

IQBAL - THE SHINING STAR OF THE EAST

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This is the English translation of the address delivered by the learned speaker at the World Congress for Commemoration of the 108th Birth Anniversary of Allama Muhammad Iqbal, held at the Tehran University, Tehran, Iran in March 1986. The Urdu translation of the address has been published by the Iqbal Academy, Pakistan in its Urdu Journal, Iqbaliaat, Volume 27, No,4 (January-March 1987), pp. 19-48. The great value of the address to the Muslims has motivated me to convey its benefits to the English speaking Muslims in general and the admirers of Iqbal in particular in the form of the English translation. This translation has been prepared from the above mentioned Urdu translation.

First a word about the translation seems appropriate. I have made all possible efforts to translate the material into English as close to the original as possible. However, translation of some words has been difficult due to the absence, in the English speaking world, of the concept represented by such words, on account of which a precise English equivalent word does not exist.

Such words have been represented by as close an English word as possible, and the original word has been given in parentheses and italicized, when it occurs first. The names of Iqbal's poems and books have been given in original and italicized with the English translation in parentheses, when referred to for the first time. The original names only have been used in all subsequent references.

The English translation of the verses from Iqbal's book *Asrar-i-Khudi* (The Secrets of the Self) have been taken from Maqbool Elahi, - *The Secrets of the Self - English Rendering of Iqbal's Asrar-i-Khudi*, published by the Iqbal Academy, Lahore, Pakistan, First Edition 1986, pp. iv+143", courtesy of the Iqbal Academy. All other translations are mine. References to the verses of the Holy Qur'an are according to "Ali, Abdullah Yusuf - *The Holy Qur'an, Text, Translation and Commentary*"; published by Khalil-Al-Rawaf at the Murray Printing Company, Cambridge, Massachusetts, U.S.A., 1946, pp. xx+a- 1+1849.

Regarding the subject matter, this learned discourse has brought out two important matters, viz: (1) a recapitulation of the struggle of the Indian sub-continent for independence with the Islamic perspective, and (2) the application of the philosophy of the Self ("Khudi") by Iqbal to prepare Muslims for the struggle. Some explanation of both is needed for adequate comprehension of their import.

Regarding the former it is important to remember that the struggle for the independence of the Indian sub-continent was concomitant with its occupation by the British, though it intensified in its manifestation in the war of independence of 1857 C.E. This war showed that the Muslims needed coordination, strength in material and military resources, and above all, organization and discipline to confront a world power, as the British were at that time. The purpose of the movement for giving Western education to Muslims, headed by Syed Ahmad Khan, was to prepare the Muslims, not only to take their rightful place in the Indian society of that time but also to

give them enough material strength to launch their struggle for freedom successfully and in a meaningful way, as well as to be able to establish and govern their free country, when achieved. Syed Ahmad Khan wanted the Muslims to reach these goals without losing their Islamic identity. This dual purpose could be achieved only by combining secular and Islamic educations. Unlike other educational institutions of India he combined secular education With Islamic education at Aligarh at all stages from the school to the graduate level. The need for learning Western science and technology by Muslim could not be denied at that time, nor can it be denied at present. At the same time it was a dilemma then, as it is now, for the Muslims to acquire the knowledge of Western science and technology without being influenced by the social, economic and political philosophies of the West and without being tainted by the West's social norms. The Western social, economic and political philosophies are surely un-Islamic and even anti-Islamic in many ways and so are their norms. Added to this, is the shrinking of the world on account of the present day communications and travel facilities resulting in the intermingling of cultures, philosophies and ways of life. However, the answer would be obvious with a little thought. The human digestive system in undoubtedly a marvel of biological efficiency on account of its well coordinated anatomical structures and biochemical functioning. The human mind and conscience is the most highly evolved of all- biological systems and is a master-piece of God's creation, with its capacity for discernment. If the human digestive system can extract from the human diet the life-giving nutrients, rejecting the refuse, the human mind and conscience can certainly extract the wisdom of Western science and technology and reject the philosophies and the social and economic norms of the West. Furthermore, the task of the human mind and conscience has been made easy by divine guidance through the ages present in true scriptures, culminating in the Holy Qur'an, to which Muslims have full access. To achieve this, the human mind needs the input of sound knowledge of the. Islamic social, economic and political thought and a developed and living Faith in its superiority. This input can come only from cultivation of an appreciation of "khudi"

(explained later), which is the main component of Iqbal's message. As has been said by the learned speaker in his address, with a few exceptions, the products of the religious as well as the secular educational systems failed to reach the goal, only because of the wrong and incomplete presentation of Islam. Islam was presented in the form of a "religion" in the Western sense. Observance of religious rites and ritual piety was overemphasized. Islam was not presented as a way of life. The aspect of Islam as a protest and struggle against materialism of the West and against all other evil (Jihad) was scarcely appreciated. The economic, social and political systems of Islam were presented very inadequately, if at all. This, naturally resulted in the ritual separation of "religion" from the problems of life, personal as well as corporate. Iqbal has lamented this throughout his works. Two verses are quoted as examples:

شکایت ہے مجھے یارب خداوندان مکتب سے
سبق شاہین بچوں کو دے رہے ہیں خاکبازی کا

O God I have a complaint against the administrators of schools, They are training the falcon's young in mud-slinging.

"I am not prepared to touch that knowledge and understanding with of straw which alienates the fighter for the truth (Ghazi) from battle field."

Regarding the latter topic a discussion of Iqbal's philosophy of 'khudi' requires volumes. However, stated in a nutshell this philosophy is an exposition and elucidation of the Qur'anic concept of Man and the Qur'anic prescription for the perfection of Man into the "Superman" (Insan-i-Kamil). Earlier philosophies, the prominent among which is the Greek philosophy, regarded Man as insignificant. The Christian philosophy, which has drawn

deeply from the Greek philosophy added on it the concept of “primeval sin” committed by Adam on account of which he was expelled from paradise. In complete negation and contradiction of this philosophy, Iqbal presented the Qur’anic view of the superiority of Man over the entire of God’s creation. Iqbal has explained the potential of Man for the high status of God’s vicegerency (khalifa), as stated in the Holy Qur’an Surah 2:30, Surah 6:165, Surah 15:29 and Surahs 95 and 103. Man owes this superiority to the God-given qualities of understanding, pious affections, spiritual insight and free will. This philosophy is excellently brought out in Iqbal’s poem called Milad-i-Adam (The Birth of Adam) in his book, Payam-i-Mashriq (A Message from the East). Man’s greatness is also expressed in the following verse, which I am quoting only as one example:

سبق ملا ہے یہ معراج مصطفیٰ سے مجھے
کہ عالم بشریت کی زد میں ہے گردوں

I have learnt this lesson from the Celestial Ascension (Miraj) of the Holy Prophet

That Man’s world transcends the celestial world.

However, Man has only the potential for attaining this high status, which can be achieved only by submission of Man’s will to the Will of God and by living a life of self-discipline, detailed by Iqbal in his famous book Asrar-i-Khudi (The Secrets of the Self). A natural consequence of “Khudi”, and in fact its very objective, is Bekhudi (Selflessness). Bekhudi is the merging of the individual’s Self in the Self of the ideological nation of the Muslims (Muslim Ummah). Iqbal has discussed this subject in his other book, called Ramooz-i-Bekhudi (The Signs of the Selflessness). Though the learned speaker has given extracts from both books a correct appreciating of this highly philosophical, but at the same time extremely practical, concept can be obtained and its depths and dimensions can be perceived only by a serious study of both these books and acquiring a comprehensive knowledge of the

Holy Qur'an and an appreciation of its powers. This study is strongly recommended to the reader.

At the end I express my sincere wish and hope-that this translation will faithfully and effectively convey the contents of the address to the reader and will add to his knowledge of our rich heritage and enjoyment of the same.

THE ADDRESS

Most sincerely I submit that I consider this day as one of the most exciting and memorable days of my life, when I witness this Conference for acknowledging Iqbal's greatness. That bright spark which used to remove frustration from the heart through his memory, his poetry, advice and teaching in the suffocating environment of the days of darkness, and used to present the blueprint of a bright future to us, is today the beacon which is fortunately attracting our nation's attention to itself.

