



THE MESSAGE
OF
IQBAL

Dr. Maqsood Jafri

THE MESSAGE OF IQBAL

Dr. Maqsood Jafri

IQBAL ACADEMY PAKISTAN

All Rights Reserved

Publisher

Prof. Dr. Baseera Ambreen

Director

Iqbal Academy Pakistan

Government of Pakistan

National Heritage & Culture Division

6th Floor, Aiwan-i-Iqbal, Edgerton Road, Lahore

Tel: 92-42-36314510, 99203573

Fax: 92-42-36314496

Email: info@iap.gov.pk

Website: www.allamaiqbal.com

ISBN: 978-969-416-567-7

1st Edition : 2022
Quantity : 500
Price : Rs.440/-
Printed at : HI Traders, Lahore

Sales Office:

Ground Floor, Aiwan-i-Iqbal Complex, Lahore.

CONTENTS

Foreword.....	5
Chapter I: Iqbal as a Reformer.....	9
Chapter II: Impact of Egoism on Muslim World.....	13
Chapter III: Iqbal and Indian Muslims.....	19
Chapter IV: Iqbal's Philosophy of Education.....	23
Chapter V: Iqbal's Concept of Didactic Culture.....	27
Chapter VI: Egoism: Strengthens Positive Thinking.....	33
Chapter VII: Social and Political Impact of Selfhood.....	39
Chapter VIII: Iqbal gave New Meanings to Egoism.....	45
Chapter IX: Iqbal: The Poet of Liberty.....	53
Chapter X: Iqbal: The Futurist.....	59
Chapter XI: Iqbal and Kashmir.....	63
Chapter XII: Iqbal's Concept of Immortality.....	69
Chapter XIII: Iqbal and Islamic Democracy.....	75
Chapter XIV: Iqbal and Sufism.....	79
Chapter XV: Iqbal's Concept of Islamic State.....	89

FOREWORD

Allama Muhammad Iqbal's message is both for the East and West. His epistemology (science of knowledge) and ontology (science of being) provides metaphysical foundations to philosophies of knowledge and being. The levels of knowledge correspond to the levels of being. The modern man's denial of the higher forms of knowledge thereby leads him to deny the higher forms of being leading to the crises of the modern world. The Eastern man's obliviousness of his own intellectual and spiritual heritage is making him imitate the "dazzling exterior" of the modern West, among other things, resulting in the impoverishment of his creative thought and weakening of his vibrant conduct.

There have been galaxies of thinkers, who have pointed a way out of these crises to the people belonging to the traditional and the modern world. The voice of Dr. Allama Iqbal, in our part of the world, has been one of the most effective voices reverberating in the corridors of humanity. Our post-Iqbalian tradition has produced genuine thinkers who are making sincere attempts to spread the message of Iqbal in four corners of the world. Happily, Dr. Maqsood Jafri, well-versed in philosophy and literature, is making concerted efforts to make people at home and abroad listen to the words of Iqbal saturated in truth, beauty and love as harbinger of hope in the times of despair. This seems to me the reason that he has named his book: *The Message of Iqbal*.

Dr. Maqsood Jafri has a deeper understanding of Iqbal's works in Persian, Urdu and English. He understands the Eastern tradition and the thought of the modern West. He

reaches the heart of Iqbal's philosophy by bringing forth the Reality of the Egohood (*Khudi*) and its concomitants. This metaphysical concept permeates his entire book in its manifold dimensions, which awakens in the reader a perception of his self which is integrated with the Self (God).

Dr. Maqsood Jafri delves at length in discussing Iqbal's concept of Egohood (*Khudi*) with a new meaning of higher consciousness of one's self as against its ordinary meaning. It not only strengthens positive thinking in an individual but has social and political impact as well. He presents Iqbal as a reformer, who gives a wake-up call to the Muslim world. Dr. Maqsood Jafri's versatility is evident from the Chapters he has contributed on Iqbal's concept of Egohood, Indian Muslims, Culture, Liberty, Kashmir, Immortality, Islamic Democracy, Sufism and the Islamic State. The Chapter on Iqbal: the Futurist takes Iqbal as "the poet of tomorrow" with the capacity and strength to revolutionize the world. In every one of his Chapters, Dr. Maqsood Jafri manifests wider learning, deeper thinking and candid expression. He rightly presents Iqbal as a philosopher of change, who integrates the principles of permanence and change; power and vision; individual and the community; religion and philosophy; morals and progress; unity and multiplicity; contemplation and action in a unified whole. In this spirit, Dr. Maqsood Jafri does not take Sufism as a denial of life but considers it as a vision of affirming life in the Rasm-i-Shabbiri (tradition of Shabbir).

It is my considered view after reading his prose works on different topics, going through his enormous creative poetry and listening to his many interviews that Dr. Maqsood Jafri is a man of vision and a very courageous person. He cannot be categorised in any narrow circuits of ideas. He has not only "courage to know," but has also "courage to share" his knowledge without any fear or anxiety. One may differ from him at certain places in "the true spirit of philosophy," but one cannot fail to appreciate his sincerity, dedication and

commitment for the cause of righteousness.

Dr. Maqsood Jafri's book: *The Message of Iqbal* is a creative addition to the field of Iqbal Studies. It provides the reader with a fresh insight to understand the dimensions of Iqbal's thought which are so contemporaneous and vital in meeting the needs of humanity.

Dr. Shahzad Qaiser

Federal Secretary (Retd)/

Former Vice President,

Iqbal Academy Pakistan, Lahore

July 17, 2021

Zilhaj 6, 1442

CHAPTER I:

IQBAL AS A REFORMER

During my visit to some Universities in America, England and Canada, I found dire need to introduce Dr. Allama Iqbal to the writers, scholars and the youth. There is no dearth of books in English written on Dr. Iqbal and some of them are prodigiously superb. The unfortunate aspect and national travesty are that even the Pakistani Westernized intelligentsia and youth is absolutely unaware of the grand and ennobling message of Dr. Iqbal. The main message of Dr. Iqbal is his conception of *Khudi* (Egohood). His whole philosophy swings around the orbit of Self-cognition. I think it incumbent to introduce his message of Khudi to our younger generation with a sacred mission of promoting the cause of human supremacy and sublimity. The person, who is cognizant of this great secret, shatters the fetters and shackles of slavery and subjugation. He only bows before God and breaks the icons of monarchy, dictatorship and fascism. The latent and potent message of Self-cognition is the message of Self-reliance and Self-affirmation. Those nations cannot survive or exist with integrity, liberty and prosperity which are oblivious of Self-respect and Self-reliance. Iqbal in a Persian couplet says: "Where do I stand and what is my concern with melody? Melody is only a way to line up the astray camel". By it he meant that he wants to show the path of progress, dignity, respect and vivacity to his nation. Now, the question arises as to what were the political, social and economic parameters of evolution and evocation of his philosophy of Egohood. Dr. Abdul Wahid has aptly annotated upon the parameters and factors that fortify and strength the traits of ego in his book titled "Iqbal: His Art and Thought". He

writes: "It has been said that all philosophical systems have their origin in perplexing problems. When a great intellect encounters a difficult problem and tries to find out its solution, the thoughts engendered in these attempts when elaborated form a philosophical system. What was the problem that set Iqbal thinking? When Iqbal finished his studies and began looking around, he found a strident and triumphant West riding roughshod over a prostrate East. Towards the close of the nineteenth century, conditions in the East were particularly depressing. The sick -man of Europe was at his best gasp; Persia was being crushed under the weight of two mighty powers." "The Strangling of Persia" speaks volumes on this pitiable situation. China and India were also in a deplorable situation. The internal dissections in China had made China a cockpit of warring factions. As Iqbal was a visionary and seer and a great stalwart of human integrity, thus gloomy situation perturbed him much and he meditated to find the root cause of this ailment. He soon found the recipe of this disease and suggested to act upon the doctrine of Egoism. Dr. Abdul Wahid in this regard writes: "His deep and wide knowledge of Sociology and the history of different cultures convinced him that the main responsibility for oriental decadence lay at the door of those philosophical systems which inculcate self-negation, abnegation and Self-abandonment. These systems, instead of buoying man up to overcome the difficulties of life, weakened the moral fiber by teaching him to seek peace in running away from the difficulties, so that higher prizes in another world might be available to him". Actually, the negation of Egoism, drove the Muslims to the dark alleys of asceticism and fatalism which made them oblivious and indifferent to pragmatism and they condemned and cursed the worldly life and sought refuge in pseudo Sufism. Pointing out the causes of the decadence of the Muslims, Dr. Iqbal opined that neo-Platonism was the root cause of all abatement of Muslims. This is the reason he criticizes the Sufistic trances and reveries propounded by Sheikh -e-Akbar

Sheikh Mohayyud Deen Ibni Arabi, the famous proponent of Sufism and the author of “Fasusal Hakam”. He also criticized Hafiz Sherazi in one of his earlier poems for his hermitic message. Iqbal gave much reverence to Rumi and accepted him as his spiritual mentor but did not accept Rumi’s Pantheism. Iqbal considered Pantheism as the eraser of Individuality and Egohood. In a poem he says that he would not like to be the part of ocean and lose his entity as a drop. In this regard again I would like to cite from the book of Dr. Abdul Wahid. He connotes: “Iqbal’s wide studies in history, sociology and philosophy convince him that the decadent condition of Islam was due to the importation of neo-Platonic Ideas, which regarded the world as a mere illusion not worth striving for. These ideas corresponded in an unusual degree to those ideas on the Vedanta, and found their culmination in Islam in the doctrine of “*Wahdat-al-Wujud*” or “Unityism”. This doctrine led one to believe in God as immanent and regarded the whole world merely as an emanation. Thus, a pantheistic deity was substituted for the personal and transcendent God of Islam. Much of which passed under the name of mysticism was actually dope, whose only object was to make men spurn a life of activity and exertion”.

Islam is religion of movement and action. Unfortunately, because of monarchy and clergy, it has been made the religion of passivity and inertia, devoid of action and depending on incantations, amulets and prayers. The role of *Jehad* and *Ijtehad* has been entirely uprooted. The influence of Greek philosophy and of the Hindu Vedantic philosophy totally disfigured the real visage of Islam. Dr. Iqbal gave a clarion call against the Greek mythology and Hindu mysticism. He also negated the traditional passive culture of the monastery and voiced for a reformatory and revolutionary mission that grants all humans liberty and equality. His concept of *Khudi* is the affirmation of Egohood and is the message of human dignity as the Holy Quran ordains to fight oppression, suppression and transgression.

CHAPTER II:

IMPACT OF EGOHOOD ON MUSLIM WORLD

Traditional religions like Hinduism, Judaism, Buddhism, Christianity, Zoroastrianism, Taoism and many other local cults stress more on spiritual and moral side and preach Godhood. These religions do not give any charter or program for the social, economic and political aspects of human life. On the other hand, Scientific Communism based on the book titled *Das Capital* of Karl Marx emphasized on the material, economic and social side of man, totally rejecting religion, spirituality and mysticism. Plato and Moore had propounded the theoretical communism but the *Communist Manifesto* written by Karl Marx gave it scientific form. The systems of Soviet Union and China are based on Marxism. Marxism stresses on the acceptance of man as the sole figure in the universe and claims to protect the basic rights of all and sundry. Its manifesto is to provide basic necessities to all mankind without any discrepancy. Dr. Iqbal admired the spirit of this manifesto but also pointed out its horrendous effects on the liberty and individuality of humans. The regimentation of Communism strangles and suffocates the freedom of citizens of the Communist state. As Iqbal negated monarchy for its hazards that vanish personal freedom and curbs Egohood; similarly, Iqbal considered Communism an enemy of Egohood. Egohood protects individualism and human dignity. In totalitarian, dictatorial and monarchic states, the human freedom is contained and one's ego is smashed and emaciated. Iqbal's deep and rational study of the Quran convinced him that it is only Islam that keeps a

balance between God and Man. Islam is neither a religion in traditional supernatural sense, nor it is a materialistic cult like Marxism. In Islam, the Rights of God and the Rights of Man are clearly mentioned. Eminent British Philosopher Bertrand Russell wrote a book negating Communism titled “The Road to Serfdom”. He considered Communism as a prison. He rejected One Party rule of Soviet Union and regarded it fascism. Communism is Un -Democratic System. The French Philosopher Yean Paul Sartre also reacted against Communism and regarded it a system that effaces human individuality and identity. His theory of “Existentialism” rejects Marxism. Dr. Iqbal voiced the same notion. His concept of *Khudi* also rejects totalitarianism and promotes the approval and cognizance of human personality which is called self-awareness and self-affirmation.

Greek Philosopher Socrates had said: “Know thy self.” It entails crucially important psychological impact and imperative narration that a man is the best creation of God and His vicegerent on Earth and deserves best treatment and reverence. This concept strengthens one’s determination in the making of decisions. Self-cognizance is a positive, creative and active propensity. Iqbal’s concept of Egohood also bases on active and practical affirmation of human individuality and distinct character as the Caliph of God on the earth. Hazrat Ali had said: “The one who cognizes his ego, cognizes his God.” It means for the cognizance of God, the cognizance of one’s own self is essential. Iqbal In an Urdu poem has counted the traits of ego and said: “the secret of Self lies in proclaiming that there is no god but God. Ego is a sword and the acceptance of God is its whet-stone.” In Islam God and Man have a connection. The message of *Khudi* is quite Quranic message. According to Iqbal the man preserving the qualities endowed by God upon him is a *Murad-e-Momin* (The Faithful Man). The *Murd-e-Momin* of Iqbal is not like the “Man of Iron” of German Philosopher Nietzsche. Man of Iron of Nietzsche is an atheist and fascist. It was the impact

of his philosophy that a fascist Hitler emerged on the horizon of Germany and brought unprecedented destruction, chaos and cruelty worldwide. On the other hand, the *Murd-e-Momin* of Iqbal is modest, honest, virtuous bearing the qualities such as fortitude, forbearance, fidelity, faith, sacrifice, contentment, patience and perseverance. This man is the protector of *Kbudi* and is a positive personality. Allama Abdul Karim al-Jaily had given the concept of *Murd-e-Kamil* (Perfect Man). The Muslims Prophet Hazrat Mohammad was a Perfect Man and a Balanced Personality as he was not an extremist and proposed moderation and called it “The Straight Path”. The Quran mentions the Muslims as the Middle Community paving on Middle Path. The man who cognizes and recognizes his ego is the man of faith.

Dr. Iqbal himself defined *Kbudi* as self-awareness. It is self-cognizance and self-affirmation that distinguishes a living man from a spiritually dead man. At a place, he says that the living nations keep the record of every moment and are aware of their importance, identity and existence. The persons or nations oblivious of the secret of Egohood are erased from the page of history. According to the Quran, man is the vicegerent of God on earth and God has given reverence to all mankind. When God has given man freedom of faith and choice and honored him, then who are we to enmesh, enslave, and disgrace humans. Monarchy and Communism snatch humans natural right to freedom and justice. The core message of *Kbudi* is the protection and promotion of human rights and human dignity.

Iqbal’s concept of Egohood is neither an egomaniac nor egotistic, nor an enigma. It is not a riddle. It is a great reality that breaks the bonds and fetters of slavery. Iqbal gave consciousness to the Muslims of the Sub-continent. He woke them from deep sleep by spurring and stirring them against British colonialism and inoculated in them the spirit of freedom, dignity and revolt. This was the power and miracle of the clarion call of Iqbal that the suppressed and oppressed

Muslims refused to surrender before the alien occupiers. The message of Egohood abetted the plan of Muslims for freedom and averted the supremacy and sovereignty of the colonists. Quaid-e-Azam was in touch with Dr. Iqbal and constantly sought his advice on the matters of the Muslims of the Sub-continent. The letters written by Dr. Iqbal to Mr. Jinnah depict the great concern of Iqbal about the creation and emergence of Pakistan. Both agreed to make a Muslim State on Modern and progressive lines that will be a democratic welfare state. Both, rejected theocratic state and the role of retrogressive sectarian clergy in the making or shaping the future destiny of Pakistan.

