است:

شاه را دیدم در آن کاخ بلند

پیش سلطانی فقیر دردمند

خلق او اقلیم دلها را کشود

رسم و آئین ملوک آنجا نبود

من حضور آن شهری والا گهر

بے نوا مردی به دربار عمر

جانم از سوز کلامش در گداز

دست او بوسیدم از راه نیاز

پادشاهی خوش کلام و ساده پوش

سخت کوش و نرم خوی و گرم جوش

و نیز علامه اقبال در همین کتاب ”مسافر“ خود خطاب به اعلیٰ

حضرت معظم همایونی مح محمد ظاهر شاه میگوید:

اے قبای پادشاهی بر تو راست

سایه تو خاک ما را کیمیاست

خسروی را از وجود تو عیار

سطوت تو ملک و دولت را حصار

از تو ای سرمایه فتح و ظفر

تخت احمد شاه را شانی دیگر

حضار محترم!

دربارهٔ مرحوم علامه اقبال ممکن بود مطالب زیادی عرض کرد و در

سرح پر بیتی از آثار و او صفحاتی نوشت. آنچه ما بیان کردیم جسته

جسته و بلاختصار بود و براه علاقمندان همیشه میسر است که از

مطالعهٔ آثار این ادیب ارجمند استفاده های فراوانی بنمایند و از حقوق

بدیعی، تصوفی، عرفانی و فلسفی آنها بقدر کافی متمتع شوند.

IQBAL DAY IN MOROCCO

IN Rabat, the capital of Morocco, Iqbal Day was celebrated by the Pakistan Embassy. Professor S. I. Fahid read an article on Iqbal whom he called "the great philosopher of the Muslim world and the immortal poet." This article was later published in the Arabic monthly *Al-Iman*, a journal devoted to the study of Islamic culture and sponsored by 'the Youth Organisation for the development of Islam.'

The 21st of April every year is the historical day when tributes are paid to Iqbal, the eminent poet of the Muslim world and to the great thinker of Pakistan who put forth the concept of an independent state for, the hundred million Muslims of the sub-continent.

The eminent and well-known scholar of Syria, Amir Shakaib Arslan, said that during the last 10 centuries Muslim world did not produce any thinker greater than Iqbal. There is no doubt that this opinion of Shakaib Arslan about Iqbal is perfectly justified considering his natural abilities and his actual performance in the world of thought. But Iqbal was not only a thinker of great eminence ; he was an outstanding genius whose intellectual versatility was manifest in the fields of *fīqh*, politics, education and law alike.

Iqbal was opposed to nationalism, interpreted as a narrow concept of modern political thought which implies hatred of people living beyond certain arbitrary boundaries. Positively he advocated a life of constant effort and undying endeavour. These are the two significant aspects of his thought which are expressed in different forms in his verses. He says : "Life is a continuing and evolving phenomenon in the universe. As soon as life ceases to evolve and to change, it becomes death."

After his return from Europe, Iqbal forewarned the West about the disaster that was in store for the world as a result of its materialism and imperialism. I am quoting Iqbal's actual words in which he expressed his foreboding which show Iqbal's great insight into the historical process as it was being unfolded in the West before his eyes:

دیار مغرب کے رہنے والو! خدا کی بستی دکان نہیں

کھرا جسے تم سمجھ رہے ہو وہ اب زرکم عیار ہوگا
تمہاری تہذیب اپنے خنجر سے آپ ہی خودکشی کرے گی
جو شاخ نازک پہ آشیانہ بنے گا، ناپائیدار ہوگا

O people of the West, this world of God is not a shop;
What you think to be genuine will turn out to be counterfeit.
Your civilization will come to an end through your own hands,
A nest built on a slender bough is sure to fall down.

His excellent poems like "Shikwa" and "Jawab-i-shikwa" established his fame as a great poet. He wrote both in Urdu and Persian. In 1915 his first great Mathnavi, *Asrar-i-Khudi*, was published. Three years later *Rumuz-i-Bekbudi* appeared. In the first Iqbal expounds the concept of *Khudi* or ego which is the basis of his philosophy. He holds that all existing things, living or otherwise, are endowed with individuality, a unique sense of existence which is somehow different from others, which marks it off from the rest. When this sense of uniqueness develops according to a particular pattern man's ego gains tremendous strength and acquires mastery over its environment, and the categories of time and space cease to circumscribe its expression. Man reaches nearest to God, the great Individual. This development of the ego culminates in the birth of a Perfect Man whom Iqbal calls *Mard-i-Momin* (The Believing Individual). According to Iqbal the different stages of development necessary for perfect manhood are based on love, fortitude, patience, rectitude, virtuous living and true creative activity. Without passing through this discipline it is impossible to reach the goal.

In *Rumuz-i-Bekbudi* Iqbal enumerates six conditions for the establishment of an ideal state :

1. *Taubid* as a spiritual basis of human society;
2. Spiritual leadership which helps in evolving a social order based on *Taubid*;
3. A basic law for the guidance of society ;

4. A spiritual centre ;
5. An ideal which motivates the members of the society towards a particular goal and insures unity and harmony among them ;
6. Conquest of the forces of nature.

According to Iqbal a society wedded to these six principles attains everlasting life and defies decay and death.