It is sad that our people who were the first universal audience of Iqbal became acquainted with him very late. The special conditions prevailing in our country and in particular the sway of the dismal imperialist policies towards the end of Iqbal's life in the country he loved, i.e. Iran, were responsible for keeping him out of it at any cost.

This great poet of Persian, the greater part of whose poetry is in Persian rather than in his own mother tongue, never set foot in his beloved and longed for land of "Iran". And not only that he did not come to Iran, but the same politics against which Iqbal fought for long, did not permit his concepts, his ways and his teachings to reach the ears of the Iranian people, who were most anxious to hear them. I have the answer to the question as to why Iqbal never came to Iran.

At the time of the climax of Iqbal's glory and renown, when he was known to be a great thinker, philosopher, sage, connoisseur of mankind and

a sociologist in the different regions of the sub-continent and at the well-known world universities, such policies held sway in our country as could never tolerate Iqbal. Consequently, the possibility of his visiting Iran did not exist, and even his books were not published in Iran for years. In those days when the destructive flood of alien literature, culture and discourses was engulfing this country to annihilate the Iranian Islamic Personality, no poem or other work of Iqbal was presented to the people and their assemblies.

Today, Iqbal's wish i.e. "Islamic democracy" has become a reality in our country. Iqbal used to be sad due to the absence of humane and Islamic personality in people and looked upon the intrinsic insult and frustration of Islamic societies as a great danger. He, therefore, tried with all his might and main, to uproot this useless weed from the Eastern, and particularly the Muslim soul and substance. If he were alive today he would have witnessed a nation which is self-supporting, having been fully nurtured by its valuable wealth of Islam, is living a life of strength, heedless of the enticing Western opulence and values. Its life is purposeful and it is marching fast with love, towards these targets and goals and has freed itself from the confines of racism and nationalism. Iqbal's most ardent wish, which is apparent in all his valuable works, was the very desire to see such a nation here and I am glad to see, with all praise to Allah, such a nation is coming to life in our own environment. We have now got the opportunity, however belated, to try to acquaint our nation with this great thinker of the present age, this magnificent reformer, warrior in the cause of Truth (mujahid) and tireless revolutionary.

I would have preferred to participate in this congress free of protocol, so that firstly I could cherish his great and beloved memory, and secondly I could get the occasion and opportunity for presenting a part of my real feelings about Iqbal to the audience. I would still request my brothers and sisters to permit me to talk sincerely, like a person who has been a disciple of Iqbal for years, and who has passed his life with Iqbal at the intellectual level

so that I may be able to acknowledge his great benevolence to me and convey my feelings to this august gathering to some extent.

Iqbal is among those shining and elegant personalities of Islamic history whose qualities cannot be considered in one dimension only and who cannot be appreciated with respect to only one special feature and only one aspect. We will not do justice to Iqbal if we content ourselves with calling him a philosopher and a scholar. Iqbal is undoubtedly a great poet and is so accepted. The experts of Urdu literature and language consider his Urdu poetry as “the best”. Perhaps this appreciation of Iqbal is not adequate because the culture and poetry of the Urdu language is not wide-spread. There is, however, no doubt that Iqbal’s Urdu works immensely affected the residents of the sub-continent (Hindus and Muslims alike) at the beginning of the twentieth century and maximized their zeal in the struggle for independence, which was gradually gaining ground at that time. Iqbal himself says in the mathnavi, “*Asrar-i-Kbud*”.

باغبان زور کلام آزمود!
مصری کار یدد شمشیری ورود

The gardener tested the power of my poetry on the clay he -sowed a hemi-stitch but reaped a sword (not flowers gay).¹

And my deduction is that here he is talking about his Urdu poetry, which was then well-known to everybody in the sub-continent.

To me Iqbal’s Persian works are also among the miracles of poetry. In our literature there are many non-Iranian Persian poets but none of them can be pointed out to have the peculiarities of Iqbal in poetry. Iqbal was unacquainted with Persian conversation and usage and used to talk in Urdu or

¹ This means that the character and effect of Iqbal’s poetry is different from that of others. While poetry is sedative and burning, his poetry emphasizes action and struggle.

English in his home and with his friends. Iqbal was not familiar with Persian composition and prose, and his Persian prose has the same interpretations, which he has used in the early parts of “Asrar-i-Khudi” and “Ramooz-i-Bekhudi”. And you know that is difficult even for Persian knowing people to understand them. Iqbal had not studied Persian in any school in his young days and spoke Urdu in his father’s home. Therefore, he selected Persian because he felt that his thoughts and subject matter could not be moulded into Urdu. So, he learnt Persian. He learnt Persian from the poetic collections of Sa’adi and Hafiz, the Mathnavi of Maulana (Jalal-ul-Din Rumi) and the works of Indian poets like Urfi, Nazeeri and Ghalib of Delhi and others. Although he had neither lived in a Persian environment nor had studied in Persian institutions and was not in the company of Persian speaking people he presented the most ingenious, the most difficult, the most rare and acute subjects in the mould of his long (and some very elegant) poems. In my opinion this is a very high poetic talent and competence. The greatness of Iqbal will be obvious to you by scanning the Persian poetry of non-Iranians and comparing it with Iqbal’s works.

Some of Iqbal’s thoughts which he has expressed in a single verse are such as cannot be expressed in prose. We will have to try hard and long to explain one of his easily expressed verses into Persian prose, which is our own language also.

I am grateful to Dr. Mujtabavi for the verses he recited, and I request him to revive Iqbal’s works, because his works are the best way to introduce him, which cannot be done by any discourses.

Iqbal is a great poet and some of his Persian verses have reached the climax. Iqbal has written poetry in different styles, i.e. Hindi, Iraqi and even Khorasani style and has produced good verses in these styles. He has used various forms of versification, such as mathnavi, ghazal, qata’a do-baiti and rubai and has written good verses expressing elite ideas, as I have said earlier. Some of his works have attained maximum elegance and have achieved

distinction, although he did not speak or write in Persian, was not born in a Persian family and did not even attend a Persian institution. This is talent. Therefore, to praise Iqbal as a poet is really belittling him.

Iqbal is a great reformer and a lover of freedom. Although he occupies a very important position in the struggle for freedom and social reform he cannot be called a mere social reformer, because in this very sub-continent Iqbal's contemporaries, Hindus as well as Muslims are known as social reformers of India, most of whom we know. Their writings exist and their struggles are known.

Among the Muslims themselves there were distinguished personalities like Maulana Abul Kalam Azad, Maulana Muhammad Ali, Maulana Shaukat Ali, the late Quaid-i-Azam (Muhammad Ali Jinnah), whose lives resemble that of Iqbal. These persons belong to the same race and period and were included among freedom lovers and freedom fighters (mujahideen). But Iqbal is greater than all of them and the greatness of his work cannot be compared with any of them. We can give the greatest importance and respect to Maulana Abul Kalam Azad, who had a distinguished personality and certainly his importance should not be under-rated; or Maulana Muhammad Ali or Maulana Shaukat Ali. We acknowledge their worth but it is restricted to being tireless Muslim mujahids. who struggled for years to expel Britain from their country and fought very hard for it. But Iqbal's problem is not confined to India and is the problem of the Islamic world and the East. Iqbal points out in his mathnavi "Pas che bayad kard are Aqwami-i-Sharque" (So Whither O Nations of the East) how his keen sight is focusing on that part of the world which is the victim of tyranny. Also, he is interested in all the corners of the Islamic world. India's problem is not the only problem for Iqbal. So, even if we call Iqbal a universal reformer we will still not really describe his full personality. I cannot find the words and expressions to evaluate Iqbal appropriately. So, you see that this personality, this elegance, the soul of this great man and his acumen is much above the knowledge of our people. We are really grappling with the problem of understanding Iqbal.

