CHAPTER V
Iqbal’s Philosophy of Life
Iqbal’s Heritage, Environment and Early Life.

Early Life and Education.
Allama Muhammad Iqbal was born at Sialkot in the year 1877, and died on April 21, 1938 at Lahore. His family had inherited strong Sufi tendencies. The environment in which he was brought up, made a significant mark on Iqbal’s growing mind. Iqbal’s ancestors hailed from Kashmir and were Brahmin and had embraced Islam. Iqbal’s grandfather Sheikh Muhammad Rafiq, had migrated from Kashmir Valley and was peddler of Shawls. His sons Noor Muhammad (Iqbal’s Father) and Ghulam Qadir had no formal education. Noor Muhammad was tailor and embroiderer by profession, was man of piety, gifted with mystic temperament. Iqbal’s mother Imam Bibi was also deeply religious.

Though the family never returned to Kashmir, the memory of the land and its people was never erased from the mind of Iqbal. He constantly expressed his love and emotional attachment with Kashmir in his poetry. As Iqbal has said about himself that his body comes from the earthly paradise of Kashmir; and his heart belongs to the Holy Land of Hijaz and song of Shiraz:

In spite of his vocational engagements, Iqbal’s father Sheikh Noor Muhammad, used to spare time for the company of good scholars and Sufi Saints, from whom he acquired a great deal of mystic knowledge and developed insight in the affairs of religion. His simple personality displayed a deep imprint on the mind of Iqbal. Before the birth of Iqbal; Sheikh Noor Muhammad had seen a dream. He used to tell his friends, in the latter part of his life, that the birth of his son, Iqbal was made known to him in a dream. He narrated his dream: ‘I saw a big crowd gathered in a very large field. A lovely coloured bird was flying over our heads, and every one tried to catch it, but no one succeeded. At last, it came down and flew right into my hands’. The personality qualities of Noor Muhammad like
humility, sobriety etc., impressed Iqbal much. Iqbal reminds this impact in Remuz-e-Be-Khudi. Once in his younger age, when he misbehaved with a beggar who knocked at the door of his house. It caused great distress to his father. “What shall I reply to the Prophet (PBUH) on the “Day of Judgment”, said Sheikh Noor Muhammad to his son Iqbal, with tears in his eyes, when he asks me why I fail to teach you the essence of humanity.  

In the early choice of Iqbal’s education, his parents enrolled him in the Maktaba of Molvi Mir Hassan, who had recognized in his first glance Iqbal’s poetic talent, was an acknowledged scholar of Arabic and Persian literatures and Islamic studies.  

Iqbal passed his matriculation examination in 1893, from Scottish Mission School, Sialkot. During his studies at Scottish Mission School Iqbal used to attend the discourses of Molvi Mir Hassan at his residence. Iqbal began to compose verses in 1897 in Urdu while he was student of the school. Iqbal passed his B.A from the Government Collage Lahore. In 1899, he completed his M.A in philosophy. At that time, Thomas Arnold, the author of ‘The Preaching of Islam’, was the professor of philosophy at Government Collage Lahore. In Arnold, Iqbal found a loving teacher, who combined in himself, a profound knowledge of the western philosophy and deep understanding of Islamic culture and Arabic literature. At the Government College, Lahore Iqbal came under the influence of Prof Arnold, an influence which in its capacity and potency can be well compared with that of Molvi Mir Hassan. It was on the advice of Thomas Arnold, Iqbal proceeded to England
for further studies. In 1905, on his way to England, Iqbal visited at the tomb of Khawaja Nizamuddin Awliya Mehboob-I-Illai and recited the poem Iltija-I-Musafir (Request of the Traveller). He paid there his gratitude and indicated his future aspirations and quest of knowledge.

In spite of having post graduate qualification, Iqbal was enrolled in B.A in Cambridge, and he took Ph.D from Munich (Germany) in 1907. His thesis, “The Development of Metaphysics in Persia” was published in 1908 in London and was dedicated to his teacher Thomas Arnold. Their relationship as teacher and student was ideal one. Iqbal was ‘called to the bar at the Lincoln Inn in 1908. On return from Europe, Iqbal joined the Government College Lahore, as assistant professor but left it for law practice. He never aspired to earn more than he actually needed and he supplemented his income from the proceeds of his books. His law practice virtually ended in 1934.

Political Activities

while in England, Iqbal was elected to the British committee of All India Muslim league (founded in 1906 in Dacca). Iqbal maintained life long association with the Muslim league. In 1923, Iqbal conferred the honour of ‘Sir’ for his valuable contribution in literature. It created controversy and resentment in political and religious circles. Maulana Zaffar Ali Khan, published a satirical poem of Abdul Majid Salik in Zamindar, with some sarcastic verses. In November, 1926, Iqbal was elected to the Punjab legislative council from Lahore. In 1929, he participated in the meeting of All Party Muslim conference held at Delhi. In December, 1930,
Iqbal presided over the 25th session of The All India Muslim League in Allahabad and his presidential address is regarded as milestone in the political development of India. Iqbal participated in the second Round Table conference in 1932 at London. In 1932, he took part in the deliberations of Mutamar-i-Aalam-i-Islami at Palestine. In 1932, Iqbal was appointed secretary Kashmir committee. He supported the 1931, political uprising under the leadership of Sheikh Mohammad Abdullah and through his articles, letters and press statements highlighted autocratic high handedness of Dogra rulers.

Educational Activities

Iqbal’s educational ideas and his interest in the affairs of education can be traced to his early literary activities. Before the advocaton of his philosophy of life, he showed keen interest in the contemporary educational situation of India. Iqbal was among the few educational thinkers of Indian Sub-continent who propounded their educational ideas keeping in view the cultural ethos of this region; particularly of his own community and the challenges of modern science and technology. His first paper on education entitled “Education and training of children.” Published in Makhzan on June, 22, 1902.

