"The causality-bound aspect of Nature is not the whole truth. Ultimate Reality is invading our consciousness from some other directions as well, and the purely intellectual method of overcoming Nature is not the only way." (Iqbal)

**Iqbal’s views on Time and Space:**

Iqbal while commenting on the tradition of *Dahr* has used time in place of *Dahr*. In the Qur'an the word *Dahr* is used twice. At both the places meaning of *Dahr* is time. But in philosophy the connotation is different. *Dahr* connotes measure of existence and time connotes the movement. According to Jagan Nath Azad Iqbal has not kept these connotations in view and has used time in place of *Dahr*. This has given rise to a great controversy against time.

Regarding the conception of time there have been several stages in the thought of Iqbal. The first stage began from 1910 when he wrote *Seer-i-Falah* (journey of firmament) to 1914 when he wrote “The secrets of the Self”. Here Iqbal describes time unreal time as which is visible to us in the alteration of day and night. The real time or pure duration is latent within our consciousness. It is free from past, present and future and there is only present in it.
The tradition of 'Don’t vilify time.....' was the concern of Iqbal from the very beginning. He paid his attention to the most important issue of time and space which had been the centre of his contemplation till his last days. He has discussed this tradition in his letters especially in his lectures and has tried to solve this painful problem. At times he had attributed time with ultimate ego or reality. In Payame Mashriq (1922) he seems to contradict his previous thought.

**Nawa-e-Waqt (Song of time)**

The sun is in my lap, the stars in my pocket
if you look at me, I am nothing, if you
see in the depth of yourself, I am life.

I am in the towns and deserts, I am in the cartels and bed chambers
I am the sword that destroys the worlds,
I am the function of life Chengiz and Timur are, but a handful of my dust
The commotion created by the west, a part that has escaped my fire.
Man and his world are my designs and ornaments
the blood of the martyrs is an equipment of my spring.
I am the ever burning fire, I am the garden of angels.
It is a paradox; I am tranquil and restless,
In my wine of today, find the effect of tomorrow
you will find innumerable rolling stars, myriad, of grey domes.
I am the clothing of man; I am the garment of God.
Destroy in my in my spell, effort your consolation,
you are the lover of Laila, I the desert of your restless wanderings.
I am the overflowing life, don’t ask of my where and how.
You are my secret, I am your mystery.
I am the traveler and you are my destination.
I am the field and you are my harvest.
You are the instrument that created innumerable melodies of warmth of this universe,
You are aimlessly wondering in the world of events, you find your place in your heart
you will find an infinite ocean contained in this small goblet.
From your lofty waves spring my deluge.

(Translated by Dr. Khundmiri)
The second stage of *Iqbal* was full of tension which lasted from 1925 to 1932. *Bal-i-Jibriel* was written in 1925. In the mosque of Cordoba he depicted the authentic art as the cremation of man of God, which does escape the devastating effect of time.

The Reconstruction of Religious Thought is written in 1930 where *Iqbal* termed time as the ultimate reality. In *Javaid Nama* he defined time as unreal *Zurvan*:

I am the destroyer of the world

I am invisible to your eyes, yet I am manifest

All the efforts are linked up with my destiny

The speaking as well as the mute, I pray upon them,

The buds blossom into flowers on account of me,

The bird in its nest is restive because of me

The seed shoots up on account of my upward flight,

every reparation becomes a union on account of my grace.

I turn indifferent, then I speak with affection

I make them thirsty, then I quench my thirst

I am life, I am Death, I am Resurrection final,
I am the Judgment, I am the Hell, I am the Paradise, I am the Hauri.

Adam and Eve are my captives,

The world of day and night my offspring's.

I am the flower which thou pluckest from the Baugh.

I am the matrix of everything which thou perceive.

The world is captive of my spell,

It is on account of my passage that of its existence.

(Translation by Dr. Khundmiri)

In the Preface to the Secrets of the Self Iqbal wrote in 1920:

To Bergson time is an infinite line drawn across the space, where we traverse in length and breath. This is the wrong conception of time. In pure duration there is no length or breadth. When we divide time into small rows, then space comes in between, thus time becomes unconquerable to know the real nature of time we have to introspect.

Real time is the self which is sustained by the tension of the self. As far as we try to understand time in relation with space, we become the slaves of time. This spatialized time is the product of intellect. In fact man
is above time. His transcendence can be realized in this life, although this
feeling is temporary.

Through the voice of Zurvan, Iqbal wanted to convey that there are
the different states of attributes of God. As time is another name of the
permanent states of God. If these glories of God cease then the conception
of time and space would annihilate.

Iqbal had never suspended or postponed his contemplation on time
and space. His thought on this painful problem was evolutionary. In his last
book of verses Armugan-i-Hijaz, he called time a station of meditative
instead of ultimate reality.

Intellect has become the worshipper of time and space.

As a matter of fact Kalima (there is no God but God)
is neither time nor space.

Not only had this he had segregated time from all those peculiarities
which are the attributes of the ultimate reality. He considered here time as a
station of contemplation.

The measurement of time and space is a station of meditation The
Purest is God is the station of my invocation.
The change in the mind of Iqbal regarding the time and space had occurred soon after the publication of the Reconstruction of Religious Thought in Islam in 1930. Here he defined time the ultimate Reality. The impact of Bergson seemed to have been on Iqbal here. Soon after a great deal of change had taken place in the mind of Iqbal. In Javaid Nama (1932) he gave a different connotation to time and in Zarb-i-Kaleem (1936) he defined time and a figure of speech.

He is the real space and spacelessness,  

What is space? It is a figure of speech.  

“Why” and “what” will the archetypical Guide tell?  

It fish asks where is the river?  

After Zarb-i-Kaleem (Stroke of the Rod of Moses) was published Argamani Hijaz, the last collection of poems of Iqbal. In this book his conception of time is altogether different from than that of the Secrets of the Self and Javaid Nama. This is the finality of the thought. Had Iqbal written any book in prose either in English or in Urdu (after 1932) he would have rewritten the translation of the tradition as, “Don’t vilify time for time
is an essential element of Ultimate Reality” instead of “Don’t vilify time, for time is God”.

The enigma of space and time is not only the concern of philosophy but has been the problem of physics as well. \textit{Iqbal} has given move importance to this issue than any other issues in his letters, prose and poetry. The dominant factor of his lectures of “Reconstruction of Religious Thought in Islam” is the question of time and space. Wherein he termed it the question of life and death for a nation. He said,

“On the other hand it is evident from the history of Muslim civilization that the problems whether of pure intellect on religious psychology i.e. Pantheistic Sufism which aim at the flaw of the infinite into finite. In a civilization like this the problem of time and space is in fact the question of life and death”.

\textit{Iqbal} placed the epistemology and time and space and time and space at par with each other. To him the description of metaphysics is impossible without the description of time and space. He tried to propagate the real conception of time and space with the help of science and philosophy. He discussed this painful problem with Maulana Syed
Sulaiman Nadvi and other eminent Muslim scholar through correspondence, which I have mentioned in detail onwards in this chapter.

Thus rejecting the devastating aspects of time Iqbal paid more attention to the creative aspects of time. Life is a secret among the secrets of time. By virtue of time man’s proximity with God is possible. It liberates one from the shackles of day and night and gives him immortality. The feeling of environment and the knowledge of creation is given by time. Serial time is a pure duration pulverized by thought – a kind of device by which Reality exposes its ceaseless creative activity to qualitative measurement.

Iqbal had been very diligent in compilation of the views about time and space of various great Muslim scholars of the past and present and then presented them in a sequence in his lectures. In a letter to Syed Nazir Niyazi he called himself a pragmatist:

I have tried to solve all the contention about time-eternity. For time the events are not pre-determined. Perchance the modern science will try to tackle this problem. Einstein has initiated this issue. There is nothing final
as far as philosophy is concerned. Thought and idea improve with the passage of time.

In addition to his letters, Iqbal had discussed his views on time and space fully in his lectures. He distinguishes pure time from serial time. Like he did not consider time unreal like Plato and Zeno nor he considered it cyclic. But considered it as a genuine creative movement like Stoics and Heraclitus. However there is no fixity in it. He defined life as pure time like Bergson. However he did not agree with Bergson in the idea of succession of pure duration. He juxtaposed Imam Shafi’s quote: “time is a sword that cuts”. Since ‘Pure duration’ can’t be segregated from life is therefore ‘a sword that cuts’. He disagrees with Bergson who said, “Self is prior to time”. To Iqbal ‘enduring self’ is prior to the plurality of pure duration. Iqbal did not agree with the Bergsonian idea that the flow of life is without any purpose. Iqbal had been of this view that:

Inertia is never possible in the enterprise of Nature
There is permanency to change every time
change is the law of nature.

Iqbal believed in the revolutionary conception time and space. As such his interest was more in practicalities than in philosophical jargons.
His conception of time and space is neither metaphysical nor epistemological. In one of his lectures he wrote,

"The observable phenomenon of change occurs in space and time. Space is divisible in thought, but indivisible in action".

He adds further; History is not the unfoldment of reason, absolute or finite, but the continuous creative activity of the ego, both the absolute ego and the finite ego's. The Qur'an invites man to study both native and history in order to conquer them.

The Qur'an endorses two principles of history (1) the unity of human origin (2) life is a continuous movement in time. This coincides with Whiteheads conception of growing universe and manifests an independent creative activity. The future emerges as an open possibility and not as a predestined one. Thus time is not contrary to man. But it is a history which is directed by God. The history of the evolution of the universe is not separate from the history of man. In fact history is created by the meaningful human act in its various forms. Iqbal had benefited much from Whitehead.
According to Prof. Whitehead, therefore Nature is not a static fact situated in a dynamic void, but a structure events possessing the character of a continuous creative flow which thoughts cuts up into isolated immobilities out of whose mutual relations arise.

**The concept of time and space.**

With Einstein space is real but relative to the observer. He rejects the Newtonian concept of an absolute space. The object observed is variable; it is relative to the observer, its mass, shape and size change as the observer’s position and speed change. Movement and rest too are relative to the observer. There is therefore, no such a thing as self subsistent materiality of classical physics.

"Einstein Relativity presents one great difficulty i.e. the unreality of time. A theory which takes time to be a kind of fourth dimension of space must, it seems regard the future as something already given in dubitably fixed as the past. Time as a free creative movement has no meaning for the theory. It does not pass. Events do not happen; we simply meet them. It must not, however, be forgotten that the theory neglects certain characteristics of time as experienced by us; and it is not possible to say
that the nature of time is exhausted by the characteristics which the theory does not note in the interests of a systematic accounts of those aspects of nature which can be mathematically treated. Nor is it possible for us laymen to understand what the real nature of Einstein’s time is. It is obvious that Einstein time is not Bergson’s pure duration. Nor can we regard it as serial time. Serial time is the essence of causality as defined by Kant. The cause and its effect are mutually so related that the former is chronologically prior to the latter. So that if the former is not, the latter can’t be. If mathematical time is serial time, then on the basis of the theory it is possible by a careful choice of the velocities of the observer and the system in which a given set of events is happening to make the effect precede its cause. It appears to me that time regarding as the fourth dimension of space really ceases to be time”.