In any case, this seminar is among the best things that have happened but we should not be satisfied with it. I request the Honourable Minister for Culture and Education and the brethren connected with universities to consider naming foundations, universities, halls and cultural institutions after Iqbal. Iqbal is linked with us, this nation and this country as is stated in the ghazal recited by Dr. Mujtabavi and heard by you. Iqbal describes his relations with the Iranian public and says:

چوں چراغ لاله سوزم در خیابان شما
اے جوانان عجم جان من و جان شما

As I light the tulip's lamp in your flower garden O Iranian youth, my soul and your soul and he says at the end:

A hero arrives who breaks the slave's shackles

I have seen through the window in your prison wall

And this supports my earlier stated reason for Iqbal not visiting Iran.

He considers this place a prison and is talking to the prisoners. There are many examples in Iqbal's works which show his frustration with India (at least the India of his time) and his inclination towards Iran. He desires that the torch lighted by him be made brighter in Iran and he is expecting a miracle here. This is his right on us and we should honour that right.

Regarding Iqbal's personality if we want to understand Iqbal and to recognize the greatness of his message we will positively have to understand the sub-continent of Iqbal's time and the age which ended with him, because without understanding these it is neither possible to understand the purport of his message nor his inner pathos. The sub-continent was passing through

the hardest time in Iqbal's days. As you know Iqbal was born in 1877 C.E. i.e. twenty years after the crushing of the Muslim revolution by the British.

In 1857 C.E. the British made a serious onslaught at the Islamic government and suzerainty in the sub-continent. A serious revolt was mounted in India and perhaps it lasted for two or three years. Its climax was reached in the middle of 1857 C.E. The British availed of this opportunity and dealt a sudden and decisive blow to the face of Islam, (though they had perpetrated that for seventy or eighty years earlier) and in their view had uprooted Islam from there. i.e. terminated the Islamic and Muslim government which was passing through the period of its decay, The single obstruction in the way of imperialism in the Indian sub-continent was the same Muslim government which they had weakened from all sides over a long period of time, had killed its brave leaders and great personalities so as to weaken the deep roots of Islamic culture in India. Then they suddenly demolished the isolated huge and old tree, whose roots had been weakened and which had lost its protectors. Then they made India a part of the British empire.

The year 1857 C.E. was the year of complete British success in India. After that, as the British formally annexed India to Britain and named the country British Indian Empire, the problem of India being a colony ended and India became one of Britain's provinces. Henceforth, they started thinking about their future so as to end the possibility of revival of every kind of revolt and national or religious resurgence. The only way to do this was to annihilate the Muslims completely, because the British knew that only the Muslims could confront them in India as they had already experienced.

The Muslims had confronted the British since the beginning of the nineteenth century and even earlier. Tipu Sultan was martyred by the British at the end of the eighteenth century, but the people, religious leaders and Muslim tribes fought against the British and their Indian supporters, who were Sikhs at that time, and the British knew this well. Those among the

British who were conversant with the Indian problem had declared that the Muslims were their enemies and should be annihilated. Therefore, from the very year of British success in India, i.e. 1857 C.E. a very cruel and merciless program of punishment of the Muslims was started, which has been described everywhere. Its repetition will only prolong this lecture. Those who want additional information can read the several books written in this connection. In short they were subjected to economic and social pressures and severe insults in social spheres. The British declared that those wanting employment should not be Muslims. They used to avoid employing Muslims even at low levels. They took over the management of all endowments which had been created for the functioning of mosques and Islamic schools. They were many. They provoked Hindu merchants to advance heavy loans to the Muslims so that they could usurp the Muslims' properties in exchange and could completely silence the feelings of the Muslims being connected with and owners of land and real estate. This continued for years and, ironically, this was the better part of their treatment of the Muslims. The worse was that they used to kill and imprison the Muslims without regret. They severely punished and annihilated all those people who were even remotely suspected of anti-British initiatives. After a passage of ten to twenty years of such hardships (the equal of which I have not seen in any Islamic country, though it may have existed. Wherever I have reviewed the conditions in the different parts of the world under imperialist rule, like Algeria and other African countries I have not found Muslims under as much pressure as in India) some people started thinking of seeking remedies and the process of confrontation of the British by the Muslims never ended. Something which India should never forget is that Muslims in India were the most conspicuous and real activists in confrontation with the British. India would be very ungrateful if it would ignore the favours of Muslims on it, because in the great revolution mounted there and in the struggles resulting in India's independence Muslims were never quiet due to their quest for freedom.

During the years following 1857 C.E. when quiet prevailed everywhere the Muslim elements struggling for freedom (mujahids) were busy in their work. There were two kinds of movements among them, i.e. socio-political or only social. These two movements were carried out as a means of seeking remedies. One of these two movements was conducted by religious leaders and the other by Sir Syed Ahmad Khan, and both these were opposed to each other. This is not a proper place for a detailed discussion but, briefly stated, the movement by the religious leaders was to confront the British, to sever relations with them, to keep away from their schools and to refuse help from them. On the other hand, the movement of Sir Syed Ahmad Khan, as opposed to this, was for compromising with the British, to benefit from their resources, to deal with them cheerfully and to cooperate with them. These two movements were opposed to each other, and it is sad that in the end both of them proved harmful to the Muslims. The first movement was that of the religious leaders and was led by great scholars ('ulamah') who were prominent personalities of Indian history. They were confronting the British and their struggle was right. But they abstained from those primary matters which would have helped the Islamic movement in India in benefiting from the programs of that time. For example, they would never permit the English language in their schools. Perhaps they were at that time justified to think so because the English language had been made the successor to the Persian language, which was the language dear to the Muslims and had remained the official language in the sub-continent for centuries. They considered English language to be the invader's language. Nevertheless not learning the English language and ignoring the new culture, which was after all entering the peoples' lives resulted in keeping the Islamic nation (ummah) and the Muslim society (millat) from the contemporary culture, knowledge, strengths and sciences which were useful for all societies advancing towards modernization. The Muslims distanced themselves from all these sciences.

But the movement of Sir Syed Ahmad Khan was even more dangerous than the above, and I want to present my final judgement on Syed Ahmad

Khan. It is possible that some of the brothers in the audience may not be convinced of this. Surely, Syed Ahmad Khan did not do anything in the interest of Islam and the Muslims in India, and I believe that the movement of Iqbal in India was a plaint against the activities initiated by Syed Ahmad Khan. Syed Ahmad Khan adopted cooperation with the British as his basis. He argued that after all Muslims had to enter the new culture because they could not be kept ignorant of and away from the new civilization for ever. So we must reconcile with the British so that they may not be hard on us, and our women, children and men may not have to bear hardships on account of British animosity.

He was simplistic in his thinking that humility, reconciliation and display of confidence in the British could draw the compassion of these skillful, wicked politicians and could reduce the harm apprehended from them. This was a serious mistake. The result was that through Syed Ahmed Khan himself and his close associates and the “enlightened people” surrounding him were protected from harm by the British the Muslims always suffered losses at the hands of the British till the independence of India in 1947 C.E. The British did whatever they could do against the Muslims during the ninety years (1857 C.E. to the year of India’s independence in 1947 C.E). So the strategy of Syed Ahmad Khan of appeasing the British resulted in disgracing the Muslims. In addition to this, another problem was created which influences understanding Iqbal and the spirit of his message. It is that for ordinary Muslims as well as for the Muslim intellectuals and the educated Muslims, who used to enter social circles, information, knowledge, wisdom, acquisition of knowledge and employment were important but Islamic personality was never accepted as such. Gradually the great Muslim society of India, which was among the greatest societies of the world, (and even now there is no country whose Muslim population equals the Muslim population of this sub-continent) did not have the feeling of Islamic personality and did not believe in having an Islamic personality for itself. Basically there was no hope for the future of the Indian Muslims. As they had borne many

hardships and had been disgraced, the every day incidents and common occurrences exhibited their frustration, bitterness in speech and unhappiness. Now disgrace became part of the Indian Muslim's personality and the feeling of disgrace and helplessness was considered a part and parcel of the personality of the Indian Muslim.

