CHAPTER – I

INTRODUCTION

The basic springs of Indian philosophy are the Vedas and Upanishads. Similarly the main line of the Muslim thought lies in the Quran. These scriptures, by virtue of their nature admit the possibility of varied interpretations. And at times, their statements seem conflicting. That is why we have many schools of thought both in Indian and Muslim philosophy which are directly or indirectly based on these scriptures.

Contemporary Indian philosophers have tried to be integral and synthetic in what they comprehend as the principles of ancient systems and add their own thoughts on them. The ancient Indian philosophy is ascetic, that is, it lays much emphasis on the renunciation of the world. But the contemporary Indian thinkers who discard many accepted principles which they think to be untrue, have positive attitude towards the world and they conceive the world as real and as spiritual. They discard ascetism and they also believe that the service of the world and the humanity is the best for salvation. So the contemporary Indian thinkers try to interpret some of the ancient Indian ideas derived definitely from the ancient holy books like the Upanishads, Gita, Quran etc. Quran, in the case of Muhammad Iqbal.
Muhammad Iqbal occupies a unique position in contemporary Indian thought. Like the other Indian contemporary thinkers he philosophizes in the background of ancient tradition. That is, he carries the Islamic tradition with him.

The general aim of his philosophical thinking is the reconstruction of religious thought in Islam. This, he felt as necessary because he thinks that a certain class of mystic, the 'sufists' misinterpreted the Quranic metaphor.

That is, the traditional Islam is theistic, but because of the Sufis, the Islamic religion had sometimes been interpreted in terms of pantheism. It is a world and self negating approach that has been encouraged by pantheistic Sufism.

The Buddhistic, Neo-Platonic and Persian influences gave exaggerated emphasis to the philosophy of self negation. Iqbal is against this, so he writes, “the moral and religious ideas of man is not self negation, but self affirmation and he attains to this ideal by becoming more and more individual, more and more unique. The prophet said, 'Takhallaquibi; Akhlaq Allah', create in your self the attribute of God.
Thus man becomes unique by becoming more and more like the most unique individual, that is God”.1

“The crux of Iqbal’s approach is to affirm the reality of the individuality of man. He regards our ‘self’ as a luminous part or centre of our being. It is the life spark beneath our dust.”

In a verse of Armughan-E- Hijaz, he says, “the existence of the human self is due to the existence of God. The manifestation of human self is due to the manifestation of God. I don’t know, where this shining pearl, that is self would have been if there were no river. (That is God)”.3

Again Sufism is pantheistic because extreme emphasis is laid on God’s decree. The Omnipotence of God and the ultimacy of divine will have come to be emphasized very much. Along with this, it is recommended that for Salvation a complete surrender to the divine will is necessary. These notions were pantheistic and akin to the ideas of the Vedantist (Aham Brahma Asmi). Here Iqbal’s intention is to remove the

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2 ibid.
misunderstanding of the Quranic truth, that is to remove the impression that traditional Islam creates a gap between God and man.

Iqbal’s philosophy is a revolt against philosophies that have resulted in ascetics, poverty, inaction and fatalism. Iqbal is pained to see all these, and he wages a war to remove this misinterpretation in philosophical tradition. He calls his own thought a reconstruction of Islamic truth. Here he makes an attempt to reconstruct religious thought from the viewpoint of Islamic teachings. That is, he looked forward to a God inspired revolution in the world. This revolution would not be wholly materialistic nor wholly mystic but only Islamic in character combining both material and spiritual advance that is one notable feature of his ideas. In his view, the spirit of Islam as embodied in the holy Quran is distinctly theistic and its emphasis is on the development and the fortification of the self. Quran stands for the development of the ego and not its surrender to the nameless absolute. The theistic conception of God and fortification of self are the cardinal principles in Iqbal’s thought.

So here it is important to explain Iqbal’s views about man and God and their relation, his theism which is the same as the Islamic ideas of Man and God and how it differs from the Sufistic ideas of man and God.
Hence it is necessary to explain Islam and Sufism and their ideas one by one. Before that, an analysis of his biography is essential.

Muhammad Iqbal, the great contemporary Indian thinker was born in Sialkot, a small town in Punjab then in India in November 9, 1877 at a time when the British Raj in India was at its zenith. His initial education was in Sialkot in 1893 to 95. In 1893, he was married to Karim Bibi, the daughter of an efficient Gujarati physician. They separated in 1916, but Iqbal provided financial support to Karim Bibi until he died. The couple had three children.

In 1895, after completing his studies at Scotch mission, Iqbal entered into government college Lahore, where he studied Philosophy, Arabic and English. He was an excellent student and won Gold medal for being the only candidate who passed the final examination. In 1899, he had his master’s degree in Philosophy from the government college, Lahore, and then joined Oriental college Lahore, as reader.

At that time by writing poetry, he had already begun to make his mark among the literary circles of Lahore. His potentiality as poet was first recognized by one of his early tutors, Sayid Mir Hasan, from whom, he learned classical poetry. In 1900, he read his first poem, ‘Nala-e-
Yateem', (the wail of an orphan) at the annual meeting of the Anjuman-Hidayat-e-Islam' at Lahore. This public recitation marks the beginning of a career that would span 38 years and produce some of the most moving poetry of the early 20th century in the Muslim world. He also practiced law. He joined as an undergraduate student in Trinity College, to earn a B.A degree. Here he came into contact with Mc Taggart, Nicholson and Brown.

In 1905, he went to Europe for higher studies. At Cambridge, he crossed path with other great scholars who further influenced his scholastic development. Under their guidance, Iqbal, refined his already considerable intellect and widened his mental horizon. After staying in United Kingdom, he went on to study at the University of Munich. This university permitted him to submit his thesis, 'The development of metaphysics in Persia' in 1908, and was dedicated to Prof. T.W Arnold. His only other English work being the 'Reconstruction of Religious thought in Islam' in 1928.

It was while in Britain that he first went into politics. Following the formation of the 'All India Muslim League' in 1906, he was elected to the executive committee of the league. Together with two other leaders, Sayyid Hasan and Ameer Ali he also sat on the sub-committee which
drafted league’s constitution. After a short stay in England, he returned to India, where a short teaching career was interrupted by major political involvement in the movement for freedom from the British Raj.

Upon his return to India from Europe in 1908, he embarked on a career in law, academics and poetry, all at once. There is a widely held belief that had the government college in Lahore been more generous with their monthly stipend and academic freedom, he would have been as brilliant academician, as he was a poet. It was financial consideration that forced him to relinquish his assistant professorship in 1909, to take up a full time law career. But he did not earn much as a lawyer either, although he would have. Instead on concentrating on the profession, he preferred to divide his time between law and his own spiritual development.

While dividing his time between law and poetry, Iqbal, with the encouragement of friends and supporters decided once more to enter the political arena. In November 1962, he contested a seat in the Muslim district of Lahore, and beat his opponent by a wide margin of 3177 votes. In 1931, he made a second visit to Europe to renew old acquaintance. He attended conferences in Britain and met various schools and politicians. A visit to Spain inspired three beautiful poems, which were later
incorporated into a major composition *Bal-i-Gibril (Gabriel wing).* But in that period physical mental problems led him to return to India from England.

His health began to deteriorate; malfunctioning of the kidneys was followed by cataract in the eyes and then a septic throat that made him speechless. A few days before he composed a verse in Persian, lamenting his own departure. He died on 20th April 1938 and was buried beside the northern wall of the Badshahi mosque. Since, his grave has become a place of pilgrimage for all lovers of the Urdu language.

Speaking about his personality, we can say that all who knew him, describe him as a warm-hearted joyous person of simple habits and an alert mind. He loved good things of life and liked to lead a full life. He was a lively soul and liked good companions. His companions, Jogendra Singh and Zulfiquar Ali khan were not men of his mental caliber but these friends enjoyed each other’s company so much. For from being an ascetic, he was a full-blooded young man with highly developed aesthetic sense, full of emotions and zest of living.

