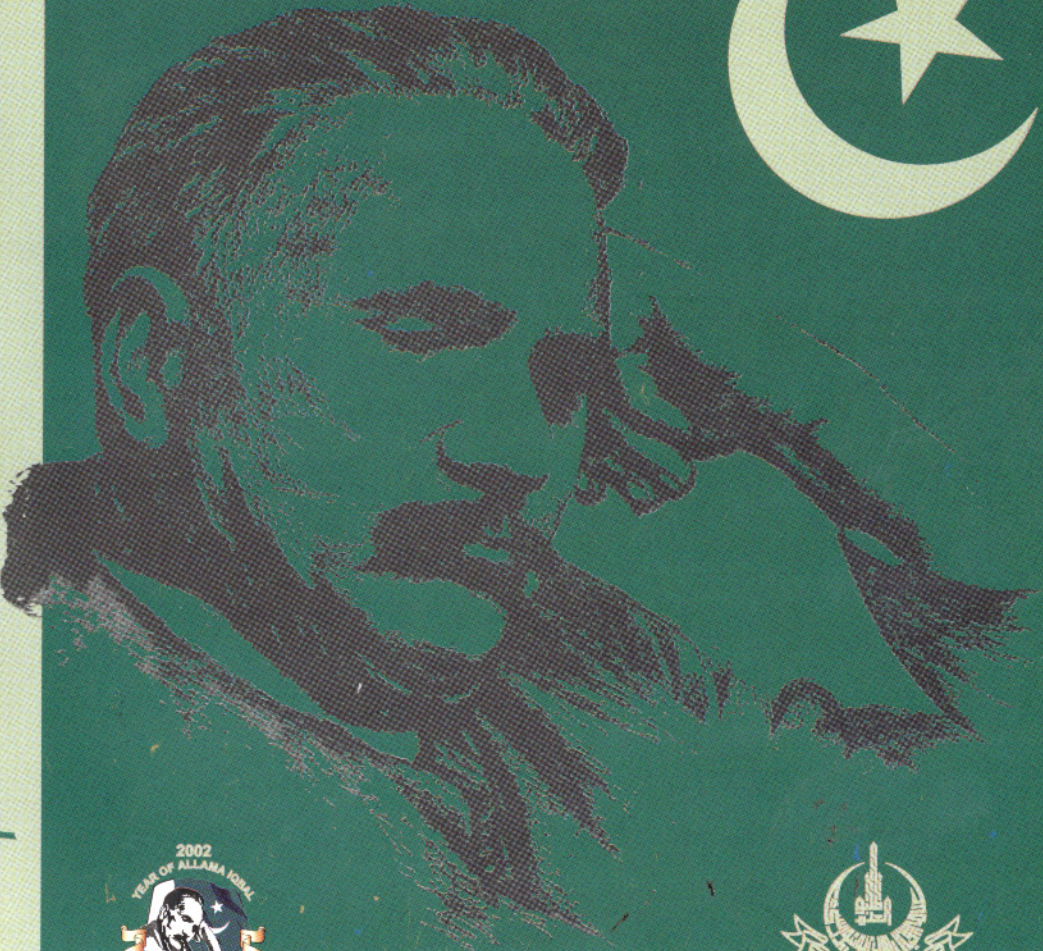


# Pakistan Journal of Education

Vol. XIX Issue II - 2002

*Special Issue on Allama Iqbal*



**Allama Iqbal Open University**  
**Islamabad**

# PAKISTAN JOURNAL OF EDUCATION

2002

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## TO THE READER

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# MESSAGE

From

Prof. Dr. Syed Altaf Hussain  
Vice Chancellor  
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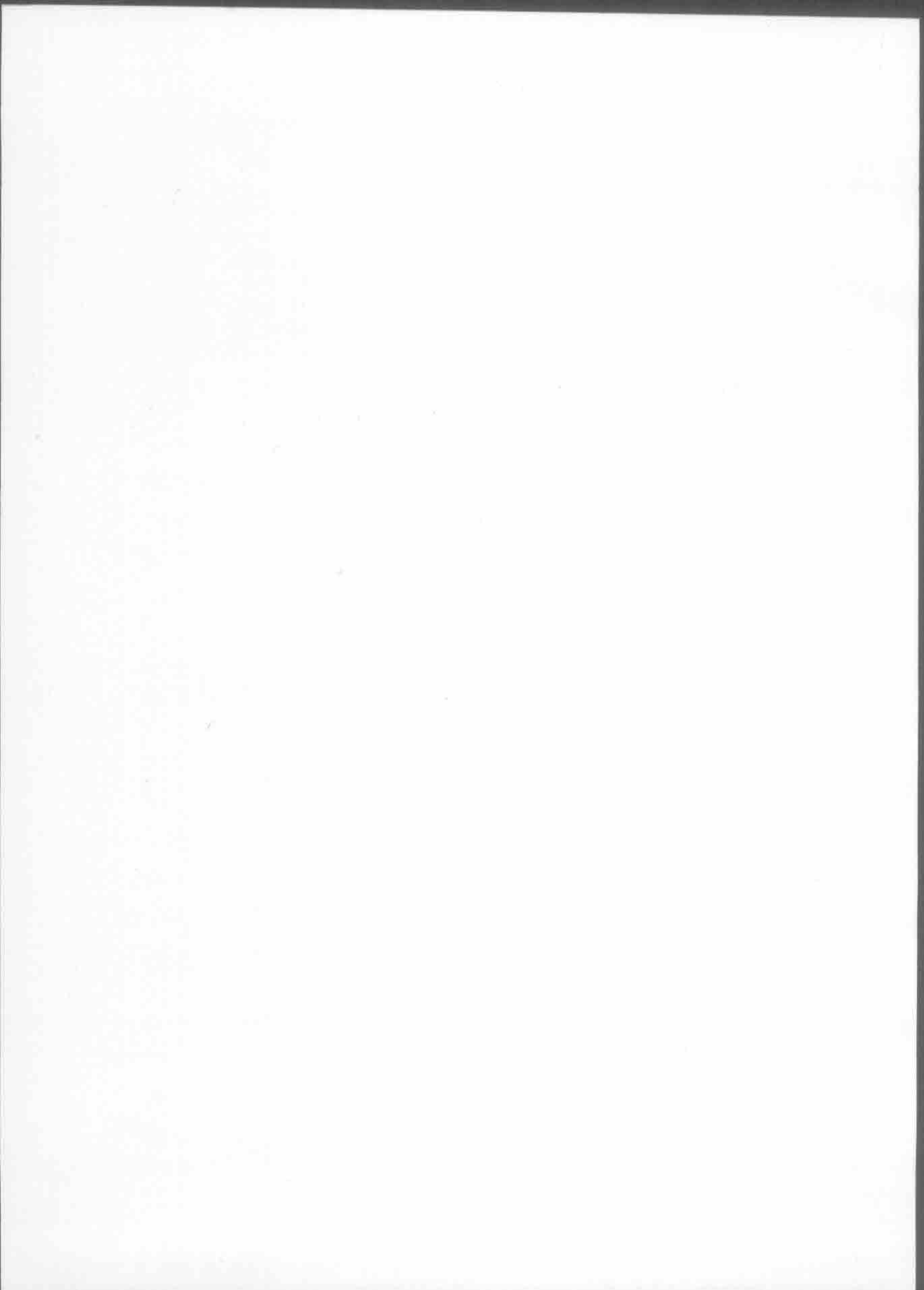
*Most solemnly I take this opportunity of joining my staff in celebrating Iqbal Year and paying my heartfelt homage to the great poet who had shown the way towards a gigantic goal and even gave much strength and enthusiasm, through his inspiring poetry, to carry out the sacred mission which ultimately and successfully culminated in the achievement of PAKISTAN.*

*Allama Iqbal was harbinger of a shining era embodied with the glittering rays of freedom, dignity, nobility and cultural heritage. He had indeed made a lasting contribution to the understanding of consciousness and human personality in terms of ethical perfection.*

*The Allama was a poet of international repute. His verses, either in Urdu or in Persian, have inspired the Muslim Ummah with the highest ideals. His concept of the human personality has sanctified the fundamental rights of man and invested him with inviolable dignity.*

*It gives me much pleasure to congratulate the learned writers who have contributed their valuable articles on the life, achievements, educational concept and poetic greatness of the Poet of the East. I hope this special publication will go a long way in motivating the readers to dedicate themselves to the cause of truth, fruitful effort and dignity of human being which Iqbal had wished throughout his life.*





## ALLAMA IQBAL OPEN UNIVERSITY

Volume XIX

2002

Issue-II

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## Editorial

### ALLAMA MUHAMMAD IQBAL

*(To celebrate the 125<sup>th</sup> birth anniversary of Iqbal in befitting way, the Government of Pakistan has declared 2002 as "Iqbal Year".)*

It was the month of August 1908. A faithful servant had just come to know that his master was returning from London. The news delighted him. He had been waiting anxiously for this pleasant moment since 1905. He packed up his luggage and left his small village in the central Punjab and proceeded to Lahore. On reaching his destination, he didn't find his master. He asked someone about him. He was told that his master had gone to the District Court where he had started practice as a lawyer. The villager was so impatient to meet his master that he marched on foot towards the court.

When the said servant reached at the premises of the District Court, Lahore, it was closing time. The lawyers were coming out of the building. They all were noted advocates of the time. The villager hesitatingly moved towards the pleaders wearing black suit and shining shoes. All on a sudden the master saw his old servant coming towards the lawyers' group. He left his companions behind and rushed to receive him. Within no time he embraced the villager who was wearing *dhoti, paggar and chamari jota*. Tears were flowing from the eyes of both - the master and the servant. All advocates of British period were amazed to see Dr. Muhammad Iqbal, B.A (Cambridge), Ph.D. (Munich), Barrister-at-Law (London) so overwhelmed in the embrace of a poor villager.

Muhammad Iqbal was born in Sialkot on November 9, 1877. His grand father Shaikh Muhammad Rafique had migrated from his ancestral home in Kashmir and settled in Punjab. His father, Shaikh Noor Muhammad was a religious - minded man and a pious person.

Iqbal received his preliminary education in traditional *Maktab*. Maulvi Mir Hasan, scholar and a close friend of Sir Syed Ahmad Khan, taught him Arabic and Persian books. It was on the advice of Maulvi Sahib that Iqbal was admitted in Scotch Mission School, Sialkot. It may not be out of place to mention here that Maulvi Mir Hassan was the first to recognize the talents of young Iqbal, and he continuously gave him a lot of encouragement.

After passing Intermediate from the College of Sialkot, Iqbal came to Lahore in 1895. He joined Government College and passed B.A exam in 1897. After doing his M.A. in Philosophy from Punjab University, Iqbal was appointed as lecturer in Oriental College, Lahore. In 1905, he proceeded to Europe for higher education. He obtained a degree from the Cambridge University and did his Ph.D. from

Germany. During his stay abroad, Iqbal also joined Lincoln's Inn and qualified as a barrister.

It was in England that the University of London invited him to teach Arabic. In May, 1908, the British Committee of All India Muslim League was formed in London. The noted historian Syed Ameer Ali was elected as its President, while Iqbal was unanimously chosen as member of the Working Committee. During his 3-year stay at London, Allama Iqbal delivered a number of lectures in Caxton Hall.

On his return from England on July 1908, Iqbal started practicing as a lawyer. He also joined Govt. College, Lahore as a part-time Professor of philosophy and English literature. After sometime, he resigned from the post of professorship in order to concentrate on his law – practice, as well as politics. Sooner, he distinguished himself as a prominent politician. The historic speech which he delivered at Allahabad in All – India Muslim League session in 1930, constitutes a milestone in our struggle for freedom. It was Iqbal who for the first time presented before the world the partition scheme as a practical way for the safety of the Indian Muslims. It was entirely his foresight which became the main source of carving a separate homeland for the Muslims of South Asia.

Iqbal was a great poet. He has written epoch – making poems. He published his first collection of Urdu poems entitled *Bang-e-Dara* which was followed by *Payam-e-Mashriq* containing his Persian poems. A couple of years later, his poetic collection *Zaboore-e-Ajam* was published. It contained mystical and ennobling verses in Persian. Then his Oriental Divine comedy was published under the title *Javed Namma*.

Iqbal's poetry inspired a whole nation with the highest ideals. His philosophy provided the rationale of creative endeavour, his patriotism acted as an impelling force of action and his humanism gave purpose and direction to ordinary life.

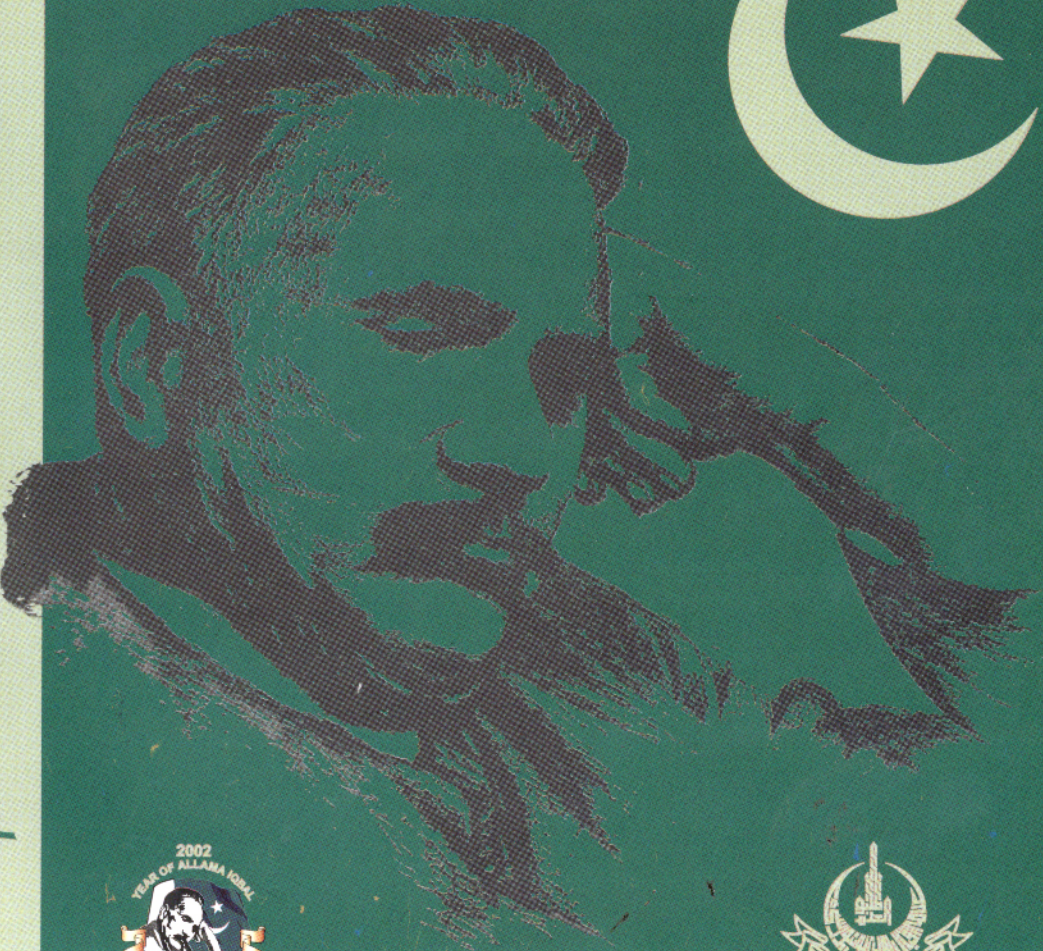
This noted figure of Pakistan Movement and the great philosopher – poet of the East passed away on 21<sup>st</sup> April, 1938.

Dr. Mahmudur Rahman  
Editor

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# **ALLAMA IQBAL'S ROLE IN ISLAMIC RESURGENCE IN MODERN WORLD**

By  
Sayyed Vali Reza Nasir

The revival and reform of Islam in the twentieth century, and its emergence as a social movement across the Muslim world is closely tied to life histories and intellectual contributions of particular individuals. It is they who advanced the formative ideas, spoke to the concerns of various social groups, shaped public debates by selecting the ideas that would be included in them and those that would not, and related individual and social experience to lasting questions and concerns about freedom, justice, good, evil, and salvation. In short, they interpreted Islam, emphasized dimension of it, and articulated an ideology on the basis of their faith, one which uses social impulses to make a new discourse possible. It is usually the biographies and ideas of men like Maulana Abul Ala Maududi (d.1979), or Sayyid Qutb (d.1966) that are viewed as essential to historical investigation into contemporary Islamic thought and action, and critical to understanding it. However, it is not possible to fully understand the scope and philosophical underpinning of the doctrines that undergird Islamic revival and reform without looking at the works of Allama Muhammad Iqbal (1873-1938).

Although not as politically active, Iqbal's ideas have been of great influence on the gamut of Islamic thinkers in the twentieth century, especially in Asia, where his perspective on colonialism, Islamic revival, and relations between Muslims and non-Muslims have been most germane. Iqbal's corpus allows us to locate the roots of Islamic revivalism in specific processes and events, sharpening the focus of the more general explanations that have revolved around the larger forces of industrialization, urbanization, imperialism, or uneven development. To understand the roots, and trajectory of development of such foundational concepts of the current Islamic discourse on power, the state, and perfect polity, it is necessary to contend with Iqbal, and his contribution to the articulation of these ideas.

## **EDUCATION AND EARLY CAREER**

Allama Muhammad Iqbal was born in 1873 in Sialkot in the province of Punjab. He grew up at a time when Muslim power was on the decline before the rise of British colonialism. This reality would have a major impact on Iqbal's intellectual formation. In many ways Iqbal would become a link between the Muslim historical past in India. And its future. In the same vein he would become an interpreter of history, making sense of the turbulent changes through which Muslims were passing, relating their historical experience to tenets of their faith,

and drawing on that faiths for solace, hope, and a path to recapturing lost glories. In this, Iqbal's career paralleled and resembled that of Sir Syed Ahmad Khan – the founder of Aligarh University. In looking to reform and adaptation of Western ideas to restore power to the Muslim community of India, Iqbal's career was close to that of Sir Syed.

Throughout his life, he grappled with the religious, social, and political implications of the occlusion of Islam in his homeland. His rich literary and philosophical corpus was one of the first and most serious efforts directed at both understanding this development and charting a way for restoring Islam to its due place in the temporal order.

Iqbal received his early education in Sialkot and Lahore in the religious sciences, Arabic, Persian, and English. It was at Lahore's Oriental College (1893-97), that he first came into contact with modern thought. In 1899 he received a Master in Philosophy from that college, began to teach Arabic, compose poetry, and write on social and economic issues. His poetry was in the classical Perso-Urdu style, but also showed the influence of European literature, especially Wordsworth and Coleridge. His eclectic education would later facilitate cross-fertilization of ideas between East and West in Iqbal's works.

In 1905 he left India to study law at the University of Cambridge, but it was philosophy that soon consumed his intellectual passion. At Trinity College he studied Hegel and Kant and became familiar with the main trends in European philosophy. His interest in philosophy took him to Heidelberg and Munich in 1907, where he was strongly influenced by the works of Nietzsche. It was there that he received his doctorate in philosophy, writing a dissertation entitled '*The Development of Metaphysics in Persia*'. In 1908 he was called to the Bar at Lincoln's Inn in England. A lawyer and a philosopher, he returned to India that year.

## TWO POSITIONS

Soon after his return, he began teaching philosophy at Government College, Lahore, and took a keen interest in the plight of Indian Muslims. Iqbal's interpretive reading of Islam took form during India's struggle for independence between the two world wars. This was a period of great uncertainty for Indian Muslims. They had already lost their dominance during British rule, and were now anxious about their fate in independent India. The Muslims had never been reconciled to British rule over India, and were, therefore, the natural constituency for the Congress party in its struggle for independence. For many Muslim, however, the prospect of living under Hindu rule was also quite daunting. Their dislike of the British was tempered by their apprehensions about what they were



to expect of a "Hindu Raj." In general there were two Muslim positions during this period.

First, there were those Muslim intellectual and political leaders who supported the Congress party, actively participated in its politics, and encouraged their fellow Muslims to do the same. They were fiercely anti-imperialist, and viewed opposition to the British to be the foremost concern of their community. The political views of many were formed by the legacy of the Great Mutiny of 1857, the sacking of Delhi by the British and the abrogation of the Mughal Empire in 1858, and the ensuing social dislocation of Muslims. Moreover, these Muslim believed that support for the Congress party was the best option for Muslims, as the struggle for independence would forge a united Indian nation in which Muslims, owing to their contribution, would enjoy prominence. These Muslims accepted the congress party's claim to be thoroughly secular in outlook, to be above communal divisions, and to be capable and willing to promote and safeguard the interests of India's Muslims both before independence and in the future Indian republic. Many of Muslim India's best and brightest minds followed this path, men like Abu'l Kalam Azad (later India's Minister of Education) or Zakir Hussain (d. 1969, later India's president), and the bulk of the Indian ulama, who remained in India after Pakistan was created. It was indeed out first Freedom Movement which the Englishmen wrongly used to call as Mutiny (Editor)

Second, there were those Muslim leaders, exemplified and later led by Muhammad Ali Jinnah (d.1948) in the Muslim League, who did not view the struggle against the British to be the paramount concern of the Muslims, and remained apprehensive about living as a minority in a predominantly Hindu India. These Muslim leaders believed that Muslims were best advised to reassess their commitment to the Congress party, and to focus on safe-guarding and furthering their communal interests at a time of flux and before announcing future.

## **MUSLIM INTERESTS**

More to the point, Mr. Jinnah did not view the Congress party and the independence movement as impartial and above communal affiliations. Rather, he argued that the congress party was Hindu at its core, and as such would not truly represent or safe-guard Muslim interests. Mr. Jinnah, therefore, demanded special constitutional rights to protect Muslim interests in independent India.

To understand Iqbal's view on politics, and the role of Islam it is imperative to understand the context in which those ideas took shape, and why and in what capacity did Indian Muslims react positively to those ideas. Before leaving for Europe, Iqbal had been a liberal nationalist, sympathetic to the Indian National Congress. He was now communalist in his outlook, supporting Muslim separatism and its chief advocate, the All-India Muslim league. Iqbal was not,

however, an active politician, and for this reason, the British saw no danger in his politics which was always subsumed in his more potent philosophical message. He was knighted in 1922, and he never renounced the title.

Not directly acting in the communalist debate did not, however, mean that Iqbal was completely removed from politics. In 1926, Iqbal was elected to the Punjab Legislative Council, and grew closer to the All-India Muslim League. He showed more and more support for a separate Muslim homeland in lieu of submitting to Hindu rule which was to follow independence. In fact, the very idea of a separate Muslim homeland, consisting of the Muslim majority provinces northwest India, was first proposed by Iqbal in 1930. Still, he never ceased to be first and foremost an intellectual force, and it is his impact on Muslim thought more than his political leanings that have secured his place in Muslim cultural life.

## **RELIGIOUS REFORM AND RECONSTRUCTION OF ISLAMIC PHILOSOPHY**

Iqbal is unique among contemporary Muslim thinkers and philosophers in utilizing theology, philosophy – of the East along with that of the West- and the potent emotional appeal and nuanced style of Perso-Urdu poetry to understand and explain the destiny of Man, and then to relate that vision to his social life and polity. It is Iqbal's ability to traverse the expanse which separates philosophy from socio-cultural concerns that has made him a philosopher and cultural hero, as well as the fountainhead of contemporary Islamic political thought.

Iqbal argued that it is the realization of their destiny that the spiritual salvation and political emancipation of Muslims can be realized. Islam holds the key to the realization of that destiny, for faith is central to a Muslim's life. It is religion that defines human existence, and it is through religion that man may rise to greater heights. That rise is predicated on the rediscovery of the true faith and that rediscovery is in turn tied to the reconstruction of the Islamic community.

Like other Islamic modernists, Iqbal found the ideal polity in the early history of Islam. It was in the 'Muhammadan' community that Muslims had reached the pinnacle of their spiritual and worldly power-the full realization of human destiny. It was that vision of the past that guided his prescription for the future. He became convinced that man was able to realize the full potential of his destiny only in the context of the revival of Islam, in an order wherein the perfection of the soul would be reflected in the excellence of social would be reflected in the excellence of social relations. Yet, Iqbal's formulation was not a jejune call to atavism. For, while he idealized early Islamic history, Iqbal also incorporated modern values and precepts into that ideal, such that the 'Muhammadan' community and the fundamental tenets of the Muslim faith embodied all that he believed to be good in the modern West. The impact of the West on Iqbal was deep-seated and is clearly evident in the fabric of his world view. His criticisms of

many aspects of the Western civilization, especially its secularism in some of his works such as *Payam-i-Mashriq*, only thinly disguise his extensive borrowing from Western thought.

Idealization of Islam went hand-in-hand with advocating religious reform. Iqbal argued that Islam can serve man only if it was reformed and reinterpreted. According to the valuable image of the Holy Prophet (PBUH) and Iqbal's understanding of the West-While using the tools of philosophical analysis and mystical wisdom. Iqbal did not view this exercise as innovation or reformation, but rediscovery and reconstruction of Islam. He believed that the inner truth of Islam had over the centuries have hidden by obscurantist practices and cultural accretions promoted by Sufi masters, religious divines, and wayward sultans and monarchs. It was they who had produced a view of Islam that had led the faithful astray, sapped that religion of its power, ending its glorious reign. To reverse their fall from power and to realize their destiny, Muslims must find access to the truth of their religion. They must become aware of the fact that Islam, as it stood before them, was impure, only then would they look beyond popular impressions of Islam-passionate and devotional attachments to the religion - to find its hidden truth. Echoes of these arguments can be found in the words of the gamut of Muslim thinkers in later years, such as Sayyid Abu'l A'la Maududi and Fazulr Rahman, both of Pakistan, or Ali Shari'at of Iran. Though them in turn Iqbal's ideas travelled farther afield, to the Arab World and Southeast Asia, becoming the calling cards of revivalist thinking. Today, new areas are being touched by Iqbal. He is one the central intellectual poles around which debates about religion and identity in central Asia are taking shape.

## TRUTH AND FREEDOM

Iqbal's early works, *Asrar-i-Khudi* and *Ramuz-i-Bikhudi*, encouraged Muslims to follow his prescriptions by harping of the themes of love and freedom; not romantic love or political freedom; *per se*, but love of the truth and freedom from that view of Islam which had been vouch-safed through cultural transmission. Still his most complex physiological and political views were argued emotionally in his poetry. He caught the attention of Muslims using the very language and sensibility which he believed they had to abandon if they were to aspire to greater heights. Iqbal is just as towering a figure in Persian and Urdu poetry as he is in contemporary Islamic philosophy.

Iqbal rejected fatalism (taqdir). He did not view history as the arena for the Divine Will to unfold in, as Muslims generally do, but for humans to realize their potential. He encouraged Muslims to take charge of their own lives and destinies, to shape history rather than serve as pawns in it. To him history was not sacred and hence was easily changeable. This was a conception which showed the influence of the Kantian notion of "Divine aloofness." It was at odds with the time

honored 'Asharite tradition in Islamic theology and philosophy, which teaches that history is manifestation of the Divine will and is therefore sacred; man can not hope to understand the Divine wisdom and hence should not reject the write of history, nor seek to interfere with it. In encouraging Muslims to redirect history and to assume responsibility for its unfolding through a rational interpretation of their faith, Iqbal also echoed the beliefs of Mutazalite philosophers who had centuries earlier taken the Asharites to task but had failed to shape the subsequent development of Islamic thought.

Iqbal understood that there could be no systematic rationalization of Islam unless there was a single definition of a Muslim. As a result he sought to produce such a definition in the hope of underlining the fundamental unity which had bound the various sects, denominations, and schools of thought which comprise the Islamic faith. As the eloquent poetry of *Zubur-i-Ajam* shows he was less concerned with the various expressions of Islam and more with the basic tenets of the faith, the lowest common denominator among Muslims. It was also to this end that he idealized early Islamic history, the period when there were no divisions in the body of the faith. His vision of Islam was per force a simple and pristine one. This notion was of great importance and consequence to Muslim politics of India at the time, and as such made Iqbal a central intellectual figure in the drama of Muslim Hindu stand-off of the period. It was the argument of the British and the Indian National Congress that Muslims of India were not one community, and were so diverse that no one party or leader could claim to speak for them, or to characterize as one people with one aim. The All-India Muslim League and its leader Muhammad Ali Jinnah rejected this notion arguing that Muslims were one people with one political agenda, and that the League and Mr. Jinnah were its "Sole Spokesman." Iqbal's discourse was central to this debate. Clearly his poetry and philosophical expositors supported the League's position. Even if at the philosophical, cultural, and theological level such a unity was not easily attainable, at the political level through Allama Iqbal and Muhammad Ali Jinnah it became a palpable reality. As every shop-keeper in Punjab recited Iqbal's poetry, he unwittingly grew closer to this singular definition of the Muslim community, especially as a political entity. Hence, the Islamic polity came to approximate Iqbal's ideal far more than an all-encompassing *Ummah*.

## THE PERFECT MAN AND THE PERFECT SOCIETY

Iqbal's principal aim in reformation and rationalization of the Islamic faith was to recreate the ideal 'Muhammadan' society – perfect order in which man would attain his highest ideals. This was a task which began with the perfection of man best exemplified in the example of Holy Prophet Muhammad (PBUH) himself – and culminated in the creation of the ideal social order, hence for Iqbal revival of faith at the individual level was ineluctably tied to the creation of the perfect Islamic society. This also meant that the political fortunes of Muslims would once

again rise in India only pursuant to a revival of Islam. This idea was later manifested in the ideology of such Islamic groups as Jama'at-i-Islami, who sought to achieve exactly that revival, and then through the creation of perfect Islamic societies in the form of jama'ats (parties/societies).

Iqbal's perspective, however, was not so much political, although it had great impact on Muslim politics, but was philosophical. He combined the Nietzschean concept of "Superman" with the Sufi doctrine of Perfect Man (*al-insan al-kamil*), devising an all-encompassing view of human development and social change. He saw God as the perfect ego – but an ego nevertheless, more near and tangible than God of old. As outlined in the *Javid Nama*, god is the supreme ideal in which Iqbal's scheme of human development would culminate. This conception of the Divine closely resembles the Sufi notion of *insan-al-kamil*, and no doubt parallels Nietzsche's *Superman*.

In describing his views, Iqbal used the Sufi saint, *Jalal al-Din Rumi's* (1207-73 - doctrine of ascent of man. Rumi had explained the Sufi experience in terms of an alchemical process which would transform the base metal of the human soul into the gold of Divine perfection. Iqbal echoed Rumi in the *Bal-i-Jibril*, where he argued that life continues despite death, for the soul is immortal. Since the rise of man was closely tied to the reconstruction of the temporal order, Iqbal relied on Rumi to sanction the passing of the old Muslim order to pave way for the rise of a new and triumphant one. Human and social development as such will continue until they attain the state of perfection as understood by Sufis and pondered upon by Nietzsche. Iqbal defined that perfection as a state where love and science happily occupy the same intellectual space.

With every birth man can attain a higher spiritual state in a more perfect society, for man had the essence (*jauhar*) which can be transformed into perfection. That process can only occur through the intermediary of Islam, for Islam has the blueprint. Just as meditation and asceticism would prepare the soul of the Sufi for spiritual ascent, activism – abandoning fatalism in favour of an engaged approach to individual and social life – would perform the same function in Iqbal's scheme. That activism would culminate in the "Islamic state," which Iqbal equated with the Sufi conception of spiritual bliss.

The imprint of Sufism on Iqbal is unmistakable. He generally rejected Sufism, arguing that it had always been concerned only with the spiritual salvation of the individual, whereas he believed individual salvation could not be divorced from the reconstruction of the temporal order. Yet, criticism of Sufism was not tantamount to rejecting those of its teachings and beliefs that he had found quite persuasive. The titles of Iqbal's various *divans* attest to the influence of Sufi imagery and symbolism on his thought.

In many ways, Iqbal's vision was a modernisation of Sufism using the tools of Western philosophy. His innovation lay in introducing social development, and hence the emergence of the ideal Islamic political order, as a necessary condition for attainment of perfection and spiritual salvation. It is this aspect of his thought that was of relevance to Muslim political action in India at the twilight of the Raj, and later influenced many revivalist thinkers who have since looked to politics as the medium for effecting individual spiritual salvations.

## THE ROLE OF EDUCATION

The reform of Islam, and the revival of the faith at the individual and political level – what Iqbal called '*umraniyat*' Islam – was predicated on devising a satisfactory system of education that would both inculcate true Islam in the minds of Muslims, and equip them with the intellectual tools that they would need in developing and managing their societies and politics. Iqbal thought about education extensively. What he had in mind was a combination of excellence in theological and *shari'ah* studies and modern scientific and philosophical thinking. Others, such as the Nadwatul-Ulama in Lucknow or Aligarh University had experimented with such approaches, but Iqbal was not satisfied with their results. They either failed to satisfactorily incorporate modern subjects, or were too removed from Islamic studies to train genuine Muslims.