When Iqbal returned from Europe in 1908 or 1909, enriched with the civilization of the day his enlightened and friendly contemporaries (according to his own statement) had fixed their sights on the Western civilization. Like the Iranian personalities pointed out by Dr. Mujtabavi with reference to me, they regarded their credibility in placing themselves closest to the Western civilization and to manifest the system of Western values in their actions ways, dress, mode of talking and even in their thinking and outlook. Subservience to the machinery of the British government which was ruling in India with the iron fist was a pride to the Muslims. The Hindus who had adopted the same culture and the same manners and customs and who had become friendly with the British much earlier and for that very reason had infiltrated industrial, cultural and administrative fields a little earlier than the Muslims, had established credibility. The Muslims had to hear insults and hardships at the hands of the Hindus also.

Even the Sikhs, who were a small minority, and did not have in their lives the proud traditions inherited by the Hindus from their Upanishad² and their historical and cultural past also despised and insulted the Muslims. As you know this was a newly established religion, which was a conglomerate of Islam, Hinduism and other things also. This was the state of affairs of the Muslim society in the Indian sub-continent during Iqbal's days. Even in the University of Punjab, where Iqbal was educated and obtained the B.A. degree, we do not see any signs of the appearance of promising Islamic thinking. The biggest Islamic book there was Sir Thomas Arnold's book,

² It is the concepts of Iqbal, and not his language, which are difficult to understand, specially for the un-initiated, and particularly those not well versed in the Qur'an and Hadith.

named “Al-Da’awa al Al-Islam” (Invitation to Islam), which is in Arabic and recently has been translated into Persian. This work belongs to the period of the life of Sir Thomas Arnold when he was teaching at the Lahore University. This is certainly a good book and I do not want to discredit it. But his greatest skill is to relegate Islamic struggle for truth (jihad) to a secondary position. So the theme of the book is that Islam was spread by preaching and not by the sword and this is good. However, he has gone so far in this thought that in this book Islamic struggle (jihad) has assumed a secondary value and appears to be useless and redundant.

This alone is the sum and substance of the Islamic component of this book. Besides this, the ladies and gentlemen who have studied the books of Sir Thomas Arnold know that he is considered to be among the strongest protagonists of Islam and he is Iqbal’s preceptor and Iqbal is among his pupils. It is better that I acknowledge here the intelligence of this great man, in that Allama Iqbal, in spite of his ardent love for Sir Thomas Arnold was not unmindful of the political thought in his actions. Dr. Javid Iqbal has written this in his father’s biography one volume of which has been translated into Persian and I have read it. Iqbal warns his friend Syed Nazir Niazi, who considers Sir Thomas Arnold to be an Islamic scholar, and says, “What scholarship of Islam? Are you talking about his book “Al-Da’awa of Al-Islam”- He works for the British government”. Later Iqbal says to his friend, “When I was in Britain Arnold asked me to translate Edward Brown’s “History of Literature” but I did not want to do this work, because I had realized that his book was adulterated with political objectives”.

Having known Iqbal’s views about Edward Brown’s book let us look at the views of our literary people, Edward Brown’s friends and those who were proud of his friendship. I do not want to name these personalities at present, because after all they are men of letter and culture, though they are simple, misinformed and unaware of his political objectives. But Iqbal, that

intelligent man, who true to the Hadith, “The believer is intelligent”³ sees and recognizes the wicked imperialistic manipulations in the works of Thomas Arnold and Edward Brown, and this shows his greatness. At that time the Muslims of the Indian sub-continent were in such a state that the British government, their primary agents and their secondary agents (or those not occupying highly important positions) were mostly Hindus and the torch of India’s independence, which was initially lighted by Muslims, passed into the hands of the Congress party. Though the Indian Congress eventually performed heroic deeds in the struggle for freedom, in those days the anti-Islamic and anti-Muslim prejudice and inclination towards Hindus held sway over it. The intellectuals among the Muslims were westernized and were obsessed with the Western system; and the common people were the victims of shameful poverty and very hard life and could hardly eke out their daily bread. In addition to this they were lost in their surroundings and environments, which the British were increasingly dragging towards Westernization. The contemporary religious scholars among the Indian Muslims (ulamah), after initial defeats, had isolated themselves and were lost in incomprehensible thinking and manifestations of the freedom movement (except those in religious scholars). Iqbal lighted the beacon of khudi in the dark night in which the common Muslim people were passing life in the extreme hardships of this type; Islam was in political isolation and economic poverty, and the Muslim populace occupied the place of unwanted hangers-on in a night in which they had no guiding star. It is true that the condition described by me in India was not peculiar to India but prevailed over the entire Islamic world. That is why Iqbal thought of the whole world. However, Iqbal’s day to day life in Lahore and the unfortunate sub-continent had made him sensitive to everything. This happened in the circumstances that Iqbal had not visited Turkey, Iran and the Hijaz and had not seen many other places closely. But he was watching his country’s condition closely and that is why he started a social and political revolution. The foremost matter for Iqbal was to draw the attention of the Indian society towards Islamic

³ Each of the series of Sanskrit philosophical treatises forming a division of the Vedas

personality, Islamic benevolence and Islamic dignity, and in fact towards its own human dignity and to tell it that if it existed why was it so much down trodden? Why so much lost in the abstract? Recognize itself.

This was Iqbal's first mission. After all what else could he do? Could a nation of a hundred million, which had been severely suppressed by the tortures of the imperialists for years, which had been insulted to all possible limits, and which had been deprived of the possibilities of understanding, knowing and hoping, be suddenly told that it existed and that it acquires the feelings of existing? Was this possible? It was very difficult, and I think nobody could explain it to the extent and excellence of Iqbal.

Iqbal laid the foundations of a philosophy. The philosophy of "the Self" ("khudi") is not the type of philosophy envisaged by our comprehension. "Khudi" has a social and human meaning which has been explained by means of philosophical interpretation and in the form of philosophical declaration. It was necessary for Iqbal to state the concept of "khudi" philosophically in order to stress it as a concept and a principle in his ghazals and in his mathnavi. In his view "khudi" means understanding and realization of personality, self-cognizance, self-reflection and self-comprehension. However, he presents this in philosophical language as a philosophical concept. I have brought my notes so that I may recite some, if possible. Though the meeting has been prolonged I appeal to your forbearance.

In my opinion Iqbal first visualized the concept of "khudi" as a revolutionary thought and tried to convert this thinking to a philosophy later. And "khudi" is what was needed in India and collectively in the Islamic world. I mean that, though the Islamic nations were the custodians of the Islamic system they had forgotten it entirely, and being completely misled, had become enamored by and adherents of an alien system. It was necessary for them to turn back to themselves, i.e. to the Islamic values. This is the very concept for which Iqbal had worked hard. It was, however, not possible

to explain such a social concept in a way so as to impress it on the mind without philosophical statements. Hence, he moulded this concept in a philosophical form. Allow me to recite the passages noted by me.

Iqbal first conceived the concept of “khudi” in the form of a social and revolutionary thought. Gradually the decline and fall of personality and the spectacle of the intensity of adversity in the Eastern nations (particularly among the Muslims), as well as probing into and identification of their causes stabilized this thought in him and made it indisputable. In his search for finding a way to present this thought he came upon a philosophical and intellectual basis. This basis is the comprehension of the concept of “khudi” in the general form (similar to what our philosophers present as the concept of “the essence” i.e. a commonly understood concept which can also be explained philosophically). Actually “the essence” in different form “khudi” and to give “khudi” the meaning of “the essence” is, in my opinion, a grave mistake. (I have seen this in the notes written by some commentators of Iqbal’s poetry). Also, the unity in the plurality and the plurality in the unity, which has been repeated several times by Iqbal in Ramooz-i-Bekhudi is different from the theory of the unity in the plurality and the plurality in the unity of Mullah Sadrah and other philosophers. This is entirely different and, as a whole, the concepts of Iqbal’s views are a hundred percent human and collective concepts. However, my calling it “collective” does not mean exclusion of discussion about the individual, because the foundation of “khudi” is established in the individual, but the very presence of the Selfness or “khudi” in the individual and the stabilization of the personality of “khudi” in the individual is also one of the collective concepts of Islam, and collectivity and society is not firmly established unless that personality of “khudi” is established. In any case “khudi” has a different meaning from “the essence”. He first talks about the generalization of “khudi” in the language of scholars and then, like scholars, goes into interpretations.

