

IQBAL'S PHILOSOPHY OF LIFE

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The philosophy of life deeply rooted in the unconscious mind of the people is best studied through their behaviour. Iqbal, therefore, while observing the decadent condition of the Muslim nation, marked the following characteristics of their behaviour.

According to him, they are easily satisfied. They have little ambition to improve themselves and their surrounding. There is in them no urge to go ahead. They have very little objective interest. The fact of living does not inspire them with any effort to make the best of life because the present life for them has not much significance.

Iqbal realised that this negative attitude towards life, the general apathy and intellectual stagnation of the Muslims was mainly due to the influence of the doctrine of self-negation and self-effacement advanced by some religions and philosophical schools of thought, who looked upon individuality or self as a mere figment of the external mind and constantly striving for reabsorption into it. He therefore awakened the Muslims to their choicest mission of life. He infused in them a new hope for life, poured a fresh vigour into their body-social, inspired them to shake off their slumber and plunge headlong into the battle for supremacy of Islam and its values. His message to the Muslims was the message of life, of action and struggle. His following life-giving words still ring in the air and beacon us to move ahead.

اهل حق را زندگى از قوت است قوت پر ملت از جمعيت است

قوت بے رائے جہل است و جنوں 38 رائے بے قوت ہمہ مکر و فسوں

"The standard-bearers of truth live by becoming strong,

The strength of every nation lies in unity.

Wisdom without wordly power is but a fraud and a myth;

And worldly power without wisdom is madness and folly".

Iqbal further points out that our inner life, which is the real life, is not at the mercy of mechanical laws but on the other hand it proceeds dynamically and creatively without repetition; we do not live in space but in the world of soul.

زندگانی را سر تکرار نیست فطرت او خوگر تکرار نیست

زندگانی نیست تکرار نفس اصل او از حی و قیوم است و

39
بس

³⁸پس چه باید کرد (۸-۹) ۱۹۳۶

محمد اقبال، پس چه باید کرد، کتاب خانہ طلوع اسلام، ۱۹۳۶

³⁹جاوید نامہ (۵،۱) ۱۹۵۹

محمد اقبال جاوید نامہ لاہور، شیخ غلام علی، ۱۹۵۹

In ancient Greece there was a concrete way of life, a total vision of man and the Cosmos in the light of which the individual's whole life was to be lived. The ancient Greeks saw man not as a mere servant but as a near-equal to God. They respected gods but saved their deepest admiration for man, In their eager investigation into man and nature they exalted reason almost to religion. But as their sense of humanity deepened they despaired the futility of all human efforts and the inefficacy of human reason. The latter Grecian human context grew out of the roots which are nourished in the soil where the dichotomy of rational-irrational no longer tells us very much. And we know it was in this deeper soil that the cynics, Epicureans, and

"Our life does not consist in recurrence ;

This is against its very nature.

Life is much more different from the mere continuity of breaths.

Its basis is the ever-living and ever-creating God".

Iqbal thus rejects the view of self-negation and vigorously holds that self is real and pre-eminently significant entity which is the centre and the basis of the entire organisation of human life. In other words, he regards "life" as the goal and quintessence of

the stoics had tried to dig. But the desire to find release and peace from the torments and perplexities of life was not the aboriginal claim of the ancient—eastern and western—Philosophies only. They are part of the past, which is never lost and as such are still lurking under the veneer of even the most sophisticated rational of the contemporary philosophies. They are the themes of life, even of the man of present day. Iqbal was also confronted with this problem. In the "Reconstruction of Religious Thought in Islam" he very aptly points out that The Quran has a clear and definite conception of Nature as a cosmos of mutually related forces, It, "therefore, views Divine omnipotence as intimately related to Divine wisdom, and finds the infinite power of God revealed, not in the arbitrary and the capricious, but in the recurrent, the regular, and the orderly. At the same time, the Quran conceives God as 'holding all goodness in His hands'. If, then, the rationally directed Divine will is good, a very serious problem arises. The course of evolution, as revealed by modern science, involves almost universal suffering and wrongdoing. No doubt, wrongdoing is confined to man only. But the fact of pain is almost universal; though it is equally true that men can suffer and have suffered the most excruciating pain for the sake of what they have believed to be good. Thus the two facts of moral and physical evil stand out prominent in the life of Nature. Nor can the relativity of evil and the presence of forces that tend to transmute it be a source of consolation to us; for in spite of all this relativity and transmutation there is something terribly positive about it." (Lectures P. 80)

existence. It has a meaning and a purpose. "He discovered that meaning and that purpose in the system of values, in the regulative principles of life and in the institutional doctrine of a self-compact, self-contained monistic philosophy Islam of which he was the noblest voice in the 20th century". Iqbal condemns those who live within themselves, with a purpose which is not of this world. He says, a life of isolation and quietism which cuts man from the social life, is apt to make him egocentric and limited in his interest and sympathies. He thus fully realised that the introverted and other-worldly attitude is the real problem from which the Muslim suffers. According to him, there are four movements which have made heavy onslaughts upon life and have made it appear insignificant. The first is Greek Philosophical Thought, the second is Budhism, the third is Vedantism, and the fourth is Christianity.

