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**IQBAL REVIEW**  
***Journal of the Iqbal Academy Pakistan***

This peer reviewed Journal is devoted to research studies on the life, poetry and thought of Allama Iqbal and on those branches of learning in which he was interested: Islamic Studies, Philosophy, History, Sociology, Comparative Religion, Literature, Art and Archaeology.

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## CONTENTS

Iqbal's Sociological Thought in the Light of His Prose Works <i>Prof. Dr. Muhammad Sultan Shah/Dr. Ayesha Farooq</i>	5
Praxis of Perenniality: Emerson's "Self Reliance" and Iqbal's Concept of 'Khudi' <i>Rabia Aamir</i>	21
Mysticism of Joy and Laughter: A Traditionalist Critique of Osho <i>Dr. Mohammad Maruf Shah</i>	41
Promotion of Persian Literature in Kashmir <i>Dr. Khawaja Zabid Aziz</i>	61
Munshi Fazal Elahi Margoob Raqam: the First Calligrapher of Iqbal's Poetry <i>Dr. Muhammad Iqbal Bhutta</i>	67
Oswald Spengler: The Interpretation of Western Culture <i>Dr. Ahmad Raza</i>	73
Iqbal and Ali Shariati: An Engagement with Modern Sociological Thought <i>Dr. Ajaz Ahmad Lone</i>	87
Philosophical Pessimism- A Question of Validity <i>Dr. Sobia Tabir/ Miss Farhana Shahid</i>	95
Intuition, Knowledge Management & SECI in Global Perspectives and Iqbal's Thought: A Prospect for Innovative Organizational Outcomes <i>Nabegha Mahmood/ Dr. Noor-ul-Hadi</i>	111
Children's Education and Training <i>Dr. Khalid Almas</i>	139
Rejection of Concept of Whiteman's Burden in the Poetry of Iqbal <i>Saba Sabir</i>	147

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IQBAL'S SOCIOLOGICAL THOUGHT  
IN THE LIGHT OF HIS PROSE WORKS

Prof. Dr. Muhammad Sultan Shah  
Dr. Ayesha Farooq

## ABSTRACT

This paper is a reflection of Sociological thought as expressed in the prose works of Dr. Muhammad Iqbal, a celebrated Muslim Philosopher and the Poet of East. Sociology is a discipline which encompasses various social institutions with a vast range of relevant concepts. Dr. Muhammad Iqbal has discussed many of these sociological dimensions in his prose works. These include education, poverty, stratification, gender equity and social change. Social statics and dynamics have also been discussed in the light of work done by sociologists such as Herbert Spencer. Malthus explanation of population growth and its effects have been integrated to further elaborate the phenomenon. The analysis suggests that society has an independent existence, however will of individuals plays pivotal role in shaping the existence and determining the destiny of any nation. Social phenomena such as role of education, controlling over population, participation of both the genders in the relevant fields are pertinent in this regard. These carry a great degree of concern regarding maintenance and healthy survival of human population and civilizations.

## **Introduction**

The present study is an analysis of Sociological thought as reflected in the prose works of Dr. Muhammad Iqbal. It discusses various sociological dimensions including population, poverty, education, gender equity, cultural understanding, and social change. To introduce briefly, the scientific study of society including social groups, institutions, and social interaction is called Sociology.<sup>1</sup> It is one of the social sciences which studies human societies, how these are maintained and get changed over time. Moreover, the social processes and dynamics remain an integral part contributing to comprehensive understanding of any social phenomenon or issue. Dr. Iqbal's various prose works have been studied to cull out his thought pertaining to sociology. This study would enable us to understand his sociological thought, the significance of some sociological aspects discussed by him and their relevance to the present time.

Dr Iqbal's lecture delivered at M.A.O.College Aligarh entitled "The Muslim Community---A Sociological Study" is very basic regarding his sociological thought. He explained the relation of a society and individual as follows:

The interests of a society as a whole are fundamentally different and even antagonistic to the interests of the individual whose activity is nothing more than an unconscious performance of a particular function which social economy has allotted to him. Society has a distinct life of its own, irrespective of the life of its component units taken individually. And just an individual organism, in a state of disorder, sometimes unconsciously sets up within itself forces which tend to its health, so as social organism, under the corroding influence of destructive forces, may sometimes call into being counteracting forces--such as the appearance of an inspiring personality, the birth of new ideal, or a universal religious reform--which tend to restore its original vitality and finally save the organism from structural collapse by making the inward communal self to bring into subjection all the insubordinate forces, and to throw off all that is inimical to the health of its organic unity. Society has or rather tends have a consciousness, a will, and an intellect of its own, though the stream of its mentality has no other channel through which to flow than individual minds.<sup>2</sup>

A sociological perspective that is structural functional approach suggests the similar view that society has an independent existence

and humans are the entities who fill the slots in the form of social positions and roles. Furthermore, society gets evolved over the period of time and so does social needs of its people. With these changes, humans tend to find and innovate new mechanisms of survival while maintaining some previous ones. Social institutions and people get adjusted to these changes.

Iqbal expressed his views about the society in the following words:

Society is much more than its existing individuals; it is in its nature infinite; it includes within its contents the innumerable unborn generations which, though they ever lie beyond the limits of immediate social vision, must be considered as the most important portion of a living community.<sup>3</sup>

Dr Iqbal was against the idea that the people living in a region constitute a nation. He rather presented Islamic concept of a Nation using the terms *millat* and *ummat*. Responding to views of Maulana Husayn Ahmad Madani that 'nations are formed by land' he said: *Qaum* means a party of men, and this party can come into being in a thousand places and in a thousand ways upon the basis of tribe, race, colour, language, land and ethical code. *Millat*, on contrary, will carve out of the different parties a new and common party. In other words, *millat* or *ummat* embraces nations but cannot be merged in them.<sup>4</sup>

The concept of nation could be related to institutional forces that determines collective conscience. A sociologist Emile Durkheim's view of structural forces is external to and coercive of individuals, he termed these as social facts.<sup>5</sup> These include institutional laws and moral beliefs. These external forces contribute to the collective mind which according to him, leads to healthy functioning of society. However, it needs to be pondered that social norms and values are made by individuals of social group or community, therefore they have the power to change these as well.

He has also refuted unification of humanity on the basis of race, language and territory in the 6<sup>th</sup> lecture delivered at Madras entitled "The Principles of Movement in the Structure of Islam". According to him Islam rejects blood relationship as the basis of human unity<sup>6</sup> and envisages an emotional system of unification that is beyond racial, linguistic or territorial limits.

Allama Dr Muhammad Iqbal is a Philosopher-poet who has discussed various social issues faced by his community. His first Urdu book entitled '*Ilm al-Iqtisad*' is about economics that is basically a social science. This work also includes Iqbal's sociological thought as he has discussed in it the civilizational issues of India, poverty, low



literacy rate and violation from industrial education. Such topics have briefly been touched by the greatest philosopher of the Indian subcontinent. In Iqbal's view human dignity and equality entail democratic and egalitarian socio-political and economic governance. He wished for an Islamic welfare state where poor such as labourers and peasants would be liberated from oppression of *zamindar* and industrialists.<sup>7</sup> He recognized both internal (capitalists and money lenders) and external factors (British imperialism) behind the Muslim's plight. He also expressed concern that poverty affects all human faculties.<sup>8</sup> It has many implications, poor people lack basic human necessities of life, poor living conditions are likely to affect their mental health, lack of exposure to knowledge would further contribute to perpetual oppression.

In its preface, he has raised the issue of poverty prevailing in his society in very impressive way. He wrote: "In the current age, the question has arisen whether poverty is essential ingredient in administration of the world. Is it possible that painful voice of those who are crying silently in streets be silenced and dreadful scenes of poverty, terrifying a sympathetic heart, would be wiped out from the face of earth?"<sup>9</sup>

Population is a topic studied under ambit of economics, sociology, political science and statistics. Iqbal has dealt it in his book in an analytical way. Elucidating the relation of human population and economics, he states that the value of wealth is inclined to decrease with the progress of culture and civilization day by day. If population would not multiply and the circle of human wants and necessities would not have broadened, the topics of economics would have reduced even to the extent that there would be no need of it.<sup>10</sup> He has also observed: "Human population is increasing day by day and its necessities increase with the progress of civilization. If he had trusted only in production through natural resources and had not searched new avenues to fulfill his needs, there would have been worst discontinuity in his peace and luxury to the extent that survival of his species would have become impossible."<sup>11</sup>

Dr Iqbal has discussed the law of population that is being presented in English below:

There is no doubt in it that with the increase in individuals of a nation, the number of its workers increases. We want to look at the principle of population from the nexus that exists between population growth and production of wealth. It comprises of the following three components:

1. Population has always a tendency 'to increase' and population growth does not care whether economic resources would be sufficient for more people or not. Experts have estimated that population get doubled or

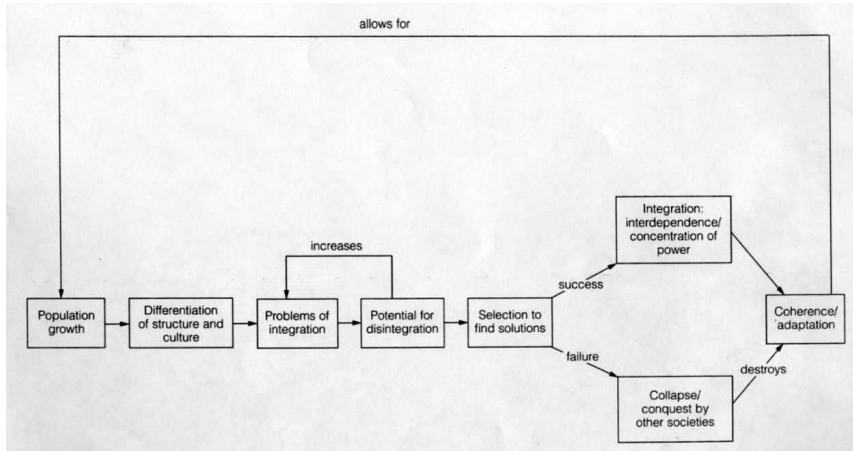
becomes threefold after every thirty years, if there is no epidemics or starvation.

2. If population in a certain area gets doubled or threefold and there is no control on its increase (e.g. epidemics, war, decrease in marriage rate etc.), then after a certain period, the production of that area would hardly be sufficient for the people and ultimately would not sustain or in other words the supposed growth in population would not continue.

3. Our previous experience does not testify that with the future advancement in agriculture, we could produce sufficient food for the supposed increased population.<sup>12</sup>

Iqbal is of view that nature controls overpopulation through famine and epidemics but population should not only be checked by these natural calamities. He has also discussed human fertility.<sup>13</sup> On social side, population growth beyond certain limits results in poverty and other bad effects.<sup>14</sup> Iqbal has referred to experts on population like Thomas Robert Malthus (1766—1834) who wrote “An Essay on the Principle of Population” in 1798 and Herbert Spencer (1820—1903) who wrote books in the field of social science like “Social Statics”, “The Study of Sociology”, “The Principles of Sociology”, “The Principles of Psychology” etc.

The basic argument depicting ‘social statics’ can be stated in a way that humans can achieve happiness and satisfy their desires and needs without infringing on others’ rights. Spencer’s Sociology can be divided into two modes of analysis; first part might include the invariant principles of social organization and second one explains the analogy between society and living organism. Social statics reveals close reflection of functionalist approach. He viewed society as comprised of humans who have certain needs to be met for their survival. With the help of specialized organs, persisting and emerging needs are usually met. He also added the term ‘social health’ referring how well these needs are met by certain ‘social organs’. To Spencer, structural differentiation and growth should be accompanied by integration. Furthermore, centralization of regulatory functions and mutual interdependence of different parts matters in this regard. He added that institutionalization is a process in which growth takes place followed by differentiation, integration and adaptation. This is represented in the form of a model of evolution of society by Spencer.<sup>15</sup> It shows how growth in population leads to differentiation, potential disintegration, solutions, coherence and adaptation to a new integrative form.



Source: The Sociology of Herbert Spencer in  
 ‘The emergence of Sociological theory’ (2002) by Turner & et al.

Malthus concludes that population is inclined to such increase that natural resources become insufficient to sustain it. Contemplate for a while if human population would increase without any control and man would not think to increase his resources needed for life using his intellect gifted by God, what would be his future? Man is a creation of God whose faculties can combat with the forces of nature that are against the survival of his life. Nature itself reduces population of human beings and animals through great wars, epidemics and starvations. Man can overcome his sexual desire due to danger of his extermination or can opt for population control willingly. According to Malthus the real cause of poverty and other evils is population growth beyond estimation. It is observed in most of the countries that human population gets doubled in 25 years. If in some country, population is increased without control, the people would be worried about their future by adopting such measures that may possibly reduce the population growth. Human faculty of procreation is natural and if it is not controlled willingly or unwillingly, it would become devastating for humanity collectively. When working persons would feel bad result of over-population they would adopt such measures that cause decrease in population. But our observation is otherwise. The contemporary conditions in China and India show that poverty increases fertility in human beings that results in fast population growth which intensifies the pain of poverty. And its result is natural cure of overpopulation i.e. starvations often hit such countries.<sup>16</sup>

Addressing the Punjab Legislative Council on 23rd February 1928, Allama Muhammad Iqbal said, “In these days of birth control I think infanticide does not matter.”<sup>17</sup>

On the annual budget 1929-30 of the Punjab Legislative Council on March 4, 1929, Dr Iqbal shed light on the issue of education in the province. He emphasized it and regarded it as the foremost issue to be considered. He pointed out: “The state of things so far as Education is concerned is very disappointing. I was going to say awful. In 1922-23, 55 new schools in all came up for grants-in-aid, out of which 16 were Islamia schools. The total amount of grants made to schools was Rs. 1,21,906, out of which a sum of Rs.29,214 went to Muslim schools. In 1926-27, the total amount of grant to high schools was Rs.1,22,287 and the same amount, namely, Rs. 29,214 went to Muslim schools .i.e. 23 per cent of the total amount. In 1927-28, the total amount of grant was Rs 10,13,154 and the share of Muslim schools was Rs.2,04,330, that is to say, the population which is most backward in Education and most indebted got only 2 lakhs out of 10. This is affairs which cannot be regarded as satisfactory.”<sup>18</sup>

The comments of Allama Iqbal on the budget of year 1930-31:

I would draw your attention only to the special grants to unaided schools during 1928-29. You will see that the total number of schools to which grants have been made is 21. Out of this there are 13 Hindu institutions, 6 Sikh institutions and 2 Muslim institutions. The grant that goes to the Hindu institutions is Rs 16,973, to Sikh institutions Rs.9,908 and to Muslim institutions Rs.2,200. The cause, therefore, of this remarkable phenomenon must be sought in the way in which money on education is spent.<sup>19</sup>

On the invitation of the King of Afghanistan, Dr Muhammad Iqbal, Sir Ross Masud and Sayyed Sulaiman Nadwi went there to guide the Afghan minister for education.<sup>20</sup> About the proposed Afghan University, a joint statement was published on 19<sup>th</sup> October, 1933.

On his return from Afghanistan, he said on November 6, 1933, “The government of Afghanistan intends to organize education in a modern way”. Iqbal also said: “A beautiful and commodious palace in Kabul has already been reserved for the new university which is gradually developing. Higher education is being imparted in medicine, this being the first faculty to be organized will be that of civil engineering.”<sup>21</sup>

According to Syed Abdul Wahid, most of the reforms suggested by him have been carried out. He took great interest in the Jami'ah Milliyah of Delhi and was always ready to help its promoters in every

possible way. He has left a permanent impression on three important universities of the East: Kabul, the Panjab and the Jami'ah Milliyah.<sup>22</sup>

He was of the opinion that Arabs should set up universities in their land on modern style. On the 1<sup>st</sup> January, 1932, his following statement was published in this regard: "Actually I am a strong advocate of Arabic-speaking counties setting up not one but several universities for the purpose of transferring modern knowledge to Arabic which is the only non-European language that has kept pace with the progress of thought in modern times."<sup>23</sup>

On return from visit of Afghanistan, Iqbal expressed his vision about education system for Muslim in the following words: "Personally I believe that complete secularization of education has not produced good results anywhere especially in the Muslim lands. Nor is there any absolute system of education. Each country has its own needs and its educational problems must be discussed and solved in the light of those needs."<sup>24</sup>

Speaking on the annual budget of 1927-28 in the Punjab Legislative Council on March 5, 1927, he pointed out that there was no allocation for village sanitation and health and proposed to allocate budget for medical aid of women.<sup>25</sup>

Dr Iqbal also emphasized on education in his budget speech delivered on March 10, 1927. He proposed that elementary education should be made compulsory. He articulated: "My submission is that in so far as primary education is concerned, it is absolutely necessary in this province to adopt the principle of compulsion at once."<sup>26</sup>

In his article "Islam as a Moral and Political Ideal" Dr.Iqbal has expressed his viewpoint about the system of education needed for his community.

Education, like other things, ought to be determined by the needs of the learner. A form of education which has no direct bearing on the particular type of character which you want to develop is absolutely worthless. I grant that the present system of education in India gives us bread and butter. We manufacture a number of graduates and then we have to send titled mendicants to Government to beg appointments for them. Well, if we succeed in securing a few appointments in the higher branches of service, what then? It is the masses who constitute the backbone of the nation; they ought to be better fed, better housed and properly educated. Life is not bread and butter, alone; it is something more; it is healthy character reflecting the national ideal in all aspects .And for a truly national character, you ought to have a truly national education."<sup>27</sup>

Iqbal wanted that Indian Muslim should establish male and female cultural institutions in all big towns of India. These institutes as such should have nothing to do with politics. Their chief functions should be to mobilize the dormant energy of the younger generation by giving them a clear grasp of what Islam has already achieved and what to achieve in the religious and cultural history of mankind.<sup>28</sup>

Dr Iqbal wanted to bring a change even in the field of medicine. Speaking on the resolution tabled in the Punjab Legislative Council regarding Unani and Ayurvedic system of medicine he said: "I think our Unani and Vedic systems very much suit the people. Of course the way in which our medicines are prepared is defective and requires improvement. An institution is needed to teach pharmacy. Our own system of pharmacy, I believe, is more conducive to the health of the people than any other methods."<sup>29</sup>

In his lecture delivered at Aligarh, he also shed light on the issue of education of Muslim women. Elucidating various aspects of female education, he said:

I must, however, frankly admit that I am not an advocate of absolute equality between man and woman. It appears that Nature has allotted different functions to them, and the right performance of these functions is equally indispensable for the health and property of the human family. The so-called "emancipation of the western women" necessitated by western individualism and the peculiar economic situation produced by an unhealthy competition, is an experiment, in my opinion, likely to fail, not without doing incalculable harm, and creating extremely intricate social problems. Nor is the higher education of women likely to lead to any desirable consequences, in so far, at least, as the birth rate of a community is concerned. Experience has already shown that the economic emancipation of woman in the west has not, as was expected, materially extended the production of wealth. On the other hand it has a tendency to break up the Physical life of society.....Considering then the peculiar nature of our community of Physiology and Biology on the subject, it is clear that the Muslim woman should continue to occupy the position in society which Islam has allotted to her. And the position which has been allotted to her must determine the nature of her education.<sup>30</sup>

Once an American lady visited his residence who had conversation on the status of women in Islam. She complained that Islam had not done justice with women. He replied in such words that she was silenced and convinced. Iqbal also said, "There is only one personality in the world who recognized the nature of a woman completely and that was the worthy personality of Muhammad of Arabia (upon whom be peace and greeting)."<sup>31</sup> He believed that gender

equality would be surfaced considering knowledge, education and personal capabilities.<sup>32</sup>

Dr. Muhammad Iqbal's thought has been manifested eloquently in his lectures entitled *The Reconstruction of Religious Thought in Islam* wherein he has also employed sociology at various places. In his first lecture on "Knowledge and Religious Experience" he has used sociological terms like social experience, social intercourse.<sup>33</sup>

In the following lines he has discussed social change in the light of Islamic teachings:

It is the lot of man to share in the deeper aspirations of the universe around him and to shape his own destiny as well as that of the universe, now by adjusting himself to its forces, now by putting the whole of his energy to mould its forces to his own ends and purposes. And in this process of progressive change God becomes a co-worker with him, provided man takes the initiative:

Verily God will not change the condition of men, till they change what is in themselves'. (13:11).<sup>34</sup>

According to Dr Iqbal change is occurring everywhere. In this regard, he has quoted the following from Bergson, a Western philosopher upon whom he has showered his praises: 'I pass from state to state. I am warm or cold. I am merry or sad, I work or I do nothing, I look at what is around me or I think of something else. Sensations, feelings, volitions, ideas --- such are the changes into which my existence is divided and which colour it in turn. I change then, without ceasing.'<sup>35</sup>

Commenting on it Iqbal observes: "Thus, there is nothing static in my inner life; all is a constant mobility, an unceasing flux of states, a perpetual flow in which there is no halt or resting place. Constant change, however, is unthinkable without time. On the analogy of our inner experience, then, conscious existence means life in time."<sup>36</sup>

Change is an inevitable aspect of any living society; it can appear in any shape and form. Population dynamics is one such prominent form of it. On one hand, society is claimed to be more than a collection of individuals or various social groups, on the other hand individuals can play significant role which brings certain checks and limitations on unnecessary growth causing detrimental effects in the long run.<sup>37</sup> One can extend the argument by stating that change in one element brings about or alters the functioning of the rest of the social institutions. This implies that institutional structures are interdependent and also imperative to be taken care for smooth functioning. On time assessment of situation can prevent societies from some serious damage or future disaster. Individual if do not take charge of controlling of population it could bound to bring about various social issues and major threat to living conditions.

Dr Iqbal is such philosopher who sees congregational prayer from sociological angle. He possesses similar views about pilgrimage of Makkah. According to him, these are human association at different levels. He observes:

The real object of prayer, however, is better achieved when the act of prayer becomes congregational. The spirit of all true prayer is social. Even the hermit abandons the society of men in the hope of finding, in a solitary abode, the fellowship of God. A congregation is an association of men who, animated by the same aspiration, concentrate themselves on a single object and open up their inner selves to the working of a single impulse. It is a psychological truth that association multiplies the normal man's power of perception, deepens his emotion, and dynamizes his will to a degree unknown to him in the privacy of his individuality. Indeed, regarded as a psychological phenomenon, prayer is still a mystery; for psychology has not yet discovered the laws relating to the enhancement of human sensibility in a state of association. With Islam, however, this socialization of spiritual illumination through associative prayer is a special point of interest. As we pass from the daily congregational prayer to the annual ceremony round the central mosque of Mecca, you can easily see how the Islamic institution of worship gradually enlarges the sphere of human association.<sup>38</sup>

About sociological importance of different Islamic worships, he observes at another place: "The giving of alms to the poor was also a means of developing the sense of brotherhood. So, likewise, was the pilgrimage to Mecca....the pilgrimage proved in the end a great aid in unification for the men of every tribe and race met at Mecca with a common purpose and in a common worship and a feeling of brotherhood would not but be engendered in the process."<sup>39</sup>

Closing the third lecture, he emphasizes on the equality of mankind. The Indian subcontinent was divided into four major castes among Hindus and Muslim community has also allowed the infiltration of this system. In Hinduism, caste are defined as pure or polluted thus practicing discrimination whereas in Islam it is mere an identification system showing one's lineage.<sup>40</sup> Refuting such division in Muslim society Iqbal says: "The division of mankind into races, nations and tribes, according to the Qur'an, is for purposes of identification only. The Islamic form of association in prayer, therefore, besides its cognitive value, is further indicative of the aspiration to realize this essential unity of mankind as a fact in life by demolishing all barriers which stand between man and man."<sup>41</sup>

In his doctoral dissertation, Allama Iqbal has presented his analysis of metaphysics in Persia. While discussing *tasawwuf* he has written about saints:

But the Sufi holds that mere transformation of will or understanding will not bring peace; we should bring about the transformation of both



by a complete transformation of feeling, of which will and understanding are only specialized forms. His message to the individual is---“Love all and forget your own individuality in doing good to others.” Says Rumi :“To win other people’s hearts is the greatest pilgrimage; and one heart is worth more than a thousand Ka’bahs. Ka’bah is a mere a cottage of Abraham; but the heart is the very home of God.”<sup>42</sup>

At another place in his thesis, he has quoted rendering of Rumi’s verses as follows:

O thou pleasant madness, Love!  
Thou physician of all our ills!  
Thou healer of pride,  
Thou Plato and Galen of our souls!<sup>43</sup>

In a letter to Dr. Nicholson, he emphasizes such social system which is free of any distinction: “I find it philosophically impossible to ignore a social system which exists with the express object of doing away with all the distinctions of caste, rank and race; and which, while keeping a watchful eye on the affairs of this world, fosters a spirit of unworldliness so absolutely essential to man in his relations with his neighbours. That is what Europe lacks and this is what she still learn from us.”<sup>44</sup>

Dr Iqbal has not only preached love and fraternity for the Muslim community,he possessed equal respect for other religionists. He says: “A community which is inspired by feelings of ill-will towards other communities is low and negligible. I entertain the highest respect for the customs, laws, religious and social institutions of other communities. Nay, it is my duty, according to the teaching of the Qur’an, even to defend their places of worship, if need be.”<sup>45</sup>

### **Conclusion**

The findings of various Sociological phenomena as highlighted in the prose works of Dr. Muhammad Iqbal suggest that society is a living entity which is constantly evolving over the period of time. Nevertheless, individuals have very significant role in maintaining social order and also in bringing about change in the required fields as per the demands of prevailing circumstances. Iqbal’s prime emphasis was on certain sociological aspects including population, poverty, gender equity, education and social change; all these being key elements of any society. He believed that change is an inevitable part of any living society and humans can and should play proactive role in bringing about social change in the existing system according to the emerging need of the time. Furthermore, this way no nation can lag behind and fell victim rather develops the capacity to cope with the requirements of changing times and relevant social needs would be met in an effective way.

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PRAXIS OF PERENIALITY:  
EMERSON'S "SELF RELIANCE" AND  
IQBAL'S CONCEPT OF '*KHUDI*'

Rabia Aamir

## ABSTRACT

An extensive comparative study between the two seers, Emerson and Iqbal brings forth many similarities. This paper adds to the corpus of comparative study between Iqbal and western philosophy and an unexplored dimension is also studied in this paper. Drawing on their similarities, this paper traces the concept of self-reliance as proposed by the father of Transcendentalism, Ralph Waldo Emerson, and the dimensions of the self or '*Khudi*' as developed by the poet philosopher, Allama Mohammad Iqbal. The critique in this paper strengthens upon the processes of Emerson's spiritual insight coming from the readings in eastern religions, and building his vision upon the reconstruction of reliance on oneself with the convictions of selfhood, self-actualization, and self-realization; which, when considered together, are perceived as the concept of '*Khudi*', by Iqbal. While elaborating on the theory of '*Khudi*', the paper also studies the possible limitations of these terms about the self, in constituting a comprehensive meaning of '*Khudi*' as visualized by Iqbal. Self-reliance of Emerson and *Khudi* of Iqbal, are two philosophies whose relevance in today's age is growing. If Emerson's Self-Reliance with a preexisting harmony with nature, and with absolutely trustworthy seated at our heart has worked for the betterment and advancement of the people he propounded his philosophy for, then it goes without saying that Iqbal's concept of *Khudi* goes further and makes the beholder of this principled stance a personality who becomes immortal. It is only a matter of implementing, integrating, and becoming the living embodiment of *Khudi*.

## اللهم ارني حقائق الاشياء كما هي'

God! Grant me knowledge of the ultimate [understanding of] the nature of things

“To a man who is growing in the likeness of God faith begins even here to change into vision. He carries within himself a proof of a Deity, which can only be understood by experience. He more than believes, he feels the Divine presence”<sup>2</sup>

This paper is a comparison between two sages, of their own times, one in the west and the other in the east; Ralph Waldo Emerson (1803-82) and Muhammad Iqbal (1877-1938). Roughly speaking, two generations apart, Iqbal is born precisely five years prior to Emerson’s death and there is no chance of their meeting each other. Yet, the main premises of Emerson’s essay *Self Reliance* and Iqbal’s concept of Khudi are so relevant, it seems that they may have borrowed from each other. Iqbal coming later, may be accused of borrowing from this great seer of the west but nothing in his writings and the scholarship on the two sages suggest that he may have derived his philosophy of Khudi from Emerson or any philosophies that Iqbal studied. However, there is one point of similarity between the two; they both have drawn from the well of Islam. Emerson taking his inspiration from many other eastern religions,<sup>3</sup> including Islam, while Iqbal’s sole<sup>4</sup> source of inspiration being the word of God, the Quran.<sup>5</sup>

Iqbal has been studied in comparison to many western philosophers, but he has rarely been studied in relation to Emerson. Apart from some similarities discussed in Syed Ashfaq Ali’s thesis *Emerson and Iqbal*, this paper adds to his critique by presenting a detailed comparison from the two works of Emerson and Iqbal. Ali’s thesis deals mostly with the mystical aspect common between the two seers. He explains Emerson’s concepts of ‘over soul’ and ‘emanation’ as individual human souls proceeding from the World-soul, and emanation as the force emanating forth from the human nature.<sup>6</sup> However, my analysis addresses the gaps found in this thesis in terms of coherence and conclusion and adds to what was not accounted for, namely the basic concepts of the two seers of self-reliance and khudi.

In this paper, I study how the concepts of ‘over soul’ and ‘emanation’ of Emerson, and Iqbal’s concepts of ultimate reality<sup>7</sup> and ego/self, constructed on the principals drawn from Quran transform into a synthesis which is very relevant for our present times. Studying Emerson’s essay *Self Reliance*, which is not a single essay but a series of lectures he delivered in 1840s, and thus constituting his philosophy, and Iqbal’s concept of Khudi, a concept he established at various places in his writings, especially his poetry, I intend to bring forth the striking similarities of their texts. The detailed textual references from both the poets will help to build the validity and relevance of this research in our modern times.

### **Emerson and Iqbal: Two Seers and their Source of Inspiration**

Lewis Leary writes in his essay, “The Quest for Vocation” that Emerson “inspired thousands and he angered thousands because he incited people to think, and on levels beyond those to which they were accustomed”.<sup>8</sup> This is something which can be seen as a common feature in the two sages, as Iqbal was also accused of being a heretic with the thoughts in which he questions the unmindful and blindfolded following of customs when he says in several verses of “*Saaqi Nama*”:

تہن تصوف شریعت کلام  
بتان عجم کے پجاری تمام  
حقیقت خرافات میں کھو گئی  
یہ امت روایات میں کھو گئی<sup>9</sup>

*Tamaddun, tasawuf, shariat kalaam*

*Butaan e ajamke pujari tammam*

*Haqeeqat khurafat mein kbogai*

*Ye ummat rivayat mein kbogai*

*Trans:* That the culture and traditions, inquiries for seeking the truth about God, the jurisprudence, and the eloquence, have all become the worshippers of idols of ajam (ungodliness). The ultimate reality is lost somewhere in frivolity and this nation (of humanity) is drenched in mere nonsensical traditions’.

Such views of Iqbal made him very unpopular with clerics. But his words are still relevant today. Similarly, “Emerson continues to nag the American conscience even when its ears are filled with other voices”.<sup>10</sup> Consequently, there was a dip in the popularity of the two seers and their wisdom was lost to some subsequent generations due to such divisive strategies. There is, therefore, an imperative on



scholars, to revive their writings from the lost pages, clear taints from such phenomenal sages, and help ourselves benefit from their writings.

Inspired by “Channing’s message,”<sup>11</sup> Ralph Waldo Emerson, the son of a Unitarian minister, distancing himself from the traditional Evangelical spirit of his age, considered his own “transcendental springtime” as an “inevitable next step.”<sup>12</sup> This next step was to take the tenets of Unitarianism, like understanding of God as one entity to a next level of understanding. The principles of Unitarianism, as it may be known, were in sharp opposition to the concept of trinity; the concept of original sin; predestination, and intellectualism/rationalism. Emerson’s philosophy of taking Unitarian principles to the next level is what he is calling ‘transcendental springtime’; later termed as transcendentalism.

Thus this “American thinker deeply concerned with public issues” is seen to be declaring: “I am to invite men drenched in time to recover themselves & come out of time, & taste their native immortal air.” Joel Porte, an eminent scholar on Emerson, advocates that “Emerson internalized or subjectified history so as to be able to use it, to make it part of his own fiber.”<sup>13</sup> This is something that will be seen with the textual references from his essay of *Self Reliance*.<sup>14</sup>

While discussing the formative factors contributing to Iqbal’s thought, Syed Abul Hasan Ali Nadwi, in his book, *Glory of Iqbal*, talks about the “marvelous institution” which shaped Iqbal’s thought and life and that was none other than “the inner school which is born with everyone and remains with him till death. It is the ‘institution’ of the heart, the ‘seminary’ of conscience, where divine education is imparted and spiritual development takes place.”<sup>15</sup> This is also borne by Mazheruddin Siddiqui in his book, *The Image of the West in Iqbal* that “Iqbal’s primary interest lay in the ultimate verities of life and religious truth”<sup>16</sup> and it was only out of compulsion that Iqbal could not ignore philosophy. Otherwise he, quite categorically, declared once in his book, *Eminent Mussalmans*, quoted in Siddiqui’s book:

I am afraid that I have no philosophy to teach. As a matter of fact I hate systems of philosophy, nor do I trust principles and conclusions of philosophy. No man has condemned the human intellect more than I, i.e. as applied to the ultimate realities of religion. No doubt I talk of things in which philosophers are also interested. But with me these things are matters of living experience and not of philosophical reasoning.<sup>17</sup>

Thus Iqbal declares that his philosophy is nothing else than a practically implemented philosophy drawn from the word of God, only if it can be translated into a living experience.

Earlier, in his doctoral thesis too, *The Development of Metaphysics in Persia*, Iqbal concludes that the metaphysics in Persia was improved by Islam and Greek Philosophy.<sup>18</sup> Other scholars like Iqbal Singh also vouch for the same influence on Iqbal's philosophy which "was essentially a philosophy of dynamism, of action; a philosophy which he claimed was founded on the hard rock of Quranic Revelation."<sup>19</sup> Muhammad Munawwar's narration of the incident mentioned earlier,<sup>20</sup> bears out the influence of Quran on Iqbal's thought. That is why Iqbal declares:

As for the body of scholarship tracing a western influence on Iqbal,<sup>21</sup> certain works stand out. Tara Charan Rastogi, in his book, *Western Influence in Iqbal* traces the influence of western philosophers, from Kant to Shaw on Iqbal, but states, at the onset of his book that "an influence may appear in the form of assimilation, stimulation, acquiescence or revolt," and therefore, goes on to declare that "Iqbal's genius assimilates some impressions, gets stimulated by some thoughts, acquiesce in some view-points, revolts in some opinions."<sup>22</sup> While comparing Iqbal and Tagore, Rastogi concludes in Rabindarnath Tagore's words:

A sign of greatness in great geniuses is their enormous capacity for borrowing, very often without their knowing it; they have unlimited credit in the world market of cultures. Only mediocrities are ashamed and afraid of borrowing, for they do not know how to pay back the debt in their own coin.....

And Rastogi believes that "Iqbal was a genius with a considerable capacity for assimilation and borrowing and knew how to pay back the debt in his own coin."<sup>23</sup>

In *Eeqan-e-Iqbal*, a book by Professor Muhammad Munawwar, a learned scholar on Iqbal, he charts out the tenets of 'educating humanity'<sup>24</sup> and says that a human being is shorn off all attributes of humanity when he stoops to the level of an animal. For Iqbal, the real pedestal of humanity can only be achieved when one acquires the level of Khudi. For if a human being is not endowed with the faculty of choosing either good or bad and is only designed to choose well, then he is compelled to choose good and thus is created chained in this framework. However, for Iqbal this is no achievement. It is only after understanding what a human being is actually capable of, and willfully choosing a certain course of action, and putting it into practice, that he actually acquires the esteemed position for being called a human being, which is only possible by a realization of his Khudi.<sup>25</sup>

Dr Nazir Qaisar has also made a comprehensive comparison of Iqbal and the western philosophers and established that Iqbal had

studied western philosophers, but his source of inspiration was in God's words.<sup>26</sup> In his other, quite bold and daring book, Qaisar challenges all psychoanalytical theories of the west concerning the structuring and shaping of personality. While discussing ego, he establishes that for Iqbal the reality is spiritual with no duality of mind and body.<sup>27</sup> According to Qaisar, Iqbal's concept of ego/self is not bound by space and time, it is supranatural, unique, with a purposiveness, the ego/self is free, and consequently immortal.<sup>28</sup> He concludes that Iqbal's theory of personality with its five basic tenets of *Ishq* (love), *faith*, *intellect*, *action*, and *faqr*<sup>29</sup> are the things which result in a self-actualization which is beyond the self-actualization theorized by any western psychology or psychotherapy.<sup>30</sup> It is important for us to understand the concept of faqr as understood and explained by Iqbal. His understanding of the term is an explanation of Hazrat<sup>31</sup> Ali's saying that faqr is of two types: faqr<sup>32</sup> as a punishment and faqr as a reward. Faqr as a reward is not the inflicted faqr on a human being, but rather, it is an adopted faqr by a person which opens the doors to self-actualization and complements his khudi. This adopted faqr plays a pivotal role in making a human being achieve his/her higher self and becomes immortal.