After his return from Europe, he delivered a lecture in Aligarh on the topic “Islam a social and political ideal.” In this lecture he suggested the concept of an Ideal university. His eagerness for compulsory education could be understood in the light of an important event in 1912. A senior leader of the Indian National Congress, Gopal Krishan Gokhle submitted a resolution of forcible and compulsory education for all in the imperial legislative council. It generated discussions on wide ranging issues in educational, religious and literary circles in India. Iqbal presided a similar gathering in Islamia College, Lahore. The word ‘Jabri’ was the centre of discussion. In this gathering various Muslim scholars disagreed with the resolution and termed it as unislamic. In his presidential address Iqbal fully endorsed the resolution and declared it as a small pox vaccination against illiteracy and termed it in accordance with the spirit of Islam. Latter on as a member of Punjab legislative
council on 7th March, 1930, Iqbal delivered an impressive speech on the necessity of universal and compulsory education. The active involvement of Iqbal in educational issues manifests in his curiosity in the compilation of text looks for students. He with the help of some learned scholars prepared books for middle class and high class students. A textbook titled 'Urdu course for 7th class (published by Gulab Chand Kapoor and sons) booksellers and publishers Anarkali, Lahore, 1924 reveals Iqbal's perception of curriculum. In 1920 Mahatma Gandhi requested him to accept the vice chancellorship of Jamia Milia Islamia. In the constructional process of Jamia Milia Islamia Iqbal made repeated appeals to people for donations and mentioned that all those who would associate with this noble mission would be 'Taleemi Mujahid'. Iqbal initiated correspondence with Sahibzada Aftab Ahmad Khan and Sir Ross Masood, vice chancellors of Aligarh Muslim University and made suggestions about Syllabus of graduate and post graduate classes, and had discussed in detail the qualities of an ideal University teacher. He also wrote in detail to vice-chancellor of Jamia Azhar Egypt, Allama Al Mustafa Almargi for the establishment of an ideal, integrated Islamic institution in Punjab. In 1932, during the Round Table Conference at London, Iqbal worked on the various Committees connected with educational reforms. He participated in the educational conference convened by the Viceroy in April, 1933. In the same year on the invitation of King Nadir Shah of Afghanistan, Iqbal along with Maulana Syed Suleiman Nadvi and Sir Ross Masood, visited Kabul for the proposed education planning of that country. It is said, the most of the recommendations given by Iqbal and his associates regarding educational planning of Afghanistan were adopted by the Afghan Government. But little is known about these recommendations. However, on the 9th October, 1933, Iqbal issued a statement in which it was stated that "an educated Afghanistan will be best friend of India. The building of a new university at Kabul and the development of the Peshawar Islamia College into another University on the Western border of India will very much help in the uplift of the shrewd Afghan tribes".
Poet and thinker

In early 20's Iqbal had achieved eminence as an Urdu poet through literary journal Makhzan and the Annual sessions of the Anjuman Himatyat-e-Islam, Lahore. Later, he shifted from Urdu to Persian as the vehicle of the expression of his philosophical thoughts widening his audience.

The range of his writings, especially, poetry for which he coined vocabulary indicate various dimensions of his philosophy—the personal and the universal, the Indian and the Islamic, the revivalist and the modern. He delivered dozens of lectures, issued hundreds of statements of political, historical, economic, education and religious nature. Iqbal's poetry is the creative synthesis of the Islamic thought, western philosophy, mysticism and Indian heritage. But Islam is the significant source of inspiration and its dominant influence is obvious thought out his prose and poetry. In his presidential address on 25thg session of the All India Muslim League at Allahbad in 1930, he declared:

"I have given the best part of my life to careful study of Islam, its laws and polity, its culture, its history and its literature. The constant contact with the spirit of Islam, as it unfolds itself in time, has, I think, given me a kind of insight in to the significance as a world fact".

In spite of the fact that the study of Islam is his prime objective, he made a thorough study of different religions and schools of thought. Iqbal's composite study activated his critical study preventing him from subscribing to ideas and theories which he observed in East and West. He is primarily a profound believer of change in society. In this context, Iqbal devoted his energy to study Eastern and Western thinkers. His ideas naturally show an affinity with the ideas of various personalities of the world, which made him aware about the essential realities of life. The intellectuals and thinkers, whom Iqbal took seriously, are Kant,Descartes, M.C Taggart, Bergson, Nietzsche, Goethe, Maulana Rumi, Al-Jeeli etc. All these personalities identified and defined the role and status of man in the form of perfect
man (Insan-e-kamil) and Superman (Fawqul Insan). He has expressed his intellectual traverse of both the orient and the occident in the following couplet:


Works of Iqbal
1. Prose Works

   d) Stray Reflections (Edited by Dr. Javid Iqbal) Lahore, 1961.

2. Poetic Works

   a) Asrar-i-Khudi (The Secrets of the Self). Lahore, 1915
   b) Ramuz-i-Bekhudi (The Mysteries of Selflessness). Lahore, 1918.
   c) Pyam-i-Mashriq (The Messages of the East) Lahore, 1923.
   d) Bang-i-Dara (The Call of the Craven Bell). Lahore, 1924.
   f) Musafir (The Traveller). Lahore, 1934.
   h) Zarb-i-Kalim (The Stroke of the rod of Moses). Lahore, 1936.
Essence of Iqbal’s Philosophy

‘Javid Nama’ which is the most mature and latest works of Iqbal, facilitates us to study the numerous metaphysical concepts of Iqbal which subsequently determines the epistemological dimensions. In the gamut of creation, the creative process has finally flowered the existence of man, who has, by virtue of his inherent qualities, assumed the office of God’s vicegerent on this planet and even around it.

Iqbal is a thinker with deference; the essence of his philosophy is activity-oriented. He is against all those philosophies that preach passivity, self-denial, and indifference to the living conditions that surround man. Therefore, Iqbal considered it of paramount value to give attention and to give direct all the enthusiasm of ideas against this faulty view of life. That is why, his restless spirit looks constantly eager to know realities of life. In this context, we see in the contents of ‘Javid Nama’ Iqbal’s quest takes an interesting momentum, when he sets out for a journey in his imaginary flight in to space, to explore various spheres under the guidance of Peer-i-Rumi. He first landed on the surface of the Moon. There he along with Rumi held a dialogue with “Jahan Dost”. In his own elucidation of his verses Iqbal describes ‘Jahan Dost’, as “Shivaji Maharaj”. Shivaji enquired from Rumi, who is accompanying you? I see a desire for life in his eyes:

In reply to Shivaji’s question – who is accompanying you? Rumi says that his companion (Iqbal) is in perpetual quest, which keeps him wandering, he is out worldly like a fixed star but in reality having a planets restlessness:
Rumi informs Shivaji that his disciple Iqbal has brought his problems before him and requests him to help solve his problems for him. At this juncture shivji starts dialogue and discusses some eternal truths with Rumi, he asks Rumi that this universe is colourful, and God is colourless. But what is universe? What is man? And what is God.

تَمُدْ يَدُكَ ۖ أَيْنَ يَدُكَ ۖ أَيْنَ؟

To these answered Rumi, man is sword, and God is sword player, the world provides for this sword a whetstone:

کِنَتْ وَلَمْ تَيْمَنَ ۖ ۖ کِنَتْ ۖ نَشَبَا کِنَتْ

This introductory conversation between shivji and Rumi facilitated direct dialogue between Shivaji and Iqbal. Before the mutual conference, shivji remained silent; gazed at Iqbal, a bit restlessly. Then he immediately initiated a dialogue with Iqbal on various vital issues of life, i.e. God, man, universe, soul, body, reason belief, knowledge etc. Iqbal, thus records this important conversation as:
This systematic quest of Iqbal to get acquainted with the realities and truth of life reveals the fact that in describing the issues of human concern, specifically the conception of man and his role, he undoubtedly emerges as an original thinker. Sir Thomas Arnold has rightly remarked.