What Iqbal had in mind is perhaps best reflected in his involvement in the Darul Islam project in Punjab. Iqbal hoped to turn it into a model educational institution. In the end it became the nucleus for Jam'at-i-Islami, but before, Maulana Maududi left his mark upon it, Iqbal tried hard to shape it in the mold that he saw necessary for the future of Muslims. How he went about this tells much about his vision.

Since he began to advocate Muslim homeland in northern India, Iqbal had favoured that the Muslims would found a political organization. Still, he saw education as a more important instrument for their empowerment. He had discussed it with a number of his friends, including Zafarul-Hasan (d. 1951) of Aligarh University, a Kantian philosopher who had been a proponent of the two-nation theory, and had proposed a Muslim political organization to be named *Shabbanu'l-Muslimin* (Muslim Youth).

Iqbal was not organizationally minded and regarded education as the most effective means of bringing about a Muslim awakening. He favoured establishing model *darul-ulum* (seminary) in Punjab to lay the foundation for a new Islamic world view, which would in turn facilitate the creation of a Muslim national homeland. Iqbal's aim was evident in a letter that he wrote to the rector of al-Azhar in Cairo, Shaikh Mustafa al-Margahi, requesting him to send a director for the intended *darul-ulum*. In that letter Iqbal asked the Egyptian *alim* for a man

who was not only well versed in the religious sciences, but also in English, the natural sciences, economics and politics. Al-Maraghi answered that he could think of no suitable candidate. Iqbal was disappointed, and later gave up on the project.

However, several issues here are of importance. First, Iqbal viewed education as the fulcrum of both reform and revival of Islam, and the creation of its worldly order. This emphasis on the foundational role of education in Islamic revival, would later on find reflection in the works of a number of the advocates of the Islamic state, notably, among them, Maulana Maududi who viewed education as inevitably ties to Islamic revolution and the Islamic state.

### A BALANCED SYSTEM

Second, the definition that Iqbal had in mind for a rector of his project is also telling. Iqbal saw the proper educational system to be a balance between traditional Islamic sciences and western subjects and languages. He did not stipulate a modernist vision, but facility to study, interpret, and apply Western thought in tandem with traditional religious sciences. Maraghi's respond to Iqbal suggested that perhaps Iqbal's definition was ahead of its time, there had to have been occasion to train such multi-faceted individuals some where before they could be called on to lead a new institution. In effect, Iqbal was looking for the very product that his institution was to produce; if that product was already extant, then why build a new institution to satisfy that lacunas. It was this realization that led Iqbal to give up. It is also likely that the pace of events at the time was forcing Muslims to look for political solutions and to postpone more cumbersome education undertakings to some future date.

Finally, that Iqbal wrote to Maraghi and Al-Azhar rather than the Deoband, Farangi Mahal, or Nadwatu'l-Ulama in India is telling in several regards. It is possible that since many Indian *ulama* supported the Congress and did not look favorably upon Muslim separatism that Iqbal saw no point in contacting them. It is also possible that Iqbal viewed the *ulama* with disdain. Still, he did write to an *alim* in Egypt.

In writing to Maraghi, Iqbal reinforced a tendency which blossomed in Sough Asia that Islamic authenticity must per force be associated with the Arab centre of Islam. Although, at that time, and in many ways since, Islam in Asia had far more for this reason that he occupies such a central place in Pakistan today.

Iqbal is without doubt the most popular poet of Pakistan, and is viewed by Pakistan is of all hues as an omniscient philosopher. His name bestows a legitimacy on all ideas and programmes which are associated with him. He had gained an almost prophetic reputation in Pakistan, far exceeding the claims of

the modest poet and thinker of Lahore. His ideas and sayings are evoked to legitimate various policies, sanctify sundry views and decisions, and silence opposition and criticism. In short, for Pakistanis Iqbal became a figure larger than life, a repository of great wisdom and charisma, for people across the political spectrum from left to right.

## **MUSLIM ASPIRATIONS**

This status owes to the central role which Iqbal, as an intellectual, has played in articulating Muslim aspirations, and relating them to the creation of a homeland. After Iqbal's corpus intellectual and cultural vitality, still it has become a necessity to associate revival and reform with the Arab heartlands. This attests to revivalism's desire to recapture the authentic early Islamic life of the prophetic era and that which followed immediately. Emphasis on origins thus necessitates heartening to Arabism.

The appeal to Al-Azhar also had a pan-Islamist dimension, that Iqbal saw affinity with Arab Muslims, and viewed Cairo as intellectual and cultural pole for Indian Muslims to relate to, and receive support from.

Although Iqbal's ideas on education never found institutional embodiment, his emphasis on education became a central feature of the Muslim discourse on the revival of the faith.

## **IQBAL AND THE SHAPING OF PAKISTAN'S POLITICS**

Iqbal was one of the first advocates of Muslim separatism. He was not a politician, and was not interested in participating in the organizational and activist struggle for Muslim autonomy. In many ways he laid the foundation of Pakistan, at the intellectual, and cultural level, was always concerned with relating revival of Islam at the personal level to the emergence of an Islamic order. Pakistan made sense to many of its advocates in the context to Iqbal's ideas.

As mentioned above, many claim Iqbal as the fountainhead of their social, religious, intellectual, and political programmes. This is perhaps expected when one figure so dominates national life. Still, there are those who can with some legitimacy claim Iqbal and they are not necessarily on the same sides in religious or political debates.

Islamic parties with some justification claim to be heirs to Iqbal's intellectual tradition. After all, the notion of revival and reform of Islam, its relation to creation of a just Islamic order, and the cultural accretion that have come to shape the cultural dimensions of Islam are all part of the Islamic parties programmes.



Those who follow these parties relate to Iqbal, and then through him to these parties in the context of the dimensions of Iqbal's corpus.

There are also those in Pakistan who have been inspired by Iqbal's attention to the importance of modern ideas, and then need to create a linkage between them and Islam. Thinkers from Khalifa Abdul-Hakim to Fazlur Rahman found legitimacy for their enterprise in Iqbal's modernism.

Still others, those interested in the revival of the Islamic tradition of philosophical inquiry, find support in Iqbal, who after all, wrote about metaphysics in Persian, and understood Maulana Jalal al-Din Rumi.

The impact of Iqbal had been multi-directional, too diffused in this sense to be discrete or tied to any one ideology or group. More important, is perhaps the fact that Iqbal has continued to legitimate religiopolitical inquiry. His mark on Pakistan is not so much in these specifics of his ideas, but in the foundational principle that stipulates revival of Islam at the personal level is predicted upon the creation of an Islamic worldly order. Regardless of what else they disagree on, the sundry of intellectual, religious, and political debaters in Pakistan are concerned with this issue, and most agree on its centrality to their respective enterprise.

## **CONCLUSION**

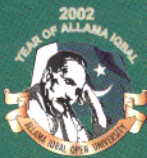
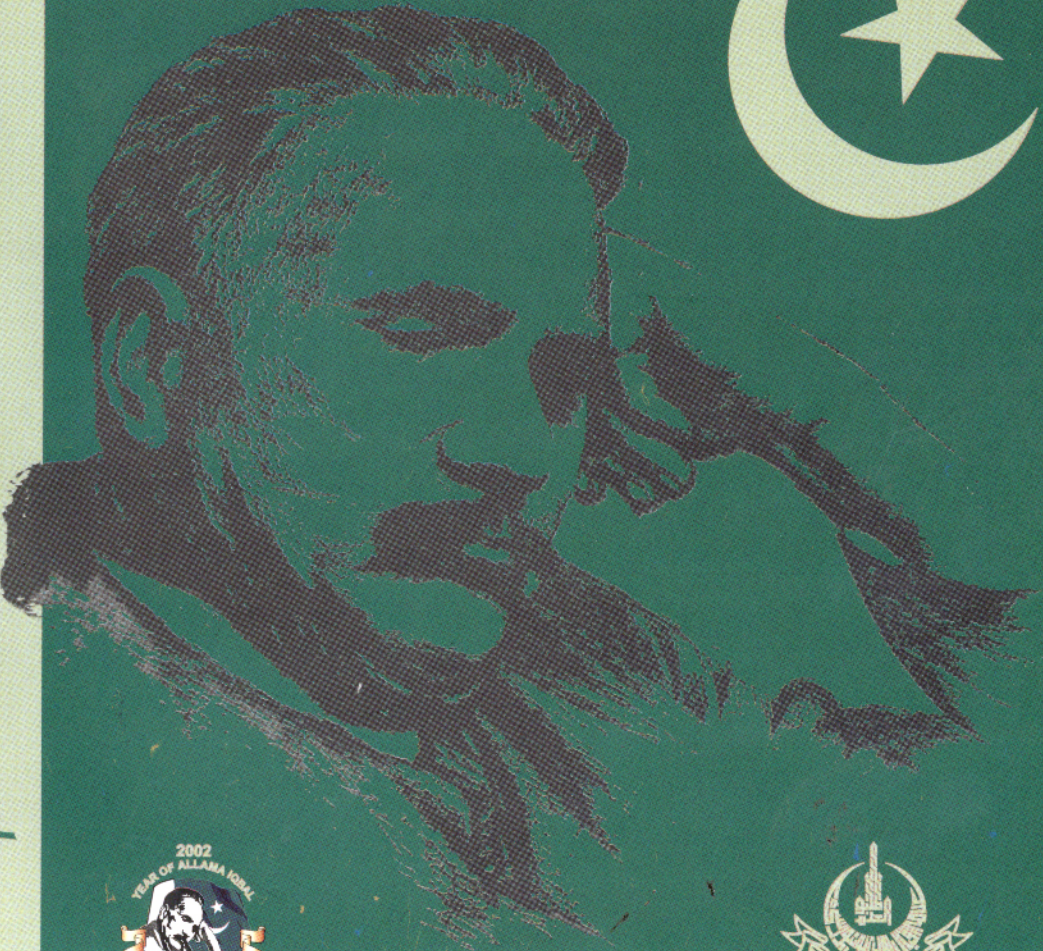
Iqbal was, without doubt, a most creative and original thinker, one who sought to bring together many trains of Islamic life and thought together, to reform the Muslim faith, imbue it with modern precepts, and to reconstruct it anew. He related Islamic thought to Western philosophy, and linked spiritual salvation to intellectual change and social development. As a poet of exceptional ability, he conveyed these ideas to his audience most forcefully. Although there is no distinct school of thought associated with Iqbal - there is no doubt that many across the spectrum of Islamic thought have been swayed by the wisdom of his agenda and the logic of his methods, and have sought to emulate him in reviving their faith and reforming their societies.



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# IQBAL'S IDEA OF HUMAN EGO AND SUFISM

By  
Talib Hussain Sial\*

Iqbal's idea of human ego is based on his conception of Ultimate Reality as an Ego. The universe from the atom to the human being has consciousness. There are degrees of consciousness in the various forms of matter, plants and animals. Human being has higher degree of consciousness which may be better called self-consciousness. Iqbal believes that human being is vicegerent of almighty Allah. He has to represent the will of God and develop his self in accordance with the guidance given by the living, the self – subsisting, eternal and sovereign of the universe. The environment created by Almighty Allah is intended for development of human personality. Knowledge is essential for self realization, perpetual growth and unlimited advancement of man through trials and errors as His vicegerent. Iqbal has stated his view as follows:

"I have conceived the Ultimate Reality as an Ego; and I must add now that from the Ultimate Ego only egos proceed. The Creative energy of the Ultimate Ego, in whom deed and thought are identical, functions as ego – unities. The world in all its details, from the mechanical movement of what we call the atom of matter to the free movement of thought in the human ego, is the self-revelation of the 'Great I am'. Every atom of divine energy, however low in the scale of existence, is an ego. But there are degrees in the expression of egohood."<sup>1</sup>

Iqbal has began his famous work *Asrar-i-Khudi* with expression of this fact that Ego (*Khudi*) is the fundamental Reality of the Universe.

The human being emerged after a long conscious and purposeful process of evolution. He is the essence of the Universe having the best form and best potentialities. He has been destined to get more strength and power through resistance by the physical environment. His inner tension and insatiable urge for perfect Beauty keeps him alive for ever. The process of development is unlimited. The life is struggle and its path is unailing and unfathomable.

Azal sey hai yeh kashmakash mein aseer,  
Hai Khak-i-Adam mein soorat pazeer!

Bal-i-Jibril

Safar us ka anjam-o-aaghaz hai,  
Yehi us ki taqweem ka raz hai!

Bal-i-Jibril

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Knowledge is essential for self-consciousness and awareness of the environment. The struggle of mankind should, therefore, be based on real knowledge. This is the virtue, which is inbuilt in the human nature. This virtue distinguishes man from other creatures and opens inner and physical worlds before curious and imaginative human ego. The question arises, what are the sources of knowledge? Iqbal elaborates as follows:

*"Devotional Sufism alone tries to understand the meaning of the unity of inner experience which Quran declares to be one of the three sources of knowledge, the other two being History and Nature. The development of this experience in the religious life of Islam reached its culmination in the well-known words of Hallaj 'I am the creative truth.'"*<sup>2</sup>

Iqbal has interpreted the statement of Hallaj in favour of his concept of ego. According to him the experience of Hallaj was realization and bold affirmation in an undying phrase of the reality and permanence of the human ego in a profounder personality. It may be mentioned that Iqbal's interpretation of *Ana'l Haq* does not seem in conformity with the basic thought of Hallaj. R. A. Nicholson explains:

"The recently published researches of M. Louis Massignon make it possible for the first time, to indicate the meaning which Hallaj himself attached to this celebrated formula and to assert definitely that it does not agree with the more orthodox interpretations offered at a later epoch by Sufis belonging to various schools ..... Since the 'humanity' *Nasut* of God comprises the whole bodily and spiritual nature of man, the 'divinity' *lahut* of God cannot unite with that nature except by means of an incarnation or to adopt the term employed by Massignon, an infusion (*hulaf*) of the divine spirit, such as takes place when the human spirit enters the body. Thus Hallaj says in one of his poems:

*Thy spirit is mingled in my spirit even as wine is  
mingled with pure water,  
When anything touches Thee, it touches me.  
Lo, in every thou art I!*<sup>3</sup>

Even Ibn-al-Arabi who is founder of the theory of pantheism, did not support the phrase of Hallaj. He says;

"The Creatures are the external manifestation of their Creator and Man is God's consciousness (*sirr*) as revealed in Creation. But since Man, owing to the limitations of his mind, cannot think all objects of thought simultaneously and therefore express only a part of the divine consciousness, he is not entitled to say 'Ana'l Haq'<sup>4</sup>

Iqbal was not supporter of those Sufis who have intermingled philosophy with religious beliefs and who have preached fatalism based on their pantheistic view. He says that the attitude of fatalism is against the teachings of Islam. The Quran has emphasized individuality and uniqueness of man who makes his destiny himself, who does not bear the burden of another and who is accountable for his own deeds. Man is representative of God on earth. He, therefore, enjoys independent choice, which is required for subjugation of nature and to developing his personality in order to absorb Divine attributes in himself. Iqbal says that uniqueness and unity of interrelated mental states are characteristics of human's ego. It is not mere physical and it is not space bound. Thus privacy, uniqueness, individuality and self-consciousness are the characteristics of human ego. The concept of ego enunciated by Iqbal is compatible with the concept of devotional mystics of Islam who did not deviate from Quran and Sunnah of the Holy Prophet. These mystics do not believe in pantheism and they have strongly condemned the theory of incarnation or infusion of God's spirit. Iqbal as expounder of ego theory praised the Muslim mystics who had retained monotheistic view of Islam. He has paid rich tributes to Sheikh Ahmad Sirhindi who had highlighted the Transcendent personality of Allah, quoting the following Quranic verse in one of his famous letters;<sup>5</sup>

".....There is nothing whatever like unto Him; And He is one that hears and sees (all things) (Sura 42 verse 11)."

All the Muslim mystics and theologians are unanimously of the view that one should absorb and adopt the divine attributes in his self. This is the way to travel towards friendship of God. Man has not been created to merge himself in the personality of God. Man can retain his entity even at the climax of mutual relationship with Ultimate Reality like a pearl in the ocean. Iqbal has elaborated this aspect as follows:

"In the history of religious experience in Islam which, according to the Prophet, consists in the creation of Divine attributes in man, this experience has found expression in such phrases as – I am the creative truth (Hallaj). I am time (Muhammad). I am the speaking Quran (Ali). Glory to me (Be yazid). In the higher Sufis of Islam unity experience is not the finite ego effacing its own identity by some sort of absorption into the infinite ego it is rather the infinite passing into the loving embrace of the finite. As Rumi says; "Divine knowledge is lost in the knowledge of the saint! And how is it possible for people to believe in such a thing?"<sup>6</sup>

While saying that like pearls do we live and move and have our being in the perpetual flow of Divine life, Iqbal describes His Transcendent personality as well as His immanent existence which is the very life and soul of the Universe.

His phrase in the following verse i.e. *Allah – Ho* instead "Allah" has monotheistic meaning;

(*Armaghan-i-Hijaz*)

Iqbal's inclination towards mysticism indicates that he was desirous of bilateral relationship of man with Allah. Sufi is not mainly concerned with Hell and Paradise, his target is Allah. Iqbal did not like scholastic philosophy which reduced the divine nature to a bare will devoid of affections and emotions. Iqbal holds the view of personal communion with God. On this way the worshipper grasps reality of his ego in the flow of life of Ultimate Reality.

Az hama kas Kanara gar sehat ashna talab, (Zubar-i-Ajam)  
Hum za Khuda khudi talab ham za khudi khuda talab!

Too raz-i-kun fakan hai apni aankhon pey ayan hoja, (Bang-i-Dara)  
Khudi ka razdan hoja, khuda ka tarjuman hoja

Iqbal's theory of human ego is comprehensive and revolutionary idea which aims at creating new social order based on transcendental humanism in which equality, fraternity and social democracy prevails. Iqbal has emphasized love for Allah, love for the Holy Prophet and respect for human beings. The mystical ego concept of Iqbal is not contrary to the mystical Muslim tradition. It is rather extension or new interpretation of mysticism. Iqbal's vision of mysticism is comprehensive one which covers human issues. He has given new meanings to the mystical terminologies and widened its scope in light of his knowledge of modern researches in the field of psychology, sociology and philosophy. Iqbal's *Salook* is not retirement from struggle. It is path of vigour and stress aiming at discovering human potentialities and developing capabilities. This travelling has no end and its destination is immortality. The taste of struggle is everlasting and its right direction is towards Allah. Iqbal like other mystics believe in personality development to become servant and friend (*abd-o-wali*) of Almighty Allah.

This is the real status of vicegerent of God. Iqbal has forcefully enunciated his thought of ego development 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 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 principal 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 most depressing error of Materialism is the supposition that finite consciousness exhausts its object. Philosophy and science are only one ways of approaching that object. There are other ways of approach open to us; and death, if present

action has sufficiently fortified the ego against the shock that physical dissolution brings, is only a kind of passage to what the Quran describes as *Barzakh*.”<sup>7</sup>

Iqbal is champion of human independence choice which guarantees subjugation of nature and its utilization for the welfare of the mankind. Self regard and mutual respect is essential for establishment of civil society. Human power is supreme and superior to material resources. Man should enhance his power respecting the rights of others. As a result of this personality building in the language of Quran, “the ego’s re-emergence bring him a sharp sight whereby he clearly sees his self built fate fastened around his neck.”(50:22)

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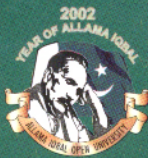
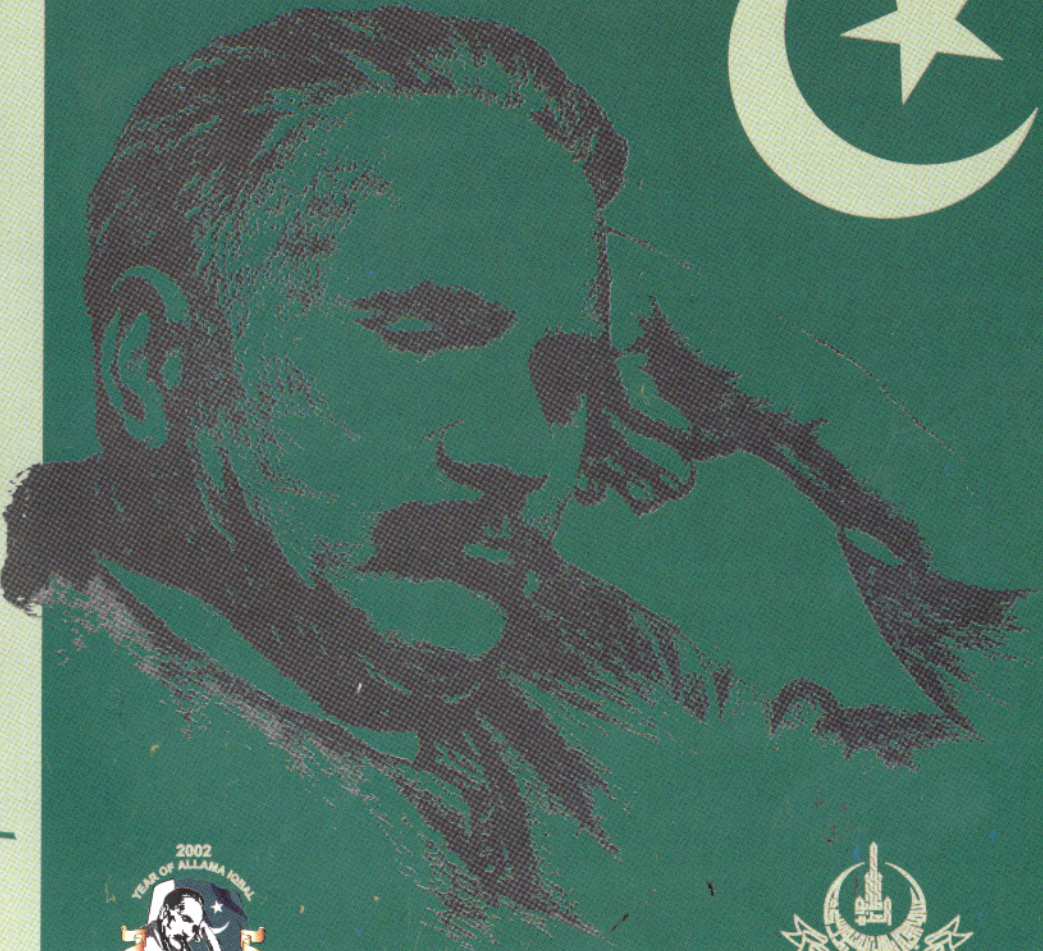




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## IQBAL'S THEORY OF KNOWLEDGE AND ITS SIGNIFICANCE IN THIS POETRY

By  
Dr. H. H. Bilgarami\*

*This talk, which was followed by an interesting discussion, was given to the 'Oxford University Group of Study of Religion' at ALL SOULS. It deals with Iqbal's views on 'Ilm and shows how far he agrees with the Ghazzali's theory of knowledge and where he seems to differ. To Iqbal, knowledge is not merely the basis of his moral and ethical system, but the foundation stone of the whole life – seen and unseen, real and ideal. The subject is somewhat abstract but it is in such domains of abstract thoughts that his analysis is most illuminating and interpretations are most enlightening. How his theory of knowledge has found an expression in his poetry is another half of the article which was added in order to create an interest in the study of Iqbal's poetry.*

It would, perhaps, be of interest and value if, while going into the details of Iqbal's theory of knowledge, we could recapture some of the aspects of the meaning of al-'Ilm which were emphasized at various stages of its growth by the Muslim scholars of the past.

No doubt, in the words of Iqbal, "the search for rational foundation in Islam may be regarded to have begun with the Prophet himself, whose constant prayer was: 'God! grant me knowledge of the ultimate nature of things!'"<sup>(1)</sup> it is true that the Prophet (PBUH) has emphasized the need of achieving knowledge in traditions that are often quoted, but it is doubtful if, after the Prophet, the true significance of the word al-'Ilm and its full connotations were ever brought out by the mystics, rationalists or theologians of Islam before Iqbal.

To a student of Islamic studies it is a painful reality that al-'Ilm is sometimes equated with Ma'rriif and Sha'ur,<sup>(2)</sup> and sometimes it is narrowed down in usage to the knowledge of definite things like the Qur'an, Tafsir and sometime it is confused with 'Amal, as pointed out by MacDonald<sup>(3)</sup>; various definitions are given in the Ta'rifat of Djurdjani,<sup>(4)</sup> e.g., knowledge is the firm belief which is compatible with reality ..... it is occurrence of the image of a thing in the mind..... knowledge is the confirmed quality through which generalization and details are conceived –knowledge is the attaining of the soul to the meaning of the thing, etc. Ghazzali in his *Ihya* maintains that about twenty interpretations were given by the various schools about the meaning of knowledge which is made obligatory to all Muslims.<sup>(5)</sup> All these definitions lack in one way or another the full connotation of the word al-'Ilm. It is not surprising, therefore, that the very

idea of religion is something covering the whole of life, based on the evolution of the past ideologies and carried over in principle to that which was all-eternal and everlasting — was itself reduced to either intellectual discourses of the contemporary philosophy or to the mystical practices of certain saints. The spiritual sense, it was believed, was more awakened in these saints than in the ordinary men, and their personalities, therefore, were often imitated without much understanding.<sup>(6)</sup> the historical and philosophical exposition of knowledge under the various scholastic and mystical influences are well brought out by Ibn-i-Khaldun in his *Muqaddima*. The early influence of Greek philosophy on Muslim philosophers and 'Mutakallims' is well known. Whilst they revived much of the Greek sciences and also criticized some of the theories which they thought to be against the spirit of Islam, they were seldom able to free themselves from the classical spirit of the Greeks. This was perhaps due to their attitude of submission to the great philosophers whom they accepted as authority, as has been pointed out by Dr. Boer: "The earliest Muslim thinkers were so fully convinced of the superiority of Greek knowledge that they did not doubt that it had attained to the highest degree of certainty. The thought of making further independent investigation did not readily occur to an oriental ...."<sup>(7)</sup>

Iqbal's study of various schools of scholastic theology that arose under the inspiration of Greek thought clearly disclosed to him that, "while Greek philosophy very much broadened the outlook of Muslim thinkers, it, on the whole, obscured their vision of the Qur'an. Socrates concentrated his attention on the human world alone. To him the proper study of man was man and not the world of plants, insects and stars. How unlike the spirit of the Qur'an," he points out, "which sees in the humble bee a recipient of Divine inspiration and constantly calls upon the reader to observe the perpetual change of the winds, the alternation of the day and night, the clouds, the starry heavens, and the planets swimming in infinite space!" "As a true disciple of Socrates," Iqbal continues, "Plato despised sense-perception which, in his view, yielded mere opinion and no real knowledge. How unlike the Qur'an, which regards 'hearing' and 'sight' as the most valuable Divine gifts, and declares them to be accountable to God for their activity in this world. This is what the earliest Muslim students of the Qur'an completely missed under the spell of classical speculation. They read the Qur'an in the light of Greek thought. It took them over 200 years to perceive — though not quite clearly — that the spirit of the Qur'an was essentially anti-classical, and the result of this perception was a kind of intellectual revolt, the full significance of which is not yet fully realized, even up to the present."<sup>(8)</sup>

Iqbal think that Ghazzali's basis of religion of "philosophical speculation is partly owing to this revolt and partly to his personal history."<sup>(9)</sup> But it would seem to a student of Ghazzali rather an unjust remark, certainly not based on any malice or prejudice, but on underestimation of the truth of those experiences through which the soul of Ghazzali had passed in gaining a fuller vision of Reality. In the opinion of Iqbal, Ghazzali's stepping into mystical experience is due to his failure "to find

any hope in analytical thought." It is thus to his mind an escape from the real to the unseen, but it is far from truth. Certain experiences refute interpretation, intellect fails to comprehend the knowledge gained through such experiences, and what Ghazzali failed to realize through his sense-perception, his soul achieved in the realms opened up to him through the heart, or *Qalb*. This yearning of the soul for a higher realm is termed by Iqbal himself as the "knowledge direct" which is received by *Qalb*. Ghazzali, in the quest of higher knowledge, was passing those realms where, in Iqbal's own words, "philosophy must recognize the central position of religion and has no other alternative but to admit it as something focal in the process of reflective synthesis."<sup>(10)</sup>

Ghazzali, undoubtedly, did not feel his experiences in the words of Bergson "that intuition is only a higher kind of intellect" – perhaps because he found in the domains of intuition or heart that which was never revealed to him in the realm of intellect. Yet he emphasized the constant progress from the knowledge of self to the knowledge of God. He was well aware of the limitations of human intellect, and very often he felt that the methods of arriving at knowledge of God were "too obscure to the ordinary intelligence."<sup>(11)</sup>

He has therefore left them and dealt only with the methods which can easily be comprehended.

Ghazzali's refusal to be dragged into controversies about his experiences of higher realities, and his systemization of this aspect of knowledge, which cannot be covered by intellect, under the more comprehensive field of mysticism, was not without meaning. In doing so, his object was twofold:

1. To make the scholastic 'Ulama realize the futility of the different aspects of knowledge and the absurdity of taking pleasure in intellectual gymnastics and useless discussion, which has created more of bitterness than any proper understanding of any problem.
2. To make the people feel the meaning and grandeur of the inner life, to give them time to reflect on the glories of Nature that were around them so that they might long for the realization of a lasting happiness instead of indulging in the idle pursuit of listening to scholastic discussions beyond their comprehension.

It is but natural that Ghazzali should lay more stress on that part of knowledge which is termed mystical. To ignore this point is to miss the whole spirit of his teaching.

It would, perhaps, not be out of place here to deal with certain aspects of knowledge which have been emphasized by Ghazzali, and which we find reflected in Iqbal's theory of knowledge with little change. The most important is

Ghazzali's interpretation of heart. He considers that knowledge of heart is the first step to the knowledge of self, and says:

*"The first step to self-knowledge is to know that thou art composed of outward shape called body, and the inward entity called the heart, or soul. By heart I do not mean that piece of flesh situated in the left of our bodies, but that which uses all the other faculties as its instrument and servant. In truth, it does not belong to the visible world but to the invisible, and has come into this world as a traveller visits a foreign country for the sake of merchandise and will presently return to his native land. It is the knowledge of this entity and its attributes which is the key to the knowledge of God."<sup>(12)</sup>*

The inspiration, no doubt, is taken from the Qur'an: "God hath made everything which He hath created most good; and began the creation of man with clay, then ordained his progeny from germs of life, from sorry water: then shaped him, and breathed of His spirit into him, and gave you hearing and seeing and hearts: what little thanks do ye return." (32: 6-8 (Trans. Rev. J. Rodwell, M.A.)

It is most significant that in the process of the intellectual growth of the Muslim mind its attention should have been drawn to this most revealing method of knowledge at a time when it was grossly enwrapped in the superficial aspect of knowledge, and Ghazzali's contribution in giving a lead to the direction of starting the investigation from within is of immense value when seen against the social and literary background of his age. He was the first to combine the scholastic and the mystical ways of life into a harmonious system, which has been termed by Ibn-i-Khaldun as 'Ilm-i-Tasawwuf.'<sup>(13)</sup>

The second aspect of his theory of knowledge can be stated briefly in the rather exaggerated words of MacDonald: "He thought that intellect should be used to destroy trust in itself, and that the only trustworthy knowledge and gained through experience."<sup>(14)</sup>

These experiences, when given in ordinary language, were bound to create many controversies and, though in the following centuries we notice Muslim philosophers criticizing various aspects of his theory of knowledge, yet it is no less surprising that Ghazzali's teachings were gaining a firm root in the minds of the mystics, and especially the mystic poets of Persia, e.g., Rumi, 'Attar, etc.

It is not for me to point out the unfathomable depth of influence of Ghazzali in this direction, in helping to create in the people the attitude of submissiveness, modesty, extreme kindness, a sense of contentment, and are strait from the pleasures of the world; that it undoubtedly did, but it is unfortunate that in its zeal for these qualities it also failed to emphasize the importance of initiative and

leadership and that boldness and ambition which are the distinctive features of a man.