An eminent poet, scholar, columnist and senior retired bureaucrat Akram Sohail, in his recently published book titled *Shaoor-e-Asr* (The Consciousnesses of the Epoch), has written that it was the message of Dr. Iqbal that awoke the Muslims from deep slumber and gave us the clear and real message of the Quran. Iqbal infused the indomitable conviction and spirit in the dead skeletons of the Muslims. Akram Sohail opines that Iqbal gave us light in the dark and dreary night. But, it is a great tragedy that even today; we have not implemented the golden principles given by Iqbal and Quaid-e-Azam. Both of them had rejected feudalism, sectarianism, fascism, parochialism and capitalism, but we could not free ourselves from the clutches of these social evils. I endorse his stance and strongly appeal to the younger generation to make Pakistan as our founding fathers desired. I feel it pertinent to mention that Pakistan is not an Islamic democratic welfare state. It is under the stone wall of bureaucracy, theocracy and feudalism. The majority of the public is the victim of poverty and illiteracy. The elite class takes benefit of this deplorable situation. Instead of producing the Shaheen (Eagle) of Iqbal, we are producing crows and vultures. Our youth is absolutely oblivious and ignorant of the message of Iqbal. Islamic State is a pluralistic, moderate, tolerant and inclusive state. Unfortunately, Pakistan has become a prey to religious extremism and terrorism. The sectarian clerics are

destabilizing Pakistan by their hate speeches and no government agency is active to harness them. Iqbal gave the message of “Movement”, while our clerics are preaching pre-destination and fatalism. The Sufis are busy in narrating spiritual stories and hoodwink the poor and illiterate masses in the name of pseudo Sufism. This state of mind is imperceptible and the Muslims have accepted these taboos imperatively considering them as the real tenets of Islam. Dr. Iqbal rejects all these un-Islamic views and through the message of Egohood gives new vision to the Muslims. The Sufistic trances and the short sightedness of clergy threw the Muslims into the dungeons and slough of inertia and stagnancy. It was the clarion call of Iqbal that shattered the shackles of British colonial rule.

The impact of the message of Dr. Iqbal was extensive. So many Muslim countries revolted against alien rulers and got freedom from them after great sacrifices. Libya got freedom from Italy. Morocco and al-Jeria got freedom from France. Iraq got freedom from Britain. The impact of the message of Egohood of Iqbal on the Muslim world is of great impact. Dr. Moeen-ud-Deen Aqueel, in his book titled “Iqbal oor Jadeed Islami Dunya”, (Iqbal and Modern Islamic world) sheds ample light on this subject. In a Persian couplet Iqbal had said: “After me the people will read my poetry, absorb it and say that a man conscious of Egohood had revolutionized the whole world.” Undoubtedly, this prediction of Iqbal has come true.

Iqbal’s concept of *Khudi* is multi-faceted. On the education side, it gives the message that we should not blindly follow the foot tracks of the Westerners. He rejected the education system that promotes and produces slaves. The education means development of personality. In an Urdu couplet, he says: “it is up to you whether you opt to be the servant of God or be the slave of stomach.”

On one side, he abhorred the Western system of education that buttresses material quest and mindset. In one

of his Persian couplets, he says: "Once, I spent a whole day in the company of Western savants but gained nothing as their erudition was sans of ethos." He opined that the Western thinkers were devoid of human pathos and clemency and only produced mental butts, busts and bungles. They are the worshippers of Mammon. This money oriented system has manacled human finer feelings of sacrifice and also mangled human Egohood. These teachers and preachers are the slaves of money. On the other hand, he also rejected the traditional way of Muslim Madrasa (seminary). He found it retrogressive and outdated system of education based on sectarianism, ritualistic and juristic debates and differences giving no enlightenment. The seminaries failed to produce scientists and thinkers. These short sighted clerics have driven the people in a higgledy-piggledy situation. Iqbal aspired a blend of secular and sacred curriculum. Sir Syed Ahmed Khan had rightly and timely felt the need of an education system that could meet the both ends. In Aligarh University, it was compulsory to study English, Islamic Studies and Science. Iqbal also aspired such a balanced education system. The book of Khawaja Sibtain titled "Educational Philosophy of Iqbal", is a master piece on the notion of Iqbal regarding education. Unfortunately, in Pakistan we could not introduce the education system aspired and prescribed by Dr. Iqbal. Presently, we have three education systems. English medium schools; Urdu medium schools and religious seminaries. We are producing three diametrically opposite classes. We need to abolish this dichotomy. If we want to see the Pakistanis as a one nation, we will have to give them one curriculum. It is incumbent on an Islamic welfare state to provide free education and medical care to all its citizens. Any state that fails to provide the basic necessities such as house, clothing, food, education and health care to its citizens is not the State of Medina. If we seriously and sincerely want to make Pakistan the State of Medina, then we will have to abolish feudalism and sectarianism as aspired by Dr. Allama Iqbal.

CHAPTER III:

IQBAL AND INDIAN MUSLIMS

Francis Bacon had said “histories make Man wise.” It goes without saying that the history is a teacher. The Muslims of the sub-continent passed glorious era when they ruled over India. But they also suffered horrendous times when the British over threw the great poet-ruler Bahadur Shah Zafar. His poetry during his exile in Myanmar (Burma) is heart wrenching. The British with the collaboration of Hindus left no stone unturned to crush the Indian Muslims. Dr. Iqbal was quite conscious and concerned about the atrocities inflicted on the suppressed Muslims. The identity and ego of the Muslims was fully vanished by the callous rule of the Britishers. Most of the Moghal emperors reveled in wine and women. Similar, was the attitude and lifestyle of the Khaligis, Tughlaqs and Lodhis. Exceptions of nobility, virtuosity and modesty are always found in some of those rulers but, generally, their times were of luxuries, chaos and crisis because of mutinies, revolts and rebellions. The British ruled with iron hand. Their sole target was to eliminate the Muslims from political scenario. Under the circumstances, Dr. Iqbal through his revolutionary poetry awoke the Muslims. His poem titled “The Lamentation of a Bird”, portrays the heartache of the Muslims. Alas; even after getting freedom from the British rulers, we are yet unable to make Pakistan as dreamed by Dr. Iqbal.

Dr. Khalifa Abdul Hakim had written marvelous books in English and Urdu on Islam, Rumi and Dr. Iqbal. In his English book titled “Islamic Ideology”, about the freedom of ego that leads to freedom of thought, conscience and deeds;

he writes about the reawakening of Islamic *Ummah*. In his book on Dr. Iqbal, he has exclusively stressed on the need of cognizance of Egohood. Dr. Iqbal believed that for the freedom of ego, we need culture and society based on political freedom. In my book titled “The Message of Islam”, on this specific point, I have written: “Islamic spirit of political freedom was fully crushed by these callous tyrants who played havoc in the sacred name of Islam. Even, today the Muslim Monarchs are playing in the hands of their foreign masters who are bent upon crushing the Muslims. Islam provides full liberty to all, whether they are Muslims or Non-Muslims. It does not crush human ego. The great Muslim reformers such as Jamal-ud-Din Afghani, Shah Wali Ullah Delhivi, Muhammad Abdhu, Kokabi, Nirwak Mustafa and Dr. Allama Iqbal had been trying to re-awaken the slumbered ego of the Muslims and sharpen it against Colonialism and Imperialism. Not only political liberty, Islam ensures religious freedom to all mankind also.”

The father of modern psychology Sigmund Freud in the need of the awareness of ego annotates: “each individual is a component part of numerous groups, he is bound by ties of identification in many directions, and he has built up his Ego Ideal upon the most various models. Each individual has, therefore, a share in numerous groups of those of his race, of his class, of his creed, of his nationality, etc., and he can also raise himself above them to the extent of having a scrap of independence and originality. We have interpreted this prodigy as meaning that the individual gives up his Ego Ideal and substitutes for it the Group Ideal.” James Strachey in his book titled *Sigmund Freud* writes on page 61: “there is always a feeling of triumph when something in the ego coincides with the Ego Ideal. And the sense of guilt (as well as the sense of inferiority) can also be understood as an expression of tension between the Ego and the Ego Ideal.” It is pertinent to mention that Dr. Iqbal on first stage believes in the cognizance of ego and on the next stage its affirmation and

consciousness. According to Iqbal self-affirmation is necessary for a productive and progressive society. In Hinduism, it is called “Atmanastu Kamaya”, which means Self-realization. Mahatma Buddha found the perfection of Self in moral sublimity. Great French philosopher Henri Bergson also propounded moral norms for the perfection of personality. He believed when the human soul feels an indefinable presence, there comes a boundless joy, an all absorbing ecstasy or an all enthralling rapture. Darkness is dispelled, everything is flooded in light. The soul in thought and feeling is absorbed in God. Dr. Iqbal also was of the opinion that divine traits make a man a “Perfect Man”. To attain the pinnacle of Egohood, we need to inculcate in ourselves the characteristics such as patience, truth, sacrifice, love and honesty.

Dr. Iqbal’s concept of Egohood intrinsically is the perfection of “Personality”, leading to Oneness of Mankind. On the first of January 1938 in his broadcast from All India Radio Lahore he said: “The modern age prides itself on its’ progress in knowledge and its matchless scientific development but inspite of it the tyranny of Imperialism struts abroad, covering its face in the mask of Democracy, Nationalism, Communism, Fascism and heaven knows what else besides.”

Dr. Iqbal gave a clarion call for the “Unity” of humans. A great American poet Robert Frost also gave a message of “Recognition of otherness for one’s own recognition.” It means one must respect others for getting esteem for his own self. Hence, Dr. Iqbal proposed: “Human beings do not demonstrate by their actions that they believe that the whole world is a family of God, so long as the distinctions of race, color and geographical nationalities are not wiped out completely, they will never be able to lead a happy and contented life and the beautiful ideals of liberty, equality and fraternity will never materialize.” French revolution also gave these three slogans: “*Liberte, Equalite, Fraternite*”. Dr. Iqbal was

much influenced by the French revolution which was a socio-democratic move that eventually emerged in the form of a welfare state based on justice and liberty. This was also the mantra and mission of Dr. Iqbal when he gave the idea of Pakistan. An eminent Pakistani scholar based in America Dr. Anwar Dil in his book titled “Iqbal: Poet-Philosopher of Universal Values”, on page 27 writes: “He loved the following lines of King Baber: “Man cannot approach the divine by reaching beyond the human; he can approach the divine only through becoming human. To become human is what he, the individual man, has been created for.” Dr. Iqbal in the fourth lecture in his book titled “Reconstruction of Religious Thought in Islam” has also emphasized this point about the nature of “I” and how through “*Khud*”, the conscious experiences can reach the soul substance as body and mind become one in action. The core and crux of the concept of Egohood of Iqbal encompasses the man’s dynamic and progressive feature for the betterment of one’s individuality and the welfare of society.

CHAPTER IV:

IQBAL'S PHILOSOPHY OF EDUCATION

Dr. Iqbal was a poet who believed in the principle of Movement and dynamic lifestyle in theory and practice. He gave a balanced view of education keeping in purview of education on spiritual and scientific lines. His view of education protects and promotes the concept of Egohood that liberates the humans from the shackles of slavery. He blended theory and practice and inculcated the spirit of creativity, erudition and reflection in youth. He was diametrically opposed to the traditional mode of education being imparted in religious seminaries. He considered the system retrogressive, sectarian and irrational. He desired change in the curriculum of "Madrassas" and aspired to insert modern education in the curriculum of religious seminaries to keep them abreast with the scientific discoveries. Unfortunately, these sanctuaries and sanctums have become the centers of religious extremism and sectarianism. In one of Persian couplets, he says:

If this is the seminary and the cleric; then the future of the youth is dark and dismay.

Similarly, in another Urdu couplet he sorrowfully says:

You have been strangled by the clerics; from where now we can hear; there is no god but God.

On the other hand, he was a great critic of the Western mode of education that only produces people of dwarfish mindset. Such people acquire scientific education devoid of spiritual, moral and humanistic proclivities and propensities. They are like robots. Their sapience and sanity are only limited to selfishness. This model of education promotes materialistic and hedonistic traits. Dr. Iqbal was Bar-at-Law from London and obtained Ph.D. in philosophy from

Germany. He had thoroughly studied the lifestyle of the West and found it entirely materialistic. So, he rejected the Western culture and materialism. In his opinion the East adopted Sufism and was devoid of science while the West was promoting science and lagging behind in spiritualism.

Dr. Iqbal believed in the entire absorption in man's own Being. He found the present world lop-sided. He regarded knowledge as the foundations of "*Ishq*" (Love) and "*Khubd*" (Egoism). In *Javed Nama* on page 139 he has discursively discussed the qualities of knowledge and love. He believed in the supremacy of Love on knowledge and felt rejoiced in the moments of separation of God and conceived the confrontation of God something contrary to the preservation of man's individuality and Egoism. In *Bal-e-Jibreel* (The Wing of Gabriel), he preaches the preservation of Ego even before God. Dr. Iqbal's concept of Egoism is anti-materialism. Spiritual elevation and ethical exultation are the real sources which can give jubilation to man and can determine his personality. The Self-cognizance makes man indifferent to the glory of the kings. In his Persian poetry book titled *Zabur-e-Ajam* he says: "The care-free heart in my bosom gives the beggar the mode of kings". "*Faqr*" (Contentment) or indifference towards materialistic pursuits inculcates the sense of responsibility and self-respect in man and it cannot be achieved without proper education. Dr. Iqbal demonstrates this point in *Zarb-e-Kalim* and in *Pasche Bayad Kurd* (What ought to be Done):

The Quranic Faqr is the evaluation of present and past. It is neither violin nor intoxication nor dancing nor singing.

Tolerance is another feature that fortifies man's Egoism. The Arabic word *Sabr* is used in the Holy Quran. The Quran says: "Get help with patience and prayer". Tolerance is an offshoot of patience. In *Javed Nama*, he says:

The test of pious people is to face trials and travesties; to make thirsty more thirsty is just. Pass by like Moses from the Nile river; and stride like Abraham towards Fire.

Qurb or closeness to God is another article to strengthen Egohood. It means that a man should struggle to achieve nearness to God. Dr. Iqbal differentiates between closeness and absorption. To preserve one's Egohood, he does not believe in the absorption into God like a drop of water in the ocean. He believes in the identity and individuality of man for the promotion, procurement and preservation of Egohood. In his Persian book titled *Asrar-o-Rumooz*, he says:

The purpose of your every action must be to achieve closeness to God so that His glory is revealed through you.

According to Dr. Iqbal as some positive features strengthen Egohood, there are some negative elements that weaken one's Ego. Slavery and beggary are the main two factors that damage, derange and deplete the development of the human Ego. In his book *Asrar-o-Rumooz* he says:

By begging poverty achieves abashment; and by begging the beggar becomes poorer.

About the immortality of Ego Iqbal himself has expounded in these words "life offers a scope for Ego-activity, and death is the first test of the synthetic activity of the Ego. There are no pressure-giving and pain-giving acts. They are only Ego-sustaining." About the impact and power of Ego in *Bal-e-Jibreel* he says:

Pervade upon the world with the force of Ego and fetch the secret of its hue and scent;

Like sea beware of the shore and also get rid of seashore.

In the wake of same intuition Iqbal in his book *Zabur-e-Ajam* says:

Ego is the hunter and its prey is the Moon and the Sun; the Moon and the Sun are the prisoners of its peerless plan.

Iqbal had vividly expostulated that Ego could only be preserved by having a solid purpose in life. Purposeless life is sapless and sardonic. It is incumbent upon man to distinguish himself through positive, progressive and virtuous values. Hence, in *Asrar-o-Rumooz* he says:

Immortality is based on purpose in life. The bell calls for its caravan is by purpose;

The life is hidden in constant struggle. Its reality is in persistent quest of hope.

Dr. Wahid gives the following views about the Unityism of Iqbal that reveals the secrets of Egohood. He writes: “the doctrine of Unityism was assailed by several Muslim thinkers, notably Ibn-Taymiyya and Shaikh Ahmad Srihindi; but they all attacked the doctrine merely as an article of faith for purely theological reasons, and while volumes were being written by both sides, the poison generated by these ideas was infecting the very roots of the Islamic body-politic. Iqbal assailed the doctrine on practical grounds. It is a proof of his originality of thought that he traced the connection between the doctrine of Unityism and the decadence which characterized all Eastern people in general and Islamic people in particular. Undaunted by the extent to which the poison from these ideas had worked into the intellectual and physiological life of all eastern people, Iqbal came forth to challenge the existing ideas by proclaiming that life is real and not mere illusion. He asks; ‘What then is life?’, and answers, ‘It is individual; its highest form so far is the Ego (*Khudi*) in which the individual becomes a Self-contained exclusive centre’. According to Iqbal there is a gradually rising note of Egohood in the whole universe. We are conscious of this in our own self, in Nature before us and in the ultimate principle of our life, the ultimate Ego. Starting with the individual Ego as a centre of will and energy he develops his philosophy; his concept of God, the individual’s freedom, will and immortality”. (pp. 29-30) It should be noted that according to Iqbal the characteristics of Ego are three, which are:

- i. It is not space-bound in the sense in which the body is bound.
- ii. True time-duration belongs to it alone.
- iii. It is essentially private and unique.