"Sir Muhammad Iqbal, inspite of learning and his wide reading is no mere echo of other man’s ideas, but is distinctly an original thinker."

Since the emergence of man as a homosapien he took it seriously to answer the basic questions of life. The existence of man, his position and role in this cosmos got pivotal attention and recognition. Different schools of thought influenced human thought. But religion generated optimism in man. Faith in the creator, the very belief that he was chosen being of God and complete devotion to Almighty created moral oriented social system. When its unbridled exploitative approach got operated in societies for political, economic and ethnic ends, religion lost its originality, significance, its integral clarity and authensity. Mysticism was now the total surrender before fatalism, discouragement of action and activity, and aloneness from the affairs of life this particularly affected the general life equilibrium of Muslim Ummah.
Iqbal philosophical genius could be understood in the light of above mentioned perspective. His wide studies and journeys convinced him that ills of mankind needed attention from all those who possessed pertinacity and had full faith in man’s unique personal integrity. Iqbal’s eloquent and majestic poetic style gave fine philosophical touches to the essence and purpose of man. His divergent ideas of life revolved around the concept of “khudi” (self esteem). He interpreted this concept in a quite unique manner. He analyzed and highlighted the conflict between the East and West. Iqbal never missed any opportunity in pointing out the defects of the west but he did not seem to be harbouring any hatred for the west. Instead, he provided a bridge between the East and the West while supplementing the Eastern listlessness by the western spiritualism. Iqbal is primarily a thinker of merits. His hope and confidence in man never shortened his will and vitality. After a dark night, a fresh dawn matters to him:

Iqbal’s philosophy of life generally represents the Islamic way of life. Yet he praised and appreciated any idea of action and activity in any school of thought. He criticized the life of isolation and quietism which cuts man off from social life, makes him egocentric and limited in his interest and sympathies. As other worldly attitude is the real problem from which the Muslim world suffers. Various ideologies have made heavy onslaught upon general life particularly with that of Muslim, made them consciously insignificant.

Dr. Iqbal launched his philosophical campaign against Plato’s theory of ideas which refuses to accept life as a challenging and exciting task and advocated a life of pure contemplation. Iqbal condemns this theory of life with his intellectual vigour because he felt that philosophical community of the Muslim world got impressed by the Platonic point of view. He summarized the impact of Greek thought in these words:
"Greek Philosophy very much broadened the outlook of Muslim thinkers; it on the whole, obscured their vision of the Quran. Socrates concentrated his attention on the human world alone. To him the proper study of man was man and not the world of plants, insects, and stars. How unlike the spirit of the Quran, which sees in the humble bee a recipient of Divine inspiration and constantly calls upon the reader to observe the perpetual change of the winds, the alternation of day and night, the clouds, the starry heavens and the planets swimming through infinite space. As a disciple of Socrates, Plato despised sense perception, which, in his view, yielded more opinion and no real knowledge. How unlike the Quran which regards 'hearing' and 'sight' as the most valuable Divine gifts and declares them to be accountable to God for their activity in this world." 68

Iqbal maintained that if one tried to withdraw from the world of strife, his individuality would vanish and his talents remain unrealized. Development of self requires that the individual should face all kind of formative and challenging experience. Thus Iqbal calls Plato 'ascetic' 69 and 'the old sheep Philosopher.' 70

Iqbal held that the invisible world of ideas so much fascinated Plato that he made no account of the ear, eye and hand. To him world phenomenon is myth. The revelation of these secrets of life according to him was to come only after death. 71 For Iqbal, the world is not illusory and secrets of life do not consist in death, self negation and other worldliness, but in desire and ideals. He feels satisfaction in consistent vigor and eagerness.
Iqbal’s conception of Man

In Iqbal’s philosophy we find a beautiful description of man’s creation. He maintained that man is himself (Khud gar) self maker, (Khud shikan) self destroyer, (Khud Nigar) self critical being. Man is a historical creature. His story starts before this determined world. Vision, insight, creativity and criticism etc. all are mainly his traits. Man’s supremacy over the elements of nature finds a fine Quranic recognition:

It naturally strengthens the belief of Iqbal that man enjoys the pivotal position in the system of universe:

He finds man a very apostle of desires, wishes and tendencies. By such a life, Iqbal means that man knows no rest and exhibits his role in enthusiastic manner. Iqbal considers man essentially a spiritual reality in his ultimate essence. He does not spring mainly from matter that finally is reducible to inert particles. His creation and development is most complicated. Man is the main character of the book of the universe. Maulana Abul Kalam Azad defines the status of man in the universe. He writes:

"Man is not the first among equals but as a being which is higher than that of any other creature. He is not only a progressive animal, but reveals in his being the lineaments of God himself. Infact his nature is so high and elevated and nothing higher is conceivable to human reason."
In payam-i-mashriq, Iqbal draws a fine picture of man's creation in a famous poem 'Taskeeri-fitrat' (Conquest of nature). The first section of poem entitled 'Meelad-i-aadam'78"The birth of Adam" he points that the creation of man generated excitement and commotion in the universe. Man made of clay is infact a centre of creativity and dynamism and gifted with forces of action, appreciation and intelligence. The glory of man thinks Iqbal lies in fresh activities while as other creation of the universe are busy in routine activities:

The most remarkable aspect of the above quoted verse is that activity and creativity are the highest efforts, attributed only to man. He is able to defeat his own limitations to conquer space and time. Iqbal elaborates his point in his famous lectures:

"It is lot of man to share in the deeper aspirations of the universe around him, and to shape his own destiny as well as that of the universe, now by adjusting himself to its forces, now by putting the whole of his energy to mold its forces to his own ends and purposes. And in this process of progressive change God becomes a co-worker with him, provided man takes initiative." 80

S. Radhakrishnan seems in full agreement with Iqbal's prospective of man and his role in the universe. Delivering convocation address at Baroda (Gujarat) on 27th Oct. 1964, he said:

"Man is not being regarded as some kind of entity thrown into the emptiness between the profusion of nature of earth below and the starry heavens above. In that emptiness he not only thrust there. He has the capacity of to sit in judgment on the stars above." 81
Iqbal’s philosophy evaluates man’s role and position in a very dignified manner. Man is not only the centre and ruler of the world, he is also God’s assistant in the creation, refinement and the perfection of universe is still imperfect. Iqbal tried to make man realize that the basic relationship of man with God is that of creator and assistant creator. And apart from his assistance in creation man is also his best critic:

> Thou created the night, I the lamp
> Thou created the clay, I the vase
> Thou created the wilderness, mountains and meadows.
> I created garden, orchards and flower plots
> It is I who make glass out of stone
> It is I who extracts elixir out of poison.