The above discussion about the inspirations for the philosophical premises of the two sages help validate the ensuing textual comparison between the works of the two sages. This comparison brings out the similarities in the philosophy of the two seers and also foregrounds the source of their inspirations.

### **Philosophical Legacy Emerson and Iqbal: A Textual Analysis**

In this section, a textual analysis of selected texts of Emerson and Iqbal bring out the salient features of their philosophies, and in spite of the critique that was levied against them at one point and time, we study the reasons for their lasting influence on posterior generations. The essay of *Self Reliance* is a compilation of a series of lectures that Emerson delivered at Harvard University in the 1840s which were later compiled under a single heading of *Self Reliance*. Iqbal's philosophy of Khudi is studied with the help of his different poems selected from different books of his poetry. Both their philosophies breathed a new soul, not only in their respective nations, but also flew against any borders and became universal for anyone or any nation to make effective use of.

In the beginning of his essay *Self Reliance*, Emerson quotes a Latin phrase, "Ne te quaesiveris extra" which translates as 'do not seek outside yourselves.'<sup>33</sup> While this quote reminds us of Robert Browning's poem, "From 'Paracelsus'" which starts with the phrase

“Truth is within ourselves; it takes no rise/ From outward things,....”, it also brings home Iqbal’s thought in these words:

اپنے من میں ڈوب کر پا جا سراغ زندگی  
تو اگر میرا نہیں بنتا نہ بن اپنا تو بن<sup>۳۴</sup>

*Apne Man mein doob kar paa ja suragh e zindagi*

*Tu agar mera nabin banta na ban, apna to ban*

*Trans:* ‘Delve into the inner recesses of your heart/ Do not bother to be mine if you don’t want to, but at least be true to yourself’.

Emerson then emphasizes that for a true person, who is true to his inner calling, “Nothing to him falls early or too late.”<sup>35</sup> It is because he is so in line with nature, his inner calling is so akin to nature that nothing will fall early or late but rather just on time. Iqbal expresses this as:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے  
خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے<sup>۳۶</sup>

*Khudi ko kar buland itna ke har taqdeer se pehle*

*Khuda bande se khud pooche bata teri raza kia hai*

*Trans:* ‘Raise your self-integrity to such a level that before every decree/ God, himself, will ask the person as to his or her will before giving any decree’. For both the seers, it is only possible when a person is so in unison with nature.

Emerson says: “To believe your own thought, to believe that what is true for you in your private heart is true for all men, — that is genius. Speak your latent conviction, and it shall be the universal sense; for the inmost in due time becomes the outmost,— and our first thought is rendered back to us by the trumpets of the Last Judgment.”<sup>37</sup> This is so because Emerson too, believes in the “spiritual quality of the self.”<sup>38</sup> For Iqbal, the latent conviction of a human being is powerful enough to lead even the workings of the cosmos:

ترا جوہر ہے نوری پاک ہے تو  
فروغ دیدہ افلاک ہے تو  
تیرے صید زبوں افرشتہ و حور  
کہ شاہین شہ لولاک ہے تو<sup>۳۹</sup>

*Tera johar hai nuri, pak hai tu*

*Farugh e deeda e aflaak hai tu*

*Tere saed e zaboos afrishta o hoor*

*Ke shabeen e shah e laulak hai tu*

*Trans:*“That, O human being your gift is made of a Divine light and you are pure. You are to propel the causes of the sky. The angels and the hooris are under your belt. Because you are made hawk of the ultimate quality by the Creator’.

There is, however, a small difference in the above two quotes. In order to illustrate further, Emerson validates his argument by stating that Moses, Plato, and Milton spoke from their own conviction, which may have been wrong but were not. What Emerson is missing out here is that none of the names that he has taken, spoke only their heart but spoke with their different beacons of guidance; Moses’ beacon was God, Plato’s was Socrates, and Milton was also justifying the ways of God to man. Though, later Emerson also talks about the “gleam of light,” that “preexisting harmony,” and exhorts to “Trust thyself: Every heart vibrates to that iron string.”<sup>40</sup> Emerson, therefore, misses this infinitesimal link of trusting oneself and relying on the divine source for guidance, initially, before he establishes it later. On the other hand, Iqbal establishes the strong link between the divine source of preexisting harmony and inner gleam of light from the divine source as one of the founding prerequisites for his self-conscious person with an integral self, a person with khudi; who, takes his source of inspiration not only from his own heart but also with a perennial source of guidance from the Divine light. Iqbal never considers ego as only a physical entity but considers it a spiritual entity, which is not allegorical but very much real and considers that it is impossible to deny reality to the ego.<sup>41</sup> Therefore, for Iqbal, that gleam of light, the preexisting harmony, and the iron string, that Emerson talks about, are not metaphorical but very much real.

Emerson totally refutes the very notion of imitation and says that “imitation is suicide,” and “Whoso would be a man must be a nonconformist,” and “[n]othing is at last sacred but the integrity of your own mind.”<sup>42</sup> Iqbal also believes that the social problems of humanity can only be dealt effectively with fresh interpretation of Islamic Jurisprudence. In fact, “[h]e had also come to believe that *taqlid* was synonymous to suicide for national life.”<sup>43</sup> Iqbal believes that this nonconformity should be the vein for gaining real knowledge of things. He believes that conformist education has killed the incentive of learning and the spirit of inquiry when he says:

گلا تو گھونٹ دیا اہل مدرسہ نے تیرا  
کہاں سے آئے صدا لا الہ الا اللہ

*Gala tu ghount diya ahl-e-madrassa ne tera  
Kahan se aaye sada la ila ha illallah.*

*Trans:*“That, an education bent on emphasizing on conformity has stifled your voice/ your urge to seek truth. From whence forth can come the call for the oneness of God Almighty? Emerson understands that in principle we do not like to imitate but says that:

Emerson understands that in principle we do not like to imitate but says that:

These are the voices which we hear in solitude, but they grow faint and inaudible as we enter into the world. Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion.<sup>45</sup>

For Emerson, therefore, society is conspiring to make it a joint stock company, in which you scratch each other’s backs for all the wrong reasons. Iqbal expresses this in a very harsh admonition in his poem titled, “*Marg e Khudi*” مرگ خودی when he says:

خودی کی موت سے پیر حرم ہوا مجبور  
کہ بیچ کھائے مسلمان کا جامہ احرام<sup>۴۶</sup>

*Khudi ki mant se peer e haram hua majboor  
Ke beich khai musalmaan ka jaama e ihraam.*

*Trans:*“That when self-actualization/ *Khudi* is compromised, even the highest cleric in the Masjid e Haram (Makkah) is compelled to sell the most sacred dress of a pilgrim’.

So therefore, the conformity to which Emerson’s self-reliance is averted is expressed by Iqbal in an epigrammatically proverbial manner:

خودی کو نہ دے سیم و زر کے عوض  
نہیں شعلہ دیتے شرر کے عوض<sup>۴۷</sup>

*Khudi ko na de seem o zar ke ivaz  
Nabin shula dete sharer ke ivaz.*

*Trans:*“That do not give your *Khudi*/ self-realization in lieu of gold and money, because a benefitting fire (say in a cold night) is not traded off for a small splinter’.

Emerson then speaks about the ills of such conformity to dead badges and dead institutions, and says: “A man is to carry himself in the presence of all opposition, as if everything were titular and ephemeral but he.”<sup>48</sup> He means that a human being should carry forward the torch of self-reliance even against all odds and believes that every odd is going to pass over quickly, and is ephemeral but only his self-reliance based on preexisting harmony, with the

absolute trustworthy seated at ones heart is the everlasting thing. For Iqbal the eternal nature of a real life is expressed in these words:

موت کی دل دانا کو کچھ پرواہ نہیں  
شب کی خاموشی میں جز ہنگامہ فردا نہیں  
موت کو سمجھے ہیں غافل اختتام زندگی  
ہے یہ شام زندگی صبح دوام زندگی<sup>۹</sup>

*Mant ki dil e dana ko kuch Parwa nabin*

*Shab ki khamoshi mein juz hangama-e-farda nabin.*

*Mant ko samjhen bain ghafil ikhtataam e zindagi*

*Hai ye shaam e zindagi, subh dawam e zindagi*

*Trans:* 'But the intelligent heart is not at all afraid of death. There is nothing in a night's silence except for morrow's affairs (for the wise). That only the ignorant fools can think death as the end of life. While it is only the dusk of life, because you get an eternal life in the next morning (due to a truthful heart full of conviction).'

Emerson then raises a particularly important point that "[i]f malice and vanity wear the coat of philanthropy, shall that pass"? What Emerson is trying to question are the feigned "miscellaneous popular charities; the education at college of fools."<sup>50</sup> that are carried out by the men, supposedly, in higher positions. Emerson, however, emphasizes that he will only respect a person of integrity. Iqbal disapproves of a person with no integrity and expresses a similar thought in this manner:

ہر شے مسافر، ہر چیز راہی  
کیا چاند تارے، کیا مرغ و ماہی  
کچھ قدر اپنی تو نے نہ جانی  
یہ بے سوادى، یہ کم نگاہی  
پیر حرم کو دیکھا ہے میں نے  
کردار بے سوز، گفتار واہی<sup>۱۰</sup>

*Har shai musaafir, har cheez raahi*

*Kia chaand tare kia murgh o maahi*

*Kuch qadr apni tu ne naa jaani*

*Ye be sawadi ye kam nigaahi*

*peer e haram ko dekha hai mein ne*

*kirdar be soz guftaar waahi*

*Trans:* 'Everything is a traveler and everyone is a sojourner; the moon, the stars, the rooster, and the fish. You really are unable to understand

your real worth. Your lack of vision and your lack of real sight are proof enough for that. What to talk about you, I have seen the myopic clerics even, whose character is so lack luster, and so is their speech good for nothing’.

Iqbal, a real nonconformist, therefore, does not spare anyone who does not uphold the highest principles of self-integrity or *Khudi*.

Emerson then emphasizes that “the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude,”<sup>52</sup> who does not conform to the rhetoric of the majority. He should be the upholder of such a self-integrity that he should not conform blindfolded to the popular or permitted rhetoric. For Iqbal a self-actualized person, an upholder of principles of *khudi* maintains the highest principles of *khudi*, both in crowd and in solitude. He says:

خودی کی جلوتوں میں مصطفائی  
 خودی کی خلوتوں میں کبریائی  
 زمین و آسمان و کرسی و عرش  
 خودی کی زد میں ہے ساری خدائی<sup>53</sup>

*Khudi ki jahwaton me mustafai*  
*Khudi ki khal waton me kibriayi*  
*zameen o aasman o kursi o arsh*  
*Khudi ki zud me hai saari khudai*

Trans: ‘If you are a bearer of *Khudi*, then you would know that when *Khudi* is in a company it bears the qualities and principles given to us by our prophet Muhammad (SAW); if this *Khudi* is in solitude, it has the qualities of godliness. The earth, the sky, Allah’s throne; everything is under the belt of this selfhood/ *Khudi*’.

In other words, *Khudi* makes a person so phenomenal that even all Godliness is under his belt. This does not mean that a human being becomes superior to God, but it entails that a person upholding the highest principles of self-integrity, i.e. *Khudi*, is the ultimate representative of all godliness as he says in his poem “*Tulu-e-Islam*”<sup>54</sup> طلوع اسلام:

تو رازِ کن فکاں ہے، اپنی آنکھوں پر عیاں ہو جا  
 خودی کا رازداں ہو جا، خدا کا ترجمان ہو جا<sup>54</sup>

*Tu Raaz-e-Kun Faqan hai, apni aankhon par ayan ho ja*  
*Khudi ka raazdan ho ja, Khuda ka tarjuman ho ja.*

Trans: You are the secret of creation (which God decreed as ‘to be and you are’), so get yourself revealed upon your eyes (of wisdom). Get



yourself acquainted with the secrets of your *Khudi*, and become the spokesman of God.

Enumerating the ills of conformity, Emerson gives a rhetorical statement: “The objection to conforming to usages that have become dead to you is, that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible-society,.... under all these screens I have difficulty to detect the precise man you are.”<sup>55</sup> For Emerson, compromising your self-reliance will annihilate you. Iqbal also points out the same ills if not addressed:

تیری نگاہ فرمایہ ہاتھ ہیں کوتاہ  
تیرا گنہ کہ نخیل بلند کا ہے گناہ<sup>۵۶</sup>

*Teri nighab faro maya, haath hain kotah*

*Tera gunah ke nigah e buland ka hai gunah*

*Trans:* ‘If you are unable to uphold the principles of *Khudi* then your vision and your hands are chained because your wrong is a wrong of the utmost degree and will have dire consequences’.

اٹھا میں مدرسہ و خانقاہ سے غم ناک  
نہ زندگی، نہ محبت، نہ معرفت، نہ نگاہ<sup>۵۷</sup>

*Utha main madrassah o khaankah se gham naak*

*Na zindagi, na muhabbat, na maarifat na nigah*

*Trans:* ‘I came out of a madrassah and a monastery so dejected because I could not see any good in them; no life, no love, no wisdom, and no vision’.

Emerson then makes us beware of foolishly sticking to conformity even when the thing has already been proven wrong. He says that such “[a] foolish consistency is the hobgoblin of little minds.”<sup>58</sup> That if a self-reliant person comes to know that he has carried out a wrong thing or spoken something wrong, he should have the “magnanimity” to accept it and rectify it. And Iqbal exhorts us with the same message:

خودی میں گم ہے خدائی، تلاش کر غافل  
یہی ہے تیرے لیے اب صلاحِ کار کی راہ  
حدیثِ دل کسی درویشِ بے گلیم سے پوچھ  
خدا کرے تجھے تیرے مقام سے آگاہ<sup>۵۹</sup>

*Khudi me gum hai khudai talaash kar ghafil*

*yehi hai tere liye ab salah e kaar ki raah*

*hadith e dil kisi darwaish e beikaleem se pooch  
khuda kare tujhe tere maqam se aagab*

*Trans:* 'Khudi is something hidden in all Godliness, Find it O ignorant! This is the only thing that will be best for you. You cannot get the wise words of heart from a person who is tongue tied. May Allah make you aware of your real worth'.

A righteous and self-reliant person, for Emerson, is a character which "is like an acrostic or Alexandrian stanza; —read it forward, backward, or across, it still spells the same thing....Your genuine action will explain itself, and will explain your other genuine actions. Your conformity explains nothing."<sup>60</sup> Emerson gives examples of characters of great men like Caesar and Christ; one was the founder of the Roman Empire, and Christ's genius is received with such fervor, as Emerson reminds us, that "he is confounded with virtue and the possible of man."<sup>61</sup> For Iqbal, such a self-actualized person can even unlock the doors of divine grace. He says:

خودی ہو علم سے محکم تو غیرتِ جبریل  
اگر ہو عشق سے محکم تو صورِ اسرائیل<sup>۳</sup>

*Khudi ho ilm se muhkam to ghairat e jibreel*

*Agar ho ishq se muhkam to sur e israfeel*

*Trans:* 'If this Khudi in a person is strengthened with ilm/ knowledge, he achieves the integrity of angel Gabriel. And if he strengthens it with ishq/love (love of God) then it becomes a harbinger, akin to angel Israfeel (the one who is going to blow the trumpet on the day of judgement)'.

Inner ray of light, trusting oneself with the absolutely trustworthy seated at our heart, with preexisting harmony, which we are endowed with, is something which Emerson is exhorting us to work with, in all walks of life. For Iqbal a similar thought takes the shape of these words:

یہ فیضانِ نظر تھا یا کہ مکتب کی کرامت تھی  
سکھائے کس نے اسماعیل کو آدابِ فرزندِ<sup>۳</sup>

*Ye faizān e nazār tha ke maktab ki karamat thi*

*Sikhāi kis ne Ismail ko aadab e farzandi*

*Trans:* 'That, was it the visionary glance or some school which taught Ishmael the means and manners to understand self-actualization in every deed'.

For Emerson, such self-reliance is something which should be the bases of prayers even. Because he believes that:

Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul.

It is the spirit of God pronouncing his works good. But prayer as a means to effect a private end is meanness and theft. It supposes dualism and not unity in nature and consciousness. As soon as the man is at one with God, he will not beg.<sup>64</sup>

He believes that the prayers should be asking for all encompassing goodness and should not be mendicant, which is expressed by Iqbal as:

دلِ بیٹا بھی کر خدا سے طلب  
آنکھ کا نور دل کا نور نہیں<sup>۶۵</sup>

*Dil beena bhi kar khuda se talab*

*Aankh ka noor dilka noor nabin*

*Trans:* 'Ask God for a visionary heart because the sight of eyes is not the vision of heart'.

In other words, like Emerson Iqbal is also emphasizing the need to make a real prayer devoid of any short-sighted goals.

Emerson then talks about a concept which is so close to the concept of *Faqr* as discussed above by Dr Nazir Qaisar for the development of the concept of Iqbal's Khudi. Emerson calls travelling a kind of superstition if it is considered to be an achievement in terms of getting knowledge. He says: "The soul is no traveler; the wise man stays at home, and when his necessities, his duties, on any occasion call him from his house, or into foreign lands, he is at home still, and shall make men sensible by the expression of his countenance."<sup>66</sup> He even goes on to say that "Travelling is a fool's paradise.... but this change is not amelioration."<sup>67</sup> What Emerson means is that a self-reliant person does not need the crutches of travelling to explore himself. For, he will carry his selfhood wherever he goes. In fact, he declares a person carries his self, whether good or mean, wherever he goes. Traveling does him no good. He goes further to quote Hazrat Ali and says: "Thy lot or portion of life," said the Caliph Ali, "is seeking after thee; therefore, be at rest from seeking after it."<sup>68</sup> Besides confirming the eastern influence on Emerson's thought, this quote of Emerson also points out the importance of adopted faqr as discussed earlier in the discussion of development of the concept of Khudi by Iqbal. Emerson is favoring this resigned acceptance with a self-reliant soul. It reminds one of Iqbal's concept of faqr when he says that this adopted faqr, which is also one of the main contributing factors for Khudi, is the epitome of all goodness:

اک فقر سکھاتا ہے صیاد کو نچیری  
اک فقر سے کھلتے ہیں اسرارِ جہاں گیری  
اک فقر سے قوموں میں مسکینی و دلگیری  
اک فقر سے مٹی میں خاصیتِ اکسیری  
اک فقر ہے شبیری، اس فقر میں ہے میری  
میراثِ مسلمانی، سرمایہٴ شبیری<sup>۶۹</sup>

*Ik faqr sikhaata hai Sayyad ko nakhcheeri*

*Ik faqr se khulte hain asraar e jahangeeri*

*Ik faqr se kaamon me miskeeni o dilgeeri*

*Ik faqr se mitti mein khasiat e akseeri*

*Ik faqr hai shabbiri, is faqr mein hai meeri*

*Meeras e musulmani, sarmaya e shabbiri*

*Trans:* "There is a faqr that teaches the hunter to become a prey; there is another that opens the secrets of mastery over the world. There is a faqr that causes indigence, and extreme misery, and there is a faqr which turns the dust into a liberating elixir. This is the faqr of Ali, and there is kingdom in this faqr. This faqr of Ali is the real heritage for a Muslim (one who has submitted his will to Allah)".

So, both the sages draw from the well of Ali's wisdom. Iqbal expresses this wisdom in the above lines, a wisdom, which gets translated in the valor of Hussain, Ali's son. In these lines Iqbal writes about Hussain's adopted faqr, which makes him a living embodiment and a symbol of upholding the highest principles of valor, truthfulness, and human resilience against cruelty, and hence endowed with the title of Shabir, one title among many.

Emerson concludes his essay by stating that a self-reliant person "knows that power is inborn, that he is weak because he has looked for good out of him and elsewhere, and so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles;" because he knows that "Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."<sup>70</sup> Emerson believes that a self-reliant person, throwing himself unhesitatingly knows how to rectify himself if he errs, because only the righteous principles can bring him true inner peace and comfort. Iqbal, in his book, *Zarb-e-Kaleem*, expresses such reliant demeanor in his poem titled "*Hayat e Abadi*" حیاتِ ابدی:

زندگانی ہے صدف، قطرہ نیساں ہے خودی  
وہ صدف کیا کہ جو قطرے کو گہر کر نہ سکے  
ہو اگر خودنگر و خودگر و خودگیر خودی  
یہ بھی ممکن ہے کہ تو موت سے بھی مر نہ سکے<sup>۱</sup>

*Zindagani hai sadaf, qatra e neesan hai Khudi  
wo sadaf kiya jo qatre ko gahar kar na sake  
ho agar khud nigar o, khud gar o khud gir Khudi  
ye bhi mumkin hai ke tu maut se bhi mar na sake*

*Trans:* 'That life is like an oyster and *Khudi* is the first drop of water that it receives. What is that oyster which cannot turn a drop of water into a pearl? If one's *Khudi* knows how to self-evaluate itself, it knows how to build itself, and it can constantly keep on mentoring itself; then in all likelihood, even death will not be able to cause it to die'.

With this simple parable of an oyster and a pearl, therefore, Iqbal has brought home the understanding of how to become an immortal being. This immortality, in other words, is the true elixir for eternal life that a human being should aspire for and strive to achieve.

### Conclusion: A Continuum

Self-reliance of Emerson and *Khudi* of Iqbal are two philosophies whose relevance in today's day and age is growing by the minute. If Emerson's Self-Reliance with a preexisting harmony with nature, and with absolutely trustworthy seated at our heart has worked for the betterment and advancement of the people he propounded his philosophy for, then it goes without saying that Iqbal's concept of *khudi* goes further and makes the beholder of this principled stance—a somebody who becomes immortal. It is only a matter of implementing, integrating, and becoming the living embodiment of *khudi*.

However, the discussion of Iqbal's *Khudi* is not complete without mentioning the cardinal principle and the inherent principle that Iqbal reminds humanity with, belonging to all ages. He has told how this *Khudi* becomes *khudnigar* خودنگر, *khudgar* خودگر, *khudgir* خودگیر so that a human being becomes immortal. And the ultimate secret to uphold and maintain this status of *Khudi*, according to Iqbal is when he says:

خودی کا سر نہاں لا الہ الا اللہ  
خودی ہے تیغ، فساں لا الہ الا اللہ  
یہ دور اپنے براہیم کی تلاش میں ہے  
صنم کدہ ہے جہاں لا الہ الا اللہ<sup>۲</sup>

*Khudi ka sirre niban laa ilaha ill allah*  
*Khudi hai tegh, fasan laa ilaha ill allah*  
*ye daur apne barahim ki talaash mei hai*  
*sanam kada hai jaban laa ilaha ill allah*

*Trans:* 'The hidden secret of acquiring this *Khudi* is to say that there is no god but Allah. If *Khudi* is a sword then its whetting stone is nothing but the internalized concept of thought and deed; that there is no god but Allah. These times are in search of an explorer and seeker of truth like Abraham because this world is enchained in its idolatry'.

Thus, Iqbal reminds us that if we want to become immortal then the only way out for today's times is to whet our swords of *Khudi* with the whetting stone of the concept of *laa ilaha illallah*. It is only by honing ourselves and our concepts with the help and guidance of the ultimate divine reality, which is Allah, Iqbal has not only elevated the concept of self-reliance to its ultimate pedestal but also given a pragmatic way to achieve it. And finally, for Iqbal, a person who has submitted his/her will to Allah and attained the zenith of self-reliant *Khudi*, is somebody whose existence is higher than any constellation of stars, as he says in his poem, *Tulu e Islam*, طوع اسلام :

پرے ہے چرخ نیلی فام سے منزل مسلمان کی  
ستارے جس کی گردِ راہ ہوں وہ کارواں تو ہے

*Pare hai charkh e neeli faam se manzil Musalmaan ki*  
*Sitare jis ki gard-e-raahoun, wo kaarwan tu hai.*

*Trans:* The ultimate destination of a Muslim lies beyond the blue sky. You are then that caravan, in whose feet lies the stars (the stars are the dust under your feet).

## NOTES AND REFERENCES

- <sup>1</sup> Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, Oxford University Press, London, 1934, p. 3
- <sup>2</sup> Robinson, D. M., Transcendentalism and its Times, In J. P. Morris (Ed.), *The Cambridge Companion to Ralph Waldo Emerson*, Cambridge University Press, Cambridge, 1999, p. 15
- <sup>3</sup> See Syed Ashfaq Ali's thesis *Emerson and Iqbal* and Emerson's essay *Self Reliance* in which he gives references to Hazrat Ali's sayings in addition to Roman and Christian sources among others, 2013, p. 31.
- <sup>4</sup> Though Iqbal studied the western philosophers keenly and was influenced by their philosophy at some point and time in his life, yet his ultimate source of inspiration and culminating point of his philosophical acumen was the touchstone of Allah and His messenger's words.
- <sup>5</sup> Faqir Sayyid Wahid al-din narrates: A new visitor came to Iqbal when he was residing in Lahore. After stray conversation the visitor put a question to Dr Iqbal saying, "You have read books on religion, economics, politics, history, philosophy etc. Which one of them is the best and most profound in respect of

- wisdom? Dr Iqbal stood up from the chair, made a gesture with his hand that he would be back in no time. After two or three minutes he returned with a book. He put the book into the hands of the questioner and said, "The Quran." (qtd. In Munawwar, *Iqbal and Quranic Wisdom*, p. 56).
- <sup>6</sup> Syed Ishfaq Ali, *Emerson and Iqbal*, p. 31.
- <sup>7</sup> Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p. 1.
- <sup>8</sup> Leary, L., *Ralph Waldo Emerson: An Interpretive Essay*. Twayne Publishers, Boston, 1980, p. 3.
- <sup>9</sup> Allama Muhammad Iqbal, *Kulliyat e Iqbal Urdu*, Iqbal Academy Pakistan, Lahore, 2018, p.450.
- <sup>10</sup> Porte, J., Introduction: Representing America - the Emerson Legacy. In J. P. Morris (Ed.), *The Cambridge Companion to Ralph Waldo Emerson*, Cambridge University Press, Cambridge, 1999, p. 2
- <sup>11</sup> Robinson, David M., "Transcendentalism and its Times", *The Cambridge Companion to Ralph Waldo Emerson*, Ed. Joel Porte & Sandra Morris. p.13- 29.
- <sup>12</sup> Joel Porte, "Introduction: Representing America - the Emerson Legacy", *The Cambridge Companion to Ralph Waldo Emerson*, Ed. Joel Porte & Sandra Morris, p.1-12.
- <sup>13</sup> Ibid.
- <sup>14</sup> Since all the quotes of this essay are well known and can be found in different downloadable versions and otherwise hard copies, the pagination may be different in different versions. All the subsequent references are from this essay which can be downloaded from any electronic source. (Emerson).
- <sup>15</sup> Abul Hasan Ali Nadwi, *Glory of Iqbal*, Trans. Muhammad Asif Kidwai, Academy of Islamic Research and Publications, Lucknow, 1973, pp.30- 31.
- <sup>16</sup> Mazheruddin Siddiqui, *The Image of West in Iqbal*, Bazm-i-Iqbal, Lahore, 1964, p. 86.
- <sup>17</sup> Ibid., 85.
- <sup>18</sup> Allama Muhammad Iqbal, *The Development of Metaphysics in Persia*, Bazm-i-Iqbal, Lahore, 1908, 1959. p.147.
- <sup>19</sup> Iqbal Singh, *The Ardent Pilgrim*, Oxford University Press, Delhi, 1997, p.73.
- <sup>20</sup> Same as end note 11.
- <sup>21</sup> Qaiser, Nazir, *Iqbal and the Western philosophers : (A Comparative Study)*, Iqbal Academy Pakistan, Lahore, 2001.
- <sup>22</sup> T. C. Rastogi, *Western Influence in Iqbal*, Ashish Publishing House, New Delhi, 1987, p. vii.
- <sup>23</sup> Ibid, p. 268.
- <sup>24</sup> All the citations from this book is an English translation done by myself.
- <sup>25</sup> Muhammad Munnawwar, *Eeqan-e-Iqbal*, Aiwan-e-Urdu, Karachi, 1977, p.67.
- <sup>26</sup> See the books mentioned in note 8.
- <sup>27</sup> Nazir Qaisar, *A Critique of Western Psychology and Psychotherapy and Iqbal's Approach*, Iqbal Academy Pakistan, Lahore, 1994, pp. 62.
- <sup>28</sup> Ibid, p.64-70.
- <sup>29</sup> The ensuing explanation of the term faqr will clarify its meaning. Suffice is to say here is that faqr in one capacity, is a mode of self-restraint which was adopted by Budha. Though he was born into riches, yet he negated all luxury and comfort of his life in order to seek truth. I give Budha's example because his example is widely known.
- <sup>30</sup> Nazir Qaisar, *A Critique of Western Psychology and Psychotherapy and Iqbal's Approach*, pp. 103-110.
- <sup>31</sup> This is a term of respect used in Urdu/ Persian language used in this part of the world, and I am using the same here.

- 32 Muhammad Munnawwar, *Eeqan-e-Iqbal*, p. 201.
- 33 Ralph Waldo Emerson, *Self Reliance*, 1840, <https://emersoncentral.com/ebook/Self-Reliance.pdf> p. 1.  
And since all the quotes of this essay are well known and can be found in different downloadable versions and otherwise hard copies, I am giving page numbers with the quotes as found in my downloaded version. This pagination may be different in different versions. Henceforth, it will be referenced as Emerson followed by the page numbers.
- 34 Allama Muhammad Iqbal, *Kulliyat e Iqbal Urdu*, p.371.
- 35 Emerson, *Self Reliance*, p.1.
- 36 Allama Muhammad Iqbal, *Kulliyat e Iqbal Urdu*, p. 388.
- 37 Emerson, *Self Reliance*, p. 2.
- 38 David M. Robinson, "Transcendentalism and its Times", *The Cambridge Companion to Ralph Waldo Emerson*, Ed. Joel Porte and Sandra Morris, 15, Cambridge University Press, Cambridge, 1999, pp.13- 29.
- 39 Allama Muhammad Iqbal, *Kulliyat e Iqbal Urdu*, p.412.
- 40 Emerson, *Self Reliance*, p. 2.
- 41 Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.98.
- 42 Emerson, *Self Reliance*, p.3.
- 43 Muhammad Khalid Masud, *Iqbal's Reconstruction of Ijtihad*, Iqbal Academy Pakistan, Lahore, 1995, p.83.
- 44 Allama Muhammad Iqbal, *Kulliyat e Iqbal Urdu*, p. 381.
- 45 Emerson, *Self Reliance*, p. 3.
- 46 Allama Muhammad Iqbal, *Kulliyat e Iqbal Urdu*, p. 594
- 47 Ibid, p. 491.
- 48 Emerson, *Self Reliance*, p. 4.
- 49 Allama Muhammad Iqbal, *Kulliyat e Iqbal Urdu*, p. 282.
- 50 Emerson, *Self Reliance*, p. 4.
- 51 Allama Muhammad Iqbal, *Kulliyat e Iqbal Urdu*, p. 386
- 52 Emerson, *Self Reliance*, p. 5.
- 53 Allama Muhammad Iqbal, *Kulliyat e Iqbal Urdu*, p. 410
- 54 Ibid, p. 304.
- 55 Emerson, *Self Reliance*, p. 5.
- 56 Allama Muhammad Iqbal, *Kulliyat e Iqbal Urdu*, p.381.
- 57 Ibid, p. 382
- 58 Emerson, *Self Reliance*, p. 6.
- 59 Allama Muhammad Iqbal, *Kulliyat e Iqbal Urdu*, p. 382
- 60 Emerson, *Self Reliance*, p. 6.
- 61 Ibid, p. 7.
- 62 Allama Muhammad Iqbal, *Kulliyat e Iqbal Urdu*, p. 395.
- 63 Ibid, p. 353..
- 64 Emerson, *Self Reliance*, p. 13.
- 65 Allama Muhammad Iqbal, *Kulliyat e Iqbal Urdu*, p. 379
- 66 Emerson, *Self Reliance*, p. 14.
- 67 Ibid., p. 15.
- 68 Ibid., p. 17.
- 69 Allama Muhammad Iqbal, *Kulliyat e Iqbal Urdu*, p. 491
- 70 Emerson, *Self Reliance*, p. 17.
- 71 Allama Muhammad Iqbal, *Kulliyat e Iqbal Urdu*, p. 543.
- 72 Ibid, p. 527.
- 73 Ibid, p. 299.



MYSTICISM OF JOY AND LAUGHTER:  
A TRADITIONALIST CRITIQUE OF OSHO

Dr. Mohammad Maruf Shah

## ABSTRACT

Osho's primary emphasis falls on the affirmation of life and its celebration. He focuses on the *ananda* aspect of the Reality. As he says: so let your blissfulness be the only criterion. If something is making you blissful, it is bound to be real- because from the unreal you can't get blissfulness. This paper attempts a critical appraisal from the traditionalist perspective of Rajneesh. This paper argues that he ignores certain other dimensions of mystical path and even risks hedonization of mysticism. Reducing mysticism to the art of pursuing bliss implies renouncing grand theological and metaphysical claims that all religions have made including the apparently non-metaphysical religions. Aestheticization of life is his fundamental message. Aesthetic orientation is the defining orientation of his mysticism. Life is a song to be sung, a dance to be danced; and only those who can sing and dance and rejoice can know what life is. He hates the old religions which spoke in terms of do's and don'ts and replaces traditional commandments with what he calls "a few requests." Osho seeks to turn life into a festival of lights and he is not bothered to see the seamy side of the world. He doesn't find the world evil or full of suffering. He is extreme antithesis of Buddha and Schopenhauer when he comes to praise the beauties and the charm of the world.

The great popularity of certain libertine mystics in recent times is attributable, among other things, to their tailoring of traditional teachings so as to suit modern sensibility. Modern mind, for good or worse, is, generally speaking, unable to relive the past and is in need of quite a new, easy going, more worldly type of, mystical discipline. He wishes to mould religion in his own humanized image. He trusts concrete living experience more than abstractions. He worships himself and his images and desires more than he worships God. He is more interested in himself than in God. Anthropocentrism and anthropomorphism are the important ingredients of modern humanist outlook. After Nietzsche it has become increasingly difficult to defend old ascetic sort of spirituality. Body has come to possess important place again. Nietzsche's influential critique of Christianity that emphasized soul and marginalized body and that was too otherworldly has been informing modern thought and literature. Modernism and Postmodernism have valorized the body. Existentialist orientation of much of modern literature and philosophy has also championed the hitherto ignored body. Soul-body dualism has been subject to a host of influential critiques. Disappearance of traditional contemplative space in modernity has also led to reassertion of Dionysian element in (post)modern thought. Modern man has become increasingly deaf to traditional language. Secularist orientation that largely colours modern sensibility discourages traditional otherworldly ascetic interpretation of religion. The Osho phenomenon is made understandable in this context.

### **Bliss as Key Motif of Osho's Mystical Philosophy**

Osho, amongst the most famous (or notorious) mystics and mystical philosophers of the twentieth century with worldwide following is quite a category in himself. He is indeed a phenomenon, a unique synthesis of traditional mystical thought and (post) modern thought. He is one of the most interesting products of clash of ideas and sensibilities that fashion modern man. He has asserted that his most original contribution to mysticism is the sense of laughter. Presently we examine this claim and its supposed originality and its possible repercussions.

Osho has himself expressed his fundamental role as a mystic when he suggested to his personal dentist Swami Devgeet the name of his biography as “Bhagwan, Messiah of Life, Love and Laughter To the question what is religion he has simple and straight forward answer. “Religion is the art of singing life. Religion is music; religion is dance”.<sup>1</sup> And to the question what is God he replies by quoting the saying “God is juice” – *raso vai sab*”.<sup>2</sup> What is life for and what is the object of religion? To this question Osho’s answer is from the same perspective.

Religion is the search for ultimate bliss and all the joys of the universe. The small happinesses are to be turned into the steps of the temple. It is wrong idea that you will attain to the state of *sat-chit-anand* by dropping the joys of this world because how can someone who is not even ready to receive the ecstasies of this world gather courage to receive godliness.<sup>3</sup>

Osho’s primary emphasis falls on the affirmation of life and its celebration. He focuses on the *ananda* aspect of the Reality which the mystic comes to appropriate. To quote his words from the discourses given to Rajnesh International University: “So let your blissfulness be the only criterion. If something is making you blissful, it is bound to be real- because from the unreal you can’t get blissfulness. And if your blissfulness goes on growing, then you are on the right path”.<sup>4</sup> He is fond of quoting such verses as the following from the mystic poets:

My heart is the springtime of paradise,  
Sampling the fragrance of blossoming  
Goraknath, one of his favourite mystics, is quoted in his collection of discourses *Die O! Yogi Die*  
Laughing, playing, making merry,  
Neither lust nor anger remains,  
Laughing, playing, singing a song,  
Keeping consciousness well centred.<sup>5</sup>

Again quotes him:

There is nothing else except words of love.  
This world is a garden path.<sup>6</sup>

Aestheticization of life is his fundamental message. Life is an art of joy and bliss according to him. Aesthetic orientation is the defining orientation of his mysticism. “Life is a song to be sung, a dance to be danced; and only those who can sing and dance and rejoice can know what life is”.<sup>7</sup> He hates the old religions which spoke in terms of do’s and don’ts and replaces traditional commandments with what he calls “a few requests.” And the fundamental request that he distills from the “crazy” Jesus is the request for enjoying life. “Jesus says again and again to his disciples,

‘Rejoice! Rejoice! I say unto you, rejoice! I say again, rejoice!’<sup>8</sup> But he thinks that this commandment has been forgotten or it has not been heard; the disciples have not understood yet”.<sup>9</sup> He replaces the old idea of renunciation and *sanyas* with his new brand that makes *sanyas* a carnival, a festival, a club. “My *sanyas* is nothing but rejoicing; it is not renunciation but rejoicing.<sup>10</sup> If he has any metaphysics it may be called the metaphysics of joy and love.