CHAPTER V:

IQBAL'S CONCEPT OF DIDACTIC CULTURE

The core and crux of all divine religions is the purification of soul and development of human personality. The poetry of Iqbal swings around the pivot of recognition and awareness of Ego. The Holy Quran values the Moral Man. In Surah Al-Shams (The Sun) it is said: "By the soul and Him that molded it and inspired it with (knowledge of) sin and piety; blessed shall be the man who has kept it pure and ruined will be he that has corrupted it." French philosopher Henry Bergson also called Moral Man as an Ideal Man. His social philosophy preached the importance of the didactic norms. Morality is a vast term. It covers all aspects of the behavior and conduct of a person. It also means a man of positive and noble behavior. Muslim thinker Abdul Karim Al-Jaily called such a person *Insan-e-Kamil* (Perfect Man). Dr. Iqbal calls such a person *Mard-e-Momin* (Faithful Man). The ideal man of Iqbal is a responsible figure in society with self-consciousness and is self-cognizant. The Holy Quran calls such a person a "Virtuous Man". Piety is the only criterion of superiority mentioned in the Quran. In Surah Al-Layl (The Night), the Quran says: "For him that gives (in charity) and guards himself (by obeying Allah) and believes in goodness, We shall smooth the path of salvation; but for him that neither gives nor seeks Allah's reward, and disbelieves in goodness, We shall smooth the path of affliction. When he breaths his last, his riches will not avail him."

According to Iqbal when an individual attains the apex of nobility and piety, he becomes the Man of Faith. The word

faith is not used in traditional sense of religion in the poetry of Dr. Iqbal. According to Iqbal faith is not a cult. It is not blind faith as Mathew Arnold and Aldus Huxley believed in rational faith, similarly the concept of faith in the Quran and in the poetry of Iqbal is not based on taboos, whims, conjectures and superstitions. A man of consciousness and conscience is a Man of Faith. The Quranic word “Taqwa” (piety) is the core of the development of human ego. The words culture and civilization represent the mindset, conduct and lifestyle of a nation. As Iqbal was an exponent of the Quranic teachings and way of life, he stressed on the need of a culture and social system based on monotheism, humanism, justice, moderation, progression, fraternity, equality, tolerance and love. In straight and simple words, it can be said that spontaneous overflow of collective behaviors, values, standards, norms and creeds that represent the toto image of society. The English lexicon edited in 1510 A.D. defines culture in the following words: “improvement and refinement by education and training.” Thomas Hobbes defined culture as: “education in children is called culture of their minds.” In the words of Arnold culture is: “Acquainting ourselves with the best that has been known or said in the world.” Iqbal was quite conscious to bringing educational profundity and virtuosity in Muslim culture that can excel in quality. The European insipid, insidious and insolent culture in which the family life has badly suffered at the cost of so called personal liberty. J.S. Mill in his book titled “On Liberty”, has explicitly annotated on the concept of liberty. He opines that liberty is not limitless. Whether it is personal liberty or social liberty, it has bounds and bindings. It is highly sorrowful that in the West, in the name of liberty the ethical values are being trampled under jack boots. Islamic culture promotes the culture of humanity, creativity and dynamism. Dr. Iqbal while commenting the influence of Greek philosophy on Muslims writes though Nasir-ud-Deen Toosi and Abu Rehan Al-Beruni were under the impact of Greek philosophy yet they were of the opinion that the universe is not static but

dynamic. A Muslim thinker Iraqi considered universe static. The father of modern Physics Albert Einstein whose literary and academic book titled "Out of My Later Years", while opining on the Theory of Time and Space has influenced science and society on dynamic and relative values. Bertrand Russell was also a great exponent of the Theory of Relativity. His book "ABC of Relativity" is a unique book on the modern concept of Physics about Time and Space. This notion proves to be quite advantageous and beneficial in the realm of science but it left very hazardous impact on the moral values. The Quran believes in the absoluteness of good and bad. Iqbal while supporting the Quranic viewpoint also believed in absolute values. Good is good and bad is bad. When William Shakespeare maintained that there is no good or bad only thinking makes it so, it created great humbug and crisis in the social and moral values. Islam does not believe in the relativity of good and bad. Suppose, we all consider theft as a negative value. Similarly, Truth is a positive value accepted in all human cultures. Actually, some Western thinkers could not differentiate and decipher between dynamism and relativity. Iqbal specially mentions Muslim thinkers like Al-Jahiz and Ibn-e-Mussqoya regarding the dynamic concept of universe. He strongly opposes the static society and noxious culture based on retrogression and staleness. Iqbal in his lecture titled "The Spirit of Islamic Culture" candidly expostulates that Islamic culture is based on rational education, divinity, revelation and scientific outlook. He looks at Islamic culture in totality in which the Real and Ideal merge into each other for the establishment of a progressive way of life. He proposes the development of Egohood for the promotion of positive values that ultimately establish a human culture based on justice. He says: "but in as much as the average man demands a material centre of nationality, the Muslim looks for it in the Holy town of Mecca, so that the basis of Muslim nationality combines the real and the ideal, the concrete and the abstract." (*Hindustan review* Vol. XX July-Dec. 1909)

Iqbal considers Man as a co-worker and co-creator with God. In a Persian poem he says:

Thou created mud and I created a goblet from it.

He considers non-creative minds futile, static and considers creativity as a special boon endowed upon special minds by the divine Providence. In an Urdu couplet he says:

The new world emerges by new thoughts; the worlds are not created by pebbles and boulders.

The freedom of Egohood makes one creative and innovative. In his poem titled *Abram-e-Misr* (The Pyramids of Egypt), he lauds the skill of the builders and appreciates their imaginative and craftsmanship. In another poem titled *Musavvar* (Painter), he highly admires the imaginative and creative mind of the painter and says:

You have shown Nature to us and have also seen it with your naked eyes; show us now thy Ego in the mirror of Nature as well.

Iqbal had exceptional prescience and by the dint of foresight, he foretold the fate and future of many nations. He had predicted the reawakening of China and its being a Super Power in the future. He had said:

The long slumbered Chinese are now waking up. The fountains of the Himalayan have started springing.

It is the miraculous power of imagination that unveils upon us the secrets of futurity. Dr. Ihsan Akbar in his Urdu book titled *Iqbalīyat* writes:

It is not the dexterity of the Iqbal's concept of culture that in this notion the East and the West are blended. Neither it is correct to say that we identify Iqbal as a stalwart of the combination of classical and modern thought. Besides all this, his greatness lies in his intuitive grid that he introduced us to our originality because without that we could not unite and discover our inner human Ego.

Dr. Moeen-ud-Deen Aqeel in his book titled *Iqbal and*

Modern Islamic World, writes that the awakening call of Dr. Iqbal brought an iconoclastic revolution in the Muslim world. The wave of enlightenment swayed the Muslims and embedded them with rational, scientific and democratic movements. The states that suppress Ego are dictatorial, monarchic and fascist states. A healthy, sound and confident society cannot be established by suppressing free will, freedom of expression, human dignity, creativity and individuality. Besides dictatorship the Greek, Hindu and Christian modes and chains of mysticism had also damaged human Ego and Muslim society. The beliefs in Quietism and pre-destination totally marred human psychology, activity and progression. Islam is quite antagonistic against traditional mysticism that leads to inactivity and inertia. Islamic concept of spiritualism and Gnosticism differs and collides with the concepts of other religions. Islam being a progressive and practical religion believes in action and movement and annuls static and stagnant way of life.

CHAPTER VI:

EGOHOOD: STRENGTHENS POSITIVE THINKING

The core of the concept of Egohood by Dr. Iqbal gives us the message of positive thinking. The man who accomplishes and furnishes his Ego can never involve in negative thinking and negative activities. It is the great irony of fate that the Man of our era is suffering from an inferiority complex. He has no confidence in his own personality. The scientific progress and industrial development have made man like a minute clog of the machine. Individuality of man has been entirely obliterated and crushed. People have become morally unscrupulous, biologically unfit, psychologically depressed and spiritually null and void. Norman Vincent Peale has nicely described in his book titled "The Power of Positive Thinking" about this state of affairs likewise: "lack of Self-confidence apparently is one of the great problems besetting people today. In a university a survey was made of six hundred students in psychology courses. The students were asked to state their most difficult personal problem. Seventy-five percent listed lack of confidence." Where ever we meet people in our daily life who mistrust their abilities, who are inwardly timid, who suffer from a deep sense of inadequacy, insecurity and inactivity lack self-confidence because they have not recognized their Ego. Resultantly, the flux of difficulties, the multiplication of miseries and the swarm of problems tend to sap energy from them because they have no self-confidence and are left spent and discouraged. In such a state of human affairs, Iqbal stood

for the realization and awareness of Ego. He believed to re-appraise one's personality through unshakable faith in one's Egohood. Self-confidence is the key to success. It is the only vital principle that can make us to live and let live. In his Persian poetry book *Asrar-o-Rumooz* he says:

If you believe in God; free yourself from worries; free yourself from the worry of loss and gain.

In another couplet in his Urdu poetry book *Bal-e-Jibreel* (The Wing of Gabriel) he says:

What is life?; the ecstasy of thought and insight. The known and unknown fears are the death of Egohood.

About the nature of Ego Iqbal differs from Ghazali that the Ego is a simple, indivisible, an imputable soul-substance, entirely different from the group of our mental states, unaffected by the passage of time. Our conscious experience is a unity because our mental states are related as so many qualities to this simple substance which persists unchanged during the flux of its qualities. Iqbal in his famous treatise, *The Reconstruction of Religious Thought in Islam* writes:

Whether we take the soul-entity as an explanation of the facts of our conscious experience, or as a basis for immortality, I'm afraid it serves neither psychological nor metaphysical interest.

While discussing the position of Ego and consciousness in the light of modern psychology Iqbal comments:

William James conceives consciousness as a stream of thought, a conscious flow of changes with a felt continuity. He finds a kind of gregarious principle working in our experience which have, as it were, 'hooks' on them, and thereby catch up one another in the flow of mental life. The ego consists of the feeling of personal life, and is, as such, part of the system of thought. Every pulse of thought, present and perishing is an indivisible unity which knows and recollects. The appropriation of the passing pulse, by the present pulse of thought, and that of the present by its successor, is the Ego. This description of our mental life is extremely

ingenious; but not, I venture to think, true consciousness as we find it in ourselves. Consciousness is something single, presupposed in all mental life, and not bits of consciousness mutually reporting to one another.

The factors and characteristics which fortify human Ego in the light of Iqbal's philosophy are numerous. About Ego's free personal causality Iqbal writes:

Thus the element of guidance and directive control is the Ego's activity which clearly shows that the Ego is a free personal causality.

So, he says in *Zabur-e-Ajam*:

I am a free man; love is my guide. And intellect is my slave.

Then in another couplet he says:

Moses went fearless in the court of Pharaoh. His heart was strengthened by the Quranic words 'Do not fear'.

According to Iqbal man's Ego needs freedom for its accomplishment and development. It is beyond the reach of time and space. Iqbal himself claimed:

...the Ego reveals itself as a unity of what we call mental states. Mental states do not exist in mutual isolation. They meet and involve one another. They exist as phases of a complete whole, called mind. The organic unity, however, of these inter-related states or, let us say, events in a special kind of unity. It fundamentally differs from the unity of a material thing; for the parts of a material thing can exist in mutual isolation. Mental unity is absolutely unique. My thought of space is not spatially related to space. Indeed, the Ego can think of more than one space-order. The spaces of waking consciousness and dream-space have co-mutual relation. They do not interfere with or overlap each other. For the body there can be but a single space. The Ego, therefore, is not space-bound.

Iqbal believed in the immortality of human soul and human Ego. It seems pertinent to mention that he did not use the words acquaintance, insight for the term Ego because

it would have become a message only for savants and erudites. His message for Egohood is for masses. It is a social concept. He did not use the term *Marafit-e-Nafs*. In his Persian poetry book titled *Asrar-e-Khudi*, he used the term *Ihsas-e-Nafs* (Realization of Ego). The former term is an apex stage of sublimity and lofty stage of Egohood. On the first stage Iqbal wanted the Muslim masses to realize their Ego and on the second stage he wanted them to achieve the state of cognizance, to achieve universality. The second stage is for the people like Munsoor Hallaj who in the state of Ego elevation proclaimed the Oneness of God and negated all non-Godly self-acclaimed powers. The people like Hallaj were not only spiritually elevated but had refused to accept the Sham and fake religiosity of the priests and the dictatorship of the monarchs. Hence, Dr. Iqbal paid great tributes to the sanctity and spirituality of this Martyr Saint who had said *Anal Haq*. He had challenged the *Mutakallimin*, who were inspired by the Greek thought and had entirely ignored the spiritual aspect of religion. Iqbal has explained the spiritual elevation of Munsoor Hallaj in his words in his book titled *The Reconstruction of Religious Thought in Islam*:

“The contemporaries of Hallaj, as well as his successors interpreted these words pantheistically; but the fragments of Hallaj, collected and published by the French orientalist, M. Massignon, leave no doubt that the Martyr Saint could not have meant to deny the transcendence of God. The true interpretation of his experience, therefore, is not the drop-dripping into the sea, but the realization and bold affirmation of the human Ego is a profound personality.

So far as, I have brooded over this tragic incident of the martyrdom of Munsoor Hallaj, I have come to the conclusion that his martyrdom was not only on the basis of religious differences but it was purely a political conspiracy. Hallaj was diametrically opposed to the pseudo spiritualists and religionists who sold the holy name of God and he also opposed the fascist, fierce and ferocious political policies of the rulers. In my opinion, when Hallaj proclaimed *Anal Haq*,

it meant “I am truth”. The Arabic word “Haq” does not mean God. Hallaj never said “I am God”. The clerics and the rulers were afraid of his spiritual and influential personality in the masses. So, they jointly conspired to get rid of him. It was purely a political murder. Hallaj had cognized his Ego and he did not bow before the self-acclaimed custodians of religion and governance.

Dr. Iqbal desired to create the same spirit of revolution in the Muslims that he found in Munsoor Hallaj by approving the cognizance and awareness of Egohood. What is the nature of “I” or “Ego?” In this regard Dr. Reynold A. Nicholson who translated the Persian book of Dr. Iqbal titled *Asrar-e-Khudi* (The Secrets of the Self) into English writes: “He sees that Hindu intellectualism and Islamic pantheism have destroyed the capacity of action, based on scientific observation and interpretation of phenomena, which distinguishes the Western peoples and especially of the English. Now, this capacity depends ultimately on the conviction that *Khudi* (Selfhood, individuality, personality) is real and not merely an illusion of the mind. Iqbal, therefore, throws himself with all his might against idealistic philosophers and pseudo-mystical poets, the authors, in his opinion, of the decay prevailing in Islam, and argues that only by Self-affirmation, Self-expression and Self-development can the Moslems once more become strong and free. He appeared from the alluring raptures of Hafiz to the moral fervor of Jalalud Din Rumi, from an Islamic sunk in Platonic contemplation to the fresh and vigorous monotheism which inspired Mohammed and brought Islam into existence.” While defining the relation of Egohood with Godhood he further opines:

The moral and religious ideal of man is not Self-negation but Self-affirmation, and he obtains to this ideal by becoming more and more individual, more and more unique. The Prophet (P.B.U.H) said: *‘Takhalloqu bi-akhlāq Allah; ‘create in yourselves the attributes of God’*. Thus, man becomes unique

by becoming more and more like the most unique Individual. What then is life? It is the individual, its highest form, so far, is the Ego (*Khudi*) in which the individual becomes a self-contained exclusive centre. Physically as well as spiritually man is a self-contained center, but he is not yet a complete individual. The greater his distance from God, the less his individuality. He who comes nearest to God is the completest person. Now, that he is finally absorbed into God. On the contrary, he absorbs God into himself. (*The Secret of the Self*, pp XVIII-XIX).