God is essentially the supreme creator but perfection of his creation has very often depended on the creative talents of man. In his beautiful poem ‘Mahavra ma bayni Khuda-wainsaan’ (Dialogues between God and man) Iqbal projects man:

Iqbal held that in this world man is surrounded on all sides by the forces of obstruction. But man’s restlessness and adventurous nature, finally overpowers all those forces. This tireless, ceaseless zeal and zest is quite congenial to his temperament:

Iqbal looks acquainted with the hidden successes which lie in the significance of challenges and dangers in the constitution of universe, as it helps the man to carry on his dedicated struggle and to develop the personality. Iqbal thus puts his point of view:
"All that is in the universe is God's and the seemingly destructive forces of nature becomes sources of life, if properly controlled by man, who is endowed with the power to understand and to control."\textsuperscript{85}

In Iqbal's philosophical order man becomes perfect or immortal when he knows his innate potentialities by taking the initiative to bring about for reaching changes in nature as well as in the social and moral world around him. In the Javid Nama, the voice of God addresses man:

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\begin{flushright}
замкъм манань вимшатапи \textsuperscript{86}
ань-махань вимшатапи \textsuperscript{86}
меризьань бейзарум пачьн \textsuperscript{86}
нору-жапань тулим юндарпайань!
\end{flushright}
\end{center}

Iqbal evaluates the idea that the sincere endeavour of man is to see the truth face to face, through introspection to contemplate ultimate reality including the world and even beyond. The utility and vitality of man, thinks Iqbal, lies in his strength and power, (Ya Qavi) "The Most Powerful" is itself God's attribute.\textsuperscript{87} So man's actual role and status could be seen in the spirit of this very God's attribute. It requires true faith and belief and needs constant efforts, unwavering passion and eagerness. In this connection we find many terms and definitions in Iqbal's impressive poetry such as (Qalb-o-Nazar) heart and insight, (Zouq-o-Shouq) delight and curiosity, (Talab-o-justajo) quest and search, (dard-o-soz) pain and passion, (Junon-o-ishq) love and excitement.\textsuperscript{88}

Iqbal's quest and passion of knowing the mystery of life and the reality of things made him impatient unto his last. Prof. Jagan Nath Azad correctly summarizes that the fount of Iqbal's eagerness lies in prophet of Islam (P.B.U.H) favourite prayer.

"God grant me Knowledge of ultimate nature of things."\textsuperscript{89}
In Zaboori-Ajam, we find the echo of this prayer in this verse:

Iqbal’s perfect Man (Mard-i-Kamil)
Man is the architect of his own destiny. His fate is not subject to the movement of stars, or the operation of any external factor. Famous Urdu poet Mir Dared has beautifully described the unique character status of man, an undefeatable entity whose pivotal role has created trembleness in this cosmos:

Man plays his proposed role not in a vacuum but in the universe where he comforts sun, moon, stars, showers, rivers, mountains etc. Even the least important thing is not useless for him. The reality behind universe according to Iqbal is all powerful consciousness. He calls it “Khudi” this entity is the creator of the world. It means that the universe is the result of creative activity itself. And it is through this activity that the world itself is striving to realize the ideas of bringing about the birth of perfect man and the society of perfect human beings. The quest of the perfect man is a long cherished desire of man. Iqbal was not the first thinker to propound this doctrine but the vision of the perfect man that he has pointed is very lively and dynamic. His Mard-i-Mumin, Mard-i-Haq, Mard-i-Hur, Darvish, Faqir and Qalander etc. are various expressions which certainly stand for the perfect man.
Iqbal's exposition of Khudi along with the description of his perfect man catches the attention and interest of the people who belong to various schools of thought. Some scholars described it as a presentation of Nietzsche's ideal of "Superman". So far Iqbal's perfect man is concerned, although having similarity in many ways, it keeps its difference from Nietzsche's concept. The characteristics for Nietzsche's superman are his ambition for power, constant desire etc., and do find its place in Iqbal's perfect man. The fundamental difference between these two thinkers is that Nietzsche's superman is atheist and unsympathetic towards the masses. He neither knows tenderness nor justice. Iqbal's perfect man is true believer; he channelizes his activities under Divine guidance. He is very merciful and sympathetic towards people but simultaneously dynamic and powerful.

Infact, Iqbal's concept of a perfect man is very much opposed to that of Nietzsche, specially because his superman becomes an object of terror for the people, free form accountability operates his action according to his own will. So there is fine enthusiasm in Iqbal's perfect man, who automatically occupies a respectable and ideal place in the system of humanity. Iqbal makes comparison in his own words.

"Nietzsche's superman is a biological product. The Islamic perfect man is the product of moral and spiritual forces"

The concept of perfect man propounded by Al-Jeeli also finds its place in Iqbalian perfect man, but finally maintains its difference. According to Al-Jeeli, the real source of human knowledge is intellect and love. Synthesis of these two makes
man the occupant of a higher position. He held the view that perfect man is a copy of God. He likes solitude. Loneliness is a main condition for the development of man towards perfection. Contrary to Al-Jeeli's, Iqbal's perfect man is dynamic in nature, one who all along strives for the establishment of a just and noble society. He even sacrifices his life for the welfare of nation and humanity at large. In the words of Prof. Nicholson:

"Here Iqbal interprets his own way the Sufi doctrine of Insan-i-Kamil or perfect man, teaches that every man is potentially microscope and that when he has become spiritually perfect all Devine attributes are displayed by him so that as saint or prophet he is God-man, the representative and vicegerent of God on earth."

Iqbal's spiritual guide Rumi looks much anxious and impatient for this very perfect Man, equipped with desire and curiosity. He longs for the company of the "conquest of destiny".

In this background, Iqbal's wisdom visualizes a new man of future society, a comprehensive all round developed personality. His future man is indeed "Mard-i-Mumin" man of faith, God fearing with aesthetic tastes and the ability to create just harmony with the laws of nature. He is the creator of a just social order. This personality for Iqbal is(Sawar-l-ashhab) White rider horse of time and (Deedayea Imkan biya) splendid eyes of future, whose emergence from innumerable deserts is the message of glorious future. Allama Iqbal enhances this perfection in the finality of prophet of Islam.
The appearance of a prophet of Islam at the end of prophet's lineage sets before others, the fine example of how the human society of future ought to live and glow, struggle and strive, expand in the actual process of evolution. Such a prophet will represent the full expression of latent possibilities of life. The prophet must be the last embodiment of exceptional drives of consciousness in the human stage of evolution. His perfect life shall certainly mould and shape the future society and surely fulfill the just aspirations of the communities and the races. His way of unifying theory and action is a necessary requirement in all times to come on this planet and beyond:

Iqbal's Doctrine of Khudi

Iqbal harnessed all his intellectual brilliance to realize man from influences of defeatism and pessimism. His exposition of man stood for the preservation of human personality. Real and significant basis of life in the eyes of Iqbal lies in the recognizing of "Khudi" or self. Khudi is the chief feature of Iqbal's philosophy. Khudi is the centre of all the activity, and the core of personality. The entire system of universe asserts Iqbal originates in the self or Khudi and so the continuation of the life of all individuals depends on strengthening of the self. Therefore, everything should be done to strengthens it and bring it to perfection. So in Asrar-i-Khudi he says:
While advocating the secrets of self (Khudi) in his philosophy, Iqbal is struck by the fact that there is individuality in everything that exists in the universe but they do not possess individuality in an equal degree. Every living organism in the opinion of Iqbal is striving towards complexity.

