

ABSTRACTS OF THIS ISSUE

Preface to the Secrets of the Self

Allama Muhammad Iqbal

The ego is the central point of the consciousness and it is the intuitional unity which keeps our self coordinated and enlightens all of our thoughts. The attitude of individuals and the nations depends on the nature and functioning of ego. This fact is same for Eastern civilizations and Western Nations. For example when famous German poet Goethe changed a word in first verse of Bible in his famous Faust it reflected not only his aptitude but the attitude of Western world too. The interpretation of Ibn e Arabi affected the later Generations and the literature of mysticism in Muslim world. It developed the attitude of inaction in their community life. This long poem *The Secrets Of The Self* is an attempt to make the nation aware of their self and this is the meaning for which the word *kbudi* is used and not for the negative connotation which has been in practice in traditional writings.

The philosophical foundations the poem Secrets of the Self

Allama Muhammad Iqbal

According to Bradley the center of Human Experience is limited. Human thoughts demand such a unity in which the experiences of its consciousness intermingle into one unity. According to Iqbal Bradley is partially correct. According to him the limited center of man's experience is human ego. This human ego is the primary and fundamental reality of universe. The objective of human life is not the negation of self or ego but it is an affirmation, cognizance and development of human ego. The same reality was narrated by Holy Prophet SAW that believers must adopt manners of their Creator. Through this methodology human development achieves excellence and depth of self where that all the universe remains limited before it. Human ego is the continuity of his personality. According to Iqbal there are three stages for development of human ego. Through these three stages human ego achieves its excellence and perfection. The book *The Secret Of The Self* is actually an elaboration of these three stages.

Letter to Nicholson some explanations about the Secrets of the Self

Allama Muhammad Iqbal

When Iqbal's book *The Secrets of the Self* was introduced in the West many Western scholars developed confusions about the origin and the objectives of the contents of this book. Some Western scholars inferred that Iqbal would have taken the concept of perfect man from Nietzsche because he was inspired from his concept of Superman. When he came to know about these discussions he wrote to Nicholson and corrected these misconceptions. He wrote that he has given the concept of perfect man many decades before the publication of this book. Paper about the perfect man was already published in Indian Antiquary. To make his Concepts understandable for Western Scholars he gave examples of ideas of Dr. Alexander and Professor Mackenzie. He also elaborated his differences with the thought of Nietzsche. It was stated that it should be read in conflict for human development and for emergence of Superman but this conflict was only political one while his concept of human conflict is of moral and ethical origin. He also negated western concept of nationalism and he is against its influence in Muslim world. Iqbal says that the objectives of his book are universal social reconstruction and not only the advocacy of Muslims. In this perspective this book becomes an asset for humanity and not only for Muslim world.

Preface to *Asrar-i-Khudi*

Dr. Reynold A. Nicholson

Asrar-i-Khudi is a unique reflection of Iqbal's Thought, though it does not contain his philosophy in a systematic or coherent method. Iqbal has addressed the human heart in his poetry and awakened his nation and his message has surpassed sub-continent to the Muslim World. All of his themes are of Islamic origin. He preaches for the creation of a society where the idols of creed and race don't exist and Baitul Haram is the center. He recalls his nation to turn towards Quran and Prophet Muhammad (SAW). The study of this book may cause difficulties for a western reader and for this reason Iqbal elaborates its major themes with examples for western cultures. According to Iqbal ego is the continuity of human personality and its development is possible through obedience and self discipline when it achieves the status of recognizing Almighty Allah.