He possessed another characteristic, which is essential to genius. That is, he always kept an open mind, ready to change his ideas and
judgments according to fresh advances in human knowledge. Iqbal is an eminent scholar, philosopher and poet. He was an heir to a very rich literary and philosophical scholarship. He imbibed and assimilated all that was best in the Islamic and oriental thought to which he added his extensive knowledge of western literature, philosophy and culture, both of the past and the present.

Iqbal is deeply interested in the issues that have always exercised the best minds—the meaning of life, change, and constancy, freedom and determinism, survival and progress the relation between the body and the soul, conflict between reason and emotion, evil and suffering, the position and role of human beings in the universe - in his poetry he deals with all these issues.

His range of interests covered religion, philosophy, art, politics, economics, nationalism, the revival of Muslim life and the universal brotherhood of man.

He was capable of writing powerful prose not only in his own national language but also in English, the language of his two books is English. He continued to use poetry as his medium of expression because he was a born poet and everything that he taught almost involuntarily
shaped itself into verse. He traversed the whole gamut of the problems of human life, and a comprehensive survey of his thoughts, ideals and sentiments could fill several volumes. Various books on exposition of his ideas have appeared and numerous articles in journals have assessed his contributions. A great Urdu poet, a friend of Iqbal, said that, "if the Quran had been revealed in the Urdu language, it would have been poured in the mould of Iqbal's theory".4

While studying in intermediate classes in the upgraded Scotch Mission College, he started writing poetry and sought advice on his poetic compositions from the celebrated poet, Dehlavi, through correspondence, which continued for a short while.

The first available printed ghazal of Iqbal was published in a journal Zaban, a year before his passing of his metric examination. This recognition was followed by invitation to recite poems in the annual functions of the Anjumane-Himayat-e-Islam, an organisation devoted to the spread of education among Muslims and working for their social uplift.

In 1901, Abdul Quadir started his epoch-making monthly journal, \textit{makhzan}, which published Iqbal’s celebrated poem ‘On the Himalayas’. Then in 1903, he published his first book, - ‘A Treatise on Economics’, entitled \textit{Ilmul-Iqtesad}. In 1904, he wrote his famous poem, ‘\textit{Sare Jahan Se Acha Hindustan Hamara}’, which is India’s popular patriotic song.

Next two years were the golden period of Iqbal’s poetry. He wrote incessantly against ruthless imperialist exploitation of Asian and African countries. In 1914, he wrote a heart-rending elegy of his mother Imami Bibi. Her death unfolded before him profound questions about life and Death. Life ceased to mean personal life to him, only life with capital ‘L’ remained real. Then, After some smaller but impressive poems which sketch the ideal of the Muslim youth, Iqbal burst out to the grand Urdu poem, ‘Sikwa’ (Complaint) a prayer poem of great power. A year later, the Jawab-i-Shikwa (answer to the complaint) published.

A year later, his epoch making Persian Masnavi, \textit{Asrer-i-Khudi} published.

A year later, he developed the theme in his epoch-making Persian Masnavi, \textit{Asrar-i-Khudi}. He composed \textit{Asrar} in Persian, not in Urdu. He wanted the poem to be read and understood by the Afghan and Persian
Muslims as well as by the Indian intelligentsia, and by European orientalists. He apologizes for some possible artistic defects of the masnawi. He used carefully to choose his Persian words and always found classical authors for the documentation of rare expressions and words. Three years later, Rumuz-i-Bekhudi, followed as a continuation of Asrar-i-Khudi, which presented the spectrum of his thought, reflected in myriad shapes in the wonderland of his Urdu and Persian Poetry. These poems provide testament of faith, inevitable for understanding Iqbal.

The Asrar wanted to unveil the Secrets of the Self, the role of the individual qua individual, where as the second part of the Masnawi, which was published two years later, is concerned with the 'Rumuz-i-Bekhudi', 'The Mysteries' of the Not-Self, and with the role of the individual in the Islamic community as such, the booklet forms, the basis for all discussions of Iqbal's social and political ideals.

The poet Iqbal had now found his style. 1923, another collection of Persian verse entitled Payam-e-Mashriq appeared in print. That is, he continued writing poems in both Persian and Urdu. In 1919, he intended to compose a diwan containing lyrics in both tongues, under the title Payam-i-Mashriq (Message of the East).
However, he eventually concentrated on Persian poetry for this proposed collection which was as an answer to Goethe’s ‘Ostchër Diwan’. It was published at the end of 1922 and dedicated to king Amanullah of Afghanistan and includes some of the finest poems of Persia Iqbal ever wrote. It is closest to socialism. Here he finds himself interested in socialism—a sort of new Hama Ust which cuts all barriers of colour, creed or nation and unites all the exploited people under a common banner.

In 1927, another collection of Persian poem—zabur-e-Ajam was published. A new collection of Persian poetry come out, the Zabur-i-Ajam, Persian Psalms (1927) and it has been said that this book was dearest to Iqbal of all his literary products. Here, the first part consists mostly of ardent prayer poems; the second one again calls the slumbering people.

In the last part, Iqbal has followed the pattern of the ‘Gulshan-i-Raz’, the ‘Rose garden of mystery’, a mystical question and answer-poem of Mahmud, a Persian pantheistic mystic of the early 14th century, now introducing the reader, in this ‘New Rose Garden’, in to his own philosophy of life and of life giving love.
The same year, he delivered six lecturers on ‘The Reconstruction of Islamic Thought’ in Madras, Hyderabad and Aligarh. In 1924, the first collection of Urdu poems, was published under the title, ‘Bang-e-Dara’, with an introduction, by Sir Abdul Qadir who equated him with Ghalib. He says, “who ever knew that after late Ghalib, there will ever be born some one in India who could give new life to Urdu poetry and revive the Peerless imagination and unique expression of Ghalib once again to cause new freshness in Urdu literature”.

One year after, ‘The Message of the East’ had come out, Iqbal published a collection of his Urdu poems, under the title Bang-e-Dara, the Sound of the Caravan’s Bell. It is a book, which shows clearer than anything else, the spiritual development which had taken place in the poet’s mind and had led him from the traditional way of feeling of longing and tenderness and from the skilful adoption of some English poems, to a new way of life.

His second collection of Urdu poems, Bal-e-Jibril was published in 1936 which contains from the artistic point of view, perhaps the finest specimen’s of Iqbal’s Urdu poetry, among which the ‘great in Cordova’ and ‘the Discussion of Lenin with God’ are especially worth-mentioning.

5 Iqbal, Bang-e-Dara, trans. Abdul Quadir (Lahore: Kitab Publication, 1926), P. VII.
Even a few days before his death he dictated a ‘rubai’ which was on his lips when he breathed his last on 21 April 1938.

“The departed melody may recur or not,
The zephyr may blow from Hejaz or not
The days of this Fakir have come to an end,
Another seer may come or not”.

His last collection of Urdu poetry *Armughan-e-Hijaz* was published posthumously. Tagore, in his condolence message observed, “the death of Iqbal creates a void in literature. This like a mortal wound will take a long time to heal. India, whose place in the world is too narrow, can ill afford to miss a poet whose poetry had such universal value”.⁶

After Iqbal’s death a collection of mostly Persian and a few Urdu poems of him was published as *Armughan-e-Hijaz*, dispersed poems have been collected in the ‘Baqiyat Iqbal’ and other works.

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For him poetry is neither in itself merely a medium of life’s message not a self-contained aesthetic experience for all aesthetics. To Iqbal, it is subject to the test of evolution of life. Even God is not love, but power. Hence all true aesthetic feeling emerge from rousing a sense of power. For Iqbal, ideas move the world and Ideas are transmitted through art and literature and much more through poetry. The poetry may rouse right type of emotions, transmit powerful, life-giving ideas of power and dignity to the people and thus awaken them from deep slumber of inertia. Convinced of the power of poetry and its revolutionising effect on human thought, Iqbal chose to make his poetry a vehicle of a life giving philosophy, which he considered to be the only panacea for human ills.

Then the other activity apart from poetry and law, which attracted his attention, was politics. In 1904, it was while in Britain that he first went in to politics, following the formation of the All-India-Muslim league in 1906, elected to the executive committee of the league’s British chapter.