1. THE GREEK PHILOSOPHICAL MOVEMENT OR PLATONISM

Plato deprecated a life of active striving which he refused to accept as a challenging and stimulating setting for human activity and advocated instead a life of contemplation and pure thought. Iqbal condemns this attitude towards life and impeaches Plato as "the old Philosopher of the Sheep".

فکر افلاطون زیان را سود گفت حکمت او بود را نابود گفت⁴⁰
بس که از ذوق عمل مرحوم بود جان او وارفته معدوم بود

⁴⁰ اسرار و رموز ۳۵، (۴، ۶، ۷، ۸)

منکر ہنگامہ موجود گشت خالق اعیان نامشہود گشت
زنده جان را عالم امکان خوش است مرده دل را عالم اعیان خوش است

"The thought of Plato regarded loss as a profit.

His Philosophy declared that being is non-being.

Since he was without any taste for action,

His soul was enraptured by the non-existent.

He disbelieved in the material universe

And became the creator of Universal ideas.

Sweet is the world of living Phenomena to the living spirit.

Our ascetic had no recourse but flight".

This philosophy of Plato is definitely against the very spirit Islam. Iqbal therefore subjects this negative attitude of Plato to scathing condemnation and maintains that if one tries to withdraw from the world of strife, his individuality will shrink and wither and his talents will remain unrealised. The development of self requires that the individual should throw himself open to all kinds of formative and challenging experiences.

2. BUDHISM

Budhists are epistemological Idealists. Metaphysically they do not believe in anything eternal and changeless, And their attitude towards universals is similar to that of British Empiricists. Buddhism, in the main, prepared the ground and laid the foundation of mental habit of looking beyond life. Budha taught

that life being all pain was not worth living. The best we could do with it was to transcend it. The way to transcend it lay through right living, the central item of which was Ahinsa. Translated into simple English, Ahinsa is non-killing, and non-violence which in practice means withdrawing the self from causing pain to any living creature. The doctrine of Ahinsa is not the same as that of love and service.

The psychological implication of Budhism is the central fact of pain as a dominating element in the constitution of the universe and man regarded as an individuality is helpless against the forces of pain. There is an indissoluble relation between pain and individual consciousness, which as such is nothing but a constant possibility of pain. Against this Iqbal advocates the idea that man, as an individuality of infinite power, determines the worth of all human actions. He is not helpless against the forces of pain, rather he can mould and change his destiny, provided he takes initiative to do so. Says he:

در شکن آن را که ناید سازگار از ضمیر خود دگر عالم بیار
بنده آزاد را آید گران زیستن اندر جهان دیگران⁴¹

"Destroy whatever does not suit you.

Create a new world out of your own self.

A free man feels unhappy.

To live in a world of others."

جاوید نامہ ۲۲۵ (۴،۵) 41

محمد اقبال۔ جاویدنامہ، لاہور، شیخ غلام علی، ۱۹۵۴

Iqbal firmly believes that these seemingly destructive forces of nature become sources of life when controlled by man. He contends that which intensifies the sense of individuality in man is good and that which enfeebles it is bad. Following the teaching of the Holy Qur'an, he further maintains that pain, sorrow and struggle are certainly real, but evil is not essential in the universe. The universe thus can be reformed and the element of evil can be gradually eliminated. All that is in the universe is God's. Iqbal, however, fully realises the importance of evil in the constitution of Universe, as it helps one to carry on the struggle and to develop one's own personality. Says he:

مزی اندر جهان کور ذوقے کہ یزداں دارد و شیطان ندارد⁴²

"Do not live in a world of bad taste

Which has God but no Satan.

The distinction, therefore, between Iqbal's Philosophy and Budha's thought is, that while, according to Iqbal, man is naturally good, and metaphysically speaking, a unit of energy, according to Buddhism, there is pain in nature, and man, regarded as an individual, is evil. Thus, of whatever good thing we may say about the ethics of Buddhism, and the good it did to humanity, from Iqbal's point of view, it was the first great blow to life. It crippled the nation for the purpose of coping with stubborn realities. Iqbal, in order to remove the evils of this doctrine, bases his system of thought on the philosophy of self. The aim of life, according to him is to achieve dynamic personality with a strong sense of ego-hood. This can be developed in a new social order, providing equal opportunities of life for all. He recommended ceaseless

⁴²) پیام مشرق ۱۵۴)

activity for the development of self. By cease-less activity, a man would conquer nature and develop the latent powers of his individuality. He believes that when man realises himself and all his potentialities he becomes perfect. The motive force in work is love. It is love that directs human activities to the working out of God's increasing purpose on earth. In Iqbal's view, man works out the plan of God and becomes co-worker with Him.

تو شب آفریدی چراغ آفریدم سفال آفریدی ایام آفریدم
 بیابان و کمسار و راغ آفریدی خیابان و گلزار و باغ آفریدم
 من آنم که از سنگ آئینه سازم من آنم که از زهو نوشینه سازم⁴³

"Thou created the night, I the lamp;

Thou created the clay, I the vase !