Western Scholars on *Asrar e Khudi*

Chauhdhri Muhammad Hussain

The role of Iqbal for revival of community especially in the domain of literature, religion and politics has not properly been appreciated in the East yet. It has been a tradition in history that when nature wants to revive nation, some genius personalities are born there and same is the case of Iqbal. After a

long contemplation about the adverse situation of his nation of Iqbal found the conclusion that is the attitude of self-negation and inaction which caused the nation decay. So, Iqbal stressed in his *Asrar-e-Khudi* to assert the self and adopt the attitude of action. Since the collective attitude of nation is contrary to it, it is difficult to appreciate this historical and epic making role of Iqbal. It is also an irony that the due appreciation of Iqbal's works has come from the West. Herbert Reed, a famous philosopher, writer and critic of America has appreciated and analyzed the *Asrar-e-Khudi* in his article published in America newspaper *the New Age*. Herbert Reed has highlighted main features of *Asrar-e-Khudi* in his article. He also discussed Iqbal's philosophy of *Khudi* in perspective of American writer like Whitman. Contrary to contemporary literary trends Iqbal has focused on the development of individual and nation and it was highly appreciated by Herbert Reed which is a way to understand Iqbal for Eastern people.

Preface to *Tarjuman-e-Asrar*

Dr. Khalifa Abdul Hakeem

Gnosis has three dimensions; knowing this universe, its Creator and the self. Modern man who is engaged in material world has forgotten his real status and resultantly is lacking the knowledge of self and his creator too. When Iqbal thought about the gnosis of self he differed from the vision of Greek philosophers that the reason is the essence of being. He said that action not the reason is the essence and reality of being. Life is the urge of creation. It is the objectivity and action which makes the life manifest. Consequently the perceptible is of the same or of more significance than imperceptible in the thought of Iqbal. Iqbal negated the philosophy of Plato and also criticized the approach of inaction which was common in his contemporary mystical circles. However, it is unworthy that when Iqbal criticized Plato in his *Asrar-e-Khudi*, he took the philosophy and thought of Plato partially. The life of Plato shows that he was not preacher of passivity, but he was an active person engaged in reformation of his society. When Iqbal was developing his concepts of *Khudi*, he was aware of the concepts of his contemporary thinkers about the human self. He was inspired by them and sometimes he criticized them too. A detailed study of *Asrar-e-Khudi* shows that Iqbal's concept of Absolute-self, his interpretation of Plato's concepts and even his dreams about human self are different from our tradition.

Criticism on *Asrar-e-Khudi*, An Appraisal

Maulana Aslam Jeerajpuri

Asrar-e-Khudi of Allama Iqbal has been a topic of criticism amongst many scholars after its publication. But if this criticism is viewed, it is personal instead an intellectual effort. The major points raised are that the elders are disrespected in *Asrar-e-Khudi* and the meaning of term *Khudi* is misunderstood.

Iqbal's views about *tasawuf* also raised antagonism among opponent scholars. When Iqbal criticized the inertial role of *tasawuf* and its anti-Islamic and passive approach which was prevalent in his contemporary mystical circles it also caused anti propaganda. The critics of *Asrar-e-Khudi* are giving the narrative of their traditional affiliation with *tasawuf* or traditional concepts instead any logical arrangement or intellectual discourse. So as analytical study of criticism of *Asrar-e-Khudi* shows that the critics of *Asrar-e-Khudi* failed to contribute positively in this regards. Their criticism was not more than a reaction which was the result of Iqbal's attack on the passive approach of contemporary mystical circles.

The Theme of *Asrar-e-Khudi*

Dr. Raziuddin Siddique

Allama Iqbal studied the Persian literature and *tasawuf* deeply when he was writing his dissertation: The development of Metaphysics in Persia. After this study he found that it was the attitude of self-negation developed under the influence of Persian mysticism which was the major cause of Muslims down fall. Here Iqbal decided that after completion of his studies he will struggle to revive the Muslims by creating self-awareness in them and educating them their real role. This impact can be seen in his poems written in Europe and sent to Sheikh Abdul Qadir. Similarly, this impact is visible in later poems of *Bang-e-Dara*. Another impotent outcome of this period was Rumi's impact on Iqbal. So when he wrote his *Asrar-e-Khudi*, it was written in the Rhyme Scheme of Mathanvi of Maulana Rum. Iqbal considers himself performing the same job, which was performed by Rumi in his age. In *Asrar-e-Khudi* Iqbal narrated *Khudi* as the real essence of being that is alive due to its objectivity. He gave a detailed mechanism of its development consisting of three stages: Obedience to Almighty Allah, Self-discipline and divine vicegerency. He also elaborated his concepts giving examples from history. He established that only Muslim nation, who has developed *Khudi*, can be given leading role in the world.