His bosom friends, Jogendra Singh and Zulfikar Ali khan were in politics and it was at the instance of these friends that he contested election for the legislative council and was declared elected. In 1931, he
was nominated a member of the Second Round Table Conference. As a politician, he was a lover of his motherland.

His *Tarana-i-Hind* (National Song of India) is the highest water mark of his patriotic poetry. It epitomizes his intense love for motherland in its most articulate form.

In his letter to the editor of the literary Journal ‘Jawahar’, on the occasion of its special Iqbal No. in 1938, Gandhi expressed his admiration for Iqbal’s *Taran-i-Hind* in these words,

“I got your letter. What should I say about the late Dr. Iqbal? I can however, say this much that when I read his famous poem, Hindustan Hamara, I was moved to tears, and, in, Yarvada Jail, I must have sang this poem many times. The words of this poem appeared to me to be very sweet, and when, I, write this letter these are ringing in my ears”.

In his view, the basis of national integration is the love of the motherland. Some of Iqbal’s most passionate verses expressing this love were written during the early phase of his poetic career. His first collection of Urdu-Verses ‘*Bang-e-Dara*’ opens with an ode to the

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Himalayas. In his poem 'On the Himalayas’ ancient civilization of India and of the beauties of this fabulous mountain range include. To him, infact the Himalayas is more than a mountain; it is the sentinel for the protection of the integrity of India.

“O Himalayas, yes, rampart of the Indian realm!

The sky sloops to kiss your fore head”.

Here he preached that although there were different communities following different languages and belonging to different ethnic groups, yet there was a unity in diversity.

He also sings about the necessity of the unity of the country in spite of its multi religious character. He was conscious of the mutual discord and disunity amongst the various communities in the country in his poems, he analyses the causes of this discord and ascribes it mainly to religious differences. Continuing communal disunity and discord caused deep anguish to him. This was reflected in his poem, “Sadayi Dard”, where he says,

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8 *Bang-e-Dara*, op. cit., p.VIII.
"I am a flame with restlessness
I find no peace on any side
Yes, flow over me, O waters of the Ganges".

So he exhorts both Hindus and Muslims to give up their differences and to live in harmony and amity. He dreams of building a new India on the basis of unity, mutual love and nationalism.

He was a nationalist. Nationalism dominates him during the first two stages of his poetry as classified by him, roughly speaking up to the year 1908.

The poems of the period, in which spirit finds expression, are Nai Shivala Tarana-i-Hind. It was during his stay in Europe he began to see the seamy side of nationalism. Here he discovered that its aim was not to promote love and brotherhood among mankind. It was a diabolical force which breed selfishness and arrogance, and lead to the exploitation of the weaker nations. In his presidential address, he elaborated his scheme for the solution of the political dead lock in India. He writes,

"Man, Says Renan, ‘is enslaved neither by his race nor by his religion, nor by the course of rivers not by the direction of mountain
ranges. A great aggregation of men, same of mind and warm of heart creates a moral consciousness, which is called a nation. Such a formation is quite possible, though it involves the long and arduous process of practically re-making men and furnishing them with fresh emotional equipment. It might have been a fact in India if the teachings of Kabir and the 'Divine Faith' of Akbar had seized the imagination of the masses of this country. Experience, however, shows that the various caste-units and religious units in India have shown no inclination to sink their respective individualities in a larger whole. Each group is intensely jealous of its collective existence. The formation of the kind of moral consciousness which constitutes the essence of a nation in Renan's sense demands a price which the people of India are not prepared to pay. The unity of India, therefore, must be sought, not in the negation, but in the mutual harmony and co-operation of the many. The statesmanship cannot ignore facts, however unpleasant they may be. The only practical course is not to assume the existence of a state of things which does not exist, but to recognize facts as they are and to exploit them to our greatest advantage. And it is in the direction of Indian Unity that the fate of India as well as of Asia depends. India is Asia in miniature. Parts of her people have cultural affinities with nations in the East, West and with nations in the middle west of Asia. If an effective principle of co-operation is discovered in India, it will bring peace and mutual good will 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”. 9

Then he adds,

“It is however painful to observe that our attempts to discover such a principle of internal harmony have so far failed. Why have they failed? Perhaps we suspect each other’s intentions and inwardly aim at dominating each other. Perhaps in the higher interest of mutual cooperation, we cannot afford to part with the monopolies which circumstances have placed in our hands, and conceal our egoism under the cloak of a nationalism, outwardly stimulating a large-hearted patriotism, but inwardly as narrow minded as a caste or a tribe. Perhaps we are unwilling to recognize that each group has a right to free development according to its own cultural traditions. But whatever may the cause of our failure, I still feel hopeful.” 10

This above quotation clearly indicates that the prime concern of Iqbal was the unity of an Indian Nation based not on négation, but on mutual harmony and co-operation of the many, and realizing the

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10 ibid., p.21.
difficulties of such a large hearted emotional integration suggested, a redistribution of the country on the basis of racial, religious and linguistic affinities.

Then speaking about his socialism Dr. Khalifa, Abdul Hakim, says, "Iqbal's attitude towards socialism was determined by the following factors. The laissez-faire capitalism of the industrial west had pulverized humanity into hostile national groups, and within every nation too there was class war because the classes of haves-and have-nots were at logger heads. His (Iqbal)'s country was pre-dominantly an agricultural country where no industrial proletariat had developed, but the conflict of the land-lord and tenant was becoming an acute socio-economic Problem. The usurious money-lender was even more callous than the land lord. Though usury and the judicial support of the system set up by the British in complete disregard of local traditions, the ownership of land was rapidly passing in to the hands of money lending owners who did nothing to improve the soil or the condition of the tiller. He would welcome a revolution in which the – do nothing absentee land-lord or the usurious money-lender is swept away".11

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Iqbal abhorred all forms of injustice and despotism. Economic exploitation starves and depraves the body. Religious exploitation shackles the spirit. Capitalism, in Iqbal’s view was a blood – thirsty system.

Iqbal says,

“What they call commerce is a game of dice,
For one profit, for millions swooping death,
Their Science, Philosophy, Scholarship, Government,
Preach man’s equality and drink man’s blood”. 12

Again, speaking about his economic ideas, we can say that he is not unaware of the latent divisions between people professing the same religion. Regional divisions, of course, he discounts at the very outset. But, then, there is the division caused by economic disparity between the rich and the poor, which cannot be over looked simply by saying that Islam ordains both rich and poor to offer their prayers standing in the same row in the same congregation. But this apparent equality was merely superficial. Behind this façade, the conflict between the

economically backward classes and their exploiting co-religionists continues. Iqbal does not fail to notice it.

Whenever he is forced to face this disparity, his sympathies clearly go to the poor and the exploited. So not content with stressing the role of the poor in sticking to religious norms, he comes out unequivocally against monarchy in his *'Khizr-i-Rah'* and denounces capitalism as the basis of the ultimate doom of western civilization.

So his sympathy for the poor and the down-trodden is manifested in his attitude towards the peasantry and the industrial worker. He firmly believes that these are the classes to which the future of mankind belongs.

Then speaking about Iqbal’s idea of land relations and his attitude towards Indian peasantry, we can say that the first reference occurs in ‘Shama-O-Shair’. But in the numerous section of his first Urdu collection, Bang-e-Dara, he clarifies, his attitude towards the peasantry as “the land lord and the peasant were quarrelling one day. Both were claiming the land as their property. He was saying that land belongs to one who tills it. The other said you are out of your mind”.

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Then in *Bal-e-Gibril*, he refers to the peasantry at several places. Here he reports to God, “the miserable plight of the poor through the lips of the angels and in his fireman, God Almighty orders the angels to burn every corn of the land which does not yield sustenance and livelihood to its tiller. Land as the property of God and God alone, not of any landlord or his feudal ancestors”.

So he says that private property in land is untenable. Land is the property solely of God and all rights of ownership vest in Him and Him alone. The other claimant of these rights seems to be the tiller of the land.

Here we can say that of all the front rank *Muslim* Political leaders in the 20th Century, he was the only one interpreted the home and international events in economic terms.