### **The World is Beautiful**

For Osho religion consists in faith in existence, in the goodness of existence. Gratitude as a key religious attitude figures prominently in his discourses. To be religious is to be grateful to existence for the gift of life. Mystical perception reveals the goodness of the ground of existence. God is what is and it can’t be evil which is at root an anthropomorphic notion. He in fact transcends dualistic categories of good and evil in characterizing God or Existence. However existence in itself can’t be but good. This point is excellently made by Schuon also. Evil is attributable to the desires and evaluations of mind. To quote Osho:

God is the guarantee of goodness. God means the good. The good is the substratum of existence, so evil is not possible. Evil is impossible. We must have misrepresented; we must have brought our own ideas, concepts, doctrines; we must have created our own stupid private notions of how things should be. Things simply *are*. There is no *should* in existence. The idea of should is brought by man – and once you bring the idea of should, existence is divided into two: good and bad... only that which is, is; nothing else. Reality is as it is; don’t bring the should, otherwise the condemnation comes.<sup>11</sup>

He further explicates what it means to be grateful:

Life is god’s grace, and so is death. Love is god’s grace, and so is all that ever happens, good and bad too. One who understands this duality of existence is god’s grace. One who understands this is not only grateful for all that is good but is also grateful for all that appears bad; that is real gratefulness. To be grateful only for the happy moments is nothing of gratefulness, that is simple greed, cunningness, but it has nothing to do with gratefulness.<sup>12</sup>

Osho seeks to turn life into a festival of lights and he is not bothered to see the seamy side of the world. He doesn’t find the world evil or full of suffering. He is extreme antithesis of Buddha and Schopenhauer when he comes to praise the beauties and the charm of the world. None of the uses of the world is stale.

God is found only in the heart of one who is utterly in praise of existence because it is so incredibly beautiful, so utterly valuable. We have not earned it, we are not worthy of it. To be is a gift. Life is a gift,

love is a gift, and all that is, is a sheer gift from god. All that we can do is to praise him.<sup>13</sup>

This very praising and rejoicing in it is what constitutes prayer “That very praising is enough, because that praise becomes prayer-prayer is nothing else. Prayer is the heart in tremendous rejoicing, thankfulness, saying the existence is good.<sup>14</sup> According to him prayer is when one feels uplifted. When no future or past distracts a person he is in prayer. When “*this moment is all, this here, this moment*, is all in all, something opens up in the heart and a fragrance is released. Sometimes in words, sometimes in silence. Sometimes in meaningful words, and sometimes just like a child babbling. Sometimes it may become a song, or a dance.<sup>15</sup> Prayer, in his perspective is simply gratitude towards existence, an attitude of thanks giving, a celebration of benediction called life.

He conceives world as will to bliss, will to dance. Everything is seeking God, the God that is the juice, the *rasa*, of existence. The Spirit which is being actualized or realized is *Ananda*. The metaphysics of joy, the Spirit expressing itself in joy or the movement of Spirit itself is to be characterized as joy. Osho’s aesthetic metaphysics finds here a sublime expression

Life is a constant search to become a song, to become a dance, to become a celebration, a Christmas. Every form of life is searching to become a song of joy- birds, animals, trees. It is not only man who is in search of bliss; the whole existence is moving in millions of forms towards the same goal. The goal of all life is bliss. When one bursts forth into millions of songs, one has arrived. One has achieved the goal, one has become one with god.<sup>16</sup>

### **Cheerfulness as the Supreme Value**

Osho rewrites scriptures and commandments therein. In his revised Bible there are no commandments, no eschatology, no sin and no guilt. Whatever pleases is true, is truly beautiful. Joy or *Ananda* is the supreme truth, the fundamental value. His revised axiology is inspired by Epicurus and other pagans though he is smart enough to bring even Buddha to his side. Aesthetics and religion are wonderfully fused. He is modern Omar Khayyam (not the Khayyam of history but the Khayyam as understood by literalist Fitzgerald) “Whatsoever is cheerful is good. Whatsoever makes you cheerful is religious. Let cheerfulness be your only religion, the only law. Let there be no other law. Just enjoy and enjoy tremendously, totally. Meditation will come like a shadow. It is meditation coming; it is the sound of the footsteps of meditation coming to you.<sup>17</sup> Thus even meditation is a byproduct of the experience of joy, of celebration. One needs to do nothing but simply enjoy with gay

abandon. God will be revealed when we burn everything, every shred of ego in the fire of enjoyment. For him making merry is the chief end of life as God is the perfection of merriment. To live in the present moment and to enjoy it totally is the only commandment of this postmodern Buddha. There is no There and That, but only Here and Now. There is no tomorrow but only the present day. To be worried about future is a sign of inauthentic life as it is to live in time and to be a slave of mind and ego. *Carpe diem* is the philosophy of Osho. He argues for Khayyam's famous quatrain that is quoted by every Epicurean.

### **Decadence of Religion**

The authentic religion is the religion of joy. Osho elevates the principle to hitherto unprecedented heights. Osho connects decadence in religion with the loss of joy in religion. The revival of religion is restoring the lost spirit of joy. The singing dancing mystic is his favorite image. He is able to find the greatest flowering of joy in religion in its first origin. Prophets that initiated the earthly cycles of religion are seen as the repositories of the greatest joy.

Near the Buddha a sweet nectar was raining, but then came the Buddhist scholars and their kind and very quickly the wine bar was turned into a dismal temple, the dance was soon turned into rites and rituals, and soon the deep sighs that were arising in the hearts turned into formal prayers.<sup>18</sup>

### **Rejection of Asceticism**

Osho dismisses the idea that the joys of the world need to be shunned in the way of finding the Supreme Joy which is God. This idea has been shared by certain ascetic mystics. Osho turns to Tantrism for inspiration and the key tantric idea that the pleasure is moksha informs his whole oeuvre. Osho asserts that the greatest religious quality is a sense of humour and not truth, nor God, nor virtue. He wishes to make the earth "a carnival of joy, a festival of lights and if that happens a true sense of religiousness to the earth".<sup>19</sup>

Osho criticizes Schweitzer for creating a false notion that Eastern religions are life-denying. He takes the example of Kabir to refute him and asks more life-affirmation is not possible. He also elaborates: "Where else can you find a temple like Khajuraho, more life affirmative? Where can you find an occult science like Tantra. More life affirming? Where can you find such absolute yes?"<sup>20</sup> "Life is God – and there is no other God; and worship of life is worship-and there is no other worship".<sup>21</sup>

His mysticism of joy is reflected in the names he gave to his disciples. One disciple he named Ma Deva Kai, which means divine

rejoicing. Similarly the word 'anand' would figure in the name of many his disciples.

### **Dissolving the Metaphysical Questions**

Bliss is creative energy: it sings, it dances, it creates.<sup>22</sup> When there is no longer any pain, how can question born of this pain remain? They are finished by themselves.<sup>23</sup> Osho has emphasized the concept of negative divine and defined religion as an attempt that refuses demystification of existence. He argues that Life or existence is a mystery to be lived and not a logical puzzle or a metaphysical riddle to be solved. God is the name of the Mystery at the heart of everything. Nothing is really unknowable. God and thus everything created by Him is mysterious. Celebration of this mystery is religiousness. Osho argues that theologians haven't solved any problem and that rational metaphysics is impossible. Philosophy has not removed mystery either. So like Hafiz he argues that the only possible approach is to enjoy the moment.

### **An Appraisal of Osho's Hedonization of Mysticism**

He is interested in mysticism not for the sake of gnosis but bliss though, it must be granted, these are not easily separable aspects and only a gnostic could realize the bliss that God is. Osho is the most Epicurean of mystics. Omar Khayyam's reputation is not quite warranted as an Epicurean but Osho's is. And he isn't prepared to grant the traditional methods that first emphasize relinquishing of sensorial/bodily pleasures in order to be made perfect recipient of the Bliss that God is. However he does maintain a distinction between pleasure that is experienced by the body and joy and bliss that come as a result of meditation or silencing the mind. God is Intelligence and Knowledge and Good. But for Osho He is primarily Bliss. 'If we drop the idea of Bliss in Osho he is reduced to almost nothing,' as one of his critics has observed. If God were not Bliss he would hardly have any use for the term God. Osho has hailed his emphasis on affirmatory spirit of joy and dalliance as his unique contribution. But as we shall see, he has only echoed or borrowed from the great tradition of mystics for his ideas and whatever is laudable in him, apart from his bold irreverent but delightful and provocative style, is already there in the tradition of mysticism. His charges against mystics that they are mostly living joyless lives and he alone has pointed out the playful spirit of mysticism are unsound as we have already argued but will further develop the argument by considering the writings of traditional mystics that celebrate life with all its joys and see God as the fount of Joy Everlasting.



He has almost hedonized mysticism, though this is not without a certain warrant in traditional sources. His problem lies in foregrounding the aspect of bliss to the exclusion of its integral relationship with other equally important aspects such as truth and goodness. For him God is primarily Bliss and any experience that is perceived as joyful is the experience of divine. God is, in one mystic's sweet phrase, "the Great Sweetness." Richard Rolle saw mystic communion as the soul's participation in a supernal harmony—that sweet minstrelsy of God in which "thought into song is turned." For him contemplation is "joyful song of God's love taken in mind, with sweetness of angels' praise. This is jubilation that is the end of perfect prayer and high devotion in this life."<sup>24</sup> For Osho, to be a meditator is to be one with the orgasm of existence itself; it is to convert momentary sex to a cosmic sex. He defines religion as the science of joy, as development of orgasmic relationship to universe. For him man is a laughing animal and only the religion of laughter as distinguished from the religion of seriousness is to be accepted. He says: "If we can fill the whole earth with laughter, with dancing and singing – people singing and swinging! – if we can make the earth a carnival of joy, a festival of lights, we will have brought for the first time a true sense of religiousness to the earth"<sup>25</sup> Osho claims that laughter or sense of humour is his most distinctive contribution to mysticism. On this it might be remarked that he betrays his simplistic understanding of the psychology of humour vis-à-vis mystical discipline of the lower self. One of the important psychological theories of humour connects it with ego trip. We laugh when we see others in humiliating position rather than ourselves. It is the laceration of the ego of the other, a deflation of someone else's body that gives a sort of sadistic pleasure. Humour takes place in the symbolic order and is connected with the idea of desire. Osho uses it therapeutically but it is difficult to be convinced that it has the indeed the claimed therapeutic value and is indeed a preparation for meditation. It excites rather than sedates the self which mysticism sees as devil. Smile rather than laughter induced by non-veg. jokes has been the expression of innocent joy discernable in the life of prophets and saints. Humour, lewd humour, farcical humour, is more often than not sadistic and debases rather than uplifts. It is hardly compatible with the serenity of the spirit that Osho himself is interested in achieving.

In the lives of the great theopathic mystics we find, as Underhill notes, an amazing superabundant vitality, enhancement of man's small derivative life by the Absolute Life.<sup>26</sup> The history of mysticism testifies to the great vitality, the great fruitful lives of works, active

creative life of mystics. Osho simply distorts history when he presumes that mystics have generally been so far deniers of the world, morons with diminished life energy. The mystic is reborn into new, intense, vigorous, creative and veritable life, life of action even though contemplation itself is a sort of action. Quietist mysticism isn't the whole of mysticism. Prophetic mysticism has been primarily activist. The mystic is ideally the ruler of the world; the great mystic Plato has taught this. God who represents Life force itself works through the mystic, the latter having become a medium for the same. Ideally mysticism has sought the Reality "which seems from the human standpoint at once static and dynamic, transcendent and immanent, eternal and temporal: accepted both the absolute World of Pure Being and the unresting World of Becoming as integral parts of its vision of Truth, demanding on its side a dual response."<sup>27</sup> The mystic inwardly is just witnessing consciousness, far from the madding crowd, unidentified with samsaric becoming. But outwardly his career can be one of "superhuman industry." Transcending existence he dominates it being a son of God, a member of eternal order, sharing its substantial life as Underhill points out.<sup>28</sup> The twofold character of Godhead, described by Roysbroeck as "Tranquility according to His essence, activity according to His Nature: absolute repose, absolute fecundity" is reflected in the life of the mystic who has communed with the Absolute. "To be a mystic is simply to participate here and now in that real and eternal life; in the fullest, deepest sense which is possible for man. It is to share, as free and conscious agent – not as a servant, but a son – in the joyous travail of the Universe... He is the pioneer of Life on its age long voyage to the One: and shows us, in his attainment, the meaning and value of that life."<sup>29</sup> I again reproduce a lengthy quote from Underhill on the meaning of mysticism, which consists in glorification and celebration of life in all its beauty and splendour, to show that Osho's whole oeuvre is an explication of the same and thus he has nothing fundamentally new to contribute to perennial philosophy of mysticism which has always been essentially the same thing and which is the deeper import, the esoteric dimension, of all religion: "Its exultant declarations come to us in all great music; its magic in the life of all romance. Its law – the law of love – is the substance of the beautiful, the energizing cause of the heroic. All man's dreams and diagrams concerning a transcendent perfection near him yet intangible, a transcendent vitality to which he can attain – whether we call these objects of desire God, grace, being, spirit, beauty, "pure idea" – are but translations of his deeper self's intuition of its destiny; clumsy fragmentary hints at the all-inclusive, living Absolute which

that deeper self knows to be real.”<sup>30</sup> Mysticism is to know the beauty, the majesty, the divinity, the splendour, of the living World of Becoming. It is to participate in the “great life of the All.” It is attitude of gratitude to Life Principle (which traditions call as Spirit), acceptance of All or Totality or Existence and appropriating this Cosmic Will. Mysticism finds and celebrates the revelations of the Transcendent Life not in some remote plane of being, in metaphysical abstractions, in ecstatic states, but “in the normal acts of our diurnal experience, suddenly made significant to us. Not in the backwaters of existence, not amongst subtle arguments and occult doctrines, but in all those places where the direct and simple life of earth goes on”.<sup>31</sup> God is three pounds of flex or a cup of tea for the Zen mystics and in fact for all mystics who enjoy all things in God. Both philosophy (in the traditional civilizations such as ancient Greek to which Plato was a heir) and mysticism spring from the same source and lead to the same goal which is wonder at and contemplation of the immense grandeur, the mystery, the beauty of existence. (Both Plato and Aristotle traced the origin of philosophy to wonder and by philosophy they meant the “contemplation (*theoria*) of the manifested cosmic order, or of the truth and beauty of the divine principles (be they visible stars or invisible noetic archetypes)”.<sup>32</sup> Science too originates in wonder and ultimately it deepens our sense of mystery rather than demystifies as Einstein said (Osho takes a simplistic view of science, as of so many things). Even art or literature amounts to the same thing if it is understood with the formalists, as defamiliarization of the objects, representations of objects that give delight. For mystics the “story of man’s spirit ends in a garden: in a place of birth and fruitfulness, of beautiful and natural things. Divine Fecundity is its secret”.<sup>33</sup> For them the “winter is over: the time of the singing of birds is come. From the deeps of the dewy garden, Life- new, unquenchable, and ever lovely- comes to meet with them with the dawn”.<sup>34</sup>

Osho invents his own thesis, his own history while irresponsibly commenting on religions and traditional mystics. The mystic’s life is the life of love, love of service as the history bears witness. Everything beautiful in the history of civilizations is inspired by the same impulse that runs through the mystic.

Mysticism has always been a celebration of life as a carnival of joy though sometimes this dimension mightn’t be foregrounded. Reality, all mystics come to realize, is made of the substance of Joy. It is *anada*, bliss. In fact all earthly joys are a reflection of this heavenly Joy. That is why Dante, initiated into Reality as Paradise, sees the whole universe laugh with delight as it glorifies God and the awful

countenance of Perfect Love adorned with smiles. The souls of the great theologians dance to music and laughter in the Heaven of the Sun; the loving seraphs, in their ecstatic joy whirl about the Being of God. Love and joy are perceived as the final attributes of the Triune God. St. Francis illustrates quite eloquently with his life and works the fruits of contemplative life as playful rejoicing in Absolute. The mystic dwells high in heavens and thus with gods who are ever happy. They run, rejoice and make merry joining “the eager dance of the Universe about the One.” Osho in his celebration of dalliance, song and dance only echoes Patmore who said, “If we may credit certain hints in the lives of the saints, love raises the spirit above the sphere of reverence and worship into one of laughter and dalliance: a sphere in which the soul says:

Shall I, a gnat which dances in Thy ray  
Dare to be reverent.”<sup>35</sup>

Richard Rolle has also expressed in *The Fire of Love* this “spirit of dalliance” saying about the lover of God that “a heavenly privy inshed he feels, that no man can know but he that has received it, and in himself bears the electuary that anoints and makes happy all joyful lovers in Jesu; so that they cease not to hie in heavenly seats to sit, endlessly their Maker to enjoy.” That the state of burning love is “the state of Sweetness and Song” is eloquently demonstrated in the lives of dancing dervishes, the haunting music and great passion of Sufi songs. Music, life without which is a mistake as Nietzsche remarked, which expresses the joy peculiar to transcendary vision, is an elements of ritual worship in almost all religions. The mystic’s whole life is in a way a life of art; mysticism is aestheticization of life. Ananda Coomaraswamy has made the same point in his great works on traditional art. The music of the spheres, spoken about in traditional cosmologies, is all about the “secret child” of the Transcendent Order. The most delightful paintings and pieces of architecture with which traditional civilizations abound are derived from this spirit of beauty and dalliance that the Absolute which grounds their aesthetic expressions, is. Creative activity is a playful activity. The world is an expression of *liela* of God. God, and like Him the liberated soul, express themselves in play. The world is a work of art; God witnessing His beauty in the mirror of attributes. There could be no utilitarian end applicable to the work of God. His is an art for the pure joy of art. The Good essentially wants to be radiated by its very nature and for some end or purpose humanly conceived. Existence as such can’t be but purposeless, it only celebrates itself. One can’t ask what is the purpose of heaven or God – They are their own ends; Life only glorifies Life. This is the

meaning of the verses of scriptures where God glorifies himself or asks man to glorify His name or bless His prophets. Osho is right in celebrating purposelessness of life. He beautifully says that “rose is a rose is a rose.” What else it should be for? But he fails to see that this theme of cosmic play, purposeless play, pure joy of creation is granted by traditional religions and mysticism. Here again Osho can’t be original. He has only eloquently expressed the theme of divine play in his own delightful style. His beautiful interpretation of Krishna in his discourses is an expression of the same perennial theme. But credit must be given to him to foreground and emphasize in diverse ways the plane of being that dares not to be reverent but simply dance, dance and dance in the Divine Ray. He appropriates faithfully the dance of Shiva.

The mystic is indeed “a part of the great melody of the Divine.” To quote Underhill’s quote from Rolle again: “Sweetest forsooth is the rest which the spirit takes whilst sweet goodly sound comes down, in which it is delighted: and in most sweet song and playful the mind is ravished, to sing likings of love everlasting”.<sup>36</sup> The whole life of St. Francis was one long march to music through the world as Underhill notes.<sup>37</sup> To sing seemed to him a primary spiritual function. Underhill has referred to the romantic quality of the Unitive Life – its gaiety, freedom and joy. Many mystics have expressed themselves in verse. This is only because the superabundant joy that wells within them needs such a medium to express. I will not refer to the Sufis’ love songs which are well known but to the songs of Christian mystics whom Osho especially indicts for their asceticism. My examples are again from Underhill. Their denial of the world of scent and colour. St. John of the Cross wrote love songs to his Love. St. Rose of Lima sang depts with the birds. St. Teresa wrote rustic hymns and carols. In St. Catherine of Genoa, sang, in a spirit of childlike happiness, gay songs about her Love.

Osho finds eternity here and now, in living moment to moment, in dying to the past and being open and vulnerable to future, and experiencing life with fresh and innocent eyes. Just to live for a single moment with authenticity, totality, integrity, is to live in eternity. To quote him “A single moment of total experience is far bigger than the whole of eternity.”<sup>38</sup> He is a great pagan mystic, quite at home with modern paganism. He simply seeks a space “to dance, to sing, to celebrate”.<sup>39</sup> For him this whole existence is the Garden of Eden.<sup>40</sup> “This very body the Buddha. And this very place the lotus paradise”.<sup>41</sup> “There is no other buddhahood and there is no other lotus paradise”.<sup>42</sup> We have not been thrown out of the Garden, but miss it because we are not aware; we have fallen in a dream-like

trance state. The dream consists of one's desire to reach somewhere else.<sup>43</sup> Seeking for metaphysical abstractions, airy nothings, heavens out there is despised by him. He makes finding heaven look such an easy thing. He says: "Just sit silently and look around, sit silently and look within. You have never been anywhere else! *Aes Dhammo Sanantano* – this is the nature of things – you can't be anywhere else".<sup>44</sup> For him there is no ultimate goal; "there is no goal as such, hence there is no question of being an ultimate goal....There is nothing ultimate anywhere; the immediacy itself is the goal. Each step is the goal, each moment is the goal".<sup>45</sup> Referring approvingly to Zen he declares: "all is as it should be, nothing is missing. This very moment everything is perfect... This very moment is the only reality. Hence, in Zen there is no distinction between methods and goals, means and goals".<sup>46</sup>

Osho fails to understand the redemptive power of suffering and why suffering has been an important element in the lives of mystics. He sees no meaning for the Stigmata of Christ, and countless examples of suffering voluntarily undertaken by the Christian mystics in imitation of Christ. If we compare Osho's understanding of the issue with such mystics and mystical philosophers as Meister Eckhart and Simon Weil we see the limitations of him quite clearly. Suffering is the lasso of God that He uses to lacerate the ego so that He can make the body His dwelling place. Suffering is the swiftest horse that takes man to perfection as Nietzsche said. Hardly any victory in the world of spirit has been won without suffering. Mystics have clearly landed in the land of no sorrow but for this ego needs to be crucified and the best way, the tested way, for executing this crucifixion is the way that Christ demonstrated on the cross. Islamic tradition has also emphasized this role of suffering and uses the extent of suffering incurred by a person with patience as a measure of his spiritual station. Asceticism should be seen in this light. What appears to Osho as the anti-body attitude of traditional religions is justifiable in this light. There is nothing inconsistent between the Celestial Melodies and the Stigmata of Christ for St. Francis and this is true about other great authorities as well. The purgative way, the discipline of self purification, appropriates the function of suffering and in Osho there is hardly anything corresponding to purgative way as traditionally conceived.

Osho most often gives an impression that the end or fruit of mystical journey is simply joyful basking in the sunbeams. But according to traditional mystics we need to pass through the "night of the senses" in which he learns to distinguish the substance of Reality from the accidents under which it is perceived. The mystic's

way lies far beyond the horizons of existence, far deeper than the depths accessible to the senses. Only the greatest souls learn the lesson that the Ultimate isn't here or hereafter and can't be glimpsed in its full splendour here. The description of that great Object by the authorities differ from Osho's who seems to reduce it sometimes to just a vision of things, albeit a blissful vision. Of course the heightened and clarified perception of the phenomenal world is a characteristic of mystic experience. The self is often convinced that the last secret of the world is thereby laid bare to it. Though everything appears to man as it is, infinite as Blake puts it there is much more to mystical and metaphysical realization. Osho often identifies poetic and mystical experiences. Mystic experience has hardly a cognitive import of the sort traditional mysticism seems to grant. Poeticization and aestheticization of mystical experience has the danger of ignoring cognitive content of religion. Religions claim to discover truth and God is Reality or Truth. Metaphysics, the science of the Supraphenomenal and supraformal things, can't be built on mere poetic experience.

Reducing mysticism to the art of pursuing bliss implies renouncing grand theological and metaphysical claims that all religions have made including the apparently non-metaphysical religions. Belief in Nirvana is a knowledge claim. To assert the possibility of ending of sorrow is a metaphysical claim. Anyone who wants badly to pursue Bliss can find secular ways to do it as has been suggested by certain critics of mysticism. What is needed is the practice of "deconstruction of cognition and deconstruction of the self. The Bliss experience, conventionally sought in a religious context, is a real experience that seems to be available to anyone, at least in the form of rare, and possibly random, spontaneous experiences."

Now one might raise the following questions regarding this reduction of mysticism to the art of pursuing bliss.

- What difference is there between religious and secular contexts of pursuing bliss?
- What becomes of the elaborate metaphysics founded on the evidence of religious experience as revealing something about the objective structure of or about the Transcendent Order?

The fact is that in Osho's context there is hardly any difference between secular and religious arts of pursuing bliss. The old or conventional moral discipline that is supposed to be prerequisite of it is dispensable. Osho would have hardly any strong reason for not substituting certain suitably chosen mood altering drugs for the art of

meditation. Secular science can find (and in fact some progress has been made in this direction) other means of bringing mental activity to halt and stimulate bliss centre and make ashrams, including the ashram of Osho, redundant. The concept of mystical and metaphysical realization as discussed by traditional authorities on mysticism gives a different impression. The sages get the knowledge of objective order of the universe. They unlock the secret of existence and become the object of knowledge. The whole foundation of so many traditional sciences cultivated in Eastern civilizations is dependent on religious experience. Scriptures are more than the manuals of pursuing bliss. Traditional art, craft, science, religion and metaphysics are connected to the notion of religious experience. Osho hardly enlightens us regarding the higher modes of consciousness and higher realms of cognition and knowledge that mysticism makes available. What is the meaning of such statements of the Buddha that make him omniscient? The mystery of existence is Osho's appropriation of the negative divine but there occurs certain impoverishment in the traditional idea of the same. Osho's is, it appears sometimes, simply a mystification of the phenomena rather than providing us really knowledge or gnosis. Noumena are in phenomena or pure abstractions. Plato's archetypes which appear in most of traditional philosophies in one or the other guise, hardly seem to exist for him or mediate the process of manifestation/creation.

It is only when speaking of the Absolute and the last questions regarding existence that mysticism advocates non-knowing. And it should also be kept in mind that God is Knowledge. Whatever is real is knowable is the fundamental postulate of traditional metaphysics. Mysticism aims at appropriating omniscience of God. The mystics speak of unknowability of Godhead only because in itself it is undifferentiated and Infinite and no subject can stand outside it and construct an object out of it. Otherwise as it is a fundamental assertion that knowing and being are one in the metaphysical realization. So we can well say that nothing is unknowable and God is most certainly knowable, in fact the only object worthy of knowledge. God alone is in fact knowable. He is the only knower. Salvation consists in knowing although this although this is not a rational knowledge. It is ultimately in the name of knowledge or vision or realization or access to deepest secret of existence that mysticism critiques those who only know lower truths, *apara vidya*. The Intellect is a cognitive organ though a special one. It knows and knows immediately. Intellectual intuition is far more certain sensory intuition. Revelation too is knowledge, the Universal Intellect



receives it. Archangel Gabriel is metaphysically Universal Intellect. It is the perennialists who critique all kinds of agnosticisms (even Osho's borders on a sort of agnosticism, as remarked above) in the name of knowledge vouchsafed to heart. So Osho's presentation even though in fundamental agreement with traditional mysticism is irritatingly mystifying. It belittles science and speculative philosophy. To the sage is revealed the knowledge of Principles until he declares that nothing else is to be known. He appropriates divine omniscience. The sacred sciences, as discussed by such authorities as Guenon and Nasr, are built on the foundation of knowledge of these principles. The whole civilizations are built on these principles. Traditional art and architecture are concrete applications of these principles. Here emerges the strength of perennialist and the limitations of Oshoan approach. The mystic brings back the knowledge, the light from the otherworld and build such things as Taj and Mosque of Cordova. The design of great temples, the pyramids reveals knowledge of metaphysical principles. We just need to compare Coomaraswamy and Osho to see the fickle intelligence and fuzzy and shoddy thinking of the latter. Neoplatonism that has heavily impacted on medieval philosophy and theology isn't dualistic. Osho lauds the irrational, while as the perennialists foreground the suprarational and have heavily lashed on such advocates of irrational in religions as Kierkegaard and infrarational mistakenly called intuition in Bergson. Reason is never denied, only transcended. Reason's (and philosophy's) place is quite secure in Platonic-perennialist worldview. Perennialists have championed the cause of traditional philosophy which though distinct from modern Western rationalist philosophical tradition, is nonetheless philosophy – a philosophy that is ultimately tied to some sort of *moksha* ideal. From the perennialist viewpoint all traditional or ancient philosophies, not only the Indian philosophy, are tied to the *moksha*/ enlightenment/ gnosis idea.

It is also true that religions have traditionally usually demanded sacrifice of comforts and hard discipline, and have generally warned us regarding the dangers of sensory indulgence in the path to God. Osho seems to bypass these sacrifices and create an ashram out of a night club. It appears that the ends of the two – Osho and traditional mystics – can't but be different. The secular art of pursuing bliss also demands a sacrifice of comforts. The fruits of dynamic meditations are often nothing more than temporary peace. The utter poverty of the spirit which alone makes us good vehicles of grace is not avoidable. Sans religion, sans moral discipline, sans grace the kingdom of God is not available though its substitutes or rather

counterfeits are. As Sufis say the love of the world and the love of God can't be combined. Osho gives free reign to the desiring self which craves for sensory enjoyment and still thinks that one can thereby transcend self. The self which witnesses is not the self which desires. The lower self, the desiring self continues its downward course to hell. The fact that the witnessing self is in control is evidenced by the ebb of desiring self according to the traditional authorities. But Osho believes that one can make the best of both the worlds and that we are multitudes and can contain contradictions. Here we can refute his assertion by referring to his own statement that *vidya* drives away *avidya*, the appearance of light means the disappearance of darkness. The experiment of Rajneshpoom failed. Osho's most trusted disciples betrayed him and some indulged in criminal activities. He has brought little enlightenment to the world though of course he has helped many to raise their level of consciousness. He performs the job of an iconoclast well; he is a great deconstructor. But he fails to do the job of reconstruction which is the *sine qua non* of religious vacation. We may not doubt his own enlightenment but we have every reason and right to judge his claim to be a guru, to be a sage of the order of Boddhidharma or Ramakrishna. There seems to be a consensus that Ramakrishna was a saint but there is a great disagreement over Osho's claims. Osho seems to be at best an eccentric Zen Master who could not find the "right" disciples. He may be good only for certain beginners in mysticism but to travel far with him into the wilderness and desert of the dark night of the soul is dangerous.

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PROMOTION OF PERSIAN LITERATURE  
IN KASHMIR

Dr. Khawaja Zahid Aziz

## ABSTRACT

The cultural relations between Kashmir and central Asia are very old. The advancement of Islam in Kashmir after the 14<sup>th</sup> century is related to the missionary activities of a group of accomplished mystics of Iran and central Asia. These missionaries not only propagated their religion but also introduced Persian arts, crafts, language and literature in Kashmir. These efforts made the Persian, official language of Kashmir till 1907, when it was replaced by Urdu. With the coming of the Muslim preachers and scholars from Iran and central Asia, Islamic influence penetrated deep into the valley. The cultural, political and religious relations among Kashmir, central Asia and Iran are very old. As a result of the establishment of all relations with Iran and central Asia, the Persian language and literature spread rapidly in Kashmir. The religious and official language during Hindu period in Kashmir was Sanskrit, but it was replaced by Persian from the times of Sultan Sikandar (1389 to 1413 A.D.). Persian continued to remain the official language of Kashmir till 1907, when it was replaced by Urdu.

Kashmir, where the world ends and paradise begins, is a land of lofty mountains, snow clad peaks, wonderful water falls, astonishing lakes, capturing flowers and natural beauty. Historically, it was free and its kings ruled over large parts of India and Afghanistan. It was ruled at least five thousand years under Hindus, Buddhists, Muslim Shahmiri Sultans, Mughal emperors, Afghan, Sikh and Dogra rulers. During Hindu period from (2180BC to 1320AD), Kashmir remained the seat of Sanskrit learning and master pieces of history, poetry, romance, fable and philosophy issued from this paradise.<sup>1</sup> Sanskrit was also the official language of Kashmir during this era.

With the coming of the Muslim preachers and scholars from Iran and central Asia, Islamic influence penetrated deep into the valley. The cultural, political and religious relations among Kashmir, central Asia and Iran are very old. As a result of the establishment of all relations with Iran and central Asia, the Persian language and literature spread rapidly in Kashmir. The religious and official language during Hindu period in Kashmir was Sanskrit, but it was replaced by Persian from the times of Sultan Sikandar (1389 to 1413 A.D.).<sup>2</sup> Persian continued to remain the official language of Kashmir till 1907, when it was replaced by Urdu.

Sultan Zain-ul-Abidin had a greater contribution towards the spread and development of Persian language and literature. The popular ruler of Kashmir made Persian, the state language. Though his mother tongue was Kashmiri, yet he specialized in Persian language. He was also well versed in Persian prose and poetry and versified under the pen-name of Qutb. He himself wrote two books in Persian language entitled “*Shikayat*” and “Composition and Preparation of explosives”.<sup>3</sup> Learning and literature was greatly promoted by this famous king. A galaxy of poets, writers and scholars were among his courtiers. Mulla Ahmad Kashmiri was a profound scholar, a distinguished poet and an excellent historian of Zain-ul-Abidin’s reign. He translated “*Mahabharata*” and “*Rajatarangni*” into Persian language under the command of the Sultan.<sup>4</sup> The books in Persian language on medicine were also written under the personal care of Sultan Abidin. Mansur-bin-

Ahmad wrote a book in Persian entitled “*Kifayatul Mujahideb*” on medicine and dedicated it to the Sultan. Another book on medicine wrote in Persian entitled “*Tashrib*” and dedicated to the grand child of Amir Timur.<sup>5</sup> The Chak rulers, who succeeded the Shahmiris, also were great lovers of Persian language and literature.

Sultan Hasan Shah Chak showed favours to the poets and himself also composed verses in Persian. He also wrote a book in Persian language entitled “*Persian and Zaban-a-Hindustani*”.<sup>6</sup> The famous ruler of Chak dynasty, Yusuf Shah Chak had a talent and taste for Persian poetry besides music. After the decline of Chak rulers, the Moghal emperors remained in power in Kashmir. During Moghal dynasty, Persian language and literature promoted on the large scale in the valley.

The most distinguished thinker of the Moghal period who personified the spirit of Kashmiri culture in Persian literature was Mulla Mohsin Fani, who wrote an important book, “*Dabistan-i-Mazahib*” in 1645. It consisted of twelve parts.<sup>7</sup> He has left behind a collection of poems in Persian language. A manuscript copy of the *Divan-i-Muhsin Fani* is also available in the Punjab University Library. Some biographies have written during the Moghal period in Persian language. Among them are *Tazkara-i-Murshadin* by Kh. Miram Bazaz in 1575, *Asrarul-Abrar* by Baba Daud Mushakani in 1653 and *Shaura-i-Kashmir* by Mulla Zihni in 1655.<sup>8</sup> The emperor Akbar in 1596 ordered Jamal-ud-Din Anju to compile the Persian Lexicon afterwards known as the *Farhang-i-Jahangiri*. This work took twelve years for completion in Jahangir’s reign. The daughter of emperor Auranzeb Alamgir, Zibun Nisa Begum, translated the gigantic Arabic *Tafsir-i-Kabir* into Persian language and named it after her patroness, the *Zib-ul-Tafsir*.<sup>9</sup> The Moghal period in Kashmir was favourable for the promotion of Persian literature.

One of the most important figures of Moghal period was Mirza Akmal-ud-Din Kamil, whose prodigious work “*Bahar-ul-Urfan*” was written in reply to that of Maulana Jalal-ud-Din Rumi. This work was in four volumes and comprised 80,000 verses.<sup>10</sup> The best Persian poetry was produced in Kashmir during Moghal era. A good number of Persian poets who came to prominence during this age were: Zafar Khan Ahsan, Mulla Mohsin Fani, Nazir Nishepuri, Ashraf, Tayib, Mazhari, Sarfi, Salim, Fitrati, Najmi, Sati, Yakta and Ghani etc. The greatest poet who composed in Persian language during Moghul period was Mulla Muhammad Tahir Ghani. In the whole history of Persian literature, probably he was alone in not having composed a Qasida in praise of any human being.<sup>11</sup> He composed no less than 20,000 verses. Persian poetry found another home in Kashmir during his time.



After the decline of the Moghals, Kashmir remained a dependency of Kabul rulers more than a half century. The Afghan rule is the darkest period in the history of Kashmir. The rulers of Kabul were great despots and they ruled all the parts of their kingdom ruthlessly and with an iron hand. But on the other hand, Persian poetry and literature promoted too in this era. A prominent Hindu Poet, Munshi Bhawani Das Kachru, who was associated with the court of Abdulla Khan Alokzai, highly regarded for his new style of Bahr-i-Tawil in Persian language.<sup>12</sup> Khawaja Azam was considered a scholar and a saint of his day. He wrote a book of history in Persian language entitled, "*Tarikh-i-Kashmir Azami*".<sup>13</sup> An Urdu translation of this work was lithographed by Munshi Ashraf Ali in 1846. The remarkable poet of Afghan period was Mulla Hamidulla. He wrote a long poem *Chai-nama* in reply to the famous poet Zuhuri's *Saqi-nama*.<sup>14</sup> Zuhuri's poem was in praise of wine and Mulla's response, went on admiring tea. Sukh Jiwanmal, the ruler of Afghan dynasty was fond of Persian poetry. He had gathered several prominent poets of his age, among them were Mulla Rafi, Mulla Lal, Mulla Taufiq, Mirza Jan, Salic and Shahadbi etc. During more than a half century of Afghan rule, the rulers focused no more of cutting off heads than plucking a flower.