Thou created the jungle, mountains and deserts,

I created gardens, orchards and flower plots!

It is I who make glass out of stone,

It is I who extract elixir out of poison."⁴⁴

In his opinion, the, true believer is he who does develop alibi latent potentialities and uses them for the conquest and remaking of the world. He finds the difference between a believer and a non-believer, not in a narrow theological difference but in a fundamental attitude in our life. Life, as Iqbal interprets, is a

⁴³ پیام مشرق ۱۳۲، (۷، ۶، ۵)

محمد اقبال، پیام مشرق- لاهور، شیخ مبارک علی ۱۹۴۸ء

⁴⁴ Payam-e-Mashriq p. 182.

perpetual motion, a continuous journey of man to the new goal while rest or repose spells death.

راہرو کو داند اسرار سفر ترسد از منزل ز رھزن بیشتر
عشق در ہجرو وصال آسودہ نیست بے جمال لا یزال آسودہ نیست
ابتدا پیش بتان افتادگی! انتہا از دلبران آزادگی
کیش ما مانند موج تیز گام اختیار جادہ و ترک مقام⁴⁵

"The wayfarer who knows the secrets of travel

Is more afraid of the goal than of the highway dacoit.

Love is not satisfied with the cycle of union and separation.

It craves for nothing less than Beauty everlasting!

It begins with prostration before idols

And ends with liberation from the beloved!

Our creed, like that of the swift-footed wave,

Is the adoption of the road and rejection of the goal!⁴⁶

Iqbal, therefore, surges us to live a life of active striving in the world of concrete forces and phenomena. In the words of the Quran, man is the trustee of a free personality which he accepted at his peril; and his increasing reward consists in his gradual growth of self possession in uniqueness and intensity of his activity as an ego.⁴⁷ He therefore urged man to attack the physical

⁴⁵ Payam-e-Mashriq p. 48.

⁴⁶ Lecture p. 111.

⁴⁷ (۱) جاوید نامہ ۲۱۹، (۲) ۲۲۰، (۳) ۲۲۱، (۴) ۲۲۲، (۵) ۲۲۳، (۶) ۲۲۴، (۷) ۲۲۵، (۸) ۲۲۶، (۹) ۲۲۷، (۱۰) ۲۲۸، (۱۱) ۲۲۹، (۱۲) ۲۳۰، (۱۳) ۲۳۱، (۱۴) ۲۳۲، (۱۵) ۲۳۳، (۱۶) ۲۳۴، (۱۷) ۲۳۵، (۱۸) ۲۳۶، (۱۹) ۲۳۷، (۲۰) ۲۳۸، (۲۱) ۲۳۹، (۲۲) ۲۴۰، (۲۳) ۲۴۱، (۲۴) ۲۴۲، (۲۵) ۲۴۳، (۲۶) ۲۴۴، (۲۷) ۲۴۵، (۲۸) ۲۴۶، (۲۹) ۲۴۷، (۳۰) ۲۴۸، (۳۱) ۲۴۹، (۳۲) ۲۵۰، (۳۳) ۲۵۱، (۳۴) ۲۵۲، (۳۵) ۲۵۳، (۳۶) ۲۵۴، (۳۷) ۲۵۵، (۳۸) ۲۵۶، (۳۹) ۲۵۷، (۴۰) ۲۵۸، (۴۱) ۲۵۹، (۴۲) ۲۶۰، (۴۳) ۲۶۱، (۴۴) ۲۶۲، (۴۵) ۲۶۳، (۴۶) ۲۶۴، (۴۷) ۲۶۵، (۴۸) ۲۶۶، (۴۹) ۲۶۷، (۵۰) ۲۶۸، (۵۱) ۲۶۹، (۵۲) ۲۷۰، (۵۳) ۲۷۱، (۵۴) ۲۷۲، (۵۵) ۲۷۳، (۵۶) ۲۷۴، (۵۷) ۲۷۵، (۵۸) ۲۷۶، (۵۹) ۲۷۷، (۶۰) ۲۷۸، (۶۱) ۲۷۹، (۶۲) ۲۸۰، (۶۳) ۲۸۱، (۶۴) ۲۸۲، (۶۵) ۲۸۳، (۶۶) ۲۸۴، (۶۷) ۲۸۵، (۶۸) ۲۸۶، (۶۹) ۲۸۷، (۷۰) ۲۸۸، (۷۱) ۲۸۹، (۷۲) ۲۹۰، (۷۳) ۲۹۱، (۷۴) ۲۹۲، (۷۵) ۲۹۳، (۷۶) ۲۹۴، (۷۷) ۲۹۵، (۷۸) ۲۹۶، (۷۹) ۲۹۷، (۸۰) ۲۹۸، (۸۱) ۲۹۹، (۸۲) ۳۰۰، (۸۳) ۳۰۱، (۸۴) ۳۰۲، (۸۵) ۳۰۳، (۸۶) ۳۰۴، (۸۷) ۳۰۵، (۸۸) ۳۰۶، (۸۹) ۳۰۷، (۹۰) ۳۰۸، (۹۱) ۳۰۹، (۹۲) ۳۱۰، (۹۳) ۳۱۱، (۹۴) ۳۱۲، (۹۵) ۳۱۳، (۹۶) ۳۱۴، (۹۷) ۳۱۵، (۹۸) ۳۱۶، (۹۹) ۳۱۷، (۱۰۰) 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universe and get hold over its material resources.