Again, Iqbal as a great socialist reformer brings a new wave of vitality and vigor. Iqbal discards all idealized talk of negation of self, idle contemplation of total amalgamation of the human self in to Divinity and calling for inaction: for inaction is death and the only function viable for human beings remains to be that of reshaping the society into a new pattern.

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The entire question revolves round the relationship between the individual and society. The development of the Individual self depends on the nature of the environing society and the ideology which animates the social structure. Numerous factors favour and stimulate the self development of the individual—they are the natural and cultural forces that make up his being, self development pre-supposes a society.

An ideal society can only be based on the principles of equality, social justice and human brotherhood. He preached the social values which form the best guide for the modern world. This type of society is capable of transforming the life of individuals professing the faith in to a well-ordered and well-organized community of moral and material well-being. The Muslim society in his view, “has grown to be what it is, under the pressure of the laws and institutions associated with the culture of Islam”. He adds, ‘the structure of Muslim society, in other words is, entirely due to the working of Islam as a culture inspired by the specific ethical ideal’.  

Man is a social being and can only live in the society of his fellow men. The individual and the millat, reflect each other, the individual is

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elevated through the millat, and the millat is organized through individuals. The millat is a unified association.

In this individual social complex, Iqbal always emphasizes the role of individual as a driving force. Hence his concept of the İnsan-e-kamil, that is the superman or the perfect man. His Individual was never an unbridled tyrant as all his ambitions were necessarily subjected to the good of the greatest number.

In Iqbal's view, education is the distinct gift of man alone. This gift helps man to develop his personality and participate in the creative life of his maker. He visualized the risk of freedom of choice, which man may use in choosing good or bad. Iqbal maintains that God has taken the risk by showing His immense faith in man, who must justify this faith by a wise and constructive use of this education.

Education is a dynamic and pragmatic aspect of Philosophy. The fundamental postulates of Philosophy find their actual realization in education. Philosophy formulates the aims of life, educations becomes the means of realizing those aims.
Then also in his view, education is the development of personality. It is a purposive process, which is consciously directed towards some goal. It is a process through which a nation develops its selfconsciousness. The development of the self-conscious individuals vitally contributes to its composition. It consists in the training of new generation in the arts and crafts in order to make them realize their mission and duty in life. It is through educative process which communicates the cultural and intellectual heritage to the future generations and inspires them with their ideals of life. Education is a mental, physical and moral training and its objectives is to produce highly cultured men and women, fit to discharge their duties as good human beings and worthy citizens of the state. This is the nature and purpose of education and is borne out by careful personal views of leading thinkers of all the ages.

Viewing in this perspective, Iqbal’s educational ideas draw our attention towards a purposeful system of education. He considers education as a dynamic factor in making the man of his imagination. He had an uncompromising faith in man’s individuality.

Again, speaking about religion, it is clear that at the time of Iqbal religion was some how a strong vehicle of expression. Most of the
political thoughts and philosophic formulations, found expression through religious terminology. Iqbal too, expressed these important concepts through religious terms. Hence Islam presented an equilibrium between eastern spiritualism and western materialism by giving man a balanced view of disciplined action and controlled ambition.

Iqbal’s interpretation of Islam was different from the conventional needs and to express it he designated his lectures as ‘The Reconstruction of Islamic Thought’, where he says, “the philosophical skepticism about human nature as expressed in the ‘religious reconstruction’ and ‘in the Secret of the Self’ is very important for this age, in which the forces of economic change force us to reconsider what kind of work people do, how they live together and what they should do with their time”.16

He is being treated as a religious thinker, one of many significant religious figures on the Indian subcontinent in the 19th and 20th centuries. He was religious in the sense that he self-consciously stood within the Islamic tradition, and spoke to that tradition, and attempted to reconstruct it. He understood the message of Islam through asking the question of ultimate values and goals, and the means to achieve these goals, not only in terms of his mature thought but also in terms of his early ideas.

16 ibid., p.124.
Indian Musalmans had been corrupted by the Persian pantheistic ideas and had forgotten everything almost of true Arabic Islam and its ideals. Hence he wanted to show real Islam without veil. In his view, the accustomed ideals of self surrender of quietism, of languishing nostalgia were abandoned and a new doctrine of the self was put forth. Man is the vicegerent of God and he has to strengthen his personality and to cooperate with his creator. So he explains these religious ideas through his lectures which were published under the title, *Six Lectures on the Reconstruction of Religious Thought in Islam*. Here he wanted to represent a new Islam. So he says,

"The philosophy of Islam will be shown in the modern philosophy and if there are imperfections in the old ideas then they should be removed. My task is merely constructive and in this construction, I shall take in to consideration the best traditions of Islamic philosophy".  

Again we can say that as a great poet, philosopher, politician and religious man, he was influenced by western thinkers, Indian philosophies, mystics etc. But he never accepted or rejected any thinker wholly.

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17 ibid., p.125.
1.1 Influences on Iqbal

As an all-round poet, philosopher and religious man Iqbal was influenced by many western and Eastern thinkers, mystics etc. Hence here it is important to explain them one by one. Among the western Philosophers, Plato, Aristotle, Hegel, Bergson, Nietzsche, Goethe, Fichte, and whitehead influence him very much. Among the Eastern philosophies, the *Upanishad* and the *Gita* influenced him. Then among the mysticists, the influences of Iqbal were, Jalaludin Rumi, Gazali, and Hallaj etc.

1.1.1 Western Philosophers

Iqbal had come to know many sides of European life during his studies in Cambridge and his short stay in Germany. The first Greek Philosopher who influenced him very much is Plato.

1.1.1.1 Iqbal and Plato

But at the same time we can say that Iqbal has contempt for the passive mysticism of the Greek thinkers. That is, he despises platonic mysticism, negativism and other worldliness. Plato conceives the world to
be unreal. Iqbal criticizes Plato for his excessively speculative approach. In his view, Plato gives us no inspiration to action and no definite knowledge of the universe. Then also Plato's idealism takes ideas alone to be real. The world is an unreal image of the ideas, which do not exist in the terrestrial universe. So Iqbal, therefore, warns us against falling in to Plato's influence. So he says,

"Plato, the prime ascetic and sage,

was one of that ancient flock of sheep.

The thought of Plato regarded loss as profit

His philosophy declared that being is not being

His nature drowsed and created a dream

His mind's eye created a mirage,

Since he was without any taste for action,

His soul was enraptured by the non-existent

He disbelieved in the material Universe

And became the creature of invisible Ideas.

Sweet is the world of phenomena to the living spirit.

Its gazelles have no grace of movement,

Its partridges are denied the pleasure of walking daintly"\(^{18}\)

\(^{18}\) ibid., Six Lectures, op.cit., p.102
Iqbal conceives of God as Eternal beauty. God as Eternal beauty, exist in independence of and prior to particulars and yet being revealed in them all. Thus God as Eternal Beauty brings in to existence all movements of things. Just as iron fillings are attracted by a magnet, force in physical objects, growth in plants, instinct in beasts and will in man are mere forms of this attraction, this love for God. Eternal beauty is therefore the source, the essence and the ideal of everything. God is universal and all inclusive like ocean and the individual is like a drop.

Again, God is like the sun, and the individual is like the candle and candle is caused to burn in the presence of the sun. This is Iqbal’s conception of God in the first period and is fundamentally Platonic.

Plato also regards God as Eternal Beauty, as a Universal nature which is prior to particulars and is manifested in them all as form. Plato also regards love as an ideal to which we are all moving and he also divorces love from sex implications and giving it a universal import. This Platonic conception came down to Iqbal as a long tradition in Persian and Urdu poetry.
1.1.1.2 Iqbal and Aristotle

Among the Greek Philosophers Aristotle, also influenced him very much. Iqbal had shown a great admiration in his first studies for Aristotle but later he says that the Aristotelian concept of the eternity of the world was exactly opposed to the Islamic belief in *creation ex nihilo* as opposed as the *static prima cause* or the immovable mover of philosophy was to the dynamic and ever active *God* of the *Quran*.