Among all creatures man's individuality is extraordinary in nature. Fortification of individuality enables the self or ego to conquer environment and space on one hand and time on other, and to approach the greatest ego of all egos, i.e. God in His attributes, and thus produces, as Iqbal terms, “Mard-i-Mumin”. Man who comes nearer to God is a complete person. Iqbal held the view that affirmation of God is conditional for self-consciousness (ahsas-i-zat) and its culmination lies in omniscience.

Iqbal strongly stressed the value and uniqueness of self. This doctrine of Khudi does not stand in harmony with tradition of pantheistic interpretation of religion. S. Radhakrishnan looks
in full agreement with Iqbal when he mentions actual role of religion:

"Religion is not a more dogmatic conformity. It is not a question of ceremonial piety. It is not a merely going through ritual prescribed to us. It is remarking of our own self, the transformation of our nature."  

Iqbal feels that culture and civilization will confront great crises, if the value of self is denied and the world is renounced. Self-negation has been the common feature of many systems of thought and this negative approach has resulted in the social decay of many nations. In fact, man is the centre of all activity in the universe. The universe is in the course of formation and development. Man is the main contributor in its developmental process.

While explaining the nature of self, Iqbal’s thinking is confronted with the question: what is the reality of self? Iqbal tries to find out its relevant answer in the essence of life. He seems impressed with Descartes point of view which maintains that one can certainly question the reality of this world but so far as one’s personal existence is concerned it is beyond the question of doubt. In “Gulshan-i-Razi jaded” Iqbal addresses to propagators of life as mere “Miraj”, that everything in this world can be doubted. It may be said that there does not exist a world or colour or smell; the earth and heavens does not exist.

لر ان گفتیں جہان گھیکر ہر چیز

زبن لو آسان کا ہر کوی ہنکست

Iqbal elaborates his point of view when he raises the question that existence which doubts that existence of every thing is certain. He says: if you say I am an illusion and my manifestation is like of this and that thing, let me know who is the one that has this illusion. Look into yourself a little and think
who this traceless doubter is? One who is hidden does not need proof, think for a while and find this secret:

Iqbal believes in the existence of self on the basis of intuition. It is linked with intellect and reason. They develop from the same source and instead of parting their ways, they compliment each other. In his lectures he says:

"Nor is there any reason to suppose that thought and intuition are essentially opposed to each other. They spring up from the same root and compliment each other. The one grasps Reality piecemeal, the other grasps in its wholeness. The one fixes its gaze on the eternal, the other on the temporal aspect of the Reality. The one is present enjoyment of the whole of Reality; the other aims at traversing the whole by slowly specifying and closing up the various regions of the whole for exclusive observation. Both are in need of each other for mutual rejuvenation. Both seek visions of the same Reality which reveals itself to them in accordance with their function in life. Infact, intuition, as Bergson rightly says, is only a higher kind of intellect." 110

Dr. Radhakrishnan’s viewpoint regarding intellect and intuition runs closely to that of Iqbal:

"Intuitive Knowledge is not non-rational, it is not only non-conceptual. Intuition gives us an idea of the whole and intellect analysis of parts. Intuition gives us the object in itself, while intellect details its relations." 111
Besides Iqbal, realization of Khudi is quite related to active and serious mental endeavour. He has frequently used the word ‘Hayat’ life for the identification of Khudi. Generally everyone knows that conscious behavior is to be found both in man and animal, but the level of human behavior and human consciousness are for higher that than of animal consciousness. This higher consciousness and qualitative behaviour clearly signifies man’s self consciousness or the realization of Khudi. He explains:

“Matter is a colony of egos of lower order out of which emerges the ego of a higher order, when their association and interaction reach a certain degree of co-ordination.”

Constant intellectual endeavour leads towards the development of consciousness which finally explores the Khudi in man. It is the nature of one’s struggle to demonstrate his appearance in the shape of complete man.

Iqbal has strong faith in evolution of man. He firmly believes that man is the architect of his own destiny. His fate is not subject to the movement of stars or the operation of any external factor:
Man is Taqdeer Saaz fate maker. Evolution is creative activity of nature. Man, as a special creation, naturally has to pay a dominant role. History bear witness to the fact that man has been passing through the stages of physical, intellectual, moral, social and political evolution. Iqbal has thus characterized this world as an unfinished world:

Self awakening process marches from moment to moment breaking its own resistance and out growing itself and thereby advancing towards its goal, its destination or ideal. Going on and on in search of that goal like a swiftly running stream that meets obstacles of hills, rocks but turns left and right to make a passage for itself. The story of evolution beautifully states Iqbal in "Saqi Nama".
The evolutionary process which man's Khudi is involved, he himself at different stages of struggle becomes itself the subject, the object, the cause and the stimulant:

The process of evolution involves great deal of mistakes, wastes, experiences and experiments. In fact, man's prolonged creative journey sees perishing of countless stars for one glorious dawn:

It develops in man vigour and enthusiasm. His eagerness is in total conformity with his creator who creates millions of solar systems in order to have one that suits its end; it created millions of species for the sake of one that is perfect; it creates innumerable prophets, before the perfect Prophet (PBUH) makes his appearance. Really in all such cases the end justifies means:
So the perfect man's activity represents the highest Ego hood that is God. According to Prof. Khundmari:

“He (Iqbal) finds in Muhammad (PBUH) himself a principle of evolution; the Prophet of Islam (PBUH) takes humanity forward from the age of revelation to the age of reason and scientific development.”

The interesting dimensions of the Iqbalian thought generates in man an endless eagerness and makes him more restless and fortifies his latent potentialities. The evolutionary process of man thinks Iqbal remains alive even in heaven:

“Nor is Heaven a holiday. Life is one and continuous. Man marches always onward to receive ever fresh illuminations from an infinite Reality which every moment appears in a new glory.”