I shall now refer to another aspect of Iqbal's genius. During 1928 and 1929, Iqbal delivered some lectures which were later on published as *The Reconstruction of Religious Thought in Islam*. It stands as a masterpiece of religious thought and made Iqbal the greatest thinker of the contemporary Muslim world. In these lectures Iqbal expounds Muslim philosophy on the basis of classical traditions of Muslim thought, in the light of the latest trends of western contribution in science and philosophy. He was very outspoken in his criticism of the *Ulama* who theoretically accept the principle of *Ijtihad* and yet in practice adhere to the principle that one must accept the decision of one of the four traditional schools of legal thought. He says :

"The claim of the present generation of Muslim liberals to re-interpret the foundational legal principles, in the light of their own experience and the altered conditions of modern life, is, in my opinion, perfectly justified. The teaching of the Quran that life is a process of progressive creation necessitates that each generation, guided but unhampered by the work of its predecessor, should be permitted to solve its own problems" (*Reconstruction*, p. 168).

In his Urdu and Persian works Iqbal most forcefully asserts that Islam alone can save humanity from its present crisis. In *Javid Namah* we see Abu Jahl justifying his stand against the teaching of the Holy Prophet. His main objection against the Prophet was his message of human brotherhood and equality of all men as moral individuals:

سینہ ما از محمد داغ داغ

از دم او کعبه را گل شد چراغ

مذہب او قاطع ملک و نسب

از قریش و منکر از فضل عرب

در نگاه او یکے بالا و پست

با غلام خویش بر یک خوان نشت

قدرا پرار عرب نشناخته

با کلفتان حبش در ساخته

احمران با اسودان آمیختند

آبروئے دودمانے ریختند

این مساوات این مواخات اعجمی ست

خوب می دانم که سلمان مزدک ست

My breast is riven and anguished by this Mohammad;
His breath has put out the burning lamp of the Kaaba.
His creed cuts through the rulership and lineage,
Of Koraish, denies the supremacy of the Arabs ;
In his eyes lofty and lowly are the same thing —
He has sat down at the same table with his slave.
He has not recognized the worth of the noble Arabs
But associated with uncouth Abyssinians ;
Redskins have been confounded with blackskins,
The honour of tribe and family has been destroyed.
This equality and fraternity are foreign things —
I know very well that Salman is a Mazdakite.

In the early years of Iqbal's life people hesitated to accept his message. There were protests and strong disapproval of his stand which manifested itself in a number of controversial articles and books. But gradually the people realised the truth of this message as a result of which the great poet-thinker received loving homage of his people during his life-time. His role in the awakening of the people of the sub-continent and specially the Muslims by his poetry was so vital and far-reaching in effect that one can hardly realise it at present. He succeeded in restoring to the Muslims once again their self-confidence and an urge to realise that greatness which was once their characteristic. He gave them

the standard to measure their moral worth and undoubtedly that standard was his philosophy of *Khudi*. He revolutionised the thinking of his people about life and universe. It was as a result of his message that the people of the sub-continent awoke from their slumber and only ten years after his death this urge for freedom took the shape of an independent state of Pakistan. Iqbal was fortunate in that he saw during his life-time the early development of this dynamic urge for new life. Iqbal is in fact the spiritual father of Pakistan.

Iqbal is a citizen of the world. His loyalties are broad enough to encompass all men of all races and all countries. He stands for the dignity of man as such. He is loved equally by the people of the East and the West. It is true that Iqbal criticises West very strongly but his criticism is perfectly justified and based on realistic appraisal of the contemporary situation as it prevails in the West. But he is equally appreciative of the contributions to human civilization and culture made by the West. His appreciation and criticism are not arbitrary but are based on certain moral values which, according to him, must be given a determining role in evaluating different aspects of the culture.

Iqbal spoke equally against racialism, for, according to him, racialism is a negation of human brotherhood and has the germs of unleashing wars and destruction on mankind. To Muslims his message is:

جوہر ما با مقدمے بستہ نیست

بادۂ تندش بجامے بستہ نیست

قلب او از ہند و روم و شام نیست

مرز و بوم او بجز اسلام نیست

Our essence is not bound to any place;

The vigour of our wine is not contained in any bowl.

Our heart is neither from India or Syria or Rum,

No any fatherland does we profess except Islam.

Iqbal stood for Islamic brotherhood and entertained a great affection for the Arab world. To him Mecca is the ideal centre for the Muslim community spread all over the world. In fact the Quran is the only source of his inspiration.

Iqbal was undoubtedly a great man; he represented a new upsurge which revitalised the Muslim people in all lands. His message of dynamism and faith is finding ready response everywhere, for his message is the essence of what is worthy to be preserved in the cultures of the East and the West.

The Arab world is fortunate that some of Iqbal's best works have been translated into Arabic. His famous poems like "Shikwa" and "Jawab-i-Shikwa" are available in Arabic. A poetess of Iraq, (Amina) Nuruddin, and Dr. Abdul Wahab Azzam have translated into Arabic many works of Iqbal. I hope that the remaining books of Iqbal will soon be translated into Arabic.

In the end I would like to mention one fact. Throughout his life Iqbal tried his best to awaken the Muslim world and it is fortunate that before his death, struggle for emancipation from foreign yoke was at its height in the Muslim world and the chains of imperialists were being loosened in the Muslim countries of Asia and Africa. The Quran (iii. 138) declares :

And be not weak-hearted nor grieve, for you will have the upper hand if you are the believers.