Iqbal's theory of knowledge is the revolt against the spirit of false contentment and the lack of initiative which had taken hold of the Muslim nation under the influence of those who had neither the insight of Ghazzali, nor the intellect of 'Rushd', and he cried out:

*No lion-heart now rides, fearless to the truth;  
None now remains but slaves of creed and sect!*

Iqbal fully agrees with Ghazzali in his meaning and interpretation of the value of Faud and Qalb (heart). He also realizes that the heart "is a kind of inner tuition or insight which, in the beautiful words of Rumi, "feeds on the rays of the sun and brings us into contact with aspects of Reality other than those open to sense-perception.' It is, according to the Qur'an, something which 'sees,' and its reports, if properly interpreted, are never false. We must not, however," he would say, "regard it as a mysterious special faculty; it is rather a mode of dealing with Reality in which sensation, in the physiological sense of the word, does not play a part. Yet the vista of experience thus opened to us is as real and concrete as any other experience."<sup>(15)</sup> Iqbal only further elucidates, in the light of modern philosophy, the nature of the knowledge which is achieved through heart. He, too, is as vague as Ghazzali in spite of all his modern terminology, and he himself was conscious of it and attributed it to the lack of "a really effective scientific method to analyze the contents of non-rational modes of consciousness."<sup>(16)</sup>

But the important point which is to be taken note of is that he does not disregard the value of intellect. To him it is not "to be used to destroy trust in itself," but it has to play the most important part in achieving knowledge. Intuition in itself to Iqbal was a kind of higher intellect. He, therefore, attaches every value to intellect and to all those senses that are responsible for repeating impressions or sensations to the mind. He considers sense-perception of the first importance. No doubt, these are to be *supplemented* by the perception of heart, or Qalb. He beautifully elaborates the two sources of knowledge as supplementing each other in the following lines, and this, to him, is also the true concept of knowledge according to the Qur'an:

"The Qur'an, recognizing that the empirical attitude is an indispensable stage in the spiritual life of humanity, attaches *equal* importance to all the regions of human experience as yielding knowledge of the ultimate Reality which reveals its symbols both within and without. One indirect way of establishing connexions with the reality that confronts us is reflective observation and control of its symbols as they reveal themselves to sense-perception; the other way is direct association with that reality as it reveals itself within. The naturalism of the Qur'an

is only a recognition of the fact that man is related to nature, and this relation, in view of its possibility as a means of controlling her forces, must be exploited in the interests, not of unrighteous desire for domination, but in the nobler interest of a free upward movement of spiritual life. In the interests of securing a complete vision of Reality, therefore, sense-perception must be *supplemented* by the perception of, what the Qur'an describes as, 'Faud,' or 'Qalb,' i.e. heart."<sup>(17)</sup>

Here it is, in attaching equal importance to all aspects of knowledge which are essential for moulding the environment, that the value of Iqbal's theory of knowledge lies. He would not be satisfied with any interpretation of the knowledge of the summit, the highest peak, without a reference to all the knowledge which lies alongside the foot of the hill. It is the knowledge of the things and their inherent nature that has raised man *higher* than the angels<sup>(18)</sup> In the eyes of God, and it is only through a continuous struggle in achieving the knowledge of things that man can maintain his superiority with justice in the world. No uphill movement of soul in realizing the ultimate truth is possible unless it starts and finds its way through the thick and thin of the world, moulding it and not ignoring it, changing it and not leaving it, pondering over it and not condemning it.

The progress of man from beginning to "a permanent element in the constitution of being" is well explained by Iqbal when he says:

*"It is the lot of man to share in the deeper aspirations of the universe around him and to shape his own destiny as well as that of the universe, now by adjusting himself to its forces, now by putting the whole of his energy to mould its forces to his own ends and purposes. And in this process of progressive change God becomes a co-worker with him provided man takes the initiative. But his life and the onward march of his spirit depend on the establishment of connexions with the reality that confronts him. It is the knowledge that establishes these connexions, and knowledge is sense-perception elaborated by understanding."*<sup>1</sup>

This passage reveals two points of interest:

1. Knowledge, though distinguished from action and essential for the establishment of connection with the reality, is not of much use to man if not employed for the purpose of the advancement of his whole self for, if the knowledge gained is not used in the development of self, the self is bound to lose its 'richness,' and its spirit is sure to be hardened within itself.
2. The definition of knowledge as given by Iqbal is "sense-perception elaborated by understanding." How very different it is to the idea of knowledge as given by Ghazzali - "Know that knowledge is the



presentation to itself of the rational, tranquilized soul of the real meaning of things and their outward form when divested of matter, in themselves and their modes and their qualities and their substance and their essences, if they are simple (i.e. uncompound) .... The nobility of knowledge is in accordance with the nobility of the thing known, and the rank of the known corresponds to the rank of the knowledge."

This second point, in the light of the famous lines of the Qur'an dealing with the superiority of man over angels (2: 28-31), is elaborated by Iqbal. He argues that "man is endowed with the faculty of naming things, that is to say, forming concepts of them, and forming concepts of them is capturing them. Thus the character of man's knowledge is conceptual, and it is with the weapon of this conceptual knowledge that man approaches the observable aspect of Reality."<sup>(20)</sup>

Turning to the higher concepts of knowledge, i.e., the Realization of the Divine, Iqbal had an important contribution to make. He realized that certain attempts of higher Sufis were absolutely misunderstood by their followers and successors, and just as in the beginning the imagination of the people was captured by Greek philosophy so, at a later stage, it was dominated by some of the ideas of Hindu philosophy and the thread of Islamic thought was again lost. Iqbal attributes the idea of *Fana*, or annihilation, to the Buddhist idea of *Nirvana*. This idea, though much worked on as a synthesis of both Semitic and Aryan formulae, can hardly find a justification from the Qur'an in the sense that the idea of *Nirvana* is found in Buddhism. *Fana fill'ah* only exists in Islam in the sense:

*"Say My prayers and my worship and my life and my death are unto God, Lord of the Worlds. He hath no associate. This am I commanded, and I am the first of the Muslims.*

*"Say: Shall I seek any other Lord than God, when He is Lord of all things? No soul shall labour but for itself; and no burdened one shall bear another's burden. At last ye shall return to your Lord, and He will declare that to you about which you differ." (6: 163-164.)*

The idea ceases to be Islamic when it is thought that an individual can actually be absorbed or merged with God. The highest portion for the individual is to ".....adore, and draw nigh to God" is to come nearer to God and not to be God.

Thus the theory of knowledge as understood by Iqbal is a progressive ideal starting from the knowledge provided by sense-perception, and ending with the knowledge provided by heart. In fact, it never ends, for the ultimate Reality cannot be grasped in full by the self. Iqbal has conveyed this idea very well in a

single couplet:

*First the senses see the light of truth,  
And then it mingles with the light divine,  
Beyond the reach of human understanding*

For the purpose of poetry this conception of knowledge is divided by Iqbal into two parts:

1. The knowledge achieved by sense-perception is called 'Ilm'.
2. The knowledge gained by heart is called Real Knowledge, the knowledge of ultimate Reality, or 'Ishq (love).

An attempt is made throughout his poetry to maintain a harmony between the two aspects of knowledge. Iqbal in one of his letters points out that the knowledge achieved by sense-perception provides one with a kind of natural power which in all cases must be subordinate to the higher principles of life called *Deen*. If it is not under its control, it is called "Shaitanat" (a source of evil); otherwise this 'Ilm is the beginning of the true knowledge<sup>(21)</sup>

Man in the development of his 'selfhood' (Khudi) has to equip himself from both the aspects of knowledge; one cannot be separated from the other. It is in the synthesis of 'Ilm and 'Ishq that the warmth and the completeness of life can fully be realized.

Iqbal has often shewn his disgust with the present system of education, which fails to give the youth a vision of the ultimate Reality, and keeps him absorbed only in his books. He says to one who is in quest of knowledge.

*May God acquaint thee with a restless urge,  
For they life is a calm indifferent sea;  
Thou and thy books are never apart;  
Thou readest, yet thou dost not see*

In *Bal-i-Jibril* he again repeats the lack of this higher aspect of knowledge called 'Ishq in a very effective couplet:

*Who has upraised the soulful sword of Love?  
O Saqi, the hand of knowledge grasps an empty sheath.*

The significance of this 'Ishq has often been the theme of his poetry. This 'Ishq, or love, is the whole life—a guiding force within and a prevailing law of nature without:

*In the tulip's hue is mixtured love, the tumult in my heart is love,  
If opened by this dust-bound breast, within is found the blood of love,*

*Love into the garden breathes the breath of Spring;  
Love with starry buds the verdant meadow spots;  
Love the ocean cleaves with sun-like rays;  
Love lights the eye of searching fish.*

It is this higher aspect of knowledge which should be the ultimate aim of man, and for which he must continuously strive. Iqbal is not unhopeful of that state when the union of mind and heart would produce conditions of bliss for humanity. He prays God for that blissful state:

*I pray thee, ravish not the moon-gleam from my night,  
O Saqi, thou holdest in thy cup night's full bright orb.*

and he is conscious of the fact that with the true yearning and the earnest striving of the self in spite of unsurmountable difficulties the vision of such a knowledge becomes a reality:

*Far distant of the vale of love, and yet sometimes, ever that age-long path a  
solitary sigh will bound;*

*In strife and constant search loose not thy grasp upon the skirt of hope because,  
sometimes riches by the way are found.*

It will perhaps be not far from the truth to say that our present miseries are to a great extent due to ignoring either the one or the other aspect of knowledge. If one is absorbed with pure 'Ilm, i.e., knowledge gained by sense-perception, and has closed the window of his heart to the true light, the other is aimlessly groping in the dark for higher light without taking any help from the elementary sources of knowledge, and both are deprived of true knowledge.

But the poetry of Iqbal is rich enough to provide for the shortcomings of both. Let us hope that the day is not far distant when his poetry will be a guiding star to both. It will enlighten one with the path of knowledge, i.e., knowledge achieved through sense-perception, and it will cure the other of the lack of relish for true devotion by opening to him the door of *Qalb*, or heart.

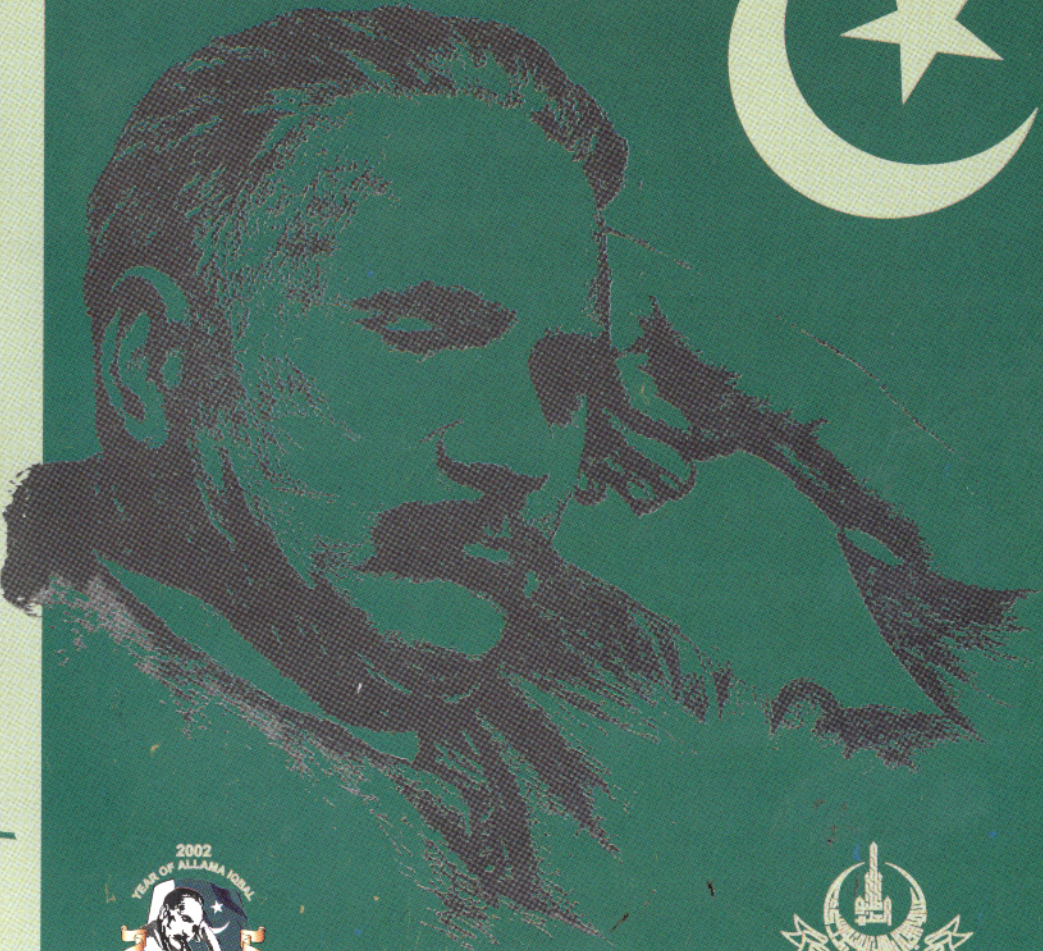
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20. Cf. Iqbal's letter to Saiyidain : *Iqbal's Educational Philosophy*, p. 99.
21. *Zarb-i-Kalim*

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**Allama Iqbal Open University**  
**Islamabad**

# MUSLIM SOCIOLOGY: IQBAL'S PERSPECTIVE

By  
Prof. Dr. M. Iqbal Saif

A glance at the history of sociology of knowledge, particularly social thought and its sociological variant, reveals that all the theoretical perspectives emerged in response to the ideological, philosophical, intellectual and historical needs of that time. August Comte, Herbert Spencer and Max Weber endeavored to provide scientific support to the establishment of capitalist system. In a way Spencer in particular even supported the exploitative system of colonization through propagating social *Darwinism* mainly based on the principle of "the survival of the fittest". Emphasis on conformity, order, evolutionary development through stages of the social system and reform through social engineering, using positivistic method, were all that Comte contributed to support capitalist system which by all means needed and needs stability and no change. Weber, in his efforts, to save capitalism from the communist onslaught, provided logical basis through theoretical explanations. Social Action, bureaucracy, Calvinist ethics and account of the birth of the spirit of neo-capitalism were the tools used to support capitalism through science. At later stage, Mead, Cooley, Blumer, Homans and others did support, in their own way, the initiative taken by the forefathers.

None can refute the influence of *Parsons* on the coming generations of sociologists who were made to believe that the main thing to be given attention to was "order or balance" and not "disorder, or change". Such a theorization emphasizing stability and disgust for change was surely in support of the core values of capitalism. Modern theorists Merton, Coser, Dahrendorf, etc., though acknowledged conflict, but dismissing Marxist categories as "oversimplification", developed their own schemes and supported capitalism. The only energetic and intellectually sound challenge to the pro-capitalist writers was the Marxist dialectical materialism, specifically the class struggle. One can easily notice the evolutionary tone and analysis when he talks regarding the stages of evolution from primitive communism to scientific communism. Marx wrote in response to the needs of the *Have-Nots* or proletariat. Marx inherited philosophical leaning of Hegel.

It is established without question that all the three major perspectives in sociology, namely, Social Interactionism, Structural-functionalism and Conflict, took birth in response to the peculiar ideological needs of the time. The said theoretical development took place in the West. Whereas in East, in spite of the pioneering efforts of Allama Ibn-I-Khaldun, no theoretical explanation (school of

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thought or perspective) took the form and direction like the Western sociological perspectives that were developed, propagated and made part of the university academic programmes. Ignoring the reasons for the time being for the said occurrence, none would be naive enough to assume that sociological perspectives in East did not take birth at all. Including many others, Allama Iqbal did present sociological perspectives fully responsive to the ideological needs of the time, explaining the worldview of Islam, dynamics of the interaction between agency and structure, the group dynamics, the social stratification, the emergence and power of the self, the functions of institutions of education, religion, economics and polity, etc. One finds a systematic analysis of the process of socio-economic formations and particularly on change.

Iqbal responded to the intellectual, philosophical, political and ideological needs of the Muslims in general (*Ummah*) who happened to be the losers in the brutal processes of colonization (a dimension and phase of capitalism). Bringing at the equal level of analysis with that of the West, Iqbal came up with the reconstruction of Islamic thought, thereby guiding the Muslim *Ummah* on various aspects of social existence including political economy. Iqbal didn't ignore the spiritual aspect of the existence hence included in his sociological perspectives on change that aspect as well.

Sociological perspective developed by Iqbal were expressed mainly through poetry that motivated the Muslims of the subcontinent to achieve independence. Unfortunately, none of the psychologists have so far produced in its comprehensive canvass Iqbal's theory of motivation or at least has not been able to give it a form acceptable to the curricula developers. How the Western theories differ from Iqbal's theory of motivation and the allied questions need yet a form acceptably developed and presented, included in the textbooks and made part of the formal educational programmes.

Iqbal like Karl Marx, couches his idealization in his writing as he had definite goals before him, namely, the salvation of Muslims wherever they were (*Ummah*) to motivate the Muslim youth in general and independence of the Muslims of the subcontinent in particular. The pan-Islamic stamp of Iqbal's contributions is not something hidden and may not be seen as some phenomenon unrelated to the overall sociological perspectives that he developed.

I believe that after Marxist perspective, which some of the sociologists in their ethnocentric vein discredit as not purely sociological, Iqbal's perspective was the most powerful one in influencing millions of peoples, groups and societies. Credit goes to both Marx and Iqbal due to whose perspectives independent states emerged with avowed ideological leanings.

Iqbal emphasized time and again that Muslims are not the same type of nation that the Westerners are. The Muslim youth is unlike the youth in the world. What

motivates West is of least significance in East and particularly for Muslims. The economic system of the Muslims is neither capitalism nor socialism, but a pattern specifically designed for the believers hence to be understood on the basis of those parameters.

Some critics, of course ethnocentric in attitude, did not want to and still don't want to admit the possibility of Muslim sociology though have accepted the existence of Black sociology at their own doorstep. Writings in systematic manner by a number of scholars including Ali Shariati, Akbar Ahmed and Bashrat Ali indicate that initiation and development of Muslim sociology is possible the beginnings of which could be the guidelines from Iqbal's perspectives

Before going further, let me briefly account the basis of the Muslim sociology from Iqbal's perspectives. Iqbal's theoretical perspectives include:

- a) The awareness and development of *Khudi* at the individual level.
- b) The actor-based approach to understand society.
- c) The peculiar material symbolic and spiritual bases of the social order with greater emphasis on remaining linked with the *Markez*.
- d) The proper weightage given to and appreciated of the history of people with different identity and ideals.

Put in modern terminology, Iqbal's perspectives embrace the micro-macro level analysis, agency-structure relations and structuration, power relationships, motivation and participation, style of leadership, the peculiar reasons of social change, the youth identity, self development and transformation, participatory democratic approach, the *Shoora* and its different nature, the good governance, etc.

The Muslim sociologists in general and Pakistani sociologists in particular need to initially work on the following projects with reference to development of Muslim sociology under the guidance of Iqbal:

- i) What is society?
- ii) The idiosyncratic characteristics of Muslim society.
- iii) The basic values (ideal and real) of Muslim society.
- iv) The relationship between individual and society.
- v) The development of self.
- vi) The interpersonal influence.
- vii) The theory of social change.
- viii) The style of leadership and governance.
- ix) The micro-macro level indicators for analysis.
- x) The centre-periphery relationships.
- xi) The motivation theory and its peculiarity.
- xii) The strategies for independence.



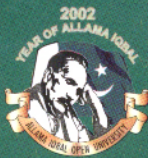
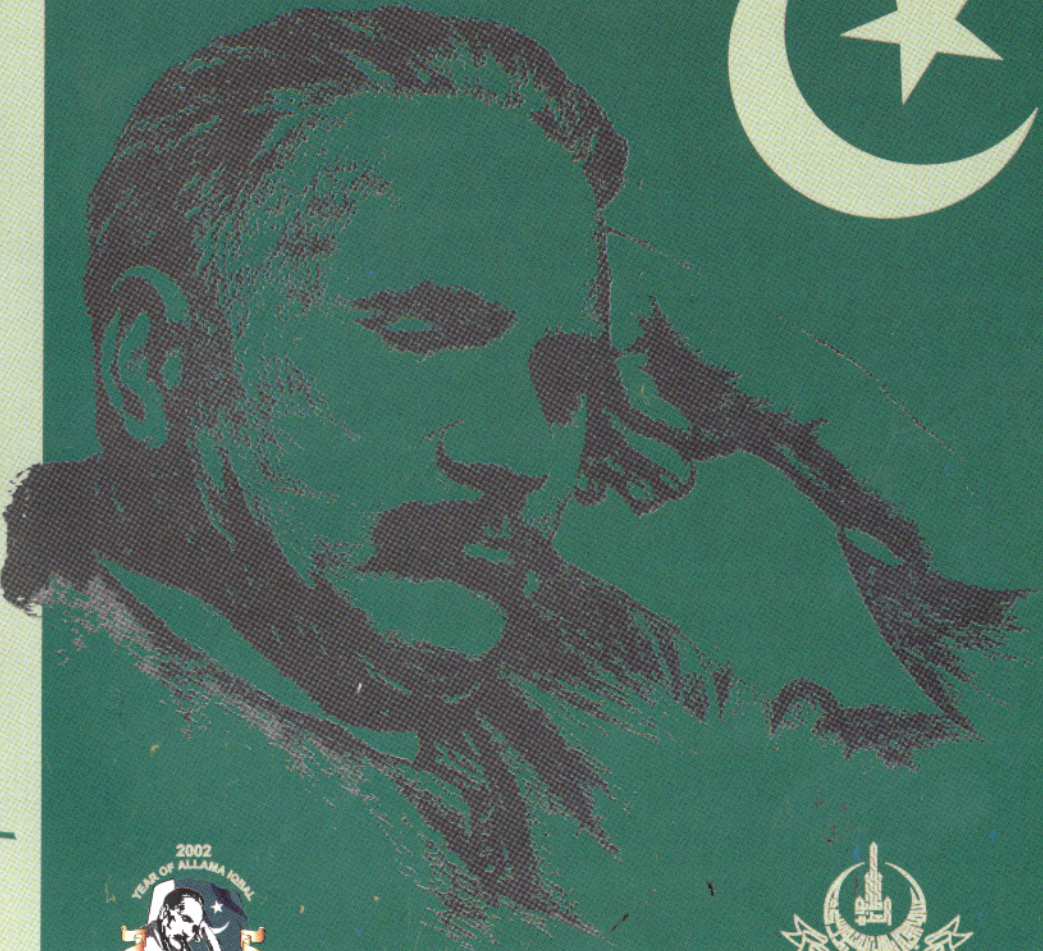
- xiii) The socialization imperatives.
- xiv) Foreign relations.
- xv) The Muslim as leader of the nations.
- xvi) Research and creativity.
- xvii) The school curricula and its parameters.
- xviii) The elites and their role in Muslim society.
- xix) Muslim society and the world large.
- xx) The development model and its implications.
- xxi) The stratification system (envisaged and existing).
- xxii) The corporate identity of folk culture.
- xxiii) The significance of *Ijtehad* and progress.

Such an effort would not only help Pakistani sociologists to materialize the understanding of Iqbal's dream for the Pakistani youth but would fulfil the ideological needs. I strongly believe that a realistic understanding of Iqbal's sociological perspectives and translation in modern terminology would enhance the image of the Muslim *Ummah* relieving it from the stigma of being prejudiced to world peace. Such an effort would surely help non-Muslims to understand Muslim society in a better perspective. And that is what Muslim sociology would achieve ideologically operating through theoretical perspectives. Those working on and for the perspectives have to be vigilant regarding their own attitude, that is, not being apologetic, but vigorous and energetic in promoting and safeguarding the ideological perspectives as the Western sociologists did and are doing.

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## IQBAL'S CONCEPT OF MO'MIN

By  
S. E. Dangor\*

Before discussing Iqbal's concept of Mo'min, it must be mentioned that the mainspring of Iqbal's ideas is the Holy Qur'an and Hadith of Prophet Muhammad (peace be upon him). This will be borne out through many of Iqbal's poems which have a bearing on his idea of Mo'min. I shall restrict myself to an analysis of the poem, *Mard-e-Musalman*, (Ideal Muslim) which is contained in the collection *Zarb-e-Kaleem* (The Stroke of Moses) as this poem conveys the essence of his concept of *Mo'min*.

Iqbal's ideal Muslim is a response to the *Insane Kamil* (Perfect Man of the Sufis and *Mutakallimum* (Theologians) to whom the 'Perfect Man is the Prophet himself. Iqbal's 'Ideal Muslim' is he who attains the perfect imitation of the Prophet in word and deed.

In the opening line of *Mard-e-Musalman*, Iqbal says:

*Every moment a Mo'min is in a new state of glory and splendour.*

This idea is derived from the Holy Qur'an.

*Everyday he is in a new phase (of glory) and splendour. (55 : 29)*

Though, of course, the above Qur'anic reference is to Allah, to Iqbal it is meant that person who is nearest to Allah creativity and activity by virtue of his being the vicegerent of Allah on earth:

*And when they Lord said to the angels: 'I am going to place a vicegerent on earth ... (2 : 30)*

If Allah is each day in a new phase of glory, so too, must the *Mo'min* be ever in a state of flux – evolving and changing, ascending to higher levels of conscience and eternal life, for Allah's consciousness is extensively infinite. A *mo'min*, therefore, cannot be static but vibrant, dynamic. Iqbal says:

*In his speech and character, he is a proof of God.*

This line of Iqbal's immediately bring to mind the following Hadith:

*Create in yourselves the attributes of Allah.*

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\* The writer belongs to South Africa

## FOUR CHARACTERISTICS

The *Mo'min* is that man who has realised this self in relation to Allah. Therefore, he should display the qualities of Allah in his own personality, as Iqbal says:

*Subjugation, forgiveness, holiness and power: These four elements make a Muslim*

According to the Holy Qur'an, Allah has created man (95: 4) in the best of moulds, that is, with the purest nature. Here Iqbal presents four characteristics which any one who claims to be a Muslim should possess. All these are attributes of Allah mentioned in the Holy Qur'an and Iqbal assigns to each of them their meaning according to the Qur'anic content.

- Subjugation is the conquering or subduing power of Allah due to his sovereign authority;
- Forgiveness is Allah's merciful and forgiving nature;
- Holiness refers to His purity and blessedness or sacredness;
- And Law is His awe-inspiring might and omnipotence.

Iqbal highlights the position of *Mo'min* in the following lines:

*The earthly man is the neighbour of Jibril-i-Amin.*

Jibril is referred to in the Holy Qur'an as "*al Ruh-al-Amin*", that is, the trustworthy spirit. Jibril is thus the quintessence of virtue, purity, perfect goodness and obedience to Allah. The *Mo'min* must aspire to 'come closer' to the angel (Jibril) by assuming these characteristics. An angel, having no free-will, cannot be obey the command of Allah. The *Mo'min*, in spite of possessing of free-will, should strive to do the same;

While describing the status of *Mo'min*, Iqbal says:

*His dwelling is neither Bukhara, nor Badakhashan*

This means that the *Mo'min* is not bound to boundaries or obsessed with this material existence because he knows that it is not permanent. His final abode is the Hereafter. And he has no consideration for geographical or territorial separation. He is "*the man of the universe.*"

About *Mo'min*, the Allama further elaborates:

*This secret is not known to anyone that a Mo'min appears to be a reciter (of the Qur'an) but in fact he himself is the Qur'an,*

This reminds us of the saying of Hazrat Aisha (R.A), the 'Prophet's wife, about the Prophet (PBUH):

*His (the Prophet's character was the Qur'an*

As with the Prophet, (PBUH), the Holy Qur'an must be reflected in the life of a *Mo'min*. The Prophet (PBUH), being the embodiment of the Holy Qur'an is naturally the most excellent exemplar to be emulated by the *Mo'min*.

*Verily in the Messenger of Allah you have a beautiful pattern. (33 : 21)*

It is the task before the *Mo'min* to apply the principles of the Holy Qur'an to his own life. And because the Giver of the Holy Qur'an is Infinite, the *Mo'min* himself, in attempting to actualize the attributes of Allah at every moment of his life and through his close association with Allah, requires infinite possibilities for his growth and development.

## **ALLAH'S OBJECTIVES**

*His (Mo'min's) will reflects God's objectives.*

Since Allah has already revealed His will in the Holy Qur'an, the Mu'min cannot but try to fulfil this will. To obtain Allah's satisfaction, the Mu'min must conform his will to the Will of Allah.

According to Iqbal:

*He is a balance in this world as well as in the Hereafter.*

The *Mo'min* should conquer this world not only materially, but also spiritually. He should take cognizance of all aspects of his existence in order to develop a balanced personality which he will carry in to the next life. That is, the Hereafter. The word *mizan* is used several times in the Holy Qur'an but here, I think, Iqbal uses it specifically according to the following context:

*And he has set up the balance (of justice) in order that you may not transgress (due) balance. (55 : 7,8)*

Moderation and the middle path is the main theme of the Islamic way of life and this theme runs through the whole Holy Qur'an. That is, in all his action, the *Mo'min* should exercise moderation – he should follow the 'middle path' and no incline to any extremity, As *mizan* also signifies justice, it means that the *Mo'min* should always act equitably.

Iqbal highlights the real character of a *Mo'min*:

*The dew that would cool the heart of the tulip.*

This is a beautiful metaphor in which Iqbal likens the *Mo'min* to a dew-drop. A dew-drop is admired for its beauty, its coolness, its brilliance in light; it is also pleasing to the eye and refreshing because of its coolness. A *Mo'min* should, likewise, have a cheerful countenance so as to be agreeable and likeable; he should be soft to his fellow *Mo'min*; he should be the personification of gentleness and mildness and remain calm and composed.

He further says:

*That storm which will move violently the heart of the oceans*

But the *Mo'min* is not weak; the weak have no choice but to accept their destiny. The *Mo'min* should be strong, brave and courageous. He must be powerful enough to change his destiny – to later his environment and the conditions of his society. Only if he is strong will he be able to subjugate the forces of nature and harness them for his own use and benefit. And he will be able to resist and subdue the forces of anarchy and the opponents of truth and violations of peace.

The last two lines quoted above reflect the spirit of the Holy Qur'an in the following verse:

*Muhammad is the Apostle of Allah and those with him are strong  
against the disbelievers, compassionate among themselves.*

Iqbal describes the goal of *Mo'min*:

*His day and night is the eternal music of nature*

"Eternal music" refers to the harmony that exists in nature. The *Mo'min* goal should be to attain harmony in his soul. That would make him at one with nature and at peace with the universe which is echoing in unison.

He further elaborates:

*His goal is one and his qualities are what is Surah al-Rahman." (CH.55)*

Finally, Iqbal refers us to Surah al-Rahman which describes the goal of the *Mo'min* as a desire to attain nearness to Allah. His qualities should be those of the *Surah* itself: Rhythm, beauty, balance and intonation, and those depicting Paradise: beauty, harmony and melody.

Iqbal ends this poem with the following couplet:

*Many stars are made in the factory of my thought:  
Do try to find out the star of your destiny."*

# JAVED NAMA

By  
Prof. Nazeer Siddiqi\*

Javed Nama is regarded as the *magnum opus* of the poet-philosopher Iqbal. It is composed in Persian on the model of Dante's *Divine Comedy*.

Dante called his work a comedy because he had written it in Italian language in a style different from the tragic Latin, and also because it commenced from a dark beginning and ended on a happy note of redemption and hope.

*Javed Nama* was named after Iqbal's son Javed. The name literally means the Book of Eternity.

Both classics of the world were conceived under almost similar circumstances – social and political, and were aimed at to achieve similar effect, that is, to bring about an improvement in the world, or for that matter, in their respective nations, by making them receive warning and instruction from the other world.

Iqbal was as much sick of the perversion and misery, greed and envy, injustice and violence prevailing in his world as Dante was sick of those evils of his own world. Both of them wanted to put the world on the right track.

Between these two works there are other similarities as well. Both of them are a sort of spiritual travelogues. The similarities and differences of these world masterpieces have been studied in detail by some of the eminent scholars.

An outline of the main incidents of the spiritual journey undertaken by the two poets is given below.

The Divine comedy consists of the three books: *Inferno*, *Purgatorio* and *Paradiso*. In the very beginning of his journey, Dante happens to meet the Roman poet Virgil whom he accepts his guide after a little hesitation. The two, while going onwards, come to a gate with the inscription:

*Relinquish all hope, ye who enter here*

Both of them pass through *Inferno*, *Purgatorio* and *Paradiso*, encountering different scenes and meeting various kinds of persons – sinners, criminals, heretics, Satan, theologians, the souls of the ambitious, the spirits conspicuous for justice, persons who passed their lives in holy contemplation, St. Peter, St. Paul, St. John. Dante's beloved Beatrice, and others. The triumph of the Christ is

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made visible to Dante and Virgil. During their journey, Dante is also questioned on Faith, Hope and Love. When the two come to paradiso, they notice that the inscription on the gate starts with the line:

'The glory of Him that moves all things' and ends with the line:

'The Love that moves the sun and the other stars.'

This is a bare sketch of Divine Comedy, but it will help understand the structure of *Javed Nama* as far as it resembles to or differs from Divine Comedy.

While it took Dante ten years to write the *Divine Comedy* which consists of 14,000 lines, Iqbal took three years to write *Javed Nama* which contains 4,000 lines. The canvas of *Javed Nama* is obviously smaller than that of *Divine Comedy*. Iqbal does not visit inferno and Purgatorio. Whereas Dante visits seven planets, Iqbal visits only six. However, both of them deal with a large number of themes relevant to their ages. If Iqbal was inspired by the *divine comedy*, Dante was inspired by the *Meraj Namas* written by Muslim writers and poets.

In *Javed Nama* Rumi is to Iqbal what Virgil is to Dante in the *Divine Comedy*. Accompanied by Rumi, Iqbal visits the planets and meets historical personalities who reveal internal truths to Iqbal. First of all Iqbal visits the Moon where he is introduced by Rumi to a Hindu sage known as *Jahan Dost* (friend of the world). Here Rumi makes one of the most thought-provoking observations when he tells *Jahan Dost* that in the synthesis of eastern and western cultures lies the way to progress for mankind. While the East is neglecting the material, the West is neglecting the spiritual.