The wider interests of an individual are bound up with interests of humanity. The sum up of individual developed Egos constitute a society and culture of developed collective Ego's which is the actual replica of heaven on the Earth is. The verses of the Holy Quran clearly manifest the Quranic view of social welfare in the development of individual and collective Egos. In various verses the Holy Quran alludes to this matter such as:

O; ye who believe; Respond to God and His apostle, when He calls you to that which gives you life. (8:24)

(The believers say); we feed you for the sake of Allah only. We wish for no reward or thanks from you. (76:9)

Those who spent their wealth in accordance with the laws of Allah (for the benefit of mankind) and afterwards make not reproach and injury to follow that which they have spent: their reward is with their Allah and there shall no fear come upon them neither shall they grieve. (2:262)

CHAPTER VII:

SOCIAL AND POLITICAL IMPACT OF SELFHOOD

It was in the 18th Century when the term Self came into vogue. Previously, philosophers had been dealing with the concept of 'soul' and had no understanding of the term Ego. In Muslim philosophy the term Ego or '*Khudi*' had been a detrimental and a derogatory term for many centuries. Muslim Sufis, clerics and poets had been constantly preaching the suppression and negation of Ego as it was taken in the sense of arrogance and haughtiness. Even the spiritual mentor of Dr. Iqbal known as Moulana Rumi had very vehemently negated the Khudi of man, considering it a negative and nefarious term based on vanity. A great Persian poet Iraqi says:

First it is, and do you know what is its last?; Free yourself from the grip of Self. (*Kubiyat-e-Iraqi*, p.197)

Another great Sufi poet Moulana Jami says:

The sword of blame and the arrow of cruelty I receive from jealous ones; I announce Self-abnegation to avoid all plight. (*Kubiyat-e-Jami*)

Similarly, majority of the Urdu poets also preached the negation of Ego. Mirza Muhammad Rafi Sauda, a great Urdu poet says:

Alas; I could not reach my beloved as I was prisoner of Ego, and I was trapped in Self-vanity. (*Mysticism and Urdu Poetry*, p. 26)

Akbar Allah Abadi has also said:

If you want to prove your identity, then efface your color and be the part of Unityism. (*Mysticism and Urdu Poetry*, p. 139)

In the above couplets the term *Khudi* is used in derogatory and negative sense. Here, it means selfishness, vanity, arrogance and Self-centeredness. But, Dr. Iqbal gave new meanings to the term *Khudi*. According to Iqbal the determination of personality, maintenance of individuality and cognizance of Self are the foundations of the concept of *Khudi*. Self-respect, Self-expression and Self-control are the offshoots of Ego.

Iqbal's era was the era of helotry, decline and degradation of the Muslim world. The traditional Sufism which was the product of Greek and Iranian Sufism had made Muslims inert and inactive, depending only on fate and fortune. It had erased their confidence, integrity and personality. The professional Sufis preached negation of the Ego which ultimately created a mindset that adhered to servility. This apparent humility emerged in the form of psychological derangement, derision, depreciation, delusion and dereliction. The imperialists had conquered the Muslim territories and enslaved them. This deplorable situation incited Dr. Iqbal and enkindled the fire of revolt in him against the tormenters, traitors and predators. He raised a clarion call against the short-sighted clerics and pseudo Sufis who preached Self-abnegation. Iqbal revitalized, rejuvenated and reconstructed the mindset of the Muslims by inspiring them with his revolutionary message.

It goes without saying that Iqbal's concept of Egohood is based on individuals' spiritual purification and personal liberty. But, it is a fact that his notion of Ego is a social and communal concept. It is multi-dimensional. Its political impact on the whole Muslim world is self-evident. In this regard Dr. Wahid Ishrat writes:

Whilst rules for the development of an individual are laid down above, the Ego can develop fully only in association with other Egos and not in isolation. The Perfect Man has to work in co-operation with others to bring about the Kingdom of God on Earth, and he cannot exist independently of the group to which he belongs. As a matter of fact, this adjustment of personal activity to social good is primarily beneficial to the Perfect Man himself, because he cannot achieve his highest possibilities except by identifying himself with social purpose. This means that Ego has to live and work in a society. (*Iqbal-His Art and Thought*, p. 46)

As we have seen that individual Ego is a subject of mysticism and now we know that collective and communal Ego is a subject of social and political reforms. This concept of communal Ego breaks the shackles of alien subjugation, quietism, imperialism and Communism. It enhances the free-will of every person. In this regard Dr. Reynold A. Nicholson in the Introduction of *The Secrets of the Self* writes:

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

According to the Holy Quran, Man is the vicegerent of Allah on Earth. The divine vicegerency has been endowed upon man by God. It is called *Niyabat-e-Ilahi*. It is the highest stage of honor and nobility destined to humans. In the words of Dr. Reynold A. Nicholson such a man with the highest trait of knowledge is the real mentor and ruler of mankind and his kingdom is the Kingdom of God on Earth. Jesus Christ, time and again, in the Bible gave the glad tiding to his disciples and followers to establish the Kingdom of God on Earth. Deep down this also means to establish a divine state on the basis of spirituality, humanity, sacrifice, love, equality and justice.

Iqbal believed in Islamic social justice and establishment of an Islamic welfare state in which human Ego is protected

and procreated. Iqbal disagreed with Marxian concept of materialism, historical determinism, dictatorship and atheism. In a Communist set-up, the human Ego has no chance of growth, evolution and development. In a Marxian Totalitarian state, the human individuality is completely crushed. Communism does not deal with the individual but deals with the external and social problems of the whole community. Islam on the other hand, deals with social, communal, political, economic, religious, biological and psychological problems of individual as well as of community as a whole. It envisages human life in totality. R. N. Carew Hunt, a great admirer of Communism writes:

Communism thus a 'Weltanschauung' based upon a closely articulated body of doctrine-philosophic, economic, political and social-which claims alone to provide the scientific explanation.

But, he ignores the dictatorial aspect of the One Party rule in the Socialist states. The great British philosopher Bertrand Russell in his book titled *The Road to Serfdom* writes that Communism is like a prison in which there is no personal freedom. Similarly, the great social philosopher of the present-era Dr. Ali Shariati has written a book in which he has refuted Communism on the similar grounds. Dr. Iqbal in one of his poems had praised the Soviet Revolution of 1918 but eventually in one of his poems, he strongly criticized the dictatorial political system of Soviet Union. According to Iqbal any system that curbs human individuality or Ego is Fascism. This is one of the reasons that Iqbal had diametrically opposed the monarchy in the Muslim world and considered it anti-Islam. Dr. M. Aziz Ahmed in his book titled *Iqbal: As a Thinker* writes:

Iqbal has based his philosophy of life on his philosophy of 'self'. The real cause of Muslim deterioration is 'Nafi-i-Khudi', Self-abnegation. Iqbal suggests 'Isbat-i-Khudi', Self-cognizance. Khudi is, here, used in a philosophical sense, and means recognition of one's Self. Man has a unique capacity to

recognise his Self and the purpose of his creation. This capacity makes him supreme over other creatures. The life of man should, therefore, begin with the study of his Self and culminate in perfection of his Self. Khudi is, thus, the name of several attributes found in an ideal character such as Self-realization, Self-assertion, boldness, spirit of independence, sense of respect, noble idealism and action. The object is spiritual elevation.

As the concept of Iqbal's Egohood is multi-dimensional, so many critics and thinkers have given different opinions on it. But, the crux of the matter is assimilated in a very crystal clear notion that the aspect of individuality of Egohood ultimately leads the humankind to social and communal justice. Iqbal was a reformer and by inner spiritual purification he aspired a social and political revolution based on human liberty and social justice. The social element of his concept cannot be ignored as he propounded the Islamic values and system. Iqbal was a great pioneer of the establishment of an Islamic state. For that grand and glorious purpose, he jolted the common Muslims against monarchic and imperialist systems and awakened the slumbered to rise for their social, economic and political rights.

CHAPTER VIII:

IQBAL GAVE NEW MEANINGS TO EGOHOOD

Iqbal day is the day of meditation, estimation, and rededication to the principles, ideals and values preached by Iqbal. This day furnishes an opportunity to all who have faith in his enthusiastic and fervent message. The poetry of Iqbal is like a fathomless ocean of crudition and his devotees are like spectators standing on the seashore surprisingly staring at the tempestuous swirls of his scholasticism and tumultuous abysses of his reflection. His poetical ingenuity and philosophical maturity are splendid. The philosopher-poet Dr. Muhammad Iqbal was the man of extraordinary mental faculties and spiritual zeal buttressed with Western and Eastern knowledge of history, theology, literature, science and politics. He was not an idle-dreamer He was in fact a philosopher of traditional as well as modern thought who had made a careful study of human affairs in the light of world intellectual movements and historical processes. He exercised all his wisdom to fetch the radical causes of the economic, the political and the cultural subjugation of the Muslims of the sub-continent in general and the Muslims of the world in particular. His message of *Khudi* is an armor against the assaults of alien factors upon the life of an individual and a nation.

Iqbal gave a clarion call of Egohood for the reconstruction and revival of Islamic values. He stirred the Muslims, and infused new spirit into them. He enlightened, energized and guided the world of Islam to its destiny beyond

the azure firmament. He resuscitated its glorious past and revealed the vision of its future. His verses bestir storms, vie with the sublimity of new horizons and liberate Earth rooted man to dive into the depths of his own ego, and saturate himself with the pearls of divine energy aspiring to conquer and absorb the universe within himself. Hence he says:

I have lost in the conscience of the cosmos. And the string has brought light in to my eye.

I venture it imperative to discuss in a nutshell the concept of Iqbal's Egohood as it is the life blood of his whole philosophy.

Iqbal's concept of ego is personal as well as social. It is religious-cum-social in its nature. He was essentially a religious and philosophical bard. It is necessary to go through the works of world masters if one intends to have an understanding of Iqbal's poetry. What is ego? He has himself defined it as such:

It is the determination of personality and cognition of self.

Socrates once said: "Know thyself." The Holy Quran emphatically lays stress on the cognizance of "*Nafs*" in the verse:

Who can detest Abraham's way except he who knoweth not his ego.

Hazrat Ali says:

He who cognizeth his ego cognizeth his Lord.

Iqbal derived the idea of Egohood from the Quran and modelled it according to new pattern. Some, Westernized critics of Iqbal claim that his concepts of *Khudi* and *Mard-i-Momin* are derived from Nietzsche's concept of superman. But at the same time, they forget that Iqbal was crusading against the Sufi ideal of passive contemplation to reorientate the ego of community to strive against the slumbered conscience of the Muslims of his era. Iqbal's concept of

Egohood is religious, liberal, humanistic, collective and in a universe where God is alive whilst Nietzsche's concept of superman is aristocratic, atheistic, authoritative and in a universe where God is dead. Iqbal's concept of Egohood and its interpretation is quite his original and personal. He is the poet-prophet of *Khudi*. Dr. Nicholson in the introduction of *The Secrets of Self* opines:

The moral and religious ideal of man is not Self-negation but Self-affirmation, and he attains to this ideal by becoming more and more individual, more and more unique.

Dr. A. Aziz in *Iqbal -As a Thinker* is of the view that:

Iqbal has based his philosophy of life on his philosophy of the Self.

The real cause of the Muslim deterioration in *Nafī-i-Khudi* (the Negation of Selfhood). Iqbal suggests:

Isbat-i-Khudi (the Self-affirmation) as its remedy.

Dr. Ishrat Hassan in *The Metaphysics of Iqbal* writes:

Iqbal's concept of self is metaphysical in its nature and includes the factors of mystical experience. Self is essentially directive, free and immortal.

From the above three citations it seems as Iqbal believed in the mystical individualism.

Does it mean that he was ignorant of modern philosophical movements and propounded a philosophy which has been conceived outdated in Europe quite a few decades ago. It would be absolutely unjust to think massive erudite like Iqbal was unaware of the world's intellectual movements. Actually, his concept of manhood is two fold. At first stage it is personal, intuitive, mystical and individualistic, and at the second stage it is revolutionary, social and collective.

Dr. Wahid about its second stage comments as such:

The ego can develop fully only in association with other egos and not in isolation. This means that the ego has to live and work in a society.

It manifests that individual is for community and community is for individual. Nevertheless, I think it necessary to mention that Iqbal differed from Karl Marx as far as human conscience is concerned. The Marxian concept of man first portrays man as answerable to his own conscience and then to the community. Self-responsibility and the devotion to community is the ultimate aim of human life. Jean Paul Sartre, a French philosopher, in his book *The Problem of Method* has scientifically discussed Marxian existentialism in the light of Communism. I am convinced that the ideal communist state that Marx dreamt does not exist anywhere in the world. All present totalitarian states have crushed the individual's ego and conscience. They do not practice Communism but are the representative regimes of Militarism and state imperialism. In the times of Hazrat Ali the Khawarij (Rebels) also claimed for a stateless society based on the Quranic principles in which every Muslim can act freely and prove to be Self-responsible. But Hazrat Ali opposed this idea on the basis of its impracticability and stood to establish a pure Quranic state. Marx visioned a state where man will not exploit man. Work will be the matter of pleasure rather than necessity. Goods will be in abundance. Man will respect man and a classless, familyless and a policeless state will be established. It will be only possible when the conscience of man is awakened. Iqbal in a letter to Sir Francis Young Husband writes that Bolshevism plus God is Islam. Iqbal differed with Marx on the point of God. Iqbal was a strong Monotheist while Marx believed in an Absolute atheism, Iqbal had felt that Islam was being misinterpreted and misrepresented for the last fourteen centuries. As he could not appreciate Marxism on spiritual and liberal grounds he stood to reconstruct Islamic society. He saw the fabric of Islam staggering and wagging on the props of Capitalism and Mullahism which were sufficient to deride man's individuality

and spoil the Muslim's collective life. Hence, he revolted against Capitalism. According to Iqbal the following factors fortify the human Ego, namely: love, *faqr*, courage, tolerance, legally earned wealth, action, truth, original and creative activity and crusade. As against these positive factors there are certain negative forces which are constantly at work to weaken the ego and stultify human personality. These are:

Fear, Beggary, Slavery, Flattery, Cowardice, Inertia and Inferiority Complex.

Iqbal's concept of Ego is anti-pantheistic. He gained vital strength in this connection from his teacher McTaggart who followed Hegel's doctrine of the Absolute Idea considering reality as spirit. McTaggart in his book 'Studies Hegelian Cosmology' proves that the finite egos are the only differentiations of the Absolute, and accordingly the only really real and immortal beings. Iqbal's ego can only develop in a liberal and moralistic society. It was his belief that every man is a separate entity, therefore, he should have equal and fair opportunities of progress and development of his Ego. When Descartes pronounced *Cogito Ergo Sum*, i.e. I think therefore, I exist, proves that the subject of our thinking process does exist and that is our ego. *Volo Ergo Sum* i.e. I will, therefore, I exist. Who wills? It is nothing but our Ego which is intuitive and Self-experienced. Ghazali regards self to be a separate identity over and above the mental states and experiences. It is a substance, which is simple, is divisible, and immutable. But the orthodox psychologists regard the Self to be mere accumulation of experiences. It is a conglomeration of sensations. But Iqbal disagrees with Ghazali on metaphysical grounds and reacts against Behaviorists on empirical grounds. It may be true that the self is the come and go of experiences but these experiences are, in no way, to be treated as separate from each other. There is within us a "succession without change." Bergson in his book "Mind-Energy" and "Introduction to Memory" discusses the dual nature of Self. He finds a multiplicity in unity and a unity in

multiplicity. Iqbal believes in the unity of self in the sense that the various experiences are felt and recorded by a single ego by an I. It is essentially creative, appreciative, purposeful, directive and progressive. It is the centre of multiple ends. Hence he says: "About the freedom of human Ego the earlier thinkers were of the opinion that it acts under the laws of Causality. Whether it is physical or mental necessity our actions are determined under the laws of mechanism and necessity." But Iqbal in his thesis "Metaphysics in Persia" refutes such ideas. He says if Ego is not free then all the personal judgements would have to be taken as delusion. And if human actions are predetermined in the course of events then there is no justification in imposing social, moral and political injunctions upon any man. The life of Self essentially lies in its will attitude. Every man is free to think and act provided he does not harm the interests of community. J.S. Mill in his book "On Liberty" has beautifully discussed the problem of human freedom. Iqbal was a great supporter of the freedom of human Ego.

He considers Ego not only to be free but also be immortal. Ibn-i-Rushd conceived "Intellect to be immortal in its universal nature." Plato considered "ideas" to be immortal in their permanent forms. Aristotle regarded "Mind" to be immortal in its absolute rationalism. Bergson believed in the immortality of vital Elan as a life-principle. Nietzsche thought energy to be immortal and introduced his doctrine of Eternal Resurrection. Kant furnishes his argument of personal immortality on the supreme good, perfect happiness and ethical basis. This immortality is of course personal but its argument is based upon the assumption that the consummation of virtue and happiness is somehow possible which is absolutely an optimistic inference. But Iqbal sought out the secret of personal immortality on the basis of Time and Space. Time in Physics is synonymous with space. It is serial in its nature. Hence external ego is chained in moments, instants and events. But our internal Ego is intuitive and lives

in pure duration of time which is not serial in its nature.