_Iqbal_ had neither agreed to the Greek concepts of the unreality of time nor Newtonian objective point of view of time. To him time is the creator of new things in future which coincides with the Qur’anic verse every moment appears a new glory.
He said: “Real time is not serial time which is marked by present, past and future. Serial time is transitory which has been made divisible and measurable by human intellect. By dint of which the ultimate Ego manifests. His infinite creativity, the Qur’an also makes a mention of this time”.

*Iqbal* admitted to reveal the secrets of time is a Herculean task. To know the reality of time one has to dive down into one’s heart. As life is basically spiritual, McTaggart and *Ibn-Hazm* had not understood the importance of time because they considered time objective and serial besides they considered the universe static. Despite the fact that behind the serial time there is the existence of pure time.

*Iqbal* had given due attention to the western philosophy, science and Muslim philosophy and the ideas of Muslim mystics while taking the stock of space and time. He criticized the *Asharites* concepts time who considered time a series of individual ‘rows’ and in between every two rows there is a void of time. Since, they studied time at surface level and objectively. Like modern science their concept is devoid of the experience of the self. In our constant pursuit after external things we weave a kind of
veil round the appreciative-self which thus becomes completely alien to us. It is only in the moments of profound meditation, when the efficient-self is in abeyance, that we think into our deeper self and reach the inner centre of experience.............It appears that the time of the appreciative-self is a single 'row' which the efficient-self in the traffic with the world of space. The atomism of time and the atomism of space are two different things. We can’t apply Atomism of time to God. Jalal ud Din Dawani considered life as a straight line in which all the events from the beginning to the end are consecutively in the mind of God. This idea coincides with the idea of Prof. Royce.

He wrote: "The time of immaterial beings is also serial in character, but its passage is such that a whole year in the time of grass bodies is not more than a day in the time of an immaterial being. Rising higher and higher in the scale of immaterial beings we reach divine time----time which is absolutely free from quality of passage and consequently does not admit of divisibility, sequence and change. It is above eternity; it has neither beginning nor end. The eye of God sees all the visible and His ears hear all the audibles in one indivisible act of perception. The priority of God is not
due to the priority of God’s priority. This Divine time is what the Qur’an described as “the mother of Books”, in which the whole history, freed from the net of causal sequence, is gathered up in a single super eternal ‘row’ of all the Muslim theologians, however it is Fakhr-u-din Razi who appears to have given the most serious attention to the problem of time. In his Eastern Discussions, Razi subjects to the searching examination all the contemporary theories of time. He too is in the main objective in his method and finds himself unable to reach any definite conclusions”. Until now, he says, “I have not been able to discover anything really true with regard to the nature of time; and the main purpose of my book is to explain what can possibly be said for or against each theory without any spirit of partisanship, which I generally avoid, especially in connection with the problem of time”. After quoting the Muslim philosophers and the dialectician, Iqbal reached the conclusion that by taking the objective point of view of time, we can’t discover the nature of time. For that we need to divulge into our insight or inner experience.

God’s time is an eternal now. Iqbal is of the view that one can have different experiences at the view that one can have different experiences at
the different levels of time. Here we can view time as specialized time only, and we do interrupt time in the series of ‘row’ and ‘not row’. Practically this means ‘here’ and ‘not here’. Present does not exist. It is either the part of the near part or a part of near future. According to Bergson it is duration where there is neither continuity nor change. On the relation between self and time Iqbal wrote: “Neither pure space nor pure time can hold together the multiplicity of objects and events. It is the appreciative act of an enduring self only which can seize the multiplicity of duration—broken up into infinity of instants—and transforms it to the organic wholeness of a synthesis. To exist in pure duration is to be self and to self is to be able to say ‘I am’. Only that truly exists which can say ‘I am’. It is the degree of intuition of ‘I-amness’ that determines in place of a thing in the scale of being. We too can say ‘I am’. But our ‘I-amness’ is dependent and arises out of the distinction between the self and not self”.

A time process can’t be conceived as a line already drawn. It is a line in the drawing—an actualization of open possibilities.
Superficially the meaning of *Dahr* has been mentioned as longer duration on the contrary the meaning of ‘*Zaman*’ is both shorter span and the longer span of time.

*Dahr, Dahir, Daheer* mean time and time timeless time. In his book “*Kitabul Malal wa Nahal*” *Shahristani* has explained the meaning of *Dhar*:

During the pre-Islamic period in Arabic there were many sects one among them was *Mutala* and the second was *Muhsala*. *Mutala* did not believe in God, the Hereafter and the Resurrection. They were of this view that life is made up of material and is destroyed by time. The Qur’anic verse “that it is time which destroys us” (Sura45 v.14) is referential to the belief of this sect.

The first verse of *Surah* time or man (mentioned above) refers to serial time extending from the beginning up to the end of the universe. It is the totality of space-time. This time is creative time; which *Iqbal* expresses as

*(the alteration of day and night are the two minute strands black (night) and white (day) through which god manifests the attire of is attributes).*
About the pure duration, *Iqbal* writes:

The alteration of day and night is unreal time. Beyond this time there is neither day nor night that is the real time or pure duration. *(The Reconstruction of Religious Thought in Islam)*

Pure duration is eternal, seconds or centuries are unaccountable there. Serial time began with the birth of the universe. It will end along with the end of the universe. It will end along with the end of the universe. Among all other creation time is one. Thus to vilify time is to vilify its creator. The materialistic outlook of the pagans: “that it is time that kills us” is nothing but the Hedonistic philosophy of Greeks which his believes in self-indulgence and in enjoying the luxuries of life.

*Majid Daryaabadi* has given the meaning of *Dahr* as fortune; fortune from the beginning up to the end. Since the Arabian believed time is the creator of all events whether favorable or unfavorable. Thus they attributed destiny to time and that is why they used to curse time. They also believed in time as a good among many gods of their mythology. Similarly in pagan Arabic poetry poets have mentioned time as the bringer of calamities, cause of the changes slaughterer, a bowman hitting the mark and
a hunter with stores. Pagans believed in the omnipotence of time and denied the supernatural powers.

*Mohammad Ahsan Islahi* and *Kashaf* are of the same opinions. Regarding the meaning of *Asar*, *Majidi* writes; "*Asar* is any unlimited extent of time during which people pass away and become extinct".

*Qastilani* gives us the meaning of time: "*Asar* signifies time or succession of ages". To him *Asar* mean serial time and *Dahr* means pure duration. Serial time is unredeemable.

From the aforesaid discussions we came to the conclusion that *Dahr* is an immensely long span of time and *Zaman or Asar* is a short span of time.

Expressing his views on space and time in his letters, *Iqbal* has proved his singularity. He had left no stone unturned in getting the information from Muslim philosophers, Sufi and from the western philosophy. To the best of my knowledge *Iqbal* has not benefited from *Sura Asar* of the Qur’an while expressing his ideas on time and space which could have benefited him most. Although he has benefited a lot from the Qur’an and the tradition of *Dahr*. 
Iqbal did not claim to be either a commentator of the Qur’an or of tradition still his attempt to elucidate such a complicated problem (of space and time) is unique. His point of view in this regard is of practical use and not metaphysical or mythological. Further he emphasized that new ideas and thoughts should come to limelight in the light of the latest trends in science and philosophy. It is proper time for the researchers of Iqbal to review his thoughts further in contrast with the views of Stephen Hawking and other Scientists in order to high light Iqbal’s views in relation with the Islamic thought on the one hand and in relation with modern science and modern philosophy on the other hand.

Iqbal conceives the time as the essence of Eternity, as he said in a Urdu verse, Haqeeqat men rooh-e abad hay Zamana. This is Iqbal’s view about the real Time (pure duration). As for the temporal time he has just opposite view as he says, Khirad huee hay zamaan o makaan ki zunnari; Na hai zamaan na makaan La Ilaha Illallah, which means that Human mind is worshipping time and space as idols; Such time and space do not exist at all, existence is only for God. (Zarb-i Kalim).
From the previous chapters we came to know that the concept of Time and Space has become an interesting phenomenon of not only philosophy but science as well, moreover, it does have a great significance in Metaphysics also. And we have tried to consolidate the probabilities of science, religion and philosophy, our endeavour in this chapter would be to highlight the concept of Time with reference to Iqbal's philosophy in the light of his poetry, prose, letters and his famous lectures which were delivered on various occasions.

There is a great relation between Iqbal and his research in 'Time and Space'. The work which astonished the philosophers for the last three thousand years became the field of interest for the wisest among Eastern and Western thinkers, philosophers and writers. Iqbal the legendary portrait of literature led his journey to space without the help of any scientific tool and when the journey started all the imagination and thoughts were given flight to the natural as well as the supernatural states. He used both his primary and secondary imagination and even such imagination where both celebrated poets like Wordsworth and Coleridge (the poets who used primary and secondary imagination for the purpose of
their Art) seem applauding the future poet, philosopher and saint in the letter of nameless imagination going for the journey towards gardens of Time and Space where in he plucked the eternal flowers and opened the petals which were inscribed by the letters of Time.

Iqbal has given a great importance to the concept of Time in his philosophy as is evident from his poetry

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"قائل نے اکھیٹ بازین نظرے تمہ نہ آبادی تتحربان وہ روزان وہ وہ شاہد اپنے کسی اور نظرے یہ کوئی ہیو?
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While going through his works one can find that Iqbal has very keenly tried to reach to the fundamentals of the concept of Time in terms of philosophic and scientific research
Iqbal has given a great importance to the concept of Time in his philosophy as is evident from his poetry, prose and lectures. On the other hand a study of history of civilization reveals that be it the matter related to 
Tasawwuf or Religious Psychology, the objective lies in the fact that the infinite has been grabbed into finiteness, therefore, it is evident that the concept of Time and Space becomes a matter of life and death.

In a culture, with such an attitude, the problem of space and time becomes a question of life and death.\(^3\)

Iqbal considers it very important to expedite the concept of Time with the aspects of philosophy and science, as one can find that between the lines of his lectures and the letters which he wrote to the various religious scholars such a Mawlana Sayyid Sulieman Nadvi. Several scholars have written numerous papers and even books like Prof. Razi-ud-Din Siddiqui, Justice Qadeer-ud-Din Ahmad, Dr. S. Alam Khundmiri, M. M. Sharief, Rifat Hasan, Waheed Akhtar, Asloob Ahmad Ansari and Shabir Ahmad Khan Ghorī etc and tried to highlight the painstaking approach of Iqbal regarding the concept of Time. But the interest which Iqbal was having regarding the concept of Time and the importance which
he had given to it, impels the researchers to peep into his original texts and the secondary texts as well. Looking in to his letters written to various scholars unravels various dimensions which cannot be extracted from the lectures and the poetry only. For instance, a saying of Prophet (SAAW) regarding Dahr, *the relation of Dahr and God and Space and Dahr are some topics regarding which Iqbal had mentioned his remarks and for some he approached to various scholars in order to get their opinions.