Negation of self or ego, or its absorption into the external self should not be man's ideal. Retainment of individuality is primarily a conscious effort in its evolutionary process. The original and unique role for Iqbal is:

“The world is not something to be merely seen or known through concepts, but something to be made or remade by continuous action. It is moment of supreme bless and also a moment of greatest trial for the ego.”

In his philosophy, Iqbal depicts man without beginning and without end, and co-existing with Divine ego, as rays co-exist with sun:

انہیں ہمہ کے پتھر میں

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Elements of Khudi

In Iqbal's philosophy of khudi many elements or factors play a significant role in the realization and fortification of the individuality. Among them few are discussed precisely:

Ishq:

Ishq occupies a key position in the Iqbal's philosophy. To Iqbal, the Ishq (love) connotes far more than its usual sense of worldly pleasure. In a letter to Prof. Nicholson he writes:

"This word is used in very wide sense and means, the desire to assimilate, to absorb. Its highest form is the creation of values and ideas, and the endeavour to realize them. Love individualizes the lover as well the beloved. The effort to realize the most unique individuality individualizes the seeker, and implies individuality of the sought; for, nothing else would satisfy the nature of the seeker."

Ishq or love is intuitional strength in the eyes of Iqbal. From the creation of the universe to its evolutionary process and in its continuous struggle of life, Ishq guides man all along:

The complexion the world has is, according to Iqbal, due to love; otherwise there was lifeless, tasteless, and silent atmosphere:
It is love which eradicates all kinds of obstruction and obstacles and generates higher level of confidence and fearlessness. Perfect man's strength and power lies in Ishq. Infact, God himself is the complex of love.

As has been mentioned, Iqbal has used the word Ishq in a most wider sense. The life of self depends upon creating desires and ideals. Man, therefore, becomes the embodiment of Khudi; his efforts and endeavors are dynamic and creative. Certainly, all latent forces get exposed systematically. In philosophical hierarchy Ishq plays a heterogeneous role. It is superior to intellect and is alone capable of solving the deeper and complicated problems of life and the universe. Iqbal accepts that knowledge is the power but mere intellectual knowledge devoid of faith becomes a barrier. It results in mankind's disaster. But amalgamation of love and intellect can create miracles. Man, therefore, is bound to make inventions and discoveries purely for the betterment of humanity.

Maulana Abul Kalam Azad in a similar way finds the cure of human miseries in positive scientific adventurism. He maintains that man's capacity to establish his affinity with God by imbibing in himself the divine attribute of love and compassion can use his intellectual brilliance for the furtherness of God's purposes that is achievement of peace on earth and good will to all men. His outlook surely will use science to create a new heaven on earth.

Iqbal discussed in detail the concept of Ishq. His major portion of poetry has been devoted to this subject. In his expression of love, Iqbal emerges as a true disciple of Rumi, like Rumi, he tries to restore equilibrium between reason and love. According to Rumi, reason is only a guide of man, not the goal of his life. It is subservient to love. It is a means not an end in itself. True Ishq or love cannot be expressed through words.
Love can be defined through love. It is indivisible. It is only in this background, we will be able to understand the true significance of love. Rumi says:

آگر قلب زبان روشن گر است
لیک عشق سپیدان روشن گر است 130

Infact, every endeavour of man should be inspired by love. It is a cosmic principle on the basis of which whole process of evolution takes place. Rumi thus declares, if the melody of Ishq gets disclosed, it would upset the whole scheme of things:

بھر بہتیان است امر زیر یوم
فائل آگرے گیا جہال یہم زغم 131

Iqbal admits that man is rational being. His supremacy over other beings of the world is because of rational faculty. But intellect by its very nature is incapable of grasping the ultimate reality, due to its dualistic nature. It creates the questions of like "How" and "Why" etc. Ishq or love binds things together even if they are heterogeneous. Intellect finds Iqbal involves in doubt and hesitation. Ishq knows no fear or doubt. It always ready to face any adventure courageously and jumps in to the fire of action, heedless of consequences.

ہیں خاطر و پنا تھا ہیں مریم عشق
عشق ہے تواناش لکھنام اختی 132

Iqbal illustrates the fortifying effects of Ishq on the Khudi in a very impressive style:

خوری نہر عالم سے خاشم دیشبرت بھیرل
آگر عشق سے مہمات صور اسرائیل 133
Again he says.

Faqr:

Another vital element which in practical terms fortifies the self is “Faqr.” Faqr is commonly explained in different mystic orders. But in Iqbal’s philosophy, we find significantly different interpretations. It has positive content and does not imply a turning away from reality but a systematic detachment of self from domination or the things of the world that are used for advantage without becoming a slave of them. Maintenance of a gap between service and selfishness strengthen the self. This is Faqr, declares Prophet of Islam (P.B.U.H) Faqr is my pride.

While advocating his point of view, Iqbal was quite aware of the fact that the highest aspirations of man are prone to become smoother by the excessive dose of his material possessions and that wealth and kingdom often arrest the growth and expansion of human spirit, as happened in the west, where greed and wealth has corrupted the soul of the people.
Iqbal looks much pensive that the development of khudi gets halted if the man's constant engagement in material property remains unchecked. Retainment of inner attitude of detachment and superiority to his material possessions is quite essential. Iqbal held the view that Ishq cannot defeat the forces of evil and give man his real stature, if it is not accompanied by Faqr. Faqr consolidates khudi when it saves man from exploitation and use of excessive power against his fellow man. The man of Faqr, according to Iqbal spends all his energies and potential in the pursuit of good and worthy ends. It restricts man from becoming contaminated by corruption and temptation while assuming the authority:

In power, Faqr saves him from adopting an attitude of arrogance and self-intoxication in political subjugation. Iqbal compares his concept of Faqr with renunciation of the world preached by some schools of thought, which enables an attitude of escapist:

According to Iqbal, true Faqr discloses secrets of subduing of the world while its wrong explanation makes nation depressed and puts them in slavery. In the development of “Khudi”, Faqr purifies heart and vision, sharpens the edge of sword and its single stroke requires the might of an army:
Iqbal has made a distinction between a genuine Faqr and false Faqr. He says in Bal-i-Jibril:

Iqbal has more praise for a man endowed with a true Faqr than for a king devoid of this quality. He visualizes the ideal farm of Faqr in the personality of Hadhrat Ali, the fourth Caliph of Islam:

Iqbal holds that man of ‘Faqr’ considers his personality most precious than all other things. So he preserves and retains his individuality at any cost. In this context, he states a very thought provoking story of 17th century famous Persian poet of Kashmir, Mullah Muhammad Tahir Gani who used to keep his house locked when he had been inside, but at the time of departure, he would leave the house open. When somebody asked about this unusual act, his reply was that his personality is precious and priceless, hence it is useless to keep house locked, when he is not there. Iqbal pays glorious tribute to his unique sense of individuality and qualities of Faqr:
Another important element which Iqbal considers vital for the development of "Khudi" is the generation of novel and endless desires and wishes. It determines man's activity and evolution. By such an ideal life he means one which finds no rest and exhibits in a ceaseless, dynamic and energetic manner.