The splendour of the world of existence is among the effects of “khudi”. All existing objects in the universe point to one manifestation of

“khudi”. (However, Iqbal has described these things in the titles of most of his poems, which I have described in different words. Some interpretations have been used by him in his poetry but his poetry is much better than these interpretations). The fountainhead of thought is also self-cognizance in the various manifestations of “khudi”. The affirmation of “khudi” in every creature is also the affirmation of every other creature. (When a person affirms his “khudi” it is in itself the affirmation of other things. His existence affirms his “khudi” as well as the existence of others). It is, therefore, affirmation of things outside himself. In other words the whole world is included in “khudi”. “Khudi” is also the cause of confirmation and, in fact “khudi” fights with each other. This wrangling creates perpetual warfare in the world. “Khudi” is also the selection of the more virtuous and perpetuation of the more honourable, and several “khudis” die for the perpetuation of one higher and more sublime “khudi”. The concept of the “khudi” is an abstract concept. It has strength as well as weakness. The strength and weakness of “khudi” of every creature on earth determines the extent of its stability. In this way Iqbal talks of a drop, wine, a goblet, a beloved, a mountain, a forest, a wave, a sea, light, eye, greenery, the extinguished candle, the melting candle, a jewel, the earth, the moon, the sun and the tree as examples, and estimates the content of “khudi” in each of them. For example, a drop has a fixed quantity of “khudi”, the river has a fixed quantity and the jewel which can be engraved has a fixed quantity of “khudi”. This is an abstract concept which can be doubted and is present in human beings and all articles in various quantities. Later, he surmises:

چوں خودی آرد بهم نیروی زیست
می گشاید قلمی از خوی زیست

As the Self (“khudi”) arrays together the strength and might of life

The little stream of life expands into the ocean (s'strife).⁴

Later, he presents the problems of procreation of aspirations and ideals. This is the thing which did not exist in the Islamic world of that period, i.e. the Muslims did not claim anything, they had no great yearnings and their desires were mundane and base desires.

He says that human existence depends upon having an objective and a yearning. A person's "khudi" is that he should have an objective and should move in search of the objective and this reminds me of the sentence "Surely, life is in faith and struggle"⁵). He describes the same subject and the same concept in a very vast and deep as well as elegant style, and says, "To yearn for something and to try to achieve it is itself an ideal, otherwise life will change into death". Yearning is the soul of the world and the pearl inside the nature's mother of pearl. The heart which cannot create a yearning is disabled and paralyzed it is yearning which confers stability on "khudi" and creates the waves like a stormy ocean. It is the pleasure of seeing which confers form upon the yearning eye. It is the saucy pace of the partridge which confers feet on it. It is the effort to sing which gives the beak to the nightingale. It is the flute in the hands and between the lips of the flute player which produces pleasure. Otherwise, practically nothing existed in the naught. Knowledge, civilization, systems, elegance and customs as well as principles have all come into existence from the yearning for which effort has been made. And, in the end he surmises:

ماز تخليق مقاصد زنده ايم
از شعاع آرزو تا بنده ايم

⁴ المومن كيس

⁵ انما الحيوۃ هي عقيدة و جهاد

We are alive because of creating ideals new

We are aglow and radiate desire's rays to view.

(Creation of ideals, creation of yearnings and creation of objectives)

Or, in another verse he talks about the same subject; Man is warm-blooded due to desire's branding stamp this dust is lit like fire by desire's burning lamp.

And, later he considers Love essential for human society and for stabilizing of humanity and "khudi" and says that "khudi" is not stabilized without Love in the individual and society and it is necessary that the Muslim nation (millat) and people who want to strengthen their khudi" should cultivate Love and that their pathos be produced by this fire. It is interesting that he himself finds a focus of Love for the Islamic ideological nation (ummah) and that is the Love of the Most Gracious Prophet Muhammad Mustafa. That is why one realizes how well this intelligent and intellectual person visualizes the needed for unity and revitalization of the Islamic world:

نقطه نوری که نام او خودی است
زیر خاک ما شرار زندگی است
از محبت می شود پاینده تر
زنده تر، سو زنده تر، تابنده تر
از محبت اشتعال جو پرش
ارتقاء ممکنات مضمزش
فطرت او آتش اندوز دز عشق
عالم افروزی بیاموزد ز عشق

در جهان ہم صلح و ہم پیکار عشق
آب حیوان، تیغ جوهر دار عشق
عاشقی آموز و محبوبی طلب
چشم نوحی، قلب ایوبی طلب

The focal point of luminous light known by the name of the Self
("khudi")

Beneath our dust, in fact, is the spark of life itself.

But Love it certainly becomes more lasting and more living

More burning with desire more radiating, glowing. Love adds fuel to fire
of the essence of the Self ("khudi")

It opens up hidden avenues of progress for the Self ("khudi").

The nature of the Self ("khudi") obtains its fire's store from Love

It learns illumination of the world from the light of Love. Love is at the
very root of peace, of war in here

Its furbished sword does also mean fountain of life (so clear).

So learn to Love and intensely beloved yours seek! The eye of Noah,
Job's heart (out of your loving eke).

Handful of dust through alchemy transmute into pure gold

For this achievement kiss threshold of the Man of perfect Mould.

Then he wants to know the personality of the beloved who should be the object of the Muslim's love

ہست معشوقی نہان اندر دلت
چشم اگر داری بیا بنمایمت

Right, in your heart, hidden, beloved yours lies

Come, I shall show his glimpse to you if you have seeing eyes.

His lovers are more beautiful than the fairest of beloveds More pleasing and more comely most lovable of beloveds. The heart is rendered stronger and stronger by his love It makes this earth rub shoulders with Pleiades above. The soil of Nejd⁶ adorned itself by presence of his grace With which it was enraptured with skies stood face to face. And every Muslim's heart is the home of Mustafa⁷ Our glory is the reflection of the name of Mustafa. Sinai is but an eddy of the dust of the house of his For Ka'aba itself a Sanctuary his dwelling place is! A mat of rushes was obliged to him for use as bed

Although on crown of Chosroe his followers' feet did tread.

In night-abode of Mount Hera he stayed in solitude

Welded an Ummah, gave law, good government ('s beatitude).

Night after night his eyes remained deprived of wink of sleep

So that on the throne of Chosroes his Ummah may rest, sleep.

Then he elucidates the status of the Most Gracious Prophet and describes his attributes. Actually, one sees Love with the Holy prophet throughout Iqbal's poetry and other works, and is not restricted to any

⁶ A part of the Arabian Peninsula

⁷ The Selected one, the Chosen one. A title of the Holy. Prophet.

particular part of it. It is appropriate to mention here the name of an important and esteemed book written by a contemporary researcher titled, “Iqbal dar rah-i-Maulavi” (Iqbal on the Path of the Maulavi⁸). I came across this book during my present trip and I have benefited from it. It says,

“Whenever a poem or a verse was recited to Iqbal with the name of the Holy Prophet in it, tears used to flow involuntarily from his eyes. In fact he himself loved the Most Gracious Prophet”.

Indeed Iqbal has pin-pointed an important matter. What personage can the Islamic world hold dearer and more universally accepted than the Holy Prophet? And this focuses all the Loves of the Islamic world to one point. After talking on this to some extent he narrates the story of the daughter of Hatim of Tai. She was arrested in a battle and was brought before the Most Gracious Prophet. When he noticed that the head or the body of the prisoner girl had been exposed he did not like the nakedness of this girl of high and elevated descent and threw his mantle over her to save her from embarrassment. Then Iqbal says:

More bare are We than that lady of Tai’s tribe of old
Before the nations of the world we have no sheet’s fold.
On the Judgement Day will he alone
sole trustee ours be And in this world, here also, provides us cover he.

We who from bonds of homeland are, have been, ever free

Like sight - though light of eyes two - is one, shall ever be!

We are from Egypt, from Hijaz we are from Iran, yet

⁸ Maulana Jalal-ul-Din Rumi

Our smiling dawn in all these lands from same dew we beget.