After the decline of Afghan rule, Kashmir was annexed by Sikh ruler of Punjab, Ranjit Singh. Sikh rule also proved to be oppressive. This rule lasted for only twenty seven years, during this period ten governors administered Kashmir one after another. During the Sikh rule, official language of Kashmir was Persian. Therefore, many Pandits also wrote in Persian language. They composed verses in Persian. Pandit Taba Ram Turki Betab was prominent figure of Sikh reign, whose *Jung Nama* stood at Par with *Shah Nama* of Firdusi. Moreover, Munshi Bhavani Das kachru Nikku's original style of "Bahar-i-Tavil" and Pandit Raj Kak Dar's "Farrukh" held high esteem in Sikh period.

The two Anglo-Sikh wars led to the final extinction of Sikh sovereignty in the Punjab and Kashmir and by virtue of the Treaty of Amritsar, the British sold the valley of Kashmir to Dogra Maharaja Gulab Singh. Thus he laid the foundation of the modern Jammu and Kashmir. Persian remained the official language of Kashmir till 1907, whereas, Dogra rule lasted in Kashmir till 1947. After 1907, the official language Persian was replaced by Urdu. Yet the first two Dogra rulers Gulab Singh and Ranbir Singh made efforts to promote Persian language in Kashmir. The governor of Kashmir Kripa Ram wrote a book about the life of Maharaja Gulab Singh in Persian language entitled, "*Gulab Nama*".<sup>15</sup> This book could rank, though not

with Wassaf and Zuhuri, but with any really fine piece of Persian literature. Maharaja Ranbir Singh, who was patron of learning and literature. He established a school in Kashmir in 1874, where the medium of instruction was only Persian.<sup>16</sup> Pir Hasan Shah was the well-known literary personality of the Dogra period. He wrote three ponderous volumes on the history of Kashmir in the Persian language entitled, “*Gulistan-i-Akblaq*, *Kharita-i-Asrar* and *Ijaz-i-Ghariba*.”<sup>17</sup> This work is preserved in Khanqah-i-Mualla, Srinagr. Persian was also taught in Makhtabs and Patshalas of Kashmir, where both Hindus and Muslims showed a keen interest in learning this language.

Thus Persian remained at least five centuries the official language of Kashmir. During these centuries, Persian language not only transformed the Kashmiri culture but also the Kashmiri literature to the Pattern of Iranian culture and literature.

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MUNSHI FAZAL ELAHI MARGOOB RAQAM:  
THE FIRST CALLIGRAPHER OF  
IQBAL'S POETRY

Dr. Muhammad Iqbal Bhutta

## ABSTRACT

In the 20<sup>th</sup> century Lahore was the nucleus of Islamic calligraphy. A number of calligraphers of Punjab contributed for the development of art of calligraphy in Lahore. During the same era, Allama Iqbal earned a title: “Poet of the East”. He was in search of a skilled calligrapher for scribing his poetry for publication. Finally he selected Munshi Fazal Elahi Margoob Raqam for the Calligraphy of his book *Asrar-e-Khudi*, the first edition of which was published in 1915. It is preserved in the collection of Allama Iqbal Museum, Lahore. In the present study, the contribution of Munshi Fazal Elahi Margoob Raqam is being highlighted with the special reference of the Calligraphy of the Allama Iqbal’s poetic works published by Margoob Agency Lahore.

Allama Iqbal himself appears to have acquired the expertise in Calligraphy. He certainly had a good sense of calligraphy. Very few people know that Allama Iqbal, apart from being a great poet, was also a great connoisseur of the art of Calligraphy and was indeed himself a competent calligrapher of *Shikasta Script*.<sup>1</sup> His talent as a calligrapher has so far remained hidden because of his pre-eminence as a poet not only at national level but also of international repute. It was a normal practice in the late nineteenth and early twentieth century in the Punjab,<sup>2</sup> particularly in the Sialkot and Gujranwala Districts to emphasize on learning the art of calligraphy by young children during the early days of their schooling. The best example of Iqbal's Calligraphy is in the form of three letters written to Abdul Majeed Perveen Raqam, another renowned calligrapher of the time. In these letters he gave Parveen Raqam, instructions with regard to the calligraphy of his other book: *Bal-i-Jibril*.<sup>3</sup>

Allama Iqbal was very serious about the selection of calligraphers for composing his poetry for publication. It speaks for his taste of calligraphy. All of the calligraphers selected by him were highly experienced persons. Allama Iqbal, himself was a prominent figure for his writing in Shikasta style of calligraphy. All the manuscripts of his books were written in his own handwriting in Shikasta Script. Examples of his calligraphy in Shikasta script are, available in Allama Iqbal Museum, Javed Manzil, Lahore.<sup>4</sup>

Lahore has always been an important centre of calligraphy during 20<sup>th</sup> century. But the city instead, could not develop a style of its own, it corroborated with the imperial style that originated in Dehli. After the decline of Mughal rule in India, Lahore turned to be the capital of Sikh regime. The court of Raja Ranjeet Singh was again a centre of artists and artisans. For a list of calligraphers of Sikh period one may turn to the pages of *Tarikh-e-Lahore* by Kanahyalal.<sup>5</sup> In Lahore, there were a number of reputed calligraphers around the Iqbal's residence inside Bhati Gate. Among them were two calligraphers named Abdul Majeed Perveen Raqam who had his seat in Chowk Masti inside Lahori Gate and Tajjuddin Zareen Raqam having his working places (*baitbaks*) in *Bathek-e-Katiban* inside Lahori Gate. Another prominent calligrapher named Munshi Fazal Elahi Margoob Raqam, established Margoob Printing Agency in the same

area. As a matter of fact, various experiments were made in the field of calligraphy after Imam Verdi who died in Lahore in 1880. These three masters of Islamic calligraphy in Lahore followed Imam Verdi and also developed their own individual styles. Their styles are reflected in the books of Iqbal's poetry scribed by them.<sup>6</sup> We may divide the calligraphy of poetic works of Allama Iqbal in three different periods:

- i. Calligraphy of Iqbal's poetry in his own supervision
- ii. Calligraphy of Iqbal's poetry after his death
- iii. Calligraphy of Iqbal's poetry after 1947 to date

The following calligraphers have been noticed through primary sources displayed in Allama Iqbal Museum, who scribed Iqbal's poetry during his life time.<sup>7</sup> Among them Munshi Fazal Elahi Margooob Raqam calligraphed Iqbal's book *Asrar-e-Khuddi* in 1915. Secondly Munshi Abdul Qudus used to scribe Iqbal's poetry on front page of daily newspapers before 1947. Whereas Munshi Abdul Majeed Perveen Raqam<sup>8</sup> calligraphed most of the poetic works of Allama Iqbal and Haji Din Muhammad Lahori designed several posters of Iqbal's election campaign in the year 1926. Munshi Tajuddin Zareen Raqam was also contemporary calligrapher of the same period who scribed Iqbal's *Shikwa and Jawab Shikwa*. Muhammad Siddique Almas Raqam also calligraphed poetic work of Iqbal titled as *Zaboore-e-Ajam*.<sup>9</sup> Maulvi Abdullah Warsi of Kot Waris calligraphed the famous poem of Allama Iqbal, *Walida Marboma Ke Yad Mein*.<sup>10</sup> The above said calligraphers were very close to Allama Iqbal.

The calligraphers who scribed Iqbal's poetry after his death are mostly the disciples of above prominent calligraphers. Among them are Muhammad Iqbal Ibne Parveen Raqam, son of Abdul Majeed Parveen Raqam a famous calligrapher of Iqbal's poetry, Mehmood Ullah Siddiqui a disciple of Parveen Raqam who calligraphed Iqbal's poetry published by Sheikh Ghulam Ali & Sons and Jamil Ahmed Tanveer Raqam who was nephew of Muhammad Siddique Almas Raqam. Jamil Ahmed Tanveer Raqam calligraphed *Kulliyat-i-Iqbal* in Irani Style of Nastaliq published by Iqbal Academy, Pakistan.

After 1947 to date following calligraphers have been reported, who calligraphed in the Nastaliq style:

Hafiz Muhammad Yousaf Siddeedi, Syed Anwar Hussain Nafees Raqam, Sufi Khurshid Alam Khurshid Raqam, Muhammad Ikram ul Haq, Khurshid Alam Gohar Qalam, Muhammad Jamil Hassan, M. Shafi Anwar Sialvi, Dr. Muhammad Iqbal Bhutta, Ahmad Ali Bhutta, Abdul Rehman and Abdul Raheem. All of them contributed a number of Iqbal's verses in Nastaliq Style in Lahore whereas Kahlid

Javed Yousafi and Rashid Butt did the same in Islamabad. Aslam Kamal has introduced his new style which is close to Kufic style of calligraphy. His artistic work has been displayed in the galleries of Aiwan e Iqbal.

The above said calligraphers have contributed a fair number of verses of Iqbal's poetry in their own styles on canvas, paper and stone which now form of collection of master pieces of calligraphy.

Munshi Fazal Elahi Margoob Raqam belonged to *Sabanke*, two miles away from Papnakha Village near Qila Deedar Singh, District Gujranwala. He was the meternal grandfather of Professor Karamat Ullah ex-Principal M.A.O. College, Lahore. He always used the title of "Margoob Raqam". He was so popular with this pen name that the very few people knew his full name. His *Batbek* was in Chowk Masti, where a good number of calligraphers used to calligraph the poetry of renowned poets of Lahore in the Walled City such as Maulana Hali, Mirza Arshad Gorgani, Meher Naz Hussain, Nazar Lakhnawi, Khan Ahmed Hussain Khan, Agha Hasher Kashmiri, Ghulam Bheekh Narang, Kahwaja Dil Muhammad and several other prominent poets of Lahore. The works of some of these were calligraphed by Munshi Fazal Elahi Margoob Raqm.

Another contemporary calligrapher named Maulvi Abdul Majeed of Adil Garhi used the same title in his contemporary works of Quranic calligraphy. He died in 1948. Munshi Fazal Elahi Margoob Raqam was also the owner of Margoob Agency and successfully competed with another renowned publisher - M/S J.S. Sant Singh in Lahore.

Munshi Fazal Elahi Margoob Raqam has established an institution at *Chonk Masti Bazar Dogran* for the training of his pupils in the Nastaliq Style of Calligraphy. He was owner of trader machine for printing purpose. Munshi Fazal Elahi Margoob Raqam has written lessons for trainees and got printed through his own agency. A number of calligraphers learned the art of calligraphy from him, among them were Abdul Gani, Noor Ahmed, Muhammad Latif, Sanaullah and Haji Muhammad Azam. After the death of Munshi Fazal Elahi Margoob Raqam in 1916, his agency competed to the printing of commercial works. The first and the last book of the Allama Iqbal he calligraphed was *Asrar-e-kehudi*.<sup>11</sup> It was published by Margoob Agency in 1916 and his name appeared as:

بقلم مرغوب رقم ۱۹۱۵ء

Munshi Fazal Elahi Margoob Raqam had a close relation with Allama Iqbal. Whenever Allama Muhammad Iqbal recited his poetry in the meetings of Anjuman Hamayat Islam, Lahore, the same was

printed in pocket size pamphlet by the Margooob Agency and all the copies were sold out on the spot. He was the first calligrapher of Iqbal's poetry. The manuscript of *Asrare Khudi* now, placed in the preserved collection of Allama Iqbal Museum was calligraphed by him and published by Hakim Faqir Muhammad Cheshti Nizami<sup>12</sup> from Union Steam Press. After the publication of this book other reputed calligraphers also attained Iqbal's attention for the calligraphy of his other books like *Bal-e-Jibreel*, *Bang-e-Dara*, and *Zarba-e-Keleem*. The selection of the Calligraphers of his poetic works shows Iqbal's skillful expertise in the field of Calligraphy.

### NOTES AND REFERENCES

- <sup>1</sup> Muhammad Iqbal Bhut0ta – *Iqbal – A Connoisseur of Calligraphy*, Iqbal Academy Pakistan, Lahore, October, 1998, p. 77
- <sup>2</sup> Muhammad Iqbal Bhutta, *Muslim Calligraphy in the Sub-Continent* Journal of the Research Society of Pakistan. Vol-xxxvi, No.21999, p. 61.
- <sup>3</sup> The letter No. ACC No. AIM 1977,417/1-3 written to Abdul Majeed Perveen Raqam by Allama Iqbal are exhibited in Allama Iqbal Museum, Lahore.
- <sup>4</sup> Ibid.
- <sup>5</sup> Kanaiya Lal, *Tehreke-Lahore*, Majlis Taraqiye Adab-1996. p. 93.
- <sup>6</sup> Muhammad Iqbal, *Kalam-e-Iqbal Ki Kitabat*, M.Phil thesis, Allama Iqbal University, Islamabad.
- <sup>7</sup> Malik Ali Muhammad, *Lahore ke Khush Navees*, Naqoosh Lahore, Vol-II, Idara Farogh Urdu p. 1065, 1992.
- <sup>8</sup> Professor Muhammad Aslam, *Khustgani Khak-e-Lahore*, Research Society of Pakistan, Punjab University, Lahore. March-1993.
- <sup>9</sup> Dr. Muhammad Iqbal Bhutta, *Lahore our Fann-e-Khatati*, Ilm-o-Irfan, Publishers, Dec. 2007, p. 179.
- <sup>10</sup> Ibid p. 248.
- <sup>11</sup> Allama Muhammad Iqbal, *Asrar-e-khudi*, Union Steam Press, 1915.
- <sup>12</sup> Hakim Faqir Muhammad Chishti was a famous personality of Lahore who contributed a lot in the Art of Calligraphy. He did efforts to introduce Lahori style of Nastaliq which are developed by Abdul Majeed Parveen Raqam.



OSWALD SPENGLER:  
THE INTERPRETATION OF  
WESTERN CULTURE

Dr. Ahmad Raza

## ABSTRACT

Every culture-soul has a unique form, which happens to be valid to that culture and understood by its individual members. Soul-image of a classical man is quite different from that of the Faustian man or Western man. Similarly, the soul-image of the Magian man is different and unique to his peculiar physico-psychic experiences. Moreover, when one tries to comprehend the 'soul' of other cultures, in Spengler's analysis, he is attempting nothing but displaying an understanding of his 'own soul-image.' In his opinion the 'soul-dynamic' of the Faustian culture is essentially different from the 'spiritual static,' of the classical, 'Apollonian culture'. He points out that, 'the hallmark of the Magian-soul is a strict dualism of two mysterious substances, spirit and soul. Spengler therefore, reflects that the dynamical soul of western culture has led it to endless formations and transformations, not only in art, politics, economics, diplomacy but also in physics, mathematics and exact science. This historical integration of Faustian soul, Spengler, observes, awaits its fulfillment in the 'body' of Western culture and may also constitute its 'legacy' to the cultures that should follow the footsteps of the historical drama of grand culture-form of the Western Faustian reason. He has also propounded another very important idea, which he terms as 'historical pseudomorphosis'. He postulates with utmost certainty that the 'Faustian soul' is inherently at variance with the 'Magian soul' and its culture-forms though at certain points they may converge but in general outlook, they diverge, disagree and differ, because of their essentially different soul-structure and the weltanschauung which rules the categories of their cognition and world-outlook.

Spengler, lived, thought and wrote his classical work, *The Decline of West*, at a time when the West-European societies and its enlightened-industrialized-modernized culture came under the sweep of severe historical-moral testing during the World War 1 (1914-1918). He is the first serious thinker of modern European intellectual history, though much neglected and misunderstood, who considered the development of West-European cultural system and its almost global expansion and impact in Asia and Africa (rather the entire globe!), in a unique philosophical way. He proposed a grand thesis about the philosophy of history of the West-European societies and their place and relationship with other forms of cultures and civilizations of the world.

In his work, he outlined a ‘Copernican view’<sup>1</sup> of history, replacing what he considered, hitherto, a ‘Ptolemaic view’<sup>2</sup> of history. He argued that the phenomenal growth of West-European civilization in historical processes, does not accord it any centrality or primal significance in relation to other forms of civilizations or cultures, such as Arabian or Chinese. This, he thought, provided a true methodological framework for understanding and interpreting the unique, independent and autonomous ‘morphologies’<sup>3</sup> of various civilizations and cultures of the world. He contends that history has reached to a point in time, where the West-European man, can not only understand his cultural reality in a more wider perspective, but also his relationship with other cultures, in great ‘chronological’<sup>4</sup> order of unfolding of historical process of civilization-making and its consequential demises, one after the other. He reflects in unambiguous terms that, “the future of the West is not limitless”<sup>5</sup> and that expression of its life- form is, “a single phenomenon of history, strictly limited and defined as to form and duration.”<sup>6</sup> Therefore, he advises the West-Europeans in the following characteristic way:

The West-European, however *historically* he may think and feel, is at a *certain* stage of life invariably uncertain of his own direction; he gropes and feels his way, and if unlucky in environment, he loses it. Now at last the work of *centuries* enables him to view the disposition of his *own* life in relation to the *general* culture-scheme and to *test* his own powers and purposes. And I can only hope that men of the new generation may be

moved by this book to devote themselves to *technics* instead of lyrics, the *sea* instead of the paintbrush, and *politics* instead of epistemology. Better they could not do.<sup>7</sup>

Spengler argues that the West-Europeans, in order to perpetuate their universal cultural-historical role must attend to the *practical* or material aspect of their culture, which happens to be technological advancements, economic-political diplomacy and growth of markets all over the world. If the West-Europeans intend to continue a global sway of their culture over other cultures and societies, they must investigate from a different epistemological standpoint, not only their own cultural worth, *historically*, but also their *linkages*, with other life forms of non-Western cultures and civilizations. He underscores the significance of this point in these words:

The philosophy of the future, so far as the metaphysically-exhausted soil of the West can bear such, and in any case the *only* philosophy which is within the possibilities of the West-European mind in its *next* stages. It expands into the conception of morphology of world history, of the *world-as-history* in contrast to the morphology of the *world-as-nature* that hitherto has been almost the only *theme* of philosophy. And it reviews once again the *forms* and movements of the world in their depths and *final* significance, but this time according to an entirely *different* ordering, which groups them, not in an ensemble picture inclusive of *everything* known, but in a picture of *life*, and presents them not as things-become, but as things-becoming.<sup>8</sup>

How Spengler proposes to construct this ‘picture of life’ of manifold culture-forms of different civilizations and societies? He comes forward with the following philosophical strategy:

The morphological relationship that *inwardly* binds together the expression-forms of *all* branches of a culture, who has gone beyond politics to grasp the ultimate and *fundamental ideas* of Greeks, Arabians, Indians, and Westerners in mathematics, the meaning of their early ornamentation, the basic forms of their architecture, philosophies, dramas and lyrics, their choice and development of great arts, the detail of their craftsmanship and choice of materials.<sup>9</sup>

Now, the ‘fundamental ideas’ of a culture are what, in peculiar Spenglerian sense, contribute towards a unique, independent, autonomous, and self-contained *identity* of a life-form of a particular culture, which makes its existence, differentiated and distinguishable in relation to other categories of world-cultures. Despite their mutually exclusive identities, they remain comparable to each other or even ‘influence’ in certain phases of their life cycles on the historical plane, different culture-forms. According to him, cultures are unique feeling of *inward* human activity, which is free and creative. He therefore, speculates about the inner or spiritual

foundations of culture and comments upon this ‘uniqueness’ of expression-forms of each culture in the following words:

Each culture has its own new possibilities of self-expression, which arise, ripen, decay and never return. There is not one sculpture, one painting, one mathematics, one physics, but many, each in its *deepest* sense different from others, each limited in duration, and self-contained, just as each *species* of plants has its peculiar blossom or fruit, its special type of growth and decline. These cultures, sublimated life-essences grow with the superb aimlessness as the flowers of the field. They belong like the plants and the animals, to the *living nature* of Goethe, and not to the *dead nature* of Newton. I see world-history as a picture of endless formations and transformations, of the marvelous waxing and waning of *organic forms*. The professional historian, on the contrary, sees it as a sort of tape-worm industriously adding onto itself, one epoch after another.<sup>10</sup>

Each culture, thus in his view remains firmly rooted to its original abode or ‘mother-region’<sup>11</sup> and grows and expands outwardly and attains to a level of maturity. That he dubs as ‘civilization’ and thus withers away like an old ‘oak tree.’<sup>12</sup> He therefore, proposes a ‘physiognomic’<sup>13</sup> study of the living or ‘becoming’<sup>14</sup> (Das Werden – he uses Goethe’s terms) of the cultural world of the historical mode of understanding the human existence, in contrast to the ‘dead nature’ or the ‘become’ (Das Gewerden – again Goethe’s term) of the natural world of the scientific mode of comprehending the human reality. In his opinion, the crucial issue which the human ‘waking consciousness’ (Wachsein),<sup>15</sup> has to face in the interpretation of cultural-life-forms is the question of *occurrence* of historical events in a particular fashion, reflecting a *hidden* aspect of the ‘becoming,’<sup>16</sup> the ‘oval’<sup>17</sup> or the ‘world-feeling’<sup>18</sup> of a culture. He therefore declares with utmost urgency that the ‘destiny-problem’<sup>19</sup> is the:

... true problem of history (*viz.*: the problem of time), that needs to be treated with all possible seriousness and scientifically regulated physiognomic in order to find out what strangely-constituted necessity, so *completely alien* to the causal, was at work. That *every* phenomenon *ipso facto* propound a *metaphysical riddle* that the time of its occurrence is relevant; that it *still* remained to be *discovered* what kind of a *living* interdependence (apart from the inorganic, natural-law interdependence) subsists with the world-picture, which radiates from nothing less than the *whole* man and not merely (as Kant thought) from the cognizing part of him; that a phenomenon is not only fact for understanding (verstand) but also an expression of the spiritual, not only an object but a *symbol* as well, be it one of the highest *creations* of religion or art or a mere *trifle* of everyday life.<sup>20</sup>

In his opinion, there is an irreconcilable conflict between the “destiny idea and the causality principle,”<sup>21</sup> in the basic outlook

towards an understanding of human existence and ‘the necessary foundation of the world-building.’<sup>22</sup> He therefore, states that:

Every higher language possesses a number of words such as luck, doom, conjuncture, vocation, about which there is, as it were, a veil. No hypothesis, no science, can ever get into touch with that which we *feel* when we let ourselves sink into the meaning and sound of these words. They are *symbols*, not notions. In them is the centre of gravity of that *world-picture* that I have called the *world-as-history* as opposed to the *world-as-nature*. The Destiny Idea demands life-experience and not scientific experience, the power of *seeing* and not that of calculating, *depth* and not intellect. There is an *organic logic*, an *instinctive, dream-sure logic of all existence as opposed to the logic of the inorganic, the logic of understanding and of things understood – a logic of direction as against a logic of extension –* and no systematist, no Aristotle or Kant, has known how to deal with it.<sup>23</sup>

In his philosophical interpretations, he comes up with the notion that ‘history’ and ‘nature,’ ‘physiognomic’ and ‘systematic’ are two modes of ‘comprehending’ the world. In ‘history,’ one finds the working of the ‘living nature’ of Goethe, of ‘Destiny Idea’ and of ‘soul’ expressing to the fullest for the culturalization of the creative powers of ‘humankind.’ In ‘nature,’ one observes the functioning of the ‘dead nature’ of Newton, of the ‘systematic’ and the ‘causality principle’ and the ‘world.’ He therefore, displays extensive contrast between the ‘living nature’ of culture, history and the ‘dead nature’ of science and experimental methods as true sources of knowledge. In his opinion,<sup>24</sup>

Causality is the reasonable, the law-bound, the describable, the badge of our whole waking and reasoning existence. But destiny is the word for an *inner certainty* that is not describable. We bring out that which is in the *causal* by means of a physical or an epistemological system, through numbers, by reasoned classification; but the *idea* of destiny can be imparted only by the artist working through media like portraiture, tragedy and music. The one requires us to distinguish and in distinguishing to dissect and destroy, whereas the other is creative through and through, and thus destiny is related to life and causality to death.<sup>25</sup>

One can notice here, Spengler’s clear-cut intellectual demarcation between world-picture as historical unfolding of the living soul of a culture governed by idea of time and world-picture as natural unfolding of the objective thought, ruled by causal principle. He openly criticizes the ‘Western Intellectual,’ attitude towards the idea of time or destiny, which he reflects, hold the key to the inner secrets of a ‘soul’ of a culture. He particularly takes on Kant and his philosophical progeny for treating ‘time’ as insignificant and part of the ‘other world,’ which seemed to them “actually impossible.”<sup>26</sup> This “other world,” which Spengler speculates to be ‘history-world’

is surely time-directed, destiny-governed' and *irreversible* world of cultures and civilizations. He declares that when:

...the stiff mask of causality is lifted by mere *ceasing to think*. Suddenly, Time is no more a riddle, a notion, a 'form' or 'dimension' but becomes an inner certainty, *destiny itself*, and in its directedness, its irreversibility, its livingness, is disclosed the very meaning of the historical world-picture. Destiny and Causality are related as time and space.<sup>27</sup>

He asserts that the 'systematic' spatialized conceptions of time as postulated by Western physics and mathematics cannot provide valid basis for understanding the foundations of culture-forms and their inner-soul. On the contrary, it is only a combination of artist's vision of tragedy, music, drama and world's great religions that we can comprehend that complex functioning of the inner labyrinth of destiny-idea and the time-directedness of a culture. He propounds that it was specifically the 'Faustian Soul' of Western man which was placed at and given a unique historical position by virtue of its world-historical feeling that it cannot only comprehend its own destined future course of development, but can also compare, interpret and comprehend the 'culture-soul' of classical, Egyptian, Indian or an Arabian culture-forms. He sees this to be the "lost great task of Western philosophy"<sup>28</sup> and proposes in a unique fashion thus,

Every epoch, every great figure, every deity, the cities, the tongues, the nations, that arts, in a word everything that *ever* existed and *will* become existent, are *physiognomic* traits of high symbolic significance that it will be the business of quite a new head of 'judge of men' (Menschenkenner) to *interpret*. Poems and battles, Isis and Eybele, festivals and Roman Catholic Masses, beast furnaces and gladiatorial games, dervishes and Darwinians, railways and roman roads, 'Progress' and Nirvana, newspapers, mass-slavery, money, machinery – all these are equally *signs* and *symbols* in the *world-picture* of the past that the soul presents to itself and would interpret. "Alles Vergangliche ist nur ein Gleichnis." Solutions and panoramas as yet unimagined await the unveiling. Light will be shed on the dark questions which *underlie* dread and longing – those deepest of primitive human feelings – and which the will-to-know has clothed in the 'problems' of time, necessity, space, love, death and first causes. There is a wondrous music of the spheres which *will to be* heard and which a few of our deepest spirits will hear. The *physiognomic of world-happening will become the last Faustian philosophy*.<sup>29</sup>

One can discover here a methodology for a unique, different and creative study of human culture, which not only divulges upon the idea of culture as "the sum of total of its inner possibilities,"<sup>30</sup> but also as a "sensible phenomenon or appearance upon the canvas of history as a fulfilled actuality."<sup>31</sup> He interprets culture akin to "living organisms"<sup>32</sup> and the "world-history is their collective biography."<sup>33</sup> One can observe, in Spengler, a close affinity to morphological ideas

of Goethe, who applied them in his studies of plants and natural phenomenon.<sup>34</sup> Elsewhere, in the “Decline,” he regrets the prejudicial approach of modern Western academic towards Goethe, who has proposed a creative morphological study of nature, instead of a natural-law, causal and mechanical picturing of the nature.<sup>35</sup> He partakes in this Goethean vision of ‘morphology’ and ‘living nature,’ in his methodology of morphological study of culture-forms, and world – as history in the following passage:

Culture is a prime phenomenon of all past and future world-history. The deep, and scarcely appreciated, idea of Goethe, which he discovered in his ‘living nature’ and always made the basis of his morphological researches, we shall here apply – in its most precise sense – to all the formations of man’s history, whether fully matured, cut off in the prime, half opened or shifted in the seed. It is the method of living into (erfuhlen) the object, as opposed to dissection it.<sup>36</sup>

This he sees as the task of the 20<sup>th</sup> century, in contradiction to 19<sup>th</sup> century in which ‘Darwinism’ as a method of studying history and culture is promoted and never a ‘physiognomic’ and ‘organic’ method is allowed to play its role in the social and cultural studies. Even culture-forms are interpreted as a “systematic natural science based upon causality.”<sup>37</sup> Conversely, Spengler believes in the cultural foundations of the conception of ‘nature’ and natural world-form. He shows it again and again that each and every *aspect* of the culture, be it ‘becoming’ and ‘become,’ language or mathematics, ‘time’ or ‘space,’ ‘life’ or ‘death’ is governed by the ‘soul’ of that culture. He therefore states that, “nature is a function of the particular culture.”<sup>38</sup> He has analyzed, in his peculiar style, the Kantian notion of space, which was based on the axioms of Euclidean geometry, which marred the space-problem by relating it to common-place geometry.”<sup>39</sup> Spengler points out clearly the ‘error’ of Kant in placing “classical school-geometry” at the centre of forms of nature around us.”<sup>40</sup> In his opinion, it was Gauss, discovery of Non-Euclidean geometries, which provided true symbolism of space to the Western culture-soul vis-à-vis the classical Apollonian soul or the Arabian space-thought. For him, thus:

Infinite space is the ideal that Western has always striven to find, and to see immediately actualized, in its world-around; and hence it is that the countless space-theories of the last centuries possess – over and above all ostensible, ‘results’ – a deep import as symptoms of a *world-feeling*. In how far does unlimited extension underlie all objective things? There is hardly a single problem that has been more earnestly pondered than this; it would almost seem as if every other world-question was dependent upon the one problem of the *nature of space*.<sup>41</sup>



Although, he highlights the significance of the concept of ‘space’ for the Western culture-soul as of basic significance, which’s *world-feeling* is uniquely comprehensible to minds of Western man. Therefore, he argues that such culture-soul possesses its own unique *symbol* for space and way of describing its ‘depth-experience’<sup>42</sup> to the other cultures. He reflects that a “plurality of prime symbols” for space exists in each culture-soul, which is understood, interpreted, and experienced by that *soul* alone. The significative meaning of the symbol of ‘space’ for each culture-soul is determined by it *inwardly*, and time construction of the notion of ‘world,’ thus constituted by each soul happens to be uniquely defined in a particular ‘secret language of world-feeling,’ which ‘belong to that culture’ alone.<sup>43</sup> He makes it ostensibly clear that each culture possess ‘soul,’ which conditions the expression of culture forms, in mathematics, music, arts, language, literature, poetry, morality, science, architecture. He therefore, comes up with his threefold methodology for studying the culture-forms, i.e. the Apollonian Soul, the Faustian Soul and the Magian Soul. In a fairly long paragraph in the “Decline,” he sets forth the basic thesis of these three “forms” of culture-soul in the following manner:

Henceforth, we shall designate the soul of classical culture, which chose sensuously-present individual body as the ideal type of the extended, by the name (familiarized by Nietzsche) of the Apollonian. In opposition to it we have the *Faustian Soul*, whose prime-symbol is pure and limitless space, and whose “body” is the Western culture that blossomed forth with the birth of Romanesque style in the 10<sup>th</sup> century in the Northern plain between Elbe and the Tagus. The nude statue is Apollonian, the air of the fugue Faustian. Apollonian are: mechanical static’s, the sensuous cult of the Olympian gods, the politically individual city-states of Greece, the doom of Oedipus and the phallus-symbol. Faustian are: Galilean dynamics, catholic and protestant dogmatic, the great dynasties of the Baroque with tier cabinet diplomacy, the *destiny* of Lear and the Madonna-ideal from Dante’s Beatrice to the lost life of Faust II. The painting that defines the individual body of contours is Apollonian, that which forms space by means of light and shade is Faustian – this is the difference between Fresco and Polygons and the oil painting of Rembrandt. The Apollonian existence is that of the Greek who describes his ego as *soma* and who lacks all idea of an inner development and therefore, all real history, inward and outward; the Faustian is an existence which is led with a deep consciousness and introspection of the ego, and a resolutely personal culture evidence in memoirs, reflections, retrospect’s and prospects and conscience. And in the time of Augustus, in the countries between Nile and Tigris, Black Sea and South Arabia, there appears – aloof but able to speak to us through forms borrowed, adopted and inherited – the Magian soul of the

Arabian culture with its algebra, astrology and alchemy, its mosaics and arabesques, its caliphates and mosques, and the sacraments and scriptures of the Persian, Jewish, Christian, “post-classical” and Manichaeic religions.<sup>44</sup>

He argues that every culture-soul has a unique form, which happens to be valid to that culture and understood by its individual members. Soul-image of a classical man is quite different from that of the Faustian man or Western man. Similarly, the soul-image of the Magian man is different and unique to his peculiar physico-physic experiences. Moreover, when one tries to comprehend the ‘soul’ of other cultures, in Spengler’s analysis, he is attempting nothing but displaying an understanding of his ‘own soul-image.’<sup>45</sup> In his opinion the ‘soul-dynamic’ of the Faustian culture is essentially different from the ‘spiritual static,’ of the classical, ‘Apollonian culture’.<sup>46</sup> He points out that, ‘the hallmark of the Magian-soul is a strict dualism of two mysterious substances, spirit and soul. Between these two there is neither the classical (static) nor the Western (functional) relation, but an altogether differently constituted relation which we are obliged to call merely “Magian,” for want of a more helpful term, though he may illustrate it by contrasting the physics of Democritus and the Physics of Galileo with Alchemy and the Philosopher’s stone.’<sup>47</sup> The dilates of the ‘soul-dynamic’ of Faustian culture, in Spengler’s view, required of Western man to extend and expound in his ‘limitless,’ ‘infinite’ ‘idea of space.’ It aimed at ‘extension,’ political, economic or spiritual. It overrode all geographical-material bounds. It sought – without any practical object, merely for the Symbol’s own sake – to reach the North Pole and South Pole. It ended by transforming the entire surface of the globe *into single colonial and economic system*. Every thinker from Meister Eckhart to Kant willed to subject the ‘phenomenal’ world to the arrested domination of the cognizing ego, and every leader from Otto the Great to Napoleon did it.<sup>48</sup> Spengler therefore, reflects that the dynamical soul of western culture has led it to endless formations and transformations, not only in art, politics, economics, diplomacy but also in physics, mathematics and exact science. The conception of nature as enjoyed by the 18<sup>th</sup> or 19<sup>th</sup> century European man is no more in vogue and the methodology of exact science as well as age of scientific discoveries is gradually heeding towards more and narrower margins and closed-in areas. Minds like the caliber of Gauss, Cauchy, Riemann, and Helmholtz are no more visible and upcoming. One observes a rudimentary effect on the part of new intellectual in the brandishing and merging of their disciplines. He therefore, comes up with his original insight into the ‘physiognomic’ of Faustian culture and concludes:

But before the curtain falls, there is one more task for the historical Faustian spirit, a task not yet specified, hitherto not even imagined as possible. There has still to be written a morphology of the exact sciences, which shall discover how *all* laws, concepts and theories *inwardly* hang together as forms and what they have meant as such in the *life-course* of the Faustian culture. The re-treatment of theoretical physics, of chemistry, of mathematics as a *sum of symbols* – this will be the definitive conquest of the mechanical world-aspect by an intuitive, once more religious, world-outlook, a last master-effort of *physiognomic* to break down every *systematic* and to absorb it, as expression and symbol, into its own domain.<sup>49</sup>

This historical integration of Faustian soul, Spengler, observes, awaits its fulfillment in the ‘body’ of Western culture and may also constitute its ‘legacy’ to the cultures that should follow the footsteps of the historical drama of grand culture-form of the Western Faustian reason. He has also propounded another very important idea, which he terms as ‘historical pseudomorphosis,’ and uses it in his interpretation of “Magian Soul,” which he considers to be a characteristic of the “Arabian culture.” He claims that the true creativity of the “Arabian culture” was never released due to its overpowering by alien and major cultures, existing side by side. He therefore says that:

By the term historical pseudomorphosis, I propose to designate those cases in which an *older* alien culture lies so massively over the land that a young culture, born in the land, cannot get its *breadth* and *fails* not only to achieve pure and specific expression-forms, but even to develop fully its own self-consciousness. All that wells up from the depths of the young soul is cost in the old moulds, young feelings stiffen in senile works and instead of rearing itself up in its own creative power, it can only *bate* the distant power with a hate that grows to be monstrous.<sup>50</sup>

He argues that the young Arabian culture was robbed of its ‘light,’ ‘creative energy’ and ‘full blossom’ by the classical culture along with such strongly prevalent traditions of Judaism, Nestorian Christianity, Zoroastrianism and Chaldean religions of Babylonia. The ‘magian soul’ is thus a crystallization of *historically* pseudomorphic culture-forms of such diverse spiritual traditions as Judaism, classical Christianity, Persian, and Chaldean and Greek religious symbolism. He therefore asserts that:

The kernel of prophetic teachings is already magian. There is one god – be he called Yahweh, Ahuramazda, or Merduk-Bal – who is the principle of good, and all other deities are either impotent or evil. To this doctrine there attached itself the hope of a *Messiah*, very clear in Isaiah, but also bursting out everywhere during the next centuries, under pressure of an inner necessity. It is the basic idea of Magian religion, for it contains implicitly the *conception* of the world-historical

struggle between Good and Evil, with the power of Evil prevailing in the middle-period, and Good finally triumphant on the Day of Judgement.<sup>51</sup>

This dichotomy, this dualism, this polarity, in Spengler's notion, pervades in all aspects of Magian soul. The world-feeling of 'magian soul' and its expression-forms are unique to it. Its lifestyle, its view of history, rituals and rites, alchemy and algebra, poetry and literature, all reflect an inner movement of a unique culture-soul. He contends that 'magian soul' and its culture-forms and 'Faustian soul' and its culture-forms are mutually exclusive, independent and original in their structures of expressions. Concepts of space, time, destiny, architecture, nature and history are different from each other in many ways, which make it inherently incomprehensible to each other's styles and experiences of reality. Though, certain remarks of Spengler, in respect to the inclusion of Islam as part of the general scheme of culture-form of 'magian soul' are critical and lack solid historical data to support such judgments on his part.<sup>52</sup> In Spengler's assessment, firstly, magian consciousness possesses a 'cavern-like' sense of space, secondly, a soul which "participates in the spirit of the light and the good; the divine descends into him, thus binding all the individuals of the below together with the one in the above," and thirdly, the ego, for him resides, "only as part of a pneumatic We."<sup>53</sup> He postulates with utmost certainty that the 'Faustian soul' is inherently at variance with the 'Magian soul' and its culture-forms though at certain points they may converge but in general outlook, in world-feeling, in sense of space, in idea of time, conception of God and history, notion of nature-knowledge, origin and end of the world, place of human ego, and meaning of its existence; about on all significant issues of culture life-forms, they diverge, disagree and differ, because of their essentially different soul-structure and the weltanschauung which rules the categories of their cognition and world-outlook.