Desire makes life extremely enthusiastic. Quest and search for higher and greater purposes channelises human efforts in healthy direction. Iqbal, by desire, means that man should realise his innate potentialities so as to enrich his life and modify it in order to improve it. Iqbal held the view that preservation of life depends upon the nature of desire we cultivate. Iqbal stressed for the cultivation of noble desires for the achievement of man's highest possible aspirations. Negation of desires is the negation of life. Life is latent in research; its origin is hidden in desire. It is the impatient desire, propounds Iqbal, lifts individual and nations from the dust to boundless skies:

The Quran tries to awaken in man a fine consciousness of his true relation to the universe. There are ample reference where it emphasizes the reflective study of nature. So, this material world does not stand in apposition to the development of self. It provides opportunities to the spirit of man to test to its power and potentialities. Iqbal hopes that human ego should strive
and struggle to conquer matter. Philosophy of Iqbal evokes curiosity and quest for the stratification of higher ends of life. In his lectures he says:

"There is no such thing as profane world. All this immensity of matter constitutes a scope for the self-realization of spirit." 145

Iqbal never felt that man has been thrown into a hostile world. He did perceive that the world in which man exists leaves much to be desired. He urges upon man to do what has been felt undone by nature which, according to him, does not lack in good taste:

In Iqbal's philosophy of life, desire evolves for the sake of another desire. Rest only spells death. This endless desire marches from spark to star and from star to sun:

So, unceasing creative desire is motive force under whose inspiration the individual builds up his life. This ceaseless struggle against all obstructions in life, are truly speaking, life itself:

Creative Activity

Iqbal is an enthusiastic advocate of the significance of the activity and creativeness of life. Infact, creative activity,
progress and prosperity is not mere illusion. Iqbal firmly believes that not only man by nature, even God is creative in order to be creative ‘Kula youmin huwa fi Shan’ (busy every moment in creating new things). Creative activity is the basis for the development and growth of man to his full stature. Realization of self is possible through a life of strenuous activity, not through self centered contemplation; immortality is related to strife and strives. Iqbal thus maintains:

Man of creative activity, thinks Iqbal, must widen his intellectual horizon to rise above petty ambitions and to look for new ever and ever new possibilities of life. His man of higher ambition is sakhat Jaan active in striving and Shola Noosh who can swallow the flames. Iqbal declares that every individual and nation who possesses the creative activeness can change the course of history, provided he is mindful of its present:

Inaction, in the eyes of Iqbal is against the very basic principle of life. It suppresses the creative activity of life. Both inaction and imitation bring decay into human ego. Iqbal considers that in order to attain genuine personality man should forcefully resent the slavish imitation of the ideas and culture of other nations. Development of self-reliance and inner richness in thought and action certainly foster man’s individuality. Iqbal criticizes the blind imitation of Western culture and addresses his son Javid as representative of the rising generation.

Iqbal emphasizes that higher ideals of life cannot be achieved only through desire, it is possible through creative activity as well. Iqbal dislikes any inactive mode of thinking as it leaves no
scope for action and responsibility. He is preacher of dynamic life and wishes to awaken a falcon like spirit in man. Iqbal is true admirer of practical life as inspired by the Quran. He points out that in the Quran, God has been styled as, Ahsan-ul-Khaliqueen "The Best Creator'. \[155\] so, creative activities becomes the permanent phenomenon of the perfect man's life. In this great task God helps him as well because He has created man and, according to the Quran, is His vicegerent. Iqbal agrees with Nietzsche that power motivates all action of men. Power is dominating feature of Iqbal's philosophy. But power, as explained by Iqbal, should be related to the broader vision of life. Iqbal does not hesitate to proclaim that power is synonymous with truth and justice. \[156\] It does not mean repression of mankind. It means constant struggle for elimination of "Munkar" and promotion of "Marouf" purely a creative activity. Weak men and weak nations will be terrorized and crushed by the powerful. It is the highest crime in philosophy of Iqbal.

Freedom

Iqbal strongly deplores the false interpretation of "Taqdeer" destiny. His philosophical expression is a fine explanation to liberate minds from such religious chains which undermine men's desire, his activity and creativity. The uncompromising and resolute attitude Muslims towards new changes taking place world around. Iqbal finds its genesis in the unfortunate political upheavals through which Ban-u-Omayyad occupied political power. He explains:

"Now the practical materialism of the opportunist Ommayyad rulers of Damascus needed a peg on which to hang their misdeeds at Karbala and to secure the fruits of Amir Muawiya's revolt against the possibilities of a popular rebellion. Ma'bad is reported to have said to Hassan of Basra that the Omayyad killed Muslims, attributed their acts to decrees of God. "These enemies of God", replied Hassan are "liars'. Thus arose,
inspite of open protests by Muslim divines, a morally degraded fatalism, and the constitutional theory knows as the ‘accomplished fact’, in order to support vested interests.”

His definition of “Huriyat” freedom does not merely political and economic freedom. He constantly says that the destiny of man is not fixed. It is changeable. Man is an architect of his own future. But he can never free like God. Iqbal emphasizes the role of man, which lies between freedom and pre-determination. His ego-hood removes all incoming barriers and attains fuller freedom by approaching his creator. Who is the absolute embodiment of freedom, Iqbal writes:

"Man, therefore i whatsoever ego-hood has reached its relative perfection, occupies a genuine place in the heart of Divine creative energy and thus possesses a much higher degree of reality than things around him. Of all the creations of God he alone is capable of consciously participating in the creative life of Maker. Endowed with the power to imagine a better world, and to mould what into what ought to be, the ego in him aspires, in the interest of an increasingly unique and comprehensive individuality, to exploit all the various environments in which he may be called upon to operate during the course of an endless carrier.”