With the cup-bearer of But-ha's⁹ eyes spell-bound are ever we

in this world, like the wine and flask united ever are we. A hundred-petalled rose are we yet we have perfume one Our Order's very soul is he, he only and else none.

In "Asrar-i-Khudi", he tries to revive the feeling of "khudi", i.e. the cognition of the human personality in the Muslim individual as well as in the Muslim society. Another topic of "Asrar-i-Khudi" is that "khudi" is weakened by making requests or begging, i.e. when an individual or a nation makes a humble request its "khudi" becomes weak and loses its steadfastness. There are other interesting and thought-provoking discussions also. There is the philosophy of "the Selflessness" (bekhudi) after the Self ("khudi"). This means that when we discuss our "khudi" and the strength of a person's personality it should not amount to insulating individuals from each other and passing life in isolation, but they should merge themselves in the totality of a society, i.e. the individual should establish an alliance with society. This book is "Ramooz-i-bekhudi" (Signs of the Selflessness) and this is another book of Iqbal, written and published after "Asrar-i-Khudi". It expresses Iqbal's views about the Islamic system. Though Iqbal's works are replete with his thoughts about the establishment of the Islamic system they are most strongly expressed in "Ramooz-i-Bekhudi". On the whole, the problems dealt with in "Ramooz-i-Bekhudi" are important and interesting topics and are worth considering for the organization of an Islamic society.

Today we see Iqbal's thoughts in "Ramooz-i-Bekhudi" which govern our Islamic society. The responsibility of the ideological nation based on most exciting concepts of Iqbal. In his view the Muslims and the Islamic ideological nation ("ummah"), which must propagate Islam must not rest, so

⁹ The valley of Makka

that the task may be completed. It is appropriate for me to recite some of his verses in this connection, which are very interesting.

He says that the organization of the Islamic society and the establishment of the Islamic ideological nation (“ummah”) was not an easy task. It has been after much troubles and tribulations and many trials of history that the world has been able to acquire the ideological nation based on Unitarianism (“ummat-i-tauhidi”), and an ummah has been born which is the bearer of Unitarian concept and Islamic thought.

این کهن پیکر که عالم نام اوست
ز امتزاج امهات اندام اوست
صد نیستار کاشت تایک ناله رست
صد چم خون کرد تایک لاله رست
نقشها آورد و افکند و شکست
تابه لوح زندگی نقش تو بست
ناله با در کشت جان کاریده است
تانوای یک اذان بالیده است
مدتی پیکار با احرار داشت
با خداوندان باطل کار داشت!
تخم ایمان آخر اندر گل نشاند
با زیانت کلمه ی توحید خواند
نقطه ادوار عالم لا اله
انتہائی کار عالم لا اله

چرخ را از زویه او گردندگی
مهر را تابندگی رخسندگی
بحر گوهر آفرید از تاب او
موج در دریا طپید از تاب او
شعله در رگهای تا از سوز او
خاک مینا تابناک از سوز او
نغمه پایش خفته در ساز وجود
جویدت ای زخمه در ساز وجود
صد نوا داری چه خون در تن روان
خیز و مضراپی به تار او رسا
زان که در تکبیر راز بود تست
حفظ و نشر لا اله مقصود تست
تا نخیزد بانگ حق از عالمی
گر مسلمانی نیا سای دمی
می ندانی آیه ام الکتاب
امت عادل ترا آمد خطاب
آب و تاب چهره ی ایام تو
در جهان شاید علی الاقوام تو
نکته سنجان را صدای عام ده

از علوم امی ای پیغام ده
امی ای، پاک از هوا گفتار او
شرح رمز "ماغوی" گفتار او
از قبای لاله های این چمن
پاک شست آلود گیهای کهن¹⁰

This old idol called the world

Its body is made by the union of elements.

A hundred deserts have been cultivated before one complaint was established

A hundred gardens have been destroyed before one tulip could be established.

Many a picture was brought and thrown away and destroyed

Before thy picture was fixed on the life's tablet.

Many a lamentation has been active in the field of life Before the birth of the melody of one sound (Adhan)¹⁰ For long a war had been waged with the nobles. Who had contact with the false gods.

In the end the seed of Faith was laid in the soil.

Then they uttered the Unitarian creed ("Kalima-i-tauhid") with thy tongue.

¹⁰ The call to the believers to assemble for prayer

The focus of the ages of the universe is “there is no god but God” (La Ilah-a-il-Allah)¹¹

The end of the functioning of the universe is. “there is no god but God” (La ilah–a-il-Allaha)

The celestial world derives its motion from it

The sun derives its splendour and brightness from it. The ocean created the pearl with its illumination The wave in the sea rose with its radiance.

The flame in the veins of the grape wine is from its heat

The essence of the blue jewel (khaki-i-meena) radiates from its heat.

Its (La Ilah’s) melodies are latent in the orchestra of ‘the essence’ (of God)

O plectrum player search for it in the orchestra of “the essence” (of God).

Thou hast a hundred songs running in thy body like the blood stream

Rise and apply thy plectrum to its strings.

If there was a secret in the magnificence of God (takbir) it is thou

The defence and -propagation of “there is no God” (La Ilah) is the purpose of thy creation.

So that the voice of Truth does not disappear from the world

If thou art Muslim, do not rest even for a moment. Doest thou not know the verse of the Holy Qur’an

¹¹ Short for the kalima-i-Tauheed. This verse means that the kalima-i-Tauheed is the Alpha and Omega of the universe, i.e. the purpose of its creation is the establishment of a system of life based on Kalima-i-Tauheed.

Thou wast given the title of the just ideological nation (Ummah)¹²

Thou art the dignity of the personality of time Thou art the witness over world's nations. Give an open invitation to the sagacious Give them the message of the Holy Prophet.

The unlettered (Prophet) whose discourse is not of his own desire

Whose discourse is the elucidation of ma hgava.¹³ From the tunics of the tulips of this garden

Cleanse off the contaminations of the times gone by.

After this, when he describes the Universality of Islamic ideology (in his book the concept of the universality of Islam and the Muslim and his supernational homeland occurs more than a hundred times) he again says, "O Unitarian nation" (ummat-i-tauhid) the flag is in thy hand, thou shouldst advance and carry it to the world". Later he says that this alluring idol of the present age, which has been created by the West, should be destroyed. Then he explains what this new idol is:

ای که میداری کتابش در بغل
تیز تر نه پا بمیدان عمل
فکر انسان بت پرستی، بت گری
پر زمان در جستجوی پیکری
باز طرح آذری انداخته است
تازه تر، پروردگاری ساخته است

¹² Allusion to several verses of the Holy Qur'an, Surah 53:2-4

¹³

کاید از خون ریختن اندر طرب
نام او رنگ است و هم ملک و نسب
آدمیت کشته شد چون گو سفند
پیش پای این بت نا ارجمند
ای که خوردستی زمینای خلیل
گرمی خونت ز صهبائی خلیل
بر سر این باطل حق پیرهن
تیغ لا موجود الّا هو بزن
جلوه در تاریکی ایام کن
آنچه بر تو کامل آمد، عالم کن

O thou who hast His book under thy arm

Strike a fast pace in the field of action.

Human thought is an idol-worshipper and an idol-maker Constantly in search of a material form.

It has again laid the foundation of Azar's¹⁴ ways It has again created a new deity.

It is happy with blood-spilling during merry making Its name is colour as well as country and race. Humanity has been sacrificed like a goat At the feet of this accursed idol.

¹⁴ Father of- the Prophet hadhrat Ibrahim (Abraham) who used to make idols.

O thou who hast drunk from the decanter of Khalil¹⁵ The warmth of thy blood is from the wine of Khalil. At the head of this falsehood in the garb of truth

Strike the sword of “None exist except Him” (la maujud illa hu)¹⁶

Produce light in this dark age.

Whatever has been revealed to thee make it common knowledge.¹⁷

This is Iqbal’s thought about propagation of Islam and abolition of the frontiers of nation-hood and homeland. The one topic which he stresses in “Ramooz-i-Bekhudi” is the need for the closeness of the individual with society and his eventual absorption in it.