From the Moon, Iqbal and Rumi are transported to the sphere of Mercury where they meet Jamaluddin Afghani and Said Halim Pash who played an effective role in the eastern affairs in the nineteenth century. Very important conversation is held by Afghani and Halim Pasha on significant subjects like Communism, Imperialism, Eastern and Western cultures, etc.

From Mercury, they proceed to Venus where they come across the abode of ancient gods who seem to be happy that religion and faith are being replaced by the dark forces of materialism and irreligiousness.

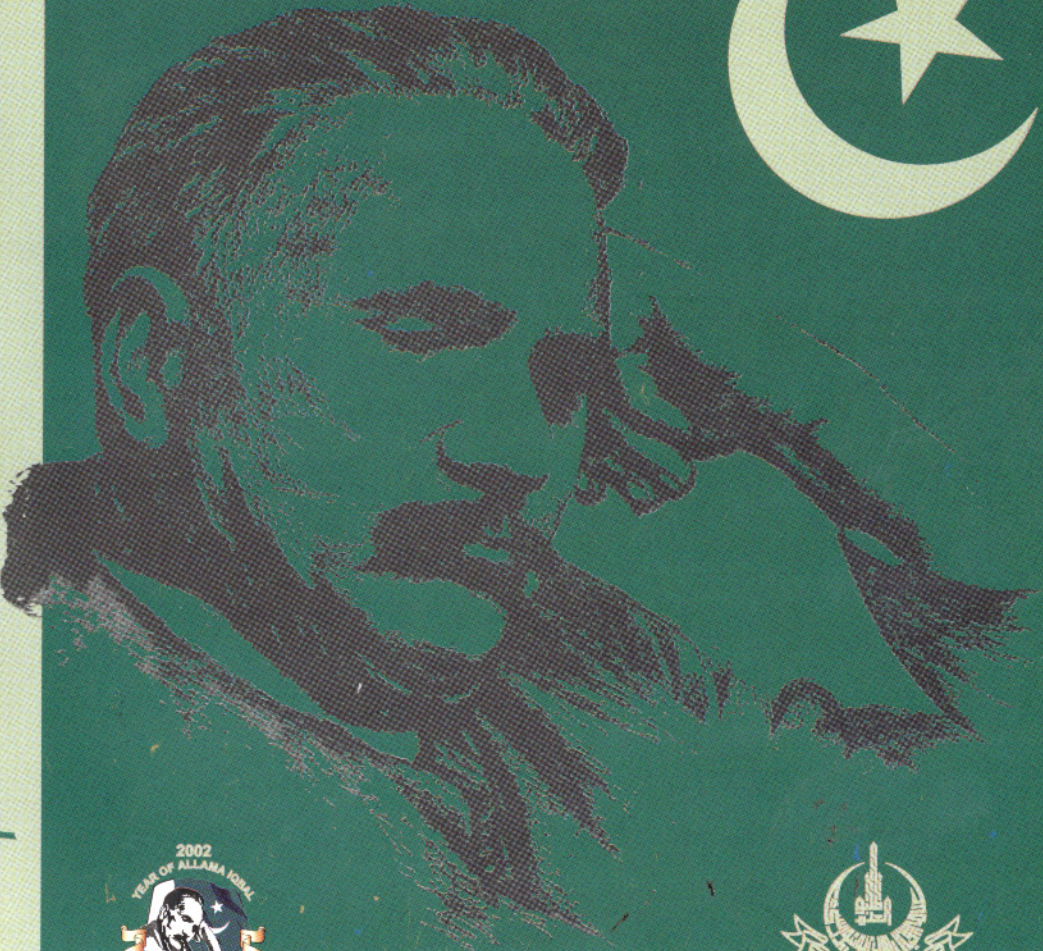
From Venus, they go to Mars where the people have surpassed the western nations in sciences and arts without loss of faith in god. They find the capital of Mars devoid of coinage, machines, demonstration of militarism and false propaganda. There they see that the labourers enjoy full economic justice, and find the society secure from the defects of capitalism. However, they also happen to meet a virgin from Europe who has been brought there to create confusion and trouble.



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# THE QURANIC FOUNDATIONS OF IQBAL'S PHILOSOPHY OF EGO

By  
M. Ashraf Chaudhry\*

Iqbal has liberally used the Quranic wisdom in his prose and poetic works. In fact almost every aspect of his philosophy i.e. knowledge, evolution, religion and so on has a firm anchoring in the Quranic tradition either directly or indirectly through the practice of the Holy Prophet (PBUH). These twin sources have for certain, not only stimulated his thoughts but have also had a definite formative influence on it.

The philosophers and metaphysicians of antiquity and those who followed them only speculated about the human soul without reaching any definite conclusions about its various aspects. Iqbal based his philosophy of soul (Ego) on the Quranic revelations, and provided answers to many aspects of the Ego which the philosophers and the metaphysicians had hitherto failed to arrive at, philosophically.

Knowing the limits of philosophy, he argues that it is not possible to get a clue of the Ego as a soul substance, because by hypothesis it does not reveal itself to experience.<sup>(1)</sup> He, therefore, proceeded to base his philosophy of Ego on the Quranic revelations.

He has used the following Quranic injunction regarding the concept of Allah:

*"Say: Allah is one  
All things depend on Him  
He begetteth not, and He is not begotton;  
And there is none like unto Him"<sup>(2)</sup>*

He emphasizes the unquestionable autonomy and incomparable individuality of Allah whom he calls the Ultimate Ego.

The Quranic verses:

*"Who made all things good which He created and He began the creation of man from clay; .... then He fashioned him and breathed into him of His spirit"<sup>(3)</sup>*

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\* The writer has studied Iqbaliat thoroughly and written a number of articles on this subject.

help him arrive at the conclusion that the ultimate nature of Reality is spiritual (4), which is the fountain head of all life which is also spiritual in character. He, therefore, categorically states that the Ego being a spiritual entity, our conscious experience does not give us any clue about the details of its form.

Instead of speculating about it like the other philosophers had done in the past, and reaching no-where, he took the clue from the Quran which clearly states:

*"And they ask thee of the soul say: the soul proceedeth from my Lord .“Amr” (command): But of knowledge only a little to you is given”(5).*

Further the Quranic verses that:

*"He is the One Who takes away your consciousness by night (during sleep) and He knows how your behaviour has been by day (during hours of consciousness); then He wakes you up in the condition that you were before sleep that your known term, or duration, may be completed" (6).*

lead him to equate consciousness with Ego and from the word *Amr* in the Quranic verse (footnote-5 above), which expresses the creative activity of Allah, he infers that the essential nature of soul is directive as it proceeds from the directive energy of Allah (7).

Using this argument as a base, he derives that the real personality of man which is portrayed by his Ego, is not a thing but an act (8). The Ego perceives, synthesizes and directs its own actions and reactions in terms of a series of acts. These acts, as may be appreciated can either be Ego sustaining acts the ones which help to improve and develop the Ego, or Ego dissolving acts, the ones which weaken the Ego and retard its development. The Ego is, thus, the totality of man's behaviour which actually boils down to his deeds (9).

This thought, we find ingrained in the Quranic injunction:

*"If you do well, to your own behoof will ye do well: And if ye do evil, against yourselves will ye do it" (10).*

The foregoing verse read with:

*"Verily We proposed to the heaven and the earth and to the mountains to receive the 'trust' but they refused the burden and they feared to receive it. Man undertook to bear it, but has proved unjust, senseless"(11).*

helps Iqbal to deduce that the 'trust' which the man had accepted from Allah had factually been accepted at the peril of his own accountability(12). And by accepting a free personality empowered to make independent judgements and decisions to choose between 'good' and 'evil', man had in fact run a great risk in rendering himself liable to punishment on the day of judgement, highlighted in the Quranic verses:

*"...He hath taken note of them and remembered them with exact numbering: and each of them shall come to Him on the day of Resurrection as a single individual"(13).*

The same verses further assist him to determine that all life is individual. None can bear the burden of the other. Each one would be rewarded or punished for his own deeds.

Additionally, the duality of human nature, as revealed in the Quranic verse:

*"Man prayeth for evil, as he prayeth for good; for man was very hasty".*

clearly establishes for him the need for training man for which Allah had assumed responsibility to impart guidance. The Quran, thus, stresses:

*"We said: Go down, all of you, from hence; but Verily there cometh unto you from Me a guidance; and whoso followeth My guidance, there shall no fear come upon them neither shall they grieve"(15).*

To ensure that man derived full benefit from this training, he was to be taken gradually from one stage to the next as revealed in the Quranic verse:

*"and by the moon when at full, that from state to state shall ye be surely carried onwards"(16).*

This fact is highlighted by Iqbal in *Bal-i-Jibril*:

*The handful of dust destined to reach out beyond the skies, is still amongst the way wanderers (17).*

Stressing on the importance of this training in the career of man, which is in the making, the Quran thus warns:

*"And be not ye like those who forget Allah and who He hath, therefore caused to forget their proper selves. Such men are evil doers"(18).*

Iqbal captures the spirit of the above Quranic verse and brings out in *Zarb-i-Kaleem*:

*When Faith and word with self loose contact  
The nation's self esteemed can't keep intact (19).*

Iqbal is, therefore, clear in his mind that it is the Self or the Ego of man which ought to be trained and developed without which man, for sure, will go astray. The Quran further dwells on this specific aspect of training and enjoins:

*"He is indeed successful who causeth it (the soul) to grow and he is indeed a failure who stunteth it"(20).*

Iqbal has repeatedly conveyed this important fact in scores of his verses. We would like to quote only two of them here. In *Bal-i-Jibril* he says:

*It is the source and fount of life and keeps up honours flame if  
blest with it you are a king if breft a prey to shame (21).*

*When a drop learns the lesson of Ego by heart  
It makes its worthless existence, a valuable pearl (22).*

The Self being a spiritual entity can only be educated through obedience to the law of the Quran which is a moral code of human conduct. The Quran thus directs:

*"O children of Adam ! If messengers of your own come unto you  
who narrate unto you My revelations, then whosoever refraineth  
from evil and amendeth-there shall no fear come upon them,  
neither shall they grieve"(23).*

Iqbal clads this idea in his Persian verse in *Ramooz-i-Bekhudi*:

*If you want to live as a Muslim, it is impossible to do so without  
following the teachings of Quran (24).*

Man's development in isolation has no social utility. Each Ego is equivalent to a moral unit of society. If it is not trained, it has adverse effects on society. Conversely, when trained and developed properly, it radiates goodness and could be a forerunner for an ideal society. Iqbal, therefore, takes the training of the Ego as a social act. It has to be undertaken within a society and not in isolation. The whole purpose of training and developing the Ego is to produce as Iqbal calls the "self-concentrated individuals", (25) who can take charge of the

society and spread goodness by personal example. Iqbal seems to have developed this idea from the Quranic injunction:

*"And amongst these who We had created are a people who guide others with truth, and in accordance therewith act justly"(26).*

By the "self-concentrated individuals", Iqbal means those individuals who possess virtues such as boldness, creativity, truthfulness and will to sacrifice and perform a miraculous role in rebuilding society through their charismatic leadership. He has called them by different names such as *Mard-i-Qalandar*, *Mard-i-Hur*, *Momin* and so on.(27)

It may be seen that the foregoing galaxy of the Quranic injunctions lends a definite unity to Iqbal's philosophy of Ego which rests on three pillars. First, that all life is spiritual, (28) with the implication that only spirit has overriding importance. Matter has only that much importance as is required to meet the minimum requirement of the spirit. It is the spiritual which ought to be realized in man i.e. his Ego.

Second, that all life is individual,(29) which brings to the fore the fact that all accountability is individual. Hence, it is the individual responsibility of every man to do good deeds so as to successfully withstand the cross examination of his Ego on the day of judgement.

Third, that all life is unique.(30) Uniqueness refers to the quality of the Ego which, it is able to acquire through self development. It is synonymous to goodness and freedom, and refers to the distance of an Ego from the Ultimate Ego and, hence, is a measure of its perfection. Each Ego has, therefore, to strive hard to achieve an optimum measure of perfection. The three scales, i.e. those of the development of the Ego, its uniqueness and its freedom, run parallel and are synonymous. A measure of development achieved by an Ego is in fact a measure of its uniqueness as well as freedom.

The Quranic verse describing the ascension *Miraj* of the Holy Prophet (PBUH) that: "his eye turned not aside, nor did it wander",(31) helps Iqbal to conclude that the highest development of an Ego is reached when an Ego can communicate with another Ego(32). He calls it as the stage of "self-possession" – the ideal of perfect manhood in Islam (33). Iqbal prefers to quote a Persian verse to depict this stage:

Moses fainted away by a mere surface illumination of Reality.  
Thou seest the very substances of Reality with a smile (34).

This ideal of perfection is not something of an utopia, which is unattainable. The Quran confirms its realizability in Prophet's journey to *Miraj* which is the zenith of human self-realization.

The Greek philosophers had tackled this question quite differently. Plato for example, sees the culmination of human self-realization in "resemblance to God" in an ethical sense.(35) Aristotole argues that everything in the universe seeks to "become God-like".(36) The problem with these two proposition is that when things or human beings strive to become like Allah, they have absolutely no model visible or alive to follow. It is because of this reason that the Quran advises the believers:

*"Say (O Muhammad to Mankind): If ye love Allah follow me; Allah will love you..."(37).*

In keeping with the above Quranic command, therefore, for Iqbal the Prophet (PBUH) is the perfect model to be emulated. He, thus, appeals:

*O Muslim, endeavor to emulate the Prophet Muhammad. If you don't, you are but going astray like Abu Lahab (38).*

Iqbal considers each Ego to be a candidate for immortality depending upon its degree of development.(39) A full grown Ego, he says, will remain perfectly calm on the Day of Judgement.(40) This thought is obviously based on the Quranic verses;

*"And there shall be a blast on the trumpet and all who are in the Heavens and who are on the Earth shall faint away save those in whose case Allah wills otherwise"(41).*

In Iqbal's opinion, "those in whose case Allah wills otherwise", will be those individual Egos who have earned immortality by reaching the highest point of development (42).

In the above write-up, we have taken only a few of the Quranic verses which have had a clear influence on Iqbal and seemed to have helped him evolve and formulate his Philosophy of Ego. There are many more which could be quoted to prove the point. But that may not be necessary as Iqbal himself most proudly submits to the Prophet in *Rumooz-i-Bekhudi* that if he had not threaded the pearls of the Quran in his writings then:

*Dishonour and defame me on the Day of Judgement and deprive me of kissing your feet (43).*

So exalted he feels for having utilized the Quranic wisdom in his writings that he is prepared to undergo the highest punishment of the indifference of the Prophet towards him, whom he holds in the highest esteem after Allah, if he (Iqbal) has conveyed in his writings, anything other than what is contained in the Quran.

There is no doubt that Iqbal does measure upto his claims at least as for as his Philosophy of Ego is concerned.

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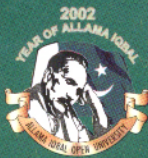
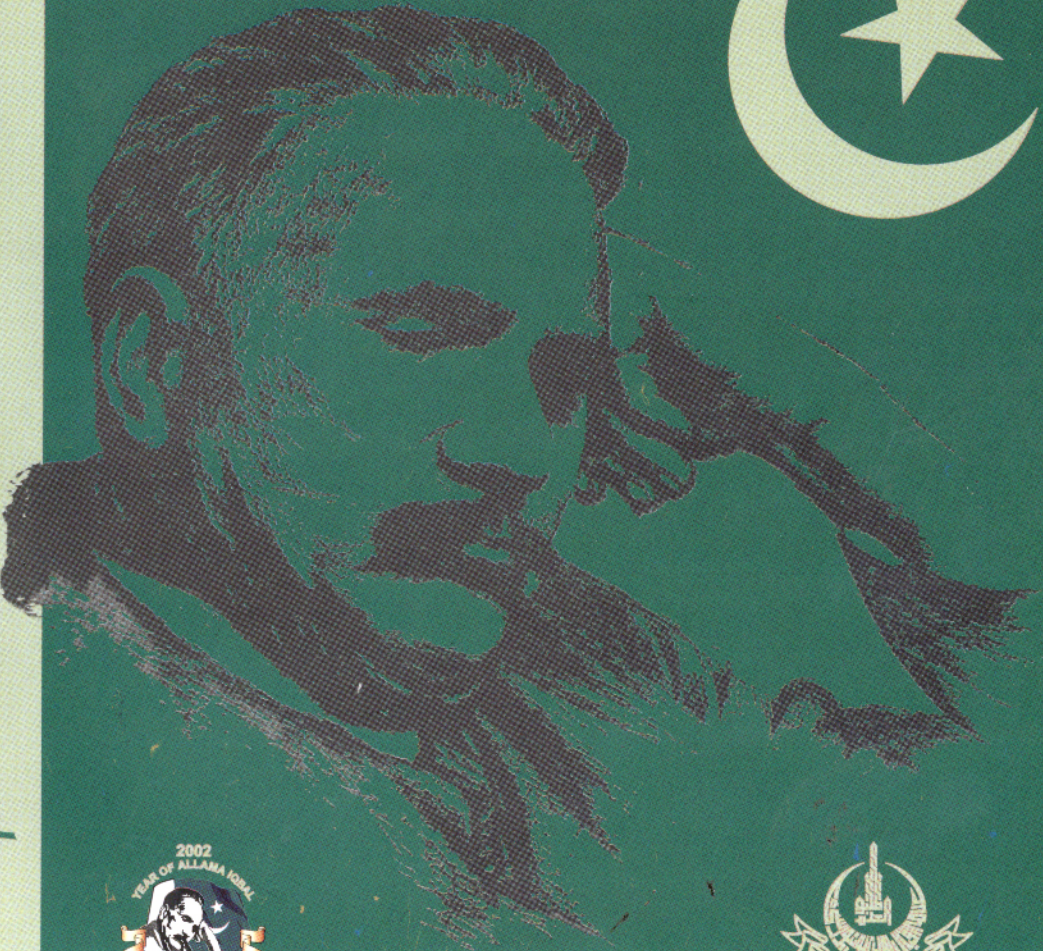
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## EDITORIAL ON ALLAMA IQBAL, 1947-1958

By  
Nadeem Shafique\*

By convention, the editorial of a newspaper is considered as the *show-window* of its course of action. Even though the editorial writer is usually unknown, but his contributions are more reliable, revealing and often of a high academic and rational standard, than other contents of the paper. Moreover, instead of being reflective of individual judgement of a particular person, an editorial is in fact an impersonal voice of the daily. Keeping its importance in view, an effort has been made in this article to trace out all editorials written on life and works of Allama Muhammad Iqbal in the English dailies of Pakistan during the formative year 1947-1958. Almost all appeared on the eve of Iqbal Day, which is being celebrated on April 21 and 9<sup>th</sup> Nov., every year with immense passion. However, some of them were published in response of activities of Iqbal Academy, Pakistan established to propagate the message of Allama Iqbal in and outside the country. It is hoped that this humble attempt would reveal the perception of Pakistani English journalism about the poet-philosopher of the East and his place among our national history.

The first editorial reference to Allama Iqbal during 1947 was made on the eve of the visit of Iranian cultural delegation to Iqbal's grave at Lahore on April 17, 1947. *The Pakistan Time*, Lahore, reported that Ali Asghar Hikmat, leader of the delegation, while presenting a carpet for Iqbal's under-construction mausoleum, observed that the halo of Iqbal's name had made the city of Lahore eminent in the world. Discussing Indo-Persian cultural and linguistic ties in detail, Hikmat stated that pages of the old literary history of Persia were adorned with the names of many writers who were common, he belonged to India, for instance Saadi (1048-1121), Amir Khusrou (1253-1325),<sup>1</sup> Faizi (d.1596)<sup>2</sup>, Urfi (1555-1591)<sup>3</sup>, Saeb (1601-1667), Kaleem (d.1650), Indian (1797-1869)<sup>4</sup>, and other noted writers. In that priceless necklace, he declared that the great name of Iqbal would shine as the centerpiece, the master jewel. He expressed the hope that association would endure and the writers and thinkers of the two countries would keep adding to the beauty of that necklace.<sup>5</sup>

Responding to those noble sentiments, *The Pakistan Times* in its editorial entitled "Homage to Iqbal" expressed the opinion that the man to whom the Iranian cultural delegation paid the homage had no earthly possessions he could call his own, except his genius and *faqr*. Yet, the paper observed that no King was ever paid a more moving and handsome tribute by a learned and eminent body of people unrelated to him by ties of blood or interest. The newspaper expressed its happiness that even in that materialistic world, there were still

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\* The writer is a research fellow in the area of Pakistan Studies

people and nations who considered that a great poet was infinitely greater than the greatest King or general, and that a visit to a dead poet was far better for the soul than an interminable round of visits to alive. At the end, the paper expressed the hope that traditional cultural relations between the Muslim countries, of which Iqbal was a symbol, would attain greater fullness and substance when Muslim India would come into its own as a free, democratic, and liberal state.<sup>6</sup>

Few days later, on the eve of the ninth death anniversary of Allama Iqbal, *The Pakistan Times* wrote a special editorial entitled "Iqbal" to pay homage to the poet-philosopher of the East. Discussing Allama Iqbal's contributions in detail, the paper wrote that for more than three decades he not only dominated the Indian literary scene but also fashioned the social and political thought of more than one generation of Muslim intelligentsia.<sup>7</sup> The paper argued that Allama Iqbal's genius transcended both the poverty of our young language and the austerity of our classical tradition, and he poured the wealth of eastern and western learning into those humble receptacle with unbelievable ease. He demonstrated once again that in the creation of great art, it was not the tools that matter but the skill of the artist. His first great contribution to our literature, the paper believed, was therefore the moping of many un-chartered seas of classical expression, as he exploded for all time the popular belief that our language was only fit for lachrymose cogitations over roses and lilies and could not entertain larger, deeper and more robust themes. The paper continued that Allama Iqbal also exploded the popular fallacy in critical thought, which insists on the dichotomy of art and propaganda and proved that great art recognizes no such divisions, for Iqbal was as great a thinker and teacher as he was a poet.<sup>8</sup>

The daily deplored that no enduring memorial had been directed to Iqbal's name; no corner in his beloved city could be found where his precious relics, his manuscripts and his few earthy possessions could be suitably displayed; no cheaply priced editions of his works could be brought out; no acceptable translations of his works could be made and above all, even nine years after his death, not even his tomb had been completed. The paper urged that the study and interpretation of his works should form part of a national endeavour.<sup>9</sup>

Special editorials also appeared on the eve of Iqbal Day in 1948. *The Pakistan Times* in its editorial entitled "Iqbal" regretted that beside the fact that Iqbal had been acclaimed as one of greatest national heroes, and yet there was hardly a monument to his name apart from an unfinished tomb. The paper complained that Iqbal Day was still being celebrated under the auspices of not too resourceful private organizations and they did not know to what extent either the state or the nation was officially participating in the various Iqbal Day ceremonies. The newspaper believed that homage could be paid to his memory by providing facilities for his cultural and social values to flourish.<sup>10</sup>

In another editorial entitled "Poet of Islam," *Dawn*, Karachi, reviewed the philosophical and poetic contributions of Allama Iqbal and suggested that on that occasion the people of Pakistan must reaffirm their faith in the principles that the great philosopher held so dear to his heart. The paper argued that his teachings would unmistakably prove a great source of strength and inspiration to all those who were engaged in the work of consolidating the political foundations of Pakistan. The paper further opined that Allama Iqbal's invaluable legacy, in the form of his dynamic and inspiring message, would always remain with the Pakistani nation in its struggle for greater achievements and for the revival of the glory of Islam.<sup>11</sup>

All the leading English newspapers paid glowing tributes to Allama Iqbal in their editorial columns on Iqbal Day in 1949. *The Civil and Military Gazette*, Karachi, in its editorial "Iqbal" wrote that possessed of one of the keenest intellects in the modern Islamic world, Iqbal visualized the forces at work in the Muslim countries and, with the zeal of the missionary and imagination of the inspired person, undertook to bring light to the Muslim world over. The daily observed that in an age confronted by the diametrically opposed ideologies of capitalism and communism, Iqbal advocated the social and economic codes of Islam as the sheet anchor of humanity. The paper argued that Iqbal's poetry is stirred by humanism on which he would lay the foundations of a new world order in which the Islamic way of life would flourish for the good of all, in which social justice would be the order of the day irrespective of colour and creed and the clash between communism and capitalism would be subdued by harmonious adjustment of the rights of capital and labour. The paper concluded that Iqbal's thought, if properly assimilated, might bring about a regeneration of the basic unity of Islam under all claims and the resurgence of the East.<sup>12</sup>

*The Pakistan Times* in its editorial entitled "Iqbal" complained that every year on Iqbal Day, the people of Pakistan had been paying homage to the great Iqbal ever since he died, but for the rest of the year most of us rarely thought about him. The paper grieved that there was still no Iqbal museum to house his valuable manuscripts and earthly remains; there was no institution, academy or association to stimulate the study of his work; there was neither a chair nor a scholarship in any national university dedicated to his memory, and there was not an important street; let alone an important town bearing his name. The paper believed that Iqbal could fitly be commemorated as a poet only if endeavors were made to preserve, study, interpret and recreate in criticism the products of his genius but also conserve, stimulate and promote the best traditions of our literary and artistic culture.<sup>13</sup>

*The Pakistan Observer*, Dhaka in its editorial "Our poet-philosopher" observed that beaten in every sphere of life, the Muslim nation before the advent of Iqbal believed more or less that every thing was practically lost. It was Iqbal who revived the down cast nation with a new hope and firm faith in its destiny.<sup>14</sup> In its

well-written editorial entitled "Allama Iqbal," *Dawn* undertook a comprehensive review of ideas of Allama Iqbal. The paper observed that his poetical works, public addresses, and occasional writings were all directed to the central task of inculcating in the Muslims some of their historic mission. His inspiring and eloquent lyric not only refrained its former charm but also had positively gained in effectiveness and utility because his attempt to create a better individual and a better social order.<sup>15</sup>

Besides detailed press coverage of Iqbal Day festivities in 1950, all leading newspapers wrote special editorials on the occasion. *Dawn* in its editorial entitled 'Iqbal' commented that Iqbal stands unique among his class for having conceived, preached and heralded a revolutionary development that came upon history with a stunning impact, years after his death and whose promise was greater than its achievements so far. Referring to the correspondence that passed between Allama Iqbal and Quaid-i-Azam in the closing years of former's life, the paper wrote that on his deathbed, the poet did yet another service that was no less momentous than his earlier one of having specified the political goal for his people; he indicated the leader who could achieve that goal. In his letters, which had the force of a last will and testament, Iqbal commended the goal to the leader and leader to the community.<sup>16</sup> Seldom had an individual been so prophetic in his judgement. In the last, the paper urged that his anniversary would be ill celebrated if it occasioned all speech and no action. A philosophy of action is betrayed if it was treated merely as an intellectual and emotional luxury.<sup>17</sup>

*The Morning News*, Dhaka, in its editorial 'Poet, philosopher & guide,' wrote that Iqbal was not only a poet and philosopher, but he was also a front rank politician, a deep thinker and a seer, who made a positive and major contribution towards the creation of the state of Pakistan. He was also solely responsible for shaping and molding the thought and destiny of the present generation of English speaking Muslims of Indo-Pak sub-continent.<sup>18</sup> The paper further observed that the quintessence of Iqbal's message was, 'Back to the Quran'.<sup>19</sup> Iqbal regarded Islamic society as the ideal conforming to his poetic and philosophical standard. He did not reserve the benefits of that ideal society for Muslims alone but he invited others too equally and generously to share. His philosophy of self and selflessness were not for Muslims alone but for the whole world.<sup>20</sup>

In its editorial entitled "Iqbal", *The Civil and Military Gazette*, Karachi observed that it was not enough to go into ecstasies over the beauties of form and expression in the poems of Iqbal and stressed that his concepts had to be assimilated by the nation and transmuted into every day life so that energies were directed to the attainment of that perfection of conduct which would make the individual an embodiment of the virtues of a man of faith with absolute confidence in himself as the arbiter of human destiny. The paper further argued that a dynamic nation must have a dynamic philosophy of life and we owe a debt



of gratitude to Iqbal to have done so much pioneer work in giving us a code of conduct which offers endless scope for personal and, therefore, national perfection.<sup>21</sup>

*The Civil and Military Gazette*, Lahore in its editorial, "Iqbal" wrote that when the history of Pakistan would be written, prominent in its pages would be the name of Iqbal whose intellectual and emotional force paved the way for the revolution in the destinies of Indian Muslims. Explaining Iqbal's message, the paper observed that though addressed primarily to Muslims, it was meant for the whole of humankind. In his glimpses of the human ego with its unbounded grandeur and expanse, his genius embraced humanity, knowing no geographical limitations. The paper pointed out that in stemming the tide of atheistic materialism and narrow nationalism, Iqbal rendered a great service to the onward march for humanity especially to the Muslim youth of the sub-continent who were cutting a draft from their spiritual, moral, and cultural moving. In the midst of the storm of doubt and despondency that swept that realm because of the spread of western sciences, Iqbal stood as a beacon of the higher spiritual values of life.<sup>22</sup>

Like previous years, all leading English newspapers wrote special editorial on Iqbal Day observed in 1951. *The Pakistan Observer* in its editorial, "The Dreamer of Pakistan" argued that Iqbal was a political seer and with a prophetic sight saw the problems of Indian Muslims in their stark reality. He suggested the creation of a separate homeland for the Indian Muslims where in lay the solution of the acute Hindu-Muslim problem. He assiduously worked for his political opinions, which eventually were given concrete shape in the historic Lahore Resolution. The paper concluded that the best way we could pay homage to his sacred memory was to follow his message in the building of the state.<sup>23</sup>

*The Civil and Military Gazette*, Lahore, in its editorial "Discoverer" which was also reproduced in *The Civil and Military Gazette*, Karachi, paid high tributes to Allama Iqbal. It observed that the Pakistani Muslims would only be satisfying their own hero-worshipping instinct in paying homage to Iqbal if at the same time they did nothing to implement his message which was reinterpretation of Islam as he understood it by the creation of a better type of humanity and social order. The paper urged that the nation must keep its gaze fixed on that high destiny of Iqbal's imagination, which put in plain language meant world leadership. The path of that destiny lay as blazed in those times by Iqbal in restoring many in Pakistan to the fullest human stature, which was the sum and substance of the Quranic message.<sup>24</sup>

*The Khyber Mail*, Peshawar, in its editorial "Iqbal" observed that Iqbal reconstructed the entire fabric of Muslim religious thought and convinced us that not only or individual but also national existence depended upon imbibing the real spirit of Islam. Having attained Pakistan in the name of Islam, the paper argued, it was imperative on us to take stock of our individual life and our

relations to society and government. The greatest homage we could pay to Iqbal was to implement the teachings of Islam in every aspect of our individual and national existence, the paper concluded.<sup>25</sup>

In 1952, all the major newspapers wrote special editorials on Iqbal Day. *The Khyber Mail*, in its editorial "Iqbal Day" observed that the exceptional appeal of Iqbal's poetry to a wide variety of people was due to the comprehensive range of his subjects. Even during his lifetime, he could see and visualize things far ahead of his times and therefore he was regarded as the poet and philosopher of the future.<sup>26</sup>

Describing Iqbal's belief that there is no halt to man's progress, the paper urged that Pakistan should prove both by precept and practice the genuineness of Iqbal's claim and the move forward on the lines indicated by him. The paper pointed out that Iqbal had so completely and satisfactorily explained and interpreted the ideology of Islam that all of us must try to live up according to these high ideals. A lasting and more useful monument to the memory of Iqbal would be to keep the real spirit of his universal mission always alive before us.<sup>27</sup>

Commenting on establishment of Iqbal Academy at Karachi, the paper urged the Frontier government and particularly the Peshawar University, to cooperate in that important matter emphasizing that "Iqbal certainly does not belong to the Punjab alone as he is as much ours as theirs." The daily also suggested that the provincial government should not only celebrate Iqbal's anniversary in a benefiting manner but also devise concrete ways and means and teach our educated classes the significance of Iqbal's message.<sup>28</sup>

*The Civil and Military Gazette*, Lahore, in its editorial "Iqbal's message," observed that Iqbal's message being a re-echo in poetic form of the eternal truths of Islam is a spark of life. As such, it constitutes the greatest equipment of Pakistan on her march toward her destiny.<sup>29</sup> *The Civil and Military Gazette*, Karachi in its editorial "Iqbal's Message," emphasized that what Pakistan needed today was an Iqbalian outlook on life and of life. The paper urged to have new revolutionary interpretation of the foundational legal principles of classical Islam in the light of "our own experiences and the altered conditions of modern life."<sup>30</sup>

While discussing Iqbal's message, *The Morning News*, in its editorial entitled "A poet's dreams" observed that he wanted Muslims to go back to the Quran. He rediscovered for us the eternal truth about man and society embodied in the Quran and felt that all our ills sprang from our abandonment of the ways lighted up by the Quran.<sup>31</sup> The paper also referred to Iqbal's ruthless condemnation of territorial nationalism and narrow patriotism and asked whether we had buried factionalism and territorial nationalism. The paper regretted that province was being given precedence over the state and expressed the view that Iqbal would had been shocked had he lived and seen factionalism among his nation today.<sup>32</sup>