Time is considered like a thread and the successive events with respect to each other can be represented by the words “Before and after.” It is our own mental and mathematical division of time as past, present and future. Time is objective and we live in our present. Plato in his book “Timaeus” considers space as an aggregate of solid objects between which there is a void having neither space nor form, nor any characteristics. Zeno considered that space is infinitely divisible and motion is impossible. Hence, we see the classical Greek philosophers preached that the world is a static world of points under going no evolutionary processes. Iqbal disagrees with them.

Amongst the Muslim thinkers Aishwarya did not believe in the infinite divisibility of Space and Time. They concern motion only as the atom’s passage through space. Hence, they introduced the motion of jumps which is akin to the modern quantum jumps postulated by Plank and Neil Bohr. Ibn-i-Hazm believed that space and Time are continuous. Mr. Cantor also seems to be under the influence of Ibn-i-Hazm. Jallaluddin Dawwani and Iraqi divide Time into Material Time and Spiritual Time. They believed as Material Time is divisible and serial in its nature and its ‘nows’ are short as in the same way Spiritual Time is serial and divisible. But when it reaches its highest stage of immateriality it is turned into Divine Time which is absolutely free from the divisibility, sequence and change and is always in motion like space. Iqbal in the following verse manifests this fact:

This stillness is a mirage. Every atom of dust is in motion.

Iqbal also rejects Newton’s pure materiality, his doctrine of a fixed ether and his assumption that there must be a point in space which is absolutely at rest. Newton’s first law of motion which is called the law of “Inertia” also proves to be a farce if observed from different planets at a time. Nietzsche is very close to Newton in considering the universe as a closed

off unity of energy. This motion strengthens Fatalism, destroys the action and relaxes the tension of the Ego. Iqbal revolts against it and appreciates Einstein's concept of Time and Space. His theory of Relativity does not only serve scientific purpose but also vicariously matures the concept of Egohood. Einstein rejects the notion of absolute simultaneity. According to him Time and Space are not absolute and separate from each other but are relative and mutually dependent. He tells us that the world is not three dimensional but four dimensional, because we require four elements, Viz; length, breadth, height and time to determine an event completely.

Iqbal admires the propounder of the theory of Relativity who has given fatal blow to materialism and atheism.

In his lecture Iqbal expostulates the position of ego in Connection with Time and Space as follows:

The ego, therefore, is not space bound in the sense in which the body is space bound. Again, mental and physical events are both in time, but the time span of the Ego is fundamentally different to time span of the physical event.

According to Iqbal, therefore, the life of ego exists in movement from appreciation to efficiency, from intellect to intuition and atomic time and space are born out of this movement.

CHAPTER IX:

IQBAL: THE POET OF LIBERTY

Iqbal is the poet of liberty. There is not a shred of truth in it that he learnt the secrets of liberty from Western culture and philosophy. In the whole realm of Western literature, we do not find a single person who can be compared with Iqbal as a poet of liberty. Iqbal is not the poet of wine, songs and love-ditties. He is a flame of liberty and burns the twigs of Serfdom to sheer ashes. In the vast domain of English literature, we can enjoy the sunny humor of Chaucer, the conceits of Donne, the mysticism of Wordsworth, the Idealism of Coleridge, the platonism of Shelley, the sentimentalism of Byron, the Hellenism of Keats, the rationalism of Matthew Arnold and the scepticism of T.S. Eliot but we cannot single out one occidental poet surpassing Iqbal in his zeal for liberty and action. The great poets like Homer, Virgil, Valadimir, Dante, Goethe, Hugo, Tagore, Walt Whitman, Paterson, Hafiz and Nazrul Islam depict an unparalleled and unsurpassable poetic excellence but their concept of liberty is neither natural nor based on any philosophical synthesis. It is indubitable that Byron in his "Childe Harold" and Wordsworth in his work, "The Excursion" sing the lofty songs of French revolution but their zeal is only emotional. On the other hand, Iqbal has a thorough philosophy of liberty. Here, I would like to say a few words about Iqbal and Milton because Milton is the only English Bard worth mentioning in this connection. Although they lived in different ages and circumstances yet there is sufficient similarity in their outlooks to merit a special study. Iqbal's deep involvement with Islamic theology on

progressive grounds parallels Milton's with that of the Hebrew, Hellenic and Christianity, with the fundamental preoccupation of both of these great poets with the predicament of Man and his relationship with God. Milton and Iqbal had deep passions and staunch notions of a great nationalistic movement, religious reformation, the revival of ancient learning and both intend to assert eternal providence, and "justify the ways of God to man". Milton's intellectual and aesthetic enthusiasm of the Renaissance; his Intensive moral force of reformation and gusto for liberty make him a philosophical genius. In the words of Stephen Gwyann; "poetry was to him a sacred vocation." He laments over the degeneration of poetry in his elegy *Lycidas*. After a thorough study of Milton, one is convinced that Milton stood for liberty and the reawakening of slumbered conscience of man under the spell of ecclesiastical system. But in the end he also was diverted towards the pable and dogmatic aptitude of monasticism. In his *Paradise Regained* he says:

Of man's disobedience, and the fruit of that forbidden tree.
Whose mortal taste brought death into the world and all our
woes, restore us and regain the blissful seat.

From these lines of Milton, we can clearly comprehend his religious dogmas and his notion of redemption through Jesus Christ. In the beginning Milton sides with Satan and supports him in his rebellious attitude against the despotic behaviour of God. But before finishing his historical work "Paradise Lost", he realizes his dire mistake of appreciating Satan and eventually derides Satan in his book "Paradise Regained". Milton's concept of liberty is solid and positive. It is like the liberty of a river that flows freely but is under the tight grip of natural laws. Iqbal was of the opinion that anything which is negative is slavish. His concept of liberty is akin to the concept of Mujaddid-elf-e-Thani's concept of liberty that is based on the Quranic concept of *Tauheed*. His whole poetry is an effective attempt to revive the lost purity of Man and the reawakening of the human conscience

through an untiring struggle for liberty. At a place how beautifully, he says:

Owing to the lack of insight man has become the slave of man. He had pearls, but gave them over to kings-Jamshed and Kaikabad: in other words, he is worse than the canine breed even. I have never seen a dog bowing before another dog.

He criticized the narrow approach of the priests and inaugurated a critical, judicious, liberal and scientific study of religious beliefs.

He had been teaching the secrets of revolution to the slaves and the method of rule to the rulers. He could not be scared by the barbarous designs of the British colonialists and the white imperialism of the occidentalists. He says:

I see the majesty of royalty writ large on the forehead of Slaves.

And I mark the flame of Mahmood rearing its head from the dust of Ayaz.

Iqbal had given a clarion call for the political liberty of the Muslims of the sub-continent. Had there been no Iqbal, there would have been no Pakistan. Rousseau, J.S. Mill, Russell, Ruskin and Tolstoy are considered to be the greatest champions of social and political liberty. But Iqbal has developed a concrete philosophy of polity and has broken the fetters of every kind of exploitation. In a Fascist society the condition of men is worse than that of goods and chattel. They are just like shrivelled skeletons. This pathetic situation has been described by Iqbal as such:

In slavery the heart dies in the body and the soul becomes an Irksome burden over the man.

Iqbal in his poetic philosophical work *Javed Nama*, has described that in Jupiter Mansoor Hallaj, Qurratul Ain and Ghalib had joined heads together and were conspiring against the monotonous and non-revolutionary atmosphere of the heavenly spheres. Iqbal did not like the calm and quiet atmosphere of heaven and wanted a progressive and

revolutionary world for his creative activities. He like the other revolutionaries aspired for a heaven in which the development of Ego is not suspended and the exercise of free-will is permitted. Hence the says:

The free soul, that knows the reality of virtue and vice, can never rest in Paradise -a place that cannot contain him.

While wine, elf and celestial attendants constitute the Paradise of the priests, but the Paradise of free souls is an unending journey.

Man, according to William James, is a discoverer of truth through scientific experience but for Iqbal man is not only a discoverer of truth but a creator of truth and coworker of God in the shaping of things through creative and spiritual experiences. He is the possessor of a free will and enjoys special supremacy over the objects of Nature. In certain cases, man even commands the will of God. He further believes that God creates but nature matures; God gives existence, but nature gives motion and restlessness. God is the Creator of the Universe but man is the maker of schemes working through the universe. Hence he says:

Lover is he who builds his own world, and does not make himself at home with the world of limitations.

The crux of Iqbal's conception of liberty is the human Ego. He abhors Fascism simply because this system has crushed human initiative and dignity. He did not agree with Nietzsche's conception of superman for the dictatorial tendencies of his hero. He seemed to have the words of praise for Aristotle for the presentation of an Ideal Man in his book "Ethics." But he also does not agree with Aristotle for dry scholastic tendencies of his hero who is devoid of finer feelings and zest for power and action. He also does not rank amongst the lovers of Marlowian, Machiavellian, Baconian heroes who exert for mean political delusions of Self and power through necromancy, diplomacy and duplicity. Iqbal believed in a perfect man who with the force of his knowledge and action can establish the Kingdom of God on

the Earth. He recognized that the Ego is a free and personal casualty surviving through strenuous struggle. For him freedom and immortality are the rewards of ceaseless efforts while Kant brings in freedom and immortality in order to be sole to think that ours is a just universe, and that there is no fundamental discord between action and their ultimate results. But Iqbal believes that man is the master of the universe and his liberty can provide him sufficient course and material to enjoy his absolute command over the different objects of the Nature. He says:

Arise! The time has come for man's Self-exposure, The stars are prostrating before the punch dust. The secret that was latent in the bosom of the cosmos, now by the coquetry of water and clay has come to conversation.

Iqbal was diametrically opposed to the cultural, social, political, economic and ideological Serfdom. The world has not shown a better philosophical and revolutionary gem in human treasure of erudition than Iqbal. In the words of Thomas Mann:

“In our time the destiny of man presents its meaning in political term.”

But I dare say:

In our time destiny of man presents its meaning in the message of Iqbal and that is the liberty of man from the yoke of man.

CHAPTER X:

IQBAL: THE FUTURIST

“I am the poet of tomorrow” is the claim of Iqbal. Does it mean that he had no understanding of the past or present and was only an Idle-dreamer living in the nebula of false fabrications and sham shows of Muslim renaissance? Any man who has a bit understanding of Iqbal would bear me out that he was a man with profound knowledge of history, religion, political science, philosophy, literature and modern sciences. He possessed an acute insight to analyze the fate of different nations. He was splendidly saturated with the glistening pearls of Eastern and Western revolutionary movements. He had seriously brooded over the past, critically judged the present and clearly visioned the future of mankind. In the words of Thomas Carlyle, “a poet is a seer”. And Iqbal comes in the list of first rate seers of the world who had seen the coming ages in a crystal clear mirror of realities. Like a true devotee he solemnly prayed to God to grant him special vision for a right understanding of realities.

He says:

O! God grant me a heart that can see the inside, give me the sight that can see intoxication in the wine.

It is necessary for a seer to be in direct contact with the present and study the world around him with critical eyes. The Greeks were of the view that poet was a creator and had prophetic vision. The common poet just presents life as it is. His presentation of life is photographic. He does not beautify or glorify the human life. Some poets present a critical view

of life. They either degrade life or exaggerate it. But great poets always study life with the eyes of reality and present the solutions of world problems. In doing so, they render the job of prophets. Iqbal had really rendered the job of a prophet as the Holy Prophet himself said, the scholars of my *Ummah* would be like the prophets of Beni-Israel. So, Iqbal says:

Do not consider my frenzied tune as mere attempt at versifications, for sooth I am conversant with the secrets of tavern.

I don't find any exaggeration in the claim of Iqbal when he announces to be the advocate of liberty of Ego which ultimately is the message against all sorts of complexes. Sir Maurice Bowra about the prophetic mission of a great poet states:

It is at least clear that at the certain stage of its development poetry is largely concerned with the revolution of special kind of knowledge and so the task of prophets who get their information from the Muses or a god or a familiar spirit or the strange voyages of their own disembodied souls.

Iqbal was conscious of his revolutionary and philosophical importance in the making of posterities and toiled day and night to give a clear cut picture of future systems. Jean Paul Sartre the famous existentialist French philosopher believes in the purposeness of literature. Literature without conviction is like a wall of sand that can be easily swayed away by a single stroke of wind. Iqbal in the capacity of a seer believed in the prophetic mission of poetry and hence said:

If the object of poetry is to invest man with creative qualities poetry is direct succession to prophethood.

Here, I would like to quote William Blake to emphasize the mystical, revolutionary and prophetic mission of a poet.

Hear the voice of the bard;
Who presents Past and Future sees Whose ears have heard
The Holy Word

That walked among the ancient trees.

I once again would like to quote a verse of Iqbal in which he expresses his prophetic duties as a poet:

I have burnt up the lamp of my ego because the Moses' hand is hidden under the sleeve.

Who can deny the fact that Iqbal burnt like a candle and gave light to the Muslims of the sub-continent. The thickened clouds and lengthening shadows of slavery withered away by the flash of his staunch faith in liberty.

The creation of Pakistan is one of the greatest realities which came out of the dreams of Iqbal. Iqbal could foresee the emergence of a number of free and independent Muslim powers in 1932 when he visited the Mosque of Cordoba. How beautifully he composed the following verses:

Flowing Guadalquivir: here on your bank is one gazing at things gone by, dreams of another day. Destiny's curtain till now muffles the world to be yet already, its dawn stands before me unveiled.

Egypt is out of the clutches of the British Serfdom. Tunis, Algeria and Morocco are free and independent. Iqbal had also prophesied the awakening of China saying:

Deeply slumbered Chinese are awakening and the fountains are oozing from Hamala.

Many predictions of the poet of East have been proved true. I am anxiously waiting for his two other predictions to emerge into practical shape. The first is his wish for Tehran to be the Geneva of the East and his second prediction is about the freedom of Kashmir.

I wind up my essay with a decree that Iqbal being the renovator of the Muslim renaissance, champion of social justice, banner-holder of liberty, torch-bearer of equality and the advocate of world peace, is still a paradox that needs more attention for the right understanding of his message. Iqbal can only be understood with an open mind and deep

love for revolution. With the passage of time as world politics is getting new turns and science is revealing the latent mysteries of the cosmos Iqbal's message would be more clearly comprehended, and implemented as he himself said:

After me they will read my poetry, grasp it and say, a man who knew his self has revolutionized the world.

Iqbal had out right and whole heartedly welcomed the world revolutionaries irrespective of their creed, cult, color and caste. It shows that he was a highly dynamic, progressive and realistic personality. He loved change and believed in the revolutionary forces. This is the reason of his being a poet of tomorrow.

CHAPTER XI:

IQBAL AND KASHMIR

Kashmir is a legendary land and a paragon of beauty. Its snow-clad peaks, silvery fecund pastures and frozen clouds have always been the constant core of concentration and gravitation of the fancies of the poets who with the flight of imagination presented unparalleled tributes to the elf of excellence. It is truly said that Kashmir is the valley of wonder where rivers flow, ripples dance, flowers blossom, clouds freeze, and life freshens the thickets. Its apples, grapes, apricots, peaches, rice and saffron have no parallel in the whole world.

Kashmir has produced great rulers like Zain-ul Aabideen, Bud Shah and great poets like Ghani Kahsmiri, Noor-ud-din Wali Rishi, Habba Khatoon, Lulla Arifa, Azad and Mahjoor. Dr Allama Iqbal also hailed from Kashmir. His forefathers were Kashmiri Pundits. He had said:

My body is clay of the garden of the heaven of Kashmir.
My heart is from Hijaz and my utterances are from Shiraz.

Iqbal's emotional attachment to Kashmir was quite natural. He deeply felt the pain of the Kashmiris and through his soul-stirring and thought provoking poetry taught the downtrodden, the deprived, the disappointed and the dominated Kashmiris to rise and revolt against the Dogra Predators and break the fetters of alien subjection and subjugation. He exhorted the faltering and famished Kashmiris to roar like lions and pounce like Hawks upon the vultures of power and destroy them. In Kashmir human

rights violations, repression, genocide, arson, plunder, plight, pillage and brutalities of the grossest kind are inhumanly and perpetually perpetuated by half a million brutal occupation Indian forces.

Allama Iqbal was fully aware of the tragic background of the misfortune of the Kashmiris. He knew how the Mughals, the Afghanis, the Sikhs, the British and the Dogars had played havoc with the defenseless, decent, docile and discreet Kashmiris.