Iqbal had consulted various Sufis and thinkers through their writings to understand the reality of concept of Time and Space well, be it, of a very minor relevance. To mention some of the references he wrote in one the letters to Sayyid Suleiman Nadvi:

*Further explanation of Dahr as per different schools of thought in Muslim Philosophy:
Since this world was brought into being through the intermediate world of the archetypes, its creation is Dahr not Zamani i.e. the world was not created in a time which existed before the world came into being but in respect to a Dahr which spreads above the world. Time has a reality in its own plan of being, but in the world dahr, the world of the archetypes, Time does not even exist. Moreover, the changing physical world (Alam-e Jismani) depends for its existence upon its non-existence in the world of archetypes. While it exists in Time (Zamaan), it is non-existent in Dahr and has no share in the angelic mode of being, proper to the world of Dahr, of which it is no more than a coagulation. Likewise, the world of Dahr, of the archetypes, is non-existent in the divine essence, in the world of Sarmad (the eternal world). In the divine essence there is
In another letter Iqbal enquires from Sayyid:

Moreover, in the same letter he mentions that Time and Space is the most important concept under the discussion of Philosophy and Science.

Furthermore, he informs Sayyid to see Mabahati Mashriqiyah with the help of Molvi Noor-ul-Haq and further requests him:

(continued from page 131) neither Dahr nor Zamaan, neither archetype nor body; God is alone in His Majesty. Yet Dahr exists on its own level Zamaan in its own. Sarmad is the cause of Dahr and Dahr the cause of Zamaan, so that ultimately the divine essence is the cause of all things, while in its essence nothing may even be said to exist.
While enquiring more about the books regarding the concept of Time Iqbal asks Sayyid about Mullah Mahmoud Jonpuri’s book Shams Bazgah and writes:

Iqbal’s style of further enquiry exhibits his ultimate quest and focus on finding the whereabouts of the comments made by various scholars. In his letter he writes:

Iqbal in his letters to various scholars presents his personal views regarding the delicate concept of time and space so that there would not be
anything contrary to Islamic teachings which he understood and if that would be the case he would rectify himself. Pertaining to this concept he requests Sayyid Nadvi by writing:

"(1) حضرت گوہالہ نہیں ایسی فقہائے ہوئے کہ کسی اور کتاب میں حالات زنان کی بھی کسی گھر کی روہلاں میں مطلب ہے"۔

(2) حضرت صحیح شریعت کی اور زگزگی نے نہیں محسون پر بچھکی جوہر کی حوراں کے خواہ نے۔

(3) متعلقہ کتاب میں ایسے خیال سے حالات زنان یا آئین سیال پر جوہر اور مل کے بچھک کی کتاب بنی 10۔

Through this letter we came to know that Iqbal not only wished to know about the views given by orthodox Islamic thinkers, philosophers and Sufis but also desired to get material from everywhere regarding this concept. He asks Sayyid regarding Mulla Muhibullah Bihari’s booklet Jawahir-ul-Fard and Molvi Sayyid Barkat Ahmad’s booklet Sabqan Sabqan:

"سے متعلقہ کتاب میں ایسے خیال سے حالات زنان یا آئین سیال پر جوہر اور مل کے بچھک کی کتاب بنی 10۔"
Iqbal feels the difficulties about the concept of Time and Space and with so much of hard work he tried to assimilate the material regarding the concept. He reminds Sayyid on 18th of November 1933 for sending the references of Ibne Arabi and on 9th of December 1933 he requested him a duplicate copy of Molvi Noor-ul-Islam's Risalah Fi Tahqeeq al Makaan from a library of Rampur.

The problem of Time has always drawn the attention of Muslim thinkers and Mystics. This seems to be due partly to the fact that, according to the Quran, the alternation of day and night is one of the greatest signs of God and partly to the Prophet's identification of God with Dahr (Time) in a well known tradition referred to before. Indeed, some of the greatest Muslim sufis believed in the mystic properties of the word Dahr. According to Mohi-ud-Din Ibn al Arabi, Dahr is one of the beautiful names of God and Razi tells us in his commentary on the Quran that some of the muslim saints had taught him to repeat the word Dahr.12

Certain people have criticized Iqbal by saying that he has given an unnecessary importance to this concept but when one keenly looks into that it is felt that, Iqbal has put forth his utmost efforts to investigate and to highlight this concept. For instance, regarding Dahr he says:

"..."
Iqbal also writes letter to Pir Mahr Ali Gol tarwi wherein he asks him regarding the view of Ibne Arabi and other Sufis whether they have wrote something about it and if there is then he requests him to send the same:

Iqbal in his letter to Khwaja Ghulam Sayyidain mentions Time as a glory of Almighty instead of subversion.

Likewise, Iqbal in Asrare Khudi mentions:
*Iqbal* nullifies various ignorant ideas such as destruction and misfortune regarding the concept of Time; and instead highlights the dimensions of the bounties of this concept. He says that life is one of the secrets of Time which facilitates the possibility of association with the Creator. Time does not remain bound with the movement of Sun but takes the shape of Eternity and frees man from the bondage of day and night. One feels the surroundings it becomes the facilitator to know the secrets of the creativity.

While going through his works one can find that *Iqbal* has very keenly tried to reach to the fundamentals of the concept of Time in terms of philosophic and scientific research.

> "ميرے ذیال ہی میں آبال ے نے مس خروج ایک افلاطون ے دو و میکان ہے کہ نے ے پچیقہ نے "
> امریکی طرح اور درخت فیک کا اچھا سے ہو اور ان کی عظیم ورثہ اور خلدیاں لہور کا میرا ں ے بملانے ے نے "
> ہوئے سیاہ اور س محا لے شی میں آبال ے بدلے نے " 17

*Iqbal* showed great interest to search out mysteries embedded in the knots of mysteries, to solve the matter of Time in Time, to search from known to unknown. To put my simile to solve *Iqbal’s* concept of Time, we can then believe Time as a sea which is made of countless water drops so
Time as a sea is made of countless drops of Time and whatsoever happens in the sea is Time, and whatsoever happens in the midst of this sea cannot be known only by standing on the shore so one has to dive in, so the great diver Iqbal dives and searches for revealing the mysteries of the unsolved one.

How much interested was Iqbal for the concept of Time is witnessed by his famous treasures like Asrar-e-Khudi, Payaam-e-Mashriq, Zaboor-e-Ajam, Javed Nama, Zarb-e-Kaleem, Baal-e-Jibril and Khutbaat. His unique and ideal expression regarding Time is given in lectures (Khutbaat-e-Madras). There are definite reasons for having and creating interests for such things, these reasons may be mentioned as ‘the study of the Islamic culture’. This is evident from it that the concept of mysticism
which muslims have been believing is to find things from what is beyond the intelligible mortal things. This led Iqbal to go for the journey to Absolute immortal one. In reality the concept of Time and Space is the question of million dollar in such a system where the inclination of Islamic culture permits you for the flight towards nothingness.

For Iqbal the second reason for searching the truth regarding Time is ‘the Time of past which is the destiny’: in the opinion of Iqbal. If Time is looked upon as the past then in the language of Quran it is destiny and to know the actual meaning of destiny is the duty of every muslim. He further says that destiny is one of the states of Time. Destiny is that ‘time’ which has got freedom from the ‘effects of mortality’.

The third reason why Iqbal thought to unravel the veils which cover the mysteries of Time. This is the forceful adoption of what has been given to Muslims so this has close connection with that i.e. what belief has been set about Time, has been adopted by Muslims on the basis of compulsion. So Iqbal wants that people should retain the states which is being granted as an honour to them; For this they have to understand, not only the concept of Time and Space but have to observe every mystery practically.
So, the unobserved adoption breaks the flights of wonder. This means that Iqbal stresses about to come forward for the journey.

The fourth important reason is what God declares in Quran that the making of day and night is included in his signs and the day and night is closely related to Time. So at every step Iqbal finds the relation of Time with some thing which makes him helpless to throw away the rods of mortality as a support in this mortal world.

The fifth reason is a new step what Iqbal is treading upon and what forces him to retain the interest for space and time this has close connection with existence and until one does not understand the relationship one cannot understand the realities of life but to know the reality of time is very difficult. Unlike Augustine who feels very difficult to reveal the reality of Time in the form of words and says that if anybody confirms about the reality of Time then I do not know, and when no one confirms about, then I know it, here Iqbal takes challenge and when he speaks about such things he is not afraid of explaining even in the most difficult tool which is poetry that also means that simple prose was always an easy effort but to keep his speeches and expressions alive he had to
choose the poetry. Iqbal in Khutbaat-e-Madras says that ‘to know the secrets of Time is very difficult’ and conversation with Salim Chisti revealed in Asrar-e-Khudi. Iqbal said to him that ‘It is a very great work to know the realities of Time’ and then read the verses of Murshid-e-Rumi.

Professor Joada in his book ‘Glider Philosophy’ also agrees what Iqbal says that the question which arise regarding the concept of Time and Space are the most difficult questions to answer and thinkers for the last two thousand years have not reached to the same conclusion. In Quran he could not find the direct reference of Time and Space. Now he had to dive into the sea or to broaden his thinking about the actual likeness of Dahr, which has been twice defined in Quran.

Some great thinkers who had put their valuable ideas regarding the concept of Time and Space and their categorization of Time was studied by Iqbal and took from it. The categorization has been discussed by Iqbal in Khutbaat and are:
1. **Conceptual Time**: The conceptual Time is related to our day to day life. All the actions which took place in the past or the actions which are presently going on or the actions which occur in the future are all related to Conceptual Time. *Iqbal* called such time as the Serial Time which has direct relation with our senses. So it is related with the thinking of conscious mind until a person remains in the senses, he himself categorizes Time in past, present and future so it is a created concept or a theoretical or ideal definitions of Time.

2. **Physical Time**: Another category has been taken as the Physical Time. This is the Time which has not relation with the consciousness of a mind. It is related to physical phenomena e.g. rising and setting of stars, and change of days and nights are considered because of this Time. It also helps us in counting the months and years.

3. **Absolute Time**: Besides this *Iqbal* has discussed about the Absolute Time. The concept of this Time was first given by Newton. He says that in Universe there is also a time whose
speed remains constant always and no worldly things or phenomenon can effect this in Time. Besides this in *Khutbaat* there is also discussed the ‘Bivine Time’ given by *Mawlana Iraqi* this time has no beginning and no end and *Quran* has called this Bivine Time as *Ummul Kitab*. Besides in *Khutbaat Iqbal* has also discussed the concept in one of his famous treatise i.e. *Payam-e-Mashriq* in one of the poem titled (*Nawa-e-Waqt*), *Iqbal* has given the concept of Time in it.