He considers prophethood as the real foundation for the formation of a nation and says that a nation (millat) does not come into existence by the mere assemblage of individuals at a place. On the other hand, a thought is required to weave together the fabric of nationhood or millat and the best and the most basic thought is that of the institution of prophethood, which has been presented by God’s prophets. It is the best way to establish the foundation for the formation of the millat, because it confers thought, Faith and Unity on the society as well as endows it with discipline and perfection.

Another topic which he stresses is the negation of the subservience to the masters of the throne and the mosque (that is to the powers of temporal and religious authority). Some of his verses are very interesting. Listen:

بود انسان در جهان انساں پرست

¹⁵ The Prophet Hadhrat Ibrahim.

¹⁶ The creed of the Sufis who believe in the philosophy of Wahdat-ul-Wujud (The unity of Existence). This concept is contained in the Holy Qur’an, e.g. in Surah 31:30

¹⁷ Allusion to the Holy Qur’an, Surah 5:4

ناکس و نابود مندو زير دست
سطوت کسری و قيصر رهنش
بند با در دست و پاد گردنش
کابن و پاپا و سلطان و امير
بهریک نخچيه صد نخچيه گیر
صاحب اورنگ و هم پير کنشت
باچ برکنشت خراب او نوشت
در کلیسا اسنف رفوان فروش
بهر این صید زبون دامی بدوش
برهمن گل از خیابانش ببرد
خرمنش مغ زاده با آتش سپرد
از غلامی فطرت او دون شده
نغمه با اندر نئے او خون شده
تا امینی حق به حق داران سپرد
بندگان را مسند خاقان سپرد

Man was worshipping man on earth

Insignificant, subdued and vanquished.

The majesty of Kisra¹⁸ and Caesar¹⁹ were his robbers Chains were on his hands, feet and neck.

¹⁸ A famous pre-Islamic emperor of Iran.

The Jewish priest, the Pope, the king and the nobleman A hundred hunters for one prey.

The master of the throne as well as the priest of the Church

Extracted tribute from his ruined cultivation. In the Church the bishop, the seller of paradise Carried the net on his shoulder for this helpless prey. The Brahman took away the flower from his garden

The Zoroastrian priest (Mug h) consigned his harvest to the fire.

His very nature was rendered mean by slavery His melodies were murdered within the flute.

Till the Trustee (Islam) restored the trust to the rightful claimants

Entrusted the emperor's throne to the slaves.

These verses deal with the formation of the prophethood of the Most Gracious Prophet, establishment of equality among men and the verse of the Holy Qur'an, which says, "Verily, the best among you in the sight of God is the one most pious among you",²⁰ as well as the brotherhood of Islam. Iqbal has discussed a large number of topics and subjects, but as my address has already become long it will be inappropriate to go into greater detail. Really speaking I do not understand which part to select for further discussion, because Iqbal has discussed so many interesting and good topics that it is difficult to decide which ones to prefer and discuss. It is not possible to propagate all these thoughts except by publishing Iqbal's works in our country. This is the type of work which should be done here, in Pakistan as well as in Afghanistan. Also, his works, the best of which are in Persian, should be published wherever people do or can understand Persian. As you know, nine thousand of the fifteen thousand of Iqbal's verses are in Persian

¹⁹ Any Roman emperor. Both terms are used to represent arrogant and repressive temporal power.

²⁰ The Holy Qu'ran, Surah 49:13

and his Urdu verses are much fewer than those in Persian. His best verses, and, at least in substance, his best works are those in Persian. His complete works which were published here perhaps twenty years ago need more effort.

I have realized the need for commentary and explanations of Iqbal's works ever since I became acquainted with them. Lack of adequate explanations has pained me. It is indeed necessary that this work be done and the thoughts and perceptions of Iqbal be explained to people, even to those whose mother tongue is Persian.

Many of Iqbal's messages concern us today and some of them concern the part of the world which has not yet adopted our ways and has not understood the message which we have understood.

Our nation has given practical shape, in the real world, to Iqbal's message of "khudi". Hence, our nation does not need to be advised to develop "khudi". We, the Iranian people feel with confidence that we are self-supporting, trust our culture and values, and can stabilize this civilization on our ideology and thinking. It is true that in the past we had been brought up on materialistic lines with alien support. But we will gradually cut away the alien supports and will use our own resources and we are confident of success.

Muslim nations, and specially Muslim individuals, political as well as cultural, need to understand this concept of "khudi". They need to understand Iqbal's message and to realize that Islam, in its essence and reality, is the bearer of the highest potentialities for maintenance of human societies, and does not depend upon others.

We do not plead for shutting out other cultures and not absorbing them. Yes, we should absorb them, but like a living body which absorbs the elements essential to it, and not like the dead and insensitive body into which anything can be forced.

We have the ability to absorb, and we acquire from other cultures and thoughts even if they are alien, all of what is appropriate and related to us and is useful for us. But, as Iqbal has repeatedly said, knowledge and thought can be acquired from the West but not pathos and life.

خرد آموختم از حکیمان فرنگ
سوز اندو ختم از صحبت صاحب نظران

I have acquired wisdom from the wise men of the West

But I have acquired pathos in the company of the people with insight.

There is no such thing as pathos and life in the education and culture of the Western civilization. This is the thing which Iqbal first realized and declared as a flag bearer.

The materialistic culture and civilization of the West is devoid of the spirit and substance, which is so essential for man. Hence, we take from the Western culture what is necessary for us.

It is gratifying that our country and our people have the feeling of “khudi” and Islamic personality to the maximum extent and our “neither the East nor the West” policy is the same as preached by Iqbal. Our love for the Holy Prophet and the Holy Qur’an and our advice for learning the Holy Qur’an as well as the concept of the Islamic basis for revolutions and objectives is precisely what were advised by Iqbal. But at that time all this fell on deaf ears.

In those days many people did not understand Iqbal’s language and message. Iqbal’s books and poems are replete with the complaint that his message was not understood and was not known and that all attention was turned towards the West. He complained of this in his “Introduction” of the -”Ramooz-i-Bekhudi”, and addressing the Islamic nation (millat) he says in

“Peshkash Ba Huzur-i-milat-i-Islamia” (A Present submitted to the Islamic
Millat)

ای ترا حق خاتم اقوام کرد
بر تو هر آغاز را انجام کرد
ای مثال انبیاء پاکان تو
همگر دلها جگر چاکان تو
ای نظر بر حسن تر سا زاده ای
ای ذراه کعبه دور افتاده ای
ای فلک مشمت غبار کوی تو
"ای تماشا گاه عالم روی تو"
همچو موج، آتش ته پامی روی
"تو کجا بهر تماشامی روی"
رمز سوز آموز از پردانه ای
در شرر تعمیر کن کاشانه ای
طرح عشق انداز اندر جان خویش
تازه کن بامصطفی پیمان خویش!
خاطرم از صحبت تر سا گرفت
تا نقاب روی تو بالا گرفت!
هم نوا از جلوه اغیار گفت
داستان گیسو و رخسار گفت

O thou whom God made the last nation”.

On thee He terminated all that was initiated. Thy pious people are similar to prophets

Thy lovers are helpful to the people with pathos.

O thou that has cast thy vision on Christian (i.e. alien) beauty

O thou that hast been cast away from the Ka’aba.

O thou for whom the sky is like a handful of the dust of thy lane

O thou whose face is the object of joy for the universe. Like a wave thou art swift-footed

Where art thou going for entertainment

Learn the signs of pathos from the moth

Build thy abode in the spark.

lay the foundation of love in thy soul

Renew thy covenant with Mustafa.

For my sake rise from the companionship of the Christian (alien)

So that thy veil from thy face may be lifted.

A companion of the assemblage of the aliens said

He narrated the story of the hair and the cheeks. He surrendered at the door of the beloved He studied the history of the Zoroastrian people. I am the martyr of the sword of thine eye brow

I am the dust of thy lane and am satisfied with it. I am above dispensing praise

My head is held upright in every court.

(This means that O Islamic nation (ummah) I am not praising you so ardently because I am accustomed to praising).