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IQBAL AND ALI SHARIATI:  
AN ENGAGEMENT WITH MODERN  
SOCIOLOGICAL THOUGHT

Dr. Ajaz Ahmad Lone

## ABSTRACT

Iqbal and Ali Shariati are the two most illustrious social reformers of contemporary Muslim Ummah, and the reliable commentators on the concept of culture, values, norms, traditions, modernity etc. Their thought can help us to steer the past and face the challenges of new century. This paper is focused on the Iqbal's and Ali Shariati's concern about the future of mankind and clash of various civilizations. Iqbal's and Ali Shariati's contribution to Muslim social reformation is immense. In contemporary scenerio, when the world at large is living in chaos, confusion, distress and misery, the thought of Iqbal and Ali Shariati become is more important. The world is in a critical need of a deep and comprehensive philosophical thought based on Iqbal's and Ali Shariati's multi-faceted philosophy. Iqbal and Ali Shariati, have contributed to sociology of religion, culture, individual, society and gender justice. Their concepts of values and norms, culture and civilization have immense importance in the contemporary sociological thought. This paper will discuss the sociological thought of Allama Iqbal and Ali Shariati, their concepts of social change and the impact of Iqbal's thought on Ali Shariati.



Whether we trace the roots of metropolitan sociological theory to the so called classics of the late 19th century or to the much deeper tradition of early modern jurisprudence, we do not escape from liberal social theory. The premises of that theory are ever the same. They comprise four ideas: a common human nature that is rational but also passionate and ungoverned; a social world of distinct, diverse, and often conflicting institutions and groups; a body of internally consistent law; and the incarnation of social order in some sovereign form that by this law unifies the passionate people and diverse groups on the basis of a few essential things that they share in common. These premises become starkly visible when we read social theory from outside the liberal tradition, as we must if we are to encounter the true diversity of the social imagination.<sup>1</sup>

The work of Ali Shariati and Allama Iqbal well illustrates this alternative to liberalism. At the center of Shariati's and Iqbal's thinking is Islam, and not an Islam simply embodied in a theocratic state, but an Islam conceived as a relation to God that shapes everything from individual consciousness to personal relations to state policy. In the social thought of Western Europe, we must return to Jean Bodin at the latest to find such opinions, and even Bodin limited the sovereign with natural law, of which there is no obvious analogue in Shariati and Iqbal, and as for religion authoritatively governing social life, the history of Europe after 1500 is a two-century debate over that question, a debate conducted not only in the treatises and tracts of the Reformation and Counter-Reformation, but also on battlefields from Naseby and Lutzen to Moncontour and Muhlberg, not to mention the long list of horrors with names like Magdeburg and St. Bartholomew. By 1685, when Louis XIV revoked the last vestiges of the Edict of Nantes, no one in Europe other than the Sun King himself really imagined that Christendom could be recreated as a unified religious, political, and personal system. Absolutism might endure, but Christendom would not. Even the early modern period, then, contains no real parallel to the utterly comprehensive theoretical project of Shariati. We must rather return to the Middle Ages, to writers like John of Salisbury and John of Paris, to find European thinkers who take as given the

inherent unity of all social, political, and religious life. And even John of Paris aimed to split the spiritual and temporal powers, as did his subversive successor, Marsilius of Padua. It is such an indivisible social matrix, however, that Shariati and Iqbal aimed to recreate in 20th-century Islam. In the metropolis, their efforts were read as traditional theocracy and Islamic nationalism. But to a less political eye, their work sometimes reads more like quietist Protestant pietism. It roots itself in the Quran. It emphasizes personal discipline and growth. It decries theocracy as wrongheaded, materialism as vacuous, Marxism as tyranny. It decries elites and leaders and upper classes. Yet for all its self-conscious, pedagogic simplicity, it is at the same time both literate and articulate. Its critique of metropolitan life is thoroughgoing and acute, even as it shares many themes with metropolitan arguments like Marxism and existentialism. All these facts make the long-standing ignorance of Shariati and Iqbal puzzling, although, to be sure, their work saw some revival after the great transitions of the 2020s. Even now, three-quarters of a century after their death, the details of Shariati's life remain unclear. He was born in 1933 in northeastern Iran the exact location is not certain, then under the modernizing dictatorship of Reza Shah Pahlavi. Shariati's father and grandfather had been active Islamists, the former having founded the Center for the Propagation of Islamic Truth in Mashhad around 1940. After high school, Shariati studied in a teacher-training college and early took up a vocation as a teacher. While teaching in the early and mid-1950s, he finished his bachelor's degree and began active involvement in nationalist politics, then in crisis over British claims about oil concessions, such political involvement led Shariati to radicalization and arrests. But in the late 1950s he surprisingly won a fellowship for travel to France for further education. There he pursued a degree in letters, eventually submitting a thesis in philology, but also reading widely in Western literature, social science, and philosophy. On the political side, he also read the work of Frantz Fanon and became active in the latter phases of the Algerian independence conflict. On his return to Iran in 1964 he was again arrested, apparently because of his Parisian activities. On his release, he taught at Mashhad and other Iranian colleges for some time, then lectured at Husayniyah Irshad, an informal university in Tehran, in which he played a central role. In 1972, Shariati was again arrested the arrest of his father seems to have been used to persuade him to give himself up. After months in confinement, he was released to house arrest in 1975. After two years, he went to England and died there under unknown circumstances in June 1977. Accounts of his death are many and

various, ranging from natural death to assassination by the Shah's agents to assassination by the clerical branch of Islam. There remains no scholarly consensus on the matter. More than most theorists, Shariati and Iqbal must be read both in context and out. They must be read in context to understand what they might have thought they were actually saying, to which interlocutors, and for what reasons. Above all they must be read in context for a sense of what they might have thought they were saying to themselves. Yet they must also be read out of context because their work quickly floated free of its original venues, being widely distributed and read for the plain content of the texts, shown of the unwritten understandings Shariati and Iqbal themselves may have brought to them. As a first context, we must remember that Shariati's and Iqbal's writings were those of a young and active man rather than those of a mature man and an academic. They have notes to him, or lectures explaining complex insights in simple terms, or celebrations of common religious stories and events. They are not systematic, disciplined arguments. Moreover, they wrote under a regime that permitted no overt political critique. Thus, for them Islam was not only their faith, but also the only available language for political and social discussion. In this connection, it is striking that Shariati's contemporary Martin Luther King, Jr., used the same homiletic style and the same invocation of religious symbols and language. That King's successors abandoned this stance may signify less a difference between King and Shariati than a difference in their successors' appropriations of them. Immediate context also sometimes shapes Shariati's remarks in more specific ways; his occasional contempt for Marxism no doubt reflects his having met it during one of its more extravagantly silly moments—French academia in the late 1950s and early 1960s. Shariati did not leave any single systematic work. There is, to be sure, no reason he should have. Iqbal's and Shariati's intent in social theory was to midwife the *umma*, not to win renown as a social theorist. But as a result his writing often lacks consistency, a fact particularly noticeable in their attitude towards the other Abrahamic religions. Sometimes for him Judaism and Christianity join in the common religious critique of secular liberal society. At other times, they are part of that liberal society, themselves secularized and baleful. Yet there is a coherence of vision underneath. Shariati's and Iqbal's thought has two basic moments, the first is directed outward, at the litany of philosophies, ideologies, and religions that is the recorded history of the world culture Shariati confronted when he left Iran. The second is directed inward, at a particular moment in the history of Shariati's own faith. The first is objective and external.

The second is subjective and internal. More important, the first is mainly concerned to judge the past, while the second's aim is to make the future. *Marxism and Other Western Fallacies* contains the crucial elements of Shariati's judgment of what he viewed as the alternatives to Islam. The first essay, "On Humanism," notes how ostensibly secular versions of humanism invariably smuggle transcendent values into their core arguments. It also begins a specific quarrel that runs through much of Shariati and Iqbal's their demonization of the medieval Catholic Church, here derided for beliefs that are in fact not medieval at all, but rather Augustinian and later on, Protestant. The medieval Catholic Church was a problem for Shariati and Iqbal precisely because the Christendom it animated was the last Western equivalent of the encompassing religious society that they sought to recreate in a new *umma*. They could not afford to recognize medieval Christendom as having been a prior example, lest its degeneration serve as an unwelcome prediction of a potential future for his new Islam. In *Modern Calamities*, Shariati and Iqbal begins with a denunciation of capitalism and communism little different from that later articulated by the environmental radicals of the 2000–2020 period. Then, after a deft rejection of Marxism and various transcendental religions including the Islamic caliphate for their degeneration into routinized, self-interested societies of ideological officialdom, Shariati moves to a quite amusing demolition of existentialism and particularly its Marxist variant for its pretensions, its internal contradictions, and its not-occasional racism. The essay is a triumph of invective, containing nonetheless enough home truths to be well worth reading. "Humanity between Marxism and Religion" is a much more serious and extended work. Here Shariati clears the ground quickly of the various alternatives; only Marxism and Islam, he feels, remain as serious alternatives for the advance of humanity, since only those two schemes are comprehensive views of the religious, social, and material worlds. As I noted earlier, Shariati could not take Christendom as a model or precursor because of the heritage that followed it: Reformation, religious war, and the privatization of religion under the ensuing liberalism. Christendom thus figures in his essay only as one of the several degenerations of good religion into self-interested officialdoms. That the caliphate also figures as one of these degenerations should not be seen as fairness as one might think, because Shariati appears to judge Islam as harshly as he does Christianity, but rather as a reminder that the concept of Islam. As used in the text refers to Shariati's never fully stated but quite particular version of that religion. In this connection, it is also

noteworthy that Shariati's language sometimes relegates Sufism to the status of non-Islam.<sup>2</sup>

Iqbal and Ali Shariati called for Muslims to keep their minds open to re-interpretation of the Quran and Islamic law so that they remained relevant in a fast-changing world. They are also strong in their condemnation of the myth-making Mullahs who were not equipped to answer the questions of the modern Muslims on contemporary issues. They were apprehensive of their bigotry and intolerance against science, Art, and original thought and wanted to set up a university for *Ulema* and religious scholars to equip them with the modern tools of knowledge. They believed that rather than spurning the discoveries of the modern world as un-Islamic the Muslim world should use the technological and scientific discoveries of the west without subordinating itself to western values and culture. Iqbal and Ali Shariati has a special significance for young men who often lack the virtues of their forefathers and possess none of the good qualities of the dominating races of Asia and Europe. They have forgotten all about Islam as well as the golden history of their past glory and general prosperity.<sup>3</sup>

Iqbal and Ali Shariati being thorough revolutionaries knew that these tasks could not be accomplished without a re-interpretation of the received Islamic doctrines. Much of their poetry and the whole of their prose is an attempt at such a re-interpretation. Unfortunately this essential aspect of their work has not been given the attention it deserves, especially by the younger generation. The task has to be undertaken if we are to emerge from the slough of despondence into which we have sunk on account of repeated failures of the Muslim *Ummah* to meet the challenges of the time. Instead it is the only way, Iqbal and Shariati did not believe in any rigid system of philosophy simply conceived as the result of abstract reasoning, Iqbal and Ali Shariati turned from the decadent old system and looked for a personality that could build a new world<sup>4</sup>:

From the above discussion it becomes crystal clear that the thought of Iqbal and Ali Shariati has a great relevance in the contemporary world. Because the honour of humanity is at stake. The preachers of human rights are abusing humanity. Masses of men are being trampled ruthlessly under the heavy feet of the powerful. There is dearth of love in the world these days, chaos and confusion, distress and misery have deeply eroded in the Muslim societies. They were the messengers of love. Their message of love is universal, the humanity needs them. We do need them without any doubt.

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PHILOSOPHICAL PESSIMISM-  
A QUESTION OF VALIDITY

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## ABSTRACT

Pessimism is a mental condition or intellectual approach in which suffering dominates pleasure. Pessimism assumes that everything is inclined to maliciousness, immorality, hazardousness and injury. It preconceives the things in a negative and bleak way, and expects bad if not worst consequences of any action. When it is taken as a consistent and systematic pattern of thought to explain various phenomena of life and universe; it is called philosophical pessimism. Philosophical pessimism treats life in a very rigid manner where there is no leniency. It challenges the optimistic belief of thinkers and takes life as a continuous stream of grief, misery, pain, distress and suffering. The famous German philosopher Arthur Schopenhauer is the most relevant personality in this regard who earned fame for his unflinching philosophical pessimism. This paper intends to elaborate pessimism as a philosophy which interprets life and world not in a negative way as such, but the way as it is. According to pessimism the world is inherently bad wherein sorrow dominates happiness; rather so-called happiness itself is the result of pain and misery of the others. Various forms of pessimism are also discussed in detail and are analyzed in the contemporary scenario as well.



## I

Pessimism in its true nature and stance in philosophy has touched several aspects of life. In this context its four forms are formulated as Epistemological Pessimism, Political and Cultural Pessimism, Technological and Environmental Pessimism and Legal Pessimism. Philosophical pessimism and its foundations in philosophy eliminated all the irrational hopes and expectations. It generated a new dimension of thinking rationally and to hunt for reality realistically. It discouraged the concept of hope without cause and stressed on the view of possibility without emotions. The relevant literary work closely relevant to pessimism is *Dialogue of Pessimism*.

Pessimism in philosophy has its own place and value which cannot be denied at any cost. The contribution of western philosophers is immense and great in this regard who worked as a group of thinkers with similar ideas and approach. Their thinking style was coherent, but against the traditional style with respect to other philosophers. This was the reason that their work or contribution is termed as romanticism, counter-enlightenment, misanthropy and existentialism on account of their related ideas to these ones.

Philosophical pessimists draw parallels and admit progress by man on certain levels, but deny overall progress. They consider something good done in the field of science only. The same scope of thinking is adopted by Rousseau, "our souls have become corrupted to the extent that our sciences and our arts have advanced towards perfection." <sup>1</sup> The pessimistic concepts describe human condition as "absurd." This absurdity further rules over accomplishment of desire by man and inability of sustaining in the world. Alike Camus situates it; "a divorce between man and his life, the actor and his setting."<sup>2</sup> Discussing the view of Socrates, he believes that rational approach is the cause of man's progress and is the base of several forms of western optimistic philosophers. On the other side pessimists claim that human freedom is the reason for man's unhappiness.

The concepts of philosophers vary from person to person in this regard. Some thinkers, especially Schopenhauer treats it as a shape of resignation or self-negation. Nietzsche, Camus, Leopardi and Rousseau have different opinions or describe it in their own way. They regard life as permanent distress in which there is no space of

development. Philosophical pessimism is often matched with arts and literature. The reason for this is the view given by some of the philosophers or great thinkers who match this area of study. The pessimists that come into this category are Miguel de Carvantes, Joseph Conrad, Fyoder Dostoyevsky, Eduard von Hartmann, Thomas Mann, Leo Tolstoy, Nietzsche, Samuel Beckett, Sigmund Freud and some others, they were mostly inspired or motivated by the concept of Schopenhauer.<sup>3</sup> Tolstoy, however, came out of the spell of Schopenhauer in his later life; yet the traces of pessimism are found frequently in his later works.

Philosophical pessimists associated the time with pain, burden, irony, bondage and unhappiness. Human existence is bizarre, absurd and has no worth; it is the source of pain and suffering. They raised different facts and realities of life. They highlighted the enormous human suffering rather than physical pain or bodily torture. They oppressed that man has no power to control everything or change it, and cannot change it according to his own desire or will. As man cannot rule or command his destiny in his own way. In the name of so called "progress" they have denied and negated this perspective which is the main reason of man's deterioration over the centuries. As per philosophical pessimism the scientific progress too has received heavy price from mankind in the form of health, happiness and life itself. The purposelessness of human life and immense but worthless pain associated with it led them to believe that tragedy and sorrow are gist of existence. It is most interesting to note that Oriental Philosophy is thoroughgoing and consistent pessimism in nature. The classic and ancient Indian philosophy, perhaps most splendid and dignified, is profoundly pessimistic of which the culminating point is Buddhism, wherein, the Indian sage identifies existence itself with evil and root-cause of misery. This paper, however, will focus on Occidental pessimism. It must be noted that Pessimism has made its appearance in a systematized form in Western Thought in Stoicism, a Greek School of Philosophy which appeared in the age of decline. Stoicism as such is a vast philosophy and is itself a topic of distinct and thorough research. This paper will focus on one representative philosopher from modern Western tradition that, is, Arthur Schopenhauer (1788-1860).

How valid, Pessimism is as a philosophy, we are going to examine in the pages to come.

### **Some Forms of Pessimism**

#### **Political and Cultural:**

Philosophical Pessimism is contradictory to optimism or

utopianism of Hegelian philosophy and Marxism. Hegel is considered by some thinkers to be the pioneer of modern optimism. Political pessimism differs from other political ideologies, because it does not have any standard political plan. Pessimism of cultural and political type is regarded as an outcome of man's social decline. Spengler claimed that modern Western civilization was a "winter age" of depression. His theory became famous in Europe, especially in war days and in Germany. In the same manner, Julius Evola, a traditionalist regarded world was in a *Kal- yug*, a dark age of moral fall. Opposite to traditionalists, the conservatives usually take politics as a negative thing and handle it pessimistically.

They further think that a state is to be ruled by a government facing challenges by its opponents with a fighting spirit. The freedom of man thus cannot be exercised properly as they have to be ruled by government authorities. The big example of political pessimism is a dictatorship, where only one person is controlling the whole nation. Democracy brings hope to the masses but soon becomes a muddle of corrupt run- of- the -mill politicians who may rise to the power with the help of wealth alone.

### **Technological and Environmental**

This concept is against human progress and development on the basis of science and technology and is termed as technological pessimism. This approach aroused during the industrial revolution with the Luddite movement. He was against industries and technology and accused these of snatching man's job opportunities. At one side technology creates ease and comfort for humanity, but on the other way, it proves very disparaging and destructive. Technology, mainly social media have eliminated ethics and moral values of society; consequently man has lost his past innocence and nobility. While technology makes the life easy, but on the other it has made many problems in society. People misuse the technology like social media and other electronic devices. When technology was not developed as much as today, the people had some respect and moral values and worked harder than today. Many people misuse this technology to create disputes between different sects. In terrorism this technology is also playing a main role. Internet and cellular phones have facilitated the criminals very much.

In social pessimism, technology has played very important role. Technology has made many disasters in the world like (Chernobyl and Three Mile Island), in the traumas (the Vietnam War), technology has lost its faith generally as "*the driving force of progress.*" Somehow, many people perceive the Technological pessimism in a

dangerous way, in the sense of disappointment and anxiety, this approach is rising day by day because technology has detached them from nature and purity. In the modern era, there are huge series of remarkable scientific and technological breakthroughs; considering there were some spectacular technical innovations of the previous span in medicine, microchip technology, nuclear energy, genetic engineering and space exploration. These are the some major reasons and unforeseen consequences of the misuse and bad impact of the technology.

The Romantic Movement also did not favour technology as it considered it loss of man's simplicity and neutrality due to it. Famous English poets also blamed industrialization as the ultimate cause of nature's polluting and losing its purity. Some social thinkers are against world's globalization, population growth and so called scientific progress since these factors have disturbed the socio-economic and ecological equilibrium of the planet. This aspect will affect world's ideal climate among the masses for the survival of the fittest. <sup>4</sup> The pessimists advise to prohibit modern technology to keep the balance intact. Amongst the 19<sup>th</sup> century thinkers, Leo Tolstoy, John Ruskin and Henry David Thoreau belonged to this School of Thought despite the fact that environmental changes and global warming had not raised their ugly heads at that time. Their influence may be seen in the life and views of M. K. Gandhi in India.

The traditionalist followers of the Sophia Perennis, such as Rene Guenon, Frithjof Schuon, Martin Lings, Titus Burckhardt and Seyyed Hossein Nasr also uphold similar views. They are not pessimists; but consider over-growth technology as the main reason behind moral, spiritual and cultural decline of modern man as well as of environmental balance. Hossein Nasr has expressed himself on the outcome of scientific development and industrial growth in these words:

Modern man has burned his hands in the fire he himself has kindled by allowing himself to forget who he is. Having sold his soul, in the manner of Faust, in order to gain dominion over the natural environment, he has created a situation in which the very control of the environment is turning into its strangulation, bringing in its wake not only ecocide but also ultimately suicide<sup>5</sup>.

### **Pessimism as a Viable Philosophy:**

If we see the historical background of Pessimism, an Armageddon about the first idea has been traced back to us in 1400 BC. In Leo Marx's view "the boundless optimism that strengthened the hopes of Americans until the Second World War debauched into pervasive Social Pessimism<sup>6</sup>." Dystopian literature was an aftermath

the post-war of the fifties.

A poem by T.S Eliot, named "*The Waste Land*, Kafka's *The Trial*, Huxley's *Brave New World*, George Orwell's *Animal Farm* and 1984, come into this category. In his poem Samuel Beckett expressed pessimism in the best way. Communism also has played an important role for the social pessimism. Where reason was conceded a perfect thing, but now it is facing the different questions and challenges of Post-modernism and Post-structuralism. What is power? Science and technology have their own identity which could not be denied, but now we are the victim of these problems, population growth and misuse of technology, chemical factories and buildings are the chief reasons of environmental decline and natural disaster. If we see in the history, according to some scholars, these things in general are bad and are a reason for environmental decline.

A close relationship between pessimism and existentialism is clear. Much as epistemology is driven by the encouragement of the skeptic, so the provocations of the pessimists implicitly lie behind many existential concerns: the meaning and value of life, the disvalue or value of death, and the nature of happiness and well-being etc.

It is interesting to note that many post-modernist writings contain existentialist thoughts and perspectives, perhaps as some critics have termed it, "neo-existentialism." Certainly, it seems that existentialism in literature has extended the influence of pessimism in our times, making it one of the major literary trends in the last hundred years. The philosophical strand gathers the ideas of existential pessimism, dissolution and nihilism. There are various existentialist ideas too which are connected with the philosophical pessimism.

Pessimism as a regular and consistent system of philosophy in Western Thought was brought to its culminating point by Arthur Schopenhauer (1788-1860), the celebrated German philosopher who is noted equally for his immense contribution in art and aesthetics. His struggle regarding evolution and psychology through the concept of the *Will* is splendid. His concept was also followed by Nietzsche. His work has got common ideas from Eastern thought. He urges that human desires are limitless and thus are incredible and impossible to satisfy. These desires are affected by *Will* and have the basic features of sex, hunger and thirst. He evaluates man's life lingering between pain and boredom just as a pendulum. Thus man's existence in its intrinsic value is based on suffering and pain.

The idea of biological life is just like a war in which everyone is working against others for personal survival. These things are not

controlled by reason and the idea of *Will* dominates man's affairs. *Will* is responsible for innumerable desires of man but is quite helpless in finding means to satisfy them. Schopenhauer kept his focus on the investigation of individual's motivation. Before Schopenhauer, Hegel's concept of *Zeitgeist*, the idea that society consists of a collective consciousness which moves in a distinct direction and also controls the actions of its members, was already promulgated. Schopenhauer criticized the logical optimism of both Kant and Hegel. He rejected the notion that the individual morality could be determined by society or reason. Schopenhauer was of the view that humans are motivated by only their own basic desires. The "*Will to Live*", is directing the whole of humanity.<sup>7</sup>

Schopenhauer used the word "*Will*" as the most familiar designation for the concept that can also be represented by other words such as "desire," "wanting," "effort," and "urging." Schopenhauer's philosophy holds that everything including man, is nothing but the countenance of an insatiable *Will to live*. It is due to this *Will* that mankind faces all the suffering. Desire for more and more is what perpetuates this suffering and thus the process goes on.

According to Schopenhauer, human desire is meaningless, illogical, directionless, and futile and, therefore, all human action as caused by this pointless *Will* is also absurd. He wrote: "Man can indeed do what he wants, but he cannot *Will* what he wants".

The *Will* of Schopenhauer is a metaphysical existence, malicious and wicked in its nature, controlling all the actions of an individual, the intelligent agents, and then ultimately all observable phenomena. This menacing evil can only be got rid of through asceticism and chastity. These are declared as the responsibilities of mankind by Schopenhauer. One may listen to Freud resonating in these assertions of Schopenhauer; whose *Id* is a further development of the *Will*. He is credited with one of the most famous opening lines of philosophy: "*The world is my representation*". Schopenhauer derived the concept of *Will* from Kant's "thing-in-itself" but made some amendments for his philosophy.<sup>8</sup>

### **The World as Will and Representation**

Arthur Schopenhauer believed that Immanuel Kant had either made, or greatly re-in forced, uniquely important breakthroughs in human understanding - these included the Kant's division of reality into what was susceptible of being experienced, (the phenomenal), and what was not, (the noumenal).

Schopenhauer was greatly influenced by Kant's key insistence that the forms and frameworks of all possible experience were dependent

on the contingent nature of our bodily apparatus, and would have been so whatever that apparatus had been. It follows from this that people are unable to envisage what anything was like independently of being received, and consequently that the nature of independent reality must remain a permanently closed book to us, being un-conceptualizably and unimaginably different from anything we could pick up. The Sciences, meanwhile, could be utilized to provide us an understanding of the Empirical World of time and space, and causally interconnected material objects.

Schopenhauer's principal work, *The World as Will and Idea / Representation*, consists of four books. The first and third treating with the World as Representation (or Idea) and being largely based on Kant, the second and fourth treating with the World as *Will* which, based on his own speculations, considered the notion that the *Will* is the key to all existence. The human body and all its parts are the visible expression of the *Will* and its several desires. The teeth, throat, and bowels for example being "objectified" hunger.

Starting from the principle that the *Will* is the inner nature of the body as an appearance in time and space, he concluded that the inner reality of all material appearances is *Will*. Where Kant had concluded that ultimate reality - the "thing-in-itself" (*Ding an sich*) - lay beyond being experienced, Schopenhauer postulated that the ultimate reality is one universal *Will*. This *Will* is the inner nature of each experiencing being and assumes in time and space the appearance of the body, which is an Idea. Accordingly existence is the expression of an insatiable and pervasive *Will* which generates a world with such negative features as conflict and suffering, senselessness, and futility as well as many positive aspects. It is the "*Will* to live" that perpetuates this cosmic spectacle. For Schopenhauer, who is considered to be a pessimistic philosopher, the tragedy of life arises from the nature of the *Will*, which constantly urges the individual towards the satisfaction of successive goals, none of which can provide permanent satisfaction for the infinite activity of the life force, or *Will*. This will keeps man on a permanent hedonistic treadmill; as soon as he achieves one success, starts planning and dreaming for the next.

"From these recollections, Lieutenant Captain Mikhaylov involuntarily passed to dreams and hopes." How surprised and pleased Natasha will be," he thought as he passed along a narrow side-street, "when she reads in *Invalides* of my being the first to climb on the cannon, and my receiving the Saint George! I ought to be made a full Captain on that former recommendation. Then I may

easily become a major this year by seniority, because so many of our fellows have been killed and no doubt many more will die during this campaign. Then there will be more fighting and I, as well known man, shall be entrusted with a regiment....then a Lieutenant Colonel, the order of Saint Anna..... A Colonel”.....and he was already a General, calling on Natasha, the widow of his comrade (who would be dead by that time according to his daydream). When the sounds of the music on the boulevard reached his ears more distinctly, a crowd of people appeared before his eyes, and he realized that he was on the boulevard and still only a Lieutenant Captain in the infantry”<sup>9</sup>.

Then how to face the reality that you are still a Lieutenant Captain and not a General? Art definitely is a good refuge and successful asylum .Such things as an interest in the Arts, and a moral life based on sympathy, tend to alleviate the suffering experienced in people's lives are positive aspects of the *Will*. A more telling alleviation is to be found through the denial, or suspension, of the *Will* through asceticism. This was further endorsed by Freud.

Death itself is one of the phenomena of *Will*; therefore, suicide does not actually damage *Will*, neither any part of it nor as a whole. Death is just the end of one particular phenomena of the *Will*, which is then succeeded by other phenomena. Schopenhauer recommends asceticism for the ultimate denial of the *Will*. To slowly weaken the individual *Will* is far more significant than violent suicide; former is in some sense an affirmation of the *Will*. They tell us that Suicide is the greatest piece of cowardice. That suicide is not correct; when it is quite obvious that there is nothing in the world to which every man has a more unassailable title than to his own life and person. Schopenhauer propounded that rejection of the *Will* to live is the way to salvation from suffering. According to him when the *Will* is denied, the sage without actually dying turns into nothingness.

In Schopenhauer's view, existence is the expression of our *Will* where we are always searching or finding something better to fulfill our dreams and desires. If we do not fulfill our desires or wishes then *Will* will remain unfulfilled and unsatisfied. We are all caught up in a hopeless cycle of wanting things, getting them, and then wanting more things. It does not stop until we die. Whenever we seem to get what we want, we start wanting something else. You might think you would be content if you were a millionaire, but you would not be for long. You would want something you had not got yet. Human beings are like that; we are never satisfied, never stop craving for more than we have. See reference 8 above. It is



all very depressing. Thus, life is a motion towards a goal. If we are successful in satisfying our desires; the life seems to reach its end; moreover, we very soon get fed up with the things we have really achieved. Ideal, as soon as actualized, no more remains an ideal. On the contrary, if we do not get the desires of our heart; again we remain sad, dejected and feel a terrible sense of failure, guilt and experience inferiority in our own eyes and also in the society.

The same is true of sensual pleasure, it repeatedly frustrates us, and still we cannot reach or gain it. After achieving our destiny, it is laid off as soon as it is reached. Schopenhauer's ideas are not as strange and morbid as they first appear, this philosophy is actually very close to the Buddha's message that "all life involved suffering, but that at a deep level, there was no such thing as "the self": if we recognize that, we can achieve enlightenment". Schopenhauer was in fact well-versed in Eastern philosophy, he even had a sculpture of the Buddha on his writing table.<sup>10</sup>

## II

At this stage, it is necessary to have a thorough look into the fact that why pessimism as a common state of mind and as a philosophical outlook has strengthened itself and has taken a vigorous stance during and after 19<sup>th</sup> century. Whereas 19<sup>th</sup> century was a turning point in the history of mankind and after Industrial Revolution, human civilization never saw backward. The current scientific and technological progress has no match in the entire known human history. Then why did this progress fail to yield happiness? Why did it give rise to anxiety, anguish, depression, loneliness, hypertension, cardiac diseases, diabetes mellitus and cancer? Why did it gift humanity with the Nazi concentration /death camps, the minarets of skulls in Cambodia by Khmer Rouge, purges of Stalin, prisons of Siberia and countless corpses in China during Cultural Revolution? Why were Palestinians displaced and dispossessed? Why the world has turned into the inferno of terror and suicide bombing? If the revolution in telecommunication has reduced the distances and made the world a village, why the number of broken homes is at a rise; why there is an alarming increase in the rate of divorce? Whither went the dreams of civilized, tolerant, healthy and joyful existence? If we talk about genomic science, where it saves our life; it is ruining the social fabric and life as well. Abortion of female fetus is one such example which is decreasing the number of women and disturbing gender balance in society and subsequently leading mankind towards sexual perversion, pedophilia

and homosexuality. America is backing and supporting the Israel's brutality with its sophisticated technology. How can a person be optimistic in this situation and can rest his life in the hope for the best. No sensible person, in the current scenario, can deny the possibility of pessimism as a viable philosophy.

The age of 24 hour news marked a typical pattern shift for coverage of war and conflict. Rather than updates dispersed throughout the day, there is now a constant stream of death and destruction. And now, war in the era of Face book and YouTube means the images of violence and bloodshed embedded in the online spaces. There are high quality graphic videos which would be deemed far too violent for mainstream networks, showing the miserable pictures of refugees, charred bodies of Palestinian kids, burnt to death with white phosphorus by Israel, ruins of Syria, and, atrocities of IS are so crushingly depressing. These produce not only grief and sorrow but severe resentment, hatred and will to revenge.

Every invention, discovery and things have their own merits and demerits. At times the thing itself is not bad instead its use can be. Rapid industrialization resulted into high production, better job-opportunities, women empowerment and good standard of living; but on the other hand it led to urbanization, slum-dwelling, health and sewerage issues, contagious diseases, prostitution, HIV/AIDS, crimes and environmental pollution. The technology also has its some drawbacks that compel the people to be pessimistic. Mobile phone with its complete applications has made the modern man extra busy and far off from its near and dear ones. One sees that people do not sleep at night, do not take their meals with attention and are busy either with text-messaging or some other application. There is an increase in the instances of neck /shoulders/eye-pain due to this device. It has destroyed some other industries completely such as radio, DVD, CD, torch, calculator, camera, public call offices, post offices, greeting cards of all sorts, letters, dairy, telephone directory and many other things etcetera.

When it comes to the medical field, the medicines that are taken for the cure of the diseases have many adverse effects as well. Due to these side effects, a medicine is not always successful to save the patient's precious life, e.g., chemotherapy in cancer, is good, but not good enough to save the patient's life in every case. Cancer is the typical product of industrial development and over use of chemicals, pesticides, fertilizers and genetically modified foods in our life and agriculture. Besides the symptoms of the disease, its medication is painful beyond imagination and makes the patient miserable. Moreover, World Health Organization is worried that resistant

strands of virus and bacteria have evolved and anti-biotics are losing their efficacy day by day. Better the drugs, stronger the pathogens; the first order drugs, once very effective, now have virtually become useless. The day is not far when to control tuberculosis will be as difficult as it had been in first half of twentieth century. According to a latest report of WHO, 300 million people would die by 2050 of curable diseases due to inefficacy of anti-biotic drugs.

20<sup>th</sup> century revolutionized the human life with vaccination, effective medication, transplantation and amazing surgical techniques; an unprecedented ascend was witnessed in child survival and span of human life increased immensely. Then what happened? Are all these people living happily on the planet?? They are starving due to their un-arrested number, living below poverty line, are drinking poisonous and polluted water, eating genetically engineered food which is playing havoc with the chemistry of their cells and mutated genes are producing malignant disease at a horrifying rate. Immigration is a necessity since local resources are unable to support them; resultantly ethnic, racial, social, civil, religious and sectarian strife, animosity and bloody clashes are the order of the day. Globalization has added to alienation, destitution, devastation of small cultures and languages besides clash of civilizations and subsequent hatred and violence.

The optimist may take here a genuine opportunity to intervene and say that this is all exaggeration; progress is not as bad as has been depicted. Modern era has so much to amuse man and to provide him pleasure. The modern mode of transportation is easy, swift and safe. Remember the times, when men travelled on camels in caravans and most of them died during the journey of hardship, weather and diseases; and the rest were robbed of their belonging by the gangs of dacoits. Today we have vehicles, aircrafts, metro buses, ships, bullet trains and what not; every mode so pleasant, speedy, safe and full of comfort and leisure. No doubt ; just stop and think for a moment that these transports are an efficient means of mass extermination; people beyond counting are killed annually in roadside traffic accidents, trains fall into rivers, collide with each other , get derail, plains crash, boats capsize and big ships sink. No one is unaware of the ill-fated RS Titanic. The fuel used in these transports has converted the entire earth into battlefield. The imperial powers have created persistent unrest in Middle East and oil rich countries only to possess the deposits of their fuel. The air pollution and related disorders like asthma, chest infection, bronchitis and deafness are only a few of the diseases which are

caused by contaminated air and noise. Kids inhale the poisonous smoke of buses and rickshaws. Huge traffic jams have devastated the urban citizens; at times even ambulances do not get their way and the patients die on the roads helplessly. We have lost our trees, greenery, plants, play ground and flowers in order to widen the roads. Leo Tolstoy has written in his famous essay, “What is Religion, of What Does Its Essence Consists?”