*Iqbal* has given three different meanings of Time in his various books. He says that according to God the existence of everything including the Time and Space is not real. The support of this can be given by these famous verse from *Zarb-e-Kaleem*.

\[
\text{نی نما} \quad \text{نو نما}
\]

*Iqbal* openly denies here the existence of Time and Space and for him what exists is one who is obvious there, but being unseen.

The second meaning of Time which we discussed earlier is by the Serial Time i.e. the time by which we understand the past, present and
future. It is here explained that the time can be divided. According to Iqbal this definition is unreal and because of being unreal he neither showed interest nor did he put any effort for this. In Iqbal’s opinion the meaning of Time like this has to deal with an attribute of self which he refers as the (Muathar Khudi) as he writes in Gulshan-e-Raz-e-Jadeed.

The third interpretation of Time which he says is the Real time and whose relation is with Qadar Afreen Khudi and not with Muathar Khudi. This is that time which is hidden within our conscience as is described in this verse.

زبان راد را راد در گرم نده دلم

The Real time can be known by the analysis of the experience gained through senses. This time cannot be stated as the summation of all the moments but it is that organic whole where past is not separate or present is not separate from the future. The Real time mentioned above has been stated in Quran as the Prime destination.

ذالک تقدير العزیز الحکیم

In Nawa-e-Waqt Iqbal has put Divine qualities to Time (Real), at one place he speaks of it as Peeran-e-Yazdaan, the reason for this is that
*Iqbal* believes in Time as being the second name of God. It means that God is omnipresent and omnipotent as we see in this verse of *Quran*.

\[
\text{كُلُّ يُومٍ هُوَ فِي شَانٍ (5:29)}
\]

*Iqbal*'s source about such a conception is one of the *Hadith* of Prophet (S.A.A.S) in which it is said that Time is the second name of His (God Creating Agency). Besides this we can give another proof of this which *Iqbal* himself thought about.

God says that when man attributes bad to Time he hurts me because I am the Time to what you call the Time is one of my attributes. In this poem ‘Time’ says to man that I am one of the attributes of God and the whole universe of you (Man) think about my reality, you cannot get anything because I am beyond the comprehension of your senses, but if you ponder about your own reality then it can be known to me and I will be there in your life and you will be alive because of me, here *Iqbal* gives hint about this verse (*QURANIC VERSE 29:15*)

\[
\text{وَلَصَحَّتُ فِيهِ مِنُ رُوْحِي (5:29)}
\]
As in Hadith God has attributed Dahr (Time) towards himself so Dahr become worthy of saying to man that I am your life, I am the pain, I am the remedy, I am the comfort, here we can say how Iqbal believe in the capability of real time and in brief, Time says, “I kill, I burn, I am the life and I am the death. After this the speech further clears that whosoever comes as calamity for others is actually done me (Time) and here the reference goes to Chengiz Khan, Taymur and the English imperialists not only this the braves who showed their potentialities by giving sacrifices in the battle fields is also its doing. The inventions done by men are actually done by Me. The Time now narrates itself as the Heaven and Hell.

Time as for Aristotle is the quantity of motion, which, in a world of continous substantial motion, becomes an inherent future of cosmic existence. It is, more specifically, the measure of the substantial motion of the heavens but not the measure of their rotation as held by Peripatetics. The heavens, according to Mulla Sadra, are in continous contemplation of their beloveds i.e. the universal intellects which at every instant causes a new harm to be projected upon the essence of universal souls. The cause of Celestial motion is therefore, the desire to reach perfection, a goal which because of its limitlessness, makes celestial motion endless. Mulla Sadra makes use of the principle of substantial motionto explain many of the most intricate problems of metaphysics and physics including the relation between permanance and change which we have already mentione, the creation of world, the creation of the soul, and various eschatological questions. This principle can therefore, be regarded as one of the distinguishing feature of his doctrinal formulation.
Further Time declares itself bearer of everything (Binary opposites). In me there is comfort and the action i.e. I am the creator of everything, everything is created from Time and it is the second name of the effulgence of God. Speech of the Time further goes to this limit to express that in the present time you can see the future as well. This means, for God Past, Present and Future are all alike. Iqbal expresses his search by making Time as the omniscient narrator who speaks that in me there are hidden thousand universes, I am the dress for both man and God i.e. the divinity of God is expressed by me and man too excels in divinity by being confined in the Time and Space.

Now the Time speaks about destiny and says that to which you call destiny is actually the second name of one of the particular works of Mine, here Iqbal wants to catch the attention towards this verse

I have kept Destiny the name to one of my attributes, this destiny is my work and your work is the contrivance, my Destiny is always dominant over your policy that is why you always remain obedient and helpless in front of Destiny of God, you cannot comprehend me in any case, neither your philosophy nor logic will help you because I am above
all particularly the human mind which cannot understand the Real Time. You are my reality and I am your essence, by this we can understand that Time says that one who has the self realization, one who is aware about his own reality can have the recognition of God. It means God, Self and Time are three attributes of the same reality.

Time continues his speech and says to the man that if you want to know my reality then you have to know your own self as we see in this verse

Not only in Payaam-e-Mashriq where Iqbal wants to make clarifications regarding but in every work there we can see the influence as in Baal-e-Jibril there is a poem which is itself titled as Time and it says that life is hidden in me but the one who is not aware about his own self cannot understand this point i.e. the Real Time which is the name of life or life itself as we can know it from this verse.
In *Javed Nama* (one of the famous treatises by *Iqbal*) Zurvan has been attributed with Time and says to *Iqbal* or says to the man that I am the ruler of the Universe and at the same time I am unseen as well as seen. Life, death and Doomsday are all because of my likenesses.

We can say that from the bosom of Time the Universe came into being. Now the Real Time is one in which there is neither day nor night, neither past nor future. *Iqbal* has done justice with it in twentieth century. At the start the genius of cosmic Time (*Zurvan*) says I destroy everything whatsoever is present in the world, Time which is unseen and all the efforts of yours (Man) are linked up with him. It is calm as well as speaking, flowers are sprouting only because of it, birds in the nest, seeds end up with dominant phase and their upward flight, as *Alam Khundmiri* puts in his Time, Destiny and Endurance, "Time is tyrannical and the sword of Time is cuts everything, every relation. *Zurvan* is the genius of Cosmic Time, the parent of Serial Time, and therefore, his speech is
relevant to the level of existence where Time is tied up with Space and Space time gives rise to events which are neither purely temporal nor purely spatial: they are Spatio-temporal. Time is the fourth dimension of existence and it is in this respect that it has no separate reference. It is the realm of determinism; neither birth nor growth is free from tyranny of Time. Iqbal makes a very significant suggestion that each form of existence involves some sort of reference to Space-time there are different orders of Time as well as of Space and it is in this sense that all existence where some kind of corporeality is involved is Spatio-temporal. The philosophical genius of Spinoza consisted in discovering the inseparability of thought from extension or, in other words, the inseparability of Time and Space in this Universe. In the realm of Space-time, the world of Zurvan in the Zoroastrian cosmology, there is some form of determinism, the rule of the inexorable law”.

The relation of Time with the Space is very difficult to understand sometimes we find them together but at the same it looks that it is not linked with space. When we look deep into the levels of conscious and unconscious we find this relationship is minimized to that extent where
there looks no relationship between the two and the shackles of Serial Time are looked nowhere thus liberation of humans from the false prison of Serial Time occurs. When the liberation occurs the man see the wondrous notes of unseen world, thus every thing becomes visible and every No-place (Laa-Makaan) becomes the Place (Makaan). When the things which are in the nothingness becomes things for something then comes the time when one is with God. In such a moment which is now ‘Timeless Moment’ the agents of the flight are itself gone or the wings of Zurvan becomes free from the magic spell of Serial Time the law which one has to abide by in the mortal world or the physical laws become useless in such a case and the bondage is gone. As we see in these verses interpreted by Khundmiri:


“It is the conquest of fate by Man. Man takes a jump from the world of determinism into the higher world of freedom. This conquest of ‘fate’ by man is, for Iqbal like a ‘new birth’. Iqbal added something significant to the vast literature on the motif of ‘ascension’ and the prophetic flight to
heaven \((\text{Miraj})\). \(\text{Iqbal}'s\) treatment of this subject is not a mere repetition of what the great master of Sufi literature had said. He gives us a new insight into this important subject of spiritual life. The prophetic tradition is one of the constant themes of \(\text{Iqbal}'s\) poetry. The restless movement of the human ego has its ideal in Divine Personality. His spiritual guide \(\text{Rumi}\) has said long ago 'our destination is the Divine Majesty'. In his heavenly journey, \(\text{Iqbal}'s\) guide \(\text{Rumi}\) explains to him the secrets of \(\text{Miraj},\) "the Prophetic Ascention. \(\text{Miraj}\) for \(\text{Iqbal}\) is the highest state of self-consciousness, where one gets a vision of reality without any reference to its attributes. Awareness of Reality through attributes is the intellectual awareness, acquaintance of things through their effects. The authentic believer is not satisfied with this type of acquaintance. The Prophet's highest ideal was to reach the Divine Personality.

To reach the divine person means to attain the absolute ego. Thus, we have relevance here with Time which is beyond the time which we call as the Serial Time. There is no effect of physical phenomena on this Time. Thus Absolute Time can be attained by the fastest reach which happened
in the *Miraj* when the attainment are awarded the unknown becomes known, magic becomes reality, nothingness becomes something, *Makaan* is seen which was believed to be *La-Makaan*, this way alla becomes one, super-ego or the absolute-ego, Time anything in such a Time moves in all the three dimensional axis and with such a great speed a single one reaches to every where at the same time. The above example is the ultimate one for understanding the concept believed by *Iqbal* as the new experience as is to child in the mortal world. When one attains this honour the Space-time is overcome, the factual barriers of the Serial Time are broken and space becomes irrelevant.

Besides this we found the readership of *Iqbal* regarding this topic he had read almost all the philosophers and physicists who contributed to this field which can be studied in his *Reconstruction of Religious thought in Islam*. Somewhere we find in the discussion Aristotles Movement and somewhere the explanation for the most difficult concepts put forward by Newton and Albert Einstein. Among literary figures it is Bergson who is to some extent enjoying the delightful flights like *Iqbal*. 
Asharite school of thought put great influence on Allama as we see that Al-Ashari did not believe in the infinite divisibility of space and time with the space, time and motion are made up of points and instants which cannot be further subdivided, thus they proved the possibility of movement or the assumption that infinitesimals do exist; for it there is a limit to the divisibility of Space and Time, Movement from one point of space to another point is possible in a finite time. Ibn-e-Hazm however, rejected the Asharite notion of infinitesimals, and modern Mathematics has confirmed this view. The Asharite argument, therefore cannot logically resolve Paradox of Zeno. Besides this among modern thinkers who influenced Iqbal the most are the French philosophers as we see in Reconstruction "Bergson and the British Mathematician Bertrand Russell who tried to refute Zeno's arguments from their respective stand points. To Bergson movement, as true change, is the fundamental Reality, the paradox of Zeno is due to wrong apprehension of Space and Time which are regarded by Bergson only as intellectual views of Movement.