Two days later, in another editorial entitled "Iqbal: the politician," *The Morning News* surveyed the political contributions of Allama Iqbal. The paper observed that Iqbal was at once a symbol and a hope. The inspiring, ennobling, and invigorating political poems that flowed from the poet's versatile and prolific pen urged the nation on to glory and greater glory. His works constituted the motive-force-impelling a tidal wave of Islamic and Pakistani fervor that soon over flooded the sub-continent.<sup>33</sup>

*Dawn* in its editorial 'Iqbal' surveyed the political contributions of Allama Iqbal. Referring to his Allahabad address, declaring a consolidated Indian Muslim state to be the final destiny of the Muslims, the paper observed that at that time few could imagine that a great utterance had been delivered which was both an exhortation and a prophecy. Although no one could dare to support his stand at that time, the man himself minded neither vilification nor ridicule. As one of the future confidants, he alone must have felt the satisfaction that the seed was firmly planted in the soil.<sup>34</sup>

The paper argued that Iqbal is not meant to be a textbook valued solely for its literary excellence or for hero-worship. The real Iqbal is his message, which indicated the heights to which man may rise with the entire resources of his body, mind, and will. Iqbal's crowning ideas are movement and creativeness. According to him, life is striving and striving is life. The paper concluded that people remained lost in phrases and had not advanced beyond reiterating claims on behalf of their ideology, it was evident that Iqbal had still to be grasped and lived.<sup>35</sup>

Like preceding years, all major English newspapers wrote exclusive editorials on Iqbal Day, observed in 1953. *The Khyber Mail*, in its editorial "Iqbal" observed that Iqbal's poetry still served to inspire the nation to new heights and would ever keep the spirits of Pakistani high even in the hour of their deepest gloom. The paper believed that today Iqbal had become for us the great friend, philosopher, and guide and in his message, we found new sources for fresh inspiration. The paper observed that no amount of empty tributes could justify the high estimation in which he was held by nation and urged that we had to conform to his great message given in his poetry.<sup>36</sup>

*The Civil and Military Gazette*, Lahore, in its editorial, "Iqbal misunderstood," observed that the greatest compliment that could be paid to Iqbal would be to save him from his admirers. The paper believed that ninety-nine out of hundred are intellectually, mentally and spiritually incapable of soaring to the poet's heights or diving to his depth. The paper argued that it was an outrage on this genius of the East to be made so cheap. His '*khudi*' certainly never implied arrogance or vulgar aggressiveness, which the common Iqbaliat understands it to be. The paper complained that his *qalandar* had also been commonly taken to

mean as one who turns his back on worldly life, possession, and acquisitions and leads a morbid life of self-complacency.<sup>37</sup>

Even *Sufis* and *Mullas*, the paper continued, whom Iqbal considered two chronic cancers in the body politic of Islam quote Iqbal in their support. Iqbal's poetry was an attempt to an interpretation of the Islamic message not in terms of piety or ceremonialism, but according to the poet, was the most wonderful phenomenon of the whole of the universe. His '*Mard-i-Momin*' is not the conventional man of the mosque or the '*Khanqah*' but a man of faith and action full of adventure and enterprise and an unflagging spirit of quest and conquest. The newspaper pointed out that Iqbal's own poetry rather than stimulate self-confidence, self-effort and self enfoldment, had been converted by his average admirer into author escape from the realities of life and urged that those trends must be arrested.<sup>39</sup>

In May 1953, the Iqbal Academy was highlighted in the news. According to a PID handout issued on May 12, 1953, the Central Legislature nominated a Foundation Committee in 1948 to create the Iqbal Academy and to act as its Council until its formation. In 1951, the Iqbal Academy came into existence by an Act of Central Legislature for the purpose of encouraging and promoting the understanding to the works and teachings of Iqbal. Dr. Muhammad Rafiuddin (1904—1969)<sup>40</sup>, who was appointed as Director of the Iqbal Academy, started enrolling members of the Academy throughout Pakistan. According to plan, the Council of the Iqbal Academy, which was to replace the Foundation Committee of the Iqbal Academy had to be constituted in June 1953. It was to be composed of the Central Minister for Education, to act as the ex-officio President of the Academy, the Vice-President of the Academy to be elected by the Council, fifteen members elected out of the members of the Academy, fifteen members nominated from among the members of the Academy by the Central Government and the Director of the Academy, who would also be Secretary of the Council.<sup>41</sup>

The handout further revealed that the Academy would consist of the Honorary Patron-in-Chief, Honorary Patron, life members, and members. The membership was open to all person who abide by the rules of the Academy and pay a fee of Rs.10/- per annum, renewable on April 1 of every year. The fee for Patrons and life members was a lump sum of Rs.5,000/- and Rs.150/- respectively. The handout clarified that the persons who would apply for the membership of the Academy before June 15, on which date the Council would be formed, would have a chance to be elected or nominated to the council.<sup>42</sup>

Commenting on it, *Dawn*, in its editorial, "Iqbal Academy" published on May 17, 1953, observed that to Iqbal, as to Quaid-i-Azam, Pakistan owes a debt, which would accumulate with years and never be adequately paid. It was Iqbal's voice that arrested the stagnancy and pessimism of Muslim politics, quickened the very soul of his people, and set before them a goal answering to their potentialities.

The papers observed that in paying a tribute to Iqbal in the form of the Iqbal Academy, Pakistan was simply reiterating the invincible faith, and seeking to enlist the dynamic urges, that called Pakistan into being. The paper pointed out that the imperishable part of Iqbal was his work and his teaching, and it was essential to group and live his message if Pakistanis were to strengthen their intellectual and moral foundations to fulfill the promise that this land held.<sup>43</sup>

The paper emphasized that the appeal that had been made on behalf of the Iqbal Academy for widening its membership and strengthening the organization financially deserved the most enthusiastic response. By joining it in large numbers and contributing liberally to its finances, the daily stressed that the people would only be showing their appreciation of the values that lie deep in the mental structure of your, virile, and rising peoples. The campaign for its membership must be stepped up and yield positive results before the target date of June 15, the paper concluded.<sup>45</sup>

While welcoming the completion of organizational structure of Iqbal Academy, *The Pakistan Times*, in its editorial entitled "Iqbal Academy," published on June 22, 1953, observed that ever since the partition of the sub-continent, there had been no dearth of those both in official and non-official quarters, who had seemingly made it their life's mission to panegyricize Iqbal's contribution to poetry and philosophy without necessarily doing justice to the poet-philosopher. The tendency to carry uncritical appreciation to an extreme point and to foster a crude understanding of the poet's works and teachings to the extent of obscuring their kernel altogether or interpreting them too narrowly had been the rule rather than an exception with a good majority of those who claim to be helping the process of dissemination of Iqbal's edifying message. Nor has the tendency often displayed by sections of the ruling circles to vulgarize Iqbal's teachings by pressing them into service for justifying their own theories and actions and by fitting them into the pattern of their partisan propaganda contributed to a fuller comprehension of the reality as it was seen by Iqbal, the paper finished.<sup>46</sup>

In 1954, all the leading English newspapers wrote special editorial on the eve of Iqbal Day. *The Civil and Military Gazette*, Lahore, in its editorial, "Iqbal and Pakistan," urged that instead of making Iqbal Day celebrations an occasion for an intellectual treat, ways and means must be thought out to translate Iqbal's vision into the realities of practical life. The paper stressed that it was the time Iqbal Day discourses were re-oriented to supply nourishing intellectual food for the nation's guidance in the practical problems that confront the country. The daily emphasized that it should be possible to seek inspiration from Iqbal's works in the building up of Pakistan.<sup>47</sup>

*Dawn* in its editorial "Iqbal Day" observed that Akbar and Hali before Iqbal had looked to the splendor and glory of the past for solace and escape from the dejection and misery of the present, but it was left to Iqbal to see the present in

the revealing light of a great and glorious past, in the consciousness of a vast and ancient heritage and in the conviction of a greater destiny seeking its fulfillment through the tribulations of the present. If he had nostalgia for the past, it was because the past to him was a living example of religion as a live force in the life of human beings. The paper pointed out that the poet of Islam had the unique distinction of expressing in one of the finest poetry ever written, the great philosophical values of a dynamic faith and the all-embracing discipline that flowed from its acceptance. He exalted the ego to such a remarkable point, for that to him was the only way of rediscovering and recreating the meaning and significance of life beneath its superficial manifestations.<sup>48</sup>

*The Pakistan Times* in its issue of March 13, 1955 communicated that the Iqbal Academy, Karachi was making efforts to collect and preserve in the Academy all available writings of Iqbal in his own handwriting. They included his letters and manuscripts of his books as well as all old editions of Iqbal's works and everything written by Iqbal and on Iqbal up to date in old journals, newspapers or out of print books.<sup>49</sup>

Commenting on the move sponsored by the Iqbal Academy to collect and preserve the poet's letters, manuscripts and writings, *the Morning News*, Karachi in its editorial entitled "Iqbal Academy" observed that it deserved spontaneous public response. The paper observed that it would be a befitting tribute to the memory of the dreamer of Pakistan, if individuals, who possess such material, place it at the disposal of the Academy ungrudgingly. Regretting that similar appeals in the past by some provincial governments had failed to evoke the desired response, the paper hoped that no such sordid display of selfishness would repeat itself when Iqbal was concerned and public conscience would triumph over private interest.<sup>50</sup>

A couple of editorials appeared on the eve of Iqbal Day in 1955. *The Pakistan Observer*, in its editorial entitled, "Allama Iqbal" paying tributes to him observed that it was indeed a fortune for the nation that Iqbal the great poet, philosopher and political leader was born in this sub-continent. The paper observed that he helped a half-dead nation become conscious, virile, and master of its own destiny. The paper further observed, "If we as a free nation hope to survive the destructive forces of time we must awaken our 'self, the *elan vital*, as prescribed by Iqbal."<sup>51</sup>

*The Morning News*, Dacca, in its editorial "Iqbal Day" observed that to Iqbal, poetry was the aureole of true philosophy and a complete science whose object was to appeal to the inner side of human nature to strengthen it and to come to the rescue of humankind in its struggle against all that is ignoble. The paper further observed that Iqbal had a mission before him and he completed it. He realized the fundamental truth that man's personality could endure and develop

only in an atmosphere of freedom and it was in preaching fervently to his people that forgotten truism that his greatness lay.<sup>52</sup>

*The Morning News*, Karachi, in its editorial, "Iqbal" observed that Iqbal liberates the human mind from its narrow grooves and opens out new vistas of thought, which are at once ideal and real. They are not mere obstructions or reflections 'folded within their own eternity.' They have a solidity about them, a matter of fact profundity, which is capable of revolutionizing human behavior and imparting it, a nobility that would be the envy of angels.<sup>53</sup>

The paper questioned that while observing the Iqbal Day, "we should ask ourselves how far we have regulated our lives in the light of Iqbal's teachings or lived up to his ideals. If we have failed in our duty to ourselves and to the nation, Iqbal Day should be a day of reckoning and honest stock-taking for us." The paper stressed that it was no use celebrating his name by slogans ringing with hypocrisy or by raising edifices in his memory, such as the much publicized Iqbal Academy where a couple of research scholars stretched their imagination to read into Iqbal's poetry more than met the common eye. The paper concluded that the lasting tribute and the true homage we could pay to Iqbal was to imbibe his teaching into our daily life.<sup>54</sup>

*Dawn* in its editorial "Iqbal Day" observed that it was important that we in this country make an earnest effort to understand, interpret and given the widest possible currency to the fundamentals of Iqbal's message. It was the task of scholars, the paper continued, who had competence and devotion to make his aesthetic pleasures accessible to an ever-larger number of people by an imaginative interpretation of his poetic temper and technique.<sup>55</sup> It was also their duty to pick up, with assiduity and enthusiasm, the many radiation of his phenomenal intelligence and synthesizing their meaning and significance reach them out to the masses of Muslim men and women, the daily concluded.<sup>56</sup>

*The Khyber Mail*, in its editorial "Iqbal Day" observed that for those devoted to higher learning and the pursuit of knowledge, the setting up of Iqbal Academy would be a real boon indeed and as time passes the Academy may be relied upon to convey the message of Iqbal to the four corners of the globe. The paper urged all true Pakistanis to take a solemn vow to understand Iqbal in order to serve Pakistan and glorify the ideals of Islam.<sup>57</sup>

*The Civil and Military Gazette*, Lahore, in its editorial "Iqbal's discovery," observed that Iqbal's greatest gift to his people and humanity at large was his discovery of man. The dignity and grandeur of the human ego had come to be an all-consuming passion with him, and the whole of his poetry is one passionate strain, unfolding in all their richness, beauty, and sublimity the numerous potentialities of the human spirit. The paper said that it was a strange irony that whereas Iqbal's poetry had attained a household popularity, his message to raise

the human stature had left his admirers mostly untouched. The paper observed that one of the qualities of Iqbal's superman undoubtedly was incessant, unlimited progress soaring upward and ever upward. If the people had taken that message to heart, Pakistan should have been one of the most advanced countries of Asia by now. "It seems people seek just intellectual pleasure in Iqbal's poetry and do not take its underlying message seriously," the paper further observed. The daily urged that it was time the nation grasped the kernel of his message, which, concisely, was the re-discovery of the tremendous potentialities of the human spirit and their realization. The paper concluded that Iqbal's message was a great national asset, but the way it was treated as an object of mere adoration amounted to tinkering with a great heritage.<sup>58</sup>

*The Pakistan Standard*, Karachi, in its editorial, "Whither Iqbal," said that Iqbal was not only a great poet but also a philosopher with a message. The paper questioned that what had been done during the last seven and half years in Pakistan to gather his thought, his arguments for the revolution of Islamic ideology and to bring it in tune with the needs of the present day social order. The paper asked that what Iqbal Academy had really done to justify its existence except providing means of easy and leisurely livelihood to its office-bearers. Had they published any research work and any translations of Iqbal's work, pointing out that even his immortal lectures had not been reprinted which were not available in the market.<sup>59</sup>

The paper regretted that we had not progressed either intellectually or ideologically. It argued that Pakistan, if our leaders were serious and sincere to take it to its destined goal, as envisaged by both Iqbal and the Quaid-i-Azam, must work towards laying the foundations of a new world basis of both intellect and love. The solution was only in mobilizing our culture and then to bring them into closer contact with the spirit of the modern times, the daily concluded.<sup>60</sup>

A number of editorials appeared on the eve of Iqbal Day in the English dailies of Pakistan in 1956. *The Morning News*, Karachi, in its editorial "Iqbal's message" observed that Iqbal's message transcended the barriers of space and time, country and clime and embraced the Muslim world, in particular and humanity in general. By placing before the bewildered man of twentieth century the concept of a 'Momin', Iqbal tried to liberate him from the chains that bind him down to a mournful existence. The paper observed that distinct from Aristotle's 'ideal man' and Nietzsche's 'superman,' Iqbal's perfect man is an ideal towards which humanity had to strive if it wished to escape the abysmal depths of degeneration. In the end, the daily urged the people to stick to the poet's faith and act upon his dictum, 'Life's eternity lies in struggle.'<sup>61</sup> *The Khyber Mail*, in its editorial "Iqbal" also urged that on eve of Iqbal Day, let us rededicate ourselves to the service of Islam and Pakistan.<sup>62</sup>



*Dawn* in its editorial "Iqbal Day" observed that it was largely left to Iqbal to see the present in the revealing light of a great and glorious past in the consciousness of a vast and ancient heritage and in the conviction of a greater destiny seeking its fulfillment through the tribulations of the present.<sup>63</sup> The paper further observed that poet of Islam had the almost un-approachable distinction of expressing in one of the finest poetry ever written the great philosophical values of a dynamic faith and the comprehensive discipline that should follow its acceptance. It is the ego that he exalted to the highest point conceivable, for that to him was the only way of rediscovering and recreating the meaning and significance of life beneath its superficial manifestations. The paper viewed that it was particularly important that a more serious and sustained effort was made on a comprehensive national scale to understand, interpret and popularize the fundamentals of Iqbal's message.<sup>64</sup>

In 1957, several editorials appeared in the English dailies on the eve of Iqbal Day. *The Morning News*, Dacca in its editorial "Allama Iqbal" observed that if any single person could be credited to have shouldered the task of reconstructing the political thinking of the Muslims of undivided India, constant with the requirements of time, Iqbal could safely lay to that title. The paper observed that no better tribute could be paid to him than by strictly adhering to his teachings and precepts, which pinpointed the necessity of furthering unity and solidarity amongst the Muslims, in particular. "That served as a beacon during the period of our struggle for independence; that still serves as a slide-rule for solidifying our gains," the paper concluded.<sup>65</sup>

*Dawn* in its editorial "Interpreting Iqbal" commented on performance of the Iqbal Academy and observed that some quite useful research work and translation had been undertaken by the Academy to make Iqbal accessible to an even larger number of the Pakistani people. The paper urged that Iqbal's works should be fully translated into languages of the west and into all languages spoken and written by the Muslim people of the East. The paper advised the Academy that its emphasis must shift from the diverse aspects of his work to the totality of its inspiration and impact. The paper urged that the important thing was to make an earnest effort to understand, interpret, and give the widest possible currency to the fundamentals of Iqbal's message.<sup>66</sup>

*The Civil and Military Gazette*, Lahore, in its editorial entitled "Iqbal" observed that Pakistan of Iqbal's dream remained far off as long as that country continued torn with dissension, territorially incomplete and a prey to cynicism. The paper believed that the message of faith and action, movement and creativeness that Iqbal gave to his people was grossly betrayed if it was allowed to degenerate into intellectual luxury, literary verbiage, or emotional exuberance.<sup>67</sup>

*The Khyber Mail* also paid glorious tributes to Iqbal in its editorial "Iqbal Day celebrations." The paper observed that Iqbal's erudition and learning were so

deep and elevated that there was practically no branch of scientific or social studies with which Iqbal was not conversant. He remained in close and constant touch with experts in different branches of learning and used to keep himself abreast of times with the latest discoveries and researches in various fields of human activity. It was that characteristic feature of Iqbal, the paper pointed out, which gave him a unique place in world history.<sup>68</sup>

As usual, major English dailies wrote editorials on Allama Iqbal on Iqbal Day observed in 1958. Dawn, in its editorial entitled, "Iqbal Day" observed that though year after year we sang peens of praise to the poet-philosopher of Muslim renaissance that surely was not enough. The important thing was to make a serious and sustained effort, under competent care and organization, to understand, interpret, and popularize fundamentals of Iqbal's message. The paper observed that Iqbal's vision of human destiny transcended all barriers and was indeed something in the fulfillment of which every one had a role to play. The paper observed that it was evidently of the utmost importance to enable that and the coming generations of Muslims to understand him better. That was the task of scholars of caliber and competence that ought to be given encouragement and support in such forms and measure as may be found necessary, the paper concluded.<sup>69</sup>

*The Times of Karachi*, Karachi, in its editorial "Homage to Iqbal," criticized the ways of remembering Iqbal. The paper observed that we had been painfully slow in realizing what deep debt of gratitude we owed to the sage and how best we could endeavor to repay it. The paper pointed out that the government had only that year decided to honor him by issuing a series of commemorative postage stamps. However, Iqbal Day was far from having been declared a national day. Further, what had been done to keep his memory alive was little better than what would be tantamount to burying it deeper and deeper. *Qawwalis* day in and day out, by artists least competent to catch much less convey, the spirit of Iqbal's noble poetry neither honor him nor benefit a grateful people. Committees and academies associated with his name and enjoying government patronage had done next to nothing to make any worthwhile contribution. The paper questioned that was it not time that we paused and pondered over our omissions and commissions.<sup>70</sup>

The study of the editorials of English dailies of Pakistan, written during the formative years, 1947-1958, indicates the extent to which the English speaking generation of Pakistan was captivated by the thought of Allama Iqbal. In fact, through these contributions, the management of the English newspapers exhibited their attachment with the poet-philosopher of Pakistan. The said editorials were always full of his praise and called upon the nation to follow his teachings. In response, the national leadership also expressed its commitment to put his ideas into practice and urged their fellow citizens to strive hard to turn his dreams into reality — a commitment still to be materialized.

## REFERENCES

1. Amir Khusru (1253-1325): renowned Persian poet and prose writer: mystic: musician: In addition to Persian, also wrote in early Urdu called *Raikhta*. His works are full of devotional poetry in which the love of God is described in an uniquely beautiful style. He was a prolific writer and has left 22 books, of which the *Diwan*, *Shirin-o-Khusrou* and *Lail-o-Mujnun* are prominent.
2. Abu Al-Faid Faiadi Akbarabadi (d.1596): well known scholar of Persian, Arabic and Islamic teachings. He was the poet-laureate of Akbar's court (1588-96) Pubs. *Markaz-i-Adwar*, *Nat Daman*, *Sawatiat-i-Ilham*.
3. Syed Muhammad Jamaluddin Urfi Shirazi (1555-91): famous Persian poet who was born in Iran but later settled in India. The prominent characteristics of Urfi's thought are zeal and fervor as well as self-respect, which are the very characters in Allama Iqbal's poetry.
4. Mirza Asadullah Khan Ghalib (1797-1869): famous Urdu and Persian poet of India who was compared by Iqbal with Goethe and rich tributes were paid to him.
5. "Tribute from the land of Hafiz: Text of the speech delivered by Mr. Ali Asghar Hikmat, leader of the Iranian cultural delegation, while presenting a carpet for Iqbal's tomb on Thursday April 17, 1947", *The Pakistan Times*, Lahore, April 22, 1947. Although actual comprehension and appreciation of Iqbal's thought and ideas in Iran took place after the establishment of Pakistan, but even in life time of Allama Iqbal some Iranian scholars were familiar with works of Allama Iqbal and the first Persian article on Iqbal's works, written by an Iranian, was contributed in 1928. For translation of the said article and a bibliographical survey of Iranian scholars' works on Allama Iqbal, see Muhammad Riaz, *Ifadat-i-Iqbal*, Lahore, Maqbool Academy, 1983. pp. 167-202. It may also be mentioned that an earlier Iranian delegation which was also led by Ali Asghar Hikmat, then Education Minister of Iran, also visited Allama Iqbal's tomb in 1943. Quoted in Abdul Shakoor Ahsan: *Iqbal Ki Farcy Shairi Ka Tanqidi Jaiza* Lahore, Iqbal Academy, 2000 p.560.
6. Editorial, "Homage to Iqbal," *The Pakistan Times*, April 19. 1947. For a brief survey of Allama Iqbal's impact upon intelligentsia of different Muslim countries, see Ghulam Hussain Zulfikar, "Influence of Iqbal on Muslim Countries," *Iqbal Review*, Vol-43, No.1, January 1996 pp.57-70.
7. Editorial, "Iqbal," *The Pakistan Times*, April 22, 1947.

8. Ibid.
9. Ibid. Unfortunately that apathy continued in post-independence period too.
10. Editorial, "Iqbal," *The Pakistan Times*, April, 21, 1948.
11. Editorial, "Poet of Islam" *Dawn*, Karachi, April 21, 1948.
12. Editorial, "Iqbal", *The Civil and Military Gazette*, Karachi, April 21, 1949:
13. Editorial, "Iqbal," *The Pakistan Times*, April 21, 1949.
14. Editorial, "Our poet-philosopher," *The Pakistan Observer, Dacca*, April 21, 1949.
15. Editorial, "Allama Iqbal," *Dawn*, April 21, 1949.
16. Commenting on Allama Iqbal's ideas on leadership Muhammad Baqar has pointed out that Iqbal was much pained at paucity of genuine and sincere leadership among the Muslims and he referred to this dilemma in his historic Allahabad Address of 1930. According to Iqbal, a true Muslim leader should have a deep rooted knowledge of spirit of Islam and he should be well conversant with the requirements of modern age. He also referred to such type of leadership in his poetry and used to call it by different names viz., *Mard-i-Kamil*, *Mard-i-Haq*, *Agha*, *Mard-i-Hur* and *Bandah-i-Momin*. That was why when he found those qualities in Quaid-i-Azam, he not only whole heartedly supported him but also urged others to follow him. Muhammad Baqir, *Ahwal wa Asrar-i-Iqbal* , Lahore, Iqbal Academy, 1981, pp.44-51.
17. Editorial, "Iqbal," *Dawn*, April, 21, 1950.
18. Editorial, "Poet-philosopher and guide," *The Morning News, Dacca* April 22, 1950.
19. For a further explanation of the idea, see Muhammad Munawar, "*Maqam-i-Quran, Allama Iqbal ki Nazar Main*" in Rafiuddin Hashmi, ed., *Iqbal Shanasi Aur Mihwer*, Lahore Bazm-i-Iqbal, 1989, pp.65-76.
20. Ibid.
21. Editorial, "Iqbal," *The Civil and Military Gazette*, Karachi, April 22, 1950.
22. Editorial, "Iqbal," *The Civil and Military Gazette*, Lahore, April 21, 1950.

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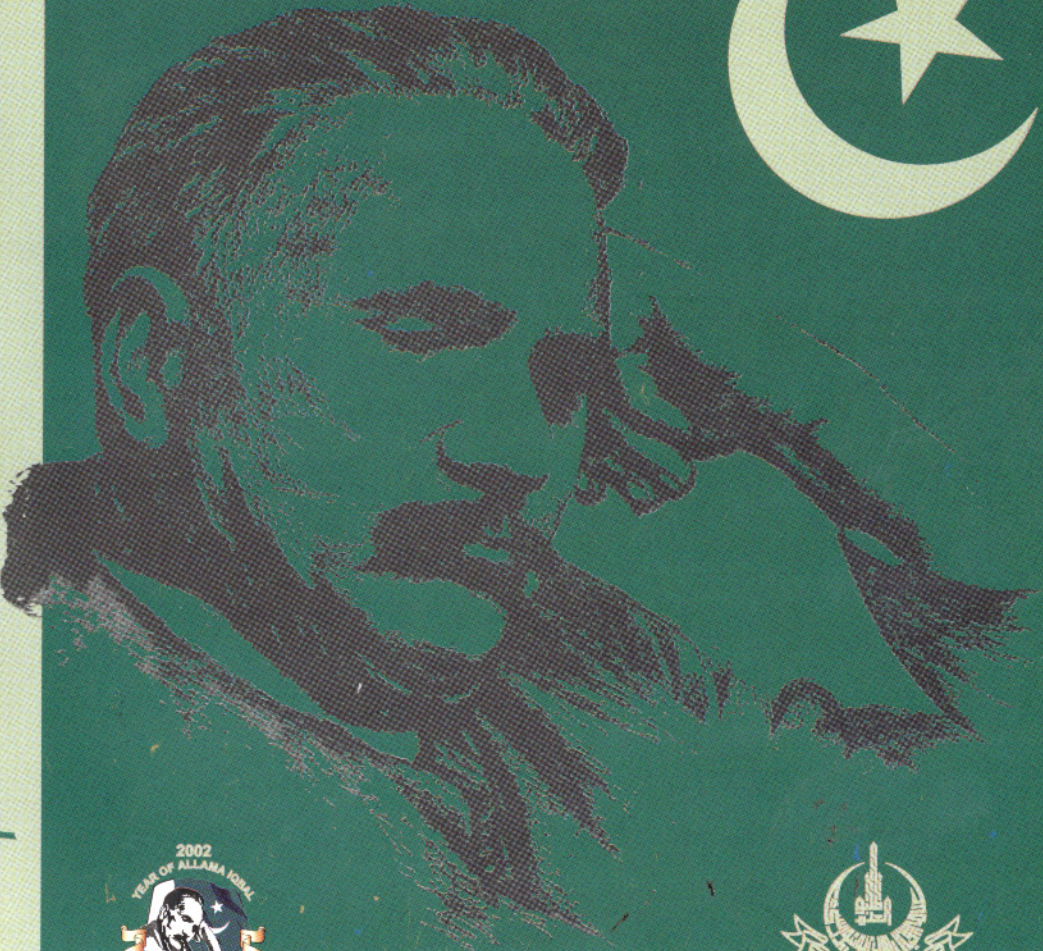




# Pakistan Journal of Education

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**Allama Iqbal Open University**  
**Islamabad**

# IQBAL's PHILOSOPHY OF EGO

BY

Shahabuddin Rahmatullah\*

Iqbal's presentation of his philosophy of Ego in his poetry is extremely artistic. Iqbal rendered a great service to humanity in general and to the Muslims of India in particular by proclaiming that life is real and not a mere illusion. According to him, life is individual which in a highly developed form in man becomes personality and its highest form is the Ego (*Khudi*) resulting in the individual becoming a self-contained exclusive centre. The greater the distance of a man from God the less is his individuality. One who comes nearest to God, not by becoming absorbed in God, but by absorbing God into himself is the completest person. In his own words:

*And place thyself so high that even God will ask,  
Ere He doth write the Destiny, "What is thy will?"*

Life, according to Iqbal, is a forward assimilative movement that surmounts all difficulties that come in the path of its onward march. The essence of life is the continual creation of new desires and fresh ideals, resulting in the creation of a state of constant tension, under which condition alone can personality continue to exist, develop, and ultimately become immortal. Human ego has to struggle with its environments to conquer it and to become free, so that it may be nearest to God, the most free individual. It has also to maintain state of tension for the attainment of immortality. Through freedom and immortality, the ego can conquer space and time. It can also help humanity towards progress and the birth of a higher type of man – the superman or the perfect-man. The idea of personality gives us a standard of value : it settles the problem of good and evil. Everything that fortifies and develops personality is good and things which tend to weaken it are bad, according to Iqbal.

The element of love comes foremost as something essential for the fortification and development of the ego:

*When Self is fortified by Love  
Its power doth the world command.*

To Iqbal, love is the generating spirit of the universe, of all activities on earth, and the antidote for all human vices. To him love means the absorption in the lover of the qualities of the beloved. He has used the word in a very wide sense and implied that in its highest form love not only creates values and ideals but also the urge that is necessary to realise them.

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\* The writer has written a number of books

*When love doth teach the ways to know oneself,  
All Kingship's secrets are to slaves revealed.*

The following couplets indicates what part the poet thought love could play in the fortification and development of the human ego:

*When knowledge fortifies one's self  
It Gabriel's envy does become  
But if it's fortified by love  
It's Israfil's the trumpet call.*

*And through devotion to the love  
Do cast thy noose and capture God !*

*When Love and Momin are the same,  
Then all is possible through Love !*

*With union or with separation then  
True Love doth not contended rest.  
It is contented only when it has  
The immortal beauty won for self.*

*Of heart, of wisdom and of sight  
Is Love the preceptor greatest for,  
Without it religion and precepts  
Are Fancy's idol-houses all.*

Iqbal thought that the intellect was nothing as compared to love :

*And guidance from thy Intellect  
With all its wiles thou shouldst not seek :  
Do come to Love that far excels  
Due to a single quality.*

*Move on beyond the intellect whose light  
Doth merely show the way, but not the goal.*

The second important factor which according to Iqbal is essential for the existence and progress of human Ego is called *Faqr* or *Istighana* by which he does not mean the attitude of renunciation brought about by neo-Platonism and pseudo-mysticism. It is also not the renunciation of the ordinary *Faqir*. It is rather a shield that protects the ego from contaminations through corruptions and temptations that beset its path of progress.

He says:

*If there's shield that can protect the pure  
In power or in slavery it is Faqr.*

Iqbal has succeeded in bringing out by contrast the difference in the *Faqr* that is commended in Islam and the ordinary *Faqr* as commonly understood :

*There's a Faqr that doth the hunter a victim make  
There's a Faqr that conquests' secrets doth reveal :  
There's Faqr that makes the nations poor and weak  
There's Faqr that makes the dust like elixir :  
There's a Faqr that's Hussain's – this Faqr doth rule,  
This is Hussain's wealth and Muslims' heritage.*

Iqbal hoped that *Faqr* would replace materialism of the West :

*O self-respecting Faqr thy time is coming fast,  
For greed of wealth the Western nations' spirit has sapped.*

About real *Faqir* he says :

*The Darvesh has his wealth in freedom and in death :  
For others, gold and silver are the standard here.*

According to Iqbal, a third essential element for the fortification of the ego is the quality of 'courage' which includes fearlessness in telling the truth, living a life of action – even living dangerously – as the following lines will illustrate :

*For men of courage truth and fearlessness the code,  
For Allah's Lions know not the cunning of the fox.*

*Of God's command the inner meaning do you know ?  
To live in constant danger is a life indeed !*

*A living Momin always is at war with self,  
And pounces on himself like leopard on a deer.*

Iqbal preached tolerance as something necessary to sustain and strengthen the human ego, because it is itself born of strength and not of weakness :

*It's surely wrong for one to speak bad words ;  
All infidels and faithfals are God-made.  
In respect for man consists humanity;  
In this indeed is dignity of man.*

*The man of Love doth guidance seek from God ;  
Is kind to infidel and faithful both,*

Iqbal further preached *Kasb-i-Hilal* which means earning one's living and having acquisitions by honest and lawful means, solely through one's personal effort and struggle. This quality is obviously necessary for the development of the ego for which a life of struggle and active effort is indicated;

Iqbal says :

*And from the hands of those mean-minded take no bread,  
For thou like Joseph art; don't hold thyself so cheap.*

*High soaring bird to livelihood do death prefer –  
Such livelihood as shortens here thy range of flight.*

Iqbal went to the extent of saying :

*And of inheriting father's supplies be ashamed,  
There's joy in bringing out the gems that lie in stones.*

Iqbal was an advocate of creative and original activities in man's pursuit of *Kasb-i-Hilal*.