دشمنہ زن در پیکر ایس کائنات در شکم دارد گہر چوں سومنات
جان ما را لذت احساس نیست خاک رہ جز ریزہ الماس نیست⁴⁸

"Strike a dagger in the body of the Universe. It is full of jewels like the idol of Somnath. Our mind has failed to feel; otherwise the dust on our path is dust of diamonds."

The life of a believer, according to Iqbal should consist of the highest thought on the one hand and the utmost devotion on the other. On the side of devotion the life action of a Muslim should reflect the Divine qualities and his very existence should serve as a criterion for good as against evil, so that he may be used as a standard both in this world and on the day of judgement.

ہر لحظہ ہے مومن کی نئی شان نئی آن
گفتار میں کردار میں اللہ کی برہان!
قمہاری و غفاری و قدوسی و جبروت
یہ چار عناصر ہوں تو بنتا ہے مسلمان
قدرت کے مقاصد کا عیار اس کے ارادے
دنیا میں بھی میزان قیامت میں بھی میزان⁴⁹
(ضرب کلیم ص ۷۵)

"From moment to moment a Momin projects

⁴⁸ (۶،۹)

محمد اقبال، جاوید نامہ۔ لاہور، شیخ غلام علی، ۱۹۵۹ء پیام مشرق۔ لاہور، شیخ مبارک علی، ۱۹۴۸ء

ضرب کلیم ۵۷ (۱،۳،۹) محمد اقبال ضرب کلیم، لاہور، شیخ غلام علی۔ ۱۹۵۵ء⁴⁹

Images of dignity and magnificence;
By talk and conduct manifests
Proof of God's omnipotence.
Aggressive, forgiving, pure and powerful,
Thus constituted one's own master.
His intent the Almighty's own purpose
A model here, and in Hereafter."

Iqbal further points out a crucial test for distinguishing a believer from a non-believer. A non-believer is lost in the world ; he is so much engrossed in the acquisition of material things that he is completely absorbed in them, and has no consciousness of any higher level of existence. The believer on the other hand rises above these petty desires and distractions and develops his moral and spiritual power in such a way that the whole world lies ultimately at his feet. He strives to conquer the forces of nature and transcends the limitation of time and space.

کافر کی یہ پہچان کہ آفاق میں ہے گم
مومن کی یہ پہچان کہ گم اس میں ہے آفاق⁵⁰

"A non-believer is one who is wholly lost in exploitation Nature's forces. A believer is one whose minions are Nat forces. Heaven in their courses. He challenges a handful of data with a

⁵⁰ ۱۹۵۵ شیخ غلام علی۔ (۵) محمد اقبال ضرب کلیم، لاہور، ۳۹

free soul — free as air. A friend of friends as soft as silk but hard as steel all evil to dare."

Again a believer is not given to philosophical speculations. For mere intellect and pure reason create imbalance in human personality and become a destructive force, if not accompanied by an equal development of moral and spiritual faculties. Faith in the Unity of God should permeate the believer's whole being, and should be reflected in all his actions.

"What ! if 'there is no god but God'

One's intelligence does cry.

It is nothing if you have not

A Muslim heart and eye."

This perfection of faith is achieved, according to the Qur'an, when the believer is completely devoted to the Divine Being. His outlook on life is in all respects dominated by the intense consciousness of God's presence ; but to him man's faith in God cannot be separated from man's faith in himself — that is to say, from faith in one's personal importance in God's scheme of creation. The faith in one's being, as essential and unique part in God's all embracing plan, is to Iqbal, the ultimate source of all true morality which is independent of all sanctions, fears and hopes of reward, but proceeds from an instinctive urge to do right and to abstain from wrong simply because it is by acting in this way alone that man can fulfil the purpose for which he has been created, and thus, fulfil himself. Obviously such a concept of

morality must be based on self-respect in the deepest spiritual sense of the word. Without such a self-respect, there can be no faith of and kind and in anything. We might say that all true faith in God proceeds, in the first instance, from one's faith in himself, and that, therefore, no man who has no self-respect can ever have a true faith in God.

Thus according to Iqbal, man is not evil or helpless against the forces of nature as Budha would have us believe; rather he is the repository of unlimited powers which are awaiting to be perfected.

ز انجم تا به انجم صد جهان بود خرد هر جا که پر زد آسمان بود
و لیکن چوں بخود نگرستم من کران بیکراں در من نهان بود⁵¹

"There are a hundred worlds from star to star.

Wherever intellect flies, it finds new skies!