The Asharite Theory of Time is perhaps the first attempt in the history of muslim thought to understand it philosophically. Time according to Asharite, is a succession of individual "Nows" from this view it obviously follows that between every two individuals "Nows" or
movements of time, there is an unoccupied movement of time, that is to say, a void of time. The absurdity of this conclusion in due the fact that they looked at the subject of their enquiry from a holy objective point of view. They took no lesson from the history of Greek thought, which had adopted the same point of view and had reached no result. 20

It is not possible to develop here the argument of Bergson without a finite treatment of the metaphysical concept of life on which the whole argument is based. Bertrand Russell’s argument proceeds on Cantro’s theory of Mathematical Continuity, which he looks upon as one of the most important discoveries of modern mathematics. Zeno’s argument is obviously based on the assumption that Space and Time consist of an infinite number of points and instants. On this assumption it is easy to argue that since between two points the moving body will be out of place motion is impossible; For there is no place for it to take place. Cantor’s discovery shows that Space and Time are continuous. Between any two points in Space there is an infinite number of points, and an infinite series no two points are next to one another. The infinite divisibility of Space and Time means the compactness of the points in the Series; It does mean that points are mutual isolated in the sense of having a gap between one another.”
We analysed briefly the Bergson thought, ahead to that Bergson seems to stress for going deep into the deeper levels of the consciousness so to comprehend the distinction between Spatial Time and the nature of the Time. Till one moves to the deeper levels one thinks time as a line, which Kant regarded as an inescapable limitation of human understanding that Time is conceived and Space but Iqbal like Bergson believe that it is possible to rise beyond this limitation by making one’s inner experience the point of departure. Iqbal further believes that the moment one beholds in to his heart the real nature of Time is revealed to him and one who does not know the reality of Time does not know the secrets of life- everlasting. Iqbal makes a reference to the famous Prophetic tradition, often quoted by the Mystics that I have Time with God and suggests that one who is captive of night and day (i.e Serial Time) can never comprehend the mysteries of this tradition.

For Iqbal Time is everything and at the same time there is no Time and Space but God and he further believes that nothing can escape the Time. In one of his famous poem ‘Mosque of Cordovo’, which has its every event looked through the mirror of Time and the essence of every
thing including life and death lies embedded in it. Then says that death is the ultimate end for those who falsely live the life because all the life activities are subject to the passage of Time. As we see in these verses.

Besides this we find how Time moves and takes every thing away, but one thing which breaks and becomes barrier for it is the only affectionate devotion which is love, as these verses and this love works by transcends the transient present; in the calendar of love there are innumerable times besides the present as we see in these verses.

Further in every thing which are used by Iqbal are symbolically different from what they are as in case of architectural movement of Mosque of Cordovo, which signifies the relation between Space and Time. This beautifully picturised by Khundmiri in his paper Time, Destiny and Endurance.
"The symbol of Mosque, an architectural movement may be misleading. Architectural monuments represent the cooperation of Space with Time. Is it the principle of Space which confers endurance upon this form of art? No art form in itself is an exception to either Death and Endurance. It is not the medium which is important and the Authentic Art is the creation of the authentic Ego and Endurance is the reward for authenticity". Then speaks about the source of Endurance and its relation with duration. When the duration is engaged, endurance is also enjoyed and the flight goes beyond the human Time. The Endurance is realized when authentic Ego overpowers the Destiny and seizes the Destiny besides this Destiny is believed to be authentic existence by Heidegger which Iqbal would have agreed with because of above explanation Heidegger points out.

"The present itself is elevated from Fableness to an authentic Present". To have a destiny is, for Iqbal, to conquer death but the conquest of Death is not possible by evading it and getting oneself lost in the world (Afaaq)
The inner relation of destiny which is above stated is also given by Spenser and some critics said that *Iqbal* borrowed the material from his book "the Decline of the West". But we see the Time death in *Asrar-e-Khudi* was published before it. At last we can say that *Iqbal* himself reached to the Real Time.
The Analysis of Iqbal's concept of time by various scholars:

Once Prof Jagan Nath Azad said, "While expressing my opinion on 'Reconstruction of Religion Thought in Islam', I would like to mention what the book is about? At whose behest the book had been written? How many lectures were published in the first edition of the book? And which lectures were appended to it later-on? What were the titles of the lectures? Besides I would like the theme of the book and the background of causes that stimulated Dr. Iqbal to write this book." In my opinion the same remarks could be expressed about the lectures of Iqbal even today. Although a lot has been written on the poetry, art, philosophy and aesthetics of Iqbal while as the same is true about the lectures. Barring a few books, a few commentaries and a few dissertations nothing has been written on the lectures. The main cause for it is the indifference of commoners and the scholars in philosophy. As a matter of fact the subject matter of the book is higher philosophy besides being a master piece of a literary work.

Once upon a time the scholars of the East were the teachers of philosophy, logic, antology and astronomy; now the aversion against these things is found common in the subcontinent of India. Although Greek
philosophy and logics of Shamas Bazgah, Sadra and Avicenna are being taught in same Darasgahs (religious institutions) but nothing is being taught about the modern philosophy. Similarly there is the lack of interest in the criticism of ancient philosophy. Jamal-u-Din Afghani has mentioned this lack of interest in philosophy as the root cause of the decline of the Muslims. On the whole the research on Iqbal has been done in three aspects only viz on his biography, on his philosophy and on his poetry. Out of the two thousand books written on Iqbal so far, we find the works on these three aspects only. Most of these works are appreciative and according to Prof. Syed Wahid-ud-Din: "the books written on the philosophy of Iqbal is based on emotions and not on rationality hence are imbalanced." In most of the books there is exaggeration, expression of devotion and personality cult. And some books are based on the refutation of views and on prejudice. In fact the citadel of Iqbal’s works is founded on religion, so instead of free expression he has expressed his views in symbols. He has also synthesized his poetic sensibility and philosophic sense. In addition to this Iqbal has succeeded in transforming his thought into the human values and has gained a universality in it but at the same time he emerged as the defender
of the individuality as well as a researcher. And this approach is of a greater magnitude. To know the importance of the creativity of Iqbal and its representative character, the revival of his creative experiences and to give concentration to his inner experiences is the need of the hour.

Iqbal has much traveled in the realms of ancient and the modern philosophy. He was considerably aware of the old and the new concepts of science. It is obvious from his views of Time, Space and Evolution which he had elaborated and had succeeded in attracting the attention of all and sundry. In Iqbal's lectures we get the knowledge of epistemology and philosophy on the one hand and his lectures are the crux of the western and the Muslim philosophy on the other hands. His poetry being replete with imagination and artistic style is pleasurable. His lectures are adorned with figures of speech, philosophical register and scientific terminology. The commentators of the lectures have ignored the linguistic aspect of the lectures even. If we read the lectures between the lines barring Syed Nazir Niyazi and Prof. Syed Wahi-ud-Din no one seems to have hold neither on Greek philosophy nor on Islamic philosophy nor on Western philosophy. Although Prof. Baqa Sahib, Syed Akbar Abadi and Khalifah Abdul Hakim
had an approval of the lectures but they lack in depth and dimension which they deserve. You may differ from me however the work done on the lectures in English is comparatively weighty. The names of Bashir Ahmad Dar, Aziz Malik, Ishrat Anwar, Asloob Ahmad Ansari, Waheed Akther, and Annemarie Schimmel are worth to mention in this regard. Now we will try to have an approval of the lectures in light of the reflected works written in Urdu by same eminent men of letters viz 'The lectures of Iqbal Synopsis' by Khalifah Abdul Hakim; 'Prologue to the Reconstruction of Religion Thought in Islam' by Nazir Niyazi; 'The lecturers of Iqbal at a glance' by Prof Baqa Sahib; 'An appraisal of lectures of Iqbal' by Syed Akbar Abadi and other books like Tafakure Iqbal.

Allama Iqbal had delivered three lectures in Madras, Hyderabad and Aligarh at the request of Muslim Association. After the publication of these lectures in English Iqbal desired to get these lectures translated into Urdu so that the Muslim scholars may be benefited by the contents of these lectures; besides there would be the propagation of the modern philosophy. He desired Syed Abid Hussain for the translation of the lectures who had translated A History of Philosophy in Islam' by De Boir (published by
Taraqui Urdu Board, New Delhi in 1972) into Urdu. He was well-versed in philosophy and a scholar of great stature. But Abid Hussain could not do it for want of leisure. At last Syed Nazir Niyazi performed this task. Iqbal insisted Mr. Niyazi to write an elaborate prologue in Urdu. Niyazi completed the translation of lectures in 1933 but it could not be published till 1950 due to some unavoidable reasons. Dr. Iqbal wished its publication of the lectures in English, so that it could be published with addition and alteration. Bazmi-i-Iqbal was founded in 1950 and the publication was possible with the permission of Javid Iqbal. The enterprise of publication was undertaken in 1956 and it was pragmatised in 1958. Thus the Urdu translation of the lectures came to public after twenty seven years. Syed Nazir Niyazi had appended an elaborate prologue with the book which paved the way for making the lectures intelligible.

Nazir Niyazi does not agree to interpret the Religious Thought in terms of Metaphysics; as the subject matter of the lectures is the proof for the existence of God. Not as a predicament of metaphysics or dialection but under the veil of metaphysical search which will satisfy our intellect in light
of the relation between man and universe. Man and the Universe are as equal parts of our metaphysical thought as the idea and the form of God.

In the lectures the subject matter of antology has been discovered scientifically and religiously and organically. In the prologue, Nazir Niyazi has philosophically analyzed the lectures. According to him epistemology is the most important subject of the lectures. The aspect of thought is the aspect of knowledge and in the lectures the means or sources of knowledge viz intuition, introspection, observation and the five gateways of senses have been discussed in detail.

Thought and knowledge are two aspects of the same coin. And it has been tried that there is no conflict between knowledge and philosophy. The same thing has been mentioned about faith. In the light of the lectures there is no clash between spirituality (religion) and materialism (world) which is the characteristics of the ancient and the modern philosophy. Syed Nazir Niyazi opines that the conflict between thought and knowledge which is discernible in other religions and schools of thought is the greatest flaw in the modern world. But this problem can be overcome by following the guidelines given in the lectures.
Iqbal had perused the history of Islam, writes Nazir Niyazi, “he had proved that the evolution of Islamic thought has taken place in a particular perspective.” The way and means to the sources of knowledge came to limelight. If we read the prologue between the lines Nazir Niyazi has thrown much light on the lectures. But to be frank the style of Niyazi is obscure. Although the profundity of thought is visible in each and every sentence of the prologue; nevertheless the footnotes explain the most latent parts of the lectures. At times one guesses that had Abid Hussain taken the responsibility of the translation of the lectures then a better form of translation would have come to us.