*And through imitation do not make thy khudi weak ;  
It is a jewel unique, so guard it with all care.*

Iqbal not only indicated the above qualities, elements, or force that helped to fortify and develop the ego, but also pointed out those that lead to its weakening and setback. In this connection fear comes first as a destructive element for the human ego. Fear, which includes worry, anxiety, anger, jealousy, timidity, is a great retarding force that tends to arrest all activities towards progress.

He says :

*Fear of one except Allah doth action kill ;  
And is a robber for the caravan of life:  
He who has grasped the Prophet's secrets surely sees  
That infidelity in fear remains concealed.*

*Flattery, treachery, cunning, lies,  
Thrive they all because of fear;  
Every evil in thy heart,  
Has its root in fear no doubt.*

Other elements with retarding tendencies as mentioned by Iqbal are: Beggary (*Sual*), Slavery, and Pride of Extraction (*Nasab-Parasti*).

Through adoption of the qualities that fortify and develop ego and by guarding against its retarding forces, man continues on his onward march to the attainment of Khudi and he has to pass through stages of obedience to the law, self-control and Divine vice-regency.

Iqbal maintains that a full and free growth of personality is only possible in the group to which it belongs, because the spiritual sustenance has to come from the culture of such group.

*An individual does exist  
Through ties with his community,  
As only in the river waves  
Can exist, and not outside the same.*

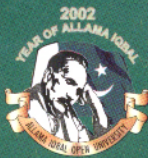
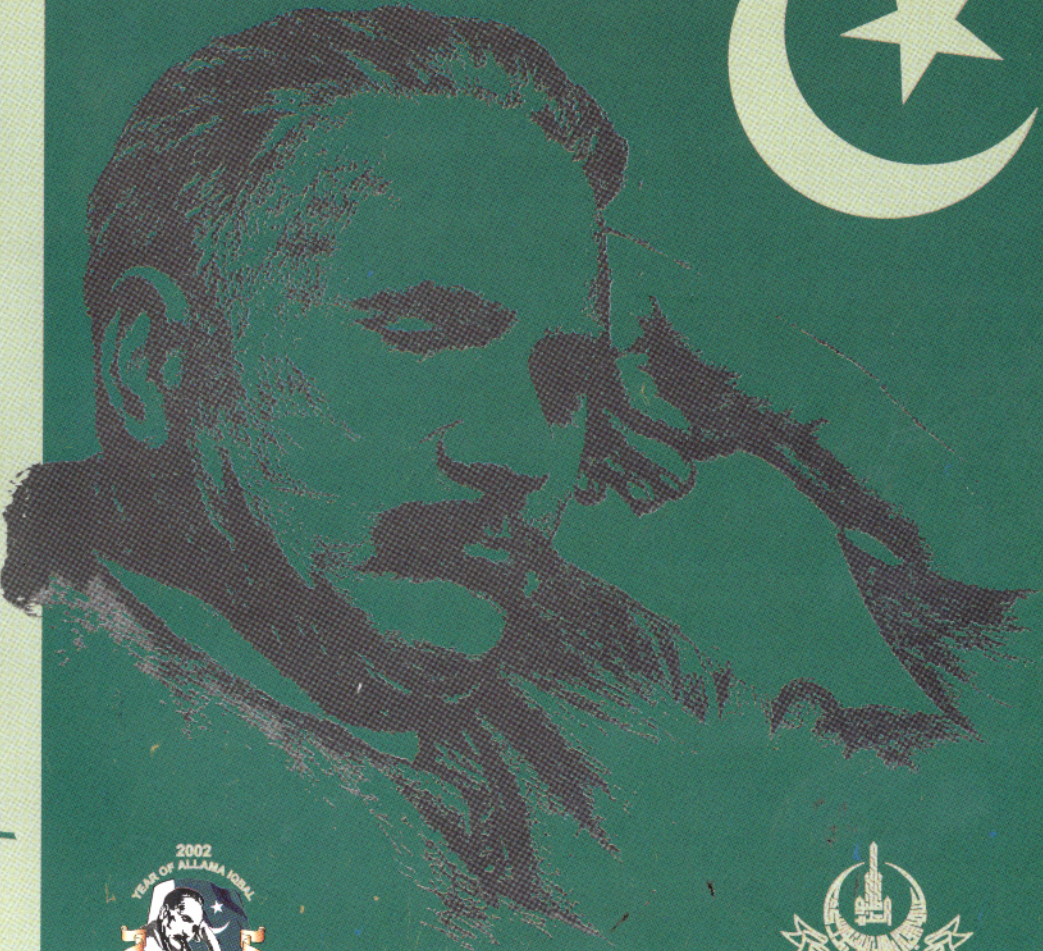
The ego has to live and work in society and the society in its own interests does not interfere with its developments. An ideal society, according to the poet, is one which is based on Monotheism, centres round prophethood, has a code, has a centre like Mecca, has a clear goal for the entire community, has power to harness the forces of nature, develops the collective ego on the lives of the individual ego and safe-guards maternity. According to him the real wealth of a community consisted not in gold and silver but in its sons, active, virile, hardworking and of sharp intellect.



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**Allama Iqbal Open University**  
**Islamabad**



# ALLAMA IQBAL

## Works, Monuments and Memorials

By  
Dr. Rahim Bakhsh Shaheen\*

Birthday anniversary of Allama Muhammad Iqbal, the great poet-philosopher is observed throughout Pakistan with solemnity and fervour on 9<sup>th</sup> November, every year. This august occasion reminds the Pakistanis of the great services rendered by Iqbal in the struggle for freedom of the sub-continent and in visualising an independent Muslim state which was later on achieved in the shape of Pakistan. Hence the Government of Pakistan, feeling its obligation, has planned for the projection of Iqbal with a view to strengthening the basic ideology of Pakistan to achieve national integration and unity of the people. Some of the important steps taken by the government in this direction, are enumerated as under:

In 1951, Iqbal Academy was founded in Karachi which was later on shifted to Lahore. The main objectives of the Academy as given in the Iqbal Academy Ordinance, 1962 are:

- i) To promote the study and understanding of the works of Iqbal
- ii) To publish books, pamphlets and periodicals relating to the social study
- iii) To award prizes, rewards and donations to authors who have made contributions to the study of the works and teachings of Iqbal
- iv) To organize lectures, talks, discussions, study groups and conferences on Iqbal.

The organisation of the Academy is working according to the said ordinance. The President of Pakistan is the chief patron, whereas Federal Minister for Education, holds the post of the President of the Academy. Eminent scholars like, Dr. M. Rafiud Din, Dr. Waheed Qureshi, Bashir Ahmad Dar, Dr. Muiz-ud-Din, and Prof. Mirza Muhammad Munawwar have been working as Director of the Academy. Iqbal Academy has so far published more than 250 books on different aspects of Iqbal. These include his own writings, letters, lectures, etc. The books are in national, international as well as the regional languages.

Iqbal Academy brings out a quarterly journal *Iqbaliyat* which is published in Urdu and English. Since its inception in 1962, it has been devoted to the work of the master poet and philosopher and to the fields in which he was interested.

This journal is recognised at international lead. In the year 1985, it was decided to publish yearly issue of *Iqbaliyat* in Persian also, which is brought out regularly.

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\* The writer was the Chairman, Department of Iqbaliyat in Allama Iqbal Open University. He had written this article before his untimely death.

Keeping in mind the importance and effectiveness of audio-visual aids in imparting education, the Academy has prepared cassettes of poetic recitation of Iqbal, both with music and without music. By now the Academy has released the complete version of *Bal-e-Jibreel*, *Zarb-e-Kaleem* and Iqbal's *poems* for children in fourteen cassettes. In addition, the Academy intends to produce video films on themes of his writings, as well as, on his life.

The Academy has also developed a library which contains books of Iqbal, on Iqbal and on the subjects in which he was deeply interested. The Academy has probably the richest collection of books on Iqbal not only in Urdu and English, but also in other languages of the world. Besides the books, complete files of some very important journals are also being maintained in the library.

*Bazm-I-Iqbal* is another institution which has been functioning under Punjab Government in Lahore since 1950. A number of scholars of repute and prominence like Justice S. A. Rahman, Prof. M. M. Sharif, Dr. Khalifa Abdul Hakeem, Syed Nazeer Niazi and Dr. S. M. Abdullah remained attached with the institution. *Bazm-I-Iqbal* aims at organising researches on different dimensions of Iqbal, and holding seminars and conferences. The *Bazm* has so far published about one hundred books. It also brings out a quarterly journal Iqbal in English and Urdu alternately.

A Federal Committee was constituted in 1974 to decide the exact date of birth of Allama Iqbal in order to end the old controversy on this point. The Committee decided that the actual date of Iqbal's birth was 9<sup>th</sup> November, 1877. Hence, the Government resolved to celebrate the first birth centenary of Iqbal in November, 1977. A National Committee was constituted in 1975 for chalking out a detailed programme for the purpose.

In order to implement the proposal of the committee, the Iqbal Academy was shifted from Karachi to Lahore and one hundred publications-cum-translations of Iqbal's works, biography and books on Iqbal in the national language as well as other Pakistani languages were published with a view to familiarizing masses with ideas that inspired the creation of Pakistan. Local mass media, Radio, TV, and newspapers geared up the nation to a devotional mood in memory of the great thinker by mounting programmes in consonance with the revolutionary thoughts of Iqbal.

The literary programmes were organized which culminated in the *centenary celebrations* throughout the length and breadth of the country. Scholars wrote books on Iqbal to popularize the poet-philosopher on international level, in the larger perspective of the writings of Muslims in South Asia, the significant contributions of the Muslims of India in evolution of ideas and historical anti-colonial struggle of the people of the subcontinent. Pakistani artists illustrated

Iqbal's works and long-play-records of his poems were prepared. Exhibitions of Iqbal's publications, his belongings, relics and the literacy-cum-research work inspired by Iqbal were arranged. The Provincial Education Departments also organised programmes on the occasion suiting the interest of relevant age-group of the students.

An International Congress was organised by the Punjab University as part of the *centenary celebrations* to pay homage to Iqbal. The Congress was held in Lahore from December 2 to 8, 1977, in which 192 scholars participated (63 from foreign countries and the rest from Pakistan) who presented their valuable papers in English, Urdu, Arabic and Persian highlighting Iqbal's contributions as a poet and thinker.

On the auspicious occasion of the birth centenary of Iqbal, the People's Open University, Islamabad, was renamed as Allama Iqbal Open University on the 10<sup>th</sup> December, 1977. A function to commemorate the event was also held followed a symposium on Allama Iqbal attended by eminent local and foreign scholars.

On this occasion, it was decided that the University will organize and conduct studies and researches on Allama Iqbal and disseminate his message through various means. In July, 1981, the Department of Iqbal Studies was created which has conceived and launched courses on *Iqbaliyat* at Intermediate, B.A. and M.Phil levels. About 3000 students have benefited from these courses.

The Department of Iqbal Studies organises functions and holds lectures on Iqbal. It is also enriching Iqbal Cell library of the AIOU with published and unpublished materials on Iqbal. About 2000 books and journals on Iqbal are available in this library which is deemed as second to the Iqbal Academy library. In addition, photocopies of Iqbal's letters, documents and special numbers of newspapers and periodicals have been made available for the research scholars. Besides reading materials on Iqbal, memorial stamps, coins, posters, calendars, diaries and photographs have also been placed at the library. The Department also holds quiz programmes on Radio, recitation of Iqbal's poetry and speeches and essay competitions on national level among the University and college students.

In order to promote research in the field of *Iqbaliyat*, the AIOU has introduced the Iqbal Award comprising five prizes for the best books on Iqbal, annually. This step of the AIOU was greatly appreciated by the President of Pakistan who issued a directive to the Ministry of Education and entrusted it with the responsibility of granting Iqbal Award, annually.

The University has also instituted the award of Iqbal Gold Medal to the students acquiring 1<sup>st</sup> position in the University.

Apart from above, the University has also set up the Iqbal Chair at Punjab University where adequate research on Iqbal is conducted with a view to projecting the name of Iqbal. A similar arrangement has been made in collaboration with the Cambridge University (England) and Heidelberg University (Germany) where Iqbal had the opportunity to obtain his higher education. The most distinguished scholars are deputed from Pakistan to deliver lectures under the auspices of these two departments which are sponsored by the Government of Pakistan.

It is worth mentioning that all the houses in Lahore where Iqbal had resided did not belong to him, except "Javed Manzil". The Government acquired "Javed Manzil" for the establishment of a historic house museum, so that the relics of the great poet-philosopher could be properly preserved and displayed for public view.

Allama's son, Dr. Justice Javed Iqbal, most willingly agreed to the proposal in the national interest and donated the entire collection pertaining to Allama Iqbal in his possession, most of which had never been in access to the public. The collection includes his certificates and degrees, the books which remained under his study, his personal effects like furniture and furnishings he used, the clothes he wore, the utensils in which he ate etc. and, above all, the original drafts of his everlasting poetic works, letters and documents in his own handwriting.

This collection was displayed and preserved in Allama Iqbal Museum, "Javed Manzil" and its formal inauguration was held on 2<sup>nd</sup> December, 1977. The entire collection has been catalogued in a publication, "Relics of Allama Iqbal" published separately in Urdu and English.

*Iqbal Manzil* at Sialkot is another historical place where Iqbal was born and lived his early life. In 1971, the house was purchased by the Government of Pakistan and placed under the control of the Department of Archaeology to be maintained as a historic house. The *Iqbal Manzil* has been declared as a protected monument under the Antiquities Act. After its proper repair the house was furnished with a view to creating an atmosphere of the olden days when Iqbal lived there. A few items of old furniture, old books, photographs etc. were donated by the owners of the house for display in the different rooms of the *Iqbal Manzil*. Some of these things were in use since the days of Iqbal's early life. In order to provide more facilities for the visitors to the *Iqbal Manzil*, a library and a reading room has been established at the house.

*Aiwan-e-Iqbal* is another monumental building conceived as a homage to Allama Iqbal. The *Aiwan* is intended to serve as a centre for further spreading his message of continued struggle for the glory of Islam and facilitating research on Iqbal and allied subjects by local and foreign scholars. The building has been designed keeping in view the local architectural heritage and vocabulary. The

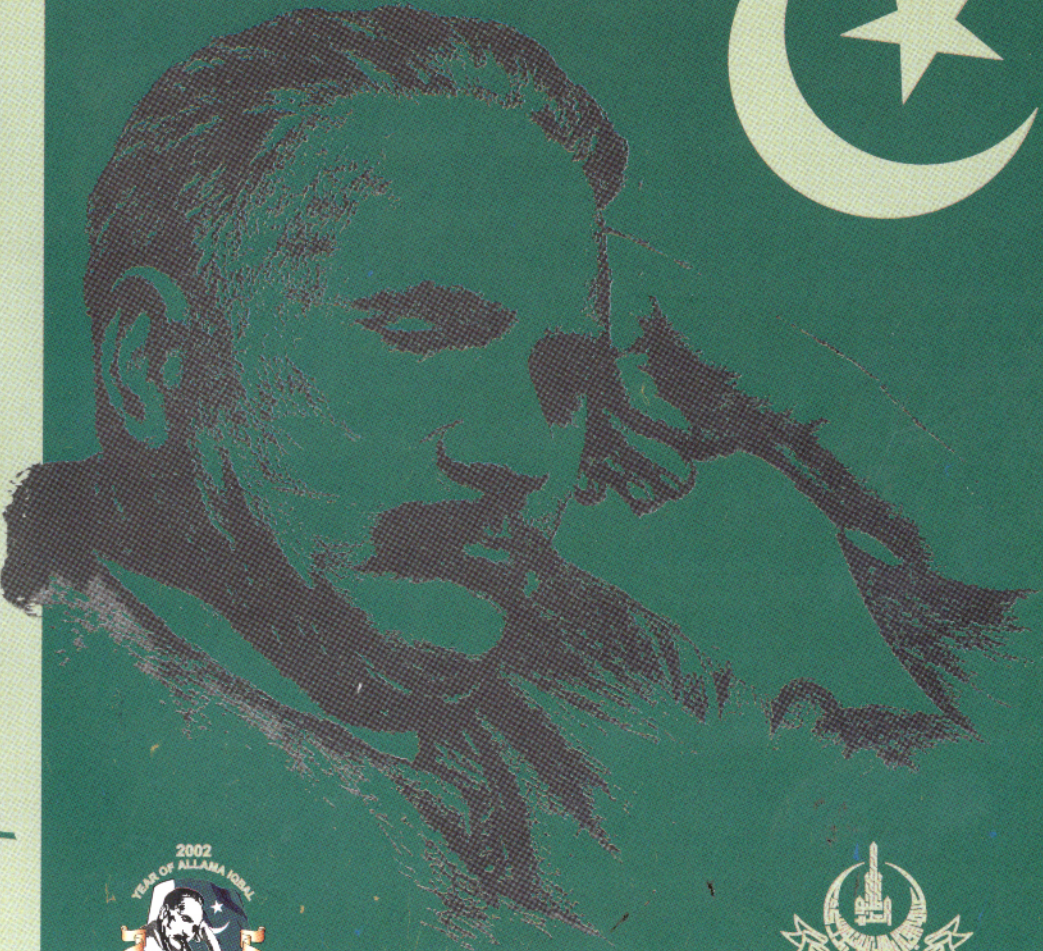
complex consists a library having 300,000 books, an International Conference Centre for 1,200 persons, an Exhibition Hall, a Memorial Directorate. Iqbal Academy and residential accommodation for research scholars. The *Aiwan* is being constructed on a plot of 44 kanals donated by the Punjab Government bordering on Egerton Road on one side and *Khyaban-e-Iqbal* on the other. In order to control and supervise the execution of the complex, Government of Pakistan has set up an autonomous body namely, "Authority for Aiwan-I-Iqbal". The construction work of the complex is in progress and expected to be completed in due course of time.



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## DYNAMISM IN ALLAMA IQBAL'S POETRY

By  
Dr. Mahmudur Rehman\*

The poetry of Allama Iqbal reflects the culmination of the social awareness, which was generated in the two-fold process of the conflict, firstly with the modern heritage of thoughts and secondly with the political domination of the West. His poems profoundly influenced the course of history, because they depicted the onward march of the social forces and of the freedom movement. His verses sounded the notes of hopes and faith of his era, and gave a new sense of higher levels of human excellence.

Iqbal's poetry has passed through various stages of development. Generally it is divided into three phases. The first phase lasted from 1901 to 1908. Although Allama Iqbal had started composing poems earlier, but the elements of his poetic vision came to light in the said period when he got a good grasp of the learning of the East as well as the West. The second phase of his poetry continued up to 1920. It was the period when he emerged as a poet having conceptional context of poetry. During the course of the second phase, he expressed his thoughts in well-formulated and well-defined poems, which have great charm and beauty.

The third and final phase of Iqbal's poetry started in 1921. It reflected the precision and full-grown maturity of his vision of life. He even took full note of the advances in human knowledge, and on the basis of which he formulated his own principles. It was not through imbibing bookish knowledge, but by deep observation of life and the universe that Iqbal developed his own way of thinking. The social and political forces prevailing in national and international spheres, had determined the directions of his poetical thoughts.

In the latter poems of *Bang-i-Dara* (his first collection), the motivating intellectual and social forces are fully revealed. The *Bal-i-Jibril* and the *Zarb-i-Kalim* form his main contribution towards Urdu poetry. The other poetic collections, *Asrar-i-Khudi*, *Ramooz-i-Bekhud*, *Payam-i-Mashriq*, *Zaboore-i-Ajam* and *Javed Nama*, written in Persian language represent the full vigour of Iqbal's literary genius. His other volumes, published after his death, reveal the pain he took in constantly improving upon his poetry and the emphasis he placed on the aptness of expression together with the coherence of ideas.

Allama Iqbal's poetry has a lot of aesthetical and glamorous appeal. He even changed the old patterns of aesthetic references and gave a new interpretation of norms. He also indicated the modern forces of dynamic thought.

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\* The writer is working as consultant in AIOU, Islamabad.



The poetry of the Allama is not merely a subjective analysis of the problems, but deeply concerned with the objective conditions of his time. It intensified the movement of dynamic ideas and inspired the Muslims of the subcontinent to play their role in making history. The present day's Urdu poetry is very much indebted to the literary traditions Iqbal has left in his poetry. It had undoubtedly marked an epoch and left a deep and wide impression on the contemporary consciousness.

It cannot be denied that from the very first day Iqbal started composing poetry, it produced far-reaching effect on his fellow poets, readers and even the critics. They all spoke in praise about his great and grandiloquent poetic skill, the profundity of his thoughts and the significance of his verses. It was because of Iqbal's poetic peculiarity, greatness and venerableness that the most dignified poet of the Persian language, Ghulam Qadir Gرامي, once recited his *Rubayi* in honour of the poet of the East. It runs as follows:

*Filled with inspirations are all the words of Iqbal;  
The falcon of inspiration has been seized by Iqbal;  
Grami bows to his pen, as the fate  
Has made the ruler of the world out of Iqbal*

It is difficult to arrive at a full view of Iqbal's poetry merely in a marginal space. Anyhow, a vital topic requires to be mentioned here which pertain to the welfare of the Ummah. His poetry, being itself the product of a new dynamism, also widened and intensified the movement of dynamic thoughts, particularly in the Muslim countries. Probably keeping this in view, Amir Shakaib Arsalan, a renowned scholar, remarked that:

"Iqbal was the greatest thinker produced by Islam during the last one thousand years'.

However, Iqbal's poetry deeply touched the contemporary consciousness of the Muslims of this subcontinent. It gave the Muslims of undivided India a new determination to face their destiny boldly. Iqbal through his poetry gave a thought-provoking message:

*"Through its urge of walk partridge discovered its feet".*

Iqbal on the one hand symbolized the stirring of a new dynamism among his brethren in faith in relation to the West, and on the other hand he expressed hope in the destiny of the Muslims with reference to the political situation in India. He summed up in his poetry the contemporary awakening and the new urges emerging in India.

In 1930, while presiding over the annual session of All-India Muslim League at Allahabad the Allama remarked that to him a consolidated Muslim state

appeared to be the final destiny of the Muslims of the subcontinent. Broadly speaking, he dreamt of Pakistan. To this effect his poetry inspired the Ummah to play a dominant role in Indian history, and created the mental climate, which ultimately led to the creation of Pakistan. In his scholarly written thesis, the noted author C. J. Admas has very correctly said:

“Iqbal has beyond question been one of the most influential Indian Muslims of this century, more influential perhaps, than many Muslim themselves have yet realized. It was he who gave intellectual expression to the Pakistan movement and provided its ideology. Others were the organizers, executives, generals, and heroes of the movement, but he was the greatest theorist who provided its rationale. Many of the ideas presented in his poetic works have become the common intellectual coin of the Muslims of India and Pakistan. So familiar and taken-for-granted have Iqbal's verses become that the majority of persons are no longer even aware of their source. Herein lies the proof of Iqbal's impact on Muslim thinking.”

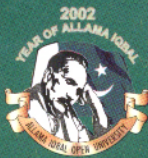
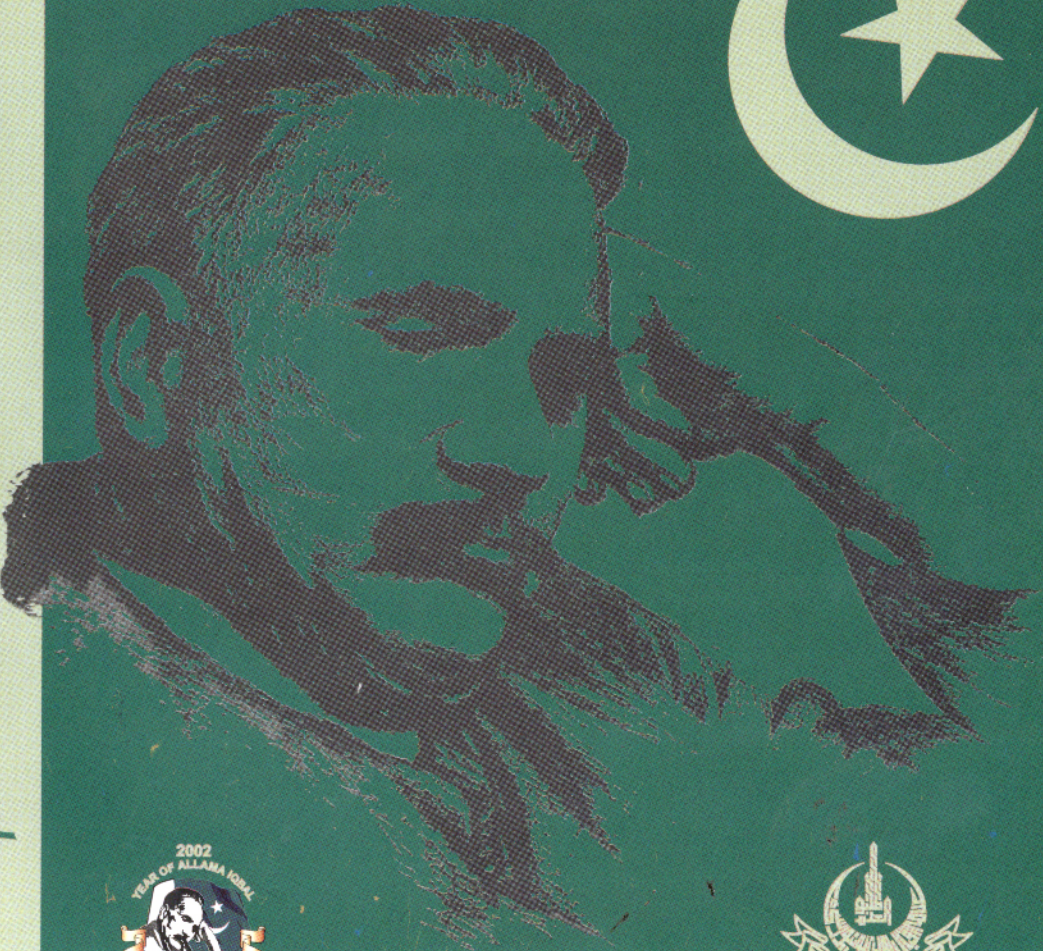
The study of Iqbal's poetry requires a deep knowledge of the social environment as well as an understanding of his own symbolism. The greatness of Allama Iqbal as a poet is incontestable. It is because of this fact that he is considered as one of the greatest poets produced by the world and is rightly given a high place in the ranks of the great immortals of all places and all times.



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**Allama Iqbal Open University**  
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# THE SPIRIT OF ISLAMIC CULTURE

## A Thought-provoking Lecture of Allama Iqbal

By  
A. Q. Raja\*

Allama Iqbal is one of those great personalities of the Muslim world, who emphatically asserted the relevance of Islam in their relevant times. He deserves to be ranked amongst the great Muslim thinkers, philosophers and academicians like, Ibn-e-Khaldun, Mohi-ud-Din Ibn-e-Arabi, Ibn-e-Rushd, Imam Ghazali, Sheikh Ahmed Sirhindi, Shah Waliullah, Syed Jamaluddin Afghani and Muhammad Abdu.

The task before Allama Iqbal was the hardest one since during his life-time, the Muslim world was completely subjugated except Turkey, and even it was cut down to size and confined to the Turkey of today. Never before, the Muslims were so helpless and passive in the world affairs-politically, intellectually and culturally. In this backdrop, Allama Iqbal took the arduous task of creating a sense of self-realization in Muslims and imbibed in them the true spirit of their separate identity in each and every field of life. He provided the philosophical basis for this gargantuan task in his epoch-making work *Reconstruction of religious thought in Islam* which is a collection of his evel lectures delivered on different aspects of Islam.

The fifth lecture of this collection is entitled as *The Spirit of Islamic Culture*. Therein, he has dealt with the contribution of Islamic scholars and academia and tried to analyse all those ideas which provide the basis of Islamic culture and philosophy. In these ideas, Allama Iqbal has accorded the basic importance to the idea of finality of Prophethood. The Allama Iqbal has given it the fundamental significance in the development of Islamic culture and philosophy. He thinks that in this idea there is underlying meaning of the completeness of human intellect in the sense that now it could take advantage of its own resources. Allama thinks that we have the right to analyse mystic experience as the source of knowledge. In his words:

*"The first important point to note about the spirit of Muslim culture then is that for purposes of knowledge it fixes its gaze on the concrete, the finite. It is further clear that the birth of the method of observation and experiment in Islam was due not to a compromise with Greek thought but to prolonged intellectual warfare with it"*<sup>1</sup>

In this lecture, Iqbal has also talked about the theories of nationalism. He says that the growth of territorial nationalism with its emphasis on what is culture and

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\* The writer contributes articles to various reputed magazines.

national characteristics has tended rather to kill the broad human element in the art and literature of Europe.

Apart from the theme of finality of the institution of Prophethood and its importance in the cultural and intellectual evolution of Muslim community, the other two most important sources of knowledge, according to the Holy Quran, are Nature and History.

The Holy Quran sees the "signs of the ultimate reality in the 'Sun', the 'Moon', 'the lengthening out of shadows', the 'alternation of day and night', 'variety of human colour and tongues', 'the alternation of the days of success and reverse among peoples' – infect, in the whole of nature as revealed to the sense perception of man. And the Muslim's duty is to reflect on these signs and not to pass by them 'as if he is deaf and blind', for he 'who does not see these signs in this life will remain blind to the realities of the life to come'.

This concrete combined with the slow realization that, according to the teachings of the Holy Quran, the universe is dynamic in its origin, finite and capable of increase, eventually brought Muslim thinkers into conflict with Greek thought which, in the beginning of their intellectual career, they had studied with so much enthusiasm. Not realizing that the spirit of the Holy Quran was essentially anti-classical and putting full confidence in Greek thinkers, their first impulse was to understand the Holy Quran in the light of Greek philosophy which enjoyed theory and was neglectful of fact, this attempt was foredoomed to failure. And it is what follows their failure that brings out the real spirit of the culture of Islam, and lays the foundation of modern culture in some of its most important aspects.<sup>2</sup>

Allama Iqbal thinks that the intellectual revolt of Islamic thinkers against Greek philosophy manifested itself in department of thought. He quotes the specific example of the metaphysical thought of the Asharites. According to Allama Iqbal "Nazasm was the first to formulate the principle of doubt as the beginning all knowledge".<sup>3</sup>

Al-Ghazali further "amplified it in his revivification of the sciences of religion and prepared the way of Descartes method. But according to Iqbal, Ashraqi and Ibn-i-Taimiyya undertook "systematic refutation of Greek Logic".

Abu Baker Razi was the first to criticize Aristotle's first figure followed by John Stuart Mill in our own times. Ibn-i-Hazam in his *Scope of Logic* emphasised sense perception as source of knowledge.

Allama Iqbal also quotes the discoveries of Al-Kindi, Ibn-e-Haitham etc. and their influence on the westerner thinkers, philosophers and scientists, like Roger Bacon who followed the foot-steps of Muslim thinkers and Scientists. He also quotes from Briffault's *Making of Humanity* to prove that experimental method

was actually learned by him from the Muslim universities of Spain and he really imbibed the knowledge of Arabic and Arabic sciences.

As the Islamic concept is that knowledge must begin with the concrete because the intellectual capture of an power over concrete that makes it possible for the intellect of man to pass beyond the concrete. As the Holy Quran says:

*"O, company of Djin and Man, if you can over-pass the bounds of Heaven and the earth then however, pass them. But by Power alone shall overpass them". (55-33)<sup>4</sup>*

According to Allama Iqbal, the thought of limit to a perceptual Space and Time staggers the mind. "The mind must overcome serial time and the power vacuity of perceptual space. As the Holy Quran says:

*"And verily towards God is the limit"<sup>5</sup>*

According to Spangler, the ideal of Greek was proportion not infinity. But the ideal of Muslims as revealed in higher Sufism is the possession and enjoyment of the infinite. That is why Asharites developed different kind of atomism to overcome the difficulties of perceptual space. Nasir Tusi was the first to realize the necessity of abandoning perceptual space. However, Alberuni was the first to see "insufficiency of static view of the universe".<sup>6</sup>

Allama Iqbal is of the view that "the transformations of the Greek concept of number from pure magnitude to pure relation really began with Khawrazmi's movement from Arithmetic to Algebra". The Allama also emphasises that the idea of evolution could be traced in the Muslim scholars.

*"It was Jahiz who for the first time noted the changes in the life of birds caused by migration. Later on Ibn-i-Maskwaih gave it the form of more definite theory and adopted it in his theological work – Al-Fayuz-ul-Asghar."<sup>7</sup>*

Ibn-i-Maskwaih also differentiated between plant and animal life and differences between different species of plants and animals.<sup>8</sup>

But it is really religious psychology, as in Iraqi and Khawaja Muhammad Parsa, which brings us nearer to our modern ways of looking at the problem of space and time.