But when I looked deep into myself,

Lo ! a boundless ocean was hidden within me "

Other doctrines, that came after Budhism did not change the way of living. In fact Jainism carried the doctrine of Ahinsa to extremes. It was against this mode of life that Iqbal advanced his own philosophy of life and laid special emphasis on a life of struggle and strenuous activity. "Action" is indeed, in his philosophy, the pivot of life.

⁵¹ پیام مشرق ۴۸ (۷۵)

میارا بزم بر ساحل کہ آنجا نوائے زندگانی نرم خیز است
 بدریا غلط و با موجش در آویز حیات جاوداں اندر ستیزاست⁵²
 بہ کیش زندہ دلاں زندگی جفا طلبی
 است
 سفر بہ کعبہ نہ کردم کہ راہ بے خطر
 است⁵³

"Feast not on the shore, for their softly breathes the tune of life.

Grapple with the waves and dare!

For in strife is immortality."

To those with a living heart life means love of hardships.

I journeyed not to Kaaba,

Because it had no dangers."

Further he gives expression to the same idea in the following verses:

گفتش کہ سود خویش ز جیب زیار بیار
 گل از آفاب سینہ زر ناب آفرید

⁵² پیام مشرق، لاہور، شیخ مبارک علی ۱۹۴۸ ۴۱ (۶۰)

⁵³ پیام مشرق، لاہور، شیخ مبارک علی ۱۹۴۸ ۱۷۲ (۵)

درماں ز درد سازاگر کستہ تن شوی
خو گر بہ خار شو کہ سراپا چمن شوی⁵⁴

"Get the profit out of loss:

The rose has created the pure gold by rending its breast.

If thou art wounded make thy pain thy remedy;

Accustom thyself to thorns that thou mayst become

Entirely one with the garden."

(Payam-e-Mashriq)

Again

چو بلبل نالہ زارے نداری کہ در تن جان بیدارے نداری
دریں گلشن کہ گلچینی حلال است تو زخمے از سر خارے نداری

(ارمغان حجاز)

"You lack the lamentation of a nightingale

Because you are bereft of a burning soul in your body;

In the garden where plucking of flowers is not prohibited,

پیام مشرق، لاہور، شیخ مبارک علی ۱۹۴۸ (۲۳۵) (۶-۳)⁵⁴

Note: The idea is contained in the following verse of the Holy Quran:

"For verily with hardship cometh ease, verily with hardship cometh ease, so when thou art relieved, still strive and seek to please thy lord"

You have not wounded yourself by the pointed thorns."⁵⁵

3. THE THIRD BLOW TO LIFE

In the 8th century A.D. Shankar Acharya is said to have driven Buddhism out of India. He may have driven out the philosophy of Buddhism but he did not touch the mode of living which Buddhism had given to the nation. As a matter of fact, he accepted it and made it worse with his own metaphysical thesis. This was the third blow to life. Budha had said that life was all pain and, therefore, deserved to be transcended. Shankara added that not only was life full of pain, but it had also no metaphysical reality. The only reality was the relationless Absolute behind the phenomenal world. All else was unreal. The phenomenal world was founded on Ignorance. It was a passing show, deluding us from eternity. Nothing was permanent One stage of life contradicted the other, and one moment falsified the next. The highest wisdom consisted in discovering reality by discarding unreality — the phenomenal world. The Metaphysic of Shankara was perhaps too abstruse for the masses. It became the chief fascination for high intellectuals and has remained so up to the present day. But its slogan that life was false and unreal was caught up by the common man and further strengthened his impulse to escape.⁵⁶

پیام مشرق - ۲۳۵ (۱۵، ۱۳) محمد اقبال پیام مشرق، لاہور شیخ مبارک علی، ۱۹۴۸⁵⁵

ارمغان حجاز - ۱۵۳ (۵، ۷) محمد اقبال ارمغان حجاز، لاہور شیخ مبارک علی، ۱۹۵۹⁵⁶

Another movement known as the qualified Vedantism of Ramanuja had a great appeal for the common sort, for it gave some human attribute to the Absolute. This movement, popularly known as the Bhakti movement, which later became more emotional than intellectual, swept over India in the Middle ages, and is still the religion of Hindu masses. The advocates of this creed also hold that life is all pain. It is evanescent and false. The goal of life is, therefore, liberation from it.

4. FOURTH BLOW TO LIFE

Christianity which appeared later in the field also had a big other. worldly element in it and, therefore, could not give its followers a really Positive attitude towards life, or better still, it could not break the unconscious pattern of Negativism, that unfortunate disposition to despise life. The social and political consequences of this disposition have been disastrous. Since the deep-rooted craving is to escape from life and seek refuge in an experience that cannot be shared with others and which is absolutely personal, the bearing of personality becomes individualistic. The social instinct is much inhibited and civic life gets hardly any attention. The interest in life remains at the primitive level ; that is, it mainly centres round the satisfaction of hunger, with an animal excursion into the realms of sex. The question of raising the standard of life does not arise.