Allama Iqbal on one hand praises the beauty of Kashmir and on the other laments over the sad saga of Kashmiris. Before Iqbal the great Punjabi poets like Waris Shah and Mian Muhammad Bakhsh had praised the natural and human beauty of Kashmir. Besides, these giants of Punjabi poetry Shah Muhammad Karam Amritsari and Dr. Faqir Muhammad have wailed in poetic utterances on the callous conduct of the Hindu aggression on the Kashmiris. In June 1921 Iqbal visited Kashmir and for himself witnessed the bewitching beauty of the valley. When he saw the setting sun casting its golden and crimson rays on the mercury like ripples of the Lake Dal, he soared towards the celestial spheres with the wings of ecstasy and rapture and exclaimed with joy:

Behold how at eve flame finds abode beneath water
To cast off dust from its body the sun dives into the Lake
Dal.

In "Saqi Nama," he described the engrossing winsomeness of Lolab Valley in a very touching tone. In his poem, he strongly condemns the alien aggression and the passivity and hermitage of the Sufis and clerics of Kashmir. He was of the opinion that these Sufis and clerics believe in fate and have made the people inert and inactive. Then pathetically he concludes:

Hearts should awake by whose morning call
We seek that a saint in this dead nation.

On March 16, 1848 the valley of Kashmir was sold to Maharaja Gulab Singh by the British rulers for a paltry amount. On this tragic episode Iqbal had said:

They sold our peasantry, orchards, rivers and pastures.
Alas! How cheaply they sold a nation.

Iqbal had also praised the great Saint Shah-e-Hamdan for introducing Islam in Kashmir. Iqbal seems much indebted and impressed by the great saintly and scholarly personality of Syed Ali Hamdani. In a poem he pays glorious tributes to this Persian personage by saying:

Chief of the holy tribe and the leader of Ajam.
His hand was the destiny making of the nations.

Iqbal also paid great tributes to Ghani Kashmiri, a great poet of Persian language in these words:

Ghani had dulcet voice of a nightingale. He was a poet of heaven like land known as Kashmir. When he was in room, he locked the door and when he was out, he left the door open as there were no valuables in the house except the poet himself.

In the letters addressed to the great Kashmiri poet Mahjoor and Kashmiri historian Fauq, he stressed on the need of the reawakening of the Kashmiris and the breaking of the chains of Dogra rulers. On March 12, in a letter written to poet Mahjoor he asked him to preserve the literary and cultural asset of Kashmir by writing a book on Kashmiri poets.

On 11 July 1931, the Dogra regime opened fire on Muslims before Srinagar jail who were protesting on the arrest of Pathan Qadir Khan. On the sacrilegious attitude of a Hindu officer the Muslims, were protesting when they were baton charged and fired at. Several Muslims were killed but according to the report of a British officer all had received bullets on their chests. None of them had received bullets on the back. In the whole Punjab the Muslims raised a clarion

call against the aggression of the regime. Allama Iqbal also gave press statements against this cruel action of the Dogars. An association was formed to help the Kashmiris to get freedom from the Yoke of the Dogra transgressors. Allama Iqbal was elected as Secretary General of this Kashmiri association. On the piteous situation of the Kashmiris at that time he had written a memorable poem whose couplet is:

Today Kashmir under alien domination is like a pauper, there was a time when it was known as mini Iran.

In 1894, Mian Karim Bakhsh made an association named as Kashmiri Muslim Association. On an occasion Dr. Iqbal read a poem whose following couplet became very famous:

We have settled in India and left Kashmir.
Nightingale made the nest far from the garden.

Iqbal was so much involved in the affairs of Kashmiris that once with a broken heart he exclaimed with sorrow:

May that hand be broken which has crushed the freedom mongering spirit of Kashmir.

For the unity of the Muslims, Iqbal even uses the word of Kashmir. Iqbal throughout his life gave the message of the unity of the Muslims and the Renaissance of Islam. He says:

The gem of achievement lies hidden in the shell of brotherhood.
Be united like the letters of Kashmir.

For the better future and fortune of the Kashmiris, Iqbal suggested them to be united like a rock and face the tumultuous fluxes of the alien aggression. Let us all decide today in the name of Iqbal on Iqbal's Day that we will put side our personal and petty differences and unanimously resolve to chalk out a plan to oust the Indian predators from our sacred soil. On National and International level, we must vehemently and vigilantly strike on our enemy.

Kashmir Liberation Cell and Kashmir Academy can play very effective and vital role to unmask the Indian's atrocities

on international level. The poets, journalists and intellectuals should muster up their energies and faculties to unmask the demonic face of Indian diplomacy which is based on hypocrisy and duplicity as Iqbal through a resolution in a meeting of Anjuman-e-Islamia had presented the problems of the Kashmiris. In 1933, at the behest of Iqbal, a delegation of Muslim leaders presented a memorandum to the Indian Viceroy Lord Edding and leveled charges on Maharaja on his very face. We must keep up that revolutionary spirit and must keep in view the following couplet of Iqbal for the freedom of Kashmir:

That sacred ash can never be without sparks
In whose punch the flames of maple are hidden.

The time has come when the night of Indian aggression will end and the sun of Kashmiris liberation will rise. I wind up with the poem written by a young lady teacher Ms. Farzeen Maqbool from Mirpur, Azad Kashmir. Her booklet titled “My Peaceless Vale” was published by Kashmir Academy. In such a beautiful and appealing collection of English poems her poem titled “Mujahid-e-Kashmir” gives us hope and message. She under the influence of Iqbal volcanically gives vent to her pent up passions likewise:

Hark O Mujahid-e-Kashmir Hark;
Thy march can defeat the dark;
Nowhere then death shadow ever creep;
Freedom shall never sleep;
It will shower like blissful rain;
To dissolve all fear, all thy pain;
Our eyes shall and souls fertile;
God Shall Bless us again with smile;
Soon we shall get our lost treasure;
And we will live in joy and pleasure;
Freedom shall be lifelong partner;
A faithful, modest mate forever.

CHAPTER XII:

IQBAL'S CONCEPT OF IMMORTALITY

The human body is mortal and human Soul is immortal. The death of body does not mean the cessation of activities of Soul. There is some kind of awakening to a new spiritual experience immediately after death. The state between death and resurrection is called *Barzakh* (Purgatory), which literally means a thing that intervenes between two things, or an obstacle or a hinderance. This intervening state is also known as Grave, but is also used in the wider sense of the state which follows death. Thus, there are three states, death, purgatory and resurrection. These are the various stages of spiritual development and higher life. About this physical and spiritual development and journey of man, Muhammad Ali connotes: "In the Holy Quran, even the development of the physical life is mentioned as passing through three stages. The first stage of that is the state of being in the Earth; the second, that of being in the mother's womb and the third, that in which the child is born." Thus, we have: "He knows you best when he brings you forth from the Earth and when you are embryos in the wombs of your mothers." (53:32) And again: "And He began the creation of man from dust: then He made his progeny of an extract of water held in light estimation; then He made him complete and breathed into him of His spirit." (32:7-9) And still again: "And certainly We have created man to an extract of clay; then We make him a small life-germ in a firm resting-place, then we cause it to grow into another creation, so blessed be Allah, the best of the creators." (23:12-14). Corresponding to these three stages in the physical development of man, the stage of dust, the

stage of embryo and the stage of birth into new life, the Holy Quran speaks of these three stages in man's spiritual development. The first stage is that how can the human body remain the same? And in fact, the Holy Quran has stated clearly that it shall be a new body altogether. The resurrection-body will have nothing in common with the present body of clay except the name or the form which preserves the individuality of the departed soul. Paradise and Hell are also not corporeal states where the souls of people will abide. Paradise is an imperceivable state by senses and also is not a place of mere pleasure and rest but is a training centre for human souls for further infinite advancement towards sublime divine states. In accordance with the idea of the resurrection as a birth into the higher life, the Holy Quran speaks of an unending progress in that life; of the righteous ever-rising to higher and higher stages. Rest and enjoyment are not the goals of human existence. Just as there is a desire implanted in the human soul to advance further and further into life, even so there will be such a desire in Paradise. The Holy Quran points out this fact in these verses: "O; You who believe; Turn to Allah a sincere turning; maybe your Lord will remove from you your evil and cause you to enter gardens in which rivers flow on the day on which Allah will not abase the Prophet and those who believe with him; their light shall run on before them and on their right hand; they shall say, our Lord; may perfect for us our light and grant us protection, for Thou hast power over all things." (66:8)

In the same way Hell bears a similar significance and stages. In *Lisan-al-Arab*, Allama Abu-i-Fadzl Jamal-al-deen Muhammad ibn Mukarram defines Hell as great depth and *bir-un-Jabannam* means a well which has deep depth. In Lanes' Arabic-English lexican the word Jahim, derived from Jahm signifies, "the burning and blazing of fire."

In *Al-Mufridat fi-Gharibi-l-Quran*, Abu-i-Qasim al-Hussain ibn Abu-i-Fadzl al-Raghib defines '*saqqar*' (Hell), the heat of the sun that scorches a man, in the Holy Quran there are

different words that have been used in the sense of Hell. The word '*suul*' has been used in the sense of distress. '*Laz'a*' means the flame of fire. '*Hutamab*' is derived from '*Hatam*' which means the breaking of a thing, also breaking or rendering infirm or weak with age, while '*Hutamab*' means a blazing and vehement fire. Thus, as the idea of rising higher and higher of soul is connected with Paradise, that of falling down to abysmal depth is essentially connected with Hell; and as the ideas of contentment and happiness are associated with Heaven which is itself but the result of burning with passion in this life and lastly, as the idea of a fruitful life is associated with Paradise, life in Hell is represented as an unfruitful life. All of which is the result of man's own deeds and personal efforts. As he runs after the low wants and animal desires and baser passions, he makes himself fall into the depths; the burning caused by worldly temptations changes into a flaming fire after death; and since the only end in view is some sort of gain in this life, there is no deed which can bear fruit after death. In other words, we can say that the spiritual torments and mental pangs that are generally felt almost imperceptibly in this life, assume a palpable shape in the life here-after. What is Hell? The Holy Quran replies: "The fire kindled by Allah which rises above the hearts." (104:6-7) the fire that rises above the hearts, is the heart burning caused by inordinate passions. Hence, severe disgrace is mentioned as the chastisement of evil-doers in the Holy Quran. It says: "Then on the Resurrection day He will bring them to disgrace."

Dr. Iqbal strongly believed in the immortality of soul and considered it the fruition of the accomplishment and development of Ego. The journey of death to the stage of immortality is only perfected by fortifying and strengthening the Egohood. About Ego's personal causality Iqbal states: "Thus, the elements of guidance and directive control in the Ego's activity clearly shows that the Ego is a free personal causality. He shares in the life and freedom of the ultimate

Ego who, by permitting the emergence of a finite Ego, capable of private initiative, has limited this freedom of his own free will. This freedom of conscious behaviour follows from the view of Ego-activity which the Quran takes.” (The Reconstruction of Religious Thought in Islam pp. 108-109).

The Quran about the Self says:

He is indeed successful who causeth his Self to grow, and he is indeed a failure who stunteth it. (91:9-10)

Dr. Iqbal believed in the continuous, constant and persistent growth of Ego and considered it spiritually immortal. In a couplet he says:

I learned this secret from Abul Hassan (Hazrat Ali); the soul does not die with the death of body.

Dr. Ishrat Hassan after discussing the freedom of Ego in the light of Psychology and Metaphysics concludes likewise:

To say that the Quranic idea of Destiny and Fate goes against freedom, is not true, for Destiny is not the fixed Programme for the Ego. The Ego is free to choose and to act. Destiny is the inward reach of the Ego. The Ego is limited by its inner possibilities. Limitation, however, does not necessarily impose determinism upon us. The Ego is free within its possibilities. (*The Metaphysics of Iqbal*, p. 45).

About the immortality of human Ego Iqbal comments:

Life offers a scope for Ego-activity, and death is the first test of the synthetic activity of the Ego. There are no pleasure-giving and pain-giving acts; there are only Ego-sustaining and Ego-dissolving acts. It is the deed that prepares the Ego for dissolution, or disciplines him for a future career. The principle of the Ego-sustaining deed is respect for the Ego in myself as well as in others. Personal immortality, then, is not ours as of right; it is to be achieved by personal effort. Man is only a candidate for it. The state of ‘Barzakh’, therefore, does not seem state in which the Ego catches a glimpse from not time-duration itself. True time-duration belongs to the Ego alone. (Ibid., p. 99).

Hence, the immortality of soul in the light of the Metaphysical and spiritual concept of Egohood testifies that Dr. Iqbal believed in the immortality of soul with the immortality, accomplishment, awareness and cognition of Egohood.

CHAPTER XIII:

IQBAL AND ISLAMIC DEMOCRACY

Iqbal was a poet of life. He bases his conception on the Quranic principles of Movement, Struggle, Action and Social involvement. Islam does not believe in ascetic lifestyle. Islam is a social religion. It is not like the mystic mode of Greek Platonic concept of ideas, Hinduistic, Christian or Buddhist concepts of Hermitage. Iqbal being the promoter of Quranic concepts renounces passive mysticism pervasive in Muslim society. Islam has a political system that is based on piety, equality and freedom. The Islamic concept of Caliphate enhances the democratic system based on general consensus of people. Allama Iqbal in an article, "Political Thought in Islam" published in 1910, referring 'al-Mawardy', states that al-Mawardy divides the *Ummah* into two classes; (1) the electors and (2) the candidates for election. The qualifications absolutely necessary for a candidate were; (1) Spotless character; (2) Free from all physical and moral infirmities; (3) Necessary legal and theological knowledge; (4) Insight necessary for a ruler; (5) Courage to defend the empire; (6) Belonging to the family of Quresh; (7) Full of age. Dr. Iqbal was a strong believer of the Muslim community as a spiritual brotherhood and its members are bound to one another on account of common beliefs, deeds and ideals. Muslim community according to him was thus supra-territorial, supra-racial and supra-lingual. Iqbal has categorically rejected monarchy and traditional Sufism as they curb human freedom and exploit humans on spiritual, moral and social grounds. Dr. Iqbal discards the Western concept of Democracy as it is based on Capitalism and immoral bents. Iqbal had named

Islamic form of government as Islamic Democracy. In his book, “Reconstruction of Religious Thought in Islam”, he also named it as Spiritual Democracy. By spiritual Democracy, he means the Islamic spirit of equality before Law and equality in respect of opportunities irrespective of class, color, creed or ethnic differences and racial discrimination. While condemning the Western Democracy in his Urdu poetry book *Bang-i-Dara* in a poem titled “Khizar-i-Rah” composed in 1922 he says;

1. Western democratic system is the same old musical instrument which contains more tunes over than imperial once.
2. It is the demon of autocracy dancing in the garb of Democracy. And you think it is a fairy of freedom came from Paradise.
3. Legislative councils, reforms, concessions, grants, rights etc or the Western medicine which tastes sweet but in effect is opiate.
4. This eloquence of the members of the Legislative Council is irresistible. It is in reality, nothing but a war fare of Capitalists to make more money.
5. You take this mirage of color and smell for a garden. I am sorry for you. On account of your foolishness, see cage as your nest.

From these verses, we can clearly decipher that Iqbal was against the Western sham Democracy of the British form that granted reforms and rights to their men but ferociously and aristocratically subjugated the people. The Western Democracy has also violated some of the basic ethical norms given by their religion Christianity. The immoral acts like sodomy and lesbianism have been permitted by the Western Parliaments. In 1923, the Persian poetry book *Pyam-i-Mashriq* (The Message from the East), under the caption ‘Jamhuriat’ he wrote:

You seek the treasures of an alien philosophy from common, low grade people, themselves poor of mind. Ants crawling on the ground cannot attain the heights of wisdom of a Solomon. Avoid the method of Democracy; become the bond man of someone of ripe intelligence; For a few hundred donkeys cannot have combined the brains of one man, of one homo-sapiens.

Dr. Iqbal had constantly criticized the Western Democracy for its loop-holes and interests for the elite and capitalist class. It seems pertinent to mention that Dr. Iqbal himself took part in practical politics in 1926, and fought elections of the Punjab Legislative Council and won a seat for himself. Actually, Iqbal was against the divisive and deceptive nature of Western Democracy. But, he had firm faith on the modern democratic system through free and fair elections. Once more while denouncing the Western political system in his book *Zabur-e-Ajam* he writes:

Europe has enforced Democracy and has thus unleashed a demon.