No one would argue that iron-clads, railroads, printing presses, tunnels, phonographs, Rontgen rays and so forth are very fine things. Indeed they are, but what are also fine, as Ruskin says, finer beyond comparison with all else, are human lives, of which millions are now destroyed for the acquisition of iron-clads, roads, tunnels etc., all of which disfigure rather than beautifying life<sup>11</sup>.

Last but not the least; the over-industrialization and advanced capitalism have not only given rise to extreme class-divide, economic inequality and exploitation, they have increased the temperature of the earth to a horrifying extent. The people, who out of their hubris and lust of power disturbed the environmental equilibrium, now are arranging conferences to “save” the earth. Global warming has become the greatest threat for the planet and the entire life residing on it. The green house effect and depletion of ozone layer are causing devastation. Glaciers are melting, sea-level is on rise, floods have become unleashed and rapid weather changes may lead to widespread drought, famines and hunger.

Perhaps all this appears too exaggerated, everything is not as bad and negative, as portrayed in this essay. There are so many developments which may be called proud achievements of mankind. Only a century ago millions died of cholera and tuberculosis, but now they are perfectly curable. The day is not far when HIV/AIDS and cancer will also have remedies. May be vaccination is also available for the prevention of cancer. Life may not be founded on utter hopelessness. Man has faced hardships in every age but has not lost heart; he had overcome the hurdles and made his way to Moon and Mars. So why this gloomy attitude; while hope has supported us in the worst days and has illuminated the dark paths? This argument is strong and has weight, but pessimist, too, possesses cogent answers. Pessimist does believe in hope and has a strong faith in the industrious researchers who will, one day, definitely find the swift, painless and cost-effective treatment of cancer and in centuries to come patients would not suffer as much as they suffer today. But----  
--what benefit will these medicines yield to those who had died already in pain and misery? What was the fault of those who were born earlier and could not avail the later treatment? Why were they

born in the year in which they were born? Is there any atonement for the distress of those who have endured it? Suppose Palestinians get a State of their own, would this be able to compensate the agony and grief of those who were displaced and dispossessed in 1948, the anguish of those who died helplessly in refugee camps, torments of those who faced inhuman Lebanon Wars I & II, who were slaughtered in Sabra and Shatila, who endured the siege of Beirut without food, water, drugs, fuel and electricity? Would those children be brought back to life, who were charred to ashes by white phosphorus in 2009 Gaza assault of Israel?

We have not mentioned yet the suffering of animals; that we devour daily to fill our stomachs. Whom we use as beasts of burden and beat cruelly; those having some sensitivity to animal pain must read Fyodor's Dostoevsky's all-times classis, *The Brothers Karamazovs*. Briefly speaking the life preys upon life in this world; there is no concept of harmonious co-existence. We have to kill poisonous and injurious animals, otherwise they would kill us. We have to fight vigorously against flies, mosquitoes, bacteria, viruses and other pathogens in order keep us healthy and alive. Moreover, how much brutality we show towards those animals which are used for scientific experimentation. They are infested with horrible diseases and then very painful drugs are tested on them. Have we ever thought about the tortured animal when we either eat a roasted chicken wing or swallow a tablet to relieve our pain?

Dostoevsky especially mourned and lamented on the suffering of kids and children in the world, who according to him, did not participate in the sin of Adam and Eve; they did not taste the fruit of forbidden tree. Despite they are made the fuel of the furnace of the earth. Children pay for the sins of their elders and parents. There are not only horrible diseases but very many other torments the innocent children bear without any fault of their own. Orphaned and disabled in wars, cramped in refugee camps, dying of hunger, shivering with cold, enduring torture on their tender bodies, abducted and sexually abused, murdered ruthlessly, working as slaves and labourers; which Divine plan they are fulfilling? How can one be happy and satisfied in a world which is so insecure, brutal and atrocious for little souls? Just see his existential agony in the following lines:

Listen, I spoke of children to make my case clearer. Of the other tears of humanity with which the earth is soaked from its crust to its center, I will say nothing. I have narrowed my subject on purpose and I recognize in all humility that I cannot understand why the world is arranged as it.<sup>12</sup>

And the sufferings of children go to swell the sum of sufferings which was necessary to pay for truth, then I protest that the truth is not worth such a price.....Besides, too high a price is asked for harmony; it is beyond our means to pay so much. And so I give back my entrance ticket, and I am an honest man I give it back as soon as possible. And that I am doing. It's not God that I don't accept, Alyosha, only I most respectfully return the ticket to Him<sup>13</sup>

These are not the exhaustive facts, but we may not quote all the examples of human and animal misery in this paper. In short, it may be said that pessimism still exists in our life and no sentient being may avoid/deny it. We are not in a position to eradicate it from our lives. Men would go on falling prey to pessimism due to their circumstances, priorities, environment, technology and their life style. Hence, Pessimism is a genuine, concrete, profound and viable philosophy and is not merely an approach or outlook.

### NOTES AND REFERENCES

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INTUITION, KNOWLEDGE  
MANAGEMENT & SECI IN GLOBAL  
PERSPECTIVES AND IQBAL'S THOUGHT:  
A PROSPECT FOR INNOVATIVE  
ORGANIZATIONAL OUTCOMES

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## ABSTRACT

Intuition as a thinking process has been incorporated in the annals of history by numerous scholars, scientists, and original thinkers in multiple disciplines of Science, Human Sciences, Logic, Mathematics, Religion, Management, and many more. This deep perception of human sensibilities has greatly influenced the human thought, for not only making discoveries but has also enabled it to arrive at novel solutions. Where Iqbal regards intuition as a complementary part of thought, there are many other eminent theorists from Eastern and Western sources who have tried to study and interpret intuition as a thinking and learning process and have tried to define its dimensions, nature, and benefits. This paper endeavors to establish a relationship between Iqbal's paradigm of intuitive insight and wakefulness with intuition in 4I Framework as a vital learning and thinking process in the field of Management Sciences. In order to explore if there are any similarities, contrasts, or complementarities in such, apparently, contrasting perspectives, this paper engages some theoretical and empirical precepts. In order to further evaluate its viability in real world business scenario, this empirical study investigates the practical application of intuitive process along with other knowledge and learning processes, such as, Knowledge Management and Knowledge Creation/SECI. Thus, it discusses the implications of such learning and knowledge processes for innovative organizational outcomes which could be meaningful for not only Pakistan's IT industry but also on a global scale.



This paper is an empirical study to explore a link between the modern-day knowledge perspectives<sup>1</sup> and learning processes as proposed by 4I Framework<sup>2</sup> (Intuition, Interpretation, Integration and Institutionalization) in the discipline of Management Sciences and Iqbal's philosophical premise about reasoning (thought) and intuition.

Faculty of reasoning seems to be at odd with the faculty of intuition. In many philosophical quests, reasoning and intuition are considered counterintuitive at best and at loggerheads at worst.<sup>3</sup> However, there are some philosophers who have tried to explore a common ground between the two faculties. Allama Muhammad Iqbal,<sup>4</sup> the great poet philosopher of the East, not only emphasizes on these two faculties to be regarded as one but believes them to complement each other. Only very few Western philosophers conjoin the two faculties of reason and intuition in their philosophical quests. Emerson, like Iqbal, sees ideas derived from sensations as understanding, while ideas derived from intuition and deep thinking as reasoning.<sup>5</sup> For Iqbal, recordings of sense perception are "reflective observation[s]," while, revelations of heart are "inner intuition/insight" or "direct association".<sup>6</sup> Together, these reflective observations and intuition or insight, as Iqbal advocates, bring us into contact with deeper aspects of reality, not really perceived by sense perception alone. Philosophers like Emerson and Iqbal consider both kinds of thinking processes as essential and complimentary for a profound understanding.

The 4I Framework<sup>7</sup> from the domain of management, and particularly Learning Organization, proposes that learning occurring at individual, group, and organizational levels, consists of 4 processes. Initiating from 'Intuition,' rests on individual's tacit reserves of learning, which finally attains the shape of explicit forms through 'Institutionalization' of common routines at organizational levels. The process of 'Interpretation' is a link between individual and groups, whereas, 'Integration' links group and organizational levels. The 4I framework indicates the process of 'Intuition' as one of the most important learning process, and describes it as a process of pattern recognition, developing insight, a capability for developing novel connections or seeing imminent possibilities for exploratory or

creative endeavors and exploitative or incrementally progressive tasks.

While, today, against much philosophical skepticism, the process of intuition is being explored as the most important learning process in 4I framework in bringing out and honing an individual's tacit reserves of knowledge, Iqbal had built his argument by establishing a strong link between intuition and reasoning in his groundbreaking book, *The Reconstruction of Religious Thought in Islam*. He writes:

Nor is there any reason to suppose that thought and intuition are essentially opposed to each other. They spring up from the same root and complement each other. The one grasps reality piecemeal, the other grasps it in its wholeness. The one fixes its gaze on the eternal, the other on the temporal aspect of Reality. The one is present enjoyment of the whole of Reality; the other aims at traversing the whole by slowly specifying and closing up the various regions of the whole for exclusive observation. Both are in need of each other for mutual rejuvenation. Both seek visions of the same Reality which reveals itself to them in accordance with their function in life. In fact, intuition, as Bergson rightly says, is only a higher kind of intellect. The search for rational foundations in Islam may be regarded to have begun with the Prophet himself. His constant prayer was: "God! Grant me knowledge of the ultimate nature of things!"<sup>8</sup>

In other words, Iqbal believes that reasoning and intuition, not only complement each other, but is something, "organically related"<sup>9</sup> and testified by our innate human nature. His words quoted here bear testimony to the fact that action is preceded by insight and intuition prior to any knowledge, reasoning, and logic. Though, out of the scope of this paper, this quote also problematizes the twentieth century's pervasive existentialist philosophical premises of Sartre and many other philosophers (We would deal with it in another study). Thus, what Iqbal proposes in 1934 finally, in the form of his lectures of this quoted book, and throughout his poetical works, is a clarion call for the coming times. It may also be inferred that intuition is a higher form of refined intellect which can visualize most of the pieces of reality and may be useful in many walks of life, as we shall see presently, after the study of Iqbal's synthesis of his philosophy about reasoning and intuition in the following section.

### **Knowledge & Science- The Inevitable Steps**

Iqbal was not in favor of 'Mullahism' or that brand of Sufism that shun change and are opposed to dynamism and constant struggle, thus, restraining man from his active stance. Iqbal wants man to engage in creative struggle everyday so that newness could be brought into old thinking patterns. This can only be achieved through research, reading, experimentation, continuous learning, and

action. Iqbal promotes spirit of free inquiry and inculcation of sciences for man's advancement, as he writes in Javed Nama:

The East in imitating the West is deprived of its true self. It should attempt instead a critical appraisal..... The power of West lies in her Arts & Sciences; at their fire, it has kindled its lamp.<sup>10</sup>

Thus, Iqbal's philosophy is dynamic about science and technology. He believes that it is one of the important directions to be pursued, and which have the potential to imbibe life into old civilizations.

Iqbal questions what if one does not move with time and become dead matter? How one could propel through changing times? This is only possible if connections with reality are formed with the aid of knowledge as also supported by Quran (2:28-31).<sup>11</sup> It is therefore the conceptual nature of knowledge which enables us to name the natural phenomena, understand their functions and roles played by them in grand scheme of things. This is, in fact, the faculty of reasoning and knowledge ingrained in us, which propels us to swim through tide of time and stops us from becoming dead matter.

Thus, today's two eminent knowledge based processes from resource based knowledge management perspective,<sup>12</sup> and knowledge creation perspective/SECI (Socialization, Externalization, Combination and Internalization) from dynamic theory of knowledge creation<sup>13</sup> has been taken in this study to check their impact with intuitive processes from learning organization perspective<sup>14</sup> on innovative organizational outcomes.<sup>15</sup> These perspectives will be further elucidated in the next sections.

### **Knowledge Management Processes & Knowledge Creation Processes/SECI**

Incorporating intuition for the sake of honing thinking becomes meaningless unless it is shared, transferred, created, and applied for practical and result-oriented purposes. This concept has been advocated by many Western sources endorsing knowledge management<sup>16</sup> and knowledge creation/SECI.<sup>17</sup> Iqbal's thought has seconded the themes of these theories. He says:

In poetry, literature for the sake of literature has never been my aim. There is no time left to me to attend to the delicacies of art. The purpose is to revolutionize modes of thinking.<sup>18</sup>

By revolutionizing modes of thinking Iqbal means changing the thinking of masses through 'socialization' and 'externalization'<sup>19</sup> wherein tacit knowledge is learnt and expressed explicitly,<sup>20</sup> and 'transfer' and 'application' of knowledge<sup>21</sup> is made possible. For, he says:

گئے دن کہ تھا تھا میں انجمن میں  
یہاں اب میرے رازداں اور بھی ہیں<sup>۲۲</sup>

Gone are the days when I was alone in society. Now I have got more confidants and likeminded people in the society with me.

### **Intuition in Reconstruction of Religious thought in Islam**

The first chapter of the book, *The Reconstruction of Religious Thought in Islam*, where Iqbal favors the inculcation of both intuition and reason in order to achieve a holistic thinking, at the same time, he warns of the evasive concept of intuition. By quoting several verses (6:9; 25:47; 88:17; 30:21) from the Quran, which explain different phenomena with examples, Iqbal relates that we understand water cycle, develop a knowledge of celestial maps to find our ways etc.<sup>23</sup> Once our knowledge bank is built up, we use it repeatedly, and these further hones our insight wherein we grasp the reality with intuitive insight and see cycles and patterns in nature with its definite beginning, ending, and its purpose. Thereafter, comes the stage of belief. Iqbal explains this by saying that when we repeatedly use our knowledge bank by applying our reasoning, we tend to believe in cyclic nature of universal phenomena. E.g. water cycle, celestial maps, cycle of fruit ripening etc. He then draws our attention to the fact that after having attained stages of logical understanding, there comes the stage of intuition and belief, which as against the popular notion, is not blind but is obtained after observation, understanding, experimentation and insight.

In this regard Quran quotes an interesting example from human history that states the outcomes of observation and individual experiences acquired silently through observation and contemplation:

So also, did we show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude. When the night covered him over, He saw a star: He said: 'This is my Lord.' But when it set, He said: 'I love not those that set.' When he saw the moon rising in splendor, he said: 'This is my Lord.' But when the moon set, He said: 'unless my Lord guide me, I shall surely be among those who go astray.' When he saw the sun rising in splendor, he said: 'This is my Lord; this is the greatest (of all).' But when the sun set, he said: 'O my people! I am indeed free from your (guilt) of giving partners to Allah. For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah.'<sup>24</sup> Quran, (6:75-79)

This is an exquisite example of thinking, which is logical, intuitive, and result oriented. Thus, intuition and belief are acquired after

thought, experimentation, and research, that all cycles have a definite start, end, destination, and purpose.

This reasoning could be applied to all domains of human knowledge and experience, be it spiritual, mental, physiological, material, or religious. Thus, as man progresses through stages of sense perception, reasoning, knowledge, insight, belief, wisdom, and ability, to see reality with the eyes of heart, he becomes a fuller being, more responsible and result oriented. Thus, intuition or belief is another form of intellect and we are left with the choice of acknowledging existence of both reason and intuition. Iqbal exemplifies this understanding by drawing our attention to our belief in our Creator<sup>25</sup> (which atheism also admits to, once it thinks it out thoroughly and not superficially). Iqbal explains that after our belief in Allah, other forms of subtle consciousnesses such as philanthropy ('Ihsan'), or perfection is attained wherein one can envision the divine reality with the eyes of the inner self/heart and one's active action gives testimony of this sincerity of thought.

#### **Intuition- According to 4I Framework & Iqbal**

The 4 I framework discusses several aspects of 'intuition.' Here only five aspects or items of 'Intuition' would be incorporated for empirical study [Derailed provided in Appendix Intuition]. The construct 'intuition' is being modified and developed as per discussion of 4I framework. This is because, 4I framework, is predominantly a learning organization perspective (a learning organization is one which promotes learning opportunities for its employees).

Several learning organization theorists argue that generalized models for this discipline could not be specified because every situation is unique, necessitating development of working models and constructs depending on situational and contextual parameters.<sup>26</sup> Thus, keeping in view, this important observation, the construct, 'intuition' is being developed as envisioned by 4I framework, and supported by Iqbal.

Item 1 from 4I framework as explored in the study talks about commitment to develop Research & Development activities through different ways like experimentation, reading, research and mentoring etc.

Items 1 and 2 from 4I framework recognizes the fact that extensive and different and varied forms of experiences at least fifty thousand instances and ten years are required to develop intuitive insight may it be expert or entrepreneurial.

Item 3 from 4I framework endorsed in this study talks about conscious and sub-conscious engagement with problem solving scenarios.

Item 4 from 4I framework focuses on “sudden/gradual illumination of solution” after having been consciously and subconsciously engaged with problem solving scenarios and deep thinking for a long time.

Item 5 of this study as discussed by 4I framework focuses on individual performing his own part of deep thinking before sharing it with outside world.

There are numerous poetic verses by Iqbal that support the items proposed by 4 I Framework. Some are as follows:

In support of item 1 which espouses strong commitment and toil, Iqbal's verse can be quoted:

جھپٹنا، پلٹنا، پلٹ کر جھپٹنا  
لہو گرم رکھنے کا ہے اک بہانہ<sup>۲۷</sup>

To grasp a solution or idea or to withdraw, to grasp it again after holding back (from...) Is only a means of keeping your blood warm enough to circulate for higher goals.

For Item 2 which endorses enhancement of professional experience and “honing your saw” as also supported by Covey<sup>28</sup> Iqbal relates,

گیسوئے تابدار کو اور بھی تابدار کر  
ہوش و خرد شکار کر، قلب و نظر شکار کر<sup>۲۹</sup>

Hone the saw of your expertise by developing reasoning, wisdom, intuition and vision.

For item 3 which highlights active involvement with problem scenario for some time while also temporarily relinquishing it or having partial disengagement with it, Iqbal supports as follows.

اچھا ہے دل کے ساتھ رہے پاسبان عقل  
لیکن کبھی کبھی اسے تنہا بھی چھوڑ دے<sup>۳۰</sup>

It is good to guard intuition with intellect, but sometimes you should let it go alone also.

For item 4 which advocates development of meaningful pattern and sudden or gradual illumination of insight worthy of producing stable results, Iqbal says

ہو بندہ آزاد اگر صاحب الہام  
ہے اس کی نگہ فکر و عمل کے لیے مہینز<sup>۳۱</sup>

If a free soul is endowed with intuition only then his/her vision could produce fruitful thought and action.

At another place he says,

یا مردہ ہے یا نزع کی حالت میں گرفتار  
جو فلسفہ لکھا نہ گیا خون جگر سے<sup>۳۲</sup>

Either it is dead or is chained in the pangs of death if any work is, not written with toils of blood.

For both items 4 and 5 which stress upon perseverance, Iqbal voices his thoughts thus:

یوں ہاتھ نہیں آتا وہ گوہر یک دانہ  
یک رنگی و آزادی اے ہمت مردانہ<sup>۳۳</sup>

You will not get pristine solutions for your problems until you focus clearheadedly by being fully detached from all influences and mustering all your efforts.

For item 5 which focuses on doing your own part of toil before sharing it with others is perhaps endorsed by Iqbal at two places like this,

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے  
خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے<sup>۳۴</sup>

Fortify yourself up to a level that before every decree God Himself consults the will of one upon whom decree is to be decreed.

عطار ہو، رومی ہو، رازی ہو، غزالی ہو  
کچھ ہاتھ نہیں آتا بے آہِ سحر گاہی<sup>۳۵</sup>

One may be a wise or a great mystic, like Rumi, Attaar, Ghazali, and Razi; nobody can get anything unless he burns the midnight oil of deep thought and meditation.

To sum up, it may be seen that all five items of 4I Framework may be expressed in these words of Iqbal:

دل بیدار پیدا کر کہ دل خوابیدہ ہے جب تک  
نہ تیری ضرب ہے کاری، نہ میری ضرب ہے کاری<sup>۳۶</sup>

Unless you build a living heart of reason and intuition out of your still slumbering self, neither your wit can be sharp nor mine and we would not be able to get the optimal solutions.

### **Knowledgeable and Intuitive Personalities in History**

Before we proceed to test hypothesis on the importance of knowledge management, SECI, and, intuitive perspectives in an empirical study, some examples from history would be helpful for our understanding.

Great scientists of past and present, East and West like Isaac Newton, Albert Einstein, Gregor Mendel, Stephen Hawking, Alkawarizimi, Ibne Sina, Adam Smith etc. constitute the intellectual cream of human race. Iqbal commemorates them like this:

پیدا ہے فقط حلقہ ارباب جنوں میں  
وہ عقل کہ پا جاتی ہے شعلے کو شرر سے  
جس معنی پیچیدہ کی تصدیق کرے دل  
قیمت میں بہت بڑھ کے ہے تابندہ گہر سے<sup>۳۷</sup>

The faculty of reasoning which gets illuminated by a subtle clue can only be nurtured by people of highest intellectual caliber while a complex piece of reasoning which is complemented by intuition is worthier than a pearl.

The first part of this verse by Iqbal alludes to scientists who could see the unseen forces of nature like gravity and energy etc. The second part alludes to men of spiritual cadre. For instance, the long standing hardships of being an orphan, the economic and social earnings for livelihood and independence, the silent meditations in Mount Hira for brooding on social injustices about One True reality and destination of all affairs, the long night vigils, the persecution at the hands of enemy, and a struggle to found and sustain a new homeland of peace for his followers, while, at the same time, conquering the hearts and old homeland of Mecca, were some of the toils of Prophet Muhammad, a highly intuitive and spiritual personality.<sup>38</sup>

Another example of a highly intuitive personality is that of Hazrat Ali (R.A). He possesses, what we may call in the modern perspectives, an Eastern heart and a Western mind. He reflects a personality who has faculty of deep thinking and who is vividly eloquent to beautifully express the subtle power of truthfulness and love in his thoughts and deeds. Raised as an orphan, he withstood the sufferings of ephemeral life and experienced the detached silent broodings of the self. Though seasoned with all hardships, he



attained the status of 'Bu Turab'- 'The master of clay or all lower and higher selves of human existence'<sup>39</sup> and 'The door of knowledge'.<sup>40</sup> His fortified self has not lived a solitary life for he helped and guided the fellow creatures as and when required. He has attained self-purification in the depths of his soul, attained complete mastery over his lower selves and thereby come to know of higher spiritual purposes as required of him by God. He again attains the title of 'Wali Allah'- the friend of God and 'The Beloved of God'.<sup>41</sup> As he comes out of the states of gnosis of himself and God, he possesses excellent knowledge regarding the environment around him. He is both an introvert and an extrovert since he knows the importance of both.<sup>42</sup> Thus, Hazrat Ali's (A.S) example exhorts us to learn Science, intuition, etiquettes of society and heights of spiritual accession.

### **Statistical Study**

Through the above discussion of the previous sections we have endeavored to bring forth the importance of an intuitive self. However, in order to gauge whether the philosophical assumptions presented here bear quantitative results, this section of the paper undertakes a statistical inquiry.

Knowledge management, knowledge creation/SECI, and intuitive thinking processes are often carried out while doing incremental and radical changes in the field of business management and for attaining innovative organizational outcomes. Several researchers suggested that intuitive and SECI processes focus on creative activities ; leading to the achievement of radical or exploratory innovative objectives while knowledge management focus on refinement in mundane daily tasks, and hence lead to the attainment of incremental or exploitative innovative objectives.<sup>43</sup> More so, they suggested that more humanistic frameworks incorporating intuitive dimensions from learning organization perspective should be integrated with the above two perspectives for exploring its influence on innovative organizational outcomes.<sup>44</sup>

Since the IT sector of business is the hub of manufacturing incremental/exploitative and radical/exploratory innovations (organizational ambidexterity), therefore this study is being conducted in this sector.<sup>45</sup>

### **Research Gap**

The rationale of drawing parallels between Iqbal's Thought and Global theorists is whether such global eminent theories such as knowledge management, SECI, and intuitive learning organization perspective as supported by 4I framework, and Iqbal are applicable

in Pakistani scenario or not?<sup>46</sup> Secondly, 'intuition' is being developed and tested in Pakistani scenario, since it is encouraged and stressed by learning organization theorists that its concepts ought to be explored as per situational and contextual parameters in different scenarios, cultures or countries.<sup>47</sup> Thirdly, this section also explores whether intuitive, knowledge management, and knowledge creation/SECI processes are effective for innovative organizational outcomes (OAX) or not.<sup>48</sup>

A statistical study is conducted here in IT sector of Pakistan in order to verify the tenets of this study. IT sector is suitable for, exploration of innovative organizational outcomes, because such a sector is predominantly technological in nature and is involved with innovative activities.<sup>49</sup>

### **Research Questions**

The research objectives of the study are: 1. Development of the construct, 'Intuition' according to items discussed in 4I Framework; 2. Examining the individual effects of knowledge management processes; knowledge creation processes/SECI and intuition on organizational outcomes (exploratory and exploitative innovations/organizational ambidexterity).

### **Research Hypotheses**

In the light of above literature review from Western sources and foregoing discussion from above sections, following hypotheses are being proposed:

H1: Knowledge Management processes/KMP will positively influence exploratory and exploitative innovations--- organizational ambidexterity/OAX.

H2: Knowledge Creation Processes/KCP/SECI will positively influence exploratory and exploitative innovations— organizational ambidexterity/OAX.

H3: Intuition/DT will positively influence exploratory and exploitative innovations—organizational ambidexterity/OAX.

### **Methodological Assumptions**

The scales used for this study are: 1. Knowledge Management;<sup>50</sup> 2. Knowledge creation/SECI;<sup>51</sup> 3. Intuition<sup>52</sup> 4. Organizational ambidexterity OAX=exploratory-innovation + exploitative-innovations.<sup>53</sup>

Secondly, all registered IT firms were contacted and either survey questionnaire was sent to them via email or through manual method. A sample of 655 respondents or knowledge workers working in IT firms was collected from all cities of Pakistan. At least, 800

questionnaires were received and 145 were incomplete and so were discarded.

To check the reliability, validity and factor structure, SPSS, EFA is used. To check hypotheses 1-3, multiple regression analysis was used.

### **Analysis and Results**

In this section after discussing EFA results, tests of hypotheses testing will be discussed. Reliability of the scales used is as follows: D'I.873; KCP .90; KMP .932; AOX .872 meeting the desired criteria.<sup>54</sup>

### **Exploratory Factor Analysis-EFA**

Firstly, referring to table 8.1a, Kaiser Meyer-Olken KMO value is .935 which exceed the acceptable value of .5. Bartlett's test of sphericity is also significant.<sup>55</sup> All items were subjected to common factor analysis to predict and identify the factor structure. Table 8.1b show a 6-factor solution wherein factor 1, 2, 3, 4, 5, 6 show 16%, 12%, 11%, 10%, 10%, 9% variations after extraction. Overall, the variance explained by six factors is 68% after extraction. Eigenvalues for all 6 factors are greater than 1. Table 8.1c shows rotated component matrix with varimax rotation of 42 items of which 9 were dropped because items having factor loadings less than accepted criteria were deleted.<sup>56</sup> Secondly, most of the factor loadings in table 8.1c are above .7 showing presence of well-defined factor structure.<sup>57</sup>

### **Construct Modification**

This section is dedicated to elaborating on describing the steps involved in developing a five-item scale to measure the construct-Intuition. The steps for multi-item construct development have been followed from Hair et al.<sup>58</sup> Following are the steps in developing the construct:

- a. Theoretical definition of the construct, intuition<sup>59</sup> has already been provided in section one.
- b. A list of five potential scale items were developed from 41 framework as discussed in section five above.
- c. Experts' judge opinions: This step involved inquiring several experts to rate how well the definition of the construct and the items' contents match with one another. Following instructions given<sup>60</sup> each judge was inquired to rate 1. Item does not match the construct, intuition 2. Item slightly matches the construct. 3. Item matches the construct very well?

It is recommended that items receiving agreement from at least three judges should be retained and items having Less than 50% agreement should be excluded.<sup>61</sup> Following this practice, 15 professionals were asked to rate the correctness of each of the 5 items. All the items received more than 80% of consent from the judges.

- d. Pretest: in this step, various tests are conducted to ascertain the imminence of the new construct. 1.Descriptive statistics (kurtosis & skewness); 2. inter-item correlation; and 3. EFA were carried out. Table 8.2a shows that all inter item correlations are above prescribed range of .3, the smallest one being, .533. Table 8.2 b show that all kurtosis and skewness values lay within range.<sup>62</sup>

DT1, DT2, DT3, DT4 and DT5 have communalities .673, .645, .649, .713 and .666 respectively all of which are above threshold value of .5. Table 8.1b show that DT/Intuition represent factor 4. The eigenvalue for the same is 3.47 with 10% variance explained after extraction. Table 8.1c shows that DT3, DT1, DT4, DT5 and DT2 have .74, .751, .785, .773, and .754 factor loadings all of which are way above threshold value of 0.4. Thus Dt/Intuition kept its identity with other factors in the model. The Cronbach alpha for DT/Intuition is .873 which is also above threshold value of .7. All criteria of construct development have been met.<sup>63</sup>

### **Hypotheses Testing**

In this section, all hypotheses are tested. In, Section 8.3, H1-H3 are verified with SPSS25.

### **Multiple linear Regression Results**

Multiple linear regression was run in SPSS to test H1-H3; where KMP, KCP, and DT were independent variables whereas OAX was dependent variable. *Model summary table 8.3a* shows R=.686 which shows that KMP, KCP, and DT are moderately and positively correlated with OAX. Adjusted R square is coefficient of determination and shows how much variance is explained by independent variables in dependent variable. The adjusted R square=.468 shows that 47% variation is explained by KMP, KCP, and DT in OAX.

*ANOVA or table 8.3b* assess whether the model is significantly better at predicting the outcome than using the mean as a best guess. Following criteria are employed to gauge the significance of the model.<sup>64</sup> The first criteria are H0: Model is not significant H1: Model is significant. If p value < .05 then reject H0; If p value is > .05 then accept H0. Here since p value is < .05 therefore H1 is accepted and

H0 is rejected. Secondly F test is a ratio that compares variation explained by the model/ variation not explained by the model. If F is large then it is a good model and if it is small or less than 1, then it is a bad model.  $F=192.642$  is significant at  $p<.001$ . This result tells us that there is less than .1% chance that F ratio this large would happen. If F ratio is large, then regression model is significantly better at prediction of dependent variable than mean as a model. In short, regression model predicts the independent variable significantly well. These criteria imply that the model is significant and DT, KMP, KCP predict OAX significantly well.

In *table 8.3c* regression equation is  $OAX=.935+.365KMP+.198KCP+.124DT$ . The relationships between dependent variable OAX and independent variables DT, KMP, KCP are positive. If there is one unit increase in KMP, KCP and DT then there is .365, .198 and .124 units increase in dependent variable OAX. Secondly to check the significance of each independent variable on dependent variable, the t statistic tells us whether beta values are significantly different from zero or not. H0: independent variable is not significant; H1: dependent variable is significant. If p value is  $<.05$  then reject H0 and if p value is  $>.05$  then accept Ho. The probability of larger t value occurring if the value of b in the population were 0 is less than .001, therefore the beta is significantly different from 0. It can be concluded that KMP ( $t(651) = 11.857, p < .001$ ) significantly contributes to the predictor variable OAX; KCP ( $t(651) = 5.884, p < .001$ ) significantly contributes to the predictor variable OAX and DT ( $t(651) = 4.551, p < .001$ ) significantly contributes to the predictor variable OAX. Thus, all three hypotheses were accepted.

### **Discussion**

EFA was used to identify factor structure. Results confirmed the existence of well-defined factor structure since all factor loadings were way above threshold limits<sup>65</sup>

Regarding hypotheses for individual variable H1 to H3, Standardized Beta value indicates that as KMP, KCP, and DT increase by 1 standard deviation, OAX increases by .44, .22 and .150 standard deviations respectively. In other words, a 100-point change in KMP, KCP, and, DT brings about 44, 22 and 15 points change in OAX respectively.

This shows that KMP brings out highest change in OAX followed by KCP and DT. This is perhaps because Pakistani firms while incorporating knowledge and learning processes/KLP, emphasize more on knowledge transfer and application (components

of KMP), followed by socialization and externalization (components of KCP/SECI), and lastly Intuition/DT.<sup>66</sup> The research findings<sup>67</sup> support this finding of the present research. Their research advocates, that regardless of the size of the firms, firms having instituted knowledge management processes particularly, were relatively more competitive in the industry.

Intuition is a rarer phenomenon as compared to knowledge management and SECI processes for most knowledge workers are not familiar with it. Some firms view that intuition is difficult to be practiced and firms need to develop more muscle for it. All three variables brought about 47% variation in OAX and if intuitive processes could be brought into more focus, variance explained could perhaps have the chances to increase.

Knowledge processes proved to be important mechanism for orchestration of innovation. However, there are scores of studies which underscore importance of implicit intuitive processes which usually supplement other explicit, analytic knowledge-based processes. These studies further emphasized that such implicit and explicit processes should be kept separated but must be united to gain harmonizing synergies.<sup>68</sup>

### **Limitations, & Future Research**

Limitations are that it was cross sectional data study only conducted in Pakistan; thereby restricting its generalizability to other countries. Cross-cultural future research should be conducted in other countries and cultures to verify the generalizability of the tenets of this research in future. Secondly mediating effects of various assortments of knowledge and learning processes<sup>69</sup> should be checked with more suitable antecedent's like absorptive capacities,<sup>70</sup> industry cluster resources/presence of qualified knowledge workers,<sup>71</sup> different types of leadership, such as knowledge oriented leadership,<sup>72</sup> team oriented variables etc. or other relevant antecedents given in extant literature.

### **Implications**

The implications of this research add substantively to the body of scholarship and research. We see that constructs that are present in scientific journals and research of the West may not be in clash or opposed to Eastern scenario and paradigms, especially Pakistan. Through the research presented in the previous sections of this paper, we see that Knowledge Management Resource Based Perspective, KMP turned out to be the most leading perspective (see Table 8.3 C), followed by SECI and Intuitive perspective, DT, respectively. However, though, most knowledge workers may not be

familiar with the intuition perspective, but we also see that as compared to knowledge management and SECI processes, this rarer phenomenon of Intuition adds an important dimension for innovative organizational outcomes.

Consequently, the statistical analysis conducted in the previous sections of this paper on the IT Sector of Pakistan may be encouragingly seen to be working on this message of Iqbal, which he gives to its coming generations:

مشرق سے ہو بیزار، نہ مغرب سے حذر کر  
فطرت کا اشارہ ہے کہ ہر شب کو سحر کر<sup>۴۳</sup>

Do not get wary of the East nor dread the West. Its Nature's decree to turn every night into a new dawn.

It is seen from the results of this survey that Iqbal's visionary understanding of intuition and an emphasis on this intuitive understanding to be made a staple for a productive human existence is endorsed in modern-day researches in the field of Management Sciences as well. It may also be deduced that those organizations are better equipped for any future challenges which engage the intuitive model of learning and working environment that is emphasized in 4I framework, a philosophy which was already shared with us by this great seer in the beginning of the previous century, and which has stood the test of times.

### **Conclusion**

In the final analysis, it may be said that Iqbal's philosophy about action being strengthened by thought and intuition has been empirically established through the research presented in this paper. Iqbal's philosophy of intuitive based action/deed, besides complementing resource-based Knowledge management perspective and SECI perspective, chalks out the steps of robust disciplined logic and reasoning. Iqbal's conviction that both thought and intuition spring from the same root (as stated above) is validated through the results of this paper. If for Iqbal, it is only through the proper use of the divine gifts of hearing and sight that one may achieve a "spirit of whole-hearted devotion to truth" because of being aware that one is "accountable to God for their activity in this world"<sup>74</sup>, then we saw its practical implementation in today's age in the business sector. Iqbal's conviction that "Intuition reveals life as a centralizing ego"<sup>75</sup>, as he argues in the chapter, "The Philosophical Test of the Revelations of Religious Experience," of his book quoted here, then we see its pragmatic application in this research on organizations of

the business sector. If this is one study where Knowledge management, SECI perspective and intuitive reasoning is explored in the selected sample of IT Sector in Pakistan, it may be suggested that future studies may be conducted to verify the tenets of this research in other sectors. As, at two places in his book, *Zarb-e-Kaleem*, Iqbal promises a person who consolidates his intellect, reasoning, and intuition, that:

وہ بحر ہے آدمی کہ جس کا  
ہر قطرہ ہے بحر بیکرانہ“

That person is an ocean in him/herself, whose every drop is an ocean incarnate.

And then Iqbal promises this entity, who studiously puts his/her intellect, reasoning, and intuition to a positive use, a higher degree of ambidextrousness, may that be on individual, team, or on organizational level. For he says:

جس روز دل کی رمز معنی سمجھ گیا  
سمجھو تمام مرحلہ ہائے ہنر ہیں طے“

That when a singing heart understands the clarion call of an intuitive and knowledgeable heart, then understand that all the levels of expertise are already achieved.