از سخن آئینه سازم کرده اند

از سکندر بی نیازم کرده اند

باد احسان برنتاب از گردی نم
گلستان غنچه گردد دامنم
سخت کوشم مثل خنج در جهان
آب خود می گیرم از سنگ گرا²¹

I have been made the one who makes things clear with the help of poetry

And I have been made independent of Alexander. My neck has not borne the burden of obligations In the garden my lap becomes the flower bud. In the world I am hard working like the dagger I fetch my own water from the heavy rock.

Here he is talking of his freedom from want (Be-Niazi) and at the time when Iqbal, due to be-niazi, does not bow to anybody he is respectfully requesting the Islamic nation (ummah) to recognize itself, revert to itself and listen to the Qur'an.

بردت جانم نیاز آورده است
هدیه پی سوز و گداز آورده است
ز آسمان آبگون یم می چکد
بر دل گرم دما دم می چکد
من ز جو باریکتری سازمش
تابصحن گلشنت اندازمش²²

²¹ Allusion to the Holy Quran, Surah 33:40

²² Allusion to the miracle of Prophet Moses in which his palm had a shining, white egg shaped patch

REFUTATION OF
MATERIALISM IN THE
LIGHT OF MODERN SCIENCE
AND PHILOSOPHY
MAZHERUDDIN SIDDIQUI

In modern times Hegel, Feurebach, Darwin, Comte and John Dewey are those philosophers who principally contributed to the development of a materialistic outlook and a mechanistic world view. We do not include Karl Marx because he is not considered to be a philosopher by many scholars, although he is an archmaterialist. The inclusion of Hegel among materialists may seem surprising because he is known for his idealism, but he also had his share in the subsequent denial of religion and God. Let us hear Hoffding's opinion on Hegel.

“In Schelling things proceed from the Absolute which for that reason remains outside of them. In Hegel the absolute is the process itself, it does not produce life and movement, it is life and movement. it does not exceed the things but is wholly in them nor does it in any way exceed the intellectual capacity of man. If we mean by God the being transcending human reason, then Hegel is the most atheistic of all philosophers, for none has laid more emphasis affirming the immanency and perfect knowableness of the Absolute”. It should also be borne in mind that Hegel's idealism furnished the foundation for Karl Marx's materialistic interpretation of history.

Auguste Comte, the philosopher of positivism propounded the theory of three stages. The first stage was the theological stage in which facts were explained by supernatural means, the second stage was the Metaphysical stage. In the second stage facts were explained by abstract methods and in the third stage they were explained by the laws of cause and effect. This division of human history into three stages is absolutely out of keeping with facts. Except in the mythological stage, what Comte calls the theological stage is the stage when philosophical wisdom had begun to enlighten human mind. For example, the Qur'an appeals to man's rational faculty, proves the existence of God by rational arguments and gives rational explanations for many of its commands. Theology and philosophy overlap each other and sometimes it is hard to make a distinction between them. As regards the stage of positivism when things are decided on the basis of positive facts, what Comte forgets is that facts have to be interpreted and coordinated before they can lead to any conclusion.

If the protest of positivism against philosophy were just, then physics, chemistry and the natural and moral sciences would have to give up formulating universal theories, for every scientific theory is a relatively apriority hypothesis, so long as no new facts are adduced to

O my sweetheart I have brought a request to thy door I have brought to thee the gift of pathos.

An ocean is dripping from the clear sky

It is constantly dripping to my warm heart.

I have made it narrower than a brook

So that I may bring it to thy garden

If we recite his discourses and verses to the end, this discussion will take a different course and will take much time. This is only a summary of the personality of our dear and beloved Iqbal, who is undoubtedly the shining

contradict it and as this probability always exists, scientific theory cannot lay claim to the dignity of an axiom.

Positivists tend to forget that though absolute certainty concerning the first causes of the universe may not be easy, one can attain to a relative certainty or probability which approximates absolute certainty.

Now, let us come to the German philosopher, Feuerbach. According to him, in the present age, "religion can be preserved only by abandoning the religious other worldly form. The doctrine of God (theology) must be changed in the doctrine of man (Anthropology). Everlasting happiness will begin with the transformation of the Kingdom of heaven into a republic of earth"²

Commenting on this, Hoffding says "the negation of religion had begun with Hegel's transformation of theology into logic, it ends with Feuerbach's transformation of logic into anthropology"³

What Feuerbach ignores is that man is not an isolated being. He is part of the universe and unless the universe as a whole is understood, man himself cannot be understood. How can we have a republic of the earth without understanding man and his problems in the total context of his surroundings? But when we study man from this angle of vision, we touch upon the transcendental. Being of God, so that the understanding of man depends upon our understanding of God. Godless materialism with its terrible picture of the world coming to a standstill, offers no promise of the future. It destroys the spirit of helpfulness which Theism sustains. Discussing the picture of man and the universe, A. Burt writes:

star of the East, and it will not be inappropriate if we call Iqbal the shining star of the East in the true sense of the expression. In any case we hope to render our duty to Iqbal and to compensate for the nation's tardiness of the past forty to fifty years.

Iqbal died in 1358 A.H., i.e. 1938 C.E., and I think that during this period, i.e. during the long period of time which has elapsed since his death, the many seminars held, the books written and the lectures delivered on Iqbal were all like strangers, and with aloofness. Our nation has remained unaware of the reality, spirit and the love of Iqbal. God willing this shortcoming should be compensated for. The people concerned with this work, viz; poets, speakers, authors, magazines and government departments concerned such as the Ministries of Culture and Higher Education, Educational Training and Islamic Education should try their best to revive Iqbal as he is, and present his books to the people by including them in text and other books, they should publish his books and poetry separately - "Asrar-i-Khudi", "Ramooz-i-Bekhudi", "Gulshan-i-Raz-i-jadid" (The Garden of the new Secret), "Javid Namah" (The Book of Eternity). This kind of work has been done to some extent in Pakistan, but alas the people of Pakistan have not been able to benefit adequately from these interpretation, because Persian is not used there now as it was earlier. I hope this gulf will be bridged. Our Pakistani brethren who are present here, and in the same way all the literateure of the Indian sub-continent should consider it their duty to confront treacherous politics and to propagate the Persian language, which is the vehicle of the great Islamic civilization and gives expression to a great part of it in the Indian sub-continent, of which the Muslims constitute the main component. In my opinion this work should be speeded up in Pakistan specially. In our country also the different publications should continue. Artists should display their art based on Iqbal's work, should recite his verses, should prepare leading notes (dhuns), and, by propagating them, should convey them to the young and old.

We hope that God Most Exalted will enable us to discharge the duty that the Islamic nation (ummah) owes to Iqbal.

Wa Assalam-u-alaikum Wa Rahmatualla Wa Barakatuhu. THE COMPLEMENTARY MESSAGE

Dr. Mujtabavi, Chairman of the Committee for paying Tribute to Iqbal, Though only some aspects of Allama Iqbal's personality have been highlighted in today's lecture and most matters concerning this exalted Islamic personality of the present age have not been stated, there are two points ignoring which will be unfair to Iqbal.

The first point concerns the establishment of Pakistan, which is undoubtedly among the most prominent points of Iqbal's personality. It is really necessary to state that the founders of Pakistan, headed by the late Quaid-i-Azam, Muhammad Ali. He was a devout person, attached to the Qur'an, regular in the late night prayer (tahajjud) and abstaining from the things prohibited. He did not deviate from this path even during the educational period in Europe. He had so much faith in the Holy Qur'an that, according to his son Javid Iqbal, he used to give the verses of the Holy Qur'an written on tree leaves to the sick for recovery from illness. He had love for the Most Gracious Prophet, the Ka'aba and even the Hijaz, which was the centre of revelation. He had so much interest for Islamic learning that, towards the end of his life, he wanted to sell all his books and purchase those on Islamic jurisprudences (fiqh), Traditions of the Holy Prophet (Hadith) and exegesis (Tafseer). He had the pathos of the man with insight, constant in the late night prayer (tahajjud), accustomed to piety and contentment (Qana'at) and had other similar prominent qualities.

These were the two points which I considered necessary to state for the information of my countrymen as an epilogue to my address.

Notes

REFUTATION OF MATERIALISM