On analysis we find that the conception of insignificance of life advocated by the Budha, Shankara and Christianity has two ideas at the back of it, firstly life is painful, secondly, life in this

world is inferior to the life hereafter. Iqbal rejects both the ideas and lays emphasis on the reality of material world. According to him, struggle is life and inactivity is death. Since there is no struggle and competition in the life of heaven, Iqbal has little desire to make it as his permanent abode. Says he:

دل عاشقان بمیرد به بهشت جاودانه
 نه نوائے دردمندے نه غمے نه غمگسارے⁵⁷

"The Lover ceases to be in an eternal paradise

Where there is neither a pang of love, nor yearnings nor a sympathiser."

Again

کجا این روزگارے شیشہ بازے	بهشت این گنبد گردان ندارد
ندیده درد زندان یوسف او	زلیخائش دل نالاں ندارد
خلیل او حریف آتشی نیست	کلیمش یک شرر در جان ندارد
به صرصر در نیفتد زروق او	خطر از لطمه طوفان ندارد
یقین را در کمین بوک و مگر نیست	وصال اندیشه هجران ندارد
کجا آن لذت عقل غلط سیر	اگر منزل ره پیچان ندارد
مزی اندر جاہس کور ذوقے	که یزدان دارد و شیطان ندارد ⁵⁸

"You don't find this changing life there.

پیام مشرق- ۱۴۹ (۷-۸) پیام مشرق، لاہور، شیخ مبارک علی ۱۹۴۸⁵⁷

پیام مشرق- ۱۵۴ (۷،۶،۵،۴،۳،۲،۱) پیام مشرق، لاہور، شیخ مبارک علی ۱۹۴۸⁵⁸

Paradise does not have a revolving dome.

Its Joseph has not seen sufferings in prison.

Its Zulekha does not possess a wailing heart.

Its Khalil is afraid of fire.

Its Kalim (Moses) does not have even one spark in his soul.

Its canoe is never confronted with violent gales,

And has no danger of raging storm.

Faith there is free from doubts.

Union with beloved has no fear of separation.

How can we enjoy the going astray of our intellect

If there are no winding ways to cover ?

Do not live in a world of bad taste

Which has God, but no Satan."

That there is pain in the world, no body will deny; that it is all pain, is a wrong interpretation of facts. An impartial observation of facts, reveals that life is a mixture of pain and pleasure. If we reject the thesis of Buddhism as false to facts and accept the true observation that life is neither pain nor pleasure, but both, the impulse to escape from it will not arise and the whole angle of vision will change. When we say there is no rose without thorn, we should interpret it by saying that even thorns

have roses. If we accept pleasure with pain, joy with sorrow and happiness with sufferings a healthy wish to decrease pain and increase pleasure will naturally take birth and the effort to realise the wish will be gladly made. Iqbal therefore vigorously maintains that the secret of a joyous life lies only in trials of life.

رفیقش گفت اے یار خرد مند اگر خواہی حیات اندر خطر زی
 دمامد خویشتن را بر فسان زن ز تیغ پاک گوہر تیزتر زی⁵⁹
 خطر تاب و توان را امتحان است عیار ممکنات جسم و جان است

"His companion remarked 'O wise friend !

The secret of a joyous life is to court trials and ordeals.

Strike thyself again and again on the whetstone

So as to become sharper than the well-tempered sword.

Adversity tests one's mettle and capacity,

And is the touchstone of the powers of the mind and the body "

(Paya
 m-e-Mashriq).

From these various quotations one can piece together and see emerging a certain definite attitude of Iqbal towards life. The second idea that the world is unreal is based on wrong reasoning. When it said that the world is illusion it may mean two things 1)

⁵⁹ پیام مشرق- ۱۴۳ (۹) ۱۴۴ (۱،۲) پیام مشرق، لاہور، شیخ مبارک علی ۱۹۴۸

firstly, it may mean that the relation between the universe and the relationless absolute is a mystery. It cannot be explained how an imperfect world came out of perfection. (2) Secondly, it may mean that the world is unreal and false. Only the absolute that is beyond the world is the truth in reality. Iqbal explains this position. According to him universe is not of a fixed behaviour and of a determined character. Its nature is that of self. It is life and reality because it is in a constant flux or change. Reality is not static.

سفر زندگی کے لیے برگ و ساز سفر ہے حقیقت سفر ہے مجاز⁶⁰

"Movement gives colour and meaning to life.

Movement is reality, rest is an illusion."