A caravan, is actively in search of some other caravan, like a robber. It is stomachs out to snatch a loaf.

A group of people is sitting in ambush to fall upon some other group. God help it if this be its performance.

Impart this message from me to the Westerners that government of the people is like a sword out of its scabbard, killing ruthlessly.

We must differentiate between Western Democracy and Islamic Democracy. Iqbal has rejected monarchy, fascism and Communism. He believed in the counselling of people and franchise but with a condition that Islamic political system can be only established in the concept of the Sovereignty of God. No Muslim Parliament can make the Law against the Quran and Sunnah. Iqbal believed in '*Ijtihad*' and in political system of Islam. He asserted that the government can be vested in a body of persons or an elected assembly. In his book titled *The Reconstruction of Religious Thought in Islam* on page 157 he writes:

Personally, I believe that the Turkish view is perfectly sound. It is hardly necessary to argue this point. The Republican form of government is not only thoroughly with the spirit of Islam, but has also become a necessity in view of the new forces that are set free in the world of Islam.

It should be clear that eventually, Iqbal supported Islamic Democracy. His democratic concept was based on the '*shura*' (the Council). The Holy Quran says:

And their rule is to take council among themselves.

Rousseau opined that the sovereignty lies with the masses. Karl Marx believed in the government of the proletariat. According to Hobbes, the sovereignty lies with the ruler. John Locke believed that the power must belong to the majority. But the vocal point is that according to Islam the sovereignty lies neither with the ruler nor with the majority. It lies with God and the duty of elected Parliament is to implement the Law given by the Quran. The Quran ordains the Holy Prophet (P.B.U.H) for consulting the *Ummah* in their social matters. Islam does not allow dictatorship and strictly condemns despotism and monarchy. General consensus is very essential in the general affairs of the community. The Quran in Surah 'Aale Imran' says:

And take council with them in the affairs.

Iqbal being a staunch pioneer of the Islamic tenets and injunctions was wholly solely devoted to preach and promote Islamic view of life. He was diametrically opposed to monarchy and every sort of dictatorship. He was a great supporter of human liberty and was against every sort of slavery. While, he discarded Western Democracy and Communist totalitarian and Autocratic political system. He believed in Islamic Democracy based on moral, spiritual, humane and democratic norms.

CHAPTER XIV:

IQBAL AND SUFISM

A true saint is a reformer. He performs prophetic mission of guidance, purification, virtuosity and reformation. Sufism is not a cult. It is a way of life. Spiritualism is the message of all divine religions. It is not hereditary. Iqbal opposed the traditional passive hereditary Sufism and believed in *Irfan* (Gnosticism). The prime mission of a mystic is to invite people to God and in the words of John Milton to show the man the Ways of God. The basic mission of all saints is to establish humanitarian values and strengthen affinities amongst all humans, despite of their discrimination of cult, creed, color and caste. He preaches love, tolerance, patience, humanity, equality and piety. He is diametrically opposed to use Sufism for monetary, social and political gains. In so many couplets Iqbal has criticized such swindlers who misused spiritualism for petty gains. In an Urdu couplet Iqbal says:

The Sufi and Mullah are not aware of my passion; their skirt of the apron is even not torn.

The Quran clearly mentions the spiritual and social responsibility of religious scholars and spiritual mentors in many verses. The prophetic mission is two-fold. One; to exhort the rulers to maintain justice and respect human rights. Second; to guide the people towards piety and spirituality. Prophet Abraham challenged the false claim of Nimrod of Godhood. Moses did the same by challenging the fake claim of Pharaoh's Godhood. To this point the Quran says:

Go forth (then), you and your brother, with My messages, and never tire of remembering Me. Go forth, both of you, unto Pharaoh for, verily he has transgressed all bounds of equity. But speak unto him in a mild manner so that he might bethink himself or (at least) be filled with apprehension. (Surah Taha, 42:44).

Likewise, we find great Sufis who challenged the callous and uncouth tyrants and despots and laid down their lives. Mansoor Hallaj, and Sarmad are the examples of such saints who revolted against the retrogressive and traditional clerics and opposed the political autocrats. In Muslim history we find two types of Sufis. One; who challenged the injustice and dictatorship of the rulers, whether they were locals or aliens and fought against them till their last breath. They acted upon the Quranic message of *Jehad* (Holy War) against oppressors and transgressors. Second; we find the passive and traditional Sufis only preaching piety. They exhort people to remain away from worldly matters. They preach Self-renunciation. Dr. Iqbal finds the salvation and existence in the revival of *Jehad*. His poetry is replete with the clarion call of revolt against oppressors. His concept of Self-affirmation is actually a revolt against the didactic cult of hereditary tradition Sufism. It is pertinent to mention that when the Islamic Caliphate turned into monarchy and the autocratic kings of the Umayyad and Abbasid dynasties played havoc with the basic human rights of people, some clerics and saints found refuge in seclusion and kept themselves at arm's length from political matters. The Majority of the Muslims started visiting the saints for spiritual elevation and contentment. Politics and religion became two poles apart. The tragedy with Sufism occurred when like monarchic hereditary, it also became a hereditary cult. On one hand, the monarchs exploited the masses on political front, and on the other, the self-styled Sufis exploited the masses on spiritual front. Allama Iqbal severely criticized the monarchy, short-sighted clergy and hereditary Sufism. Majority of the clerics felt safe side in supporting monarchy and instead of demanding social justice,

political freedom and human rights, they flamed the historical, juristic and sectarian issues.

Dr. Iqbal was fully aware of the tragic situation created by the retrogressive Mullahs, passive Sufis and tyrannical monarchy. Hence, he regarded monarchy, clergy and Sufis the basic factors of the destruction of *Ummah*. The Muslims were influenced by Greek mythology, Hindu Vedantic spiritualism and Christian Monasticism. So far as Islamic concept of spiritualism is concerned, the Holy Quran regards true saints as the “Friends of God”. It says; “Beware; verily the friends of Allah have neither fear nor worry.” When Dr. Iqbal gave the concept of *Murd-e-Momin*, by it he meant an ideal and perfect man who is endowed with the quality of faith and fidelity. This man fights against social evils and promotes the human and spiritual values. Dr. Iqbal allegorically alludes to this spiritual and revolutionary mission and says:

That dawn by which the night trembles is created by the prayer call of the man of faith.

Kabalah is a Jewish spiritual book. The Jews who are moderate and peace loving, believe in the spiritual instructions and ordinations of *Kabalah* and are known as “Kabalists”, while the Jewish extremists are known as “Zionists”. One of the Jewish theological book is titled “Zohar”, It is the book that contains the Jewish strict and stringent laws. Most of the Zionists are fundamentalists and extremists as they give more importance to Zohar than to *Kabalah*. The present Israelis who have occupied the land of the Palestinians and are wrecking unprecedented vengeance and atrocities on defenseless Palestinians are the Zionists. Dr. Iqbal had prophesized about the crisis of the Middle East and foresaw the odd days of the Palestinians. As Muslims, we see the doctrinal dichotomy in the form of *Shariah* and *Tariqah*, similarly the Jewish followers of *Kabalah* are like Sufis and the followers of Zohar are like extremists. In Muslims, no cleric or sect is against spiritualism but the way spiritualism has been distorted, disfigured and debased by some pseudo Sufis,

it has been totally rejected by some Muslim clerics like Ibn-e-Tamiyya and Mohammad bin Abdul Wahhab. The latter in his book titled *Katab-ud-Towhid* (The Book on Monotheism) has totally rejected traditional Sufism and introduced “Salafism”. Salafism is a reactionary cult against traditional Sufism. Dr. Iqbal was not a Sufi in the traditional sense but was a great spiritualist. When he went to England for higher studies, first he visited the shrine of Hazrat Nizam-ud-Deen Owliya in Delhi and wrote a poem on the spiritual sublimity of this great saint. In one of his poems, he acknowledges and admires the saintly personality of Buo Ali Qalandar. In his last days of life, Dr. Iqbal regularly visited the shrine of Hazrat Data Ganj Baksh and offered morning prayers at this shrine.

Some people regard Iqbal as a Modern-Sufi. In my book of Urdu columns titled *Charagh-e-Afkar* (The Lamp of Reflections), there is an article under caption “Modern Sufism”. In this Column, I have discussed that the traditional Sufism renounces and denounces practical aspect of life. Modern Sufism means a movement for humanity, universality and fraternity and a struggle against all sorts of barbarity, immorality, oppression, subjugation and exploitation. It means “Humanity based on Spirituality”. This concept negates monastic traditions and invites against social evil. It is “Active Sufism”. Dr. Iqbal says;

Come out of monasteries and act on the tradition of Hussain as monastic style of life is merely grief and dismay.

In another Urdu poem, Iqbal quotes the utterances of Iblis (Satan) about Muslims. Satan instructs his followers and says:

Keep him busy in charms and incantations and morning prayers and ensnare him in the web of monasticism.

There is no shred of doubt in it that the prophets, philosophers, poets and the saints are born with their meticulous and wonderous qualities. They are endowed with

special mental and spiritual traits. Iqbal had tributed so many saints in his poetry but also has severely condemned the fake and sham Sufis who sell the amulets and exploit the people in the name of God. They are like the Christian priests and parsons who had been issuing the tickets of heaven and receiving ransom to expiate the sinners. This traditional Catholicism was challenged by Martin Luther who totally rejected this Christian tradition. The Holy Quran ordains the reverence of holy places. It says:

Verily the (mounts) of Safa and Marwa are the signs of Allah.

Similarly, the shrines of the prophets and saints are sanctuaries. These sanctums are respected by Muslims. The sanctimony exhibits from one's pious mind-set and noble character. Unfortunately, some of these sacred places have become the prey of un-Islamic rites and rituals. The graves of some saints have become the place of prostration and trade which is un-Islamic. Dr. Iqbal expresses great esteem for the sanctuaries of the saints but severely condemns un-Islamic rites rendered in these sanctums. He wrote much on the reformation and innovation of the real Sufistic spirit. The true saints possess miraculous powers like the prophets. Prophet Moses was given miraculous powers. Moses threw his staff on the ground and it became a snake and devoured the rope made snakes of the magicians and he also on the order of God struck his staff on the rock and twelve fountains sprang to satiate the thirst of the twelve tribes of Israelites. Prophet David used to touch the iron bar and it melted like wax. Jesus Christ cured the blind and the leper by the touch of his hand. He even raised the dead to life. Prophet Muhammad (P.B.U.H) parted the moon into two pieces by raising his finger. He picked the pebbles and they recited *Kalima*. So many books have been written on the miracles of Muslim saints. Particularly, Dr. A.J. Arbery and Dr. Raymond Nicholson had written much on the mystics of Islam. *Tao Te Ching* is a book of the Way and Power of Taoism on mysticism. In Hinduism, Lord Krishna is shown as

performing miracles. Buddha and Guru Nanak are also believed by their followers to have performed miracles. There are so many Muslim mystics who performed miracles. Particularly, in the Muslim mysticism Hazrat Ali is known as the Master of mystics whose miracles are on record. In Muslim Sufistic traditions, we find Sufi orders like Siddiqiya, Qaderiyya, Naqshbandiya, Badawiyya, Rafiyya, Chistiya, Owaisiya and Moulviyya. Most of these Sufi chains believe in the “Walayat-e-Ali”. These saints had spread Islam worldwide by their spiritual sublimity, nobility, love and protecting human rights and norms. Malcolm Clark in his book titled *Islam For Dummies* writes:

Sufis played a major role in converting people to Islam in regions such as Sub-Saharan Africa, South Asia (Today Pakistan, India and Bangladesh), and Central Asia.

What is Sufism? There are different opinions about it. In my book titled *The Message of Islam* under the caption “Islam and Mysticism” on p. 91 it is written:

The Arabic word *Tasawwuf* is from ‘suḥ’ which means Wool. The early Sufis used to wear coarse woolen dress and were ascetics. They practiced physical self-denial. Such Sufism of self-abnegation and self-denial is prohibited in Islam. There is a famous saying of the Holy Prophet; “No Asceticism in Islam.”

On the other hand, there is a sober mysticism and ecstatic mysticism. The former means mysticism of ‘*salik*’ or ‘*Arif*’; the people who are self-conscious and practice religious rituals with their spirit. The latter deals with ‘*Majzooḥ*’ that is the ecstatic and engrossed and possessed persons. There are so many stages and positions of Sufis so far as their spiritual standards are concerned such as; Sheikh, Salik, Arif, Qutub, Abdal, Majzooḥ and Qalandar. It seems pertinent to mention that the “Real Sufism” abstains from sinful life. Pure Formalism is a fundamentalist mind-set. Prayer is obligatory. It is the tenet of *Shariah*. But what is its purpose? Its purpose is to attain nobility, piety, righteousness and the purification

of soul. The Holy Quran in Surah The Spider says:

Recite what has been revealed to you of the Book and establish regular prayers. For prayer precludes indecency and wrong doing. (29:45).

Similarly, the purpose of Fasting is the purification of soul. The Quran in Surah The Heifer says:

O; you who believe, Fasting is prescribed to you as it was prescribed to those before you, that you may attain Self-restraint. (2:183).

The Muslim clergy stress more on the Formalism and the Sufis emphasize more on the Spirit of the religious rites. Dr. Iqbal like Imam Ghazali believed in both; Shariah and Tariqah. Dr. Iqbal was neither a practicing Sufi nor a Sufi poet in the traditional sense as were Rumi, Jami and Sanai. In English literature, we find mystical touches in the poetry of William Wordsworth and William Blake. In Urdu poetry Mir Dard was a Sufi poet. Asghar Gondavi was a practicing Sufi and a Sufi poet as well. Dr. Iqbal was not a pantheist like the majority of the Muslim Sufis and Sufi poets. The father of Iqbal had Sufistic lifestyle. When Iqbal wrote a few Persian couplets in which he criticized Hafiz Sherazi and rendered him as a drunkard and appealed for abandonment of his poetry, his father was angry and asked him to delete those verses in the second edition of the book which he did later.

In the Holy Quran, in Surah The Heifer there is the mention of the creation and vicegerency of Adam. Adam was made of clay. The Holy Quran says: "I infused unto him from my soul." Adam was the blend of clay and soul. It shows that man has soul and the purification and elevation of spirit is called spiritualism. Some people believe in spiritualism but negate the traditional hereditary order of Sufism. Iqbal was also an exponent of spiritualism. The Greeks called this type of mysticism as Gnosticism. Nearly about all religious minded people believe in sainthood. Saint means a holy person. One Canonized or divinely blessed is a saint. In Muslims we find

numerous saints who are called as Sufis or “Oliya”. “Wali” (saint) is known as a friend of God and possess spiritual and miraculous powers. Iqbal in a Persian verse says: “revere the threshold of the saint”. The difference between reverence of the threshold of the saint and prostration of the threshold is quite self-evident. In the eyes of Dr. Iqbal, the former is quite Islamic and the latter one is un-Islamic. When Sufiism became Commercialism, it became un-Islamic. The Hindus, the Jews and the Christians have the custom of selling amulets which is not permitted in Islam. They exploit the common folk in the name of spiritualism. In Surah “The Cow”, in verse 41, the Holy Quran while addressing the Jews says: “Do not sell my revelations for a paltry price.” The Christian Papacy in the name of salvation, atonement, redemption and spiritual purification has been selling the tickets of heaven. As earlier mentioned, it was Martin Luther, who introduced the reforms in Christendom and opposed nunnery and monkish way of life. The Catholic reverends acted like redeemers. Protestantism annulled and nullified all such customs regarding them anti-Christ. The spiritual exploitation is even today rampant in all religions. The Muslims are also the victim of this spiritual exploitation. Such mind-set and culture make people irrational, inert and non-Scientific. The surge against Sufiism is the reaction against fake, sham and pseudo Sufiism as it has become commercialism. To interdict such whimsical practices, the Sufiism and Salafism are at daggers drawn. They are diametrically opposed to each other. Dr. Iqbal was fully aware of this tug-of-war between some Muslim sections and sects. He chose the middle way. He rejected the traditional hereditary commercialized Sufiism on one hand and on the other, also did not accept Salafism in its prevalent form and exalted to be in touch and keep intact the spiritual aspect of Islam. Being a great reformer, he introduced reforms in Sufiism per the Quranic teachings and perspective. The Hinduistic and Christian Monastic cult and culture pervaded the Muslims and they also adopted it in the form of Monastic

Sufism. This kind of Sufistic culture made Muslims' inebriated and irrational. The Quran ordains Muslims to be ever ready to combat the heretics, oppressors and the aggressors. The Islamic concept of Jihad is defensive. It is not offensive. Unfortunately, under the fake and hereditary Sufism the Muslims threw themselves into the abysses of Serfdom and dizziness and took to the heels from the practical life and the battlefield and sought refuge only in prayers and abandoned action. Dr. Iqbal on this plight severely reacted and gave a clarion call for Jihad and said:

Who wrote this line on the arch of the mosque; the fools
prostrated when the time of raising arms came.