Iqbal contends, the man, unlike animals does not simply accept the material conditions, which frequently obstruct and hamper his moments. He tries to transform his environment according to his desires. Man is not merely a tool in the hands of nature. Iqbal’s philosophy of freedom makes the position that men in no way can challenge God's sovereignty. He is essentially related to God. Iqbal determines the true role of freedom in the development of individuality. He firmly believes that innate powers can be exploited and promoted only in an atmosphere of freedom. In order to bring up free, daring and creative individuals, a purposeful freedom is necessary.
Enslaved life, according to Iqbal, is like a mini river, while a free life is like a boundless ocean:

بنگی شریکت کے زیر بچالے ہے اک کوچ کے گرم
اور دورانہ مین، چرچکریاں ہے نہ گنگی 161
References and Notes

1. Azad, Jagan Nath, Iqbal: Mind and Art, P.42
2. Salik, Abdul Majid, Zikr-i-Iqbal, P.18
3. The great grandfather of Iqbal was Baba Loli Haji, who embraced Islam and became the disciple of Baba Nasrudin, who himself was very close and confident disciple of Sheikh-ul-Alam, Sheikh Noor-ud-din Wali Kashmiri. It is said that Baba Loli Haji found the eternal resting place after death at Chara-i-Sharief in the compound of the Mausoleum of Sheikh-ul-Alam. Iqbal in a letter addressed to his elder brother Atta Muhammad has discussed in detail his family origin in the context of references from Waqat-i-Kashmir of Kh. Muhammad Azam Dedmari (Iqbal, Javid, Zinda Rud, vol I, p.2). The Mausoleum of Sheikh-ul-Alam and adjoining mosque were fine pieces of classical Kashmiri architecture, unfortunately gutted in 1995.
5. Ibid, P.18.
12. Maulvi Mir Hassan (1844-1929) lived in the same street of Sialkot where Sheikh Noor Muhammad was his close neighbor. Mir Hassan proved a great inspirer for Iqbal. Due to his broad and pragmatic outlook, he was appointed to the post of teacher of Arabic and Persian at the Scottish Mission School, Sialkot and later on, he was elevated to the position of Prof. of Oriental literature at the Scottish Mission College, Sialkot. 1922, when Punjab Governor Sir Edward Meclegon recommended his name for his knighthood, Iqbal refused to accept such a honour unless and until his teacher Mir Hassan, was honored with the title of Shamsul Ulama (The sun of scholars). The Governor of Punjab enquired from Iqbal whether there was any creative work of teacher, Molvi Mir Hassan.
Idicating towards himself, Iqbal replied: *I am one of his great works alive.* Ultimately, the teacher and his pupil were honoured with the title of 'Sāmsul-Ulama' and 'Sir', respectively (Hilal, Dr. Ab. Haleem, *social Philosophy of Iqbal: a critical study*, p.42 )

14. Ibid, P.
15. Ibid, P.29
16. Ibid, P.29
20. *Social Philosophy of Iqbal*, p.33
21. Ibid, P.34
22. Ibid, P.34
23. In London, on June 3, 1907, Miss Atiya Begum invited Prof. Arnold and Iqbal at dinner. Prof. Arnold told Iqbal that some rear manuscript in Arabic had been discovered in Germany that needed deciphering and he would like Iqbal to study and examine them. "You are my teacher and I am your student; What could I do?" Answered Iqbal. Prof. Arnold said: "You are the right man for the responsible work. Yes, sometime a student excels his teacher; in your case the student would surpass his teacher." Moreover, a student should obey his teacher, said Arnold to Iqbal. Heartily conceding the point, Iqbal said: As a teacher you know far better than me, but that is your wish, I shall obey your command and bow my head in submission. In 1904, when Thomas Arnold left Lahore for London, Iqbal composed a beautiful poem, Nala-i-firaq (Lament of separation), indicating the student's devotion to his teacher and his determination to follow Arnold to England in quest of knowledge. (*Social philosophy of Sir Muhammad Iqbal: A critical study*, pp.26/36-37 )
24. *Zikr-i-Iqbal*, p.76.
25. Ibid, P.86
26. *Social philosophy of Sir Muhammad Iqbal*, p.40
27. Ibid, P.41
28. Ibid, p.42
29. Social philosophy of Sir Muhammad Iqbal, pp.42-43, Zikr-i-Iqbal, p.144

30. Zikr-i-Iqbal, p. 163.
31. Ibid, P.173
32. Ibid, P.181
33. Ibid, P.188
34. Ibid, P.191
35. Ibid, P.207.
36. Ibid, P.226
37. Shakeel, Ab. Gaffar, Iqbal Kay Nasri Afkar, AnjumanTaraqi- urdu, p.18
38. Sidiqui B.H, Iqbal Bahasiyat-i-Mufakari Taleem, Lahore, p.2
40. Salik, A.M, Zikr-i-Iqbal, p.177
42. Sheerwani, L.A, speeches, writings and statements of Iqbal, p.203.
43. Fatehpore, Farman, Iqbal Sub Kay Liye, p.
44. Ibid, P.106
45. Ibid, p.107
46. Taneja and Taneja, Educational Thinkers, p.147
47. Iqbal Sub Kay Liye, p.106
48. Ibid, P.107
49. Social Philosophy of Sir Muhammad Iqbal, p.55
50. Ibid, P.55
51. Zikri Iqbal, PP. 33,37
53. Pagam:- Mashriq, P.
54. Social philosophy of Sir Muhammad Iqbal, Pp.61-55
56. Ibid, P.32.
57. Ibid, P.33.
58. Ibid, P.33.
59. Ibid, P.35
60. Ibid, P.35
61. Ibid, P. 37
62. Ibid, P.37
63. Javid Nama, P.37
64. Vahid, S.A. Glimpses of Iqbal, P. 67
65. Javaid Nama, P.71
67. Ashraf Ehsan, A Critical Exposition of Iqbal's Philosophy
    P.26
70. Ibid, P.29.
72. Asrar-I-Khudi, P.16
73. Payam-l- Mashriq, P.97
74. Al-Quran 2.9
75. Qulyat-l- Iqbal, Maktaba Islami, P.523.
82. Bang-I-Dara, P.130.
84. Bal-l-jabreal, P. 11
85. Sheerwani, L.A.Speeches and statements of Iqbal, p.89.
86. Iqbal, Javid Nama, P.225.
87. Kulyat-l-Iqbal (persian) P.
This couplet of Urdu and Persian poet Khawaja Mir Dared has been referred in 'Ajkal', New-Delhi, Ministry of I and B, govt., of India in an article on life and contribution of Mir Dared August, 1996, P. 16.

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Prof. Alam Khundmiri was prof. Of Philosophy Usmania university Hyderabad. He performed in the capacity of visiting professor in many universities
including Iqbal Institute, University of Kashmir.


122. Iqbal, the Reconstruction, P. 123.

123. Ibid, P. 98.


134. Ibid, p. 128.

135. Fatehpuri, Farman, Iqbal Sab kay Liyee, p. 78.


138. Ibid, P. 64.

139. Ibid, P. 110.

140. Ibid, P. 213.

141. Ibid, P. 82.


143. Iqbal, Javid Nama, P. 184.

144. Iqbal, Asrar-l-Khudi, PP. 16-17.


147. Payam-I-Mashriq, P. 149.


155. Iqbal, Speeches and statements of Iqbal, P. 25.


158. Iqbal, the Reconstruction, P. 111.
159. Ibid, P.72.
161. Bang-I-Dara, P.293.