1.1.1.3 Iqbal and Hegel

As a pupil of Mc. Taggart in Cambridge, Iqbal remained under Hegelian influence for a while and his private library contains a considerable number of Hegel’s works. He says of Hegel that “his system of Philosophy as an epic poem in prose.”

Then in the notes to the *Asrar*, he uses Hegelian expressions for explaining that, “Hegel was in this period of formation, the greatest philosopher Europe had ever produced”, Again he adds, “the German

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19 ibid., p.103. 
holds him far greater than Plato, and from the point of view of imagination he is indeed greater than Plato”.

But at the same time, we can say that Hegel’s conception of God and the universe does not appeal to Iqbal. Iqbal believed that the Quran supported him in the dynamic view of reality. So he writes, “to my mind nothing is more alien to the Quaranic outlook than the idea that the universe is the temporal working out of a pre-conceived plan. The universe, according to the Quaran, is liable to increase. It is a growing universe and not an already completed product which left the hand of its maker ages ago, and is now lying stretched in space as a dead mass of matter to which time does nothing, and consequently is nothing”.

1.1.1.4 Iqbal and Fitche

Fitche’s influence is also visible in some of Iqbal’s ideas. The strong prophetic element in the vitalist philosophers, their dynamic outlook on life which was considered not being but becoming, the development of the self, the reality of the world-being and the strong

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21 ibid
22 Reconstruction, op.cit., p.26
belief in eternal development and all these elements were easily and willingly accepted by Iqbal.

That is, Iqbal agrees with Fitche that life creates resistances in the interests of its own development ‘Whoever asks why there is evil in life’, wrongly imagines that there could have been life without pain and evil, resistance and frustration. That is, if moral and spiritual development is good, how could anyone achieve it, if there were no internal or external opposition to its realization?

1.1.1.5 Iqbal and Bergson

The nature of thought reality according to both can be revealed neither by sense perception nor by thought. Iqbal’s thought has a close affinity with the thought of Bergson relating to the nature of the material world.

But, here Bergson, would claim the knowledge of matter by intuition, from which Iqbal differs. Intuition according to Bergson, “is made accessible to us firstly, by taking a recourse to pure perception unadulterated by memory, which is more nearly approximated according as a descent is made in the animal kingdom, for in case of man, it is
overlaid with memory elements. Secondly, local changes in bodies have to be rejected, for the latter as such do not exist at all, and consequently, objects must not be regarded as distinct entities. Hence in the act of intuition of matter - the figures, magnitudes, and position of bodies melt away, and what remains may be described as a living continuity”. Thus we must get into complete union and sympathy with matter by relaxing into inertia and pure – perception. But this will eventually involve the forgetfulness of everything. But to Iqbal this stage is not realizable, and it is not at all a stage for which we should yearn. Iqbal emphasizes a bold affirmation of the ego rather than its absorption in any other reality whether it is higher or lower. Here Iqbal must therefore leave the Bergsonian intuition alone.

Another question which they discussed is, ‘what do we find when we intuit the Self ’? Here Bergson’s answer is, “I am warm or cold. I am merry or sad. I work or do nothing. I look at what is around me or I think of something else. Sensations, feelings, volitions, Ideas – such are the changes in to which my existence is divided and which colour it in turn, I change them without ceasing”. Now the very word, change implies in itself the Idea of time. Change is possible only in time.

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Bergson, in his *Introduction to Metaphysics*, says, “if we close our eyes from the world and fix it on our self, we observe that there is in us a constant flux which is not comparable to any flux. There is a succession of states each of which announces that which follows and contains that which precedes common life and it cannot be pointed out where any one of them finished or where another commenced”.\(^{24}\)

In reality no one of them, begins or ends, but all extend in to each other; Bergson calls it *Duration*.

In Iqbal’s view, this view of time is wholly qualitative and is peculiar to our inner self which is the ‘Appreciative Self’. Hence Iqbal says, “the time of the Appreciative self is a single ‘now’, which the intellectual or the efficient self, in its traffic with the world of space pulverizes in to a series of ‘nows’ like the pearl beads in a thread. Here is then pure duration unadulterated by space. In it, the past, present and future form an organic unity”\(^{25}\).

Then on the analogy of the self it may now be maintained that the physical world too exists in time. But time is the peculiar possession of a

\(^{24}\) Bergson, Introduction to Metaphysics, P.29.

\(^{25}\) *Six Lectures*, op.cit., p.28.
self only. The world must then be regarded as a unique self. Iqbal in his religious reconstruction adds, "it is as whitehead would say, like an organism rather than a static block of substance". Therefore, the nature of the material world is that of the self. It is life. It is in a constant flux and change. Reality is not static. That is, no moments in the life of reality resemble each other there is constant activity, action and movement. Indeed, the nature of life is pure action and movement. The material crust or body is not at all necessary for it. Indeed it is the outward manifestation of life that needs a body and not life itself. This thesis is confirmed by modern physics also. The nature of an atom, according to it, is not something electrified but electricity. Life is a metaphysical entity. That is, it is Elan Vital.

Then, the other problem is, 'is life only movement'? Bergson maintains that the essential nature of life is incessant activity. It is best manifested in our impulse. An impulse in its developed form is commonly described as 'will'. This will is mere will to live. But in Iqbal's view, this is not satisfactory. In his view, all our life is teleologically determined. We choose for ourselves new hopes, new ideas and new aspirations. But all Ideals involve thought and intelligence. This proves that the self is not only will. Iqbal in his Lectures adds, "it is

\[26\] ibid.
woven with the warp and woof of will and thought. Thought, however, is not opposed to will. In our active life thought, will and purpose all intertwine and form an Organic Unity".27

1.1.1.6 Iqbal and Berkely

They are against the view of the physicist that nature of the world is material. It is made up of small, hard and inert substances existing in a void, called space. These substances are atoms that are small, impenetrable and physical entities. Things are combinations of atoms. Nothing but atoms really exists. All else is only transitory. But this view of the nature of physical reality is, urges, Iqbal untenable.

In Berkely’s view, the external world does not exist. It cannot be maintained. But Iqbal, like Berkeley, does not deny the existence of the external world. He denies the substantiality of objects.

1.1.1.7 Iqbal and Nietzsche

Nietzschean concepts of superman, religion, self etc influenced Iqbal very much. Hence it is important to discuss them. Nietzsche’s

27 ibid.
concept of superman is based on the rejection of being. He does not accept anything permanent or eternal and also he speaks of a necessity of going beyond Good and Evil. For him the acceptance of anything eternal means the denial of life. His concept of superman is one who possessed a ruthless, egoistic and world dominating personality. Criticizing Nietzsche's superman, Aurobindo says, "Nietzsche hymned the Olympian but presented him with aspect of the Asura".  

Nietzsche speaks of the superman as the great embodiment of the will to power. It is an ideal to which man has to rise by overcoming the obstacles and conquering the sufferings. So Heidèger points out that Nietzsche does not give the name 'Superman' to man as he exists until now, only super dimensional. The superman is a denial of what has been previously regarded as the essence of man as reason.

For Nietzsche, The Superman rules mankind as a master rules over animals and cattle. Superman's freedom and dominance are to be such an extent that the individual's relation to society and the Universe become very indefinite. The superman is powerful, selfish and demoniac in nature.

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In his view of religion, we can say that he denies God. He believes that man cannot free himself from his present low, slave status and make any progress until the idea of God is wiped out clean from his heart. He is a deadly foe of Christianity. He renounced Christianity as the greatest enemy of human progress, and is not prepared for any compromise with it.

In Nietzsche’s view, religions are of two kinds. One is religion of affirmation which says ‘yes’ to life and the other is religion of negation which says ‘no’ to life. In other words, there are religions which accept life as blessing and seek to make it better and happier, while there are others which look upon life as a curse and seek to escape it.

Nietzsche calls Christianity and Buddhism as religions of negation. And he believes that for the growthfulness and ennoblement of life, it is necessary that these two religions should be utterly annihilated from thought as well as from practice.