This couplet means that instead of preparing themselves to face and fight the enemy, they have gathered in the mosque and monasteries to pray and seek the help of angels. Actually, this inert mind-set is the product of pseudo Sufism. Iqbal was much disturbed on this Muslim plight. Most of the Muslim countries were under the subjugation of the Western colonialism. Iqbal gave the message to the Muslims to adopt the Modern scientific ways and means with the spiritual zenith and zest to get freedom from the alien rulers. The imperialists had played havoc with the Muslims. Iqbal awoke the Muslims from the deep slumber of inaction and mentally prepared them to break the shackles of slavery. He aspired the reawakening of the Muslim *Ummah* and shun all cults which had gripped and grappled the Muslims and made them easy prey for the colonialists. For the Muslims' revival, he addressed the Muslim youth and called them "*Shabeen*" (Eagle). In a poem titled "An Address to the Youth of Islam" in '*Bang-e-Dara*', he asked them to rise up and rediscover the lost gem of their past glory and eminence. In a poem in *Bal-e-Jibreel* titled "To the Sons of Sufis of the Punjab", he criticized the commercial aspect, attitude, aptitude and mode of hereditary Sufism. This sort of Sufism gave birth to Feudalism and political expediency to the owners of the shrines. Dr. Iqbal, in a poem in *Bal-e-Jibreel* titled "Faqr"

(Sainthood), divides sainthood into two categories, Positive Sufism and Negative Sufism. By Positive Sufism, he means the unveiling of the secrets of majesty, justice, honor and martyrdom like Imam Hussain and by Negative Sufism he means slavery, dishonor, woe and poverty. Further, Iqbal in his book *Bal-e-Jibreel*, in a poem titled “Rebellious Disciple” writes that a rebellious disciple challenged spiritual self-ascertained authority of Sufis. He says that these Sufis delude, dodge and dupe us. They have amassed abundant money while their followers are poor and destitute. Like idolators we adore them. They extoll money from our pockets. This ‘offering’ is a kind of usury. They have got this position by inheritance. It is like as the vultures have occupied the position of the eagles. Actually, this revolutionary poem is a clarion call against traditional monastic Sufi order that is entirely exploitative. Iqbal through this poem gives the message of renunciation, denunciation and annulment of traditional monastic style of cult that has caused great loss to the active and energetic mode of life.

CHAPTER XV:

IQBAL'S CONCEPT OF ISLAMIC STATE

Dr. Iqbal opened the eyes when India was subjugated by the British colonialists. The Britishers had forcibly usurped power from the Muslims. Bahadur Shah Zafar was the last ruler of India who was defeated and incarcerated. He spent the last days of his life in a very miserable condition in Rangoon, Burma now called Myanmar. His two sons were beheaded and their heads were presented to him as a gift. The height of bestiality and brutality shown by the British occupation forces is unprecedented. He died in exile. He was a poet. The poetry, he wrote in exile, is very heart wrenching. Dr. Iqbal was very grieved and concerned on this plight of the Indian Muslims. On the other hand, most of the Muslim states were under the subjugation of the Western colonialists. The Ottoman Empire was vanquished. The Britishers, the French, the Italians and the Spanish were ruling over most of the Muslim states. Dr. Iqbal had to fight on two fronts. On one hand, he awoke the slumbered Indian Muslims to rise against the British colonialism, advocated and supported the notion of Two Nation Theory and also gave the idea of the creation of a Muslim State in India which later emerged in the shape of Pakistan. On the other hand, he gave the sketch of an Islamic State that rejects monarchy and is based on Islamic Democracy that enhances and establishes social justice and political freedom. By Islamic Democracy, he meant "Spiritual Democracy" as he introduced this term in his book titled *The Reconstruction of Religious Thought in Islam*. In the light of "The Principal of Movement" and Rational soul searching, his concept of Islamic State is based on the Quranic tenets of

polity. He believed in the Quranic ordination of Counseling and proposed fair elections in which the men of piety, integrity, knowledge and honesty are elected. He did not believe in monarchy or a hand-picked parliament. Iqbal was not anti-democracy. He rejected the Western capitalist democracy which believes in the Sovereignty of men while Islamic democracy believes in the Sovereignty of God. Western democracy is free to make any law even if it is repugnant and unethical. But the Islamic parliament cannot make any law which is against the teachings of the Quran and is contrary to the Practice (Sunnah) of the holy Prophet. Dr. Moeen -ud-Adeel, in his book titled *Iqbal and Modern Islamic World* has thrown ample light on the impact of Iqbal's message on the Muslims world over. The wave of Renaissance in the Muslim world swayed and enlightened the minds of the Muslims. In this connection, the intellectual services of Jamal-ud-Deen Afghani are meritorious. His movement of Pan-Islamism was to end monarchies and unite the Muslims against the Western colonialism. Dr. Iqbal is a modern Muslim Philosopher who opened the new visionary vistas on us and guided the depressed, demoralized and dismayed *Ummah* to the destination of dynamic political arena. It is divine guidance that allures to the right spirit of an Islamic State.

My book titled *The Rational Study of Islam* on page 50 connotes on this subject likewise: "In Sura Saad, the Quran says:" O; David! verily, we have placed you as a successor (*Khalifa*) on the earth, so judge between men with truth and justice." (38: 26). It means that a ruler must be truthful and just. Then in Sura "The Adoration", while talking about the children of Israel, the Quran says: "And we appointed from among them, leaders (Imams), giving guidance under our command, so long as they preserve with patience and continue to have faith in our signs." (32: 24). Hence, we see that patience and faith are the basic requirements for divine leadership."

Islam ordains certain qualities for a Muslim leader and for Islamic State. Dr. Iqbal, in one of his Urdu couplets says:

...foresight, decent dialogue and stirred soul are the qualities of a real leader.

According to Muslim thinker Al-Mawardi and Katiba some basic qualities are prerequisite for a Muslim leader. Muslim leader should be a thinker, a just personality, a pious person and a good administrator. The Muslim monarchy has disfigured the fair and sheeny visage of Islamic Political System. Sheikh Altaf Hussain in his book titled *Iqbal aur Islami Moashera*, (Iqbal and Islamic Society) on page 99 writes:

The famous poem of Hazrat Allama Iqbal titled 'Farman-e-Khuda' is against Monarchy. This poem rejects every type of personal governance, capitalism, feudalism and Mullahism.

There is not a shred of doubt in it that the Concept of Islamic State of Dr. Iqbal totally rejects political, religious and social hegemony and monopoly of all sects and sections of society. Again, on page 105 in this regard Sheikh Altaf Hussain writes:

The Muslim clergy for its petty interest supported the autocrats, monarchs, capitalists, and dictators and succeeded in befooling the common Muslims. These clerics affixed and associated noble titles with the names of these callous Kings and praised them in their Friday Sermons from the pulpits of mosques. Capitalism and Clergy are the product of monarchy.

We find Puritanism in the Christian papacy that was challenged by the pioneers of Renaissance and Reformation. Dr. Iqbal led the movement of reformation, re-evaluation and reconstruction in the traditional Muslim learning. He played the role of a *Mujtabid* and *Mujadid*.

Dr. Iqbal considered Monarchy quite antagonistic to Islam. In a Persian couplet he says:

Still the man is a slave. The system is vain and his efforts futile. I am the slave of that great benign personality in whose religion monarchy is unlawful.

Imperialism with all its imperious activities and commands is abhorrent and aberrant from Islamic view point.

So far as, the question of Islamic Democracy is concerned Dr. Iqbal time and again explained its features. He totally negated the Western Democracy and in a poem titled "Iblees ke Majlis-e-Shoora" (The Parliament of Satan), he writes that one of the advisers of Satan advises his disciples and followers to support Western democracy to hoodwink the world in the name of so-called freedom. Actually, Dr. Iqbal was well aware of the hazards of unbridled democracy of the West that exploited humans in the name of political liberty. He aspired to establish a Real Democracy that protects and honors every individual. He considered it another exploitative force and says:

We have ourselves given kingship the garb of people's rule, when we saw man becoming Self-conscious and independent.

Eminent intellectual Dr. Shahzad Qaiser in an article titled "Iqbal on the Development of Religious Consciousness", throws ample light on Iqbal's religious mind set in the making and shaping of his notions. Of course, we cannot detach the religious impact in the development of the basic doctrinal development in the intellectual process of Dr. Iqbal. When Dr. Iqbal names the political system of Islam as "Spiritual Democracy", his deeply rooted mind set gets authenticity of the impact of religious grooming. About the concept of Iqbal's concept of Spiritual Democracy, Dr. Nazar Abid in an article published in Paygham -e-Ashna, Islamabad on Page 8 Vol 19. S. No 73 (April to June) writes:

Democracy is such a political system in which the opinion of the majority plays a vital role to form the government. In the words of Abraham Lincoln, it is the government of the

people, by the people and for the people. Allama Iqbal always criticized the negative aspects of Western democracy in which the elite class of the society always used to be elected on the basis of their unlawful power and ill-gotten wealth. He gives the concept of Spiritual Democracy which is based on the "Sovereignty of Allah."

In modern political era, we need educated people as law makers. An Islamic parliament has certain bindings. First; its members must be educated people who belong to common class and must not be from the elite class as there is no place for elite class in an Islamic society. Second; the members of Islamic parliament must be honest and pious people. Dr. Iqbal believed that the literate parliamentarians should make the laws in the light of *Ijtehad*. *Ijtehad* is a soul searching and rational enquiry in the day to day functional matters. It is a religious progressive approach. The fundamentals of Islam cannot be challenged or amended but in their interpretation, the rationalist opinion in the light of latest and modern needs is expressed. He opposed the traditional way of issuing decrees by clerics as these sectarian decrees issued by fundamentalists and retrogressive clergy do not serve the purpose and needs of modern enlightened society. He supported the Turkish parliament constituted by free and transparent elections and appreciated its making of laws as required in our rational and progressive epoch. In his book titled *The Reconstruction of Religious Thought in Islam*, he proposes the right of legislation to an elected parliament and forsakes the right of legislation from sectarian clerics. He believed in the "Principal of Movement" and writes that the "Collective *Ijtehad*" is the only panacea of the ills of the Muslim polity.

Mohammad Hanif Nadvi in *Sasiyat-e-Islam* writes that democratic government is formed by the majority vote of the people and Islamic government is an elected government. Majority of the Modern Islamic Political thinkers believe in free and fair elections. The history gives credit to the Greeks who established democratic system in Athens. Greek

philosophers like Plato had rejected democracy as it was based on the vote of illiterate masses. Actually, they could not differentiate between mobocracy and democracy. The government made by illiterate people does not serve the purpose of true democracy. When Iqbal condemns democracy, it is mobocracy. In an Urdu couplet in *Zarb-e-Kalim* he says:

Democracy is a system of governance in which people are only counted and not weighed/ valued.

Then in a Persian couplet in *Payam-e-Mushriq*, he says:

Refrain From Democracy and be the follower of one Perfect Man. The congregation of two hundred donkeys cannot match the decision of one Sane person.

It should be clear that Dr. Iqbal did not oppose or rejected democracy. He rejected the democracy of illiterate people who have no ability and capacity to make laws and it is called Mobocracy. Socrates also condemned mobocracy. Great philosopher Bertrand Russell also believed that education and social justice are the prerequisites for true democracy. Dr. Khalifa Abdul Hakim in his book titled *Islamic Ideology*, on page 197, about the freedom of an individual and democratic spirit in Islam writes:

Man, therefore, for Islam, is a social and political being; his welfare is in every aspect bound up with the welfare of society. The highest organization of the society is state. Islam had to found a state and give to the world in practical form the ideals of statehood.

Keeping in view Dr. Iqbal carved the idea of Pakistan for the establishment of an Islamic State on the bases of freedom and justice. In his address in Allahabad in 1930, he proposed the idea of the creation of Pakistan on the bases of Two Nation Theory. He proposed a modern and progressive state and rejected the authority of all prevalent Muslim monarchic states. His concept of democracy was quite a Quranic concept as Islam annuls all kinds of repression and

dictatorship. The Holy Quran in Sura "The Counseling" says:

And conduct their affairs by mutual consent. (42: 38).

Then the Holy Quran also in Sura "Ale Imran" says:

Take council with them in the conduct of affairs. (3: 159).

These Quranic verses reject autocracy and monarchy and exhibit the democratic spirit of Islam. Dr. Iqbal in his poetry book titled *Armaghan-e-Hijaz*, declares:

Have you not seen Western democracy? Its face is shining but its inward is darker than the heart of a fascist Changaiz.

Dr. Iqbal believed Islam to be the religion of humanity. When he propounded his philosophy and said that the Quran is the source of his inspiration, insight and intellect, he announced the supremacy of Islam as it protects human's individuality and solves the human issues. He believed in the establishment of a welfare state in which the basic necessities must be provided by the state to all citizens. Syed Nazir Niazi had translated the English book of Dr. Iqbal titled *The Reconstruction of Religious Thought in Islam* into Urdu and opined that the core message of the Lectures of Dr. Iqbal is the Renaissance of the traditional Islamic thought and a way forward to understand and interpret Islam in the light of Ijtihad to find the solution of day to day problems and modern issues and protect the individuality of man with the promotion of human dignity and human values. Similarly, the book of Dr. Talib Hussain Siyal titled *Iqbal aur Insaan Doosti* (Iqbal and Humanity), has thrown ample light on the humanitarianism of Dr. Iqbal.

It seems quite pertinent to briefly mention about the plea of some Muslim clerics who propose the establishment of *Khalafat* (Caliphate). Jamal-ud -Deen Afghani stood for Pan-Islamism. He launched a colossal and gigantic movement against Western colonialism and invited the Muslims to unite to end imperialism. On this issue Dr. Iqbal had very rational and practical approach. Once he said:

Let the Muslims unite from the shores of Nile to the land of Kashgar to protect Haram (*Kabab*).

By this unity he meant that let all Muslim republics within their own boundaries, entities and systems unite for a greater cause of independence from the Western yoke and stand on their own legs. In a way, he proposed Islamic Bloc. He had greeted the democratic and progressive parliament of Turkey and wished all Muslim states to become independent republicans. Nowadays, we see UNO that claims to provide justice to all nations and keep peace in the world but has totally failed in providing freedom and justice to the oppressed Kashmiris and Palestinians. When League of Nations was made, Dr. Iqbal, in one of his poems had said that the thieves of shroud have gathered to loot and plunder the small nations. Dr. Iqbal has written much on the plight of the Kashmiris and Palestinians. He had a global vision. Mohammad Hamza Farooqui in his book titled *Safar Nama-e-Iqbal* on page 28 writes that while Dr. Iqbal went to London to participate in Second Round Conference, he gave an interview to the correspondent of Bombay Chronicle and said that the term Pan-Islamism is the brain child of a French Journalist. This journalist coined up this phrase with obnoxious intent to damage the Muslims and instigate the colonialists to subjugate and crush the Muslims. Dr. Iqbal negated the move of nationalism of the Arabs and invited them to the universal concept of Islamic fraternity and polity. Dr. Javed Iqbal had compiled and edited the posthumously published English book of his father titled *Stray Reflections*. In this book, we find the opinion of Dr. Iqbal against nationalism in these words:

The idea of nationality is certainly a healthy factor in the growth of nationalities but it is apt to be engaged and when exaggerated, it has a tendency to kill the broad human elements in Art and Literature.

Under the same spirit Dr. Iqbal had criticized the League of Nations and said that this League claims the unity of

nations and Islam claims the unity of Humans. As Dr. Iqbal was an exponent of the Quranic teachings and regarded Islam a religion of humanity, his poetry and philosophy swing around the orbit of human rights and human dignity and he aspired the establishment of an Islamic State to protect humans and human values. Dr. Zahid Munir in his two books on Dr. Iqbal titled *Religious Tolerance In Iqbal's Philosophy*, and *Iqbal Shanasi aur Naveed-e-Subh*, has in detail discussed the humanitarian zeal and zest of Dr. Iqbal. Hence, it can be said that the Islamic concept of State of Dr. Iqbal means the State of human dignity, integrity, peace, justice, freedom, piety, parity, equality and equity.