Iqbal brings out this idea in the words of Tipu Sultan addressed to the River Kaveri:

اے من و تو موجے از رود حیات ہر نفس دیگر شود ایس کائنات
زندگانی انقلاب ہر دمے است ز انکہ او اندر سراغ عالمے است
تار و پود ہر وجود از رفت و بود ایس ہمہ ذوق نمود از رفت و بود
جادہ ہا چوں رہرواں اندر سفر ہر کجاس پنہاں سفر پیدا سفر
کارواں و ناقہ و دشت و نخیل ہر چہ بینی نالہ از درد رحیل!⁶¹

"You and I are but waves in the stream of life ;

بال جبریل، ۱۷۱ (۷) جاوید نامہ، لاہور، شیخ غلام علی ۱۹۵۹⁶⁰

جاوید نامہ، ۲۱۶ (۱،۲،۳،۴،۵) جاوید نامہ، لاہور، شیخ غلام علی ۱۹۵۹⁶¹

Every instant this Universe is in flux ;
Life is changing at every intake of breath,
For it is ever in the quest of a new world !
The web and woof of every being is from motion;
All this urge for growth is derived from motion ;
Not only the wayfarers but the courses, too are in motion;
Everywhere there is motion, hidden or revealed !
The caravan and the camel, the desert and the oasis,
Whatever you see is restless with the pain of motion!"

Such a dynamic conception of society is a natural corollary of the view of life and the universe taken by Islam. Islam looks upon earthly life with calmness and respect. It does not worship life but regards it as passing stage on the way to a higher existence.

The world, though imperfect, is moving towards perfection; it is subject to constant evolution and creation.

گمان مبر کہ پیاپیا رسید کار مغان
بزار بادۀ نا خورده دررگ تاک است⁶²

"Imagine not that the tavern-keeper's work
Has come to its appointed end,

⁶² پیام مشرق، ۱۰۸ (۳)

For there are a thousand wines still

Untasted, in veins of grapes."

In Bal-e-Jibreel, he puts it still more unambiguously:

یہ کائنات ابھی نا تمام ہے شاید
کہ آ رہی ہے دما دم صدائے کن فیکوں⁶³

"The universe is perhaps still unfinished,

For one can hear the command:

'Let there be, and Lo ! it is born."

Thus, according to Iqbal, change is the essence of existence; The individual has to work his evolution consciously and deliberately. His growth is not effected automatically. He has to act responsibly and cooperate willingly with the purpose of creative evolution. He must move onward and recognise his self and individuality.

The Holy Qur'an says that though the general effort after good, is charged on Muslims as a sacred duty, they have not to think of their effort in any way as needed by Allah, or as a help to Him.

ومن جاهد نا نما بجاهد لنفسه ان الله لغنى عن العالمين

"Whosoever striveth, striveth for his own good

بال جبریل، ۴۴ (۷) 63

For Allah hath no need of His creatures."

It is thus evident that this universe is being perfected by God, who has not yet closed the process of its creation. This universe provides possibilities for a man to conquer it and thereby attain his own perfection.

زندگی در جستجو پوشیده است اصل او در آرزو پوشیده است⁶⁴

Says Iqbal

"Life is latent in seeking

Its origin is expectation and desire.

فقر مومن چیست؟ تسخیر جهات بنده از تاثیر او مولا صفات⁶⁵

"What is a Momin's Faqr? Conquest of Time and Space.

It endows man with the qualities of God."

A Momin, endowed with dynamism, courage and enthusiasm is the master of his fate. Says Iqbal

ہاتھ ہے اللہ کا بندہ مومن کا ہاتھ غالب و کار آفرین کار کشا کار ساز⁶⁶

"As a matter of fact, the hand of a believer is the hand of Allah. It is a hand possessing the traits of Divinity. It is all powerful ; it

⁶⁴ اسرار و رموز ۱۶، (۴) ۶۴

⁶⁵ پس چہ باید کرد، ۴۶ ۶۵

⁶⁶ مثنوی پس چہ، ۴۶ (۲) (۱) بال جبریل، ۳۲ (۱)، لاہور، غلام علی، ۱۹۵۸، بال جبریل، ۶۶

creates and originates and develops things ; it can surmount trials and tribulations and skilfully adjust affairs."

Thus man becomes perfect or immortal when he realizes his inner ' possibilities by taking the initiative to bring about far-reaching changes in the natural as well as the social and moral world around him. In Javid Nama, the voice of God addresses man:

زندگی ہم فانی و ہم باقی است	ایں همه خلاتی و مشتاقی است
زنده مشتاق شو خلاق شو	ہم چو ما گیرندہ آفاق شو
در شکن آنرا کہ ناید سازگار	از خمیر خود دگر عالم بیار
بنده آزاد را آید گران	زیستن اندر جهان دیگران
ہر کہ او را قوت تخلیق نیست	پیش ماجز کافر و زندیق نیست
از جمال ما نصیب خود نبرد	از نخیل زندگانی بر نخورد
مرد حق! برندہ چو شمشیر باش	خود جهان خویش را تقدیر باش ⁶⁷

"Life is both mortal and immortal,

It is all creativity and eagerness !

Art thou alive ? Be eager, be creative,

Like Us encompass the whole Universe !

Shatter into pieces what is uncongenial,

جاوید نامہ، ۲۲۵ (۷، ۶، ۵، ۴، ۳، ۲)، شیخ غلام علی، ۱۹۵۹⁶⁷

Bring forth another world out of thy imagination !

It is irksome to the man who is free to live

In a world of others' making !

He who lacks the power of creation

Is naught to Us but an atheist and an agnostic.