According to Iraqi, the existence of some kind of space in relation to God is clear from the following verses of the Holy Quran:

*"Dost thou not see that God knoweth all that is in Heavens and all that is in the Earth. Three persons speak not privately together, but He is their fourth; nor five but He is their sixth; nor fewer nor more; but where-ever they be He is with them."*(58.7)

*"We created man, and we know what soul whispereth to him, and we are closer to him than his neck-vein."*(50-15)

Allama Iqbal is of the view that there are three kinds of space i.e., . . . "The space of material bodies, the space of immaterial beings and the space of God".<sup>9</sup>

He also explains the differences of all those kinds of space and goes on to tell that in space the movement takes time. He has described the space and time in connection with Iraqi's views. This is a lengthy discussion and needs a separate treatise. However, Iqbal concludes the discussion with the assertion that "all lines of Muslim thought converge on a dynamic conception of the universe".<sup>10</sup>

The second important source of knowledge according to Quran is history. "It is one of the most essential teachings of Quran that the nations are collectively judged and suffered for misdeeds here and now".<sup>11</sup>

The Holy Quran says:

But as far those who treat our sign lies, we gradually bring them down by means of which they knoweth and thought I lengthen their days, verily, my stratagem is effective. (7:181-83)

Again the Holy Quran says:

"Traverse thou earth to see what hath been the end of those who falsify the signs of God." (3:137)

In the same connection of rise and fall of nations during the period of history, there is very vivid verse of the Holy Quran which is very meaningful:

"Every nation hath its fixed period." (7:34)

Allama Iqbal feels that the whole spirit of Ibn-e-Khuldun's views of history must have been received from the Quran.

The Holy Quran has given the most fundamental principle of historical criticism:

*"O Believers! If any bad man comes to you with the report, clear it up at once."* (49:6)



Iqbal says;

"Muslims have used this principle of Holy Quran while reporting the sayings of Holy Prophet. He feels that the growth of historical sense in Muslims is due to Holy Quran, that is why, the men like Ibn-i-Ishaq, Tibari and Masudi were produced by the Muslim civilization. The Holy Quran clearly depicts the unity of human origin and gave the sense of the reality of time and the concept of life as continuous movement in time."<sup>12</sup>

Towards the end of his lecture, Allama Iqbal analyses Spangler's book "The decline of the West" in which the author has tried to emphasize that each culture has its own peculiarities and is completely isolated from all other cultures.

Spangler was of the view that anti-classical spirit of European culture was not due to the influence of Islam which to him has Magian spirit. Iqbal emphatically refutes this viewpoint. He thinks that it is true that some of the Magian ideas have imperceptibly influenced the thought of Muslim like perpetual attitude of expectation, constant looking forward to the coming of ..... the Messiah etc. but according to Iqbal these are not the essential parts of Muslim thought and that Spangler has miserably failed "to appreciate the cultural value of the idea of finality of Prophethood in Islam".<sup>13</sup>

Hence, in this lecture, included in his "*The Reconstruction of Religious thought in Islam*" Iqbal has provided the sound intellectual and philosophical basis of separateness and uniqueness of the Muslim cultural identity throughout the history. He feels that this cultural identity was brought out because of the teachings of the Quran which gives the maximum importance to the pragmatic approach towards the life and gives rise to the method of experimentation and observation. At the same time it lays emphasis on the accuracy of information. Its whole attitude was in complete contradiction to the Greek philosophy and science.

Allama Iqbal also rejects the Spangler's idea of Islamic culture being influenced by the Magian thought and exclusiveness of European culture. According to Iqbal there might be some Magian influence on Islam but the true Islamic spirit is anti-classical and the same spirit was given to the modern European culture by the history of Islamic influence.

As far as the cultural situation in Pakistan and Islamic world is concerned, 'unfortunately, the true spirit of Islamic culture is no where to be seen'. It is true that there is semblance of unity among the Muslim masses, who react spontaneously and simultaneously in the same manner in case of any calamity which shows that there are elements of unity of Islamic culture throughout the

world. But as far as the true spirit of Islamic culture i.e., the love of knowledge, observation, experimentation etc. is concerned, it is no where present.

The institution of *Ijtihad* is absent for so many centuries on the whole. The Islamic countries are on defensive vis-à-vis the onslaught of western culture invasion. But there is a spirit of Islamic renaissance which can be seen throughout the world but this force has not yet been harnessed and channelised in the form of an institution for the benefit of Muslim *Ummah*.

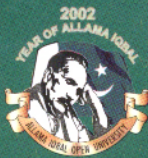
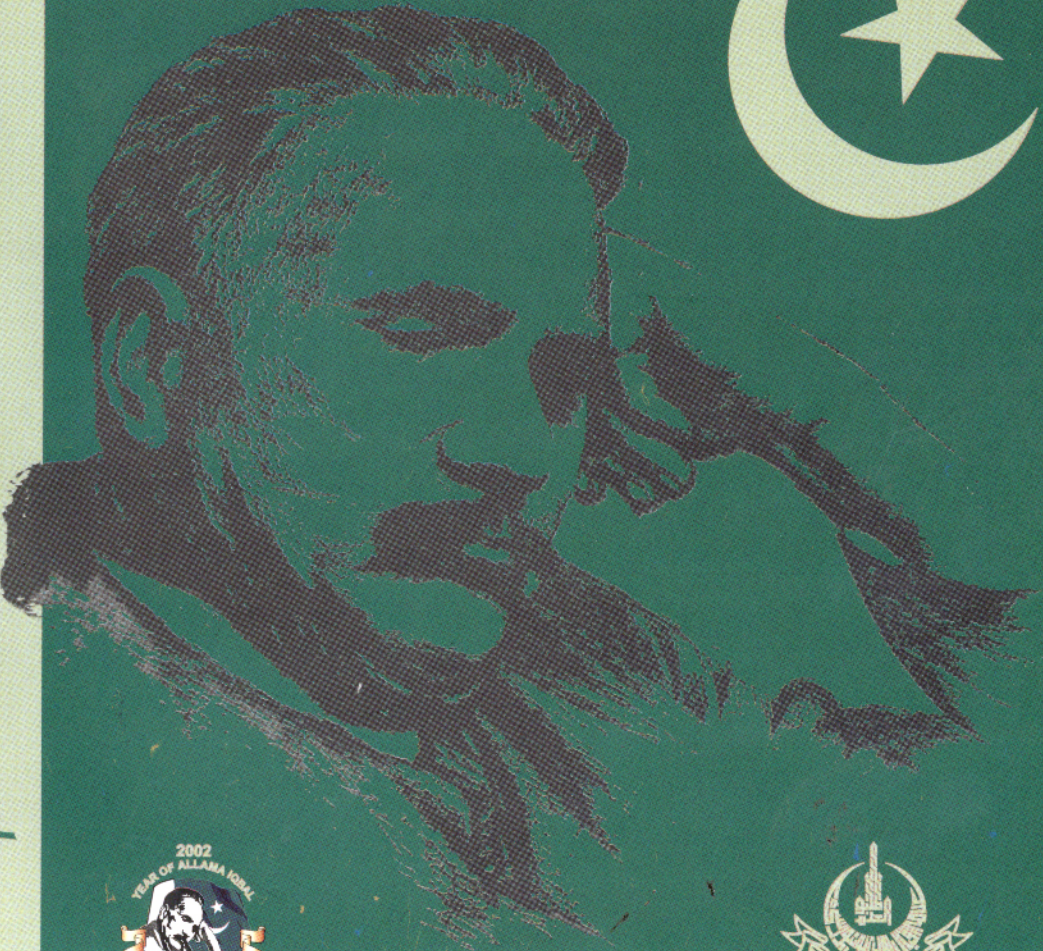
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## BACKGROUND OF ALLAHABAD ADDRESS

By  
Dr. Abdus Salam Khurshid\*

That Iqbal stood for the establishment of a Muslim National State in the North-West of India is known to all, but perhaps very few know that he also advocated the organization of the Muslims of this region on a separate political platform, for he believed that their interests were widely different from those Muslims inhabiting the minority province of the subcontinent.

Five weeks before he read the historic address at the Allahabad Session of the All-India Muslim League, he sponsored the idea of convening an Upper India Muslim Conference at Lahore, representing all shades of Muslim political opinion in the Punjab, N.W.F.P, Sindh and Balochistan. Even in June 1937, he proposed the holding of a North-West Indian Muslim Conference.

Before it is examined analytically, it seems necessary to make a brief survey of the political situation that existed at the moment. It was in 1929 that the All Parties Muslim Conference held at Delhi under the chairmanship of the Aga Khan III, of which Dr. Muhammad Iqbal was an ardent votary, passed a resolution formulating Muslim demands regarding the future political set-up of the subcontinent. This resolution, said Iqbal a year later, was wholly inspired by the noble idea of a "Muslim India within India". It envisaged recognition of Muslim majorities in the Punjab and Bengal, separation of Sindh from Bombay as a province, introduction of constitutional reforms in N.W.F.P. and Balochistan, complete provincial autonomy, representation through separate electorate and a ban on legislating on any inter-communal matter without the approval of the three-fourth majority of the concerned community.

Political events took an ominous turn in the course of the next few months. There was a three-pronged attack on Muslim interests. On the one hand, the Hindus offered a tough opposition and on the other, the Government of India in the course of its observations on the Simon Commission Report ignored the Muslim demands. Yet another tragedy followed. The Muslim delegates to the first Round Table Conference held at London committed a political blunder in watering down the Muslim demands and even accepting joint electorate that killed all chances of Muslims securing majorities in Punjab and Bengal. At this critical juncture, Iqbal realised that the peculiar problems of the Muslims in the North-West could only be understood by the people belonging to this region and that in order to survive they would have to chalk out their own line of action.

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\* The writer is a noted scholar and well-known educationist.

How this came about is an interesting story. Iqbal had close relations with the editors of the three Muslim separatist dailies of Lahore, namely, "Muslim Outlook", "Inqilab" and "Siyasat". First, private consultations took place. Then under Iqbal's inspiration "Inqilab" wrote an editorial calling upon the Muslims of Northern India to hold a conference of their own in order to discuss the problems they faced at the moment. The editorial concluded:

*"The need for a conference of the Muslims of Northern India was felt since long. However, recent events have made it absolutely necessary. As long as Centre's hold on the provinces is not weakened, constitutional reforms are not introduced in Sindh, N.W.F.P. and Balochistan, and the Muslim majority is not secured in the Punjab through separate electorate, the political existence of the Muslims of Northern India will remain in danger. No doubt, it is the crying need of the hour that Muslims of this region rise to the occasion and decide that practical steps are necessary in order to safeguard their rights in Punjab, Sindh, N.W.F.P. and Balochistan. If they remain inert at this critical moment, they will be sorry for ever." (November 21, 1930).*

Forty-eight hours after the publication of the editorial, Dr. Muhammad Iqbal convened a meeting of the leading Muslim citizens of Lahore in the Barkat Ali Islamia Hall. The participants included Dr. Khalifa Shuja-ud-Din, Syed Mohsin Shah, Sardar Habibullah, Syed Maratab Ali Shah, Nawab Saadat Ali Khan, Ghulam Mohy-ud-Din Qasuri, Haji Mir Shamas-ud-Din, Mian Feroz-ud-Din Ahmad, Majeed Malik (Editor, "Muslim Outlook"), Ghulam Rasul Mehr and Abdul Majid Salik (Editors, "Inqilab"), Syed Habib (Editor, "Siyasat"), Dr. Muhammad Sharif, Mian Haq Nawaz, Moulvi Fazl-ud-Din, Malik Muhammad Din, Fazal Karim, Abdullah, Mahbub Ilahi, Khan Bahadur, Mir Aziz-ud-Din and Khan Sahib Khair-ud-Din. Dr. Muhammad Iqbal, who actually sponsored the idea, presided over the meeting and in his inaugural address outlined the aims and objects of the proposed conference. It was unanimously decided to invite to the conference all Muslim members of the legislatures, municipal committees and district boards of the four provinces, delegates from various Muslim organizations and other leading personalities of the region. All those present became the members of the Reception Committee. Mr. Majeed Malik was elected as Secretary and Nawab Saadat Ali Khan as Financial Secretary.

There arose two important questions:

1. Does it mean that Muslims of the Northern India have no sympathy with their co-religionists in the rest of India?
2. If the problems of the Muslims of Bengal are similar to those of the Muslims of North-West region, why should Bengal be excluded from the proposed parleys?

On behalf of Iqbal, "Inqilab" said that separate regional consultations were necessary because all opposition was directed at undermining Muslim rights in the Muslim majority provinces, while the weightage given to Muslims in the minority provinces had hardly ever been challenged by the Hindus, the Government of India or by the Simon Commission. Regarding the exclusion of Bengal, it was stated that it was only because of the long distance involved, however, it was pointed out that if the Muslims of Bengal would hold a similar conference, the Muslims of the North-West region would give them their full support.

On December 4, 1930, another meeting of the Reception Committee was held at the residence of Iqbal. At this meeting, Syed Afzal Ali Hasni, another leading citizen joined the Committee. Maulana Syed Habib was asked to work as Co-Secretary along with Mr. Majeed Malik. The Conference was named "Upper India Muslim Conference" and a small staff was appointed. A few days later it was revealed that Haji Abdullah Haroon, the prominent Sindh leader, had joined the sponsors and was mobilizing public opinion in Sindh in support of the project.

This was all a prelude to Iqbal's historic presidential address at Allahabad. Within a few days the objects before the sponsors of the Upper India Muslim Conference became more clear, for on December 14, 1930, there appeared on the front page of "Inqilab" a double-column box carrying an appeal to Muslims to give their full co-operation in holding the conference. The first two lines in the poster-box said:

Punjab, Sindh, N.W.F.P. and Balochistan are a Muslim country. Keep the banner of Islam aloft in them.

The box continued to appear at short intervals for a few months.

At the end of December 1930, Dr. Muhammad Iqbal went to Allahabad and in the course of his presidential address at the annual session of the All-India Muslim League said:

*".... The formation of a consolidated North-West Muslim State appears to me to be the final destiny of the Muslims at least of North-West India."*

The idea of the Upper India Muslim Conference continued to agitate the mind of Iqbal. Meetings of the Reception Committee continued to be held, mostly at his residence, till roundabout the end of March 1931. After that Iqbal's strategy was to go on working for the Muslim demands as presented in the resolution of the All parties Muslim Conference of 1929, he attended the second Round Table Conference in London, but was soon disillusioned, because he was opposed to

any compromise that endangered Muslim majorities in Punjab and Bengal or promised any inferior status for Sindh, N.W.F.P and Balochistan. He was totally opposed to an All India Federation and his view was that the British Parliament should hand over responsibility to the autonomous province directly. Even in his presidential address at the Lahore Session of the All India Muslim Conference held in 1932, he said: "In my address to the All-India Muslim League, I raised my voice against the idea of an All India Federation. Subsequent events have shown that it is working only as a drag on political advance of India." When the other Muslim delegates to the Round Table Conference agreed to the simultaneous introduction of provincial autonomy and central responsibility, Iqbal made a protest against that and characterised it as a grave political error. It is interesting to note that the federal part of the Government of India Act of 1935 was never introduced.

When in 1936, All-India Muslim League began to show signs of life under the leadership of the Quaid-i-Azam, Iqbal sent a number of letters to him explaining his viewpoint regarding the political future of the Muslims of the subcontinent. He was once more apprehensive of League following a line akin to the concept of a united India. So, on the one hand, he impressed upon the Quaid-i-Azam the desirability of carrying the two-nation theory to its logical conclusion and on the other, threw hints about another Upper India Muslim Conference. The following extract from his letter addressed to the Quaid-i-Azam dated June 21, 1937, will be read with interest:

*"..... It is obvious that the only way to a peaceful India is a redistribution of the country on the lines of racial, religious and linguistic affinities. Many British statesmen also realized this, and the Hindu-Muslim riots which are rapidly coming in the wake of this constitution are sure further to open their eyes to the real situation in the country. I remember Lord Lothian told me before I left England that my scheme was the only possible solution of Some Muslims in the Punjab are already suggesting the holding of a North-West Indian Muslims Conference, and the idea is rapidly spreading. I agree with you, however, that our community is not sufficiently organized and disciplined and perhaps the time for holding such a conference is not yet ripe. But I feel that it would be highly advisable for you to indicate in your address at least the line of action that the Muslims of North-West India would be finally driven to take. "To my mind the new constitution with its idea of a single Indian federation is completely hopeless. A separate federation of Muslim provinces, reformed on the lines I have suggested above, is the only course by which we can secure a peaceful India and save Muslims from the domination of non-Muslims. Why should not the Muslims of North-West India and Bengal be considered as nations entitled to self-determination just*

*as other nations in India and outside India are? Personally I think that the Muslims of North-West India and Bengal ought at present to ignore Muslim minority provinces. This is the best course to adopt in the Interest of both Muslim majority and minority provinces."*

The Lucknow Session of the All-India Muslim League played a great role in the rejuvenation of the separatist movement but it also reaffirmed its faith in a united India. However, Iqbal continued to stick to his opinion and under his inspiration the Punjab Muslim Student's Federation decided to work for the establishment of a Muslim National State in the North-West of India. So was the case with the Inter-Collegiate Muslim Brotherhood of Lahore. The Punjab Muslim Students' Federation went a step further by accepting applications for affiliation from the Muslim Students' Federation established in Sindh, N.W.F.P. and Kashmir. Having been the Founder-Secretary of this organization, I can safely say that this was done on the advice of Iqbal.

A careful study of the last para in the letter quoted above, seems to suggest that Iqbal visualised, at some future date, a bifurcation of the All-India Muslim League into two parts, one representing the Muslim-majority provinces and working for the establishment of Pakistan and the other representing Muslim-minority provinces and struggling for a rightful place in the body-politic of Hindu India as a strong minority. It is quite possible that such a course, if it had been adopted, might have spared the Indian Muslims the pangs they suffered at the time of Partition. However, this statement requires further thought on the part of historians.

### **IQBAL'S ALLAHABAD ADDRESS: AN ANALYSIS**

What was Iqbal's concept of a "North-Western Muslim National State" that he demanded in 1930 in the course of his address at the Allahabad session of the All India Muslim League? Did he visualise an independent and sovereign state or a state within an Indian Federation? If he sought a Muslim India within India, did it mean that he had faith in the indivisibility of the subcontinent? Lastly, did he or did he not make a demand for the establishment of a Muslim State in Bengal, and if not, why? These are some of the questions whose answer depends upon a careful analysis of the Allahabad Address, a document of great significance, which like Rousseau's *Social Contract* is most widely quoted but rarely studied in full.

"I lead no party, I follow no leader", asserted Iqbal while expressing his views as a student of Islam, its law and polity, its culture, its history and its literature. It was his belief that Islam was the major formative factor in the life history of Indian Muslims and it furnished those basic emotions and loyalties which gradually unify



scattered individuals and groups and finally transform them into a well-defined people, possessing a moral consciousness of their own. Discarding the European concept of religion as the private faith of an individual having nothing to do with man's temporal life, Iqbal said: "Islam does not bifurcate the unity of man into an irreconcilable duality of spirit and matter. In Islam, God and the Universe, spirit and matter, church and state are organic to each other. For such a group of people, the concept of an Indian nationhood and the construction of a polity on national lines amounted to a negation of the Islamic principle of solidarity and, therefore, not acceptable to Muslims. Iqbal had no hesitation in saying that "if the principle that the Indian Muslim is entitled to full and free development on the lines of his own culture and tradition in his own Indian homelands is recognized as the basis of a permanent communal settlement, he will be ready to stake all for the freedom of India". He added: "The life of Islam in this country very largely depends on its centralization in a specific territory."

Iqbal further said: "The principle that each group is entitled to free development on its own lines is not inspired by any feeling of narrow communalism. There are communalisms and communalisms. A community which is inspired by feelings of ill-will towards other communities is low and ignoble. I entertain the highest respect for the customs, laws, religious and social institutions of other communities. Nay, it is my duty, according to the teaching of the Quran, even to defend their places of worship if need be. Yet I love the communal group which is the source of my life and behaviour; and which has formed that I am by giving me its religion, its thought, its culture and thereby recreating its whole past, as a living operative factor, in my present consciousness.

"The religious ideal of Islam is organically related to the social order which it has created. The rejection of the one will eventually involve the rejection of the other. Therefore, the construction of a polity on national lines if it means the displacement of the Islamic principle of solidarity, is simply unthinkable to a Muslim. This is a matter which at the present moment directly concerns the Muslims of India."

Taking a wider view of the problem, Iqbal said "India is Asia in miniature. Part of her people have cultural affinities with nations in the East and part with nations in the middle and West of Asia. If an effective principle of co-operation is discovered in India, it will bring peace and mutual goodwill to this ancient land which has suffered so long, more because of her situation in historic space than because of any inherent incapacity of her people. And it will, at the same time, solve the entire political problems of Asia.... I demand the formation of a consolidated Muslim State in the best interests of India and Islam. For India it means security and peace resulting from the internal balance of power: for Islam an opportunity to rid itself of the stamp that Arabian Imperialism was forced to give it, to mobilize its laws, its education, its culture, and to bring them into closer contact with its own original spirit and with the spirit of modern times."

For the implementation of this principle, Iqbal supported the Muslim demands formulated by the All Parties Muslim Conference held at Delhi. Those included – recognition of Muslim majority in Punjab and Bengal, carving out of a new Muslim province by separating Sindh from Bombay, introduction of constitutional reforms in N.W.F.P. and Balochistan, recognition of the principle of maximum provincial autonomy and a federal form of Government, 33 per cent Muslim representation in the Federal legislature and the establishment of a convention that no legislation affecting a particular community would be effective unless confirmed by three-fourth majority of members of a legislature belonging to that community.

However, Iqbal visualised something more, a peaceful co-existence of the two ideologies, the Muslim Ideology and the Hindu Ideology, in healthy competition with each other within the frame-work of a Federal India. For that it was necessary to weld the various contiguous Muslim provinces into one state, so that instead of frittering away their energies in working in watertight compartments, they could make a unified effort. He, therefore, said: "Personally I would go further than the demands embodied in it (resolution of the All parties Muslim Conference). I would like to see the Punjab, North-West Frontier Province, Sindh and Balochistan amalgamated into a single state. Self-government within the British Empire, or without the British Empire, the formation of a consolidated North-West Indian Muslim State appears to me to be the final destiny of the Muslims at least of North-West India."

The words 'at least' show that Iqbal had not forgotten Bengal and the fact that he had in the same address supported the recognition of the Muslim majority in Bengal adds further to the significance of the words 'at least.' Moreover, the use of the word 'state' for this region was necessary because a number of provinces were to be welded into one. When one part of India was to be called 'state', the corollary followed that all provinces including Bengal were to be named as such. Thus, there was hardly a necessity to specify the establishment of a Muslim state of Bengal; it was so obvious. This should, once for all, put an end, to the fallacy that Iqbal only thought of North-West India and not of the Muslims of Bengal.

Iqbal did not aim at the subjugation of non-Muslim minorities in the proposed states. It was in fact just the reverse of it. His effort was to exclude as many non-Muslims as possible in order to add to the homogeneity of a state.

He himself pointed out: "The exclusion of Ambala Division and perhaps of some districts where non-Muslims predominate, will make it less extensive and more Muslim in population – so that the exclusion suggested will enable this consolidated state to give a more effective protection to non-Muslim minorities within its area."

By implication he expresses the same view about Bengal, because in another part of his address he vigorously put forward the view that a territorial redistribution was necessary "so as to secure comparatively homogeneous communities possessing linguistic, racial, cultural and religious unity."

These states were to be completely autonomous even possessing "provincial armies necessary for maintaining internal peace". He said: "What is called 'residuary powers' must be left entirely to self-governing states, the Central Federal State exercising only those powers which are expressly vested in it by the free consent of federal states." The Federal Assembly was not to be a popular assembly. It was to consist of representatives of the states forming part of the Federation.

In the Hindu mind there lurked a constant suspicion, that Muslims of India if afforded an opportunity to have autonomous Muslim provinces along the North-West border, would ultimately seek inspiration from Muslim Lands across the border. Srinivasa Sastri openly accused Muslims of being motivated by the desire 'to acquire means to exerting pressure in emergencies on the Government of India.' Iqbal did his best to allay the suspicion by holding out the assurance that "in the North-West India, Muslims would prove the best defenders of India against a foreign invasion, be that invasion one of ideas or of bayonets". He went a step further and offered the stationing on the North-West Frontier of "a strong Indian Frontier Army, composed of units recruited from all provinces and officered by efficient and experienced military men taken from all communities".

In another part of his address, he said: "I am perfectly sure that scheme of a neutral Indian Army, based on a federated India, will intensify Muslim patriotic feelings, and finally set at rest the suspicion, if any, of Indian Muslims joining Muslims from beyond the frontier in the event of an invasion."

Thus we find that Iqbal's concept of a North-West Indian Muslim state was that of a completely autonomous state at par with other Indian states, including the Muslim state of Bengal with such territorial adjustments as necessary, maintaining its own army and coming to an understanding with Hindu states with a view to establishing a system of peaceful co-existence of the two ideologies in healthy rivalry with each other and assuring the Hindus of security against foreign aggression through the means of neutral army of composite character.

However, he regarded the Indian problem as an international rather than a national one and he also had in his mind the possibility of the ultimate session of the Muslim states. That is why he said: "I am not hopeless of an inter-communal understanding, but I cannot conceal from you that feeling that in the near future our community may be called upon to adopt an independent line of action to cope with the present crisis."

And he concluded: "I do not wish to mystify anybody when I say that things in India are not what they appear to be. The meaning of this, however, will dawn upon you only when you have achieved a real collective ego to look at them." And when the Muslim nation developed that collective ego, the result was Pakistan.

## IMMEDIATE REACTION TO IQBAL'S ALLAHABAD ADDRESS

What was the immediate reaction to Iqbal's Allahabad address in 1938 that envisaged the establishment of a North-Western Muslim National State? How was the proposal received by the British, the Muslims and the Hindus? Our professional historians are silent on this point. However, this is an essential link in the story of Pakistan which ought to be traced through a careful scrutiny of the contemporary records.

Iqbal's address came at a time when Muslim India was passing through a great crisis. 'To be or not to be' was the question before the Muslim nation. This was because Whitehall was the venue of a secret concordat arrived at between the traditionally pro-Hindu Labour Prime Minister, Ramsay MacDonald and the narrow-minded Hindu leadership thinking in terms of Hindu *Raj* under the aegis of the British. They agreed on a scheme of constitutional reforms providing for a strong centre with Hindu position being further strengthened by the inclusion of Princes in a Federation of India. With the Round Table Conference in session, Muslim delegates had come with a mandate to insist on maximum provincial autonomy, a weak centre, recognition of Muslim majority in the Punjab and Bengal, separation of Sindh from Bombay Presidency, introduction of reforms in N.W.F.P. and Balochistan and on Separate Electorate. Faced by the united Anglo-Hindu front, they were reeled back from their position and they began giving concession after concession. They disturbed Iqbal who found a God-sent opportunity to project his views when he was elected as the President of the Allahabad Session of the All India Muslim League. The result was the historic address he delivered, declaring that the destiny of Indian Muslims was the establishment of a North-Western Muslim National State comprising Punjab, Sindh N.W.F.P. and Balochistan.

That was a bomb-shell for the British as well as the Hindus. Mr. F. W. Wilson, the London Correspondent of the *Indian Daily Mail* of Bombay said in his despatch dated December 31, 1930 that Ramsay MacDonald was highly displeased with the views expressed by Iqbal. This was followed by a despatch from London published in the *Leader* of Allahabad in its issue, dated January 4, 1931. This stated that the British as well as Indian circles in the Round Table Conference expressed resentment against what it called as assault made by Iqbal on the idea of an all-India constitution being worked out there. Later the *Times of India* and the *Pioneer* wrote editorials against Iqbal's proposal.

The *Tribune* of Lahore attributed motives to Iqbal. In its issue dated January 1, 1931, it alleged that Iqbal was vindictive because he was not invited to the current session of the Round Table Conference. It was of the view that Iqbal had torpedoed all chances for a communal settlement, first by sending a telegram to Muslim delegates protesting against their conditional acceptance of the principle of joint electorate and then by delivering his Presidential address at Allahabad.

The Hindu press maligned Iqbal on a very large scale. Throughout the subcontinent, Hindu papers carried on a tearing and raging campaign against him and even attributing statements which he never made. "A dangerous Muslim of Northern India" was the title given to an article that appeared in *Pratap*, a leading Hindu daily, notorious for its vituperative outbursts against Muslims. It was full of abusive epithets like 'fanatic, mischievous, dangerously prejudiced, venomous, narrow-minded, and mean'. Another Hindu writer made the allegation that Iqbal wanted to deprive the Hindus of their homeland and hand over the same to the Muslims. Then followed an article by Bipin Chandra Pal, a well-known and seasoned Bengali journalist, which was reproduced by many Hindu papers. He accused Iqbal of dreaming the revival of Muslim rule in India.

There was only one intelligent analysis of the address made by a Hindu writer and he, too, did not disclose his name. Writing under the by-line of "A Liberal Hindu" in the *Times of India*, he said that Iqbal's argument carried considerable weight because with the inclusion of Indian states in the proposed federal structure, the position of Hindus was bound to be further strengthened *vis-a-vis* Muslims. Under the circumstances, Iqbal's plea for the establishment of a North-Western Muslim State with an overwhelming Muslim majority required a sympathetic consideration, he added. The writer told his co-religionists that as Hindus constituted very small minorities in Sindh, Balochistan and N.W.F.P., they had no status in those provinces. In the event of a North Western Muslim State, they would have a strong minority and if they collaborated with Sikhs, they would be a power to be reckoned with. Therefore, he advised Hindus not to be alarmed unnecessarily.

Now about the Muslim reaction. The delegates at the Allahabad session of the All India Muslim League listened to the address but neither discussed it nor expressed any opinion in favour or otherwise. This was probably because the issue was so important that it could not be discussed in the absence of leaders like Aga Khan, M.A. Jinnah, Sir Mohammad Shafi and Mohammad Ali, who were all in England attending the Round Table Conference. Another reason could be the prejudice against Iqbal on the part of Muslim leaders in the Muslim-minority provinces, as a few months earlier he had declared his intention to call an Upper India Muslim Conference at Lahore representing Muslim Leadership of Punjab, Sindh, Balochistan and N.W.F.P. on the plea that the Muslim leaders of Muslim-

minority provinces failed to understand the problems of the Muslim-majority provinces.

The *Inqilab* of Lahore came to the rescue of Iqbal and wrote about a dozen editorials in January 1931 in defense of Iqbal's proposal. Its plea was that the proposal for the partition of India actually emanated from Hindu quarters. Lala Lajpat Rai was the first to suggest a migration of population on communal basis and he had clearly proposed that the Hindus of Northern India should migrate to Central and South India and the Muslims of those regions should adopt Northern India as their homeland. Parmanand, another prominent Hindu leader, had made the same proposal. And only a few days before Iqbal delivered his address, Professor G. R. Abhyankar, an expert on the problems of Indian states, had envisaged a division of the subcontinent into two States, Muslim India and Hindu India. The *Inqilab* failed to understand why Iqbal was denied the right to suggest the same proposal.

Two days later, in its issue dated January 9, the *Inqilab* wrote: "If Hindus are justified in ignoring the Muslims and working for the establishment of Hindu Raj only on the basis of their brute majority, surely Muslims, too, were justified in declaring as their goal, the establishment of a Muslim National State comprising Punjab, Sindh, Balochistan and N.W.F.P., where they command about eighty per cent majority. Some people have suggested that the Hindu-Muslim issue be referred to the League of Nations at the time of its inception, let them seek an opinion from the League whether a region with eighty per cent Muslims majority deserved a Muslim government or not."

"Civil war was the only alternative to the solution proposed by Iqbal," was the opinion expressed by the same paper in its issue dated January 11. It stated: "If in accordance with the proposal made by Iqbal, the right to freedom of the Muslim majority in Northern India is recognized, there will be complete tranquillity throughout India. Hindus, as well as Muslims, will be enabled to live in their respective regions a life of peace and prosperity. However, if the Hindus, entering into a conspiracy with the ruling authority in England, are successful in establishing a political set up of their own liking, the Muslims will not allow it to exist even for a day. This will lead to a civil war without an end which would surely be not very pleasant for the Hindus."

The *Hamdam* of Lucknow in the course of an editorial dated January 5, expressed the opinion that Islam's survival as a cultural force depended on the establishment of a Muslim National State in Northern India. It added: "This will cause a patriotic fervour among Muslims and they would be in an ideal position to defend India with all the might at their command against a possible attack from the Bolsheviks or the Afghans. This is the best solution of the Muslim problem. Let the Indian Muslims forge a united front for the attainment of this goal."

Slowly the Muslims public opinion veered round the proposal. Three student workers from Calcutta, namely, Hakim Raghbir Ahsan belonging to Bihar, this dedicated leader was a close friend of the Quaid-i-Azam and Allama Iqbal. He was even the first person who proposed for establishing Iqbal Academy while Iqbal was alive. After independence he came to Pakistan, and when Iqbal Academy was founded, Raghbir Ahsan was appointed as its vice President. Fazal Rasul Khan Afridi and S.M. Salim, issued a joint statement in support of Iqbal's address and suggested the initiation of a "Muslim Ideal Fund" in order to finance a vigorous propaganda drive in support of Iqbal. From Allahabad, Mr. Abdur Rab, an advocate issued a statement and said: "You can show Muslims as people of different provinces only in books of geography, but it is a fact as Muslims, they are united in heart. They have the same religion, the same civilization and the same language."