The next book about the lectures is written by Sheriff Baqa. Syed Abdullah in its foreword has written, “The lectures of Iqbal are the essence of the Islamic thought and the western philosophy. Poetry gives pleasure by dint of imagination and its superb style; but the lectures are replete with the figures of speech, philosophical register and scientific terminology”. Sheriff Baqa claims, “I have described all the important points of the lectures in a plain language so that the commoners will be benefited by the philosophical essays”. Syed Abdullah has lauded his attempt as successful.
Since the expression and style is comprehensible. Terminology and the register are there but they have been explained without damaging the thought content. This is not summary of the lectures however it is explanatory in its nature. Mr. Baqa has translated words of *Iqbal* at times and has explained the words of *Iqbal* at certain places. Mr. Baqa was conversant with English and had a good sense of understanding of the meanings. In London he had been very much inquisitive and was the president of *Bazm-i-Iqbal*, London. He had considerable knowledge of Urdu and Persian. I disagree with *Syed Abdullah* in his claim that Mr. Baqa had explained all the difficult points in the lectures. Even I accept Mr. Baqa’s attempt is appreciable on the one hand we have the summary of the lectures by *Khalifah Abdul Hakim* and on the other hand we have the translation of *Nazir Niyazi*, but the position of Mr. Baqa is in the middle of the two.

In the fourth lecture, Mr. Baqa wrote, “two distinct qualities of the ego have been proved: uniqueness and privacy”. After discussing the ego, time and space, *Iqbal* had thrown light on the ego. In this regard he had quoted the views of different philosophers. First of all he had presented the
ideas of Imam Ghazali and his co-thinkers. To him Ghazali is the champion of this school of thought of Muslim philosophy.

In the interpretation of the fifth lecture, Mr. Baqa has explained Iqbal's conception of time and space as: "Greek and the Western philosophy consider time static on the other hand Islam considers time dynamic. Nasir-u-Din Tusi had explained the dynamic concept of time mathematically. Similarly Al-Biruni had also laid stress on the dynamic universe in light of the verses of the Qur'an. Modern mathematician considers time as the part of space but the Muslim philosophers were not in favour of this Absolute-Space. In the opinion of Albert Einstein time is static and of lesser importance. Therefore the views of Whitehead are more appealing to the Muslim philosophers more than that of Einstein in whose theory time loses its character of passage and imperceptibly translates itself into utter space. To Iqbal the importance of time and space is so great that he considers it as the question of life and death for Muslims. He stresses that the immortality of ego is possible by the conquest of time and space because the perfection of ego is not possible till it liberates itself from the shackles of time and space. Moreover, the Qur'an tells us that the reality of
the universe is not material but spiritual (Return back to God). Since the aim of the life of a Muslim is the grand destination, therefore he should inculcate in him divine qualities so that he can free himself from the boundaries of time and space. *Iqbal* further tells is that a culture which is based on the conception; time and space becomes the matter of life and death.

About *Iqbal’s* point of view on evolution Mr. Baqa has made mention of *Jahiz, Ibni Mask Waih* and *Rumi* but has not clarified the mistaken notion. However these intricacies were disentangled by Prof. *Syed Waheed ud-Din* later on.

Mr. Baqa has left *Iqbal’s* criticism on *Ghazali’s* view on intuition and thought inconclusive. Besides he has not illustrated the *Iqbal’s* criticism on *Ghazali* and *Ibn-i-Rushd*. The author has not even pin pointed the *Iqbal’s* variegated idea of the relationship of thought and intuition. Why there had been an evolutionary change in the idea of *Iqbal* has not been elucidated by the author.

Regarding the matter of space *Iqbal’s* point of view is nearer to that of Bergson. However *Iqbal* criticized on the Bergson’s conception of future
and the meaninglessness of life. This point has not been touched by Mr. Baqa even. But Prof. Waheed-ud-Din has worked over it later on. Similarly there has been no mention of Bertrand Russell by Mr. Baqa except a simple reference on page No. 58. Iqbal's conception of God as an absolute ego, Mr. Baqa has defined God as the source of selves and soul. This is nearer to the Neo-Platonic conception of God. This too has been left inconclusive by the author. It seems that the author has followed the sources of ideas from intuition point of view of Greek philosophy.

Unequivocally the author has illustrated Iqbal's philosophy of Time and Space at length. Iqbal had written that the Islamic conception of Time and Space had emerged from Asharities who considered Time, Space and motion are made up of points and instants which can't be further divided. To Iqbal this point of view is objective and they did not bring the subjectivity of time into consideration. Newton had compared Time with a flowing stream. His conception of time like Asharities is objective, which Iqbal had rejected. He believed in the reality of time as well. The theory of modern science and the theory Asharities is devoid of the real time. Jalal-u-Din Dawani had compared time with a straight time because all the
events from the beginning to end are in the eyes of God but their connection is evolutionary. Prof. Rayce is of the same opinion. Sufi Poet Iraqi also consider many levels of time in accordance with the various stages of human life.

For material and non material bodies the idea of time is different. In view of Iraqi thus passing through the infinite varieties of space we reach the Divine space which is absolutely free from all dimensions and constitutes the meeting point of all infinites. Instead of the alteration of day and night it is linked with the absoluteness of time. Iqbal calls the Divine time Ummul-Kitab (Mother of the books) in which all the History is dwindled into one moment (irrespective of cause and effect). Imam Razi was more interested in the theory of time. But he too left this theory inconclusive and could not tell anything about the nature and the reality of time. After giving all these details, Mr. Baqa wrote: Allama Iqbal has expressed his scholarly views time and space. Besides he had maintained the views of Asharites, Mullah Jalal-u-Din Dawani, Royce, Iraqi, Mir Dard, Mullah Baqir and Fakhru-u-Din Razi regarding time and space
elaborately. But we are justified in saying that Mr. Baqa has failed to give his critical opinion on this.

Although *Iqbal* has appreciated *Iraqi’s* views on time, but he too was influenced by Aristotle and lacked his self experience, as such he could not trace out the connection between Divine time and serial time. He neither could present the Islamic view of creation nor the dynamic view of the Universe. In spite of Greek influence the Muslim Philosophers Supported the theory of dynamic view of Universe.

They have postulated this thought by virtue of Islam. The instances of *Ibn-i-Miskawayh’s* theory of evolution and *Ibn-i-Khaldun’s* philosophy of history can be quoted in support of it. *Iqbal* had criticized Iraqi’s theory because he could not present the dynamic view of the Universe as he was under the influence of Aristotle. Since *Iqbal* considers Time a creative stream and an evolutionary process that is why he shuns every idea that does not favour creativity and evolutionary character of Time. He considers *Ibn-i-Khaldun* as the champion of history because his view of history is evolutionary. History (which the *Qur’an* terms as the days of God) is the third source of knowledge, according to *Iqbal*. Nations like plants have
organism which pass through many ups and downs and ultimately meet
death. To Iqbal the Qur'an gives us the principle of historical criticism.
The growth of historical sense in Islam is a fascinating subject. The
Qur'anic appeal to experience, the necessity to ascertain the exact saying of
the prophet and the desire to furnish permanent sources of inspiration to
posterity. All the factors contributed to produce such men as Ibn-i-Ishaq,
Tabari and Masudi. The Qur'an lay stress on the unity of human origin.
And we have created you all from one breath of life, says the Qur'an. Plato
and Zeno considered unreal. He believed in infinite divisibility of Space
and Time. Iqbal calls Ibn-i- Khaldun as the forerunner of Bergson in this
regard.

Ibn-i- Khaldun view of history is of greater importance because he
instead of considering history as a predefined series of events calls a
continuous movement in Time and a creative act. As far his conception of
Time, Ibn-i-Khaldun is rightly called forerunner of Bergson. He had
presented the spirit of culture of Islam in an organized form. Al-Biruni
considered the Universe as the growing Universe instead of a static
Universe. To him time is the base of all creative activities.
On the whole the book illustrates some important issues mentioned by *Iqbal* in the Reconstruction of Religious Thought in Islam. In the book *Time and Space*, *Ego and the Absolute Ego* have been discussed in detail. But there is lack of critical and creative approach. While going through the book the reader can understand that the author being well versed in Urdu and in English is also conversant with Arabic and Persian but is devoid of knowledge of Philosophy. The book had been published after the books of *Ishrat Anwari’s ‘Metaphysics’* and the translation of *Nazir Niyazi*, it does not contain any new information. It seems that the author had got little knowledge of *Islamiyat* and as he shunned to comment on the problem and issues discussed by *Iqbal*. The book lacks novelty and information and rupture which is found in the book of *Nazir Niyazi*. This is the characteristics of every golden treasury.

*Iqbal* Institute of the University of Kashmir published *Mawlana Syed Akbar Abadi’s ‘The lectures of Iqbal at a Glance’* in 1983. The great men of its author are well versed in the western thought besides being a scholar of Islamic studies and Muslim philosophy. Nevertheless the book one can easily know that the author is conversant with the western thought.
But it is praiseworthy that on the lectures of Iqbal one worthy Muslim scholar of great status has expressed this opinion. Which provide a guideline in comprehending the lectures besides being knowledgeable.

_Syed Akbar Abadi_ tells us that all the ideas expressed by Iqbal in his lectures were not new. Almost every idea had been already discussed or limited at by any Sufi or an erudite of yore. According to _Akbar Abadi_ philosophers like Farabi, Avicenna in the beginning and Ibn-i-Rushd later on have talked on there subjects more as compared to Muslim Sufis. It is evident that _Akbar Abadi_ has underestimated the novelty of treatment and the superb diction of Iqbal. As a matter of fact the most of the authors and the researchers of Iqbal have shown vehemence while writing him which is invisible in _Akbar Abadi_. That the ideas of Iqbal have been already discussed by the scholars and Sufi of the past is not acceptable. The fact is that most of the ideas of Iqbal are unique while as such thoughts had not been traceable in any Muslim or non-Muslim philosopher. Iqbal's ideas on Time are rare and altogether different from others who he had studied.