**TABLES, FIGURES, EXHIBITS**

**Section 8.1---Exploratory Factor Analysis/EFA RESULTS**

**Table 8.1a**

<b>KMO and Bartlett's Test</b>		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.935
Bartlett's Test of Sphericity	Approx. Chi-Square	14106.539
	Df	528
	Sig.	.000

**Table 8.1b**

**Total Variance Explained**

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	12.677	38.417	38.417	12.677	38.417	38.417	5.343	16.191	16.191
2	2.429	7.360	45.777	2.429	7.360	45.777	3.954	11.982	28.174
3	2.262	6.854	52.631	2.262	6.854	52.631	3.498	10.600	38.774
4	2.043	6.190	58.821	2.043	6.190	58.821	3.471	10.517	49.291
5	1.563	4.736	63.557	1.563	4.736	63.557	3.325	10.075	59.365
6	1.470	4.454	68.011	1.470	4.454	68.011	2.853	8.646	68.011

Extraction Method: Principal Component Analysis.

**Table 8.1c**

	Rotated Component Matrix <sup>a</sup>					
	Component					
	1	2	3	4	5	6
KT1	.767					
KT5	.755					
KT8	.750					
KA3	.749					
KT2	.739					
KT4	.738					
KA1	.720					
KA5	.666					
EXV1		.859				
EXV2		.839				
EXV5		.779				
EXV6		.704				
EXV3		.694				
EXV7		.559				
EZ1			.791			
EZ2			.783			
EZ3			.783			
EZ4			.686			
EZ5			.668			
DT3				.785		
DT4				.773		
DT1				.761		
DT5				.754		
DT2				.751		
SO1					.794	
SO3					.748	
SO2					.699	
SO4					.686	
SO5					.685	
EXR3						.784
EXR2						.774
EXR1						.743
EXR5						.726
Extraction Method: Principal Component Analysis.						
Rotation Method: Varimax with Kaiser Normalization.						
a. Rotation converged in 6 iterations.						

**Table 8.2a Inter-Item Correlations Table**

		DT1	DT2	DT3	DT4	DT5
DT1	Pearson Correlation	1				
DT2	Pearson Correlation	.562**	1			
DT3	Pearson Correlation	.541**	.560**	1		
DT4	Pearson Correlation	.635**	.608**	.566**	1	
DT5	Pearson Correlation	.619**	.533**	.561**	.611**	1

\*\* . Correlation is significant at the 0.01 level (2-tailed).

**Table 8.2b Descriptive statistics Table**

ITEM	MEA	Standard	Skewness	Kurtosis
S	N	Dev		
<b>DT1</b>	2.91	1.012	-.958	-.64
<b>DT2</b>	3.04	.983	-1.65	-.55
<b>DT3</b>	2.83	.983	-1.98	-2.16
<b>DT4</b>	2.95	1.063	-.253	-2.62
<b>DT5</b>	3.05	1.124	-1.66	-2.38

**Appendix Intuition [sections 5 & 8] Intuition scale Items as incorporated in study based on 4 I framework [3]**

DT1 There is a strong commitment to implement a mix of activities (e.g. training, reading, mentoring, guided reflection experimentation, research, toleration of mistakes) to develop/encourage Research & Development activities among employees of our organization.

DT2 In my organization employees are encouraged to enhance their professional experiences so that they can give expert opinion when faced with problem solving scenarios.

DT3: A model employee in my organization after being exposed to problem solving scenario engages in intuitive thinking wherein he or she may alternately get engaged in the following: completely immersed in problem solving (conscious engagement) or may be completely disassociated (sub-conscious engagement) with it only for a while.

DT4 After the stage of intuitive thinking the employee either gets sudden illumination of the solution for the problem or a meaningful pattern for further solution of the problem is recognized.

DT5 In my organization individuals are encouraged to do intuitive thinking on problems on their own before sharing it with their teams/groups or higher ups.

### Section 8.3--Hypotheses Testing

#### Section 8.3 Multiple Regression Analysis Results—for H1 to H3

<b>Table 8.3a Model Summary<sup>b</sup></b>					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.686 <sup>a</sup>	.470	.468	.50738	1.674
a. Predictors: (Constant), DT, KCP, KMP					
b. Dependent Variable: OAX					

<b>Table 8.3b ANOVA<sup>a</sup></b>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	148.779	3	49.593	192.642	.000 <sup>b</sup>
	Residual	167.591	651	.257		
	Total	316.370	654			
a. Dependent Variable: OAX						
b. Predictors: (Constant), DT, KCP, KMP						

Table 8.3 C Coefficients <sup>a</sup>								
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	.935	.091		10.299	.000		
	KMP	.365	.031	.440	11.857	.000	.590	1.695
	KCP	.198	.034	.218	5.884	.000	.591	1.693
	DT	.124	.027	.150	4.551	.000	.748	1.337

a. Dependent Variable: OAX

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# CHILDREN'S EDUCATION AND TRAINING

Dr. Khalid Almas

## ABSTRACT

Allama Muhammad Iqbal has discussed philosophy and system of education in his poetry and prose writings. An ideal education for young generation has been an important theme of his thought. According to Allama Iqbal the purpose of an ideal education system is to improve the abilities in children which emerge in them in the early age. Allama Iqbal has described different methods that how the children should be educated and trained. Analysing the period of childhood in the light of academic principles, Allama Iqbal has emphasized the need of a modus operandi that must be practicable, effective and must consist of simple and clear principles to educate children. He narrates the need of such educational principles which could be conceived by any layman and could be benefited from them. Apart from other poetical and prose writings an article of Allama Muhammad Iqbal on children's education and training was published in *Makhsan*. This article was written in Urdu. In this article Allama Iqbal described that it is convenient to teach the mature students but to educate immature ones is a tough job. The educators of our country are not aware of the difficulties of this job. Since our classical education system does not taking into account the children's level of rational and contemplative development, therefore, its consequences also prove to be serious. The mental abilities of the children cannot improve to make them successful personalities. Furthermore in the years of their later age these educational shortcomings are seen more intensely. To conceive the routine matters and to resolve its complexities, it is necessary that the necessities of their practical personality must be focused right from the beginning. Otherwise, their life is a tragic series of failures and their existence for society just suspends. This article is English translation of the Urdu article (بچوں کی تعلیم و تربیت) of Allama Muhammad Iqbal which is also an introduction to his educational thought.

It is convenient to teach the mature students, but to educate immature ones is a tough job that educators of our country are not fully aware with its troubles, yet. Since our classical educational system does not take into account the children's levels of rational and contemplative development, therefore, its consequence proves to be serious in their favor. Their mental abilities wipe out and no radiance of freshness is seen on their faces which is peculiar to worry-free life. In older age, this educational shortcoming is seen more intensely. To conceive the routine matters and to resolve its complexities; being the chief traits of a practical person; do not emerge in them right from the beginning. Their life is a tragic series of failures and their existence for the society just suspends.

Truly speaking, the education of children is the root of all national height. If the educational methodology is based on the scientific principles, then all the civilizing complaints may be knocked down in a short time, and the life of the world seems to be so fascinating panorama that the philosophers who repress its explicit beauty should also become its admirers. The very first duty of a man is that his existence would be the cause of attractiveness of the world and as a Greek poet says; there should be a sort of illumination in its every act, whose rays reflect on others; a teaching lesson of sincerity and solidarity to pass life. His sphere of sympathy should be expanding day by day, so that his heart, grows up to purify and refine the mirror of the soul after eliminating its signs of prejudice and intimidation. There are a lot of people who subsist in the world, but remain solely ignorant in their moral relationships. Their living is the life of beasts because their every act is based on the principles of self-interest and coerced self-determination. The field of their effectiveness is limited to their family members at maximum and they remain neglected from that blessed relationship which they own as a human being with the rest of other homo-sapiens. The real humanity is that a man fully aware of his duties and he feels himself a branch of that gigantic tree whose roots are in the earth but its branches touch the height of the sky. In order to become such a perfect human being, it is important that this reason should be taken into account in the training of every child, because such excellence can be attained only with the help of moral education and training.

Those people who do not care about the right and scientific principles of children's education and training, they make a cruel attack on the rights of society due to their ignorance; resulting in the extreme level of damaging to all the persons of a society.

Our purpose of writing this article is to find out those abilities which come out first among children and how they should be educated and trained, after studying the period of childhood through academic principles. We want to present such a modus operandi that is not only pensive, but also a viable method, which confer such simple and clear principles to educate children, that could be conceived by any layman and who could be benefitted from them. We hope the audience will benefit from them and they will keep these principles under consideration in the primary education of their children. Because:

نشتِ اولِ چوں نہد معمار کج  
تا ثریا می رود دیوار کج

If the masonry keeps the first brick crooked, then the wall going uphill to the extensions of heaven will be crooked.

First of all, it is important to see those matters which are peculiar to infancy period, so that they should be focused on the education and training of children and try to benefit from them with admiration.

1- In this context, the first thing that is clearly visible to every reader is a sort of reflexive tendency found among children; which is not only confine to humans but also to every beast. Note, how a kitten plays with fun by itself? If unchain a puppy, then he will burst with joy of reflex action.

Mr. Bain, a famous sage of the nineteenth century; regards this reflexive spirit, a very important component for the development of children, because during the reflexive condition, their organs do not depend on any external motive for generating motion. There is an extra amount of nervous strength of the children, which just goes through some way and shows their happiness. Though, their parents also suffer from it, seldom. Sometimes this extra amount of nervous force only transpires in crying, sometimes in shrieking and jumping. Thus, those who are tired of crying children, remember that it is also an essential component of their physical and spiritual growth. In addition, there are other ways to employ this force. One out of all is the sensitivity of the child that vibrates involuntarily due to which he gradually became aware about the external things. Actually the child is not an apprentice, but an energetic entity altogether; who's each

infantile activity should be benefitted educationally, such as to make brick houses, to bead a string, to sing a song, etc. The extra nervous force that is utilized in crying and rubbing noise can easily transform into a regular tune or melody, and force that is utilized in touching the harmful things and in throwing supplementary things around can comfortably exercise in building the brick houses.

2- Another peculiarity of childhood is that no constant concentration can be focused on anything in this age. As his bodily powers cannot be at rest in a single place, synonymously his mental powers cannot be calm at one point for a period. On the way hands cannot be inactive, in the same way there is also a sort of restiveness in his attention, which does not allow him to be positioned in one place. Therefore, in every technique of education, it should be kept in mind that lessons are not long and distributed in very small parts, so that the various powers of the child incite while reading. Apart from this, it is also necessary that there should be a specific common element in each lesson so that the habit of focusing on one particular place enhance, also.

3- Children enjoy watching things and especially to touch them. When the child is three months old and his attention diverts toward the light, he spreads hand and tries to catch the flame of the lamp. Eye watching does not satisfy him. He also insists to take help from the sense of touch, because he enjoys touching the external things, naturally. One thing will be experienced by every person, that when the glance of a child focused at any image on the wall, he starts abrupt shouting and wants to get the picture taken off and put it in his hands. By his shouting, it seems that the infant will not be calm down, now. But when the desired item is kept in front of him, then to set aside his quietness, you may also laugh for a while. So, whenever lesson him about something, put it in front of the child, and when the lesson is over then hand over that thing to him. Visual sense improves with observation. With traction, the touching power enhances, considerably. With conversation and chord, etc the listening power reinforces. Likewise, with joint venture of touch and vision, the child will be able to perceive the form of the thing.

4- It appears that the child is attending, more towards color of a thing than the form of a thing. Mostly, his attention confines more to the bright color of things. Put a picture sketched by a reputed painter in front of him. If its color is not bright and shiny, then he will not even care about it. Contrariwise, he prefers to attract towards the colored pictures of his own small book. Examine his speech. Word red, blue, et cetera is learned first and word square,

pillow, et cetera is learned somewhere later. From here, a principle is devised that early childhood lessons should be about colorful things.

5- Among children, the spirit of helping the elders is exclusively more in excess. If mother laughs, then he laughs too, simultaneously. If the father utters a word, he does not remain without copying his voice. When growing bigger and learns some things too, then says to fellows:

Come on! We become Molvi, you become a disciple.

Sometimes, he sells commodities like market shopkeepers. Seldom, it sells while walking to make a loud voice:

Come on! Take cheap pomegranates.

At this time, it is very important that the teacher should present his example beside child, so that he inspires to copy his every act.

6- Contemplative or reflective power is also very much prominent in children. In the evening, he starts to tease his mother:

Mom! Tell a story.

When mother tells the story of the sparrow or the crow, then he gets lost with joy. As grows younger and leaning to learn, then he gets fond of novels and stories. The teacher should keep it in mind the special care about the improvement of contemplative power, lest this force should grow erratic and produce a defect in the development of the rational power. Some scholars regard that the training of this force is not required much as to keep it within proper limits. From this quality of the child, extremely unusual educational benefit could be taken. In many schools, boys often make paper boats day and night. It's a good practice for contemplative power.

7- Symptoms of sympathy are also exposed in children, which could be benefitted in the moral education of the child. If he sees someone laughing, he laughs too. If the parents look to be sad, then he himself shapes the same. With experience and exercise, this instinctive force increases. Earlier he appears to be affected by the grief of others. The teacher should tell him superb stories about sympathy and memorize him. He has to teach a lesson about the beast, to which he behaved well, in order to set a good example for the child to follow.

8- The memory of the child is amazing to remember words. How easily, he learns the complexities of his mother tongue and remembers those. It is essential for the teacher to memorize outstanding verses and poems to his students and repeatedly point out the subjects of the lessons taught.

9- At this age, distinctive force is weak. He cannot differentiate between things, minutely. Yes, he grasps the major appearances and significant differences, such as: differences in the forms of things.



Therefore, at a start, he should be made attentive towards the apparent differences. For example: put two things, a ball and a multifaceted thing in front of him and describes the differences of both as follows:

Ball: (rounded shape)	Multifaceted thing: (many-sided shape)
There is only one level.	There are multiple levels.
There is no corner.	There are many corners.
There is no edge.	There are many edges.

After highlighting these distinctive and apparent differences, present a different form of the thing, and after comparing it with the ball and the multifaceted thing, separately; bring to light its minute and diminutive differences.

10- To weaken the rational power as judgment and reasoning. Do not expect such understanding from a child that is still increasable with experience and knowledge. It is very important for the teacher to keep in view the progressive stages of these powers. Put two common things in front of him and describe their big differences. Similarly, make a judgment by comparing them. But it should be remembered that judgment without concepts is impossible because it actually originates after comparing two concepts, which themselves produce from comparing different perceptible. For example, some common attributes are known after comparing among too many people of the entire human race; due to such commonality we assign to all these people a common and concrete name that is equally applicable to everyone. Thus, it is acknowledged that no child should be expected to have a comprehension of such concepts whose understanding of subsidiary perceptible, he does not know. How one year child can know, which animal is named as “patriotism”. Some of our teachers keep such primary books in the hands of the child, whose first chapter, for example, starts with “God's attributes”. But they do not know that God is such an abstract concept which comes after reaching the climax of the rational power and attained after gaining a lot of knowledge, and to conceptualize an entity separately from attributes of the entity is such an act that is not possible at any cost for a child to formulate. Therefore, it is possible to give such knowledge that might be good for some reasons, but according to the principles of knowledge, it is not more than to load the needless and worthless burden on the memory of the child.

As for concepts, its comparison with perceptible is requisite; so is the case of judgments with concepts. Similarly, whatever comparison comes out of judgments for reasoning, it is essential that abundance of judgments is there in the knowledge of the child. A teacher should

be careful that perceptible, concepts, judgments and reasoning of the child should advance along with his mode of knowledge.

11- The last peculiarity of the child is that he does not impress by moral motives either, or if impressed then at very low degree. Because to influence from these types of incitements and reflecting its effect in the realm of life is such a matter, that is the result of higher degree of education and training. It is a duty of teachers to try to create the ability to elevate the moral incitements in the child right from the beginning. For example, teach them to be sympathetic right from the beginning and along with try to focus on the fact that the child should be careful relating the compulsory setting of his lesson, because the habit of peace and reconciliation arises from these small belongings. It should also be remembered that the speaking-self (نفس ناطقة) is not a combination of powers, but it is a sole indivisible entity in itself, and its each nourishing power is dependent on another nourishing power. Just as the bodily organs grow according to the principles of proportion, similarly the power of speaking-self nourishes under the same principles. Therefore, only that method of education would be perfect which would provide the same equipments of exercise for all the powers of speaking-self. Perception, contemplation, efficacy and volition, so all should be included in the motivational power of speaking-self. Because the objective of perfect method of education is that the concealed powers of the speaking-self should be increased and not that many knowledgeable things get into the mind.

From the above cited lines, it has been clear that to make a fine and strong educational base, how much it is necessary to study the development of a child. In reality, the teachers are the guardian of the nation. Because to adorn the future generations and to make them able serving the country, is in their control. The work efficiency of the country's teachers is far more precious than other work efficiencies and best degree of hard work among rest of all hard works. Even though there is no value, unfortunately to this blessed profession in this country, as there should be. The duty of the teacher is more difficult and important than all obligations, because the key to all types of moral, civil and religious good deeds is in his hand, and the source of all country's development is his effort. Therefore, education is indispensable for its professionals, so that they would establish their techniques of teachings on the advanced scientific principles according to the sanctity and nobility of their profession. Definitely, its result would be that a true love of knowledge will appear due to their support; where cultural and political health is veiled in its zeal from where nations can reach to perfect accession.

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REJECTION OF CONCEPT OF  
WHITEMAN'S BURDEN IN  
THE POETRY OF IQBAL

Saba Sabir

## ABSTRACT

Allama Iqbal addressed in his poetry major postcolonial issues like identity, culture, stigma of slavery, exploitative European colonialism, unjustified British dominance and imperialistic rule. He repudiates the European claim of superiority pertaining to their values, culture, civilization, race and religion by emphasizing on the superiority and universality of Islamic social and cultural values. His poetry fights against the superiority complex of white men resulting into the inferiority complex of colonized people by narrating the history making exploits and victories of Muslims on both individual and collective level. Iqbal's poetry traces the shallowness and fast-eroding effect of Western values, culture and civilization. He establishes and nourishes the faith in the strength of Islamic culture and values among the people of his nation. He motivates his Muslim nation to unite against colonial dominance and to develop their code of conduct on these Islamic values. To establish this message of hope and unity, Iqbal has drawn comparisons between Western values and Islamic values, Western civilization and Eastern civilization and present and past conditions of Muslim nation. Since anticolonialism is fighting against the colonizers with their tools, Iqbal has employed the technique of the replacement of White man's burden with Muslim burden. He says that since Muslims are the trustees of God's message, it is their duty to spread this enlightenment to the other parts of the world and that's how they would be able to render the most important religious obligation. It would benefit them as well as the whole humanity. Iqbal is sure that Muslims, performing their religious duty of spreading enlightenment, will contribute peace and prosperity to the world. Iqbal projects him as the only hope for this noble goal of creating harmony and bringing equality to the whole humanity.

## **Introduction**

Although Iqbal is a well known, highly esteemed and celebrated figure in the field of poetry yet he has never been formally recognized as a postcolonial poet, in spite of the fact that his poetry is teeming with major postcolonial issues like identity, culture, stigma of slavery, exploitative European colonialism and unjustified British dominance and imperialistic rule. He shatters the hollow sham of civilizing mission by exposing both the hidden and obvious exploitative objectives of British rule over India. He repudiates the European claim of superiority pertaining to their values, culture, civilization, race and religion by emphasizing on the superiority and universality of Islamic social and cultural values. He exposes the callousness and heartlessness of Western values and culture whose foundation is deeply rooted in industrialization and materialism. His poetry fights against the superiority complex of white men resulting into the inferiority complex of colonized people by narrating the history making exploits and victories of Muslims on both individual and collective level. Iqbal's poetry traces the shallowness and fast-eroding effect of Western values, culture and civilization. In contrast, he establishes and nourishes the faith in the strength of Islamic culture and values among the people of his nation. He motivates his Muslim nation to unite against colonial dominance and to develop their code of conduct on these Islamic values. To establish this message of hope and unity, Iqbal has drawn comparisons between Western values and Islamic values, Western civilization and Eastern civilization and present and past conditions of Muslim nation. Where most of the eminent postcolonial scholars and thinkers appear to be bewildered and confused in the choice and recommendation of cultural values for a free state of colonization, Iqbal, like one of the most successful futurist poets, is certain about the success of Islamic values in it. He has employed the metaphor of "Shaheen" (The Eagle) for the youth of his nation in order to motivate them for taking a zealous part in liberation struggle from British rule over his nation. Not only on national level but Iqbal also cures the inferiority complex of his youth on individual level too. He builds up a spirit of confidence among the individuals of his youth by highlighting their unprecedented, majestic and uncontestable intrinsic qualities. He

makes them to realize that he is far superior to their colonial masters. He belongs to a system of values that has nothing to lean from colonists. He like an invincible and the superior most power needs to live a life of glory and self-sufficiency.

Iqbal proves the supremacy and superiority of Islamic values through the analogies of Muslim past grandeur and glory. He expresses his thought that Islamic values are universal. Unlike Christianity, the values of Islam are not time-bound. They are as much successfully applicable as they have been in past. These are the values which incur the glory of Muslims. If Muslims wish to regain their past glory, these values are the only key to success. By adopting an Islamic code of conduct, they can achieve not only freedom from colonial domination but glory also. According to Iqbal, Quran can be the only guidance to Muslims for releasing them from the deplorable and shameful condition of imperialistic slavery. He reveals that colonizers have tried their level best to deform the Islamic values and devalue the importance of Quran in the lives of Muslims. Iqbal advises his nation to hold the directions of Quran tightly in their lives and not to be misled and beguiled by the snare of colonizers who are trying to take the Muslims away from Quran and their Islamic faith so that they may be able to weaken them and be successful in prolonging their colonial rule over them. Iqbal says that Muslims are undergoing the British slavery because their lives have been devoid of the fire of faith. Since they have discarded to implement Islamic virtues on their lives, they have been fallen into the dungeon of inferiority and slavery. If they are able to re-establish their lives on the parameters of Islam, they will become the leaders of the world like their ancestors.

Depiction of the dignity of past Muslim history through comparisons is a device to encourage the youth of the Muslims to regain the past glory. Through these comparisons one can easily witness Iqbal's counter colonial discourse. He has reversed the concept of alterity and colonial binarism and has interchanged the position of signifier and signified of colonial discourse in his poetry. He has presented Muslims to be on superior and central position whereas European to be on inferior and marginalized position reversing the process of othering, reversing the position of colonizers and colonized and civilized and primitive. Iqbal's technique of reversal of binarism has been depicted through comparisons.

Iqbal has employed the technique of Ambivalence in his poetry in order to convey his message of hope and optimism in the dark atmosphere of colonialism. Iqbal opines that colonialism is not a

catastrophe but a blessing in disguise that will make Muslims united, conscious of their Muslim identity and it is through this colonialism that they will realize the importance their Islamic values which are a message to persistent struggle in unfavorable circumstances. Difficulties always provide an opportunity to raise to the position of glory. In the time of colonialism, Muslims will identify the lapses and drawbacks as a nation and soon achieve the position of dignity and supremacy.

### Muslim Burden

Iqbal talks about enlightened empires set by Muslims. Qazi<sup>1</sup> with reference to Iqbal's verse writes that 'Eastern Roman Empire' came into Muslim 'dominion' during the reign of Second Caliph of Islam Omar bin-al-Khattab'. Two rules were given great importance 'internal peace' and 'external expansion'. Two super powers of that time Persian Empire completely and more than two third of the Roman Empire came under Muslim rule. In spite of being the ruler of such a vast empire, according to Abu Mansher, the Quranic verse "Let there be no compulsion in religion" was the key principle in Christian-Muslim relationship. Not a single 'Christian was forced to embrace Islam'. 'Freedom of religion' was fully practiced. Worshipping places of minorities enjoyed high respect. This empire was set up upon the golden Islamic rules of brotherhood, equality and social justice. If Muslim Empire had an objective of greed and lust for resources, there had been historical evidence of plundering and looting and not Umar's just law of social welfare state. Iqbal says:

آ گیا عین لڑائی میں اگر وقتِ نماز  
قبلہ رو ہو کے زمیں بوس ہوئی قومِ حجاز  
ایک ہی صف میں کھڑے ہو گئے محمود و ایاز  
نہ کوئی بندہ رہا اور نہ کوئی بندہ نواز  
بندہ و صاحب و محتاج و غنی ایک ہوئے  
تیری سرکار میں پہنچے تو سبھی ایک ہوئے<sup>۲</sup>

*Aa Gaya Ain Laraai Mein Agar Waqt-e-Namaz  
Qibla Ru Ho Ke Zameen Bos Huwi Qoum-e-Hijaz  
Ek Hi Saf Mein Khare Ho Gaye Mahmood-o-Ayaz  
No Koi Banda Raba Aur Na Koi Banda Nawaz  
Banda-o-Sahib-o-Mauhtaaj-o-Ghani Aik Huwe  
Teri Sarkar Mein Pohanche To Sabhi Aik Huwe*

When worship's ordained hour was come, and furious raged the battle's  
fray, Those men of Hijaz, staunch in You, facing Your Ka'ba, bowed to  
pray.

Mahmood the king and slave Ayaz, in line, as equals, stood arrayed, The  
lord was no more lord to slave: while both to the One Master prayed.

Slave or slave's master, rich or poor, no sense of difference then felt,  
For each a brother was to each when in Your Presence, Lord, they  
knelt.

"In the press of mortal combat if the hour of worship came, then the  
people of Hijaz to Mecca turning, bowed in prayer king Muhammad,  
Ayaz the slave - their rank in service was the same lord and servant - at  
devotion never difference was there. Slave and master, rich and needy  
all the old distinctions gone. Unified in adoration of Thy presence, they  
were one."

Discussing with the reference to these verses, Qazi<sup>3</sup> talks about  
the preferences of the lives of Muslims. The 'religion/  
enlightenment' was far superior to 'material expeditions'. Prayers are  
an unprecedented sight of 'equality and humility' wherein the king  
and the slave stand in the same rank. With the reference of the  
"Cambridge History of Islam", she describes Mehmoud of Ghazna  
as "neither a robber nor a bloodthirsty tyrant" who "shed no blood  
except in the exigencies of war". "He did despoil and destroy many  
Hindu temples (but due to Hindus' threat to Islam), but in his  
dealings with his own Hindu subjects he was tolerant, as is evident  
by his employment of Hindus, some of whom lived in Ghazna and  
rose to high posts". This description of one of the most eminent  
records of the history testifies 'the sense of social justice, equality,  
brotherhood and religious tolerance in the Muslim Empires'.  
According to Rehman, Iqbal wanted Muslims to play a true and pure  
role of enlightenment in the world. As he writes, "Iqbal was  
convinced that in their role as 'witness on mankind' at least the  
existence of Muslims was necessary for the world".<sup>4</sup> As Quran states:  
"Strive for the cause of God as you ought to strive, as He has chosen  
you and laid no burden in the matter of your religion..... So that the  
Messenger may be witness over you and you may be witness over  
mankind." (22:77) This is not the imposition of religion by force but  
to strive for goodness of mankind making virtues of brotherhood,  
social justice and equality prosperous and thriving in the world.  
Muslims are not the masters like colonizers but are the kind of  
masters whose duty is to serve the humanity.

As a foreign or non- Muslim reader, someone may disagree with  
Iqbal in his conception of Muslim Burden. However, one thing is  
clear that through his ideology of Muslim Burden, he has overcome  
the inferiority complex that Western colonizers have tried to instill



among Muslims of India as their colonized people. He has proved Muslims the apostles of the mission of Enlightenment through past analogies. Moreover, he has repudiated European claim of civilizing mission that they have occupied India to civilize them and their colonization is justified due to Muslims being uncivilized. He has proved that Muslims have been very successful agents of Enlightenment in past and have set up Muslim Empires with golden ethical and moral principles. The Western colonizers cannot justify their rule over Muslims for the accomplishment of their civilizing mission. This conception of Muslim Burden also serves as a technique of infusing a spirit of optimism and courage among his people. Through this conception, he rejects the conception of colonial patronage. He proves that Muslims need no patronage from European colonizers, they have every capability of being self-reliant and self-sufficient regarding their history, social norms and values as Europeans are indebted to Muslims for their Enlightenment in the form of Renaissance under Arab influence during twelfth to fourteenth century.<sup>5</sup>

رہو آں ترک شیرازی دل تبریز و کابل را  
صبا کرتی ہے بوئے گل سے اپنا ہم سفر پیدا

*Rubood Aan Turk Sheerazi Dil-E-Tabriz-O-Kabil Ra*

*Saba Karti Hai Buay Gul Se Apna Hamsafar Paida*

The Turk of Shiraz has ravished the heart of Tabriz and Kabul;

The morning breeze makes the scent of the rose its companion on the road.

Gandhi has drawn readers' attention towards the fact that colonial discourse has acquired its rationalization through rigid oppositions such as maturity/ immaturity, civilization/ barbarism, developed/ developing and progressive/ primitive.<sup>7</sup> Nandy has pinpointed the 'colonial use of homology between childhood and the state of being colonized'.<sup>8</sup> Colonialist believed that Africans were 'minors'. This notion became very popular that 'mental growth of Africans ceased early', so their mind is in a state of childhood. They ignored that Africans have soul and cared about mind only.

'Spaniards and Boers' raised the question of the importance of possessing souls but modern European did not take care of that fact but laid emphasis on their doubt 'whether they had minds or minds capable of adult growth'. A notion became popular that mental growth in Africa ceased at a very early stage because of which their mind had not further evolved from the state of mental childhood.<sup>9</sup>

Gandhi writes that colonial logic of civilizing mission has been established deliberately on popularized notion of 'childlike

minds”bring to maturity’.<sup>10</sup> Viswanathan relates that Macaulay’s interference into Indian education was called a ‘developmental project’ according to which colonizer is ‘an educator’.<sup>11</sup> In his notorious minutes on Indian education, Macaulay expresses his opinion about British rule in India that to gain power in any part of the world is useless if it is marked with mental dullness, ‘vice, ignorance and misery’. He mentions his ‘sacred’ obligation towards Enlightenment in form of ‘political liberty’ and ‘intellectual light’. Hinting to his presumed darkness of Indians, he calls them ‘a debased race’ with a long history stretching over ‘three thousand years’ of ‘despotism and priestcraft’. Talking about his own enlightened race he uses the terms ‘free’ and ‘civilized’ and describes their colonial patronage as an effort to vouchsafe ‘the equal measure of freedom and civilization’.<sup>12</sup> Many other notions of the same kind pertaining to superiority of colonizers and inferiority of colonized were propounded and popularized. Civilized minds, as Wieland wrote, are bound to ‘do the great work to which we have been called: to cultivate, enlighten and ennoble the human race’.<sup>13</sup>

Gandhi relates that the journey of Kantian adulthood originated with the birth of Cartesian philosophy from 1619 as record by Descartes.<sup>14</sup> Sartre opines that the Cartesian philosophy laid the foundation of ‘secularism, humanism and existentialism’ in Western philosophy, to make man the center of knowledge and to make knowledge ‘impregnable to doubt’.<sup>15</sup> Satan in Iqbal’s poem claims:

میں نے دکھلایا فرنگی کو ملوکیت کا خواب

میں نے توڑا مسجد و دیر و کلیسا کا فسوں<sup>16</sup>

*Mein Ne Dikhlaya Farangi Ko Mulukiyat Ka Khawab*

*Mein Ne Tora Masjid-o-Dair-o-Kalisa Ka Fusoon*

I inspired in the European the dream of Imperialism:

I broke the spell of the Mosque, the Temple and the Church

Gandhi puts in that according to Kant, Enlightenment is an exist from immaturity to maturity which is a better state. Enlightenment raises the status of acquirer as a ‘rational and adult being’.<sup>17</sup>

Foucault suggests that the project of Enlightenment ‘did not make us mature adults.... we have not reached that stage yet.’<sup>18</sup> He calls Kantian maturity as “blackmail” ‘of the Enlightenment’. Foucault finds fault with Kantian claim that Enlightenment presents a chance of “maturity” for all “mankind”.

“A difficulty appears here in Kant’s text, in his use of the word ‘mankind’“*Menschheit*”. The importance of this word in the Kantian conception of History is well-known. Are we to understand that the entire human race is caught up in the process of Enlightenment? In

that case we must imagine Enlightenment as a historical change that affects the political and social existence of all people on the face of the earth. Or are we to understand that it involves a change affecting what constitutes the humanity of human beings?<sup>19</sup>

Foucault finds fault with Western Cartesian philosophy of Enlightenment. Similarly, Iqbal exposes the heinous hidden intrigues beneath the bewitching cover of the hollow sham of Enlightenment. Iqbal exposes heinous hidden intrigues beneath the bewitching cover of the hollow sham of Enlightenment.

کاروبارِ شہریاری کی حقیقت اور ہے  
یہ وجودِ میر و سلطان پر نہیں ہے منحصر  
مجلسِ ملت ہو یا پرویز کا دربار ہو  
ہے وہ سلطان، غیر کی کھیتی پہ ہو جس کی نظر  
تو نے کیا دیکھا نہیں مغرب کا جمہوری نظام  
چہرہ روشن، اندروں چنگیز سے تاریک تر<sup>۲۰</sup>

*Karobar-e-Sheher Yari Ki Haqiqat Aur Hai*  
*Ye Wujood-e-Meer-o-Sultan Par Nabin Hai Munbasar*  
*Majlis-e-Millat Ho Ya Parviz Ka Darbar Ho*  
*Hai Woh Sultan, Ghair Ki Khaiti Pe Ho Jis Ki Nazar*  
*Tu Ne Kya Dekha Nabin Maghrib Ka Jumhoori Nizam*  
*Chebra Roshan, Androon Changai Se Tareek Tar!*

The true nature of the system of imperialism lies elsewhere:

It depends not on the existence of an individual leader of king.

Be it a national assembly of the court of Parviz,

Whoever casts a covetous eye on other's harvest is a king.

Have you not observed the democratic system of the West?

With a brilliant exterior, its interior is darker than Genghis's.

The Encyclopedia Britannica during 1770s, wrote about 'the discoveries and improvements of eighteenth-century inventors 'difuse a glory over this country unattainable by conquest or domination'.<sup>21</sup> This statement associates 'knowledge' with 'violence of domination and conquest'. According to this statement knowledge contains 'a greater capacity of enslavement'. Iqbal also impeccably turns down the claim of civilizing mission by Western colonial masters. He elaborates that they have used this slogan to hide their bloodshed, violence, lust, greed and brutalities against humanities. Fanon holds European humanism as a 'technique' of negating men and a series of 'murder'.<sup>22</sup>

ابھی تک آدمی صیدِ زبونِ شہریاری ہے  
قیامت ہے کہ انسان نوعِ انساں کا شکاری ہے  
نظر کو خیرہ کرتی ہے چمک تہذیبِ حاضر کی  
یہ صنّاعی مگر جھوٹے نگوں کی ریزہ کاری ہے  
وہ حکمت ناز تھا جس پر خردمندانِ مغرب کو  
ہوس کے پنجہِ خونیں میں تیغِ کارزاری ہے  
تدبّر کی فسوںِ کاری سے محکم ہو نہیں سکتا  
جہاں میں جس تمدن کی بنا سرمایہ داری ہے<sup>۲۳</sup>

*Abhi Tak Admi Sayd-E-Zaboon-E-Sheber Yari Hai*  
*Qayamat Hai Ke Insaan Nu-E-Insaan Ka Shikari Hai*  
*Naẓar Ko Kbeerah Karti Hai Chamak Tehzeeb-E-Hazir Ki*  
*Ye Sanaae Magar Jhoote Nagon Ki Rezakari Hai*  
*Woh Hikmat Naz Tha Jis Par Kbiradmandan-E-Maghrib Ko*  
*Hawas Ke Panja'ay Khoonin Mein Taagh-E-Karzari Hai*  
*Tadabur Ki Fasoon Kari Se Mohkam Ho Nahin Sakta*  
*Jahan Mein Jis Tamaddan Ki Bina Sarmayadari Hai*  
Even now, mankind if the miserable prey to imperialism;  
How distressing that man is hunted by man!  
The glitter of modern civilization dazzles the sight;  
But this clever craftsmanship is a mosaic of false jewels.  
That science, in which the scholars of the West took pride,  
Is the sword of warfare held in the bloody grip of greed.  
That civilization of the world, which is founded on capitalism,  
Can never be become strong by spellbinding schemes.

### **Eurocentricism**

Said's orientalism examines the ways in which the notion of Eurocentricism was made so much acknowledged and popularized that it was taken as a fact.<sup>24</sup> This Eurocentricism according to Said was 'a product of systematic discipline' which he calls 'Orientalism'. Eurocentricism was supported by 'literary universalism' and 'historical authoritative interpretations' written from European orientalist scholars within their own point of view wherein oriental societies were projected 'primitive' as compared to 'European norms of development and civilization'. European cultural and societal practices were projected as universal and superior. The preaching of Christianity was the part of this Eurocentric philosophy.

Iqbal shatters the spell of Euro-centricism and hollow sham of universality of Western values. On the basis of Euro-centricism, European civilization propounded the notion of "White Man's Burden" and promoted the concept of "Civilizing Mission". By exposing the hollowness and shallowness of Western civilization, Iqbal rigorously opposes this Euro-centricism.