He has not taken his share of Our Beauty,

He has not eaten the fruit of the Tree of life!

Man of truth ! Be sharp and incisive like the sword,

And become the destiny of thy own world."

The material world according to Iqbal is not illusion. It is a constantly growing universe and has an organic unity of will, thought and purpose. It is a constantly progressing, self-evolving and self generating universe, whose inner possibilities of growth and evolution will never know any limit. According to Iqbal, the Absolute is not outside the world, who has allotted a definite end to the universe. According to him, the universe itself is a self or an ego. Thus rejection of life and self-denial as a necessary discipline to capture the doubtful prizes beyond life, constitute the indwelling force that generates the unfortunate spirit of the ignorant masses. It alone is responsible for economic and social backwardness of the people. Unless, says Iqbal, we accept this life as real and unless we are strongly moved by the natural propensity of self-assertion, we shall never feel an ardent passion to raise the

standard of living and become master of our fate. He therefore very aptly remarks:

کمال ترک نہیں آب و گل سے مہجوری
کمال ترک ہے تسخیر خاکی و نوری
میں ایسے فقر سے اے اہل حلقہ باز آیا
تمہارا فقر ہے بے دوستی و رنجوری
نہ فقر کے لئے موزوں نہ سلطنت کے لئے
وہ قوم جس نے گنویا متاع تیموری⁶⁸

"The withdrawal from the world of matter

Is not the end of true renunciation;

It means the conquest of the earth and the heavens!

I wash my hands of the ascetic's Faqr

Which is nought but poverty and grieving

The nation that has lost the wealth of Taimur's courage

Can neither cultivate Faqr, nor win an empire !"

Obviously Iqbal's Philosophy is not opposed to Islamic way of life. The secret of life according to the teaching of the Holy Quran, consists in the combination of two-fold duties — duties towards God and duty towards His creature. God is to be searched in the society of men and not outside it. His pleasure is

⁶⁸ بال جبریل، ۴۶ (۱، ۳، ۵)، لاہور

to be acquired by service to His creation and the conquest of nature. Life according to Islam is an indivisible whole. It cannot be divided into several divisions such as social, religious, political and worldly life. All these lives, are amalgamated into one whole life, a life of devotion to God. There is no action in our life which is not a devotional act. All our acts are religious because they are done with the object of pleasing God and at His dictation. Islam does not enjoin to leave the world and society, root out the natural inclination of man. According to Islam, every action of a Muslim is religious if done for Allah and His pleasure. In this sense every action done towards the good of humanity and towards the benefit of His creation is religious, and no action falls outside the category of religion. Thus man has been set at large to move in this vast world in the societies of men. The real object is that man should achieve ego-hood in coming into contact with his fellow beings. He is to manifest his manly qualities by living in societies. This world has been for man and everything herein has been made subservient to him. His many virtues rest on social duties. Unless there is society, no question of vice such as adultery, murder, blasphemy can arise. Islam in a nutshell dictates this happy course of life. Life in this world is indissolubly connected with life hereafter. Therefore the Holy Prophet (peace be upon him) abolished monkery by affirming in quite unequivocal terms. "There is no monkery in Islam." The Qur'an condemns monkery in the following clear words:

"As to the monkery, they have innovated it. We have not prescribed it for them except to seek pleasure of Allah" (57.27).

Thus, Iqbal's philosophy of life is in conformity with the Qur'anic concept of life. His entire philosophical thought is an eloquent plea for a life of strenuous activity and endeavour in which the self interacts with the material and cultural environment and utilizes it. He, therefore, regarded a life of seclusion, withdrawal and passivity as unsatisfactory.

To conclude. It is always the philosophy of life that supplies motivation for action. It may not be conscious. The quality and scope of action are determined by the nature of that philosophy. A philosophy that condemns life cannot give birth to worldly action. It limits the scope of action to bare subsistence. It does not seek to order life in a way that will make it worth living. It fails to achieve the high ideal to build a new and a better social order. It hinders a man to become a co-worker with God. It may produce a few individuals who are good as individuals, whose goal is simply selfish. Its realisation is personal. It cannot be shared with others and consequently does not help in removing human misery in general. The masses always want to live. If we tell them that life is not worth living they will still live with vengeance: only they will not live well, specially when to live indifferently is regarded as meritorious. Nature supplies them with a strong urge to live. Culture should give them a motive for better living. Iqbal says that our culture should be founded on a philosophy of life; it should regard a life and regard human personality as sacred. Instead of the pseudo-mystical thought that emphasises the rejection of life and self-denial, we need must have a philosophy that stresses acceptance of life and reasonable self-assertiveness, that tends to produce the maximum amount of happiness, goodness and

beauty in the world. Iqbal, therefore, emphasizes that man should strive hard to change the destiny of this world., He should despise passivity, quietism and inaction. He should develop his unlimited potentialities to forge active contact with environment. The world is dynamic. It is over-growing and offers scope to man to develop the latent power of individuality. The destiny of man is not a sealed matter, rather the future exists as an open possibility for every individual.