The lectures of Iqbal are the dialectics of the Modern age, according to _Akbarabadi_. Although it is superior, strong and more spiritual than the
ancient dialectics because comparatively there is more depth and dimensions in it and it is comprehensible in English — the language of modern man. Mawlana Akbarabadi has made mention of Iqbal’s predecessors like Imam Ghazali, Fakhrudin Razi, Ibn-i-Sina and Ibn Taymiyah with special reference. But it would be injustice if we enumerate all works of these great scholars of Islam only dilecticians and overlook their philosophical and scientific importance. Shibli and Murtaza Muthari have proclaimed that much of the philosophy and dialectics have been intermingled in the past. The second important point is: “Iqbal did not present himself as a philosopher or a dialectician. His forte was to defend the religious beliefs, and had tried to ponder over the religious matter himself prima facie it may be that the outcome of these discussions may be hostile to the traditional beliefs. A dialectician may certainly benefit from his philosophical thought, but one should not expect that his thoughts may coincide with one’s thoughts. This should be also kept in mind that a philosophical thought needs to be treated honestly and scrupulously. No philosopher is a final authority for another philosopher. Every philosopher is an explorer inspite of being an imitator.”
From the above excerpt of Prof Waheed ud Din it is obvious that Iqbal was not only a dialectician but a genius as well. To differentiate philosophy from dialectics is nothing but to differentiate dialectician from the philosophers. In fact the dialecticians have taken lead of all the formalities which are necessary for philosophy.

Mawlana seems to be of this view that dialectics was the concern of Muslim in the past. This can be answered that the nature of man is the concern of religion. The issues like what is the position of man in the converse, angles, faith, religion, temporal world and spiritual world are the parts of ancient dialectics of Islam. In spite of that the dialectics of Iqbal is not meant for the Muslims but for the whole world. Mawlana Akbarabadi also be refuted by giving the example of Imam Ghazali in “Revivification of the sciences of religion” he had discussed all those problems and knowing which every one ought to know irrespective of creed, colour and nationality and nationality. His commentaries are replete with universal argumentation. The dialecticians of the past have taken care of the same methodology.
Most of the Muslim dialecticians have followed the path of Imam Ghazali for several centuries. After Ghazali, Ibn-i-Taimiyah had a perusal of Greek art and literature and gave a new dimension to his thought. He directly studied the books of Aristotle and had a keen study of each and every school of Greek thought. He came to know that there tenets which obviously seem harmless are very much harmful in their matter. He did not only rebuff those truths and principles of Greek Thought but also dissipated them. Those problems of Islamic thought which were supported by Greek thought were freed from such influence. And the basic conflicts were made distinct because to create an analogy between them was to marry right with wrong. He also opined the incorporation of the sayings prophets and saints side by side. As this indicated that the theme can be other sources of knowledge and guidance other than prophets. His criticism not only pervaded over Greek thought but he also pleaded the ways of argumentation as propounded by the Qur'an. Thereby the Qur'anic way of reflection and deliberation was revived.

In this regard Ibn-i-Taimiyah said, "I am of the opinion there is no need of the Greek logic for a wiser man. Even a dullard or a buffoon can be
benefited by it. In the beginning I thought its disputes were right but very soon I came to know its short coming and wrongs. I put them down when I had an opportunity of visiting Alexandria and had an encounter with the experts of the Greek thought. I took the advantage of espousing the drawbacks and flaws of their metaphysics. While discussing metaphysics with them I came to know that their principles of the Greek logic were also defective. Their basis was the wrong conception of God, which they have conceived themselves, hence was seditions and misleading. I began to write on it with the intention that a new chapter on the knowledge of God (Gnosis) will be opened."

*Ibn-i-Taimiyah* had proved that the discipline of logic is based on guess and not on reason or rationality. All the categories of man of the world including erudite, the traders and artisans have their own ways and means. All of them are proficient in the tricks of their trade and they perform their duties accordingly. They go on well without having the little knowledge of logic. He had also criticized the heretic tenets of the Greek philosophy and started with this sentence, "The heresy of the philosophers is worse than the heresy of pagans". This is because the pagans believed in
the creator of Universe and also believed in His omnipotence and Omnipresence. They also believed in the eternity of God. They worshipped idols not as gods but as the intercessors. Pagans of Arab believed that angels were equals of God but at the same time believed them as creation and not Creators.

Inspite of being wrongful in their conception of God they have at least belief in the existence of God. While as philosophers believe that only thing can come out of one. Who does control this universe? To answer this question they have invented a new kind of methodology which they termed as ten wisdoms. They believed that god the first wisdom, when its job was over then it gone birth to the second wisdom and likewise it continued till ten wisdoms. The tenth wisdom gave birth to all the creatures of the earth and skies. Thereby this myth gave God the powers less than that of tenth wisdom. Apparently no sect of the heretics in the world has reduced God to such a state of powerlessness. They made God hapless and hopeless. From their write ups Ibn-i-Taimiyah had quoted, “God does nothing at his sweat will. He is not omniscient. This world is an emanation and goes on with the will, knowledge and control of God”. These are the beliefs of the pagan
philosophers. Those among them who believe in revelation and prophet
hood they have given angles the status of the ten Wisdoms.

*Ibn-i-Taimiyah* had bantered *Ghazali* for being the supporter of
Greek logic. He wrote, “None of the Muslim wise men have paid heed to
the Greek thought. Even *Mutazilites, Asharites, Karamia* and *Shias* have
escaped from it. All the learned had been pinpointing the defects and
seditions of the Greek thought. *Imam Ghazali* was the first cute who
juxtaposed the Greek logic with Muslim thought (Refutations of
Logicians)”.

*Imam Ghazali* was so much impressed by Greek thought that he
considered the understanding of Greek thought a prelude to the
comprehension of Islamic knowledge. In the foreword to *Al Mastasfi*, after
enumerating the principles of logic, he wrote, “One who is conversant with
the Greek logic can have a hold on the religious knowledge of Islam”.

The ideas of *Ibn-i-Taimiyah* have got a universal appeal in them.
Inductive logic is the product of his efforts. Dr. *Iqbal* has expressed the
same view, “*Ibn-i-Taimiyah* in his refutation of logic shows that induction
is the only form of reliable argument. This arose the method of observations and experiment” (Reconstruction of Religious Thought in Islam, p.24).

Mawlana Akbarabadi has written that intellect and revelation are appended to the dialectics but this idea demands an explanation because Mutazilites, Asharites and Matardidias differ in this view. Mawlana Shibli in his book ‘Alkalam and Al ilm al kalam’ and other essays has tried to clarify the doubts that Muslim dialectians are in favour the duality of Aql (Reality) and Naql (Appearance). Mawlana Akbarabadi is of the opinion that the arguments of the Qur’an for the affirmation of the attributes of God are all intuitional. The reason may or may not accept it but the Qalb (the soul) accepts it firmly but this suffices to the extent of feeling the metaphorical verses and not comprehending them. The Qur’an has given us the scientific illustrations in support of its teachings.

Regarding the revelation and the Prophethood Mawlana has written, “Perchance Farabi was the first philosopher among the Muslims who paid attention to these problems. He said that some pious people have got sacred self which is just like a mirror.” Al-Kindi had discussed the status of Prophethood before Farabi. Besides Farabi had stressed upon the
importance of intellectual powers for the revelation and the Prophethood and the systematic use of intellectual powers is a must for revelation and the prophecy. Similarly Mawlana has mentioned the practical wisdom without any illustration. In fact it needs an explanation. He has compared the practical wisdom with the world of similitude's (Alam Misal). Some philosophers have termed it as the preserved tablet (Lavhi Mahfoz). He added, “The theory of the practical wisdom of Farabi down in the hands of Ibni Miskwayh and Avicenna had become an old wives tale. And its reflection is found in the write ups of Imam Ghazali and Razi.” As a matter of fact the case is reverse. Ghazali has criticized the view of Prophecy of Farabi and Avicenna severely in his book “Tahafatul Falasifa” (Destruction of Philosophers). According to Mawlana Ibni Arabi and Shiekh Ahmad Sarhindi have supported Farabi. He said the knowledge received by heart (Qalb) is called intuition and it is more makes the belief stronger than the perceptive faculties of the mind. He mind receives the knowledge indirectly but the Qalb receives the knowledge directly. Iqbal has called intuition the higher for intellect, and has blamed Ghazali for differentiating the two. Mawlana proclaimed that Iqbal considered reason,
sense and Intuition as parts of the same totality based on Tawheed (Oneness of God). In other words we can say the office of the heart is gnosis and knowledge is the concern of reason. As such the two can’t be separated. But he has not explained how Iqbal designates heart as the source of intuition. He has described the Iqbal’s conception of God as the commentary of Surah Ikhlas. Although Iqbal has expressed the same but demands of more illustrations. He has glorified Iqbal of dynamiting the citadel (by deflecting towards the intricate problem of time and space) which had entangled the Mutazilites and their co-thumpers in the labyrinth of this issue. To Iqbal the critical study of time of Asharites is far superior to the ideas of time of Mutazilites. Iqbal had received guidance from the Qur’an, Imam Ghazali.

The discussion has also been left in conclusive by the Mawlana. However he has appreciated the Iqbal’s view of the freedom of will partially. Likewise he has defined the condition of hell and heaven described by Iqbal as good as that of Ibn Arabi and Mahayami school of thought.
Regarding the resurrection, *Mawlana* has contradicted the rebirth of bodies on dooms day and has supported it with the *Qur'anic* verses that it is the soul who is responsible for the good or bad deeds and the body is simple a mould or a cage for it. *Mawlana* believes that after death the dead will get a new body. *Ibni-Rushd* was of the same view but *Imam Ghazali* had contradicted it blatantly and said this is a contradiction of the *Qur'an*:

To *Maulana Iqbal* had given the allegorical meaning of hell and paradise and not the etymologically. *Ibni Arabi* and *Shah Wali ullah Dehlvi* were of the same thought; He has suggested that in place of writing:

‘Heaven and hell are states not localities only’ (Reconstruction)

Similarly *Iqbal* had quoted the hadith: “Don’t vilify time” cursorily and has not thought over it profoundly nor depicted it in the context of his point of view of time. In this end *Mawlana* has confessed that *Iqbal* had succeeded in deducing the idea of time in the light of the modern science and philosophy and corroborated it by the *Qur’an, hadith* and the saying of the companions and servants. Although the discussion of *Iqbal* is not free from short comings but every man is fallible who among the scholars of the world was perfect and was not subject to any criticism. As a matter of fact
the works done by *Iqbal* in unity his lecturer underestimate his shortcomings. Unequivocally in presenting the religious thought of Islam in accordance with the demands and requirements of the modern world *Iqbal* stands above all. In his book *Akbarabadi* has projected *Iqbal* at every level but has succeeded partly. However, this book is appreciable and worth reading.

It is true that *Iqbal* has tried to prove the righteousness of *Islam* by means of the western thought which at times makes him a dialection. And not like a dialectician philosopher or a dialectician mystic. One should remember that most of the problems of philosophy and dialectics have been intermingled and confounded. As such it is very difficult to segregate them. As a scholar of Islam *Mawlana Akbarabadi* was duty bound to enumerate the mistakes done by *Iqbal* and bring forth Islamic point of view in this behalf *Iqbal* desired eagerly that ideas better than his and the interpretations superior to his should come to limelight in future.