Then speaking about Nietzsche’s political philosophy, we can say that he was the enemy of democracy. In his view, democracy is a way of suppressing freemen of a higher type. The laws and morals in a democracy are based on the idea of human equality and religions which
encourage the growth of the base and the weak minded and have been responsible for spreading the false notion that all men are equal.

Iqbal and Nietzsche have certain apparent affinities. Both prescribe 3 stages for man to pass through in his journey to self realization. In Nietzsche, these 3 stages are that of child, tiger and child while in Iqbal these are Desire, social control and vicegerency of God. Both idealize desire and passion for life. Iqbal seems to agree with Nietzsche that power is synonymous with truth and determines the standard of values, but he does not subscribe to the iconoclastic Nihilism of Nietzsche. A.H.J Knight sums up the main characteristics of Nietzsche’s superman in the following words:

“Freedom for ethical restriction, for great ends, actions, creative greatness; joy, these shall be good. Fetters shall be thrown off and authority denied. This life shall be acceptable as the only life, and as good. All that impedes greatness, power, and beauty shall be abolished. The fears of sin, hell, death, conscience shall be exercised. As there is no soul without body, there can be no spiritual greatness where the body is sick: therefore, health is immeasurably valuable. Pity is a sickness. It
hinders action, or serves to give an unhealthy pleasure to the pities. Hardness is a virtue beyond all price”.

Nietzsche’s passion for life, his abhorrence to hide bound values, his love for dynamism, initiative and drive are all appreciated and accepted by Iqbal, but Nietzsche’s lawlessness and destruction were entirely alien to him.

Then taken the idea of Religion, Iqbal is common to that of Nietzsche’s view. The quest of man before the quest of God, which is a distinctive features of Iqbal’s poetry, is common to Nietzsche also, but the only difference between them in the case of religion is that, in Iqbal’s view, ‘God is also there’. To Nietzsche, ‘God is dead’, and so long as man continues to worship this corpse, he will not awake to his own true self, and will not be able to make any progress. But it was not possible for Iqbal to deny God like Nietzsche and yet we cannot ignore the fact that when he compares, man with other beings in several of his poems, in an elegant and humorous manner he gives preference to man and even when he confronts man and God, he scores a point against the latter, for in one of his poems, he says,

29 A.K.H. Knight, Some Aspects of the life and works of Nietzsche, (Delhi: Cambridge University Press, 1932), P. 119.
"Adam is the instrument on which the music of love is played. He reveals secrets, yet he is a secret. He (God) created the world and Adam beautified it. Doubtless he claims equality with God".30

Iqbal also speaks of man as supplementing the creation of God. About the conception of God there is an idea among Muslim thinkers and free thinking westerners that man conceives of God after himself and makes every God he worships after his own image. According to the Bible, God made man after his own image.

1.1.1.8 Iqbal and Ward

Ward's influence on Iqbal is greater. To measure this influence one has to see the common elements in their respective views. Both Iqbal and ward reject the three 'notorious' arguments for the existence of God, discard Platonism, absolutism and pantheism and object to regarding Omniscience as fore – knowledge of a preordained reality and applying serial time to God and the finite self.

Both believe in the creative freedom and immortality of the Individual, for both, the sensuous world is due to interaction between

egos, the body is created by the mind to serve its own purposes, and serial time is only an act of the mind.

Both hold on exactly the same grounds and in exactly the same sense that God is an infinite, conscious, omnipotent and omniscient spirit which is immanent in finite egos and yet transcends them in the same way as every organism is immanent in its parts and yet transcends these parts.

For both God is a perfectly free creative spirit that limits its own freedom by creating free finite egos and for both, this internal limitations are not inconsistent with His own perfect freedom. That is, God is perfect throughout His, creative progress. This progress is 'progress in perfection' and not towards perfection. Then both hold that God's will functions through the will of the finite egos. Both believe that reason can prove the necessity of faith, but it cannot turn faith in to knowledge.

From the above given sentences it is clear that Iqbal's indebtedness to Ward is obvious. Perhaps with full justice one can regard him as Ward's disciple. But it will be a mistake to think that Iqbal does not go beyond Ward's conception of God. Ward regards God as eternal, but fails to explain eternity, chiefly because he has no idea of time as non–serial.
1.1.1.9 Iqbal and Goethe

In his opinion only one poet who might be compared to Rumi and was Goethe. In a short Poem, he has confronted Rumi and Goethe in Paradise.

Iqbal clearly stylizes himself as the representative of the east who talks on equal terms to Goethe as the representative of west. The term ‘philosopher of life’ would apply to both.

Iqbal draws our attention to Goethe’s debt to Persian imagery, metaphors and as proof perhaps of ‘his indebtedness to his Persian models he does not hesitate to refer even to homosexual love. But Iqbal is quick to reject a superficial notion of influence, or imitation and emphasizes the independence of Goethe’s poetic genius, which owes allegiance to none. Goethe does not surrender his western identity. His interest lies in the lyricism of Hafiz’s poetry and not in its mystical interpretations. In the language of the period Iqbal writes that Goethe with his western Divan tried to instill the Persian spirit into German literature.

At the same time, it is clear that in many ways Iqbal’s positions on various matters differ greatly from Goethe. For instance many of Iqbal’s
Indian middle class puritan views, for instance on arts and amusements or women, would hardly be compatible with Goethe's writings and portrayal of women figures.

Again, Iqbal unlike Goethe cannot seek refuge in the 'spirit' of the 'other'. It was not a question of Iqbal's rejection of the west, which was undoubtedly fundamental. The problem lay in the globality of the crisis and therefore, the kind of cultural mimesis practiced by Goethe in his appropriation of Hafiz and the orient was historically not possible for Iqbal. Iqbal's route lay through revival and not through extension of contacts. For him, the inner turmoil which the nations of the world are going through today, and which we are unable to regard objectively in as much as we ourselves are affected by it, is the fore-runner of a social and spiritual revolution of very great magnitude.

The only western poet whom he glorified nearly as much as his oriental spiritual leaders was Goethe. Goethe for him, became the unsurpassable model of poetical art. To prove this, he explains,

"It is not until I had realized the infinitude of Goethe's imagination that I discovered the narrow breath of my own. The anatomy of human
mind could be studied with the philosophers and psychologists, but a real insight into human nature you can get from Goethe alone”.

Then Iqbal, out of his love for the German poet, took active part in introducing Goethe’s work in to Urdu literature and was very keen on seeing even the second part of ‘Faust’ translated.

The ‘Faust’ of Goethe impressed him very much and the traces of this spiritual encounter can be found in the beginning of Javed Nama. Again, in his view, ‘Faust’, becomes the symbol of humanity, and is for Iqbal the congenial expression of what he loved most in the German nation.

Goethe, he had gratefully admitted, has led him into the inside of things. Perhaps Goethean thought and poetry has influenced him more lastingly than Hegelian or Bergsonian philosophy, and he felt in the German poet, a kindred soul, of a much larger spiritual breadth.

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Iqbal was more of a prophetic spirit, Goethe more of a poet, but both went in the same direction, working in the hope of winning that immortality which is the privilege of fully developed personalities.

1.1.2 Indian Philosophies

Among the Indian Philosophies *Upanishads* and *Gita* influenced him very much. As a philosopher he was of necessity concerned with Indian Philosophy and classical Indian literature. Hindu tradition of his homeland had attracted him already in his early days, among his first poetical works one finds a fine adaptation of the *Gayathri*, the sacred prayer of Hinduism.

Particularly working on his thesis, *The Development of metaphysics in Iran*, he must have had occasion go to in to the intricacies of Indian thought. In his view, the metaphysics of Iran cannot be comprehended without reference to *Vedanta* and *Upanishads*.