However, the greatest impact of Iqbal's address was received in the territories now comprising Pakistan. The idea of an Upper India Muslim Conference was revived. In Lahore, the protagonists included Dr. Iqbal, Khan Saadat Ali Khan, Khwaja Feroz-ud-Din Ahmad, Mulana Ghulam Rasul Mehr and Maulana Abdul Majid Salik (Editors of *Inqilab*), Mr. Majeed Malik (editor of *Muslim Outlook*) and many others. In Sindh, Haji Abdullah Haroon, the most influential Muslim leader of that region, was day and night busy in popularising the ideal placed by Iqbal before the Muslims.

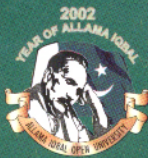
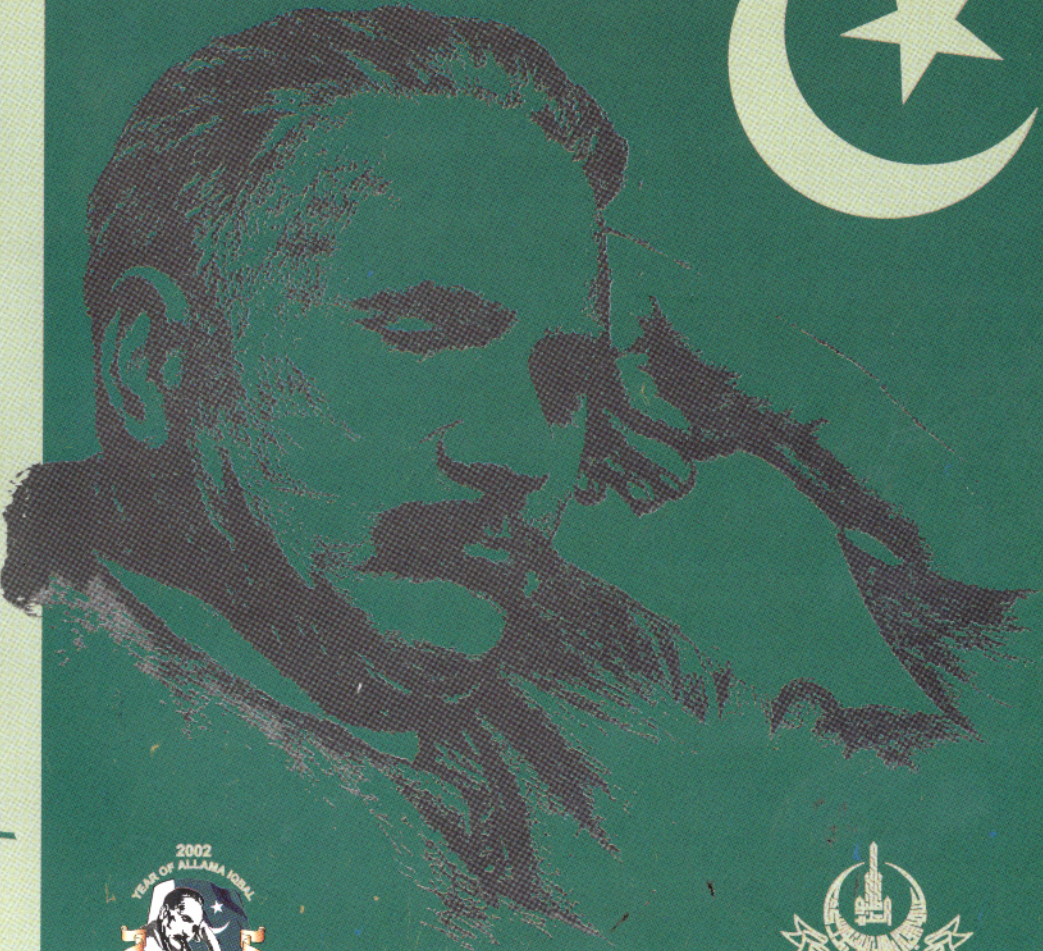
In conclusion, I would like to give the last para of *Inqilab's* editorial entitled "Iqbal's Victorious March Against Hindu Raj" published in its issue dated January 17:

*"The truth stands declared. The untruth lies prostrate. Hindu machinations have been exposed. Long live the personality that showed light to a Millat that was lost in the magic of deceptive slogans of nationalism and democracy. God willing, this light would remain a constant companion of the Muslims of India till they reach their destination."*

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**Allama Iqbal Open University**  
**Islamabad**



# **SIALKOT: The Home Town of Allama Iqbal**

By  
Professor Masudul Hassan\*

Sialkot is one of the important cities of Pakistan. It is situated on the northern bank of the Aik stream upon the edge of a ridge which extends southward from the Jammu hills. The Chenab flows at a distance of 16 kilometers to the west of Sialkot. Sialkot is 112 kilometers from Lahore with which it is connected both by road and rail. Sialkot is a picturesque city, offering many attractions for the tourists.

## **HISTORIC BACKGROUND**

The ancient route from the Indus to India passed along the foothills through Sialkot, and as such Sialkot has witnessed many events that have shaped the history of Pakistan. The history of Sialkot is a miniature history of Pakistan – rich in legends, traditions, folk tales, and pulsating with life.

There is a reference to Sialkot in the Mahabharata epic when around 1400 BC, Raja Sial, an uncle of the Pandus, ruled in this part of the Punjab, and founded a city which was called Sialkot. Later, the region came in the occupation of the Madra tribe, who named the city as Madrakot.

Alexander the Great built a fort here and for some time the city was called Sikandar Kot. After the withdrawal of Alexander, the region became a part of the Maurayan Empire. The Bactrian and Parthian Greeks succeeded the Maurayas. The Greeks established two principalities in the Punjab, one with the capital at Taxila and the other with the capital at Sialkot. Demetrius, the Greek King, had his capital at Sialkot and he renamed the city as Eutheydemiya after his father Eutheydemus. Another prominent king of the line was Menander under whom Sialkot is described in travelers' accounts as a city of groves, and a prosperous trade centre. After Menander, his queen, Agathocelia ruled at Sialkot. She is the first women ruler known to history to have ruled over the Punjab. The Greeks were the master of Sialkot for over a century, and they gave Sialkot a Greek orientation. Even today Sialkot has some semblance of a Greek city.

The Greeks were succeeded by the Sakas who, like the Greeks, had principalities at Taxila and Sialkot, the river Jhelum forming the boundary between the two. Under the Sakas, Sialkot was known as Sakala which was a very important city. The Sakas were overthrown by the Kushans. The Kushans had their capital at Peshawar, but Kushan chief ruled over different parts of the

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\* The writer has written a number of books.

country and enjoyed a semi-independent status. During this period Raja Salvahan came to power in Sialkot. Raja Salvahan renamed Sakala as Salvahanpura. Raja Salvahan, and his sons Puran and Risalu are the heroes of many legends, folk, tales, and ballads.

The Kushans were in turn overthrown by the Huns. The Hun chief Mihirgula and Toramana had their capital at Sialkot. The Guptas of India extended their sway westward, overthrew the Huns and became the masters of the Punjab upto the Chenab. After the fall of the Huns the city of Sialkot was deserted and it faded out of history. The capital of the Punjab was shifted southward to Takishahr, the ruins of which may be seen at the village Asarur near Khangah Dogran in Sheikhpura district.

## LATER HISTORY

Sialkot came back to life during the Muslim period. Mahmud of Ghazna established a military station at Sialkot. Later, Shahabuddin Ghauri constructed or reconstructed a fort here. During the thirteenth century, Sialkot was ruled by a Hindu chief. According to Griffin's books "Chiefs and Families of Note", the city was wrested by Sial (the forefather of the Sial tribe) from the Hindu chief in 1243 C.E. The Sials were originally Hindu Rajputs who were converted to Islam by the Chishti saint Baba Farid Ganj Shakkar of Pakpattan. It was Sial who named the city as Sialkot, and this name has persisted for the last 700 years. It was during this period that Imam Ali La Haq, a vicegerent of Baba Farid Ganj Shakkar, settled at Sialkot. It was because of Imam Ali La Haq's missionary efforts that the Hindus were converted to Islam, and Sialkot became a Muslim city. Babar, the founder of the Mughal Empire, has referred to Sialkot and Pasrur in his biography. During the Mughal period Sialkot became an important city and was particularly known for the manufacture of paper.

In the early British period, the native forces in Sialkot rose against the British in 1857 C.E. for some time, the city remained completely under the control of the native forces, and the British had to seek refuge in the fort. After the fall of Delhi, the British rule was re-established in Sialkot. The British built a cantonment at Sialkot, and when their forces moved to the cantonment, the fort in the city was dismantled in 1866 C.E.

The Muslims of Sialkot were in the vanguard of the Pakistan Movement. Quaid-i-Azam Muhammad Ali Jinnah visited Sialkot during the days of the struggle of Pakistan, and it was at Sialkot that he gave an account of the breakdown of his talks with the Unionist Chief Minister Sir Khizar Hayat Tiwana. In the post-independence period, Sialkot made history when during the 1965 war with India the greatest tank battle since the Second World War was fought at Chawinda in Sialkot district. The enemy bombed the city of Sialkot, but the brave citizens of

Sialkot withstood the trial with great fortitude, and the brave forces of Pakistan repuled the attack of the enemy.

## **GREAT NAMES IN HISTORY**

Sial, after whom the city of Sialkot is named, was a great warrior and conqueror. Imam Ali La Haq, and Imam Burkhurdar (who lies buried at Pasrur) are the premier saints of Sialkot district who converted most of the local population to Islam. During the Mughal period, Sialkot produced the renowned scholar of the age Allama Mian Abdul Hakim. During this period Sialkot also produced the great Persian poet Dilshad Pasruri. During the Sikh period, Sialkot produced the Punjabi poet Hashim who was the poet laureate of the court of Maharaja Ranjit Singh. During the British period, Sialkot was the home town of Allama Iqbal, the poet of the East, the man who conceived the idea of Pakistan, and who ranks high among the great poets of the world of all times. This period also produced Shams-ul-Ulema Mir Hasan, a renowned scholar and a teacher of Allama Iqbal. Sialkot was the home district of Sir Zafarullah who was the first foreign Minister of Pakistan, and who later rose to the high office of the Chief Justice of the International Court of Justice at Hague. In the post-independence period, Sialkot produced the great Urdu poet, Faiz Ahmad Faiz, the winner of the Lenin Award.

## **MONUMENTS**

Because of the vicissitudes of times most of the ancient monuments in Sialkot have disappeared. The only surviving monument of the pre-Muslim period is the Puran's well on Pasrur road. According to legend, Raja Salvahan's son Puran was thrown into this well because of the machinations of a wicked stepmother.

Originally, Sialkot was a walled city, but these walls have now disappeared. The old fort in the heart of the city was dismantled in 1866. What remains of the fort is a huge mound at the top of which the offices of the City Corporation, the District Council, the Jinnah Hall and the Police Lines are sited. At a corner of the fort is the tomb of Murad who, according to legend, was killed by a Hindu chief to fill the foundations of the fort with his blood. At the foot of the fort are the graves of the heroes who fell in the 1857 War of Independence.

The mausoleum of Imam Ali La Haq, a Chishti saint of the thirteenth century is the main pilgrimage center of Sialkot. A beautiful mosque is attached to the shrine. In the Mianapura quarter of Sialkot is the mausoleum of Mian Abdul Hakim, a renowned scholar of the seventeenth century. Of the Sikh period, the main monuments are Shiwala Teja Singh and Ber Baba Nank – the site where the founder of the Sikh religion Guru Baba Nanak rested for some time.

An important monument of the British period is the "Iqbal Museum". It was originally "Iqbal Manzil", the house where Allama Iqbal was born and where he lived. The museum is a place of great attraction for the tourists. Numerous places and institutions in Sialkot have been named after Allama Iqbal. These include Allama Iqbal Chauk (crossing); Allama Iqbal Municipal Library; Government Iqbal Memorial High School; and Allama Iqbal Hospital. In the cantonment a memorial has been built to the memory of the martyr who fell in the battle of 1965.

Head Marala, about 15 kilometers from Sialkot is an important picnic resort, conspicuous for its scenic beauty and a place of great attraction to the tourists. Here are the head works of the Upper Chenab Canal which were opened in 1912. In Basti Sheikh Chughan, near Head Marala, there are two mounds over which there are tombs nine yards long. According to tradition, common among the local people, two Jewish prophets came and settled here some 2,500 years ago.

## GROWING CITY

Sialkot of today is an important growing city. During the course of history, it has assimilated numerous cultures. There are parts of the city which preserve the look of a Mughal town. There are parts of the city which carry the mark of the British period. In the matter of architecture, Sialkot has its own peculiar characteristics. The architecture is basically utilitarian in character. The city is now expanding in all directions, and has come to assume the characteristics of being a typically Pakistan city with its hundreds of mosques and tall minarets.

The city is spread over numerous quarters which are known as "Puras". These include: Rangpura; Hajipura; Chiraghpora; Muradpura; Mubarakpura; Mianpura; Mirpura; Tajpura; Karimpura and Wazirpura.

Greek literature refers to Sialkot as a city of groves and parks. True to these traditions, Sialkot is conspicuous for its groves and parks. Most of the roads, particularly the road that leads to the cantonment, are conspicuous for their shady trees. Some of the parks in the city are: Jinnah Park; Gulzar-i-Fatima; Anderson Park; Shahabuddin Park; and Allama Abdul Hakim Park.

The bazaars of Sialkot are thriving centres of business, well-stocked with all the requirements of life.

There are half-a-dozen colleges, and two dozen high schools in the city. Out of these educational institutions, Murray College is the most famous. It was here that Allama Iqbal was educated. Sialkot figures high among the cities of Pakistan in the matter of literacy rate. There are half—a-dozen hospitals in the city. Sialkot has the largest concentration of refugees from the state of Jammu and Kashmir.

Sialkot has also the largest colony of Christians. There are Scotch Mission Presybatrian, and Catholic Churches in the city.

## **INDUSTRIAL CENTRE**

Sialkot enjoys unique position as an industrial centre. The industries in Sialkot can be divided into three broad categories, firstly such industries for which Sialkot is the only centre in Pakistan; secondly such industries for which Sialkot is the main centre along with a few other cities in Pakistan; and thirdly such industries which are general and common to many cities. In the first category Sialkot monopolizes in the production of sports goods. These include: cricket bats; hockey and polo sticks; tennis, badminton and squash rackets and frames; footballs, volley balls; hockey balls, cricket balls; shuttle cocks; carrum boards; and other accessories of sports goods. Sialkot also specialises in the production of musical instruments; artificial limbs; swords; and guts.

The sports goods produced in Sialkot are popular the world over for their quality, fine workmanship and modest prices. For tourists interested in sports and sports goods, a visit to Sialkot is a must. There is something mysteriously particular in the climate of Sialkot which makes it suitable for the manufacture of sports goods.

The industries with regard to which Sialkot is a main centre, but which are located in a few other cities as well include: Glue; clay fire; rubber goods; plastic goods; cutlery; razor blades; agricultural implements; electro-plates and guilders; hospital apparatus and equipments; fountain pens; locks; scales and weighing machines; cycle spare-parts and sporting arms. The industries in the third category (common to other cities) include: soap; pharmaceuticals; cold storages; leather goods; trunks; valves; durries; furniture; bed sheets and table covers.

Around Sialkot, Pasrur is known for its glazed and un-glazed pottery. A sugar mill is located at Pasrur. Kotli Loharan is known for the manufacture of sporting arms and locks. Daska is known for its numerous rice mills and manufacture of agricultural implements.

## **SIALKOT – PAST, PRESENT AND FUTURE**

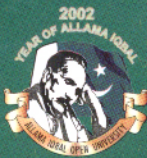
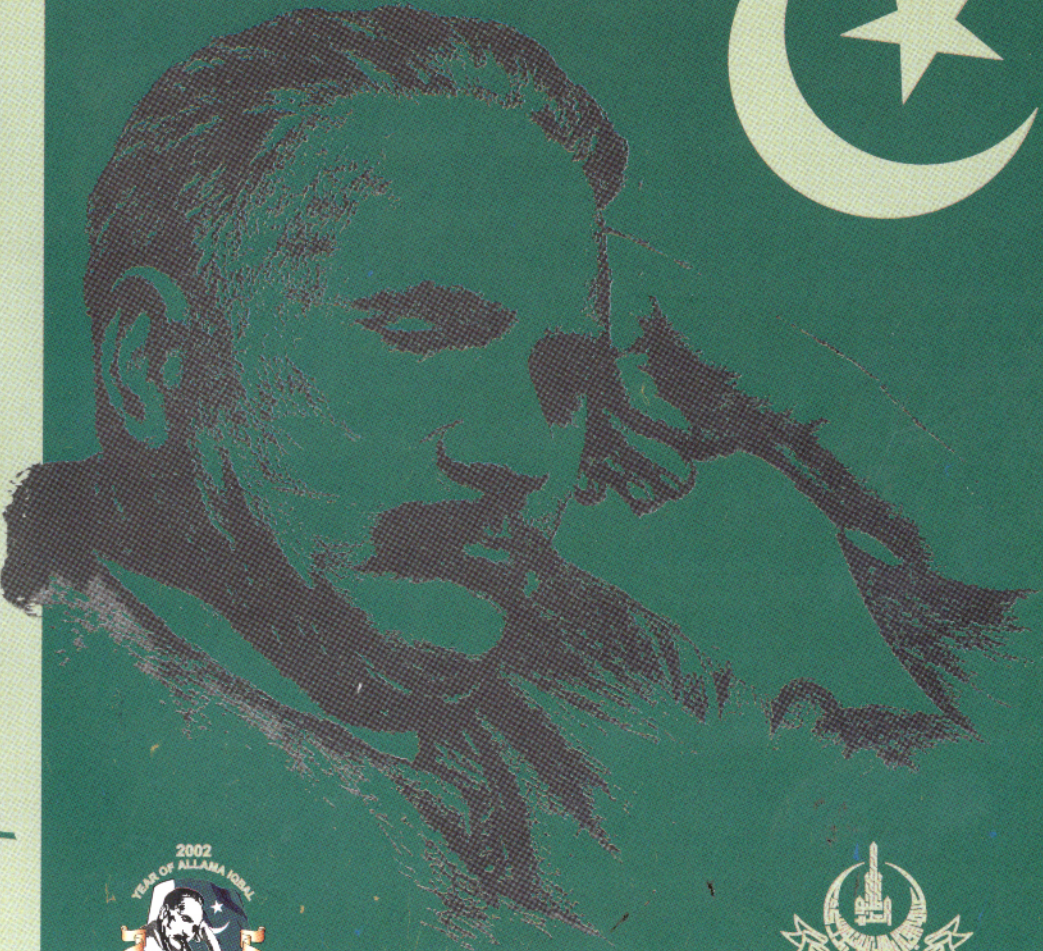
Sialkot has a rich past history. Since independence, in spite of the fact that it is a border city it has made rapid strides in all fields of human endeavour. Its population has more than doubled since independence. The city is fast expanding in all directions. The status of the city has been raised from a Municipal town to a Corporation City. It has developed into an important military station. It has been awarded the status of a Test Centre for international cricket

matches. A dry port has been established at Sialkot and this is indicative of its importance as a trading centre. Sialkot of today is known as the "City of Iqbal". And as one visits it the very air of Sialkot appears to breathe the message of Iqbal summed up in the work *Khudi*, connoting self-expression, self-realisation, self-affirmation and self-development.

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**Allama Iqbal Open University**  
**Islamabad**

## Maulvi Mir Hasan: Mentor of Allama Iqbal

By  
Dr. Mahmudur Rahman

It was a very cold day of January 8, 1877. The small city of Aligarh was the venue of a historical function. On this date, the foundation stone of the Aligarh College was going to be laid by Lord Lytton, the Viceroy of India. To participate in this august ceremony, a number of distinguished guests had arrived from the nook and corner of the country. Among the invitees, there was a bearded man of thirty three years age who had come from Sialkot on the special request of his friend Sir Syed Ahmad Khan.

The same night, Sir Syed hosted a dinner in the honour of the Viceroy. All the participants of the functions were cordially invited. After *Maghrib* prayer, an attendant came to the guest from Sialkot for getting him escorted to the dining hall. But he refused to go on the plea that he was not habitual of attending such types of dinner. As soon as Sir Syed heard the news, he asked his son Justice Syed Mahmud to carry the meal on the tray personally to the room of the guest. He further instructed the Justice:

*"Look! You have to remain in his service till the distinguished guest finishes the meal. Also have to listen the scholarly talks of this learned man attentively."*

This learned man, to whom Sir Syed gave utmost respect, was Maulvi Mir Hasan, the venerable teacher of Allama Iqbal.

Shams-ul-Ulama Hafiz Syed Mir Hasan was born at Sialkot on 18<sup>th</sup> April, 1844. According to the established traditions of the age, he received his education in *Hadith, Fiqah, Tafseer, Arabic and Persian* languages. He also became the Hifize-Quran. After completing his religious education, Maulvi Sahib was appointed as teacher of Arabic and Persian languages in Scotch Mission School, Sialkot. He was highly devoted man in the teaching profession and always took interest in the character-building of his pupils. He not even used to teach the students in the classroom, but also gave them lessons outside the premises. In his way from house to school and back, towards the mosque and market, the students would have escorted him with their books in hands and Mir Hasan pleasantly taught them while walking on foot. A number of his disciples used to come to his residence for guidance, and always found him at their disposal free of cost. He never claimed any extra charges for part time tuition. Neither he asked any pupil to do some sort of service. Maulvi Sahib was only fond of furnishing knowledge wherever it was asked for.



The way Allama Iqbal came in contact with him, is an interesting story. Shaikh Noor Muhammad, the father of Iqbal, was a religious minded person. He wanted his son to be a religious scholar. As such, he sent the boy to Maulana Ghulam Hasan – a noted *Aalim* of the age. Being a friend, Mir Hasan also used to go there off and on. One day, he saw a small but intelligent-looking boy reading a book. He enquired:

“Who’s child is this?”

Maulana Ghulam Hasan told that he was the son of Shaikh Noor Muhammad.

On hearing this, Mir Hasan said:

“Ho, he will not read here. I would myself teach him.”

From this date, Iqbal became his favourite disciple, and received all the preliminary education of Arabic and Persian from Maulvi Mir Hasan. It was on his advice that Iqbal was admitted to Scotch Mission School. When the school was upgraded to a college, Maulvi Sahib still continued his teaching and thus Iqbal remained his pupil upto Intermediate. (For B.A., he had to proceed to Lahore.)

It was under the spiritual guidance and the inspiring supervision of his celebrated teacher, Maulvi Mir Hasan, that the initial growth of Iqbal’s mind had taken place. He was the man who first recognised the hidden talents of the poet of the East and gave him every possible encouragement which Iqbal had gratefully acknowledged in his following verse:

*Mujhey Iqbal uss Syed ke ghar say faiz puncha hai,  
Paley jo is key daman men vohi kutch bun key niklan hain.*

This distinguished scholar of Arabic and Persian passed away on 25<sup>th</sup> September, 1929.

# ALLAMA IQBAL

## His Vision of Islam and Modern Science

By  
Prof. Dr. S. Iqbal Shah\*

Islam is a universal religion and in its own peculiar way embraces all aspects of life including science, technology and all modern disciplines. Simultaneously, Islam is for all the times – the past, the present and the future.

Though our great religious leaders and scholars have done laudable work in interpreting Quran and Hadith, but there are few interpretations with special reference to the modern developments in the world.

Allama Iqbal was one of the greatest philosophers and thinkers who worked on this aspect of Islam. He studied the Quran and Hadith and unraveled the verses in closer conjunction with latest developments in science and technology. Talking about Islam and Science, Allama Iqbal says that:

"I have tried to meet ... this urgent demand by attempting to reconstruct Muslim religious philosophy with due regard to the philosophical tradition of Islam and the more recent developments in the various domains of human knowledge".

All his messages in this realm emphasize the need to thoroughly analyze the teaching of Quran and Hadith and interpret them with a closer look on recent human developments. He says that:

"Our duty is carefully to watch the progress of human thought, and to maintain an independent critical attitude towards it".

And that is the key to success.

Har daur mein Karta hai tawaf us ka zamana  
Jo alam-i-ijad mein hai sahib-i-ijad

I wish we could trickle this message down to our younger generation. There is still greater need to create awareness among them about the thoughts and philosophies of Allama Iqbal, encompassing all aspects of life.

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\* The writer is the Vice Chancellor of NWFP Agricultural University, Peshawar.



## BOOK REVIEW

### Book on Iqbal with a Different Angle

By  
Dr. Mahmud ur Rahman

Iqbal Faramoshi  
By Prof. Fateh Muhammad Malik  
Sang-e-Meel Publications  
25, Shahrah-e-Pakistan  
P.O Box No. 997  
Lahore 54000. E-mail: [smp@sang-e-meel.com](mailto:smp@sang-e-meel.com)  
ISBN 969-35-1339-8  
208 pp. Rs.225

The 125<sup>th</sup> birth anniversary of the poet of the East, Allama Muhammad Iqbal, falls on November 9, 2002. Keeping in view the significance of this omen, the government of Pakistan has declared 2002 as *Iqbal year*. Many national organizations, educational institutions, NGOs etc. have chalked out a comprehensive programme to celebrate this year with full zeal and enthusiasm. The publishers are not lagging behind in this pursuit. The sang-i-Meel Publications, Lahore seems to be ahead of all and is determined to bring out as many books as possible on the life and poetic achievements of Allama. The book under review is the first of its series on Allama Iqbal and bears an amazing name i.e. ***Iqbal Faramoshi***. The author, Prof. Fateh Muhammad Malik is a noted figure in the realm of Iqbaliat. He had not only written a number of books on the poet of the East, but also had been deputed by the Government of Pakistan to serve as Visiting Professor (Iqbal Chair) in Heidelberg University, Germany. Surprisingly, this time the professor has come along with a book on Iqbal – but with a different angle. Being an expert in the subject "*Iqbaliyat*", he has rightly taken this step, keeping in view the alarming situation prevailing in Pakistan, the land Iqbal had dream for.

Since the inception of Pakistan, it has become a tradition to pay homage to Allama Muhammad Iqbal through organizing gigantic functions on 21 April and 9<sup>th</sup> November each year. Being presided by some VVIPs, the orators usually introduce Iqbal as one of the greatest thinkers and intellectuals of the modern times. While comparing him with celebrated poet Goethe, they use to highlight him as a seer and humanist. They publicly proclaim that Iqbal's poetry has a mission behind it. But, ironically always ignore this very mission of Iqbal. Their own life and actions do not reflect a bit the ideals which Iqbal gave to his countrymen. They think that celebrating "*Iqbal Day*" once or twice a year is quite enough — but it doesn't. Actually they all have lost Iqbal by not adhering to his teachings and thoughts in true sense.

There may not be denying that being a great philosopher, and an active political leader, Allama Iqbal revolted against *status quo* prevailing in the Muslim society. He was convinced that the British rulers had lulled the inhabitants of India into complacency. It is because of this that he bemoaned in his following verse:

*When a subject nation is roused from sleep,  
The magic wand of authority  
Makes it once again quiet keep.*

It appears as if some "hidden hand" makes our nation sleep quietly, ignoring the gossamer voice of Iqbal's dynamic poetry, his political ideologies and his sagacious leadership. It is at this critical juncture that Prof. Fateh Muhammad Malik has come forward for translating the ideals of Allama Iqbal in true sense and even to convince the people of Pakistan that the life and message of our national poet should be a continuing source of courage and inspiration for them. He wants to ensure that in every respect our deeds should reflect the lofty ideals Iqbal had given to us. The Professor intends to get it confirmed that we may not lose Iqbal any more and should keep him before us as a torch bearer. According to the author of this book, what is needed today is a continuous and deeper understanding and implementation of what Allama Iqbal defined as the place and role of man in relation with both the worlds of matter and spirit. Without following Iqbal's poetic message in our life and action, celebrating Iqbal Day will prove to be a futile exercise. Iqbal's was the poetry of action, and it doesn't require merely a lip service, rather lays stress on active life. Having love for human beings, the deprived ones and the down trodden people. According to Prof. Malik, there should be utmost love and unity among the human being, not hatred and covetousness. He quotes Iqbal:

*Havas ney kar diya hai tukrey tukrey noey insan ko,  
Ukhuwat ka bayan hoja, muhabbat ki zuban hoja,*

Iqbal was totally against the deprivation of peasants. He had said about hundred years ago:

*Jis khait say dahqan ko moyassar na ho rozi  
Is khait key har khoosa-i-gandum ko jalado.*

Are our feudal lords who repeatedly quote Iqbal in their political speeches, prepared to take drastic action following the above-mentioned instructions of the poet. Surely not. Then, what's the need of proclamation of Iqbal's lofty thoughts by beat of drum. Such are the touching points Prof. Malik has candidly dealt with in his book and tried to elaborate the real message of Iqbal which needs to be adopted in letter and spirit. Undoubtedly this book gives a new dimension to Iqbaliat and deserves to be read by those who are habitual of using Iqbal's poetry as a tool to attain their objectives and to gain their wishes.

## BOOK REVIEW

### SPOTLIGHT ON IQBAL

By

Dr. Mahmud ur Rehman

A Descriptive Bibliography of Allama Iqbal (1877-1938)  
By Dieter Tailieu, Francis Laleman, Winand M. Callewaert  
National Book Foundation,  
Islamabad  
288 pp. ISBN 969-37-0182-8  
Price not given

Bibliography is an art which is as old as book publishing itself. With the spread of learning and knowledge, books came to be produced in bulk and the scope of subjects was gradually widened. To help readers, in general, and the researchers, in particular, to locate the books they needed, the need was felt to compile a comprehensive list of published books as well as unpublished manuscripts. This very painstaking and arduous task, which entail giving all details about a book, has been described as a bibliography. By all counts, it is a history of books, their authorship, edition, particulars of the printer, publisher, country of origin, subject, pages and even price. A bibliography, which contains such details, is regarded as a remarkable work not less than any original piece of writing.

The book under review is a bibliography but it is unique in the sense that its canvas is confined to one personality rather than the vast and varied subjects for which bibliographies are generally compiled. The present volume may be described as a bio-bibliography since it deals in its entirety with the vast literary works on a single person i.e. Allama Muhammad Iqbal.

In the preceding century, the Allama had emerged as a renowned poet, a chequered philosopher, an eminent politician, an established educationist and, above all, a foresighted person who advocated the idea of forming an independent state – Pakistan. Moreover, his poetry has inspired the whole nation with the highest ideals and profound emotions.

Given his status as a high-ranking poet, Iqbal's fame transcended the national boundary and reached far-flung areas of the world. As a result, a lot of literature in the roman script: English, German, French, Dutch, Italian, Polish, Czech, Portuguese, Swedish, Finnish, Turkish and Russian has been produced about Iqbal's philosophy. Moreover, a number of world-famed authors wrote treatises on this poet, such as Dr. Annemarie Schimmel of Germany, while Prof. R. A.

Nicholson and Prof. Arthur J. Arberry translated Iqbal's poetic works into English. Madame Neyrerouted rendered his verses into French and Prof. Hall in German.

With a vast range of poetry, a worldwide vision and dignified achievements to his credit, Iqbal has undoubtedly become an institution, nay a legend. To those researchers involved in evaluating language, literature, culture, education, politics, philosophy, history, humanism, presented in Allama Iqbal's Persian, Urdu and English writings, and described and discussed by more than two thousand noted scholars in their thesis, books and articles written in Roman script, this bio-bibliography would surely prove to be a treasure of knowledge. It is interesting to note that this worthwhile bibliography of Iqbal has been compiled by three stalwarts of Iqbaliat associated with Iqbal Foundation Europe at the Kuleuven, Belgium. These compilers, namely Dieter Tailieu, Francis Laleman and Winand M. Callewaert have taken much trouble in compiling this bibliography after meticulously consulting a number of libraries of the world with the most modern research on internet. It is because of these foreign researchers that 5000 entries are included in this book, ranging from the 1920s upto the 1990s. (The latest entry dates 1998 with the German author Annemarie Schimmel).

For the readers, it will be interesting to know that a great number of articles have been published on Allama Iqbal by Pakistani newspapers, which have been duly listed in detail by the learned compilers.

This book is undoubtedly an addition to Iqbaliat and the compilers deserve all praise for preparing this informative bibliography of Iqbal specifically for English-speaking people of the world.

# ALLAMA IQBAL

By: Dr. Mahmudur Rahman

In darkest days of nation's history,  
Emerged a poet, having wide vision;  
Steering the vessel towards the shore,  
He did discover a unique horizon!

Throughout his life remained diligent,  
To push indolent people ahead;  
With song and saying, speech and address,  
A grandiose role he had played!

Against Hindus and English monarch,  
He stood just like a rock;  
They didn't dare to let him down,  
So courageous was his hawk!

It's our duty to pay tributes,  
To Iqbal who dreamt Pak land;  
And should always read his verses,  
Much gigantic, glamorous, grand!