Prof Syed Waheed ud Din in his books “*Tafahure Iqbal*” (Reflection of *Iqbal*) has called *Iqbal* philosopher dialectician in contradiction to *Akbarabadi* term dialectician *Sufi* or Philosopher. He has succeeded in
showing *Iqbal* as philosopher dialection to a greater extent. *Akbarabadi* has defended *Iqbal's* lectures in point of view of Islam but in throwing light on the lectures of *Iqbal* in philosophical point of view the credit goes to Prof. Syed *Waheed ud Din*. Prof *Waheed* being conversant with the western philosophy is also an expert of German and French. He is involved in mysticism besides being a man of letters and a jolly fellow. Likely he was able to perform this task successfully. *Iqbal's* works being replete with philosophy, mysticism, literature and aesthetics. Inspite of being an ardent devotee of *Iqbal* *Waheed ud Din* has examined the lectures of *Iqbal* critically, I do agree with Prof. *Waheed* that most of the books written on *Iqbal* are emotional and unbalanced. Being emotionally linked with *Iqbal* most of the authors have not adapted critical approach. This emotional attachment with *Iqbal* is because of two things:-

(a) The impact of *Iqbal's* poetry on the Muslim and (b) Their bewilderment caused by the birth of a sagacious personage” like *Iqbal* after many centuries. They began to call him a super human. They may be justified in this regard to some extent.
Prof. Waheed has written that Iqbal had to discuss some metaphysical problems successfully but inconclusively. It is this inconclusiveness which has created a history of philosophy. Akbarabadi has compared this painful problem with the verses of similitude but Prof. Waheed ud Din has called them merely the problems of philosophy like Ibn- Rushd which can be interpreted but there can be no explanations in them like the verses of Qur'an. To him the problems pointed by Iqbal like time and space, the proofs for the existence of God, immorality of ego are debatable and Iqbal has done a work of distinction but as a Muslim thinker he has given a jolt to the Muslim thought for the first time and has expressed his idea in a foreign language.

Prof. Syed has interpreted Iqbal’s views boldly in a new way. Iqbal had discussed these problems in light of philosophy and modern sciences; which none of his predecessors had done. According to Prof. Waheed all the three kinds of knowledge’s of religion, philosophy and aesthetics have penetrated in Iqbal. Therefore sometimes he surpasses in philosophy and sometimes aesthetics. Although, he had maintained distance between aesthetics and religion, where there seems to be always a tussle. Iqbal could
be easily compared with E. Kant in his book ‘Critique of practical reason’, Kant had discussed religious problem like the existence of god, the resurrection and freedom of will etc.

To Prof. Waheed the purpose of Iqbal was not to defend the varieties of Islam as it had been the care with the dialections who fought against the Greek philosophy or irreligious thinkings. His aim was to make the spirit of Islam intelligible and mould the external varieties of Islam in accordance with the modern needs he expressed his ideas in the lingua franca of the west. He did not fall back upon the dialectics and disputes of the part. He always embraced the voice of dissent. The knowledge of religion, philosophy and aesthetics were his tools which he used to propagate his ideas. Tension being the root cause of philosophy without tenseness philosophy can’t proceed a head. Some people call this philosophical commotion as creative tension. But Prof. Waheed has not sided Iqbal on the criticism of Ghazali who considered institution and thought are one and the same thing. In fact the western thought consider institution as the highest form of intellect. In Muslim philosophy and in the eastern mysticism
institution is as permanent source of knowledge which is altogether different from intellect.

Prof. Waheed has tried to escape evade the discussion of the vexed question of Pantheism by writing that Iqbal was more interested in the I am-ness of man and his responsibilities as the vicegerent of God. He has emphasized that Iqbal was more emphatic on faith rather than on the dry as dust interpretation of religion. The Western philosophers including G.Y. Smith opine that the real thing in religion is faith and not belief. To him Iqbal’s impartial way of thinking and non-dialectical bent of mind is distinct in his discussion of the immortality of soul. But he also believes in the resurrection of soul along with body.

Kant discussed the limitations of reason thoroughly; thereby he proved a way for belief which was a revolutionary step in the log-ridedd philosophy of the west. This is called Copernican revolution. According to Waheed Iqbal had not discussed the philosophy of Kant fully. A has suddenly jumped over the Eternal Recurrence of Nietzsche. It is true that the mission a Ghazali and Kant was apostolic to Iqbal but he had given us the full introduces of Kant. For Prof. Waheed Neitzsche’s philosophy of the
Eternal Recurrence is not so importance which *Iqbal* had given. Although *Iqbal* has not accepted his philosophy nevertheless he thought it as important as that of Kant. He is of the view that Nietzsche had not been serous about the problem of time. He defined time objective and an infinite series of infinite events. It is such an infinite series which is an tangled in the doctrine of Eternal Recurrence. It is cyclic in nature which is based on the stages of hypothesis. To Nietzsche every event is repeated in future which had taken place in part. After Nietzsche, Prof. *Waheed* makes a reference to *Farabi* and Goethe. *Iqbal* had borrowed his ideas about soul from German pact-Goethe and is admissible in the light of the hadith; “wisdom is the last valuable thing of a Muslim; Get it where ever you can find it.”(*Prophet Muhammad*). Pertaining to the nature of human soul the *Qur'an* says it was not created before the creation of time and space and rejects the possibility of rebirth of transformation of soul. *Iqbal’s* selections of references are optimistic. He does not discuss the pessimistic things of the Muslim scholar the *Ghazali, Mutazilities, Astharites* and *Ibn-Rushd*. However he has eulogized them as well. Along with these Muslim scholars he had critical view of Plato, Metaggart, Zeno and Hegel. By referring to
the ideas of evolution by Rumi, Iqbal meant the intellectual or spiritual by awareness or conciseness which ascends a man from one stage to another and this view is corroborated by this verse of the Qur'an, "The night and its roaming and the moon in his fullness. You shall surely travel from stage to stage (Inshifaq) (16-18.84 p 30)

Prof Waheed has refuted Darwinian evolution of man which is based on science while as Iqbal refer to the multi physical ascension. He has also tried to solve this confused problem. He asserts the religious experience gained by a Sufi and not communicable because its matter on content can be only felt and its impact is cognitive a mystic or Sufi commune with God above the level of time and space. This Experience, as unfolding itself in time, presents three main levels-the level of matter, the level of life and the life of mind and consciousness.

Iqbal was not blind follower or a admirer of the western thought. But as a thinker he had an independent world view. No doubt he was duly aware of the western thought but he knew both bright and the dark aspects of this thought. He was an original thinker. He had his own touchstone based on understanding, inquisition and religious knowledge, therefore, he
had a selective approach in adaptation of the western thought and Muslim thought.

*Syed Nazir Niyazi’s* translation of the lectures of *Iqbal* is the best one. The footnote and appendices of the book make it more valuable and knowledgeable next to it is *Abdul Hakim’s* the summary of the lectures. This is unique of its kind. The books of *Mawlama Akbarabadi* and Prof. Baqa can be included in the annotations of the lectures. Above all the work of interpretation has been performed by Prof. *Waheed ud Din* in a better way.

Shabir Ahmad Gori has blatantly criticized *Iqbal’s* conception of time and space. According to him *Iqbal’s* point of views on space and time had varied from time to time. He said: when the impact of the unicity of God was dominant on *Iqbal* he refused / denied the existence of time and space. Time to *Iqbal* in his poem “Song of Time” seems to be the main cause behind the ongoing systems of the universe. *Gori* said, “Obviously there is a hell of difference between calling time imaginary and calling the same time the creator / cause of the existence of the universe. As such there is no coherence in this thought”.

Similarly *Gori* has denounced the *Iqbalian* thought that time is destiny and blamed him for plagiarizing German thinker Splenger. “The proper destiny and time are interchangeable words”. Splenger in turn had borrowed this thought from ancient *Zoroastrians* which had been the royal religion of the ancient Persia from 438-45 B.C. He further rejects *Iqbal’s* view that the intense feeling of the reality of time is based on the teachings of the *Qur’an*, which is nowhere confirmed by the *Qur’an* but is based on the blind initiation of the western philosophy. He further adds that *Iqbal’s* conception of time as the beginning of the existence of the universe (in *Secrets of the Self*) is neither derived from the *Qur’an* or Hadith nor is *Iqbal’s* own brain child but is the derivation of an ancient *Zoroastrian* philosophy which he had studied in Germany during his studies and had unconsciously influenced him a lot.

*Gori* has further blamed *Iqbal* that inspite of being inquisitive in his attempt to unravel the search of time and space he had not perused the thought of Muslim thinkers. Despite his sincere efforts he failed. In brief *Gori’s* objection against *Iqbal* can be enumerated as:
1. *Iqbal*’s view on space and time are not coherent. His views in poetry are different than those of his prose.

2. That *Iqbal* considered “time is destiny” does not coincide with Islamic thought but had plagiarized German philosopher Spengler and Zoroastrianism.

3. *Iqbal* considers time real which is not acceptable in light of the Qur’an.

4. *Iqbal* has not followed / perceived either Islamic teaching or the thought of Muslim philosophers or the Sufis which they have said about time and space though he had a keen desire for it.

5. Taking the conception of time and space as the question of life and death for Muslim is the manifestation of tinge of modernism in *Iqbal*.

All the aforesaid objections are of serious nature and deserve our attention. Prior to *Iqbal*, Altaf Hussain Hali had made the nature of the tradition of time in his poem ‘Hope’.

“Have you ever heard the meaning of don’t vilify time. Tape it nothing but the glory of God”.
In past, time was considered to be the prophet of doom. Now it is nothing but the glory of God. Had not been Hali in know of the meaning of this tradition he would be mourned and defined historical changes nothing but the acts of an unrelenting God. Thus Hali is the propounder of the new concept of time in Urdu poetry.

Our point of view is that Iqbal had tried to understand the view of time and space in the light of Islamic teachings, thought of Muslim philosophers and Sufis successfully. Iqbal is the first Muslim thinker who made time the focus of his studies and propounded a theory relevant to the theology of Islam although any argument on time can’t be final but evolutionary. Iqbal himself had traveled from stage to stage in this field. In the compilations of tradition like the Sahih Bukhari and the Sahih Muslim there is a tradition:

“Men vilify time. I am time. The alteration of day and night is in my hands”.

Time here means the master of time and the planner of the events. Since he changes time into day and night so He is the real doer.

In the commentary of Sahih Muslim, Al-Noođi had written:
Abu Bakar Mohammad Bin Dawood Asfahani Tahri has explained the meaning of *(Dahr)* the span of time and the alteration of day and night. *Najis* said God is eternal and his eternity is everlasting thus the meaning of the tradition is don’t vilify God the sender of calamities. God being the creator of time is the real subject. The relation between God and time is analogous to the creator and the creation besides the curse against time is very often found in the pagan poetry. The tradition prohibits from cursing time. *Imam Shafi* has also explained that by prohibiting the curse against time, the Prophet meant by cursing time one curses God, the creator. God is the Main cause of the effects. Thus the belief of Pagans (Our life is only worldly. We are born here we die here. It is time which kills us) is refuted by this tradition.