Annie Schimmel, in her book, *Gabriel’s wing*, says, “as a philosopher he was of necessity concerned with Indian philosophy and classical Indian literature, especially with the *Upanishads*, which he mentions now and then, Max Muller’s *Vedanta Philosophy* belonged to
his private Library. In his youth, when still inclined to Pantheistic
seculations, he though admired the awful sublimity of the Vedanta, and
one can guess that allusions to phrases of the Upanishads occurs
sometimes in his poetry, that even the *Atman* concept may have
influenced, to a certain extent, the formation of his ego conception though
his later opposition against every kind of monistic philosophy, must never
been lost sight of".32

1.1.2.1 The Upanishads

The concept of liberty, as enunciated in the Upanishads and of
immortality of the spirit of man, the fundamentals of Indian system of
thoughts greatly influenced Iqbal’s thinking.

Iqbal’s idea on death is also influenced by the Indian concept of
‘*Atman*’. He believed that the soul of man is immortal. In the elegy on the
death of his mother, he writes.

“Death is another name for the renewal of the desire for life
Under the veil of sleep is a message of reawakening”. 33

1.1.2.2 Bhagavad Gita

Iqbal was also deeply influenced by the philosophy of action as enunciated in the *Gita*. In the *Gita Atman* or self has been depicted as immortal and action irrespective of its reward is considered the highest goal in life. Its basic teaching is to perform duty regardless of its reward. Such total detachment of man with his action uplifts the soul and brings communion with the eternal spirit.

In his foreword to his *Masnawi*, *Asrar-i-khudi*, Iqbal has thrown some light on this main spring of the Gita’s teachings.

"Sri Krishna’s name will always be taken with great respect and appreciation as this great man criticized, in a charming way, the philosophical traditions of his country and nation and showed convincingly that renunciation of action does not mean its total renunciation because action is what is required by nature and it reinforces life, what is meant by renunciation of action is dissociating its from its result".\(^{34}\)

From here it is clear that he was a great admirer of inspired action.

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\(^{34}\) Iqbal, *Asrar-i-Khudi*, op. cit., p.105.
1.1.2.3 Bhartrhari

Iqbal was also a great admirer of Bhartrhari, the great Sanskrit poet. He, according to legend was the Raja of Ujjain who indulged in worldly pleasures in the early part of life, but subsequently renounced the world and devoted himself to meditation, poetry and philosophy,

Bhartrhari believed in monotheism. Unlike other followers of Vedanta he did not seek reality through reason. In his view, to look for truth through reason was like groping in the dark. To him attaining truth is possible only through love. This is in tune with the thinking of Iqbal too.

One of the important features of Bhartrhari’s poetry is his emphasis on deed, detachment from its result, the cardinal teaching of the Gita.

Here Iqbal introduced Bhartrhari to Rumi in the paradise in ‘Javid Nama’, in these words:

“look at this poet of Hind: His glance is sufficient to convert a dew drop into a gem”.  

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35 Iqbal, Javid Nama, op.cit., p.304.
Then here Iqbal says that Bhartrhari is fully conversant with the secret of life. He adds:

"He is conversant with the business of living,
He is like Jamshed whose goblet
Reflects the whole world".  

Then in Iqbal's view, worship without devotion to action is meaningless. Love is nothing but conduct no matter whether it is good or bad. And finally Iqbal says,

"This world that you see is
not the reflection of God,
Spinning wheel is yours,
Spindle is yours, Thread is yours".  

In other words, 'what you see around you is nothing but the result and outcome of your own action and action alone'.

\[\text{\footnotesize 36 ibid., p.305.} \]
\[\text{\footnotesize 37 Iqbal, Reconstruction of Religious Thought in Islam, P. 103.} \]
\[\text{\footnotesize 38 ibid} \]
All these will clearly show that Iqbal had deep knowledge of Indian Philosophy, mythology and religion. It is said that he was a great admirer of the Indian epics also and at one stage he was contemplating translating Ramayana into Urdu. In order to create and sustain feelings of national cohesion, it was necessary that people belonging to different faiths should have respect and reverence for the saints and heroes of other religions and communities. In this respect, he established a new tradition in Urdu poetry by writing poems on saints and religious leaders of India. In his Poem, ‘Ram’- he praises Ram- characteristics of purity, love for mankind and valor.

Another well-known figure of Indian mythology, the wise Vishvamitra is introduced into the heavenly spheres of ‘Johandost’, he talks with Iqbal, in the dreamy landscape of the moon, about reality and unreality of life and time pronouncing alternatively purely Vedantic and purely Iqbalian Ideas.

1.1.3 Mystical philosophy

Mystical Philosophy influenced Iqbal very much. In his thesis on the Development of Metaphysics in Persia he gives interesting surveys on
some mystic trends in Persian spiritual life which were partly, nearly unknown in the west.

1.1.3.1 Iqbal and Asharite

Iqbal was first re-appreciated Asharite thought and Ashari seems to have fascinated Iqbal's mind. The central point of his reconstructed philosophy of Islam is the discovery, "that the Asharite thought is a genuine effort to develop on the basis of an Ultimate will or energy a theory of creation which, with all its shortcomings, is far more true to the spirit of the Quran than the Aristotelian Idea of a fixed universe". Busani, says, "It is especially Ashairism, I think, that exerted the most fruitful influence on the shaping of the modernistic philosophical system of Iqbal, a system which, with all its contradictions, remains as one of the most outstanding achievements of Muslim modernism".

1.1.3.2 Iqbal and Ghalib

The poets Iqbal and Ghalib are not only Urdu poets but also Persian poets. Ghalib, is another mystic who influenced Iqbal very much. Ghalib, whom Iqbal in one of his first poems had praised as the 'brother
of Goethe' is commonly acknowledged as the greatest Indo- Muslim poet of the first half of the 19th century.

Unlike Ghalib Iqbal was never so proud of his Persian poetry, but it outweighs his Urdu poetry not only in quantity but quality as well.

As far as prose writing is concerned, both Iqbal and Ghalib have written in more than one language. Ghalib wrote in Urdu and Persian while Iqbal wrote in Urdu and English.

We can say that as poets or writers Iqbal and Ghalib are multidimensional. They are undoubtedly among the geniuses of world literature. Both of them knew that they were great poets. Both were confident that they would be truly appreciated and recognized better by future generations. Both of them were sure of their immortality. Iqbal was probably the most learned of all Urdu and Persian poets. While Ghalib was the best follower of the Indo-Iranian culture developed in India, Iqbal was the finest fruit of the Indo-Iranian and western cultures. While Iqbal knew the act of turning philosophy in to poetry, Ghalib knew the act of making poetry philosophical.
Iqbal was essentially the spokesman of his nation, Ghalib was the representative of common humanity. Ghalib is concerned with the actualities of human life, Iqbal is concerned with the values of collective life.

Speaking about the relation between God and man, Iqbal seems intent upon justifying the way of God to man and brings all his creative powers to compare man to tread the path of Godliness. Here Ghalib pleads for the incapacities inherent in human nature which keep man from treading the path of Godliness despite all its benefits.

Again in Iqbal’s poetry, one does not find the same emphatic affirmation of life which is found in Iqbal’s poetry alone. He appears to be full of complaints against life and the creator of life, that is God. Nevertheless, he believes in valuing life in spite of all its sorrows and misfortunes.

Then, Iqbal seems to be supersaturated with religion. In his view a religious outlook alone can save humanity, but this outlook itself requires reconstruction.
Ghalib is not a religion oriented poet like Iqbal. His poetry is not inspired by any national or international motives. In his view, nationalism or internationalism had not taken any distinct shape in his age, particularly in the social set up he was living in. His contribution to poetry is probably that he was a very perceptive observer of human life.

Other mystics who influenced Iqbal greatly were Jalaludin Rumi and Al- Hallaj.