عقابی شان سے جھپٹے تھے جو، بے بال و پر نکلے  
ستارے شام کے خونِ شفق میں ڈوب کر نکلے  
ہوئے مدفونِ دریا زیرِ دریا تیرنے والے  
طمانچے موج کے کھاتے تھے جو، بن کر گہر نکلے  
غبارِ رہ گزر ہیں، کیمیا پر ناز تھا جن کو  
جبینیں خاک پر رکھتے تھے جو، اکسیر گر نکلے  
ہمارا نرم رو قاصدِ پیامِ زندگی لایا  
خبر دیتی تھیں جن کو بجلیاں وہ بے خبر نکلے<sup>۲۵</sup>

*Auqabi Shan Se Jhapti The Jo, Bebaal-O-Par Nikle*  
*Sitare Sham Ke Khoon-E-Shafaq Mein Doob Kar Nikle*  
*Huway Madfoon-E-Darya Zair-E-Darya Tairne Wale*  
*Tamanche Mouj Ke Khate The Jo, Ban Kar Gubar Nikle*  
*Ghabar-Ereb Guzar Hain, Keemiya Par Naaz Tha Jin Ko*  
*Jibeinain Khak Par Rakhte The Jo, Ikseer Gar Nikle*  
*Hamara Naram Ro Qasid Peyam-E-Zindagi Laya*  
*Khabar Deti Theen Jin Ko Bijliyan Woh Be-Khabar Nikle*

Those who rushed forward with the splendor of the eagle  
emerged plucked of their wings and plumage;  
The stars of evening sank in the blood of the sunset but rose again.  
Those who swam under the sea were buried by the ocean,  
But those who suffered the buffeting of the wave arose, and became  
pearls.  
Those who prided themselves on their alchemy are the dust of the  
wayside;  
Those who kept their forehead upon the dust emerged as the makers of  
elixir.  
Our slow - running messenger brought the tidings of life;  
Those to whom the lightning gave news emerged unknowing.

### **Rejection of White Man's Burden**

Since anticolonialism is fighting against the colonizers with their tools, Iqbal has employed the technique of the replacement of White man's burden with Muslim burden. He says that since Muslims are

the trustees of God's message, it their duty to spread this enlightenment to the other parts of the world and that's how they would be able to render the most important religious obligation. It would benefit them as well as the whole humanity. Iqbal is sure that Muslims' performing their religious duty of spreading enlightenment will contribute peace and prosperity to the world. Iqbal projects him as the only hope for this noble goal of creating harmony and bringing equality to the whole humanity. The way European imperialist used to present themselves as superior to colonized people, in the same way, Iqbal has projected Muslims as the messengers of God as the terms "Khuda Ka Tarjumaan" (God's representative), and "Murgh-E-Haram" (the bird of Mecca) in his poem - indicate to it very clearly. He says that the only requirement for a Muslim is to understand his inner qualities and supremacy of the Islamic values of his faith to claim the most significant position that God has allocated for him in the scheme of this universe. Through this message of hope, he encourages his suppressed nation to stand upon its feet with pride and dignity. He has expressed his belief that the baseless discrimination are because of greedy and lustful imperialism. The only remedy of this world lies in upholding his high Islamic values which are ideal as having virtues of equality, brotherhood and love for humanity.

گمان آبادِ ہستی میں یقینِ مردِ مسلمان کا  
بیابان کی شبِ تاریک میں قندیلِ رہبانی<sup>۲۶</sup>

*Guman Abad-E-Hasti Mein Yaqeen Mard-E-Musalman Ka  
Byaban Ki Shab-E-Tareek Mein Qindeel-E-Rabbani*

In the abode of doubts of existence is the certainty of the Muslim hero;

In the darkness of the desert night is the candle of the monks.

That's how, Iqbal has shown Muslim values superior whereas colonizers used to claim that they have best values of the world and in order to spread the brightness, they have set up empires in various dark parts of the world. Iqbal's poetry claims Muslim superiority over the whole world due to having the best code of values and virtues.

Fanon is equally unpraising in his description of Western myths of civilizing mission and White man's burden based on Cartesian philosophy; 'When I search for Man in the , technique and style of Europe, I see a succession of negations of man, and an avalanche of murders.'<sup>27</sup>

Iqbal not only rejects the concept of White man's burden but also replaces it with his own conception of Muslim burden:

خداے لم یزل کا دستِ قدرت تو، زباں تو ہے  
 یقین پیدا کر اے غافل کہ مغلوب گماں تو ہے  
 پرے ہے چرخِ نیلی فام سے منزل مسلمان کی  
 ستارے جس کی گردِ راہ ہوں، وہ کارواں تو ہے  
 مکاں فانی، مکسِ آنی، ازل تیرا، ابد تیرا  
 خدا کا آخری پیغام ہے تو، جاوداں تو ہے  
 حنا بند عروسِ لالہ ہے خونِ جگر تیرا  
 تری نسبت براہمی ہے، معماری جہاں تو ہے  
 تری فطرت امیں ہے ممکناتِ زندگانی کی  
 جہاں کے جوہر مضر کا گویا امتحاں تو ہے  
 جہاں آب و گل سے عالم جاوید کی خاطر  
 نبوت ساتھ جس کو لے گئی وہ ارمغاں تو ہے  
 یہ نکتہ سرگزشتِ ملت بیضا سے ہے پیدا  
 کہ اقوامِ زمین ایشیا کا پاسباں تو ہے  
 سبق پھر پڑھ صداقت کا، عدالت کا، شجاعت کا  
 لیا جائے گا تجھ سے کام دنیا کی امامت کا<sup>۲۸</sup>

*Khuda'ay Lam Yazil Ka Dast-E-Qudrat Tu, Zuban Tu Hai  
 Yaqeen Paida Kar Ae Ghafil Ke Maghloob-E-Guman Tu Hai  
 Pare Hai Charakh-E-Neeli Faam Se Manzil Musalman Ki  
 Sitare Jis Ki Gard-E-Rah Hon, Woh Karwan Tu Hai  
 Makan Fani, Makeen Ani, Azal, Tera, Abad Tera  
 Khuda Ka Akhiri Pegham Hai Tu, Javidan Tu Hai  
 Hina Band-E-Uroos-E-Lala Hai Khoon-E-Jigar Tera  
 Teri Nisbat Baraheemi Hai, Mamar-E-Jahan Tu Hai  
 Teri Fitrat Ameen Hai Mumkanat-E-Zindagani Ki  
 Jahan Ke Jobar-E-Muzmar Ka Goya Imtihan Tu Hai  
 Jahan-E-Aab-O-Gil Se Alam-E-Javed Ki Khatir  
 Nabuwat Sath Jis Ko Le Gyi Woh Armgaban Tu Hai  
 Ye Nukta Sargazbat-E-Millat-E-Baiqa Se Hai Paida  
 Ke Aqnam-E-Zameen-E-Asia Ka Pasban Tu Hai  
 Sabaq Phir Parh Sadaqat Ka, Adalat Ka, Shujaat Ka  
 Liya Jaye Ga Tujh Se Kaam Dunya Ki Imamati Ka*

You are the ever - powerful hand and the tongue of the eternal God;  
Give birth to certainty, of negligent one, for your are laid low by doubt.  
The goal of the Muslim lies beyond the blue sky;  
You are the caravan, which the stars follow as dust on the road.  
Space is transient; its inhabitants are transitory, but the beginning of  
time is yours; its end is yours.  
You are the final message of God; you are eternal.  
The blood of your heart is the henna which decorates the tulip - bride.  
You belong to Abraham; you are the builder of the world.  
Your nature is the trustee of all the possibilities of life;  
You are like the touchstone of the hidden essence of the world.  
The One who left this world of water and clay for eternal life—  
The one whom the prophethood took with it—you are that gift.  
This principle rises from the story of the Radiant Community—  
You are the guardian of the nations of the land of Asia.  
Read again the lesson of truth, of justice and valour!  
You will be asked to do the work of taking on responsibility for the  
world.

### **Rejection of Enlightenment Mission**

Iqbal turns down Western claim of being superior and civilized to rest of the humanity. Moreover, he rejects the notion that White man has slain his inner bestiality by a long and successful journey of centuries towards an enlightened civilization. He propounds his notion that a man is civilized or uncivilized not because of belonging to a particular civilization. Instead of civilizations he declares man's actions to be the criteria upon which the civility of a person can be judged.

عمل سے زندگی بنتی ہے جنت بھی، جہنم بھی

یہ خاکی اپنی فطرت میں نہ نوری ہے نہ ناری ہے<sup>۲۹</sup>

*Amal Se Zindagi Banti Hai Jannat Bhi, Jahanum Bhi*  
*Ye Khaki Apni Fitrat Mein Na Noori Hai Na Naari Hai*  
By action life may become both paradise and hell;  
This creature of dust in its nature is neither of light nor of fire.

عطا مومن کو پھر درگاہِ حق سے ہونے والا ہے

شکوہ ترکمانی، ذہن ہندی، نطق اعرابی<sup>۳۰</sup>

*Atta Momin Ko Phir Dargah-E-Haq Se Hone Wala Hai*  
*Shikoh-E-Turkamani, Zehan-E-Hindi, Nutq-E-Arabi*

Anticolonialism is using tools of colonizers against them. Iqbal has replaced the technique of White man's burden with Muslim burden. According to him, Muslims are the trustees of God's



message, it is obligatory for them to spread this enlightenment to the other parts of the world. It would benefit them as well as the whole humanity. He has expressed his belief that the baseless discriminations are because of greedy and lustful imperialism. The only remedy of this world lies in upholding his high Islamic values which are ideal as having virtues of equality, brotherhood and love for humanity. That's how Iqbal has shown Muslim values superior whereas colonizers used to claim that they have best values of the world and in order to spread the brightness, they have set up empires in various dark parts of the world. The last line claims Muslim superiority over the whole world due to having the best code of values and virtues.

### Imperialism in Iqbal

The researcher observes that one of the basic purposes of Iqbal in writing poetry, is to break the degrading shackles and fetters of Imperialism. He wants to arouse his nation to come out of shameful slavish plight of British imperialism. Through his poetry, he infuses the spirit of love and motivation for liberation and freedom. He tries his level best to save his people from the nefarious designs of colonialism in form of imperialistic and capitalistic hegemony.

غلامی میں نہ کام آتی ہیں شمشیریں نہ تدبیریں  
جو ہو ذوق یقین پیدا تو کٹ جاتی ہیں زنجیریں<sup>۳۱</sup>

*Ghulami Mein Na Kaam Ati Hain Shamsheerain Na Tadbeerain  
Jo Ho Zauq-E-Yaqeen Paida To Kat Jati Hain Zanjeerain*

In slavery, neither swords or plans are effective,  
But when the taste for certainty is created, then the chains are cut.

### Colonialism

Iqbal's severest onslaught is on European imperialism and colonialism. He repudiates European justification of White man's burden and notion- that White man is essentially civilized, behind the veil of imperialism and colonialism. He exposes the brutal bloodshed and massacre of mankind by European's colonialism and imperialism. He believes that the effect of European civilization is fast eroding because it is shallow and hollow from within. He warns his nation not to be a prey to its outward artificial shine and luster of worldly materialistic progress by being inspired and fascinated towards it. He is fed up of Western civilization responsible for the worst bloodshed of the history of mankind at the hands of West during World War I and World War II. Iqbal understands the Machiavellian approach of Western politicians well according to which morality, ethics and religious values have nothing to do with

politics except their utilitarian purpose of providing justifications for its brutalities and promoting its ends. He believes that European behavior has exposed the sham and shallow claim of West that Western people that through a journey of centuries towards civilization, they have slain their inner beast and have become essentially civilized. Iqbal refers to their bestiality by mentioning their bloodshed in their pursuing of lust and greed for the ultimate resources of East. The claim of being essentially civilized is falsified by him. He says that their morality and ethical values are fast eroding as they depend upon external checks. The absence of external checks have unleashed their internal evil which they claimed to have killed. He pinpoints that Western values and European civilization cannot strengthen the internal checks within Whiteman. So, the effect of Western civilization is fast eroding. Instead, Iqbal presents the notion of Muslim burden of spreading the light of the last message of Islam which is based on the love for the creations of God. Iqbal considers Western Machiavellian wisdom and approach quite inhuman and meaningless as they are based upon the philosophy of rationalism that stresses upon matter and derelicts the spiritual aspects of life of man. It has thrived upon materialism and hence promotes the lust and greed for materialistic gains. Since it cannot contribute to the betterment of human being, so it is useless and futile. Rather, it is a dangerous and harmful approach for the peaceful fabric of the world. So Iqbal considers materialistic and rationalistic approach of West to be a danger for the ethical values of Muslim culture and society. He wants them to be away from the apparent luster of European civilization as its essence is empty of soul and spirit. It inculcates evils of lust, greed, materialism and nihilism among the people of the world. The consequence of the influence of the European civilization is essentially a Godless universe. Moreover, religion in West, bifurcating worldly life and religion into two splits, has seeds of renunciation in it from the worldly affairs of life according to which a man living in the world has nothing to do with religious ethics and morality. Rehman explains in his book Iqbal's thought that Muslim world is 'Somnolent and stagnant' deprived of Ishq (love), whereas 'West is moving' but its movement is meaningless as it has nothing to do with social welfare and servitude towards humanity.<sup>32</sup>

جلال پادشاہی ہو کہ جمہوری تماشا ہو  
جدا ہو دیں سیاست سے تو رہ جاتی ہے چنگیزی<sup>۳۳</sup>

*Jalal-E-Padshahi Ho K Jamhoori Tamasha Ho*  
*Juda Ho Deen Siasat Se To Reh Jati Hai Changaizi*  
Statecraft divorced from Faith to reign of terror leads,  
Though it be a monarch's rule or Commoners' Show.

Iqbal expresses his great wrath against European colonialism and imperialism when he projects it through the admittance of Satan having promoted it as his beguiling trick against humanity to accomplish his objective and the mission of devastating the mankind. Through Devil's own proclamation, Iqbal has given it the extremity of severity. By comparing European imperialism with devil's self-proclaimed achievement, Iqbal turns down European justification of Whiteman's burden of spreading enlightenment to the dark corners of the world along with their claim of being essentially civilized by slaying their inner beast. Iqbal claims that European empire in India has nothing to do with the noble and elevated objective of spreading light and prosperity to the people of the world. Rather, it is the continuation of the earlier exploitative empire of the world like Roman empire and Greek empire which were established through brutality, savagery and immoral activities on the basis of loot and plunder in the pursue of the resources of foreign lands and their people. The British rulers are not different from earlier exploitative emperors.

توڑ اس کا رومۃ الکبریٰ کے ایوانوں میں دیکھ  
آل سیزر کو دکھایا ہم نے پھر سیزر کا خواب  
کون بحر روم کی موجوں سے ہے لپٹا ہوا  
'گاہ بالڈ چوں صنوبر، گاہ نالڈ چوں رباب' ۳۴

*Torb Uss Ka Rumatul Kubra Ke Awanon Mein Dekh*  
*Aal-e-Ceaser Ko Dikhabaya Hum Ne Phir Ceaser Ka Khawab*  
*Kon Behar-e-Rome Ki Moujon Se Hai Lipta Hum*  
*'Gab Balad Choon Sanobar' Gab Nalad Choon Rabab*

Watch its counteraction in the palaces of Imperial Rome:  
Again did we inspire in the descendants of Caesar the dream of Caesar.  
Who is coiled round the waves of the Mediterranean?  
That now expands like a pine, and then wails like a rebeck!

### **Rationalism**

Due to a great inclination towards rationalism, Europe was discarding its religion. Whereas, Islam bounds every affair of life with ethical and moral code of conduct. It has its social, political and moral laws. It brings politics as well as every sphere of life under the obedience of a properly civilized and strict code of conduct. Even a

lay man in Islam is not allowed to let any other man be exploited by any savage forces, he has the responsibility towards the enforcement of the system of justice. Islam defines the rights of relatives, neighbors, the needy and the poor.

### **Democracy**

Shafique refers in his book that British rulers announced after First Round Table Conference “joint electorate are much more in accordance with the British democratic sentiments.”<sup>35</sup> Iqbal criticizes the Western democracy within Indian frame of reference specifically. He considers it strange that the people with different sets of culture will elect their representative collectively. The Western democracy was not enforceable in India although Western colonizers tried to implement it by force like other Western cultural institutions. It meant monopoly of majority and suppression of the voice of minorities. Describing the manipulation of state apparatus of British colonizers to oblige majority and to keep them in the favour of British Raj in India, Shyamika mentions democracy as one of its apparatus.<sup>36</sup>

“In the backdrop of growing competition for political power and access to state resources in an era of representative democracy, the numerous changes introduced by the British to the state’s main institutional apparatus became an arena of competition and manipulation. This space was strategically used by the local elites, in pursuit of political power, domination and authority.”

Only men of high character can have the right to select the representatives and leaders. Common masses are usually illiterate with less awareness about economic, cultural and political affairs. It requires deep insight into, present, past and future which is scarce among naïve masses. They are emotional and can be easily misled and beguiled. It can be devastating for the future of a country or society.

اس راز کو اک مردِ فرنگی نے کیا فاش  
ہر چند کہ دانا اسے کھولا نہیں کرتے  
جمہوریت اک طرزِ حکومت ہے کہ جس میں  
'بندوں کو گنا کرتے ہیں، تولا نہیں کرتے!'<sup>۳۷</sup>

*Iss Raaz Ko Ek Mard-e-Farangi Ne Kiya Fash  
Har Chand Ke Dana Isse Khila Nabin Karte  
Jumhooriyat Ek Tarz-e-Hukumat Hai Ke Jis Mein  
Bandon Ko Gina Karte Hain, Tola Nabin Karte!*

A certain European revealed a secret,  
Although the wise do not reveal the core of the matter.  
Democracy is a certain form of government in which  
Men are counted but not weighed.

Iqbal believes that European democracy is a beguiling trick to prolong Western colonial rule over India. They want to enslave Indians for centuries through their institution of democracy. British democracy in India brought a message of piling up the sufferings of Muslims by dual domination of Hindu majority and British imperialists simultaneously. He supported separate elections on the basis of religious groups of India. Iqbal claims that no wisdom can stabilize and strengthen European civilization because it is deeply drenched into Capitalism. Capitalism is a system that supports the economic lust and greed of capitalist and it is based upon exploitations of laborers. Afreen writes: "His hatred for democracy is due to the particular form which it has taken in the West and which, in Iqbal's eyes, is nothing less than the rule of a certain privileged class which knows no law except of its own making, intended to usurp power for the exploitation of the weaker members of society."<sup>38</sup>

Iqbal's poem '*Iblees Ki Majlis-e-Shora*' (Satan's Parliament) - a parable is a satire on European democratic parliamentary system. Ahmad believes that Iqbal rejected modern Western democracy as essentially "plutocratic and based on racial inequality and the exploitation of the weak"<sup>39</sup>

Iqbal has presented Satan exalting his success of camouflaging European imperialism and kingship under the cloak of enlightened democracy to befool the world and to justify their colonialism. Iqbal compares European so-called British democratic rule in India with the reign of Tatars and Khusro Pervaiz-two most notorious emperors in Islamic history. Iqbal argues if the democracy is enlighten form of government, why it has stretched the hand of exploitation towards the resources of foreign colonized lands.

ہوں، مگر میری جہاں بنی بتاتی ہے مجھے  
جو ملوکیت کا اک پردہ ہو، کیا اُس سے خطر!  
ہم نے خود شاہی کو پہنایا ہے جمہوری لباس  
جب ذرا آدم ہوا ہے خود شناس و خود نگر  
کاروبارِ شہریاری کی حقیقت اور ہے  
یہ وجودِ میر و سلطان پر نہیں ہے منحصر

مجلس ملت ہو یا پرویز کا دربار ہو  
ہے وہ سلاطین، غیر کی کھیتی پہ ہو جس کی نظر  
تو نے کیا دیکھا نہیں مغرب کا جمہوری نظام  
چہرہ روشن، اندروں چنگیز سے تاریک ترا!

*Hun, Magar Meri Jaban Beeni Batati Hai Mujhe  
Jo Mulukiyyat Ka Ek Parda Ho, Kya Uss Se Khatar!  
Hum Ne Khud Shabi Ko Pehnaya Hai Jumhoori Libas  
Jab Zara Aadam Huwa Hai Khud Shanas-o-Khud Nigar  
Karobar-e-Sheher Yari Ki Haqiqat Aur Hai  
Ye Wujood-e-Meer-o-Sultan Par Nabin Hai Munbasar  
Majlis-e-Millat Ho Ya Parvaz Ka Darbar Ho  
Hai Woh Sultan, Ghair Ki Khaiti Pe Ho Jis Ki Nazar  
Tu Ne Kya Dekha Nabin Maghrib Ka Jumhoori Nizam  
Chehra Roshan, Androon Changai Se Tareek Tar!*

Aware am I! but tells me my cosmic foresight:  
No danger from what is but a masquerade for imperialism.  
We ourselves have dressed imperialism in the garb of democracy  
When man has grown to be a little self-conscious and self-observant.  
The true nature of the system of imperialism lies elsewhere:  
It depends not on the existence of an individual leader of king.  
Be it a national assembly of the court of Parviz,  
Whoever casts a covetous eye on other's harvest is a king.  
Have you not observed the democratic system of the West?  
With a brilliant exterior, its interior is darker than Genghis's.

Iqbal was extremely conscious of his distinct Islamic cultural identity not only within India's scenario but also in international perspective. In his recommendations to Simon commission in 1927, Iqbal rejecting Western concept of universalism and micro narratives, suggested the diversity and divergence present in India to be taken in consideration as a sole political solution to the unending political, economic and constitutional problems.

He not only wanted to safeguard his 'religious ideology' and 'cultural identity' from the British cultural onrush but was also very conscious of maintaining it under the domination of Hindu majority. Dr. B. Dar refers to what Iqbal wrote to Jinnah about the importance of maintaining a distinct cultural identity. He suggested Jinnah to make it clear to everyone living in India and abroad that 'cultural problem' for most of the Indian Muslims was more important than 'economic problem'.<sup>41</sup>

"Iqbal was undoubtedly a democrat.... yet he bitterly denounced Western democratic systems. Now, the essence of his criticism is that

Western democratic societies aim only at accomplishing materialistic ends... Iqbal rejected Western democratic systems because of their lack of ethical and spiritual concerns. It is not their democratic forms and process which are in error but their orientation and value systems".<sup>42</sup>

According to Qazi "Satan's Parliament" would condemn all political systems except "spiritual democracy;"<sup>43</sup>

### Communism

A. Aziz in his book "Iqbal's Theory of Pakistan." under the topic of "Iqbal's New Dimensions notes down that communism has reached at the first stage of Islamic faith 'la' as it has negated all the old conventions of injustice. But it has failed to emerge to the next stage of faith 'illa' as it suffers from lack of spirituality.<sup>44</sup> Although it apparently based on the equality of all human beings yet there are many commonalities between communism and Western imperialism. Both are dynamic, restless a God-ignoring. Humanity is bound to suffer from both these systems.

Fanon believes that poor and labour class are the first to use violence against suppressors and they are the first group that realizes that violence against suppression is very effective.<sup>45</sup> Iqbal believing in this philosophy converts it into verses:

روح سلطانی رہے باقی تو پھر کیا اضطراب  
ہے مگر کیا اس یہودی کی شرارت کا جواب؟  
وہ کلیم بے ججلی، وہ مسیح بے صلیب  
نیست پیغمبر و لیکن در بغل دارد کتاب  
کیا بتاؤں کیا ہے کافر کی نگاہ پردہ سوز  
مشرق و مغرب کی قوموں کے لیے روزِ حساب!  
اس سے بڑھ کر اور کیا ہوگا طبیعت کا فساد  
توڑ دی بندوں نے آقاؤں کے خیموں کی طناب!<sup>46</sup>

*Rooh-e-Sultani Rabe Baqi To Phir Kya Iztarab  
Hai Magar Kya Uss Yaboodi Ki Shararat Ka Jawab?  
Woh Kaleem Be-Tajalli, Woh Maseeh Be-Saleeb  
Neest Peghambar Wa Lekin Dar Baghal Darad Kitab  
Kya Bataun Kya Hai Kafir Ki Nigah-e-Parda Souz  
Mashriq-o-Maghrab Ki Qaumon Ke Liye Roz-e-Hisab  
Iss Se Barb Kar Aur Kya Ho Ga Tabiat Ka Fasad  
Torh Di Bandon Ne Aqaon Ke Khaimon Ki Tanab!*

No cause for anxiety then, if the spirit of imperialism be preserved:  
But what counter - measure to the mischief wrought by that Jew have  
you?  
That Moses without Light, that Jesus without the Cross:  
No prophet is he, yet with him a book he carries.  
I can hardly explain what significance does the infidel penetrating vision  
possess:  
It is, methinks, the day of reckoning for the peoples of the East and the  
West.  
No greater corruption of human nature than this would be:  
Slaves have broken asunder the ropes of the masters' tents.

دست فطرت نے کیا ہے جن گریبانوں کو چاک  
مزدکی منطق کی سوزن سے نہیں ہوتے رفو  
کب ڈرا سکتے ہیں مجھ کو اشتراکی کوچہ گرد  
یہ پریشاں روزگار، آشفٹہ مغز، آشفٹہ موٴ

*Dast-e-Fitrat Ne Kiya Hai Jin Girebanon Ko Chaak  
Mazdaki Mantag Ki Souzan Se Nahin Hote Rafoo  
Kab Dara Sakte Hain Mujb Ko Ishtaraki Koocha Gard  
Ye Preshan Rozgar, Ashufta Magh, Ashufta Mu*

The collars torn asunder by the hand of Nature:  
Can't be darned with the needle of the Mazdakite logic.  
How could I be frightened by these Socialists, straying about the  
streets?

Wretched and straitened, distracted in mind, incoherent in speech!

Iqbal neither likes democracy nor is satisfied with communism. Capitalist system has been thoroughly rejected by Iqbal as he considers it quite a diabolical system causing a great damage to the values of harmony, equality, justice and brotherhood upon which the threads of humanity are woven. Iqbal professes his liking for some aspect of communism as far as it creates balance of division of resources between all human being and tries to create an atmosphere of economic and financial justice and equality among the society. J. Iqbal in *Zindarud* writes, "Iqbal declares, "Since Bolshevism plus God is almost identical with Islam, I should not be surprised if, in the course of time, either Islam would devour Russia or Russia Islam. The result will depend, I think, to a considerable extent on the position which is given to the Indian Muslims under the new constitution".<sup>48</sup>

اُٹھو! مری دنیا کے غریبوں کو جگا دو  
کاخ اُمر کے در و دیوار ہلا دو



گرماءِ غلاموں کا لہو سوزِ یقیں سے  
کنجشکِ فرومایہ کو شاہیں سے لڑا دو  
سلطانی جمہور کا آتا ہے زمانہ  
جو نقشِ کہن تم کو نظر آئے، مٹا دو  
جس کھیت سے دہقان کو میسر نہیں روزی  
اُس کھیت کے ہر خوشہ گندم کو جلا دو<sup>۳۹</sup>

*Utho! Meri Dunya Ke Ghareebo Ko Jaga Do*  
*Kakh-e-Umra Ke Dar-o-Divar Hila Do*  
*Garmao Ghulamon Ka Laboo Souz-e-Yaqeen Se*  
*Kunjishik-e-Firomaya Ko Shabeen Se Lara Do*  
*Sultani Jamboor Ka Ata Hai Zamana*  
*Jo Naqsb-e-Kuban Tum Ko Nazar Aye, Mita Do*  
*Jis Khait Se Dehqan Ko Mayassar Nabin Rozji*  
*Uss Khait Ke Har Khausha-e-Gandum Ko Jala Do*

Rise, and from their slumber wake the poor ones of My world!  
Shake the walls and windows of the mansions of the great!  
Kindle with the fire of faith the slow blood of the slaves!  
Make the fearful sparrow bold to meet the falcon's hate!  
Close the hour approaches of the kingdom of the poor—  
Every imprint of the past find and annihilate!  
Find the field whose harvest is no peasant's daily bread—  
Garner in the furnace every ripening ear of wheat!

Iqbal knew that Russia was emerging as a menace to British hegemony all over the world, and the fear of losing Muslim India to Russia would definitely upset the balance of power in world politics. However, Iqbal was sure that communism would not be able to confront and stand the brutality, savagery and exploitativeness of capitalism rather it would shatter soon in this contest of these two approaches. Iqbal prophesied the dark future of communism centuries before its downfall in Soviet Union Russia. Iqbal detects its secularism to be the cause of its instability and fragility. Lack of spirituality, Iqbal predicts, would not let it stand and confront the savage devastations and brutal exploitations of capitalism. Had the spirituality been included into communism, only then it might have competed the capitalistic approach towards life.

### **Secularism**

Iqbal says that the loss of religion and oblivion towards morality and ethical values have become the root cause of every diabolical activity in the world in the form of European imperialism and

colonialism which is deeply rooted into the most nefarious crimes against humanity with the only objective of worldly gains for the monarchs and emperors. Iqbal, here in the prospective of the rejection of their religion Christianity by European people, talks about the lack of moral and ethical values among them. They have been suffering from nada, nihilism and existentialism. They are fumbling and groping for moral values in the dark. Ethics and morality serve no more as their guide after the rejection of Christianity - a religion upon which West has been dependent for moral values for centuries. The European people are lost. Iqbal here proves that their claim of the journey toward civilization and of slaying their inner beast and becoming essentially civilized is a hollow sham. They are lost people. This drought and severe paucity of humanistic values has carved the most brutal idol of human history in the form of European imperialism and colonialism which, with its features of massacre, genocide, horrible looting and plundering, slavery, worst exploitation of colonized land and people, slave-driving attitude of colonizers towards colonized people, contortion and distortion of their history, culture and values and instilling the inferiority complexes in the colonized minds, have figured out the most nightmarish reality of the world. Iqbal detects that secularism is the root-evil in the buds of imperialism. "He truly believed that the main concentration and desire of an Islamic formation of government is to uplift the morals of its society. For this reason Iqbal believed final truth as spiritual, and life as exists on Earth is terrestrial, in which the spirit traces its chances to build up in the existing natural conditions through substantial progress with the secular developments."<sup>50</sup>

Imperialism is not due to the fact that West has become highly civilized. It is the outcome of its thorough loss of values and advancement towards barbaric laws and values of brutality and savagery.

میں نے دکھلایا فرنگی کو ملوکیت کا خواب  
میں نے توڑا مسجد و دیر و کلیسا کا فسوں<sup>۵۱</sup>

*Mein Ne Dikhlaya Farangi Ko Mulukiyat Ka Khawab*

*Mein Ne Tora Masjid-o-Dair-o-Kalisa Ka Fusoon*

I inspired in the European the dream of Imperialism:

I broke the spell of the Mosque, the Temple and the Church

Because of Western secularism and failure of Christianity and its moral values, the world has to suffer from imperialistic savagery of Western monarchy that is checked and guarded no moral laws or

ethical code of conduct. It follows the diabolical ways of exploitation and brutality blindly.

'The decisive and systematic advent of anti-agnostic secularism in Western philosophy.... marks .... attempt to enthrone man at the centre of epistemology and, simultaneously, to make knowledge impregnable to doubt..... 'the Cartesian *cogito* becomes the only possible *point de départ* for existentialism and the only possible basis for humanism'.<sup>52</sup>

### Futurism, Hope and Optimism

کتاب ملت بیضا کی پھر شیرازہ بندی ہے  
یہ شاخ ہاشمی کرنے کو ہے پھر برگ و بر پیدا<sup>۵۳</sup>

*Kitab-E-Millat-E-Baiṣṣa Ki Phir Sheerazā Bandi Hai*  
*Ye Shakh-E-Hasbmi Karne Ko Hai Phir Barg-E-Bar Paida*

His message of hope and his optimism leading to futurism and prediction is a feature that runs through out the veins of his poetry. He is never disappointed from the future of Muslims. Although they are in one of the worst plights of the history and suffering from the multi-dimensional sabotage of colonialism yet he predicts a bright future for them in the near future as he can witness the strands and textures of new improvements in the present patterns and designs of time. He believes so because he declares that Islamic civilization possesses such characteristics in itself that it is bound to emerge to the glorious position as it was in the past. It will continue to move towards its lost majestic position due to its inborn characteristics. Until it regains its supreme position, it will remain restless. Iqbal was a very forceful and prominent voice in his land. This was due to his deep grief and concern on the deplorable condition of his people, a profound understanding of Islam and oriental culture, his profound insight into Western norms and philosophy serving as justifications for colonialism and his ability to adaptation according to the new demands of his modern contemporary world. His genius had the capability of moving forward into future and moving backwards into past simultaneously. His addressing the current plight of his people won him a great attention of his people. He infused a spirit of mobility and action among his people with two sorts of images: image of past splendor and the image of an independent land for themselves.<sup>54</sup>

تڑپ سخن چمن میں، آشیاں میں، شاخساروں میں  
جدا پارے سے ہو سکتی نہیں تقدیرِ سیمابی<sup>۵۵</sup>

*Tarāp Sehan-E-Chaman Mein, Ashiyān Mein, Shakhsaron Mein  
Juda Pare Se Ho Sakti Nabin Taqdeer-E-Seemabi*

Whether your agitation be in the courtyard of the garden, in the nest, in the leafy branches—

This quicksilver - destiny cannot be separated from mercury.

جہاں میں اہل ایماں صورتِ خورشید جیتے ہیں

ادھر ڈوبے ادھر نکلے، ادھر ڈوبے ادھر نکلے<sup>۵۶</sup>

*Jahan Mein Ahl-E-Aeeman Soorat-E-Khursheed Jeete Hain  
Idhar Doobe Udhar Nikle, Udhar Doobe Idhar Nikle*

In the world, the people of faith live like the sun;

Here they sink, there they arise, there they sink, here they arise!

Diagne opines in 'Islam and Open Society Fidelity and Movement in the Philosophy of Muhammad Iqbal' that Iqbal believes in 'a reading of history that would reconstitute it's intention', adapting itself according to 'the conditions and demands of the present while continuing to open the future by always further increasing the freedom of each and all'.<sup>57</sup>

His poetry gives the message of hope and optimism to Muslims in the deplorable circumstances when they are being savagely snubbed by European colonizers and imperialist. He anticipates a time and land of felicity and dignity for them. He points out the follies and foibles in Muslim society and suggests them principles and values to reconstruct and rebuild the texture and frame of their society so that they may emerge from degradation and humility and rise to the position of majesty. He teaches the values of Islam to frame a new prosperous society for themselves. Qazi states that “Iqbal was a significant voice in the traumatic history of colonized India. His sensitivity to the plight of his people was sharpened both by his understanding of his roots and his adaptability to the demands of the new colonized world: a Janus-like approach of looking back and forward at the same time. However, it was impossible to mobilize the Muslims of India unless he addressed their current needs. He did this quite artfully by invoking their glorious past and conjuring the images of a sovereign homeland while spotlighting their current deprivation.”<sup>58</sup> He elevates oriental way of living and societal values.

دلیل صُحیح روشن ہے ستاروں کی تنک تابی

افق سے آفتاب اُبھرا، گیا دورِ گراں خوابی

عروقِ مردہ مشرق میں خونِ زندگی دوڑا

سمجھ سکتے نہیں اس راز کو سینا و فارابی<sup>۵۹</sup>

*Daleel-E-Subah-E-Roshan Hai Sitaron Ki Tunak Tabi  
Ufaq Se Aftab Ubhra, Gya Dour-E-Garan Khawabi  
Urooq-E-Murda'ay Masbriq Mein Khoon-E-Zindagi Dora  
Samajh Sakte Nabin Iss Raaz Ko Seena-O-Farabi*

The dimness of the stars is evidence of the bright morning.

The sun has risen over the horizon; the time of deep slumber has passed.

The blood of life runs in the veins of the dead East:

Avicenna and Farabi cannot understand this secret.

Afreen writes that "Iqbal attributed the deteriorating force of Islam to the Muslim societies moving away from Islamic virtues. His political theory, similar to his philosophy in other aspects, was distinguished by a deliberate return to history to revive those ideas and morals which could present a paradigm for the present as well as the future. His poetry reflected his disappointment for Muslims' denial of the facts."<sup>60</sup>

### **Conclusion**

From this detailed discussion about the issues of Iqbal's poetry, it can be justifiably concluded that Iqbal being postmodern, poststructuralist and postcolonial in his approach, is a very forceful voice against colonialism. He is the true representative of Eastern cultural institutions. His criticism on Western cultural institution is the consequence of his deep insight and knowledge which his education from both oriental and occidental institutions had vouchsafed him. His close study of both the cultures and civilization is really valuable. Through this discussion, it becomes quite clear that Iqbal's poetry is a message of resistance against colonizing forces. Concept of Whiteman's Burden is a basic foundational stone of British colonialism upon which these colonizers laid the foundation of legitimizing their act of expansionism towards Asia and Africa through the hollow and camouflaging sham of their duty to civilize the people of the dark areas of the world. Turning the tables around, Iqbal propounds the theory of Muslim Burden and lays stress that only Muslims are able to enlighten the world. He proves it through giving the examples of previous Muslim empire along with exposing the exploitative nature and innate brutality of British colonialism and imperialism. He endeavours hard to restore the shattered self of his colonized countrymen. He tries to rehabilitate the lost confidence of the young people of his country in their own cultural and religious values by highlighting the faulty nature, hollowness and shallowness of Western cultural and religious institutions e.g. Rationalism, Democracy, Secularism etc. Eventually through his Futuristic approach, Iqbal infuses a spirit of hope and optimism inspiring

struggle for freedom against British colonialism and imperialism ensuring a better rather bright future for his people.

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