Iqbal's Preface *Asrar-e-Khudi* - An Interpretation

Prof. Yousaf Saleem Chishti

The best introduction of *Asrar-e-Khudi* and the concept of *Khudi* is the preface written of Allama Iqbal himself. According to him the ego is the central point of the consciousness. Iqbal says that the ego is the intuitional unity which keeps our self coordinated internally. The understanding and attitude towards the human ego shapes the approach of both individuals and the nations. This approach also has affected the trends of civilization in East and in West as well. Iqbal gives the example of famous German poet Goethe that when he changed a word in the first verse of Bible in his famous *Foost* it reflected not only his aptitude but the attitude of Western world too. However Iqbal criticized the

interpretation ibn e Arabi in his preface and said that it affected the letter Generations and the literature of mysticism in Muslim world. According to Iqbal the approach of Ibn e Arabi developed the attitude of inaction in community life of Muslims. *The Secrets of the Self* is an attempt of Iqbal to revive the action in Muslims. He used the word *Khudi* in the meaning of self assertion and not for the negative connotation which has been in practice in traditional writings.

Iqbal's Concept of *Khudi* and *Asrar-e-Khudi*

Dr. Abdul Mughni

Many verses of Iqbal reflect that he was not optimistic about philosophy that it can give awareness about life. The contemporary situation of Iqbal was dominated by the trends of suppression in the life of Muslim nation. When he was writing the *Development of Metaphysics in Persia*, a detailed study of role of *tasawuf* changed his views about its role in society. The attitude of passivity and inactiveness was the result of so called *tasawuf* that was in practice. Iqbal was of the view that Islam teaches the significance of action. It is action which shapes the destiny of individual and nations. He gave the message of self affirmation that was totally contrary to the literary approaches of his times. He said that it is ego or *Khudi* which is the essence of being and it depends on the aims and objectives which it creates for itself and then struggles for their achievement. He linked the development of self with Love and self respect. He said that begging is the death of ego. He also gave detailed mechanism of development of ego consisting of three steps i.e. obedience to Almighty Allah, self discipline and Divine vicegerency. Iqbal also describes events from Islamic history in the support of his thesis.

The First publication of *Asrar-e-Khudi*

Dr. Rafiuddin Hashmi

Iqbal's letter to Attiya Begum shoes that *Asrar-e-Khudi* was written under the motivation of his father Sheikh Noor Muhammad. However, this was not the only motive. Iqbal's intellectual development, contemporary circumstances and Iqbal's urge to revive his nation were also major factors which made the appearance of this book possible. To improve the literary standard of *Asrar-e-Khudi* and to make the expression of its contents more and more he was in contact with Molana Garami. When the preparation of book was under process, three names were proposed. However the *Asrar-e-Khudi* was adopted. The three existing manuscripts of *Asrar-e-Khudi* show that the text of the book was going through many changes. Many additions, amendments and omissions were made in various additions. This article gives the details of all these changes and other publication details of the first publication of *Asrar-e-Khudi*.

The Secrets of the Self - motives of writing and objectives

Dr. Tahir Hameed Tanoli

Iqbal's concept of ego is of significant importance in his philosophy. During formulating his thought and philosophy to revive his nation, who has left the practice of action and was totally dependent on destiny and was living in the fascination of past, Iqbal aroused the thought of revival in his nation through his philosophy of *khudi*. In elaboration of his philosophy of ego Iqbal used both practical and intellectual methods. The intellectual method includes philosophically and traditional arguments while the practical method is didactic and ethical. Iqbal's concept of ego not only rejuvenates the nation to follow it but it also provides possibilities of personality development. The approach and methodology of practical *tasawuf* provides the mechanism to actualize Iqbal's concept of ego.