1.1.3.3 Iqbal and Jalaludin Rumi

Iqbal readily identified the corpus of values and concepts embodied in oriental mysticism. He draws a parallel between Islamic and Hindu mysticism; both stand for negation of self, both adhere to the cult of introspection, Samadhi and Muraqba and discard action and the conquest of nature. In the preface to the Asrar-i-khudi,” he clearly equates Ibn-Arabi’s concept of ‘wahdat-Ul-wujud, with the Advaidvada of Shankaracharya and draws close parallels between Indian and Iranian thought with the sole exception of Sri. Krishna who’s Gita, he mentions, as a glorious embodiment of positive thinking”.39

Iqbal’s opposition to mystical thought emanates from his abhorrence of negation of self and idealization of inaction. ‘Wahdat-Ul-wujud’ believed in the final annihilation of fragmentary human existence in the Divine whole. Hence their line of thinking led to the final union between God and man, thus practically eliminating the line demarcating the two, for man becomes God, after losing his identity in him. Even before that, in man resides a particle of Divine Existence which reveals itself in ecstatic utterance of Ana-Ul-Haq (I am the truth), through the words of Hallaj, who was hanged because of uttering these words. The annihilation of desire recompenses the mystic with the promise of eternal life in God himself and denies the very duality of matter and spirit, of Desire and the life around to be shaped according to one’s desire, thus snapping the very links which bind man with the chariot wheels of action and response.

Iqbal therefore compelled to take the opposite position of upholding the primacy of desire, which alone can provide firm basis for action and urge to conquer nature. Desire then may be the cause of human suffering but what is much more significant to Iqbal is the fact that it is desire and desire alone which leads man to ceaseless action and progress which kindles hope. The zest for life thus generated guarantees the survival of the fittest. But for Iqbal, the only man who truly serves
mankind is the person who burns with this zest for living. This sacred discontent with the present state of things evokes an urge to bring about transformation of society.

Iqbal could only accept that variety of mystic thought which could provide scope for desire and action, for matter and spirit, for separator near separate existence of God and Man. He found this brand of mysticism in Rumi, whom he interpreted according to his light and accepted as his teacher and leader. So here it is important to explain Rumi's views and similarities and differences between Iqbal and Rumi.

In addressing Rumi, H.C Paul, declares, “he is probably one of the greatest of philosopher-poets that the world has ever seen, and besides, he is a mystic par-excellence. And his mystical Mathnawi deserves to rank among the great poems of all times”. 40

Firstly, he studied sciences, but the company of Shams-i-Tabriz brought about a tremendous change in Rumi. He gave up the learning of sciences and religion and took to mysticism, in practicing which he often sought the company of shams. Rumi's achievements in the field of mysticism were mainly due to the inspiring influence of shams.

The real basis of his poetry is a loftily ethical system which organizes in charity, self renunciation and bridling of the passions, the necessary conditions of eternal happiness. Attached to it we find a pantheistic theory of the emanation of all things from God, and their Ultimate re-union with God.

Speaking about love in his view, we can say that he believes that mystical attainment is possible only through love. That is, understanding comes only through love and not by training or by means of organizational methods. Rumi, in his ‘Masnawi’, adds, “that the form in which ordinary emotional religion is understood by organized bodies is incorrect. The veil of light which is the barrier brought about by self-righteousness, is more dangerous than the veil of darkness produced in the mind by vice”. 41

In his view, love is the soul of the whole universe. By virtue of love everything strives incessantly to return to the source of its being. The warmth of life in every soul is from the fire of love. Love is the secret of life. Love is poison as well as its antidote; it is poverty as well as royalty. The rise and fall of the music of being and not being are by love.

The movements of the stars and the union of particles, life’s ecstasies of union and the rise of the lower into the higher are all by the miracle of love. Love burns up all pettinessness and weaknesses and is the source of all higher morals. Love is the food of all life and the cure of all ills. It kills the ailments of false prides and prestige. Then also, love is astrolabe, by which hidden mysteries may be revealed.

Speaking about his concept of God, Rumi starts from the conception that not only, being, but Beauty and Goodness belong exclusively to God, though they are manifested in thousand mirrors in the phenomenal world. There was nothing beside Him. God, in short is pure being and what is ‘other than God’ only exists so far as His Being is infused in to it, or mirrored in it. He is also Absolute Beauty, Real, beloved and Eternal Darling.

Regarding the similarity between Rumi and Iqbal, first of all both are poets of high rank and are poets of Islam. Both give preference to experience over reason. Both seek to fortify the self instead of denying its reality.

Both differ with regard to the question of Taqdir (pre-destination). Both believe that Taqdir does not mean that the actions of each individual
have been determined by God before hand. *Taqdir* is nothing more than the law of life.

Secondly both are revolutionary thinkers. They believe that not only man but rather the whole universe is rising from a lower to a higher level. That is, there is no limit to the progress of man. By the power of his desire and purity of endeavor new worlds may not only be revealed to man but even created by him.

Both believe that Adam as portrayed in the holy Quran to be the ideal which mankind must strive to realize. They regard endeavor as life and lack of endeavor as death. Considering the notion of love, Iqbal declares that, the movements of the stars and the union of particles, life’s ecstasies of union and longings of growth and the rise of the lower in to the higher are all by the miracle of love.

Owing to these natural and inborn similarities between them Iqbal considers himself a disciple of Rumi.

Then also, the world for Iqbal and Rumi is that, it does not follow a fixed line of destiny it is not a pre-ordained, pre- destined and pre-conceived cosmic plan such that its growth follows a fixed path and God
retires from all its activities. The cosmos does not evolve in a determined manner. So it is free and evolves according to the will of God.

Both view evolution of the individual ego as a fact. The individual self is dynamic. It is capable of change, growth and ascent. The development of the ego and the comprehension of divine powers in it are fundamental truths of their religious philosophy.

They both reject path of renunciation, negativism and asceticism. Islam is a religion of deed and action. The practices of contemplation, meditation, surrender and self annihilation are considered useless and harmful to the ascent of the Ego.

Besides these similarities between the two, there are certain differences between them. Firstly their difference in worldview is elucidated when we compare these poet’s works. Rumi, makes a man sadly conscious of his mistake of relying more upon his equal created being than on God, in the following words,

“He gave the cap, but Thou the head filled with intelligence he gave the coat, but thou the tall figure and structure (of its wearer) He gave me gold, but thou the hand that counts gold; He gave me the beast for riding but Thou the mind that rides it”.42

Then in Iqbal’s dialogue of the creator with man, the man says, “thou didst create the night and I made the lamb, Thou didst create clay and I made the cup, Thou didst create the deserts mountain and forests, I produce the orchards, gardens and groves. It is I who turn stone in to a mirror”. 43

Where the capacity of God and man is compared, Rumi, shows how insignificant are mortal’s doings as compared with God’s. Iqbal on the contrary, underlines the significance of human effort is productive, creative nature. With Iqbal, the individuality, the ego, strives to approach the Divine ego, this striving is conceived not as negation of one’s self but as self- assertion.

Another difference between them is that, Rumi, is a mystic philosopher but Iqbal an empirical philosopher. Rumi believes surrender to God, contemplation and meditation as necessary for communion with God. Iqbal is against all kinds of mysticism. Rumi was essentially a mystic and for him experience was more than reason, poetry was more than philosophy and the development of a perfected self can be achieved through religion and not by the syllogisms of philosophy.

43 Iqbal. Shikwa and Jawab-i-Shikwa :Iqbal's dialogue with Allah, trans Khuswanth Singh (Delhi: Oxford University, 1981), P.29.
1.1.3.4 Iqbal and Ghazali

Iqbal accuses the early Muslim scholastics of having missed the spirit of the Quran under the spell of Greek speculation. Ghazali revolted against Greek intellectualism and moved to mystic experience as the sole avenue for the knowledge of Ultimate Reality. In spite of his deep appreciation of Ghazali, Iqbal disagrees with him about the relation of thought and intuition and says that, “Ghazali failed to see that thought and intuition are organically related and that thought must necessarily stimulate finitude and inconclusiveness because of its alliance with serial time”.

From all these, it is clear that Iqbal is not completely against Pantheism. For him it means not to build a complicated system of thought, to teach man how to ascent a multi-stepped spiritual ladder, leading him back into the aboriginal source of universal life, or to undergo a spiritual training according to most carefully observed and differentiated rules of purification and meditation until the individual self is extinguished, at least for the moment of ecstasy, in the all embracing ocean of the Divine. It is rather to make the human heart alive to its longing for God to bring it, then into communion with God, to lead it from the blind fruitless acceptance of inherited truth to a participation in the life eternal.

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44 Iqbal, Reconstruction of Religious Thought in Islam, pp. 5-6